

Poverty alleviation among the youth in Northern Uganda: a Pastoral study

BY

ASEA. B.K. WILSON

Mini-dissertation submitted in partial fulfillment of the requirements for the Degree
Magister Theologiae in Pastoral Study at the North-West University
(Potchefstroom Campus)

November 2008

Supervisor: Prof. Rantoa. S. Letšosa

ACKNOWLEDGEMENT

I hereby humbly crown a word of thanks to the triune God who has been so gracious, compassionate and merciful to me when the world seemed to be too heavy to bear. He stood by my side throughout the period of tests, hardship and hard labor. He gave me the master key that is the word to lift me up when I was at the verge of collapsing because of grievances beyond my control and frustrated tough times lying ahead of me. He comforted me by his provision, protection and a word of counsel.

I wish to express my sincere gratitude to my Supervisor Prof. Rantoa Letšosa who guided me, advised and encouraged me to work profoundly.

Another word of thank you should accompany Prof. Van Rooy and Prof. B.J, de Klerk who encouraged me and financially supported me to go and re- access my papers after the devil had robbed me off of my documentation.

I also need to thank the University of North-West, Potchefstroom Campus in a Big way for their financial aid and also the Theological section for saying yes, you can help him.

My next appreciation goes to Prof. Francois Viljoen and Ms Annelize Liebenberg of the Research of the Faculty of Theology who supported and controlled my financial account very well that made me to complete my studies within the allowed and scheduled period of time.

How can I forget to mention the following who exercised their Biblical principles of true brotherhood and sisterhood: Prof. Mashau, Dr. Adeyemo Tokunboh chancellor of NEGST: a visitor from Kenya, Eugene Coetzee; one of Afrikaans students of theological school, Mrs. Catherine, German sister in Reformed church and others whose names I might have forgotten. They clothed me when I was naked, fed me when I was hungry and thirsty and constantly put me into their prayers. Therefore a big reward awaits from God the father.

I also need to thank Prof. Faans Steyn, Faculty of Statistics who guided me on questionnaire-empirical research, Mrs. Bothma who formatted the questionnaire and sent it off to Uganda, Pastor Onyango Zedekiak, Rev. Bisamunyo and Mr. Paul from Uganda who conducted empirical - research on my behalf and Rev. Moretsi who gave me a hint on how to conduct Hebrew word study. A word of thanks also to the Librarians, especially of the Faculty of Theology, and Mrs. Antoinette Moerdyk, the Academic Register for their assistance.

Last but not least, a special word of gratitude is also due to Mr.Alsen Pieterse and his kind wife for their assistance. I have no word to express this but what I can simply say is God richly bless you and all your generations to come, may they not lack as you did not leave me to yawn in the wilderness.

Bravo to you all !!!

GLORY TO GOD

Abstract

The statistical artefact and analysis concerning poverty among the young people in Uganda is on a continuous ascendancy. The most affected regions are Northern and Eastern Uganda. The major causes of poverty in Uganda have been the unending political instability and civil strife since 1960s when foreign forces or colonialists intruded the country by use of 'blood and iron' coupled with 'South-North divide' fuelled by poor political leadership. Thus, the twenty year conflict in Northern Uganda between the rebels of the Lord's Resistance Army (LRA) and the government of Uganda has led to increased poverty among the young people, together with injustice, marginalization and division along political lines and lines of ethnicity. Corruption is the order of the day. The few groups who occupy political offices have no compromise with tax payers' money, this is no other than misappropriating the fund at the expenses of the poor innocent people who go without proper food, medical care and shelter as each day unveils. Hence poverty has driven many young people in Northern Uganda into rebellion, prostitution and begging. Therefore, both the government and the church must address the issue of poverty with urgency.

Chapter 2 comprises the following principles:

1. God is the source of Christian deliverance and providence; He wants his children to possess the lives of freedom and abundance.
2. God commands the non poor to care for the needy in terms of food, clothing, housing and medical care.
3. God advises the poor through his mediators to be righteous and also work for themselves and avoid laziness
4. God demands respect for humanity especially for poor people and prevalence of justice in the court room and political arena.
5. Jesus Christ is a merciful, loving and compassionate God who meets both spiritual and physical needs of those who come to him and he expects his disciples to emulate his examples by caring for the need of the poor brethren.
6. Jesus warns the wealthy who are so selfish that theirs is the kingdom of spiritual life imprisonment.
7. Rich Christians must love and care for those in need like the early church who shared their possessions with the needy, to affirm their faith. Otherwise, their

faith is in vain, minus producing good work. The principles were identified after studying the scriptural portions in Old Testament that is (Exodus 3:9-10, Leviticus 9:9-10, Proverb 10:4-5, Amos 2:6-7) and in the New Testament (Matthew 25:31-46, Luke 9:10-17, Luke 16:25, Acts 2:42-47, James 14-26)

Chapter 3 encompasses a literature study with a focus on the perspectives of sociology, economics, psychology and anthropology. There is a multiplicity of causes of poverty among the young people in Uganda with associated side effects, which necessitates immediate solution. Therefore, the church should get deeply involved in alleviating poverty because the government is not doing enough to uphold the status quo of the youth especially in Northern Uganda.

Chapter 4 gives practical-theoretical understanding of poverty alleviation. It exposes the real issues and problems on the ground that surely affects the young people of the Northern Uganda, not to forget to mention the political instability, Marginalization oppression and injustice, which should be addressed as soon as possible.

Chapter 5 offers some guiding principles on how the government and church in Uganda at large can get involved in alleviating poverty among the young people, with obvious emphasis on Northern Uganda.

Chapter 6 harmonizes some concluding principles and recommendations that could be used to achieve better results on poverty alleviation among the youth in Northern Uganda by the government, church and well wishers.

Opsomming

Die statistieke data en analisering aangaande armoede onder jongmense in Uganda is onder konstante evaluering. Die dele wat die swaarste onder die druk van armoede staan is Noord- en Oos Uganda. Die grootste oorsaak van armoede in Uganda is die oneindigende politieke onstabiliteit en burgerlike opstand sedert die 1960s, toe buitelandse magte of kolonialiste die land geopenetreer het met bloed en staal. Hierdie het tot gevolg gehad 'n skeiding tussen Noord en Suid. Hierom het die twintig jaar lange konflik in Noordelike Uganda, tussen oproerendes van Lords Resistance Army (LRA) en die owerheid, gelei tot toenemende armoede onder

jongelinge. Hierdie was gepaardgaande met onreg, marginalisering, en politiese- en etniese skeidingslyne. Korrupsie was aan die orde van die dag. Die weinige groepe wat die politieke dienste beset het geen genade met die belastingbetaler nie. Die fondse word onmatig versprei tot die nadeel van die burgers.

Daarom het armoede dan ook vele jongmense in Noord Uganda gedryf tot prostitusie, rebellie en bedelaarlewe. Die taak is dus in beide die owerheid en die kerk se hande om die kwessie van armoede spoedig aan te spreek.

Hoofstuk 2 behandel die volgende kwessies.

1. God is die bron van die Christen se verlossing en voorsiening. Hy wil dat sy kinders die lewe moet verkry van vryheid en oorvloed.
2. God beveel die wat nie arm is nie o mom te sien na die belange van die armes in terme van voedsel, kleding, behuising en mediese sorg.
3. God rig die armes deur sy middelaars om regverdig te wees en vir hulself te werk om sodoende luiheid te voorkom.
4. God eis respek vir die medemens, veral armes sowel as die regering van regverdigheid in die hof en politiese arena.
5. Jesus Christus is 'n genade- en liefdevolle God wat aan beide geestelike sowel as fisiese behoeftes voorsien van die wat na hom toe kom en hy verwag dat sy dissipels sy voorbeeld volg deur om te gee vir die behoeftes van die armes.
6. Jesus waarsku die rykes dat hulle die koninkryk van geestelike gevangenis sal beërwe.
7. Ryk Christene moet lief wees en omgee vir die behoeftiges, soos die vroeë kerk wat hul besittings gedeel het met die wat nie gehad het nie, om hul geloof te versterk. Andersins is hulle geloof niks werd sonder goeie werke nie. Die beginsels is geïdentifiseer na die bestudering van die skriftelike proporsies in die Ou Testament (Eksodus 3:9-10, Levitikus 9:9-10, Spreuke 10:4-5, Amos 2:6-7) en in die Nuwe Testament (Matteus 25:31-46, Lukas 9:10-17, Lukas 16:25, Handeling 2:42-47, Jakobus 14-26).

Hoofstuk 3 omring 'n literatuur studie wat fokus op die perspektiewe van sosiologie, ekonomie, psigologie en antropologie. Daar is verskeidenheid oorsake van armoede

onder die jong mense van Uganda met sekere nadelige gevolge wat 'n onmiddellike ingryping of oplossing benodig. Dit is nodig dat die kerk 'n diepe betrokkenheid moet bewerk vir die verligting van armoede, want die regering doen nie genoeg om die status van die jeug te ondersteun nie, veral in Noord Uganda.

Hoofstuk 4 gee 'n praktiese teoretiese verstaan van die verligting van armoede. Dit ontbloom die ware probleme wat die jong mense van Noord Uganda affekteer. Die politiese onstabiliteit, gemarginaliseerde verdrukking en onregverdigheid moet ook so gou as moontlik aangespreek word.

Hoofstuk 5 gee leidende beginsels oor hoe die kerk in Uganda betrokke kan raak tot die verligting van armoede onder jong mense, met die beklemtoning op Noord Uganda.

Hoofstuk 6 harmoniseer samevattende beginsels en voorstelle wat gebruik kan word om beter resultate op die verligting van armoede onder die jeug in Noord Uganda te bewerkstellig deur die kerk en goetdoeners.

CHAPTER 1: INTRODUCTION	1
1.1 Preamble Definition of Words.....	1
1.1.1 Poverty.....	1
1.1.2 Youth.....	2
1.1.3 Alleviation	2
1.1.4 Pastoral Strategy.....	3
1.2 Background and Problem Statement	3
1.2.1 Background	3
1.2.2 Research Question	10
1.3 Aim and Objectives.....	11
1.3.1 Aim.....	11
1.3.2 Objective.....	11
1.4 Central Theoretical Argument.....	11
1.5 Method of Research.....	11
1.5.1 Basis Theory	11
1.5.2 Meta – Theoretical Study	12
1.5.3 Empirical Study.....	12
1.5.4 Practical Theoretical Study.....	12
1.7 SCHEMATIC PRESENTATION.....	13
CHAPTER 2: BASIC -THEORY ON POVERTY ALLEVIATION	15
INTRODUCTION.....	15
2.1 Work- Plan and Method.....	15
2.2 Exegesis from OT on poverty.....	15
2.2.1 Exegesis of Exodus 3:9-10.....	15
2.2.2 Exegesis on Leviticus 19:9-10	23
2.2.3 Exegesis on Proverb 10:4-5	27
2.2.4 Exegesis of Amos 2:6-7	31
2.3 Summary and Conclusion of Old Testament	35
2.4 Basic Principles and Explorations from OT - Poverty.....	36
2.5 Exegesis from NT regarding Poverty	36
2.5.1 Exegesis of Mathew 25:34-36, 40	36
2.5.2 Exegesis of Luke 9:13-17	40
2.5.3 Exegesis of Luke 16:25.....	45
2.5.4 Exegesis of Acts 2:42-47	48
2.5.4.2 Historical Background and Context of the Text.....	49
2.5.4.3 Interpretation – Exposition of The Text.....	50
2.5.5 Exegesis of James 2:14:26	51
2.6 Summary of New Testament.....	57
2.7 Principles and Explorations of New Testament.....	57
2.8 BASIS THEORETICAL PRINCIPLES AND FINDINGS FROM BOTH OLD TESTAMENT AND NEW TESTAMENT	57
CHAPTER 3: META-THEORY ON POVERTY ALLEVIATION.....	59
3.1 Introduction.....	59
3.1.1 The Poverty Scenario.....	59
3.1.2 Poverty and Regions	60
3.1.3 Poverty and Locality	61
Table 2: Access to basic services in percentages.....	62
3.1.4 Poverty and Gender.....	62
3.1.5 Poverty and Orphans, Street Kids, Displaced Persons	62

3.1.6	Poverty and the Handicapped.....	63
3.1.7	Poverty and Education	63
3.1.8	Poverty and Unemployment.....	64
3.1.9	Poverty and Mentality	65
3.1.10	Poverty and Spirituality	65
3.2	Causes of Poverty – National and International	66
3.2.1	National.....	66
3.2.2	International.....	69
3.2.3	Meta-Theoretical Inferreds and Exploration	72
CHAPTER 4: EMPIRICAL STUDY CONCERNING POVERTY REDUCTION		
AMONG THE YOUTHS IN NORTHERN UGANDA		
4.1	Method of Empirical Study	74
4.2	Work Plan	75
4.3	The Questionnaire - Empirical Research.....	77
4.4	Feedback from Interviewees.....	79
4.4.1	The Scriptural and personal views of the Christians concerning poverty among the youths in Northern Uganda.....	79
4.4.2	Who should be held responsible for the increased Poverty among the Youth in Northern Uganda	84
4.4.3	The role the government of Uganda should Play to combat Poverty among the youth in Northern Uganda.....	88
4.4.4	The socio-economic and political impact of the government in Northern Uganda as far as Youths are concerned - both Positive and Negative.....	91
4.4.5	The role the Church in Uganda should play as far as peace, unity, love, Justice and Care for the Poor Youth in Northern Uganda is concerned.	97
4.4.6	What the Church is doing to alleviate Poverty among the Young People of Northern Uganda.	99
4.4.7	Final Conclusion on Empirical Research	103
CHAPTER 5: PRACTICAL THEORETICAL STUDY- AN INTERACTION		
5.1	Introduction.....	106
5.2	Work Plan	106
5.3	Basis - Theoretical Principles and Meta -Theoretical From Chapter 2, 3 and 4 and Guidelines for Practice - Theoretical Theory	106
5.3.1	Basis Theoretical Principles on God and Poverty.....	107
5.3.2	Meta - Theoretical Perspectives on God and Poverty.....	108
5.3.4	Empirical Findings on God and Poverty	108
5.3.5	Guidelines for Practice Theory on God And Poverty.....	109
5.3.6	Basis- Theoretical Principles on Government and Poverty	109
5.3.7	Meta- Theoretical Principles on Government and Poverty.....	109
5.3.8	Findings from 'Empiricism' On Government And Poverty	110
5.3.9	Guidelines of Practice Theory on Government and Poverty.....	110
5.3.10	Basis Theoretical Principles on Church and Poverty.....	111
CHAPTER 6: SUMMARY AND CONCLUSION		
6.1	Introduction.....	117
6.2	Work Plan	117
6.3	The following conclusion has been reached In Chapter 2 on basis theoretical Principles:.....	117
6.4	The following conclusions were drawn in Chapter 3 on the Perspectives of Meta-theoretical, with the aid of Literature Study.....	118

6.5	On the findings from Empirical Research, the following conclusions were reached in Chapter 4	119
6.5.1	Positive Aspects:	119
6.5.2	Negative Aspect:	119
6.6	In Chapter 5 the following Praxis-Theoretical guidelines were set to alleviate Poverty among the Youth in Northern Uganda	120
6.7	Final Conclusion	121
6.8	Recommendations for Further Study	121

CHAPTER 1: INTRODUCTION

TITLE: POVERTY ALLEVIATION AMONG THE YOUTH IN NORTHERN UGANDA: A PASTORAL STUDY

KEY WORDS

Poverty, alleviation, youths and pastoral strategy

SLEUTEL TERME:

Armoede, verligting, jeug en pastorale berading

1.1 Preamble Definition of Words

1.1.1 Poverty

Gustavo (1983:114) defines the “poor” as the weak and powerless: economically, socially, spiritually, politically and humanly. He also adds that the new poor are the alienated and the uncared for.

Poverty means a lack of material goods, honour and power. Therefore, the recent anthropological and sociological studies have shown the poor not just as an economic concept but more as a question of honour, social status, lack of power, which has led to oppression (Freedman, 2000:1070).

Pieterse (2001:30) views poverty as the inability of individuals, households or entire communities to command sufficient sources to satisfy a socially acceptable minimum standard of living. The World Bank also defines it in similar terms as the inability to attain a minimum standard of living. According to Zondhiates (1993:38), the word poverty is used for “a beggar”. Van deventer (1997:7) defines poverty as having direct contact with the power of sin which has affected one’s relationship with God to receive blessing (Genesis 3:17).

The term “poor” in religious and specifically Christian way is defined as spiritual attitudes of those who open themselves to God (Mathew 5:3). The concept of poverty has meaning synthesized or combined in aspects of faith, hope and trust (Hanneki, 1998:56).

However, the primer definition of poverty is deeply rooted in failure to afford basic needs example food, shelter, medical care, education, employment and clean water (Banda, 2005:19).

1.1.2 Youth

The term youth has different meanings depending on its context: The first section uses the term youth or young people as a statistical artefact to refer specifically those aged 15 to 24 years. This is done for ease of comparison, as it is the age grouping in which the available data is provided (Leonard, 1995:64).

The United Nations Development Programme (UNDP) human development report for Jordan in 2000 defines the youth as young people aged 15-29 years (<http://www.undp-jordan.org/publications/jhdr.html>).

Sociologically youth may be viewed as a transition stage between childhood and adulthood, from dependence to independence and from being recipient of society's services to becoming contributors to national economic, political and cultural life (<http://www.undp-jordan.org/publications/jhdr.html>).

In the context of this study, youth will be defined as all young persons between the ages of 18-30 in line with the decision of the national youth council statute 1993 and the 1995 constitution of the Republic of Uganda. They constitute 78% of Uganda's population that is about 28 million people - population census 2002 (see Kibanja, 2005:104).

1.1.3 Alleviation

Alleviation is the step taken to reduce or remove poverty like a lack of food, shelter, medical care, education and employment and also in terms of oppression, deprivation, injustice and marginalization respectively.

1.1.4 Pastoral Strategy

Pastoral strategy is an intensive or comprehensive spiritual care or guidance given to a congregation or group of Christians as a long term plan of action designed to achieve a particular goal, most often 'winning' (www.en.wikipedia.org/wiki/strategy). It is also defined as a minister's deliberated plans that are goal-oriented and achieved with the sequence of steps taken subject to exploration, monitoring and modification(www.education.glo.gov.au/curriculum/learning/glossary.html). However, it could also be defined as the church's comprehensive plan or action orientation that identifies the critical direction and guides allocation of resources of an entire organization (www.ic.gc.ca/epic/site/stco-levc.nsf).

1.2 Background and Problem Statement

1.2.1 Background

Uganda is a land locked East African country bordered by Kenya to the East, Tanzania to the South, Democratic Republic of Congo to the West, Sudan to the North and Rwanda to the South-West. The country is well endowed with natural resources with some 18 million hectares of Arable land, although less than one third is under cultivation. Uganda is 'agro-based'; with over 90 percent of the population deriving it's lively hood from agriculture and related activities and contributing about 60 percent to the gross domestic product (GDP) (Razwanul, 2006:36).

Therefore the youth form a significantly bigger number of the Ugandan population and cannot be ignored as partners in both the socio- economic and political arena. They present an opportunity for a sustained effort to participate in the country's developmental processes because they posses greater energy and work force potential (Kibanja, 2005:104). However, poverty among the youth in Uganda is on the increase. It is widespread and distributed all over the nation. According to the Uganda bureau of statistics from 2007, 69.4 % of young people live below the poverty line (Munene, 2005:18). Therefore, some regions have a bigger share of the impoverishment. According to Kaloli (2007:43) basically, Northern Uganda where the

war has been perpetuated and her people displaced in “camps” has the highest rate of the poorest of the poor youths with 80.6%. The Eastern part of Uganda almost suffers the same side effects with a poverty rate of 73.2%. The central region where the capital city is situated has lesser poor young people compared to the two above regions- 43.5%. This is because the city is a business periphery. In Western Uganda, poverty among the youths is statistically proven to have drastically fallen to only 35.8%. This is believed to be so because the political leadership of the current government emerges from that region (western) and there is thus a likelihood of easy access to well paying jobs hence poverty reduction.

If we put the sums together, one can conclude that only 31.6% of the youth country-wide live above the poverty line and the rest below the poverty line. Therefore, Poverty is rife among the rural and urban youth, educated and uneducated, able and disabled people, orphans and those with parents and young men and ladies (Kirunda, 2005:27).

Poverty among the youths in Uganda has many causes, some deeply rooted in the political history of the country, civil wars, bad governance, social injustice, corruption, sectarianism and tribalism, spiritual diversity, geographical locations, cultural practices, personal qualities, lack of income and power. (Razwanul, 2006:36).

The political history of Uganda is littered with corrupt and inadequate leaders; since the rule of Milton Obote and Idi Amin in the 1970's and 1980's, Uganda has been infamous for its human rights abuses and the deaths of over half a million people. Uganda has faced many challenges throughout the country as it struggles to rebuild after decades of Civil Wars. Although the election to Power of President Yoweri Museveni in 1986 has provided for many promising democratic reforms and a substantial decrease in human rights violations, the Northern region of the country is still plagued by violence and discrimination (Olanya, 2008:12).

Northern Uganda has experienced civil unrest for the past twenty years, starting soon after the fall of the military regime of General Tito Okello who is born of the Northern region and carrying into President Museveni's regime; a man from southern Uganda. Since then, rebel activities supported by the ruling regime in Sudan under

President Omar Al Bashir have continued wrecking havoc in the Northern Uganda, calling themselves the Lords Resistance Army (LRA), this paramilitary group of murderers, thieves, and rapists have substantially disrupted the social fabric in Northern Uganda. A full generation of people have lived an entire life time in an unpredictable and deadly war zone. Therefore, the root cause of this conflict is 'South-North divides' (Olanya, 2008:12).

The South-North divide: Grievances find concrete expression in a selective reading of the intentions of the 'significant other'. In Uganda, Politics has redefined and focused Uganda's numerous differences and projected these onto a specific fault-line of social marginalization. The fact that the pattern of economic differentiation is more complex than a straight forward South-North antagonism does not deny its perceived existence, manifested in a range of views from suspicions that the government lacks a firm commitment to development in the North, to the belief that the government is actively working to under-develop the North (Olanya, 2008:14).

The Lord's resistance army (LRA) is rooted in what was known as the Holy Spirit Movement, started by rebel leader Joseph Kony's cousin, Alice Lakwena, from 1986-1987. Thus, the so called Holy Spirit Movement laid the foundations for what would become one of the most violent and horrific conflicts in Africa's history. Although Alice Lakwena was forced into exile in Kenya, her army of over 10,000 young people (soldiers) from Northern Uganda gave rebel leader Joseph Kony the momentum necessary to start his widespread campaign of terror across Northern Uganda. Kony, who claims to be guided by spirits, and his cult-like followers desire to run the country according to their own interpretation of the biblical Ten Commandments. The LRA's violence against the Northern region has displaced 2.6 million people, abducted thousands of youths, including some as young as 4 years old, as child soldiers and child brides and led unwarranted massacres and mutilations across the entire Northern region (Okot, 1995:56).

Fifty percent of the 2.2 million people living in internally displaced people (IDP) camps in Northern Uganda are young people. They are the most vulnerable segment of the affected population. 25,000 of these young people have been abducted by the LRA to serve in the rebellion. They have been brutalized and forced to torture and kill their own family members. They have had their childhoods stolen and their futures

jeopardized beyond calculation. To avoid the same fate, thousands more children commute, nightly, from the IDPs to the relative safety of town streets and shelters miles away from their homes. 450,000 of them receive no primary education and lack access to healthcare, food, and secure shelters (Kasirivu, 2007: 37).

In August 2006, Kony and top LRA leaders signed a cease fire, and discussed political and economic issues with the Ugandan government, for the first time since the violence began twenty (20) years ago. Although armed conflict has dramatically decreased since the ceasefire, many Northern people still live a life of extreme poverty and fear within the IDP camps, as they remain terrified by the possibility of a returning LRA presence. President Museveni, along with international sources, remains highly skeptical of Kony's intentions and commitments to peace, and as a result, the peace talks to take place in Juba, Sudan, have been delayed multiple times since August 2008 (Okot, 1995:63).

According to Nyanzi (2004:64), there is overwhelming evidence to conclude that the plight or the condition of the youth in Northern Uganda has deteriorated or worsened for the last twenty years. Therefore, they do not only suffer from worsening poverty of materialism but they are subjected to increasing deprivation, exploitation and marginalization. They are deprived of their rights to material things, to develop skills, technical knowledge as well as to dignity. The political institutions and processes that operate in Uganda now, formed by the government headed by Southerners have created marginalization especially among the young people of Northern Uganda.

The rise and fall of oppressive military dictators and authoritarian regimes in Uganda tend to institutionalize human rights violations as a necessary measure to maintain prevailing patterns of domination. Political institutions respond to the few ensuring the working of the social structure is in their favour and aspiration: These few reap the reward (Razwanul, 2006:44).

Freedman (2007:24) says that although the World Bank report of 2006 praised developing countries like Uganda, of improved and progressive change as far as poverty alleviation is concerned; millions and millions of youth in Northern Uganda are trapped in what is termed as absolute poverty. This means they go without proper basic needs for example food, shelter; health care; clean water; education

and employment. Banda (2005:18) concludes that the condition among the youth is characterized by illiteracy, disease, low life expectancy, drug addiction, suicide and crime hence life is beneath any definition of human decency. The few young people in Northern Uganda who have accessed education are complaining that the system only helps them to join the ranks of unemployment.

According to Kaketo (2008:38) the scourge of tribalism and sectarianism are still kept alive today by strong political and economic powers; discrimination, segregation and division have led to an unequal educational system and unemployment. Therefore the processes of impoverishment continue to surface among the young people of Northern Uganda.

The rural young people are harder hit than urban dwellers (youths) because of traditional Spirituality and cultural practices as they tend to depend more on homogeneous traditions and customs and have inadequate resources to meet their new needs and aspirations (Munene, 2005:18). Thus, young Women are accorded inferior status and they are prevented from developing their potentials in terms of education, employment and business. The society (village) where they come from fear that they will not marry to generate cows and goats thus poverty continues to bite them. The case regarding young women, deprived of all these rights and privileges is still the case especially in rural areas (Munene, 2005:19).

It is a matter of shame for the Christian churches around Uganda, which are too often infested by selfishness, divisionism and segregation most especially in sharing of resources (Mwaura, 2007:94). Mutebi (2003:95) states that the views of the churches can be categorized into four types, viz.:

- Spiritualization, which tends to ignore social issues and accept poverty.
- Prosperity, which regards riches as a reward for faith.
- Liberation, which aspires for freedom from injustice and
- The holistic vision, which looks for the right relationship between God and man.

Mutebi (2003:107) says that some churches in Uganda have also sided with the oppressors. They tend to see poverty in a positive light. They have the belief that

poverty keeps the youth humble before God. The desire to develop is known as a sin. The message has helped the poor young people to accept their conditions as God-given and their hope for a better life is projected on the world to come. Therefore, the poor young men and ladies cease to desire and lose motivation to progress. They feel happy and worthy because theirs is the kingdom of God. Sometimes a much harsher note is sounded; poverty is God's will for you. It is a punishment or a curse for original sin from Adam and that Genesis 3:17 couples with personal sin that, result or tantamount to poverty.

The motives for this 'spiritualising' approach to poverty are obviously open to suspicion. It promotes a form of Christianity full of 'comfortable hymn singing', which supports the status quo and carefully avoids issues of justice and social change (Okidi, 2000:24).

Yet another church group or community in Uganda especially the Pentecostal and Assemblies of God also have a positive attitude towards material poverty. They reinforce the ideal that besides being symbolically, culturally and materially poor, youths (Christians) must consider themselves rich. They tell their young people that they are blessed (not cursed) by God to affirm and give them dignity (Mutebi, 2003:109). Thus, the Christian brethren start to confess the word of God and prophesize and they get blessed because they trust that God is with them and everything is part of God's purpose, there is hope for the future. According to this teaching, faith in God will bring reward not only in the next life but also in this one. Those who give their lives to Jesus will prosper now. By prosperity, they mean money, employment, houses and cars. Therefore, poor youths can escape from poverty by believing their ways out of it. Rich youths feel entirely at ease with their riches since that is a sign that God is with them and rewarding their faith and hard work. Prosperity theology understands poverty as spiritual phenomena. To be poor is to be a slave of the devil and to be free and blessed is to be rich. The poor church is encouraging poverty among her poor young people while the Pentecostal church is alleviating poverty among her brothers and Sisters (Mutebi, 2003:109).

Mutebi (2003:109) also gives a third type of teaching that is the bringing of good news to the poor in the sense of liberating them from poverty and injustice. God identifies with the poor to such an extent that to mock them is to mock Him.

The fourth is holistic view, which looks at the right relationships between God and man. It stresses that the good news of the gospel is about liberation both spiritual and material. It emphasizes that the church should preach the gospel and simultaneously brings development to the community. However, too little of this is realised in the church in Uganda. Therefore the church must explore a better methodology to render poverty powerless; otherwise poverty has become disastrous among the young people (Mutebi, 2003:112).

However Booker (2006:99) puts forward that a concern for care and justice is central to the Bible, the gospel and the church's mission. It is a fundamental characteristics of God and Jesus and constitutive of the church's life. Freedman (2000:1070) affirms that the legal system instituted by God sought to protect the poor (Lev.19:9-10). The prophets protested and proclaimed God's judgement on those among his people who oppressed the poor (Isaiah 3:14-15, 10:2, Amos 2:6-7, 4:1-2, 5:12, Jer. 22:3). The wisdom tradition views poverty from different perspectives. Proverbs sees poverty as ones own fault (Proverb 6:10-11, 10:4, 15, 13:8, 21:17). While for Job poverty results from political and economic exploitation. Job argues his innocence through his defence of the poor (Job 29:12, 16, 30:35, 31:16).

Pieterse (2001:84) says that in the New Testament Jesus is not only born poor but the poor are the whole purpose of His coming to the earth. He lived a very simple life and identified with them. Mark (1:6, 18, 20, 38-39, 2:23-25, 11:12). In 2 Corinthians 8:9, Christ became poor so that the Christians grow rich (Taylor, 2003:46). In Luke 4:18, 21 He brings both physical and spiritual prosperity (Copeland, 1997:21). He is open to their needs and His central message was liberation and empowerment (Luke 9:1-17) (Dickenson, 1983:59). Francis (2002:103) pinpoints that Jesus tells us to care for the needy (Mathew 25:34-36, 40).

Jesus spoke out against wealth on several occasions – especially when it posed an obstacle to serving God and fellow human beings properly (Luke 6:20-26, 12:13-22,

16:25 Mathew 6:24). The disciples shared their possessions equally (Acts 2:42-47). Paul was concerned with collection for the poor in Jerusalem (Galatians 2:10, Romans 15:26) (Freedman, 2000:1072).

Hanneki (1998:65) says that while Christ did not present detailed blue prints for political structures, His teachings did emphasize important Spiritual principles and concepts that affect every area of social and political life. Nevertheless civil government is under God. To the Roman governor, Jesus said, "you would have no authority over me if it were not given you from above" John 19:11. Therefore civil authority is clearly delegated by and answerable to God (Rom 13:1-7 and Rev.1:5). Opio (2008:36) ends by emphasizing that the government of Uganda and the church need to support and strengthen the poor young people and give full accountability to God.

According to Bruno (1986:48) change is badly needed for the youth economically, socially, spiritually and ecologically .Thus, increase of wealth and the improvement of quality of life are required for the poor youngsters. If the church and the government do not say so, they do not act truthfully. This would be thus, the focus of this study.

1.2.2 Research Question

The main research question of this study can be reflected in the following question: "What pastoral guidelines (comprehensive pastoral strategy) can be provided to alleviate poverty in the very challenging and multi-level problematic situation facing ministry to youths in Northern Uganda?"

In addressing this problem, the study will attempt to ask the following questions:

- 1.2.2.1 What does the Bible teach with regard to poverty?
- 1.2.2.2 What do other disciplines like sociology and anthropology indicate about the problem of poverty and how it can be alleviated?
- 1.2.2.3 How does Ugandan community interpret poverty and its alleviation?
- 1.2.2.4 What guidelines (comprehensive strategy) can be derived from the hermeneutical interaction between Scripture based and meta-theory to alleviate poverty among the Youth in Northern Uganda?

1.3 Aim and Objectives

1.3.1 Aim

To provide pastoral strategy to alleviate poverty among the youth in Northern Uganda

1.3.2 Objective

- 1.3.2.1 To determine what the Bible teaches about poverty.
- 1.3.2.2 To determine what the culture teaches about poverty
And its alleviation
- 1.3.2.3 To determine how the Ugandan community interpret poverty and its
- 1.3.2.4 To determine what guidelines (comprehensive strategy) can be
provided

1.4 Central Theoretical Argument

This study holds that comprehensive pastoral guidelines could be effective for alleviation of poverty in a very challenging and multi-level problematic situation facing ministry to youths in Northern Uganda.

1.5 Method of Research

The model that deals with the interaction between Basis–theory, Meta- theory and Praxis– theory as defined by Zerfass, will be used for operationalisation (Heyns & Pieterse, 1990:35-36).

1.5.1 Basis Theory

In order to determine the characteristics of poverty, an exegetical study of poverty from the Old Testament and New Testament is conducted. In the Old Testament the following will receive exegetical attention: (Exodus 3:9-10, Leviticus 9:9–10, Proverbs 10:4, Amos 2:6-7).

In the New Testament, exegesis will be done on (Mathew 25:34–36, 40, Luke 9:13–17, 16: 25, Acts 2:42-47, James 2:14-26). The formation of Basis–theory on poverty

alleviation will be determined according to the grammatical–historical exegetical method (cf. Coetzee, 1997). In analysing the Old Testament, word analysis of semantic domain will be done according to the model of (Van Gemeren, 1997). Word analysis of semantic domain in the New Testament will be done according to dictionary of (Louw and Nida, 1989).

1.5.2 Meta – Theoretical Study

In order to achieve the primary objective, a meta- theoretical literature study with a focus on perspectives of Anthropology, Psychology, Economics and Sociology will be conducted.

1.5.3 Empirical Study

Quantitative interviews in the form of questionnaires will be carried out with different members of churches in Uganda. Therefore, this will include people of different ages, educational backgrounds, sexes, areas, example youth, parents, elders and ministers. Research will be conducted in accordance with the guidelines of the NWU's Ethics- Committee

1.5.4 Practical Theoretical Study

The Practical– theoretical method will be an interaction between Basis– theory and Meta– theory.

Then the outcome of the above method will be utilized to construct practical guidelines to alleviate poverty among the youth in Northern Uganda.

1.7 SCHEMATIC PRESENTATION

PROBLEM STATEMENT	AIM / OBJECTIVES	METHODOLOGY
“What comprehensive pastoral strategy can be provided to alleviate poverty in the very challenging and multi-level problematic situation facing ministry to youths in Northern Uganda?”	The aim of this study is to provide pastoral strategy to alleviate poverty among the youth in Northern Uganda.	The model that deals with the basis - theory, meta - theory and praxis -theory as defined in practical theology by Zerfass will be used in this respect.
What does the Bible teach with regard to poverty?	The main objective is to determine or show what the Scripture teaches about the poverty.	In order to determine the characteristics of poverty, exegesis in Old testament and New testament will be conducted
What do other discipline Like sociology and anthropology indicate about the problem of poverty and how it can be alleviated	To determine what the culture of Ugandan society teaches about poverty.	In order to achieve the primary objective, a literature study with focus on Sociology, Psychology, Economics and Anthropology will be utilized to alleviate Poverty among the youth in Uganda

<p>How does the Ugandan society interpret and understand poverty and its alleviation?</p>	<p>To determine how the Ugandan society interpret poverty and its alleviation</p>	<p>Quantitative interviews or assessment in a form of questionnaires will be carried with different members of churches in Uganda both urban and rural areas.</p>
<p>What guidelines or comprehensive strategy can be derived from the Hermeneutical interaction between Scripture based and the meta-theory to eliminate poverty among the young people in the Northern Uganda?</p>	<p>To determine what guideline can be provided to alleviate poverty.</p>	<p>The practical-theoretical method will be an interaction between the basis-theory and meta-theory. The outcome of the above methods will be utilized to build a firm foundation to alleviate poverty among the youth in Northern Uganda.</p>

CHAPTER 2: BASIC -THEORY ON POVERTY ALLEVIATION

INTRODUCTION

2.1 *Work- Plan and Method*

The approach to this study will be an exegetical analysis of the following scriptural portions from the OT: (Exodus 3:9-10, Leviticus 19:9-10, Proverbs 10:4-5, Amos 2:6-7). The Scripture from NT includes: (Matthew 25:34-36, 40; Luke 9:13-17, Luke 16:25, Acts 2:42-47 and James 2:14-26). First an introduction will be given. The introduction will be followed by the exegesis of the OT and then the exegesis of NT. The intention is to expose the basic principles with regard to poverty. After the study of both OT and NT, the basic principles will be determined. Before the summary, the basic principles with regard to poverty from OT and NT will be brought together. Lastly, a summary will be conducted.

2.2 *Exegesis from OT on poverty*

2.2.1 *Exegesis of Exodus 3:9-10*

2.2.1.1 *Brief Introduction and History of the Book of Exodus*

The poor are those oppressed, exploited, poverty stricken, weak and powerless. This was a section of people who were marginalized and denied 'full rights to life' or considered less human. It was the experience the children of Israel encountered as slaves in Egypt. In (Exodus 3:9-10), God is concerned because of the cry of His children and decides to send human ministry to end human misery. Therefore, God tells Moses to 'go' and get his children; the Israelites out of the suffering and mistreatment by the Egyptians. This means that the loving God can still help His children today, most especially when they are going through physical and spiritual turmoil and they faithfully call for God's assistance.

According to Norman (1977:53), the event of Exodus covers the period between 1445-1405 BC. The Book of Exodus was written by Moses to the twelve tribes of delivered Hebrew slaves who had now become a theocratic nation; the rule of God. At Mt. Sinai the delivered Israelites said, "all that the Lord has spoken we will do" (Exodus 19:8). By this act they bound themselves to God as 'a Holy Nation' (19:6).

This holy people needed God's holy laws to perform their duty to Him. Through the laws given in Exodus, God ruled his children.

The overall theme of Exodus is Redemption. It tells how God buys back His children from the slavery of sin and brings them into His presence. The following out line and summary will serve as a guide in understanding Exodus most especially (Exodus 3:9-10); with the theme "sending a leader for deliverance".

A. The deliverance of the nation from bondage (1-18).

- i. The depression of the people (1)
- ii. The deliverer for the people (2-6)
 - . Preparing a leader
 - . Extending the time of preparation
 - . Preparing the people
 - . Calling a deliverer
 - . Answering inadequate objections
 - . Preparing a leader's family
- iii. The deliverance of the people (7-18)

- .The plaques of Egypt
- .The Passover in Egypt
- .The passage from Egypt

B. The duty of the people (19-40)

- i. The tables of the law ; teaching obedience to God (19-24)
- ii. The tabernacle of worship; Teaching on how to approach God (25-40)

2.2.1.2 Historical Background and Context of the Text

Norman (1977:55-56) puts forward that, there arose a new king over Egypt called (Thut Mose 111), who knew not of Joseph (Exodus 1:8). Not only did this new king show no special favour to the Israelites, he started to oppress them (Exodus chapter 1). The reason given was that Israel was believed to be a political threat to the security of Egypt. Therefore the former were subjected to all forms of torture example hard labour like brick laying and so they wailed to God. Thus, God heard the cry of his suffering children and raised up Moses to deliver them. Moses had been trained for forty years by God. Then after an abortive attempt to deliver his enslaved brothers by his own strength, Moses received preparation under God as a shepherd in the desert of Midia. At eighty years of age, and after another king of Egypt (Amen Hotep 11), ascended to the throne (Exodus 2:23), Moses received the commission of God to return to Egypt. Upon his return Moses requested that pharaoh let Israel go. Thus, the reluctant but supernaturally armed Moses made intercession for his brothers before a hard hearted king. With reinforcement from God, Moses began his contest with the gods of Egypt. Moses was the representative of God of Abraham the great 'I AM'. This God had revealed His name as Jehovah means powerful God (Exodus 3:14, 6:3).

In (Exodus 3:7-8) Moses hears God announce that He will 'bring up' His children out of Egypt and is ordered to proclaim the divine purpose to the Israelites in Egypt (3:16f). Yet in (3:10-12), Moses is given the command to 'bring forth' his brothers out of Egypt. However, there is no contradiction between the two statements because in (3:8,17), God has already begun to act (Noth, 1962:40). Not only has He heard the ('akah') of Israelites that is the cry for help of the helpless or the oppressed ('Nagas'). He has already come down to rescue ('Nasal') His children from the enemy to take them to the promised land of Canaan (verse 8). God comes down from his dwelling place in the highest heaven to do something on earth (Gen.11:5,7). In (verses 10-12) Moses is simply the messenger of God who receives the news of what God intends to do and has to pass on this information to Israelites, in the form of proclamation in which the messenger represents the one who sent him and speaks for him as the first person (Noth, 1962:41). In other words, verse 9 is parallel to verse 7; likewise,

v.10 is similar to v.8. The first (vv.7, 9) are concerned with mistreatments, then the latter (vv.8, 10) deal with deliverance.

Scott (2006:114) mentions that Moses is now to report his encounter with God to the elders of Israel with the explicit information that, God who appeared to him is none other than the God of the fathers of the patriarchal tradition who cares and is now beginning to fulfil the promise of land which He made to Abraham (Gen. 15:13-14,18). Moses is to deliver to them the divine proclamation that Exodus is eminent.

2.2.1.3 Interpretation – Exposition of the Text

Verse 7 summarizes the plight of the Israelites in their forced labour with four terms: 'misery...crying out...slave drivers...suffering'. With three verbs God announced his compassion: 'I have indeed seen...heard...I am concerned'; connotes the sense I have carefully Watched or I have paid a very close attention to, by itself indicating the intensity of God's interest in the misery of His people (Cassuto,1984:246). This also pictures the condition of the natural man: the bond slave of sin, the captive of the devil. This is true not only of slave of lust or helpless victim of drugs but moral and redefined. The affliction which sin has brought is seen everywhere not only in physical suffering but in mental restlessness and in heart discontent. Hence, the 'sorrows' of sin's slaves today are Just as merciless as Egyptian task masters of old (Arthur, 1992:128). The one speaking here is termed as Lord Jesus. Therefore, this we know from (Malachi 3:1, Gen.16:13, 21:17, Job 23:10) was Christ Himself in theophanic manifestation (Alec, 2005:88).

In verse 8, the gospel goes with certainty: 'I have come down to deliver' means to set them free from slavery. Therefore, God's word shall never remain null and void, it shall accomplish that which He pleases and it shall prosper Isaiah 55:11. In the several usage of this route in psalms, spiritual salvation from sin is clearly in view (Psalms 39:8, 51:14, 69:14, 79:9). That is God enters into historical situation of his children and delivers them from bondage. Thus, in this sense the word meaning approaches save or redeem (Bromley, 1979:915). God was remembered throughout Israel's history as the God who delivered his people from slavery from Egypt (Ex.3:8, 18:9-11, Judges 6:9, Neh. 9:8, Ps.18:2, 40:17, 106:43, 140:7). God often delivered Israel through human deliverers example the Judges of Israel (Judges 3:9, 15),

Moses and Jesus. Christ is depicted in Exodus in many ways, like Moses, He is the great deliverer of his people (Deut.18:15). Christ is also pictured in pass over lamb; the lamb without flaw or blemish and was sacrificed for our sins, of people of God. Israel's faith was that only God had the power to deliver and so many times, they turned to Him for deliverance from difficulties. The warrior cannot hope to deliver himself by his great strength (Ps.33:16) nor can a man deliver his own soul from Sheol (Psalms 89:48). No god can deliver as Yahweh. Therefore Isaiah mocks those who pray for deliverance to idols of their own craftsmanship (Isaiah 44:17). Isaiah could speak confidently, God's word of deliverance (2king 20:6). There are Psalms of thanks giving and praising to God for delivering His people from many kinds of troubles; (enemies Ps.106:6, 18:17, affliction Ps.119:53, battle Ps.55:18, death Ps. 56:13, Sheol Ps. 86:13, lying lips Ps. 102:2, Persecutors Ps.142:6). Therefore, God delivered His people because of His steadfast love for them (Psalms 44:26) (Broyles, 2002:187).

Finally admire the blessed prophetic picture of the divine incarnation. First the divine compassion, which prompted the unspeakable gift: "I have surely seen the affliction of my people who are in Egypt". God contemplated the wretched condition of sinners and their need for deliverance. Secondly the incarnation itself: 'I have come down'. Thus, it was fifteen hundred years later, when Lord Jesus left his father's house on high and came down to these scenes of sin and suffering. Thirdly the purpose of incarnation: 'To deliver his people and bring them up, out of that land', which symbolizes the world. The benefit design of the incarnation: 'To bring them into a good land and large, unto a land flowing with milk and honey'. That is to bring us unto resurrection ground, where there would be everything to satisfy and rejoice the heart (Knight, 1986:145).

Verse 9 reiterates both (3:7 and 2:23-25), providing yet another occasion to remind Moses in the situation of his call, that God had not forgotten his people, was deeply concerned for them and would act on their behalf. It was not easy for Moses to hear the command of v.10, with its demand that he 'goes' as God's prophet: "I am sending you to bring Israel out of Egypt". Not only was Moses to be involved in exodus but he was to lead it, in defiance of the greatest potentate on earth; the Egyptian pharaoh (Ropes, 1984:75).

The statement in verse 10...‘so now’ implies that God is not to be rushed; our business is not to seek to hurry God, rather it is to wait, to wait upon Him and for him. Many long years had the groans and the cries of the distressed Hebrews gone up, but the heavens were silent. Forty years previously Moses had become impatient at the delay and had thought to take matters into his own hand, only to discover that the time for deliverance was not yet ripe but: ‘now’, the four hundred years of servitude and affliction (Gen.15:13) had run their ordained course: ‘Now’ the hour for divine intervention had struck. ‘Now’ the time for God to deal with the haughty oppressor of his people had arrived. ‘Now’ the children of Israel would be in a condition to appreciate the promised inheritance- the land flowing with milk and honey would be a pleasing prospect: ‘Now’, the time to employ human instrumentality to get sinners from bondage to liberty, from death to life had arrived (Plumber,1982:1115).

Last but not least Jones took Exodus 3:9-10 as his text for sermon preached in St. Thomas African Episcopal Church in Philadelphia on January 1, 1808, the day America banned the Trans Atlantic slave trade. Jones notes that God’s deliverance of Israel was not a unique event. God had since appeared on behalf of the oppressed and distressed nation, as the deliverer of the innocent and of those who call upon his name. The abolition of the Trans Atlantic slave trade stood as ‘striking proof’ that God continues such liberating activities. Jones explained in some details how God, seeing the brutalities of the African- American Slave experience and hearing the slave cries, had come to bring abolition to the United States and Great Britain. ‘The mercies of God to our nation had been demonstrated’ Jones said (Scott, 2006:166).

2.2.1.4 Explanation of key Words or Phrase (Exodus 3:7-10)

- ***Word study from verse 8***

The Hebrew word נָסַח (nasal) means to ‘rescue’. Primarily in the causative stem, it implies ‘to snatch away’. Another substitute is the word deliverance (Esther 4:14). Nasal occurs 191 times in Hebrew; 11 times in Exodus. Nasal indicates removal or liberation from all types of restrictions (Van Gemeren, 1995:76). The basic meaning to snatch away occurs relatively often in (Isaiah 43:13, Psalms 119:43). Deut.25:11,

1Sam.30:8, 18 produces the meaning to rescue and Exodus 18:4 talks of removal from oppression. God Spared my life (Exodus 12:27). 'To protect' Zeph.1:18 on the day of wrath (Vines,1996:48). The back ground for the usage of Nasal is in relation to God's plan to rescue the Israelites from the bondage of slavery (Exodus 3:8). This expresses Yahweh's saving activity (Exodus 5:23, 6:6, 18:48, Judges 6:9, Isaiah 10:8). Therefore, it also applies to divine salvation from sin, any distress Exo.18:18, destruction Psalm 22:9, 102:2, Jaws of lion Ezekiel 34:12, illness Psalms 39:9 (Xavier, 1983:127).

2.2.1.5 Principles and Explorations

The lessons learned from the deliverance of Israelites from slavery in Egypt are the following:

1. It teaches us that God is faithful to His word He always speaks: He fulfilled the covenant, which He made with Abraham in which He promised to bring Israel into the land of promise and bless them.
2. God's word will never return to him empty but will accomplish the purpose that he desires and will achieve the purpose for which He sends.
3. God is not to be rushed; our business is not to seek to hurry God, rather it is to wait upon Him and for him with faith and truth.
4. God allows oppression not to destroy the oppressed but to demonstrate his mighty powers to the oppressors.
5. God is a compassionate and gracious God, and He always sides with the oppressed.
6. When we cry to God for help, he intervenes in our situations to make positive changes in our lives.
7. It is only God who delivers not the gods. Israel's faith was that only God had the power to deliver and so many times, they turned to him for deliverance from difficulties.
8. God uses human instrumentality to fulfil divine plans example Moses.
9. When God decides to utilize us, for his work, He provides the means. God equipped Moses with his power to discipline and humble the king of Egypt.
10. Christ is depicted in Exodus in many ways. He is the great deliverer of his people like Moses (Deut 18:15). Christ is also prefigured in the Passover

lamb, the lamb without flaw or blemish and was sacrificed for our sins, of God's people.

11. In most references, a literal deliverance of Israelites is in view. But like God's rescue of Israelites at the Exodus: "physical deliverance" is more of spiritual application than physical. Although physical deliverance from immorality and oppression by others cannot be denied, this book tells us how God buys back his people from slavery of sin and brings them to his presence.

Deduction: God is merciful and loving. He is the only source of deliverance and providence. So young people should put their faith in Him and He will accomplish them.

2.2.2.6 Summary and Conclusion of Exodus 3:9-10

In the Book of Exodus God proved His faithfulness to his word, a covenant which he made with Abraham in which he promised to bless Israel and bring them into the land of promise, a Land flowing with milk and honey. Therefore God's word will never return to him empty but will accomplish the purpose that he desires and will achieve the purpose for which he sends. God is not to be rushed: our business is not to seek to hurry God; rather it is to wait upon him and for him. Thus, God allows oppression not to destroy the oppressed but to demonstrate his mighty power to the oppressors. Never the less God is compassionate and gracious God and always sides with the oppressed. When we cry to God for help, He intervenes in our situation to make positive changes. Therefore, it is only God who delivers; not gods. God uses human instrumentality to fulfil divine plans. When God decides to utilise us for his work, he provides the means. Christ is depicted in many ways, example He is the great deliverer of his people (Deut.18:15). He is also pictured in the Passover lamb, the lamb without flaw or blemish and was sacrificed for our sins. In most references, a literal deliverance of Israel is in view. But like God's rescue of Israelites at Exodus: "physical deliverance" is more of a spiritual application than physical. Although deliverance from immorality and oppression cannot be denied, the book of Exodus tells us how God buys back His people from slavery of sins and brings them into His presence.

Last but not least God is a good God, the source of deliverance and providence and so young people must put their trust in Him, He will bring everything to pass.

2.2.2 Exegesis on Leviticus 19:9-10

2.2.2.1 Brief History of the Book

The law in the Book of Leviticus was given by God to Israelites through Moses between 1445-1405 BC, to show the redeemed children how to live holy lives. It was a hand book on Holiness for the priests. Included in it were both the kinds and the manner of offerings which should be used to approach God (Geisler, 2005:67).

This Book can neatly be divided into two major sections.

- A. The way to the Holy one (1-10)
 - i. By sacrifice (1-7)
 - ii. By the priest hood (8-10)
- B. The way of holiness (11-27)
 - i. Holiness demands sanitation
 - Purity of body (11-16)
 - ii. Holiness demands sanctification
 - Purity of soul (17-27)
 - . Holiness in diet
 - . Social responsibility
 - . Year of Jubilee
 - . Instructions on use of vows

2.2.2.2 Historical Background and Context of the Text

Leviticus 19:11-18 are characterized by an ethical nature. The preceding verses 2-8 deal with religious duties. Verses 9-10 belong to both categories: Not to harvest the entire crop is religious duties. Leaving the reminder for the poor is an ethical duty. Thus verses 9-10 form a bridge between the two categories (Milgrom, 2004:67).

According to the statement by Goldberg (1980:101), (Lev.19:9-10) is concerned with social responsibility towards the poor. God laid down social and economic principles on behalf of the needy and foreigners and it is within the frame work of the law that God's people are called to responsibility towards the poor by feeding ('Raa ') them (Jer.23:2,4). This shows God's love for the less privileged. Those who 'Have' must support the 'Have not'. It was actually one of the most specific tests of spirituality that is to care for those less fortunate. Thus, Carson (1994:244) mentions that to offer the peace offering was to claim to be at peace with God. But if the offerer did not provide for the needy it was a hollow claim and hypocritical. Therefore, Alexander (1985:94) states that any one who disobeys the commandments concerning their care is desecrating as far as God's Holiness is concerned. Only those who follow his lead can achieve holiness and blessings.

2.2.2.3 Interpretation – Exposition of the Text

The "gleaning" are that which fall from the reaper during the harvest. (Lev.19:9-10) forbid the owners to return to the field in order to retrieve them. They belong to the poor. The chief products of their agriculture were the grain, vine and the fruit of trees largely olive trees. These products were either left in the field or placed along the side of the garden so that the poor could easily access them. For the land owners to leave some food unharvested was extending their love to God through the needy and a sign of thanks giving for God's abundance, a mark of trust for his provision, a way of restraining greed (Kellogg, 1976:395). The poor were also to receive special invitations during the feast in order to rejoice with orders (Deut.16:11-14). They also had annual help: the benefit of triennial tithe on produce which was stored as food reserve for distribution to the needy (Deut.14:28-29, 16:11-14) and the free use of the produce of the land in the sabbatical (seventh) year (Exodus 23:10-11). Interest free loans were granted as well to the poor who had financial need (Lev.25:35-38, Deut.23:19-20) (Bowman,1982:189).

The relief or alleviation of poverty in Israel was build into economic and legal structures, not left as a matter of private charity because the foreigners had no legal rights to the ownership of the land in Israel (Lev.19:10). Therefore God commands the land owners to make sure there is something to be gleaned. Thus, Boaz and Job were models of practice (Ruth 4 cf. Job 29:12,16; 30:25, 31:16). All in all this is the practical meaning of Holiness in the Book of Leviticus (Motyer, 1994:147).

2.2.2.4 Explanation of key Words and Phrases Lev. 19:9-10

- ***Word study from verse 9***

עֲקָר (‘leget’) Is the word used for ‘gleaning’ or reaping/ harvesting or gathering. The word appears 30 times in the OT. It has to do with picking or gathering of things especially during the time of picking up of grains and grapes at harvest. ‘Leget’ as reaping refers to the picking up of left over produce by the poor and landless after the harvest (Van Gemeren, 1995:89). It is commanded in the legislation of Pentateuch, when harvesting the field, to leave the edges of the field and the gleanings (leget) for the poor and the aliens (Lev.23:22 cf. 19:9). This was intended to relieve the plight of the poor, such as widows, orphans and the resident aliens who had no land of their own. The theological significance is emphasized by the phrase: ‘I am Yahweh your God’ (Lev.19:10). Thus, the rationale of such legislation lies in the fact that God has dominion over the holy land of Israel. Gleaning of the fields by the poor functions prominently in the story of Ruth as a background to the meeting between Ruth and Boez, her kinsman and redeemer (Ruth 2:2-3,7-8,15,17,19,23) (Owens, 1993:76).

2.2.2.5 Principles and Explorations

Leviticus 19:9-10 concerning social responsibility teaches us the following:

1. God is loving and caring. God laid down social and economic principles on behalf of the needy because He knew that left alone to the land owners as private charity to help the needy would not yield any positive result.
2. The Book of Leviticus tells us that only those who care for the poor can achieve complete holiness.

3. It is an obligation and responsibility of Christians to care for the helpless and avoid greed.
4. If we offer to God and do not provide for the poor, it is hollow and hypocritical. It is actually one of the tests of spirituality.
5. When we harvest we must remember to give to the poor, so that when we rejoice, they too must rejoice with us. This illustrates true and complete Christian love for the needy brethren.

Deduction: God expects all rich Christians to support the needy.

2.2.2.6 Summary and Conclusion of Leviticus 19:9-10

The book of Leviticus tells us about the loving and the caring God who decides to lay down social and economic laws on behalf of the needy because He knew that if left alone, the farmers would not help the poor and foreigners as He expects. It reveals to us that only those who care for the poor can achieve complete holiness. That it was an obligation and responsibility of the successful farmers to take care of the helpless otherwise they would be rated as being greedy. It stated that if the land owners offered to God and never fed the poor then the sacrifice was confirmed null and void and hypocrisy because it was a test of spirituality. When the gardeners harvested they were reminded to contribute to the poor so that when the former rejoice the latter too can also celebrate with them. This was believed to be a clear manifestation of love and brotherhood. All in all God wants the successful people to enjoy part of their wealth with the helpless.

2.2.3 Exegesis on Proverb 10:4-5

2.2.3.1 Brief History of the Book

Proverbs were maxims or principles of wisdom meant to give all the people guidance for life. The term wisdom in proverbs means application of truth to one's life. Solomon addressed his proverbs to the 'wise man' (1:5), to his 'son' (1:8, 2:2). Kings tell us that Solomon's 'servants' listened to his wisdom (1king 10:8). Solomon was apparently a kind of head master of school of wise men (Eccl. 1:1, 12:9). Hence the son to whom proverbs addressed was a learner in the school of Solomonic wisdom (Norman, 1977:66).

The structure of the Book of proverbs include:

I. Words to the wise

- Wisdom is valuable; seek it (1-9)

II. Word of the wise

- Wisdom is practical; follow it (10-22a)

III. Words for the wise

- Wisdom is admonitional; hear it (22b-24)

IV. Words from the wise

- Wisdom is ethical; do it (25-31)

2.2.3.2 Historical Background and Context of the Text

Chapter 10:1-5 forms the pericope of the 'diligent and the lazy son'. The pericope is that, a family will thrive if the children are diligent in their work but collapse if they are lazy or resort to crime. Father and mother are the parents of house hold and proverbs point out how much their happiness depends on the child's behaviour. The pericope emphasizes the economic aspect, since sons were responsible for the care of the parents in old age. They could either squander the family estate if they were lazy /criminals or build it up if they were diligent /hard working. Therefore, this section

forces the young man to face the economic responsibility for himself and the family (Greenstone,1980:67).

2.2.3.3 Interpretation – Exposition of the Text

According to Mckane (1970:214) the earthly character of old wisdom is well illustrated by vv. 4 and 15. Both of which assume that wealth is a good thing. In v. 15 the rich man's wealth is described as a fortified city and poverty of the poor man as a disaster. Therefore, he further said that wealth is an insurance against chanciness or uncertainties of existence and whoever has it is not naked and defenceless before its vicissitudes or change of circumstances. But those who are without wealth have no margin of safety and their vulnerability may at any time spell disaster for them. In other words, no money in the pocket, no protection and no food on the table.

Solomon in v.4 challenges the slack or the lazy son to work if he wants to experience riches. Thus, idleness was never designed for man. Adam in the paradise was to dress the garden (Gen. 2:15). Hence God dispenses or gives riches to hard working personage and to the man employed in honest industry. God will be the enemy of the family whose son tries to enrich them by crime and corruption and their wealth are considered unsubstantial and are punishable by God, it is worse than poverty. Nothing the son might ever do will have a positive impact on his family unless he is righteous to God and denounces sin (Dan. 4:27). It is the Lord who protects them from the pangs of starvation (Prov.10:3, Isaiah 41:15, Ps.43:10, Ps.34:10, 37:25). Therefore let us be at once fervent in spirit and diligent in business (Edgar, 1981:56).

"Summer and harvest" were the fit seasons for rearing and gathering the fruits of the field. Thus, the son must co-operate with his parents especially during the time of agricultural life (Proverbs 10:5). A son who is lazy at harvest time brings scandal and ridicule on his father. He sleeps during the time when he should be working. It would be a shame for a man in a good health to spend all his days in bed. A competent son throws all his energies into successful management of the harvest. This recalls the custom of the whole families going to 'camp' in the vine yards outside the town to gather the grape harvest. This was an annual affair in the place like Esalt across the Jordan, where a large variety of grapes were cultivated. The work is concentrated while it lasts (Mckane, 1970:316)

According to Lawson (1980:50) proverb 10:5 is much more than an exact statement concerning the particular duties of a son in a peasant economy. 'Therefore, it is also a representative saying about any son who displays an acumen /penetrating role when his father most needs him or contrary wise, who fails when he is put to test by his weakness and useless sleep that brings his father into contempt. Sleep must be taken but not loved (proverb 20:13). Sleep as well as food is necessary for our frail /facile bodies but must not be to the extreme or over done. Lawson (1980:51) states that we have received time and talents from God, to be used according to his direction and to waste the one and bury the other is a very great sin. Poverty and hunger are the consequences of too much sleep. He that rises to the employment shall have bread for himself and his family and shall have the blessing of God.

2.2.3.4 Explanation of key Words and Phrases Prov.10:4-5

- ***Word study from verse 4***

עצל ('asel') implies slow, sloth or lazy. The word appears 16 times in wisdom literature. The description of the lazy entails ridicule, perhaps as motivation to avoid a life style characterised by laziness. He has an industrious spirit and life style. The lazy begins the day awry/ bad by staying in the bed when he should be working (Prov.6:9-10). He finds foolish reasons to avoid going to work such as the possibility of there being a lion on the road (Proverb 22:13, 26:13). As for excessive devotion to one's bed,' as a door turns on its hinges, so does a lazy person on his bed' (Prov.26:14) (Van Gemeren, 1995:97). Thus, the sheer of exertion is captured by the caricature of the lazy burying his hand in the dish but being too lazy to bring the food to his mouth (Prov. 19:24, 26:15). Other motivations to avoid the life style of sloth are pragmatic. The law of God points to the consequences of laziness (Pro.10:4). The lazy man fails to make the building repairs and must bear the consequences of the deterioration and inconvenience (Eccl.10:8). All in all laziness results into poverty (Prov.19:1-5). By contrast a young man in the family of the Lord keeps bread on their table because of his diligent work (Prov.10:4, 31:27) (Longman, 1998:799).

2.2.3.5 Principles and Findings

The wisdom in Proverbs 10:4-5 teaches us the following:

1. God gives riches to the righteous and hard working son employed in honest industry.
2. Solomon in his word advises the slack or the lazy to be in right terms with God and work hard if he wants to eliminate the poverty surrounding him.
3. A family will prosper if the child listens to the Solomonic (God's) wisdom and becomes diligent in his work, but collapses if he denounces the wisdom and embraces laziness or resorts to crime.
4. The son must co-operate with his parents especially during the time of economic harvest. He must throw all his energies into the successful management of the economy and avoid relaxing in bed. Therefore wisdom is practical, follow it.

Deduction: The lazy son must become righteous and diligent and avoid laziness if he wants to eliminate the poverty within his reach.

2.2.3.6 Summary and Conclusion of Proverb 10:4-5

God gives riches to the righteous and hard working son employed in honest industry. Therefore Solomon advises the slack or lazy to be in good terms with the Lord and work hard in order to eliminate poverty. A family will progress if the child accepts Solomonic (God's) wisdom and becomes diligent in his work but collapses if he denounces the advice and embraces laziness/ resorts to crime. Sons were responsible for the care of the parents in old age, and so they could either squander the family estate if they were lazy/criminal or build it up if they were diligent/hard working. Thus Solomon continues with his advice to the son; to co-operate with his parents especially during the time of Agricultural life. The boy must crown all his efforts to support his parents economically and stop enjoying the bed. Conclusively the lazy son must become righteous and hard working if he wants to eliminate the poverty within his reach. Idleness was never designed for man. God put Adam in the garden to take care of it.

2.2.4 Exegesis of Amos 2:6-7

2.2.4.1 Brief History of the Book

Amos directed his message to the wicked but prospering Northern ten tribes of Israel (3:1, 12, 7:10, 14,15) under Jeroboam II to repent of their sins, although he himself was from Judah in the south (1:1). Hence his warnings had obvious implications for his own countrymen (2:4, 5).

The book of Amos is divided into three sections:

- I. Declaration of sin and judgment (1-2).
 - Eight oracles
 - . Judgment on Moab for injustice.
 - . Judgment on Judah for perverting the Law.
 - . Judgment on Israel for perverting the Law.
- II. Exhortations about sin and judgment (3-6).
 - Three sermons.
- III. The visions of judgment (7-9).
 - six visions (Geisler, 1985:239).

2.2.4.2 Historical Background and Context of the Text

Amos, the first of the classical prophets gives the expressions here to the new prophetic concepts of the supremacy of morality. He said that the destiny of the people of Israel is determined by their moral behaviour and not by religious infidelity; Unethical actions not idolatry will bring the ultimate destruction of Israel. The sin for which Israel is indicted was some act of inhumanity of man. Thus, this sin was social in nature (Shalom, 1991:76). Amos 2:6-7 tells us about people who were so much filled with greed that they perverted justice and ruthlessly oppressed the poor and

weak. Thus, "God had said do not deny justice to your poor people in your law suits" (Exodus 23:6-8). But the law courts in Israel had become places for the rich and powerful to crush the poor and take from them the little money they had and send them off into debt slavery. But because of this, the judgment of God is to come upon them (Amos 8:1-3) (Bussey, 2002:12).

2.2.4.3 Interpretation - Exposition of the Text

The first accusation was based on the bribery of the judges and illegal action of the creditors selling debtors into slavery to harvest money verse 6a: "They sell the righteous for silver". The corrupt judges accept bribes and declare the innocent to be guilty (5:12). According to Amos it is the duty of the judges to declare righteous ('hiphil'); the man who has right on his side, while the one who does not should be condemned (Deut. 25:1). But Amos has to reproach or disapprove the judges that their judgment has been sold for money, so that their verdicts have gone against the innocent and the poor who did not have the means to bribe the judge (Isaiah 5:23) (Hammerhaimb, 1994:46).

Another victim is the defenceless or needy: Verse 6b "They sell the needy for a pair of sandals". The 'needy' are those who could not protect themselves from being sold into debt slavery and "For pair of sandals" means the debtors are sold into slavery for the small debt or low payment to purchase the poor (Ezekiel 13:19 14:10). The assumption was that sandals were sold cheaply and were insignificant item that they eventually became synonymous for any extremely small amount of money (Smith, 1989:82). 'Sandals' were also employed in a legal context (Deut 25:9 and Ruth 4:8-9) but the legality do not confirm to the spirit of the law. The selling of the needy is in the context of slavery (Exodus 21:7-8, Lev. 25:39:40, Deut 15:12-14). This is a lack of pity and contempt for human dignity. The prophets speak against the courts (Amos 5:12, Isaiah 1:23, 3:14, 5:23, 10:2, Jer.5:28, 22:3, Micah 3:9-10, 7:3). They called it injustices through bribery. Instead of allowing the poor peasant to earn enough to pay off his loan, the rich insisted on immediate payment. This demand could be satisfied only by the debtor selling himself into slavery. According to Barstad (1984:16), the proper attitudes towards the poor is to maintain them, to take no interest but fear God for Israel was once a slave in Egypt (Lev. 25:35-58, Exodus 22:25-27).

In Verse 7a - Amos continues with his second accusation about the social situation: 'They trample on the heads of the poor...as upon the dust of the ground'. However this statement is figurative that is the powerful; rich land owners stepped on the poor by using the court to pervert Justice. Thus they revealed their contempt for those less fortunate, treating the poor like dirt (Amos 5:12, Exodus 23:6, Proverbs 17:23): "Deny justice to the oppressed...v 7b". Pushed aside as they sought justice at the gate (5:12, Exodus 23:6, Prov .17:23). Amos defends the rights of the poor as defined in the legal tradition (Exodus 21:2-11, Deut 15:12-19) as it condemns the nation's attitudes towards the destitute (Spence, 1980:25).

The third accusation against Israel concerns a lack of basic moral conduct: V.7c "Father and the son use the same girl". That is sexual exploitation of a helpless female servant by her master and his son. Thus, this represents a breach of covenant (Exodus. 21:7-11, Lev.18:7-8, 19:20-22, 20:17-21. To Amos every moral infringement is an act of 'profanation of God's name' (Lev. 22:32) and will face the consequence of the action (Bussey, 2002:83). 'Profane God's name' v.7d. is a theological statement which is used in the context of abusing slaves in (Jer. 34:16) and sexual abuses in (Gen.35:22, 49:4, Lev.19:21, 1Chro.5:1). The holy reputation of Yahweh is destroyed and his honour outraged because of Israel's action. God who defends the poor and helpless considers an attack on them, an attack on himself (Smith, 1989:85).

2.2.4.4 Explanation of key Words and Phrases Amos 2:6-7

- ***Word study from verse 7***

According to van Gemeren (1995:1126), the Hebrew word used for trample is *מָרַר* ('rms'). In the OT, the word is used to speak of human aggression or treating harshly. (Ezekiel 34:18-19) speaks of aggressors within God's people. Jeremias (1998:74) affirms that in verse 7, Prophet Amos accuses the Judiciary and the wealthy of being inhuman or aggressive towards the poor by oppressing them; Denying Justice in the court room, selling the poor into debt slavery, and treating the poor house girl as a sex slave. The prophets stressed that God will surely punish those who are proud, unjust and aggressive towards the poor-helpless.

2.2.4.5 Principles and Explorations

The principles or central truth valid for today:

1. The judges and the wealthy must repent of their sins and change their ways of injustice, oppression and immorality towards the poor otherwise they stand the wrath of God.
2. The judges must avoid being greedy for money and stop being influenced by the rich to pass verdicts against the innocent or righteous poor.
3. The wealthy creditors must not sell the helpless debtors into slavery or grab their meagre property to clear the debt. They must have pity and contempt for human dignity.
4. The rich must omit treating the poor like rubbish or dirt. Those who seek justice must not be denied in the court room.
5. Let the father and the son respect the house girl and stop sexually exploiting the female servant.
6. The leadership of the church must condemn every wrong ruling by the judges and defend the right of the destitute like Amos the prophet.
7. Every immoral act the rich Christians indulge in profanes or destroys the holy reputation of the Lord.

Deduction: The God who defends the poor and helpless considers any attack on them as on Himself, the aggressors and oppressors will face the consequences if they do not repent and change their ways of marginalization of the needy.

2.2.4.6 Summary and Conclusion of Amos 2:6-7

Amos the prophet warns the judges and the wealthy to repent of their sins, change their ways and avoid injustices, oppression and immoral action towards the poor otherwise they stand the wrath of God. Therefore the judges must avoid greed for money and stop being influenced by the rich to pass verdicts against the poor who are innocent or righteous. The wealthy creditors must not sell the poor debtors into slavery or inherit their meagre property to clear the debt. If the latter do not pay in time, they should extend the period for the victim to pay off the debt. They must have pity and contempt for human dignity. The wealthy must stop treating the poor like rubbish or dirt. Those who seek justice must not be denied in the court room. Let the

master and the son respect the house girl or maid and avoid sexually exploiting the helpless female servant. The leadership of the church should stand firm to condemn and defend the rights of the destitute against the corrupt judges and the powerful rich just like Prophet Amos did. Every immoral action the rich Christians indulge in, profanes or destroys the holy reputation of the Lord. Lastly the God who defends the poor and helpless considers any attack on them as on himself, so the aggressors should repent and eliminate the negative attitude towards the weak, otherwise they too will be crushed by God.

2.3 Summary and Conclusion of Old Testament

God is faithful, the God of order, Justice and love. In the OT God commanded that the poor must be well treated by successful people. Thus, in the book of Exodus, God proved his faithfulness and exercised his wrath through Abrahamaic covenant and punishment of Egyptians respectively. He fulfilled His covenant, which He made with Abraham in which He promised to deliver the Israelites from Egyptian oppression and aggression and blessed them by bringing them into the Promised Land, a land flowing with milk and honey. He disciplined the Egyptians through eliminating all the first born sons and animals from that land and allowed water to swallow their Army or soldiers who tried to pursue the Israelites for destruction. In the book of (Leviticus 19:9-10), God laid social and economic Laws to protect the sovereignty of the helpless. One of the principles was that the blessed people, after harvesting their crops, must leave part of their harvest for the poor and foreigners so that when the farmers rejoice the poor too must be happy, which was a spiritual test and the confirmation of the holiness of the wealthy Jews.

Prophet Amos declared God's wrath on the Northern ten tribes of Israel if they refuse to repent of their sins and change their ways of injustice oppression and sexual immorality (Amos 2:6-7). This is because the God who defends the poor considers them an attack on Himself and profanation of his Holy reputation. Solomon the 'mouth piece' or the man of God advises the young men to be righteous, love God and work hard in order to alleviate poverty in their families (Proverbs 10:1-5). All in all God loves everybody, rich and poor, young and old, and expects all his children to love one another by helping the disabled or poor people. He wants them to live in peace, unity, love, Joy and righteous.

2.4 Basic Principles and Explorations from OT - Poverty

- God is a faithful God, the source of Christian deliverance and providence. So all young men and women must put their trust in him.
- God commands the successful people to enjoy part of their wealth with the Helpless.
- God expects justice and freedom to prevail in the court room and political Arena.
- The leadership of the church must support the needy and condemn wrong deeds of Government, civil society and the rich as prophet Amos did.
- Solomon advises the young men to be righteous and crown all their energies into working hard so that poverty is made history in their families.
- God is a God of love. He loves both the poor and the rich, young and old. Thus He wants us to love one another and have respect for humanity and help the needy so that nobody is left starving.

2.5 Exegesis from NT regarding Poverty

In the New Testament times there were many beggars and impoverished people and these are mostly described by the Greek word "Ptocos" meaning poor, although the synonyms 'penes' and 'penicos' were also employed. The NT usage was largely influenced by the OT thought, which became distinct during Jesus' first synagogue reading in Nazareth (Lk. 4:16-21) in which the lecture was taken from (Isaiah 61:1-3) (Makungo, 2004:35). In the New Testament exegesis will be done from (Mt. 25:31-46, Lk.9:10-17, Lk.16:25, Acts 2:42-47, James 2:14-17).

2.5.1 Exegesis of Mathew 25:34-36, 40

2.5.1.1 Brief History of the Book

Mathew's main purpose is to prove to his Jewish readers that Jesus is their king. (Mathew 1:22-23, 4:14-16, 8:17, 13:35, 27:9-10) are text that proof to drive home his basic theme. The gospel was written in Palestine around A.D 50 when the church was largely Jewish and Gospel only preached to them (Acts 11:19) (Barker, 1995:1433).

The division of the pericope can be structured as follows:

1. The glorious coming of the son of man v.31

- II. The great separation vv.32-33

- III. The reward of the righteous vv.34-40
 - a. The reward v.34
 - b. The reason vv.35-36
 - c. The doubt vv.37-39
 - d. The principle v.40

- IV. The judgment of the wicked 41-45
 - a. The judgment v.41
 - b. The reason vv.42-43
 - c. The protest v.44
 - d. The principle v.45

- V. The final division v.46

2.5.1.2 Historical Background and Context of the Text

In the Old Testament, we saw that God provided for his children abundantly, so that they may share with others who have needs. In the New Testament, in the pericope of (Mt.25:31-46), Jesus Christ warns his disciples and all his listeners of the impending Judgements. He speaks of God's judgement and the separation of obedient followers from the unloving and unbelievers. The real way to prove one's belief is the way one Acts by supporting the helpless most especially the orphans and the widows (Keener, 1999:28).

Mathew (25:34-36, 40), is concerning Jesus' last instruction to his disciples. He said that, in the final judgment, the standard by which the Christians are measured is the work of compassion they have done or not done towards their poor and needy Christian brethren. The text is designated to motivate the churches to works of mercy and charity. It was often seen as an expression of love, humility and righteousness or a lack of insight on the part of the unrighteous. This love is the end product or fruit

of genuine Christians and by this fruit one's true relation to God is known (Mt.7:20-21). Hence the Lord challenges us as Christians to produce good fruits by helping the helpless. Therefore when we do well to the poor, it is like we have done it to Christ V.40 (Sadler, 1985:44).

The final section of the eschatological discourse ends fittingly in a great Judgement scene. This pericope ends the formal teaching of Jesus in the Gospel according to Mathew. The passage is concerned with the return of the son of man (v.31) and immediate subsequent judgement with the blessing of the righteous and punishment of the wicked v.46. There will be a great separation during the time of Judgement by king Jesus (Huther, 1986:147).

2.5.1.3 Interpretation - Exposition of the Text

The preaching of Jesus was that, human's good deeds, means obeying one of the least of the commandments (Mt.5:19 cf. 25:35-36). He spells it with the six words 'hungry, thirsty, stranger, naked, sick, in prison'. This parable actually shows the steps the Christians must take to support the fellow needy brethren in the day to day life. Frequently in the Jewish enumeration the combination of hungry, naked and visiting prisoners were vital. Visiting prisoners was important because they received no provision from the prison. Therefore help from the church was especially important for Christian itinerant missionaries who had no family members nearby. That is why Jesus spoke of the good fruits (3:8-10, 7:15, 20, against lawlessness 7:23, 13:41). He emphasized, not only 'hearing' the word but also 'doing' (7:21, 24,26, 13:41,16:27), not the quality of tree but the fruit it bears (7:15:20). Refusing to show solidarity with one's fellow humans (24:43) and failing to extend hospitality (25:43), to somebody neglects righteousness (7:13) and He warns that in the coming judgement simply saying 'Lord, Lord' will be of no value to him (7:21-22, 25:11cf. 23:39, 25:44). Christ has come to us in our prison. Therefore we live in love because of the great love for him and we are able to love all men, even the unlovely because he first loved them (Douglas, 2006:443).

However According to (Makungo 2004:37), the most striking feature of the passage is the list of six needs, which occurs not less than four times. In all the four lists, the words and their orders do not change: hungry, thirsty, stranger, naked, sick, in

prison. The first repetition of the initial list, in the mouths of the righteous (vv.37-39), occurs as three questions, each pair being introduced by, “pote se eidomen”, “when did we see you”? Mathew stresses the importance of righteousness as good deeds, but as a part of a larger context in which God acts graciously for the salvation of his people. The deeds of mercy in the present passage are symbolic of a deeper reality. The main point of the parable is the acceptance or the rejection of the Christian faith.

2.5.1.4 Explanation of key Words or Phrases Mathew 25:31-46

- ***Word study from verse 40***

The Greek word ποιῶ, which means ‘to do’, fits the context of the passage of (Mt. 25:40), because it is concerned with good deeds which were done among those who were in need. This parable has an implication of doing things as if we are doing them for Christ himself. It shows the great separation during the time of Judgement that is the separation, which will be determined by what we have done during our physical life (Nthangeni, 2005:42).

2.5.1.5 Summary and Conclusion

In the last judgement, God will separate the obedient followers from the pretenders or unloving and unbelievers. Jesus warns that in the final Judgement the standard by which Christians are measured is the work of compassion they have done or not done towards their needy brethren. He wants his disciples to feed the hungry, cloth the naked, accommodate the homeless, carry visitation, and to support the sick and prisoners. According to the Lord, whatever we have done to the poor, we have done it to the Him. If one does what Christ says, he will inherit the kingdom of heaven but those who are ungodly by only pretending to be good will face everlasting fire. Lastly all those who did not keep the commands of Jesus Christ will meet him as a Judge, including all those who never supported the poor and the needy.

Conclusion: Jesus is merciful and compassionate God and he expects his followers to feel the same burden He has for the poor.

2.5.2 Exegesis of Luke 9:13-17

2.5.2.1 Brief History of the Book

The gospel is specifically directed to 'Theophilus' (Lk.1:30, Roman official whose name means 'one who loves God'). The message of this Gospel was intended for his own instruction 1:4, as well as the instruction of those among whom the Book would be circulated. It was written to strengthen the faith of all believers and to answer the attacks by unbelievers. Luke wanted to show that the place of the Gentile Christian in God's kingdom is based on the teaching of Jesus. He wanted to commend the preaching of the gospel to the whole world (Barker, 1985:1530).

The main theme of the Gospel is the nature of Jesus' Messiahship and mission and the key verse is 19:10: To seek and save the lost soul.

The structure of Luke 9 is as follows:

- I. Christ commissions the twelve Apostles (9:1-6)
- II. Herod's terror and the growing greatness of our Lord Jesus (9:7-9)
- III. Feeding the five thousand (9:10-17)
- IV. Christ's suffering for his disciples and they for him (9:18-27)
- V. Christ transfigured on the mount (9:28-36)
- VI. A boy healed (9:37-42)
- VII. Jesus predicts his suffering and death (9:43-45)
- VIII. His disciple's ambition (9:46-50)
- IX. A Samaritan village rejects Jesus (9:51-56)
- X. The answer Christ gave regarding the cost of discipleship 9:57-62

2.5.2.2 Historical Background and Context of the Text

According to Douglas (1990:136), the miracle story of feeding the five thousand in (Luke 9:10-17, Mt.14:13-21, Mk.6:30-44 and John 6:1-14) recorded by the four evangelists, serves a Christological function. This is made evident not only by the miracle itself but by Luke's placement of the account. It is itself followed by Jesus' own question in (9:20): "who do you say I am"? The feeding of the five thousand is a typical miracle because it does not describe the crowd's reaction. The miracle was meant for the disciples, and it would enable them to answer the coming question in (9:20). He who can provide a "messianic banquet" must be the messiah. The disciples had thus, been given the answer to the question, who is Jesus? He is Christ of God.

Arthur (1992:166) states that Christ himself was the bread of life that was given for the life of the world. The bread of life was the anticipation of the last supper and symbol of reality of the church and of Christ as the Lord of life. In John 6:25-71, 7:11-17, the bread is thought of as the source of or means of life than symbol of fellowship. It is the new fellowship, which men had with Christ and with one another in Christ, the new fellowship of the church. In all the likelihood, the story of multiplication of loaves and the fish is a miracle story that came in the course of narration to be regarded as a proto-type of the Eucharist, symbolic of the Lord's Supper that is the miraculous feeding of a hundred men by Elisha. Thus, Hendrickson (1998:129) rationalizes that there is an eschatological teaching in this passage as well that is, the messianic age must have begun. This fits well with the concept of God's kingdom as a present reality, which is explicitly taught in (Luke 4:43). As already seen, the feeding of five thousand foreshadows the Lord's Supper, which in turn prefigures the coming messianic banquet when the son of man returns. The first fruits of the kingdom were already present as experienced in this miracle.

2.5.2.3 Interpretation - Exposition of the Text

Verse 10- After the disciples returned from evangelism, they needed a rest. Therefore together with them, Jesus crossed the Lake to a solitary place of Bethsaida on the North- Eastern shore so that they would have relaxation, discussions with his disciples and quiet time for prayer and meditation (4:42 cf. Mk.6:31).

Verse 11- When the Galileans learned about his departure they hurried on foot around the upper part of the Lake in order to be with Jesus again. Surveying this huge crowd, Jesus had to curtail the rest because his 'heart went out to them' (Jn.6:3, Mk6:34). The need of the people; sick, desolate, ignorant and hungry meant far more to him than his own convenience and ease. He welcomed them and spoke to them about the kingdom of God (4:43); the oppressive regime of pharisaism and Rabbinism (Mk7:1-5). He also preached about salvation not basically as a result of human effort and strict obedience to the regulations but a product of God's gracious reign in the human heart (Mt.6:16,18). To those who needed healing, he did the healing that is both physical and spiritual (Kistemaker, 1990:214).

Verse 12- The teaching and healing activity of Jesus captivated the crowd. Thus around sun set, the time usually when the Jews eat the main meal had approached, the twelve disciples of Jesus anticipated hunger and they requested Jesus to dismiss the congregation to go and look for food since the place was not a city containing all kinds of Bazaars within easy reach, where food may be bought, but a desolate area. Although the twelve disciples had the practical needs of the people, they had forgotten both Jesus' miracles which they witnessed and their own mission (Lk. 8:22-56).

Verse 13- The disciples who have been given "authority over all demons and cure diseases" are challenged by the Lord to feed the multitudes who have been listening to the word of Jesus until evening. Jesus meant that these men must not be quick to shake off responsibility (Mt. 15:23). In the light of this evidence it is safe to say that, Jesus wants to remind these men of the fact that simply trying to get rid of people in need is not the solution . It is not God's way of doing things (Mt.5:43-48, 11:25-30, Lk 6:27-38, Jn.3:16). He wants them to ask, seek and knock (Mt.7:7-8), in other words to claim God's promise for themselves and to go to him who is able to supply every need. He who when there was shortage, supplied wine (Jn. 2:1-11), can also supply Bread. He is also telling them to supply the physical needs alongside spiritual needs. But all the twelve disciples joined in calling the attention of Christ to what they considered the totally insufficient amount of presently available food. To them the suggested solution is entirely impracticable to feed all these people (Mt. 14:21). The trouble with these disciples was that they concentrated all their attention on the vast

hungry crowd or people. They were forgetting about Jesus, His mighty power and love (Sangster, 1973:234).

Verses 14b, 15- Jesus issued a command to the disciples and they in turn to the people to recline in groups. In Mk.6:40, they reclined 'in hundreds and in fifties' but in (Luke 9:14b) in groups of fifties each not mentioning women and children (Mt.14:21, Mk.6:44, Jn.6:10. Mark 6:39) states that the crowd reclined 'upon the green grass' that is the colourful arrangement of people dressed in their bright garments sitting under the blue vault of heaven on the grassy slopes. The grouping was practical, it made distribution of bread and fish and counting easier. The grouping is ancient practice in Israel (Gal.6:16, II cor.6:16, Eph.2:14-22). In v.15, the disciples followed Jesus' command, even though they still thought that the crowds should have been dismissed to return to their homes of residence (Lk.5:5). Some times obedience must precede understanding (Plumber, 1982:242).

Verse 16- Jesus took the five bread- cakes and two fish and He 'looked up' that is prayed for God's provision (Jn.11-41) and gave 'thanks' meaning He blessed the food (Mt.14:19, Mk.6:41, Jn.6:11, Acts.2:42,46).

Verse 17- The Bread was probably multiplied during the time of prayer, breaking, dividing and receiving: 'They all ate and were satisfied' and 'twelve baskets full of leftovers were collected' after every one had plenty to eat. The word 'satisfied' is the same word used in beatitude of Luke 6:21. There is enough or abundance in the kingdom of God. All in all what stands out in this miracle is the wonder working power of Jesus whose ability to supply is unlimited and his tender compassion to meet both spiritual and physical needs (Ulrich, 2002;458).

2.5.2.4 Explanation of key Words and Phrases

2.5.2.4.1 Word study from Luke 9:17

Ἐσθίω signifies to eat, to consume, to use or take food. Therefore eating was a significant act in the Biblical word. Besides satisfying physical needs, it was symbolic of friendship and participation. In Luke 9:17, the crowds who participated all ate and were satisfied. Eating meets the basic needs of all living creatures. But eating also meets other needs. In human society, eating as an occasion for fellowship and

shared meals carry connotations of social obligation (Louw and Nida, 1988:248). Eating is a reminder of spiritual realities of Biblical faith. Both literally and figuratively, eating here communicates the paradigm of a providential creator and dependent humanity. It also demonstrates the news of God's most gracious acts. Eating in the Bible is a prime evidence of God's providence, the miraculous Provision. In the New Testament several of Jesus' most famous miracles involved the supply of food for hungry masses (Longman, 1998:226). In the New Testament the Lord's Supper is a working occasion, only those who belong to Jesus shared in it, for eating is an affirmation by the true believers of his or her faith commitment to Jesus as Saviour and Lord (Richards, 1985:248).

2.5.2.5 Principles and Findings

- The miracle teaches us that Jesus is Christ of God.
- He is the bread of life that is given to the world.
- The reason why Jesus performed miracles was because of the needs of the people; the spiritually starved, physically sick, hungry and ignorant, meant a lot to him.
- Jesus challenged his disciples to supply the physical needs of the crowd alongside the spiritual needs.
- He wanted to teach his disciples that they must not be quick to shake off their responsibilities but supply the needs of the people with little resources they have.
- The disciples had no idea and no faith that the crowd could easily be fed by Jesus.
- The fact that all the crowds ate and were satisfied means that there is abundance in the kingdom of God.
- The miracle reveals the wonder working power of Jesus, whose ability to supply is unlimited and his tender compassion towards the poor is great.

Deduction: Out of love, Jesus met both the spiritual and physical needs of the people and he expects his disciples to do likewise.

2.5.3 Exegesis of Luke 16:25

2.5.3.1 Historical Background and Context of the Text

According to Guthrie (1970:348), the parable found in verse 19-31 describes the terrible result of the wicked's handling of people and wealth. The rich man neglected the poor man, made friendship with fellow wealthy men, and hence got his reward only here on earth (Lk.16:9). He was a kind of person who because of his wealth must have been highly regarded by men but because of his selfishness was disgusting in God's sight (Lk.16:15). He was the opposite of the Samaritan who cared (Lk.10:30-37). Zodiates (1993:34) states that riches are a curse if they draw a person away from God (Lk.18:23) and hinder a person from helping the poor and entering God's kingdom (Mt.19:23-24). Otherwise they are a blessing if they are properly and unselfishly used. There were rich people who followed Jesus; Joseph of Arimathea (Mt.27:57), Zacchaeus (Lk.19:2), the socially distinguished women who ministered to Jesus out of their own resources (Lk.8:3).

Luke 16:19-31 is about the parable of the 'show off rich man' and the beggar Lazarus. And these verses can conveniently be divided into two parts:

- I. First part. The rich man and the poor beggar; in this life / earth (19-22).
- II. Second part. The rich man and poor Lazarus; life after here / paradise or Hades (23-31).

The parable of Christ is not to rebuke wealth but its heartless selfishness. The rich man stands as a class of which Jesus wishes to set forth the sin and fate. Jesus teaches that heartless wallowing in luxury with naked starving beggars at the gate is a sin which brings bitter retribution. The fact that the rich man does nothing is his condemnation. He utterly ignored Lazarus and used his wealth for his gratification. Lazarus comes into view simply as the means of bringing out the rich man's heartless and selfish indulgences. Therefore, we are not only to help the deserving people or good people but also the miserable people. The rich man was not bound to go and hunt for poor people, but here was one pushed under his door. We all have opportunities of responsibility laid in our paths and that our guilt is heavy if we neglect these. "The poor, you will always have among you" Jn.12:8. The guilt of

selfish usage of worldly possessions is equally great; doing nothing when Lazarus lies at our gate is doing great wickedness (Milgrom, 2004:428).

The terrible picture of the rich man's torments solemnly warns us of the necessary end of a selfish life such as his. The soul that lives itself does not find satisfaction even here; But when all externals are left behind, it cannot but be in torture. The relative positions of the rich man and Lazarus are reversed. The beggar being now the possessor of abundance and delight, while the rich man is the sufferer and the needy. The rich man shifts blame from himself onto the insufficiency of warnings given to him. The fault lies not in the deficiency of the warnings but in the aversion of the will. The rich man is in torment because he lived for himself, but never chose to do what he knew to be right (Shalom, 1991:553).

2.5.3.2 Interpretation - Exposition of the Text

Verses 19- The rich man lived a luxurious life. He had more than he needed: "He dressed himself in purple and fine linen". Purple was an expensive clothes found in the sac of rare fish in the Aegean sea, especially near Thyatira (Acts 16:14). Fine linen was cotton highly prized by the ancient Jews. This was a mark of distinction to show that he was rich. "He was always looking for a good time"; a time full of good feeling and having fun. He was not just rich, but belonged to that class of people who are so self exaltive, proud and selfish. He wanted everybody to know that he was rich. Such is not characteristics of a Christian our Lord implies through this story. The fact that the rich man descended into Hades after death was a proof that he was not a believer (Zondhiates, 1993:35).

Verse 20- An extremely poor man Lazarus placed himself at the entrance to the palace of the rich man who was not concerned when he saw the Lepers deplorable existence (Mt.20:7, Acts10:17). He was a beggar unable to provide for his needs and full of ulcers an indication that he had Leprosy. They must have been visible ulcers that should have caused any human beings to be moved to compassion. Although this rich man may have been the best dressed, merry making person, He was not human. Lazarus was satisfied with the crumbs falling from the rich man's table. Satisfaction with crumbs is characteristics of a believer's life. Lazarus was truly a believer in spite of his sickness suffering and poverty. He died and his soul was

tenderly carried, the Greek word indicate 'to Abraham's Bosom' or paradise by waiting Angels. Therefore the beggars misery ended at last. This indicates special favour (Jn.1:18, Luke 14:17)

Verse 25- Abraham's argument is that those who enjoy good things in this life and do not help the poor will suffer evil things in the life to come. The rich man and his brothers represent unbelieving Jews especially the wealthy Sadducees. Therefore Jesus attacks them for their failure to repent in spite of the obvious testimony about him in the scripture and disbelief concerning resurrection. He actually knew that they will not believe and accept his resurrection.

2.5.3.3 Explanation of Phrases or key Words from Luke 16:25

. Word study from verse 25

The Greek word αγαλλιασις means extreme Joy and gladness, often implying verbal expression and body movement in terms of dancing and jumping (Louw and Nida, 1988:303). Abraham's argument that the rich man had already enjoyed 'good things' and Lazarus 'bad things', fits this context. This is because the rich man had a life full of good feelings and fun. Lazarus had a tough time in this life; life with a multitude of problems example sickness, lack of a house and food. Joy can sometimes be like pleasure or pride one takes in a fine thing (Ralph, 1997:223). The rich man was proud and selfish and neglected the poor Lazarus. But after his death his life turned into grief (Prov.14:13). Lazarus' mourning translated into Joy, dancing (Ps.30:11). And for the righteous, there is assurance that those who sow in tears will reap with songs of Joy (Ps.126:3). In summary Joy is experienced through God's means of grace in the midst of life (Ps.19:8, 119:16) (Vine, 1985:28).

2.5.3.4 Principles and Explorations

- The parable of Jesus is not to rebuke wealth but its heartless selfishness. The parable describes the terrible result of the wicked handling of the people and wealth.
- The rich man neglected the poor man and made friendship with his fellow wealthy men hence got his reward here on earth.

- He was highly regarded by men because of his wealth but disgusting in the sight of God because of his selfishness and 'showing off'.
- The fact that the rich man ignored Lazarus and used his wealth for his gratification is his condemnation.
- The terrible picture of the rich man's torment solemnly warns us of unnecessary end of selfish life such as his.
- The relative position of the rich man and Lazarus is reversed; the beggar being now the possessor of abundance and delight in paradise while the rich man the sufferer and needy in eternal fire.
- The rich man is in torment because he lived for himself, but never chose to do what he knew to be right.
- Abraham's argument is that those who enjoy good things alone in this life and do not help the poor will suffer evil things in the life to come.

Deduction: Jesus warns us that being wealthy and selfish when a poor brother is starving at the neighbourhood is a sin, which brings bitter retribution / punishment hence hell.

2.5.4 Exegesis of Acts 2:42-47

2.5.4.1 Brief History of the Book

The book of Acts tells us of the founding of the church, the spread of the Gospel, the beginning of the congregations, and the evangelistic efforts in the apostolic pattern. It continues to educate us of how the early church coped with pagan and Jewish thought, the Roman government, Hellenistic and triumph of Christianity in the face of bitter persecution (Barker, 1995:1644).

The main theme is "witnessing Christ to the whole world" (1:8). The following is the outline:

I. Peter and the beginning of the church in Palestine (1-12)

A. Throughout Judea, Galilee and Samaria (1:1- 9:31)

. Introduction

- . Christ's post resurrection ministry
- . The period of waiting for the Holy Spirit
- . The filling with the Holy Spirit
- . The healing of the lame man and the resultant arrest of Peter and John
- . The community of goods
- . The arrest of twelve apostles
- . The choice of the seven
- . Stephen's arrest and martyrdom
- . The scattering of the Jerusalem believers
- . Phillip's ministry
- . Saul's conversion

B. As far as Phoenicia, Cyprus and Antioch (9:32- 12:25)

II. Paul and Expansion of the church from Antioch to Rome (13- 28)

A. Throughout the region of Phrygia and Galatia (13:1-15:35)

B. Over to Macedonia (15:36- 21:16)

C. To Rome (21:17- 28:31)

2.5.4.2 *Historical Background and Context of the Text*

In Acts 2:42-47, people were united and they cared even for their basic needs of life. They were not just Christians who worshipped the same God, but they were Christians who looked to the needs of others. They would sell their property and

possessions and distribute the money among all according to what each needed (Acts 2:45) (Louw and Nida, 1989:568).

Luke describes the beauty of the growing and developing church. He portrays the action, dedication and devotion of the early Christians in relation to God in the worship services in Jerusalem (Kistemaker, 1990:110). This passage in a nut shell expresses what the first convert experienced because of the Holy Spirit: "Day by day the Lord added to their community those destined to be saved" (Acts 2:47b). Salvation in this community consisted of elements such as prayer, listening to the teachings of the apostles and breaking of bread. They were in one mind and heart, male and female (Everet, 1985:88).

2.5.4.3 Interpretation – Exposition of The Text

Verse 42- Luke mentions that 'the believers devoted themselves to apostolic teaching, fellowship, prayer and breaking of bread'. That is to say, they steadfastly listened to the instructions of the apostles in Christ's gospel, for Jesus had appointed his immediate followers to be the teachers of these learners (Mt.20:28). Thus believers enthusiastically demonstrated a common bond at worship, meals and in sharing of their material goods v.44 and they called one another brothers and sisters. They also partook of the bread set aside for the sacrament of the communion (Acts 20:11, ICor.10:16), as they prayed together in public worship (Stott, 1990:82).

Verse 43- There was a sense of fear that filled the hearts of all believers because they experienced the nearness of God in their midst, which was because of the signs and wonders the apostles performed (Acts 5:12 cf. Mt.10:8) (Morgan, 1986:81).

Verse 44, 45- The new converts in Jerusalem "shared all things together. They sold their possessions and goods and they gave it to anyone who had a need". The communal sharing of material goods was not a divestment of wealth; rather it was willingness on the part of the owners to place their possessions at the disposal of all those brethren who had a need. The aim of the early Christians was to abolish poverty (Acts 4:34a), and there was the gospel that Christ was soon returning (Karris, 1988:48).

In Verse 46,47- The Christians in Jerusalem went to the house of God for prayer and praise. They enjoyed complete unity and perfect harmony. Daily they came together in their private homes to eat bread and confirm the unity they possess in Christ and many people were drawn to Christ (Karris, 1988:49).

5.4.4 Explanation of key Words or Phrases

- ***Word study from Acts 2:42***

κοινός is the Greek word used for 'common' or 'common sharing' i.e. the sharing of anything, participation, fellowship, enjoyment together. Thus, it is used for the common experiences and interests of Christians in (Acts 2:42, Gal.2:9. Therefore, fellowship of believers with God wrought by the Holy Spirit in the lives of the Christians as the outcome of faith, (verse 6), and joint ministrations or services rendered to the needy brethren (Acts 2:44, Rom. 15:26, 2 Cor.8:4, 9:13 and Heb. 13:16). The furtherance of the gospel by gifts (Phil.1:5) (Jay, 1985:79).

2.5.4.6 Summary and Conclusion

The pericope shows the unity of the apostles and believers as the followers of Christ. The Christians sold their belongings and put the money together. They shared with those who had needs. There was nobody who starved during this time. They fellowshiped together, prayed together, and ate together. It was a new life in the community of believers after the outpouring of the Holy Spirit that made the church grow and the Lord added many, of those who became Christians.

2.5.5 Exegesis of James 2:14:26

2.5.5.1 Brief History of the Book

The Book of James was written to a church under pressure. Christians were not being martyred, but they were suffering from economic persecution and oppression and the church was breaking under the pressure. In this pressure there are two ways in which the church may respond. They can either come together and help each other or compromise with the world and split apart into bickering factions. James wanted his readers to do the former but it was the latter that was actually happening

as people struggled to 'get ahead of others materially'. These problems make the latter very relevant for the church today (Ropes, 1984:286).

The vocabulary of James consists of about 570 words. About 73 of these are not found elsewhere in the NT. The book can be outlined as follows:

I. Greetings 1:1

II. Trials and Temptations (1:2-18)

III. Listening and doing (1:19-27)

IV. Favouritism forbidden (2:1-13)

V. Faith and Deeds (2:14-26)

- Profession and practice
- The proof of faith.

VI. Taming the Tongue (3:1-12)

VII. Two kinds of wisdom (3:13-18)

VIII. Warning against worldliness (ch.4)

IX. Warning to rich oppressors (5:1-6)

X. Miscellaneous Exhortations (5:7-20)

2.5.5.2 Historical Background and Context of the Text

James writes of justification by works as the outward evidence of inward faith (Jas. 2:20-22). He is actually not contradicting Paul, who writes on justification by faith before God because Paul too emphasizes good works as consequences of true faith (Eph.2:8-10, Gal.5:6). Some of the scholars who think that James wrote the epistle late in his life time argue that he was correcting antinomian perversion of Paul's teachings about justification by faith. Paul was also clearing the doubt of legalists

who believed that justification is by works. Others failed to see that both Paul and James complimented each other (Johnstone, 2004:27).

It is often used in an attempt to show that James and Paul were completely at variance. Apparently Paul emphasizes that a man is saved by faith alone that deeds do not come into process at all (Rom.3:28, Gal.2:16). James states that a man is justified by works not by faith alone (Jas.2:24). In fact James' emphasis is a universal New Testament emphasis; It was the preaching of John the Baptist that men should prove the reality of their repentance by the excellence of their deeds (Mat.3:8, Lk.3:8). It was also the preaching of Jesus that men should live that the world might see their good works and give the glory to God (Mat.5:16). Jesus insisted that it was by their fruit that man must be known and that faith which expressed itself in words only could never take the place of one which expressed itself in doing the will of God (Mat.7:15-21). James reads as if he was at variance with Paul. We have already seen that Paul's main emphasis is upon Grace and faith and James' upon action and works. What James is arguing against is the kind of belief, the acceptance of a fact without allowing it to have an influence upon life. He gave the example of the devils who are intellectually convinced of the existence of God, they in fact tremble before him, but their belief does not alter them in the slightest to love the Lord. The fact is that no man can be saved by works, but equally no man can be saved without producing works. By far the best analogy is that of a great human love that is faith coupled with works results into justification before God (Douglas, 1990:73).

Both Paul and James use the same example of Abraham to illustrate these apparently opposite points. But these are differences in emphasis not in messages. The legalist's way of salvation was by 'works'- moral and ceremonial acts performed in obedience to the law, that is what Paul is trying to differ with. To the legalists Paul argues that we are not justified by our own good but through faith in Christ. Aristocrat's way of salvation was by 'faith'- that is a mere orthodoxy of belief, bare adherence to Judaism without any clear practical obedience. To the Aristocrats James argues that we are not justified by barren orthodoxy (which even the demons possess and shudder) (Jas.2:19), but by works, especially care for the needy.

However Paul is swift to add that, the faith which saves is inevitably the good works as already mentioned above (Eph.2:8-10, Gal.5:6) (Barclay, 1995:19).

Therefore we are neither saved by dead faith (Jas 2:17) nor by dead works (Heb.6:1, 9:14) but by a living faith which results into 'Love and goodness' (Heb.10:24). We cannot be saved by our works neither can we be saved without works. The place of work is not to earn salvation but to prove it. The reality of our faith is revealed in the quality of our lives and in this both Paul and James agree whole heartedly, pointing rightly to Abraham who trusted God's promises and obeyed God's command.

2.5.5.3 Interpretation - Exposition of the Text

In verse 14- James states the principle very simply: "what good is it...if a man claims to have faith...but has no deeds"? In other words, if a man / woman states that he or she believes in God rightly, but his / her life does not show obedience to Christ, what good is this type of faith? The answer which is implied in the question is 'No good at all'. James continues with the question: "can such faith save him"? The answer James expects is 'No'.

Verses 15-17- James adds an example to make it very clear what he is talking about. He paints a picture of a Christian brother or sister in real need; who does not have enough clothing to keep him or her warm and decent, who does not have food that very day. He states that a person should not just say prayer of faith and blessing and send forth the poor brethren, but go to the wardrobe and pantry, get nice clothing and food and share it with his or her unfortunate brother or sister. To him saying prayer alone is totally misnomers or useless. He concludes that all forms of faith, which are not accompanied by action, are meaningless too. We may believe that Jesus is Lord, but if we do not obey him that belief is just empty word. We may believe that God loves the poor, but if we do not care for them our faith is dead (Johnstone, 2004:34).

Verses 18-19- are such strong examples he has given, that call for defence. James' opponents treat faith and deeds as if they were separate gifts of God: "You have faith; I have deeds". James replies that faith, which is not seen outwardly through a person's deeds, is not different from no faith at all. It cannot be experienced. It is

purely imaginary. James says, he will demonstrate his commitment to Christ by his faith through his deeds.

Verses 20-25- James now offers to give Scriptural proof of what he has been arguing. He uses strong languages like that of Jesus (Mt.23:17) or Paul (Gal.3:1), which was typical debate of his day. Additional evidence he brought forward is when Abraham was considered righteous (vv.20-24) because he loved and feared God by offering his son Isaac as a sacrifice. This is account of his deed.

In verse 26- James' summary is short and clear. He said that faith without works is like a corpse or body without the spirit or breath. Such a thing is useless, fit to be buried. Such faith will not save a person. True saving faith is that which results in works or deeds of obedience to God.

2.5.5.4 Explanation of key Words or Phrases - James 2:14-26

- ***Word study from verse 14***

The word ἐργον denotes work, deeds or action. The idea of work is stressed in (Rom 15:18). Thus, it frequently occurs in an ethical sense of human actions; good or bad Mt.23:3, Mt. 26:10, Jn. 3:20-21, Rom.2:7-15, 1Thes.1:3 (Louw & Nida, 1988:417). Therefore, in James 2:14, the fact that God does work in an inner transformation underscores James' concern over those who claim to have faith but whose lives are not marked by appropriate actions (Clark, 1963:334). He says such kind of faith is both useless and dead (vv.20, 26). For the regenerated person will have a new heart that will express itself in what he or she says and does (Mt.12:33-37) (Richards, 1995:19).

2.5.5.5 Principles and Findings

- James writes of Justification by works as the outward evidence of inward faith.
- James tells us that faith without works is dead. He teaches us that we should be people who show our faith in deeds to indicate that we share that love which Christ was crucified for our sins. He urges us as Christians to adopt the life of Early Christians who sold their possessions and gave to those in need.

- He continues to exhort us Christians that pure religion is true love because true love leads to action through practical kindness.
- That we should be a caring community that looks upon orphans and those with different needs.
- It is hopeless to offer a prayer to the needy who is starving or going naked while one does not provide him/her with food and clothes. This is blasphemy before God.
- James affirms that the works, which saves, spring naturally from true faith, absence of good works reveals the absence of true faith, and he gives Abraham as an example of what true faith entails.

Deduction: Christians must love and care for those in need to affirm their faith.

2.5.5.6 Summary and Conclusion of James 2:14-26

James writes of Justification by works as outward evidence of inward faith. He tells us that we should be people who show our faith in deeds to indicate that we share that love which Christ was crucified because for our sins. He urges us as Christians to adopt the life of the early Christians who sold their possessions and goods and gave to those in need. He continues to exhort us Christians that pure religion is true love because true love leads to action through practical kindness. In addition, true love is impartial; it is not selfish, not full of hatred, does not create selectivity, racism, tribalism, division, favouritism, sectarianism but looks at all persons to be brothers and sisters. He says that we should be a caring community that looks upon the orphans and those with different needs. He states that it is meaningless for me to say, I have faith in Jesus while a neighbour is dying near me because he has no way to be rushed to the hospital, yet I have a vehicle. He termed this as dead faith. He emphasizes that it is hopeless to offer a prayer to an orphan or needy who is starving or going naked while I have clothes and food to give him or her. This is termed as blasphemy before God. He affirms that the works which saves springs naturally from true faith 2:15 and that absence of Good works reveals absence of true faith. He illustrates with Abraham the father of faith. All in all, we must love and care for those in need to affirm our faith.

2.6 Summary of New Testament

According to Makungo (2004:49) the world of Jesus was characterized by poverty; there were poor people who were oppressed by unjust political and economic structures that limited people's ability to develop. There were rich and poor people during the time of the New Testament. The New Testament is set against a particular system, and it speaks of the kingdom of God as a place where the poor must be cared for. The New Testament lets one understand that, a church, which is family, oriented, should provide a home for the poor. Still in New Testament, God wants the poor to be cared for by those who have. God wants the Christians to share with other people. It is necessary for all Christians to know that God put them in the world with what they possess, so that they can share their possessions with other people. In other words, He does not want people to be greedy.

2.7 Principles and Explorations of New Testament

- Jesus is merciful and compassionate, God and He expects his followers to feel the same burden he has for the poor.
- He meets both the spiritual and the physical needs of the people and he wants his disciples to do likewise.
- Jesus warns us that being wealthy and selfish when a poor brother is starving in the neighbourhood is a sin which brings punishment hence eternal fire.
- The believers of the early church were united as disciples of Christ. They sold their possessions and combined the money together. They shared with those who had needs. There was no body lacking. Therefore the church today must learn a lesson from the early church, of the spirit of sharing.
- Lastly Christians must love and care for those in need to affirm their faith, otherwise faith which does not produce a result is dead faith.

2.8 BASIS THEORETICAL PRINCIPLES AND FINDINGS FROM BOTH OLD TESTAMENT AND NEW TESTAMENT

- God is the source of Christian deliverance and providence. He wants his children to live, lives of freedom and abundance.
- He commands the non poor to care for the needy.
- God advises the poor through his mediators to also work for themselves.

- He demands respect of humanity and prevalence of justice in the court room and political arena.
- Jesus is a merciful, loving and compassionate God who meets both spiritual and physical needs of those who come to him and he expects his disciples to emulate his example by caring for the need of poor brethren.
- Jesus warns the wealthy who are selfish that theirs is the kingdom of hell.
- Christians must love and care for those in need, like the early church who shared their possessions with the needy to affirm their faith otherwise their faith is in vain.

Deduction: The triune God is the source of Christian deliverance and providence. He desires to see that the poor are free, have lives of abundance, cared for and respect for humanity prevails.

CHAPTER 3: META-THEORY ON POVERTY ALLEVIATION

3.1 Introduction

Meta-Theoretical perspective on the challenges the poor youth in Northern Uganda encounter in different spheres of life include: social, spiritual, economical, political psychological and moral. Very sadly, several of these factors have interfered with the treasured network. They include political instability, civil wars, lack of proper education, unemployment, corruption, injustice, marginalization, diseases, over population, debt crises and effect of the global economy.

Poverty and hunger are highly emotive terms. They are challenges to the youth, a pity for others and a shame for the government. Most young people in Uganda have understood poverty as having no money, famine, war and conflict. Opinion poll by Uganda bureau of statistics results show that 98 percent of young people in Uganda think that poverty should be addressed. Furthermore they emphasized that unemployment, exclusion, upholding of democratic values and human rights are issues that should be tackled and focused on. They also regarded poverty and distribution of wealth as major issues of concern (Barrett, 2008:181).

3.1.1 The Poverty Scenario

Because of Uganda National household surveys (2006-2007), there is a general consensus that defines poverty as lack of basic needs and services. In order to obtain a fuller picture of poverty conditions among the youth in Uganda over the years, this section explores progress in poverty reduction, looking at the income as well as other relevant dimensions of welfare. Income poverty, which is usually measured in terms of average personal consumption expenditure, relies heavily on data obtained from national household surveys. The data is used to estimate the proportion of the youth population below the poverty line, defined in terms of money value of a basket of commodities. Other dimensions of poverty may be assessed in terms of the level of access or deprivation of basic services (Hartmut, 2000:213).

3.1.1.1 *Income Poverty*

Poverty may be defined in terms of a lack of income in relation to essential consumption needs. This in turn requires that the latter be defined and quantified. Kibanja (2005:26) sets the poverty line among the youth in Uganda in 2006 at 70.000 (Uganda shillings equivalent of 35 Us dollars) per month, computed on the basis of the price of an average food basket for the poor youth population and youth food consumption of 2000 kilo calories per day plus estimated consumptions of non essential items.

3.1.1.2 *The Age and Percentage*

The age limit for the youth in Uganda range between 18-30 years (see Razwanul, 2006:376). Therefore, The United Nation Development Programme (UNDP'S) human development Report for Jordan in 2000 focusing on youth, defined young people as people aged between 15-29 yrs. According to the Uganda bureau of statistics 2006-2007, 69.4 percent of the youth live below the poverty line and only 31.6 percent have managed to attain the standard above the line of poverty. Thus, Kibanja (2005:27) categorises among poor and ultra poor youth. According to his analysis, 55% falls under 'poor' and 14% under 'ultra poor'. As per this definition youth that spend less than 70.000 Uganda shillings or 35 US dollars per month are considered as poor and those that spend less than 20.000 Uganda shillings or 10 US dollars per month are regarded as 'ultra poor'. According to Kaloli (2007:32), this figure must shake any right minded person with some sort of social conscience to the core. Hence, this is the greatest challenge facing the government and society in our days. They necessitate searching reflection on their social task.

3.1.2 *Poverty and Regions*

Poverty among the youth in Uganda is not confined to one region or ethnic group. It cuts across all groups, but the concentration is manifested higher among the Northern and Eastern youths (Munene, 2005:22). Therefore the two regions have consistently been regarded as least developed and most 'poverty ridden'. The unending civil war in the North and the difficult conditions in which the majority of the youth of this region live, confirm their suffering and poverty problems. The regular

cattle rustling in the North and North-East regions by the Karamojongs has caused migrations among the youth to safer locations. Therefore, District officials in those areas have identified victims of cattle rustling as the most desperate and vulnerable to famine and starvation; a large proportion of displaced youth live in dire poverty in the towns and villages in Lira and Soroti in the Northern and Eastern Uganda respectively (Munene, 2005:23).

Table 1: Poverty incidence among Youths by regions and localities, in percentages, 2005 -2007.

Geographical Location	Chronic Poverty	Moving out Of poverty	Moving in- to poverty	Never in poverty	All
National	69.4	44.3	34.6	10.0	100
North region	80.6	27.8	38.4	6.8	100
East region	73.2	32.4	31.3	10.7	100
Central reg.	43.5	51.8	17.0	33.3	100
Western reg.	35.8	66.5	13.6	40.5	100
Rural area	91.9	30.7	61.2	7.8	100
Urban area	28.3	53.9	24.9	33.1	100

(Uganda bureau of statistics, 2005-2007:56)

The poor youth in this country comprise of 80.6 percent from the Northern region, 73.2 percent from the Eastern region. After that the percentage drops sharply to 43.5 percent central region and only 35.8 percent Western region can be considered poor (kaloli, 2007:57). Therefore the church must focus mainly on the Northern and the Eastern in the mammoth task that lies ahead without in the process neglecting poor people belonging to other regions. Co-operation with the government and other agencies is vitally necessary (Barrett, 2008:189).

3.1.3 Poverty and Locality

Uganda is divided into rural and urban areas. Most of the young people live in rural areas including remotes ones. The poverty rate (that is youth classified as poor) in the country side is 91.9 percent as opposed to 28.3 in cities (Frances, 2002:13).

Thus, the disparity between rural and urban areas can be expressed in terms of access to basic services by urbanites and rural inhabitants. There are tremendous inequalities in the standard of living and hence in the quality of life, of these two categories. This is reflected in their respective access to basic services (Freedman, 2007:26).

Table 2: Access to basic services in percentages

<u>Services</u>	<u>Rural</u>	<u>Urban</u>
In door running water	14.5	76.4
In door flush sanitation	8.7	63.5
Electricity	6.4	80.3
Telephone	3.7	70.7
Television	15.8	99 .8

(Compiled by Frances, 2002:14)

3.1.4 Poverty and Gender

Poverty and gender in Uganda are interlinked since young men and women play differed roles and have different needs and face different constraints in responding to the economic and the social changes and incentives. These differences arise from the fundamental imbalances in the rights and obligations between the two groups, in particular rights of Education, businesses and Employment. Thus, out of these two categories, female youths especially in rural areas are the victims of poverty. Majority of young women in rural areas are not allowed by their parents to engage in the above incentives for the fear that they will end up being prostitutes hence they get chained up by poverty. Therefore, many of these parents sent their daughters for early marriages in exchange for cows, goats and money, hence the girls have no inheritance right, have low literacy rates, suffer from social and division of labour (Cecillia, 1998:80).

3.1.5 Poverty and Orphans, Street Kids, Displaced Persons

In 2002 census, 10% of the youth below the age of 20 years were classified as orphans mainly due to the HIV/AIDS epidemic and civil wars. Such young people allow their close relatives to control the property left by their deceased parents who

later misappropriate them, exposing the orphans to poverty. Street dwelling young people also form sizeable proportion of the poor youths. Parental neglect and change in marital status often forces the youngsters to leave home in search for survival. In addition, youngsters are sent by their parents or the guardians to go and beg on behalf of the family in order to earn a living. This is common with the tribe of Karamojong. In 2002 census 5.5% of the youth were on their own and slept on the streets while the rest remained in contact with their parents or guardians (Ackerman, 2005:56).

3.1.6 Poverty and the Handicapped

The break down in health care, especially a lack of immunisation programmes and civil strife are the main causes of the increase in the number of disabled. The national union of disabled persons in Uganda (NUDIPU) and the 2002 population census suggested that 15-17% of the youth population were disabled. But this excludes those mentally or emotionally disabled due to traumatism caused by civil wars (Ackerman, 2005:57).

3.1.7 Poverty and Education

There is a firm correlation between Educational attainment and the standard of living. The Uganda household survey 2007 re-affirms this. But there are also some obstacles over access to educational achievement, example the cost of education whereby the amount and timing of school fees can be significant barrier to accessing education. Therefore, transportation 'to and fro' school is still a big problem to many youths most especially in the rural areas. Poor planning and insufficient resources for studies like text books, teacher and student ratio and early girl-child pregnancies makes them drop out of school and also not to forget cultural practices that forces young ladies to get married at early stages, worst of all in rural areas (Kirunda, 2005:35).

Table 3: Poverty rate according to Educational level

EDUCATION	MALE	FEMALE	TOTAL RATE%
-----------	------	--------	-------------

No education	23.6	66.9	34
Primary education	96.5	68.2	88
Secondary educ.	77.4	32.4	65
Tertiary education	46.8	11.3	27

(Uganda household survey, 2005-2007)

Although the government of Uganda has introduced universal primary and secondary education, full support does not reach the grassroots so easily because of corrupt education officials. Therefore, corruption must be fought by all means and attention must be placed on girl's education with emphasis on rural young women as already seen on the Table above (Kibanja, 2005:38).

3.1.8 Poverty and Unemployment

The major contributor to poverty among the youth in Uganda is unemployment. Large numbers of unemployed young men and ladies are from Northern and Eastern part of Uganda, which is a war torn region. Furthermore, broadly, unemployment rates are higher in rural areas generally among the female youth (Nabushawo, 2007:65).

Table 4: Poverty rate according to unemployment

UNEMPLOYMENT	MALE	FEMALE	TOTAL RATE %
Urban	54	80.4	68.2
Rural	86.7	98.2	92.6

(Uganda bureau of statistics, 2005-2007)

The Unemployed youth in impoverished families make up 83% of all unemployed youth in Uganda. Thus, by contrast, unemployed youth from 'non-poor' households constitute to only 17% of unemployed total. These statistics strengthen our awareness of the desperate need of poor unemployed youth (Razwanul, 2006:371). The message is clear: the government needs to take poverty 'bull by horns' through job creation (Toko, 2000:38). The reality; however is that Unemployment and the resultant poverty are drastically increasing in this country. The official unemployment

rate was shown to have dropped from 76% in 2000 to 74% in 2003, but shot higher in 2004 to 79%, then in 2005-2007 rose up to 82.3% (Rizwanul, 2006:372). The majority of the Unemployed are from the Northern and Eastern Uganda: 75 percent from the North, 71 percent from the East, 36 percent from the central and lastly 23 percent from the Western (Munene, 2004:19).

3.1.9 Poverty and Mentality

Copeland (1997:36) states that, many times poverty comes as a result of the mental condition of the poor youth. At the simplest level, it is obvious that poverty is brought partly by lack of knowledge and technical information. The existence of a weak mental state due to poor nutrition, illness, alcohol or drugs also creates and sustains poverty. Poverty can also exist within the mind and spirit in the form of poverty of being. Copeland (1997:36) is right to call the attention of the poor young people to the reality of the web of lies that the poor youth believe and by believing disempowers them. He also suggests that this hopelessness has its root in the distorted history of the poor and in the actions of the non poor in making and writing history. What has happened or not happened has the power to shape what the young people think may happen in the future. The way the poor youngsters remember their history shapes their day-to-day life. In this way, the past can become a limitation on the future. Education and spirituality are designed to allow each man to win back his right, to say his own word and think right.

3.1.10 Poverty and Spirituality

Sin is what destroys our relationship with God and one another. Sin is the root cause of deception, distortion and domination. Sin makes us not to love God and our neighbours. When God is sidelined or written out of our story, we do not treat each other well. Sin makes us use our own strength, never to employ the wisdom of God in our plans and at the end of it all, our effort is frustrated. Therefore the good news is that through Jesus Christ, there is a way out of sin toward transformation. The bad news is that, if the news is not accepted, there is a sense in which those who refuse it will be wrapped in chains of self-imposed limitations (Copeland, 1997:37).

3.2 Causes of Poverty – National and International

3.2.1 National

The causes of poverty have been grouped under seven headings: historical, economic, governance, land, natural, personal and cultural. Even then they are not exhausted. According to Kasirivu (2007:46), a lack of education and unemployment are both said and identified as the major causes of poverty among the youth in Northern Uganda. Powerlessness and conflict, including organised crime, are some of the contributors to poverty. Therefore the youth are uneducated, unemployed, powerless and caught up in conflict. They are poor because they are unemployed. Today in Uganda, the excluded youth promote conflict. They have no alternative prospects. Hence rebellions explode among them. It is violence fought through violence. The poor youth are driven to violence and violence makes them poor.

Another major cause of poverty is political instability. Uganda is characterised by political instability since 1960 up to date; Economic mismanagement, civil strife, and armed conflicts have left most of the country's infrastructures in a 'sorry state'. Thus, military coup in 1971 by Idi Amin Dada and the government's eight year rule was characterized by brutal murders and a mass exodus of the expatriates and Asians who had previously dominated Uganda's manufacturing and business sectors of the economy and this resulted into a general breakdown of infrastructures. Between 1976 and 1986, Uganda went through five political regimes. This had far reaching political, socio-economic implications that translated into unemployment, poverty and overall economic decline; therefore a lot of resources including two million human lives were destroyed. Thus, the majority dead were the able-bodied young people (Ackerman, 2005:66).

In 1986 the national resistance movement (NRM) headed by president Museveni took over the government, since then there has been remarkable changes in economic and political stability in some parts of the regions, but insecurity and insurgency still persist in Northern and Eastern parts of the country where people are living in 'protected camps'. Thus infrastructure facilities became largely 'run-down' in the conflict areas; roads fell into despair, agricultural farms were abandoned, schools and health units were closed. This is probably one of the reasons why poverty and unemployment in the country ranks higher among the youngsters in the Northern

and Eastern Uganda. The NRM government under president Museveni is forging peace initiative with the rebels of Lord's Resistant Army (LRA), in the war torn regions of the North and the East in an attempt to restore peace in a bit to promote economic growth and eradicate poverty and unemployment. Despite Uganda's impressive macro-economic performance, it is still one of the poorest countries in the world. Nevertheless poverty reduction should be basic objective of Uganda's development strategies among the young people (Olanya, 2008:67).

The current government of Uganda has also contributed greatly to poverty among the young people in Northern Uganda; especially the bad, weak and corrupt government together with the government officials. It even now fails to provide the Northern region with what is often referred to as adequate basic infrastructure that is in terms of health services, education, employment, water, electricity, sanitation, roads especially in rural areas and public transport. In many occasions, the government abdicates responsibility to the private sectors that do insufficient work. The state has ceased to be a guarantor of welfare measures for the poor youths in Northern Uganda (Hickey, 2005:98).

At worst, the ruling government regime in Uganda today has caused poverty because it is bad. It divides the young people along political and tribal lines or lines of ethnicity known as 'South-North divide' and only a few reap the reward most especially the southerners occupy well paying jobs and majority of the Northerners are left surviving on the mercy of the Lord . Thus, it polarizes the young people of Northern Uganda, instead of working for everybody's good, the government chooses to segregate. Therefore, it destroys rather than nurture the youngsters' potential for development. It has refused to address social problems in the Northern Uganda. It resides over undemocratic and non participatory political systems which cater for few tribes and 'political groupism' or affiliation. It is authoritarian. Its undemocratic character is re-enforced by the weakening of the opposition parties, namely the worker's union and political parties who try to expose its wickedness in the face of mass unemployment. Hence the unemployed youth of Northern Uganda have decided to go into rebellion and crime in order to sustain life (Okot, 1995:66).

In Uganda corruption contributes so greatly to poverty, sometimes referred to as the misuse of public resources and funds. Political 'tribalism' or 'relationism' is one form of it, where the family members, tribes or the regions and political associates receive preferential treatment in the scramble for jobs. The extravagant life-style of the government officials is another. To the social deterioration that we have described, corruption must be added as an element that erodes the social fabrics of the young people in Northern Uganda. Corruption is practically institutionalised. This monster is created by greed by institutional bureaucracies. It is estimated that over 60% of funds and other resources do not reach their intended destinations (the grassroots). There are many scandals that daily come to the surface related to illicit purchases and the sales of state property, bribes, tax evasion, ghost wages and embezzlement of money meant for healthcare, education, social amenities of Northern region. Such scandal tells a lot about the type of public officials that take part in the present government (Kaketo, 2007:54).

The dominant classes that are bound to political power, have captured the positions of economic control and their incomes have increased considerably, each day, they see a better future for their families at the expense of the poor youth because there is correlation between corruption and national youth impoverishment especially Northern Uganda. The problem is deepened by the government attitude of not answering with seriousness in relation to the different cases in which ministers and other officials are implicated. The population points daily to these facts and ask how it is possible that while money is given for helping the poor, it is diverted, taxes are raised as well as water tariffs, electricity power, food prices and other services, government officials do not act with justice on these cases and continue with unnecessary expenditure in the purchase of expensive cars, expenses in the official delegations with a personnel who have nothing to do with such diplomatic, economic negotiations (Kaketo, 2007:54).

The grabbing of the land of the poor by the few rich and the government to establish so called public enterprises has also added to poverty among the youth most especially in the rural areas of Hoima and Gulu in Northern Uganda. Uganda is agro based country with 98% reliance on agricultural product in the rural areas, but if the

resources to work with are taken away, then there is the likelihood of increased poverty (Frances, 2003:13).

Many also say that the poor youth have themselves to blame for their poverty because they are lazy. They lack determination, drive and ambition. They suffer from low esteem and a negative frame of mind. They are unwilling to help themselves. Blame is also put on the shoulder of the rich. They are greedy and selfish and lacking in charity and they also cheat the poor youngsters in terms of cheap labour (Nabushawo, 2007:208).

Another contributor to poverty is culture. Certain groups of clan in Lugbara tribe in Northern Uganda have the mind-set that young people should not study. They believe that those who get educated will detach themselves from clan chronology because the latter will become unwilling in returning home, to associate themselves with the 'villagers' (Barrett, 2008:84).

Uganda has been afflicted with many diseases like malaria, which weaken young bodies. The HIV/AIDS pandemic also seriously affects the young generation. Thousands have so far died. It is an incurable and expensive disease to the victimized families (Hartmut, 2000:234).

On the contrary, overpopulation and large families are highlighted as one of the causes of poverty. Thus, 78% of the Ugandan population are young people aged between 15-30. Production rate is high in every family example; in rural areas in Northern Uganda, children range between 7-12 per family and 4-7, among the urban families, excluding extended families. Thus, Uganda is already getting overpopulated by any standard. A country with over 28 million people has 78 percent youths between the age of 15-30, and with an annual population increase of around 5 percent has already threatened the future of the country and is slowly eating up all the fruits of development and achievements (Razwanul, 2006:381).

3.2.2 International

Global influences. While there has been much International concern about poverty in Northern Uganda, many resolutions drawn by the International Conferences and

Seminars do not reflect what happens on the ground. Policies of the World Bank, e.g. the structural Adjustment Programs, Poverty Alleviation Strategies and the current Economic Restructuring Programs known as Privatization Policies have not directly benefited the suffering young people of Northern Uganda (Izako, 1997:248). Thus, the young people who are the majority with big responsibility lying ahead to help the elderly are becoming poorer and poorer. In my view, international policy makers do not consult the grassroots, who should have been planners of their own destiny and implementers for their well being. Therefore some policies have had adverse effects on young working people example government and private sectors retrenchment scheme from work. Retrenches have let down hundreds of elderly people who depend on them for food and health bills. Thus most retrenches have left work without savings, shelter or alternative employment (Izako, 1997:248).

Uganda like other African countries depends on raw materials example Coffee, as its major export. Unlike manufactured goods from developed countries, agricultural produce fetches declining prices on World Market. Therefore, Uganda can only buy few goods and services in exchange for her increased volume of coffee sales to help its citizens (Kasozi, 1999:112).

The effect of the global economic system on the poor especially the youths are largely negative. This global market system marginalizes the poor country and the 'effect rests' on the poor youth too. The Ugandan economy was already in bad shape, but the effects of global economy are generally believed to have made things worse. Wealth has not 'trickled down' but has remained stubbornly in the hands of the few rich people. The local banks encourage the poor youth to save more, yet they do not trust the young people to lend them their savings instead they lend abroad and to those who stand 'financially tall' (Badaru, 1989:64).

'Globalisation' or 'global economy' refers to the neo-liberal economic policies including open borders, the liberalization of trade, unfettered capital flow and free market systems; 'Everything has to be brought under the fist of the market'. One of the direct links between this global economy and young people in Northern Uganda is the imposition of structural adjustment policies (SAPS) by the World Bank and International Monetary Fund (IMF). In accordance with the guidelines to oversight

presented by the IMF, the government began to liberalize the markets to the foreign investors. They privatise public companies and open the labour market to the foreign expertise. The reasons to these policies are to some extent understood. A government may have failed to manage its own economy and so the structural adjustment policies (SAP) are intended to put the economy back on the course. They are conditions on which any further financial support will be given. But in general, the effect on the poor youth is judged to be negative. Many youth have lost jobs on massive scales; for example in Uganda railways and 'Agoa' girls now called Try Star, wages went down, tax prices and cost of services went up, expenditure on health services and education shot high. As a result initiated by IMF, the young people in the Ugandan society have been struck with the sword of structural adjustment, which has caused the weakening of the regulations, the privatisation of companies and liberalisation of markets, rapidly increasing the numbers of the poor youth who have no social welfare policy to care for their basic necessities (Leonard, 1995:88).

Ackerman, (2005:74) affirms that lending and borrowing is an intrinsic or inherent feature of the global economic system, but whereas debt incurred by richer nations are sustainable, while the debt of the poor countries like Uganda are not and become yet another cause of poverty among the youths. Uganda is an agricultural economy which basically produces between 140-160 million US \$ annually. Meanwhile the country has a total debt of US\$ 5 billion and only manages to service its debt annually at US\$ 200 million. To date every Ugandan including new born have a debt of US \$350. Thus, Nyanzi (2004:46) describes it as 'indebted de-industrialization' with low wages and high unemployment rate among the young people of Uganda. What is spent on servicing debt, cannot be spent on health and education services for the poor. How can you run a country on 24.7 percent of the revenue collected, which is left over for Uganda after debt repayment? The amount that Uganda paid in 2000-2002 against debt servicing equals to that of health and food budget put together. Therefore, the financial dependency of Uganda also has preponderant or exceeds the borrowing. Debt strangles our development because there is less investments from the government in social sector.

The trading system of the global economy is regarded as unjust and unequal. Uganda complains that it has liberalized its own economy while Western countries

have not liberalized theirs. The poor countries like Uganda are the losers and do the young people of Northern Uganda who cannot market their agricultural products to the western countries easily. The benefit goes to the rich Western world. In such a context the extreme discrepancies in the distribution of the global wealth among the countries, as well as the discrepancies and inequality of the distribution of the wealth in Uganda is drastically increasing daily (Bandru, 1995:36).

3.2.3 *Meta-Theoretical Inferences and Exploration*

- Political instability, civil wars, disunity, marginalization and injustice have contributed greatly to poverty in Northern Uganda. This is because wars and other factors have brought destruction to life and economy.
- Exclusion from upholding democratic values and human right abuses are the root causes of poverty among the young people of Northern Uganda. Therefore the poor youth are driven into crimes, rebellions, violence and violence makes them more poor.
- Lack of education, that is a lack of knowledge, technical information and also a weak mental state due to poor nutrition, illness, alcohol and drugs create poverty, hence ignorance, disease and death.
- Unemployment is the major cause of poverty in Northern Uganda because no job, no money in the pocket, leads to a lack of basic needs hence a low standard of living and low life expectancy.
- Bad, weak and corrupt government and civil servants have contributed to poverty among the youth in Northern Uganda. They divide the young people along political and tribal lines or line of ethnicity, resulting to division and also misuse of tax payers money meant for helping the poor, hence the collapse of government infrastructure; no drugs in hospital and the poor drink unhealthy water.
- Many people also say that poor youths are themselves to blame because they are lazy. Laziness creates 'lack'.
- Blame is also put on the shoulder of the rich for failing to support the poor persons and exploiting the youngsters by meagre payment of wages yet the cost of living is high. So the young people cannot save, thus they continue to remain poor.

- The breakdown in health care, especially lack of immunization programme in Northern Uganda has led to the increase in the number of disabled young persons.
- The effect of global economy on the youths is negative; structural adjustment policies by the foreign investors have led to loss of jobs, wage decrease, high tax prices on goods and services.

CHAPTER 4: EMPIRICAL STUDY CONCERNING POVERTY REDUCTION AMONG THE YOUTHS IN NORTHERN UGANDA

4.1 *Method of Empirical Study*

Heitink (1999:221) states that the word 'empiricism' is derived from the Greek word *empera*, meaning 'experience'. The aim of this empirical study was to generate ideas that would enable the people to change the current situation into a more desirable situation in their country.

According to Heitink (1999:229) there are different ways of doing empirical research, namely; explorative, explanation and testing hypotheses. Babbie (1998:154) says that Quantitative research includes exploration and explanation verified by means of testing. A quantitative researcher collects information on many cases and gets more details on the cases being examined by testing the hypotheses. Pieterse (2001:78) states that quantitative method uses deductive thinking theory. It entails deducing one's findings from questionnaires completed by people. In deduction studies, the researcher makes general statement and tests its validity in individual cases, each time on new interviews.

Heitink (1999:231) defines explorative as a mixture of research that seeks to explain and test a hypothesis, although this may have its own place when the researcher does not wish to explore the broader field or to register a certain phenomenon, but attempts to explain these with a view of developing hypotheses on the basis of the findings. Explorative studies place the focus on explanation and interpretation.

The empirical perspective joins the Basis- theory to the practice- theory. It is an active research where the attitude of the Churches with regard to poverty alleviation is very vital (cf. Makungo, 2004:84).

Empirical study is based on the findings from interviews with members from different Churches in Uganda. Quantitative interviews in the form of questionnaires included people of different ages, education, sexes and areas example the Pastors, Elders, Parents and Youths. Questions were clarified, not with the view to channel the

interviewed person but with the view to make the participant understand the questions.

The researcher became engaged and gained a better understanding of how the church and the government involved themselves in community developments, in helping the young people of Northern Uganda. However they have not yet attained the goal of enabling the poor youths in Northern Uganda to rise above their impoverished living conditions.

In this research explorative research was done to find out the views of the Christians in different Churches in Northern Uganda concerning poverty alleviation, what they think should be done and what they are doing to help fight poverty inside and outside the Church.

In the empirical study, individuals were interviewed while the author was writing all the necessary information down. Three Churches were identified where these interviews took place. In Congregation A, five Ministers, five Elders, ten Parents and ten Youths were interviewed. In Congregation B, five Ministers, five Elders, ten Parents and ten Youths were interviewed. In Congregation C five ministers, five elders, ten parents and ten youths were interviewed.

4.2 Work Plan

The information gathered from the interviews was first written down as it was received. After this a summary, consisting of the findings was made. These findings will be divided into positive and negative findings. Positive findings refer to things that are already being done positively with regards to poverty alleviation among the Youths, while the negative findings indicate things that the interviewees still have in mind to do, which they suggest to the church, but which are not yet practiced in these specific churches.

All these questions were asked to all the interviewees. There were no specific people to answer specific questions. The response of all the interviewed individuals differ

from one church to another and the detailed explorations of the findings will be given according to all the individuals.

4.3 The Questionnaire - Empirical Research

Please mark with a tick in the applicable Box appropriately and where necessary specify your view.

- Q.1 Based on your scriptural and personal understanding, what is your view on poverty among the young people in Northern Uganda ?
- Good Bad No answer
- Other. Please Specify
- Q.2 Who should be held responsible for the increased poverty among the youths in Northern Uganda ?
- Church Government Rebels Satan
- Other. Specify
- Q.3 If poverty is to be alleviated among the youths in Northern Uganda, both the rebels and the government must stop all kinds of evil and do good work; avoid committing atrocities, oppression, injustice, greed and marginalization but allow freedom, peace, unity, love to function and the government should care for the poor.
- Correct Incorrect Not exactly
- Other. Specify
- Q.4 What role should the government of Uganda play to combat poverty among the young persons in Northern Uganda ?
- Good governance
- Reformed socio- economic policies
- Peace talk and amnesty granted to the rebels
- Kill all the rebels
- Other. Specify
- Q.5 The government of Uganda should involve the youths of Northern Uganda in socio- economic activities and full time political participation.
- Not at all Yes I really do not know
- Other. Please Specify
- Q.6 Does the government of Uganda have any impact in Northern Uganda as far as poverty alleviation among the young people is concerned?
- I do not know No Yes
- Other. Specify
- Q.7 What role should the church in Uganda play as far as freedom, peace, unity, love, justice and care for the poor youngsters in Northern Uganda is concerned?
- Relax and watch the poor suffering
- Blame the government and the rebels
- Advocate for peace and reconciliation, freedom, unity, love, justice and care.
- Other. Specify

- Q.8 The responsibility of the church in Northern Uganda to alleviate poverty among the youths should include the following:
- Preach the Gospel only
 - Bring developmental activities only
 - Preach the Gospel of peace and reconciliation, meet the basic needs of the needy as well as bring developmental activities
 - Other. Please Specify
- Q.9 In order to alleviate Poverty among the Youths in Northern Uganda, the Church must play the role of charity ; Hand out of Food, Clothing and Money.
- Correct Incorrect Not allowed
 - Other. Specify
- Q.10 Is it true that the Church must show Love and compassion to the Youths in the Northern Uganda by identifying with them?
- No I don't know Yes
 - Other. Specify
- Q.11 God says we must love our neighbours as we love our selves by helping them.
- I agree I disagree I neither agree nor disagree
 - Other. Please Specify
- Q.12 The duty of the Pastors or the Church Leaders in Northern Uganda is to give counsel and advise to the traumatized young people concerning Poverty alleviation.
- Right Wrong I don't know
 - Other. Specify
- Q.13 What is your church doing to alleviate poverty among the Youths in Northern Uganda?
- Meeting the basic needs only Preaching the Gospel only
 - Spreading the Gospel of peace and reconciliation as well as helping the needy.
 - Other. Specify
- Q.14 It requires the effort of the Young people to work for themselves rather than begging for help from the government, the Church and the rich people.
- True False Combined effort of all
 - Other. Please Specify

(Compiled by Asea Wilson, MA Student : North- West University ; Potch- Campus)
 Approved by Prof. Faans Steyn, Faculty of Statistics, Prof. Rantsoa Letšosa
 Faculty of theology, Formatted by Mrs. Bothma

4.4 Feedback from Interviewees

Most of the interviewees had the same views or answers with a couple of differences. So the questionnaire decided to summarize them as follows:

4.4.1 The Scriptural and personal views of the Christians concerning poverty among the youths in Northern Uganda.

Congregation A

Minister A1 says that poverty among the youths in Northern Uganda is extremely appalling because it has reduced their status quo to beggars and prostitution. That even nowadays young girls sell their bodies as cheaply as (\$1 dollar or 1000 Uganda shillings) to earn a living and that it is high time the church and the government become helpful to these young people by hooking them out of sin and poverty. Minister A2 views that God hates poverty but loves the poor, that is why in the Book of Leviticus 19:9-10, Deut.15:4 God laid down social and economic Laws to protect the poor. That the government must devise a law that will help to care for the poor young people in Northern Uganda, this will help to get them out of the chain of poverty.

Elder A1 states that God respects all humanity regardless of their social status. Elder A2 says that God is not a dictator. Therefore he expects the government to do likewise. That the government must stop being dictatorial and authoritative, but must allow the freedom of speech, expression, press, association and must accept the right decisions of poor young people of Northern Uganda including those in the bush (rebels) so that they can be able to come back home and contribute towards the national economy and politics.

Parent A1 argues that God wants his people to have lives of freedom, love and justice and wants the poor to be cared for. Parent A2 affirms that those who have resources must care for the needy and that anyone who 'undermines the rights' or oppresses and marginalizes the poor and does not help them does so at his own risk and is subject to punishment by God.

Youth A1 had also scriptural view, he says that the church must exercise charity (1Tim. 5:8) where Paul talks of help for the needy, otherwise he who does not do so is worse than a pagan. Youth A2 says that God allows poverty to test the spirituality of those who have wealth, to see if they can help the poor people. Youth A3 says that if God has made you poor (predestined), you will remain poor for the rest of your life. Youth A4 says that the church must preach the theology of faith, love and trust in God because God is provider and deliverer and also rich Christians must help to affirm their faith in God.

Congregation B

Minister B1 rationalizes that God is always pleased to see that Christians share things together like the believers of the early church in the Book of Acts 2:42- 47, who brought their wealth together and later divided among themselves including the poor, without any one lacking. Minister B2 says that he who is selfish stands the wrath of God. He quotes Acts 5:1-10 concerning Ananias and Sapphira who withheld part of their property from the believers hence were punished by God. He also made a mention of Luke 16:19-31 about the rich man who failed to support the poor beggar Lazarus and ended up in 'spiritual life imprisonment' or hell. Minister B3 adds that, the Church and the rich Christians must support the poor young people.

Elder B1 says that the Youths should believe that God is a freedom fighter and provider and people should ask Him for help (Mt.7:7-8, 21:22). Elder B2 argues that they should 'Walk with the Lord' that is, to do the right things God wants; for example, being righteous and all shall be given to them (Mt.6:33).

Parent B1 points out that the youths should also help themselves through hard working as read in Proverb 10:4 that he who remains lazy will encounter physical and spiritual starvation (see Romans 12:11). Parent B2 attacked the Government for failing to declare Northern Uganda a disaster area. Parent B3 blamed African Union (AU) and United Nations (UN), that after seeing all these brutalities by the rebels, they failed to come to disarm the rebels of Lord's Resistance Army (LRA).

Elder B3 advises the youths in the presence of the questionnaire to remember God by paying their tithes and offerings, so that God too will fulfil his promises of blessings as emphasized in the Books of (Lev.27:30-33, Mal.3:8-10, Mt.7:21).

Youth B1 Says that 'those who have' must help the 'have not' as stated by Jesus and James (Mt.25:31-46, Jas.2:14-26) respectively. Jesus says that whatsoever one does to the least of his poor brethren that he has done unto Him. James puts forward that a Christian must prove his faith through practical kindness by meeting the basic needs of the needy. Parent B4 says that the Church must identify with the traumatized young people of the Northern Uganda, comforting and counselling them concerning the effect of war. Youth B2 says that if God does not change the heart of the rebel leader Joseph Kony, then God must kill him. Youth B3 says that the reason why the war is continuing in Northern Uganda is that Joseph Kony the rebel leader believes that he has supernatural power from the Holy Spirit that nobody has, to manage him.

Congregation C

Minister C1 says that the youths of Northern Uganda always complain that they are being oppressed and marginalized for too long by the current government of Uganda. Minister C2 reveals that the mere fact that the current government (headed by president Museveni) overthrew the president of Northern region Tito Okello in 1986 is what made the rebels (young people) to go to the bush to fight back because they still hold that bitterness, having lost power to the government in power now. Minister C3 idealizes that the two parties should be encouraged by the church to talk peace, unity, love and denounce all kinds of aggression towards one another and the government should care for the poor young people of the North too as mentioned in (Mk.9:50, 12:30-31, Prov.23:10-11).

Elder C complained that there is total injustice in political field, courtroom and in job allocation example imprisonment of the innocent opposition party - youths in 2005 without trial, with the suspicion that they had planned to overthrow the government. Majority of these were from Northern Uganda. He also holds that God does not condone injustice.

Parent C did not quote the Bible but says that God loves to see his children get united but the devil wants to observe people divided. That what is killing Ugandans is sectarianism and tribalism ('North and south divide') especially in sharing national resources and freedom of association and that it is high time the government realized that and finds quick solution to the problem example creating atmosphere of 'unity in diversity', love and equity in national distribution of resources.

Youth C1 says that we should love our neighbours as we love ourselves as said by Jesus in (Mat.22:39) and that the church and non poor must be emulators of Christ who met both physical and spiritual needs of those who came to him for help. Youth C2 says that the rebels demand for equity in power sharing and resources with the government. Youth C4 confirmed that some young rebels who were granted amnesty by the government came back and have joined the army of Uganda, which to him is good news. Youth C3 adds that the rebels want federalism; rule by their king but the Government has opposed the idea and has refused to share power with the rebel leader Joseph Kony.

4.4.1.1 Deduced finding

4.4.1.1.1 God and poverty

4.4.1.1.1.1 Positive aspects

- God hates poverty and loves the poor
- He is a freedom fighter and provider for the needy
- He respects all humanity including the poor
- He wants the poor treated with justice
- He wants them have lives of abundance
- He expects them to receive love from the church
- He wants to see the needy cared for by the Church and wealthy
- Jesus tells us to love our neighbours.

4.4.1.1.2 Negative aspects

- God allows poverty to test the spirituality of those who have wealth, to see if they can help the needy
- If God has made you poor , you will remain poor for the rest of your life

4.4.1.1.3 Government and poverty

4.4.1.1.3.1 Positive aspects

- Government must respect the views of its citizens especially the young people
- Must love, unite and care for all young people
- The government must stop being dictatorial and oppressive

4.4.1.1.3.2 Negative aspect

- Government failed to declare Northern Uganda a disaster area
- African Union and United nations failed to Support the people of Northern Uganda against the rebels

4.4.1.1.4 Church and poverty

4.4.1.1.4.1 Positive findings

- The church must advocate for peace, unity and reconciliation
- Preach the theology of faith, love and trust in God for provision
- Must exercise charity; hand out of food, clothing and money
- Should advise the young people to work hard
- Must love and Share things with the needy
- Must identify with the traumatized youths by being with them, comforting them and showing them the love of Christ

4.4.1.1.4.2 Negative findings

- The church is selfish in sharing its resources with the poor youth

4.4.1.1.5 Rebels and poverty

4.4.1.1.5.1 Positive explorations

- The rebels demand for equity in power sharing and resources
- God must change the heart of the rebel leader Joseph Kony
- They must stop abducting and killing innocent civilians

4.4.1.1.5.2 Negative exploration

- Rebel leader Joseph Kony believes that he has supernatural power from God
- They want federalism - regional governance headed by their king

- God must kill the rebel leader

4.4.1.1.6 Youths and poverty

4.4.1.1.6.1 Positive aspects

- There must be laws to protect and care for young people from poverty
- Youths should 'walk right with God' pay their tithes and offerings and ask God for help

4.4.1.1.5.2 Negative aspects

- Poverty among the youth in northern Uganda is bad, appalling or shocking
- Many youths in Northern Uganda are reduced to beggars and prostitutes

4.4.2 Who should be held responsible for the increased Poverty among the Youth in Northern Uganda

Congregation A

Parent A1 says that the government should be held responsible because it failed to protect the young people from abduction by the rebels. Elder A1 affirms that the rebels should be held responsible for the evil they have committed against the people of the Northern Uganda example the abduction, rape, defilement and murder of young innocent civilians. Minister A looks at things with spiritual eyes and says that the devil is behind all these wickedness because his plan is to steal, kill and destroy as read in John 10:10. Youth A blames the church for having done little as far as prayer and campaign against the evil ones are concerned.

Parent A2 believes that Northern region is paying for the sin their soldiers committed in 1985 when they massacred the people of Southern Uganda at Luwero triangle. Elder A2 says that unnecessary political instability, military and civil wars have contributed greatly to poverty. This is because the wars have brought destruction to life and economy. Parent A3 says that the government has contributed too much to poverty in the Northern Uganda because it is bad, weak and has corrupt officials who misallocate the funds meant for Northern Uganda rehabilitation programme.

Congregation B

Parent B1 says that the government of Uganda should be held responsible because for so long it has deprived, oppressed, exploited and marginalized the people of Northern Uganda. Parent B2 says that the long standing political and military history of division in the country called the 'South- North divide' where one region enjoys at the expense of the other is the cause of poverty among the young people of Northern Uganda. Youth B1 says that the current political institution created by the Southern Uganda government has really marginalized the Northern region. They look at Northern Ugandan people as being less human. Youth B2 says that the government should be held responsible because of its social injustice in terms of job distribution. That unless you are from the Southern Uganda or politically affiliated to the (NRM) party of the current government you will never access well paying job most especially in Uganda Revenue Authority.

Elder B1 says that the government and the Church of Uganda have failed to provide good food, shelter, healthcare, clean water, education and employment to the young people of Northern Uganda that is why many of them preferred bush or 'rebellism' to dying poor at home. Elder B2 says that the governments of Uganda are to be blamed for poverty because they are segregative, discriminative and that they like dividing people along tribal line or line of ethnicity. So this has led to unequal educational system and the unequal employment opportunities.

Parent B3 says that some cultures in Northern Uganda stand warned because they are oppressive. Many parents especially in the rural areas do not want their girls to go to school for the fear that they will be heading to prostitution and that the parents will miss generating cows and goats through them. Parent B4 says that in some cultures like the Karamojong, young men are only meant to be warriors (never to go to school) to go and raid cows of other tribes which has cost their lives. Parent B5 also puts blame on some young people who are lazy and do not want to work for themselves.

Congregation C

Minister C attacks some Churches for failing to preach the theology of faith, trust and hope in one God that would alleviate poverty among the youths of Northern Uganda.

Youth C1 and C2 blame the church for being selfish in sharing of resources and not caring enough for the young people.

Parent C1 also attacks the NGOs who are there in the Northern Uganda to fill their pockets with money, just pretending to help and also thanked others who are caring. Parent C2 has put blame on the government who brings foreign investors who mistreat the local people, cause job losses and salary decrease. Elder C2 says that the government has done little as far as education and employment is concerned. He makes mention that there are many young people in Northern Uganda, uneducated and unemployed. So they have to look for alternative ways of survival through criminal activities and later end up in rebellion against the government. Parent C3 blames the government for having failed to uphold democratic values and human right abuses that have driven the young people of Northern Uganda into rebellion and rebellion has made them poor.

4.4.2.1 Deduced findings

4.4.2.1.1 Government and poverty

4.4.2.1.1.1 Positive aspects

- **No positive explorations established here**

4.4.2.1.1.2 Negative aspects

- The government has failed to protect the young people from abduction by rebels
- The unnecessary political instability and civil wars have brought destruction to life and economy
- Poor democracy, governance and human right abuses has led to increased poverty among the youths of Northern Ugandans
- For long the government has oppressed, deprived and marginalized youth of Northern Uganda
- Weak and corrupt government officials have contributed to poverty
- The governments in Uganda divide the young people along tribal line hence unequal educational system and employment opportunities

- Blame is also put on government who brings foreign investors who mistreat the local young employees, causing job losses and salary decreases

4.4.2.1.2 Church and poverty

4.4.2.1.2.1 Negative exploration

- The church has done little as far as prayer and campaign for Justice, unity, peace and reconciliation is concerned
- The Church has failed to concretize the young people with theology of faith, hope and trust in God for blessings
- Does not care enough for the youth of Northern Uganda. All is left to be done by the NGOs
- Is selfish in sharing of its resources with the young people
- Some traditional cultures don't allow education for their young men and ladies

4.4.2.1.3 Rebels and poverty

4.4.2.1.3.1 Negative findings

- The rebels are evil because they abduct and kill innocent young people
- They take young people as child-soldiers and child-brides. The Northern is paying for the sin their soldiers committed against the Southern

4.4.2.1.4 Satan and poverty

4.4.2.1.4.1 Positive aspect

- None

4.4.2.1.4.2 Negative aspects

- The work of the devil is to steal, kill and destroy
- The duty of Satan is to create confusion and division among the people of God

4.4.2.1.5 Youth and poverty

4.4.2.1.5.1 Negative exploration

- Some young people are poor because they are lazy to work for themselves
- Many have failed to believe that God can supply their needs
- There are many uneducated and unemployed young people who have decided to become Rebels

4.4.3 The role the government of Uganda should Play to combat Poverty among the youth in Northern Uganda.

Congregation A

Minister A1 suggests that the government must put an end to the conflict and its repercussion. Minister A2 states that the government must continue to forge peace initiatives with the rebels in the war torn region of Northern Uganda, in order to restore peace so that economic growth and unemployment can be minimized. Minister A3 suggests that the government should forgive and grant amnesty to all the rebels who are willing to return home.

Elder A1 says that education and training of young persons in Northern Uganda should be fundamental. That the government must start free education for youths in Northern Uganda who have been living in camps for almost twenty years. Elder A2 adds that education must range from primary, secondary and tertiary institutions to catch up with the rest of the young people in the country.

Parent A1 says that the government should introduce the education system that prepares the young people for employment, where new skills are now needed. That special attention needs to be given to girls' education and employment because many of them have remained behind as far as education and jobs are concerned.

Parent A2 says that social security system must be based on legislation, strengthened in order to protect from poverty and deprivation those youths of Northern Uganda who cannot find jobs, who cannot work because of poor health like the handicaps, orphans, civil disorders and wars.

Youth A1 states that jobs and income are seriously needed by the young people of Northern Uganda. Youth A2 says that work deserves to be availed for them by the government and properly rewarded and should provide a reasonable level of income, so that they too can lead a long, healthy, creative life and enjoy decent standard of living, freedom, dignity, self esteem and respect of others.

Congregation B

Minister B argues that the government must also recognize and respect the ability of young people. That one fundamental way of supporting the youth is by involving them in decision making at all kinds of levels, especially at the local level on matters, which affect their own lives.

Elder B1 says that the Government should establish health care, which includes Hospitals, clinics in Northern region with reasonable supply of drugs in them. Elder B2 affirms that the poor youths need decent low cost-housing, good sanitation and clean drinking water. Parent B1 says that the campaign against deadly diseases such as HIV/ Aids and support for the victims must continue.

Parent B2 emphasises that the poor youths are one of the keys to overcome poverty and not necessarily the government. That they should be more prepared to help themselves. Self reliance and self esteem is what they need from the government.

Youth B1 suggests that the government must support the youths with small business by ways of loans and credit schemes. Youth B2 says that the government must support the poor young people especially the youth orphans and street boys with basic necessities like food, housing, medical care and education.

Congregation C

Minister C1 says that the government and the rebels must hurry up with the peace talk, reconciliation and withdrawal of indictment by the international criminal court (ICC) against FIVE top rebel leaders so that they can return home to participate in national politics and economy. Minister C2 suggests that responsibility must not be left alone to the government but the church, civil society and NGO'S must be engaged to support the government policies of peace and reconciliation, eradication of poverty among the youths in Northern Uganda especially young rebel returnees. That this should involve educating the youths so that they can make informed decisions and prepare to take responsibility.

Elder C1 states that the youth should be genuinely included in participatory democracy or politics, including the youth of Northern Uganda, who must also have a 'say' on issues that affect them.

Parent C1 says that good governance is required. Parent C2 says that both the state and the church must open adequate spaces and must foster a more co-ordinated approach to poverty issues. They should co-operate with financial institutions and development agencies to help alleviate poverty among the poor young people.

Youth C debates that the government should act for the good of all its citizens that is the introduction of new patriotic politics, based on a political programme for the good of the entire majority. That government programme must not benefit a few as it happens now.

Minister C2 emphasized that corruption and misuse of limited resources by the elites should be fought by the government and all stake holders. That anyone found guilty through legal proceedings should be penalized.

Elder C2 says that youth's basic rights (Northern Uganda) should be protected, namely; the right to political participation, freedom of assembly and association, the right to vote and be elected.

Parent C2 says that the government should play its part in reforming the economy whether global or national. That if economic liberalization or capitalism has failed to alleviate poverty especially among the young people then communism; social model should be adopted where community controls wealth and is equally shared among the nationals as exercised in the Book of Acts; called 'spirit of sharing'.

Youth C2 says that the government must recognize the importance of building or renewing a culture of solidarity in contrast to individualism and competition so that poverty can be defeated among the poor youth in Northern Uganda.

4.4.3.1 Deduced findings

4.4.3.1.1 Positive aspects

- The government must continue to forge peace initiatives with the rebels in order to restore peace
- Forgive all the abducted young Rebels who are willing to return home
- Must grant Rebels Amnesty, give them some packages in terms of money
- Free education for all youths in Northern Uganda at all levels
- Jobs must be availed and should provide reasonable level of income for them
- The government must involve the young people in decision making on matters which affect them
- The government must support the young people with small business by ways of loans and credit schemes
- The government should adopt communist or socialist model if capitalism has failed to alleviate poverty among the young people in Northern Uganda
- The campaign against deadly diseases such as Aids among the young people and support for the victims must continue

4.4.3.1.2 Negative aspects

- None

4.4.4 The socio-economic and political impact of the government in Northern Uganda as far as Youths are concerned - both Positive and Negative

The questionnaire had interaction with some civil servants who happen to be members of these churches and they had these to say.

Congregation A

Member A1 says that after nearly three decades of civil strife and political instability, Northern Uganda has enjoyed relative peace and stability since the beginning of 2005. Member A2 says that while there has been occasional clashes in Northern Uganda as a result of various disgruntled political groups, such clashes with the rebels have little impact as far as the youth are concerned because the government has denied the rebels the chance to abduct the young people as they used to do in 1990s.

Member A3 affirms that the current government has respect for law and order, and that democratic leadership is transparent and believes in accountability and has created room for free political participation including the youths, that is why there are youth members of parliament.

Member A4 says that insecurity and violation of human rights in the 1970s and 1980s have characterized the political system in Uganda. However the promulgation of the new constitution in 1995 created the necessary environment for political stability and human right promotion. Hence security in Northern Uganda has improved, but organized crime has remained a problem.

Member A5 says that the current government has created local councils (LC) which are responsible for grass- root administrative decisions and maintaining law and order at the village level, of which many young people have become part and partial of the team work. Member A6 says that a system of decentralization has been implemented at district levels to bring the processes of raising grievances and decision making closer to the young people.

Member A7 highlights that Uganda has adopted a multiparty system from movement system. As to poverty reduction, the poor youths in Northern Uganda will be better served because the system is now more transparent and accountable.

Member A8 says that the government has introduced free primary and secondary education (UPE and USE) respectively and some years to come will fund free tertiary education. That the strategy funds up to four children per family. Member A9 says that quarter system (bursary) are also awarded to young people of Northern Uganda to join university, who almost qualified to higher institution of learning but did not meet the grade point of university. Member A10 says that young girls are awarded 1.5 free points to supplement their grade points to join higher institution of learning. Member A11 says that districts are being encouraged by the government to offer bursaries for the education of the gifted and needy youths especially the orphans. That the government has also encouraged the NGOs and donors to support the education of the poor young people. Member A12 Says that mechanism

has been established to monitor corruption and systematic impact of education on poverty alleviation in Northern Uganda among the youngsters.

Member A13 says that in order to reduce poverty in Northern Uganda especially among the young people, the government has laid down strategy of improved labour productivity and increased employment creation through the following actions; Consultation between the government, employers and the workers, to ensure good industrial relation, partnership with the private sector in development. Member A15 says that the government has formulated the so called national employment policy and compensation Acts to help handle the issue of poverty among the young people.

Member A16 says that low-cost adult functional literacy programmes have been introduced like in vocational and technical training and special training programmes for young women and disabled example writing skills, tailoring, carpentry, brick laying and business.

Congregation B

Member B1 argues that what is puzzling the government is that poverty has not been reduced since 1989 when Uganda government under president Museveni embarked on an economic recovery programme that would alleviate poverty among all house hold. That the government now wants to improve living standards and creation of job opportunities through increased contribution by the community and the private sector and that the government now has decided to curtail its recurrent expenditure like defences and public administration in favour of social sector.

Member B2 complains that while the system of government appears to have improved, transparency and accountability are still lacking. Therefore corruption in high places has become the norm rather than exception. That nevertheless through the leadership code and various parliamentary committees, the focus on corruption has intensified. That the leadership code and the national poverty eradication action plan have recommended that the government should publicize all information pertaining to corruption and the system of accountability and that anyone found guilty should be brought to justice.

Member B3 says that the government has designed a programme that also involves poor young people. These programmes include; the sensitisation of communities, identification of community related projects and mobilization of resources. This approach is expected to enhance the government's capacity to provide services to the local communities especially the poor young people.

Member B4 argues that in 1987, Uganda's social indicators were among the worst in sub-Saharan Africa. While the per capita income has increased, the living conditions of the majority of the young people in Northern Uganda have not significantly improved.

Member B5 says that the government aims to consolidate existing services and to re-orient services and resources towards primary health care, transforming the health care system from being curative to being preventive. Member B6 affirms that 33% of the rural population have access to safe drinking water within a five kilometres walking distance established by the government in Northern Uganda.

Member B7 says that several associations serve the handicapped while government created a constitutional provision to reserve 20 seats in parliament for the disabled. This has encouraged many young disabled persons to express their views in parliament through their elected members or the representatives. Unfortunately, the government is not directly helping the disabled people with food, clothing, shelter and money.

Member B8 affirms that the government has introduced a new land law, which provides rights to private land ownership, So the rural young people now have access to land ownership.

Member B9 says that the government has introduced several structural adjustment programmes (SAP) to help the young people. That this programmes include: The programme for the alleviation of poverty and social cost adjustment (PAPSCA), poverty alleviation project (PAP), programmes initiated by NGOs and donors. That these programmes focus mainly on the rural sectors and the marginalized people of the Northern Uganda, although it has yet little impact on poverty.

Member B10 says that the government has promoted the growth of micro finance institutions so as to provide effectively credit and other financial services to the young people all over the country.

Member B11 says that the government has discovered that the best way to remove the young people from poverty is not to give them handouts like food and money but to encourage and facilitate them to earn decent incomes to improve the quality of their lives. That instead the individual effort was considered to be one of the factors contributing most to poverty reduction.

Member B12 confirmed that in moving towards the national aspiration, government has adopted the following pro-poor youth poverty eradication strategies: the government is encouraging the young people to hard work, financial support scheme locally known as 'entandikwa' means funds for beginners and revolving credit schemes known as 'bonabagagawale' means prosperity for all. That some times because of corruption within the government this money is misappropriated, never put to proper use.

Congregation C

Member C1 says that government has increased economic opportunities particularly in agriculture for the poor young people in the rural areas in Northern Uganda *inform* of tools like tractors, hoes and other supports like seeds and fertilizers to aid their work.

Member C2 says that the government has of recent established a programme called the Northern Uganda reconstruction plan (NURP) for quick response to economic problems and disasters in the Northern Uganda and also provision of basic social services to the young people.

Member C3 says that the government has built a democratic, just and tolerant political order that would promote transparency and accountability though undemocratic characteristics still exist within some few elements.

Member C4 says that government is committed to transparency in expending of tax payers money, to make the diversion of funds more difficult.

Member C5 says that the government recognizes the need to have in place institutions and NGOs in Northern Uganda whose roles are clearly defined and which are capable of delivering services to the poor young people efficiently and in an affordable manner.

Member C6 says that the government has enacted a land law, which gives right over land to all citizens including young people like the orphans and is also ready to provide the poor with free legal counsel in litigation over land.

Member C7 says that the government of Uganda has developed a suitable extension services reaching all the rural house holds in the Northern Uganda, has promoted the adoption of modern technology example drought animal power, hybrid seeds and irrigation system in an effort to increase production and productivity.

Member C8 says that the government is busy rehabilitating destroyed infrastructure in Northern Uganda; rural feeder roads and infrastructures. Member C9 says that the government has established rural market and also provides market information to the farmers.

4.4.4.1 Deduced findings

4.4.4.1.1 Positive explorations

- Peace talks and reconciliation is at the verge of completion and signing
- The government has now denied the rebels chances of abducting young people
- There is transparency and creation of room for free political participation that is why there are youths members of parliament
- The government has introduced free primary and has just started secondary education for all
- Has laid down strategy of improved employment creation through keeping in touch with the employers and workers

- Plans to direct resources towards primary health care
- The government has supported micro finance institutions in order to provide effectively credit to the young people
- The government does not give food but encourages and facilitates the youths

4.4.4.1.2 Negative explorations

- Poverty not reduced since 1989 when the government waged war against it
- Transparency and accountability are still lacking
- Most of government's plans remain on the paper that is no implementations
- While the per-capita income has increased, the living conditions of the majority of the young people has not improved
- Unfortunately the government is not involved directly in helping the youths

4.4.5 The role the Church in Uganda should play as far as peace, unity, love, Justice and Care for the Poor Youth in Northern Uganda is concerned.

Congregation A

Minister A1 emphasizes that the church should continue to advocate for peace and reconciliation in order to bring to an end the unnecessary wars in Northern Uganda. Minister A2 states that the church must embark on pressurizing the government to give amnesty to the remaining abducted young people who have now become rebels of the lord's resistance army (LRA) and the rebels should release the captured young people.

Elder A says that the church's task is to denounce all kinds of evil; atrocities committed by the rebels; oppression, injustice, greed and marginalization as tools employed by the government to destroy the Northern Uganda Community. This should be done through advocacy and Prayer.

Parent A's view was that the churches in Uganda should provide means and resources for the youth in Northern Uganda in the form of education and training; vocational skills and technical know how like business, tailoring and carpentry.

Youth A says that the church can strengthen and support the local Christian youths in calling the attention of the foreign assistance on the youth situation and the point at which such help is required.

Congregation B

Minister B says that Christian youth are called not for the better life to come but to transform the present world here and now so that all the youth may have fullness of life according to God's will for them. That the youth need not to wait for God to destroy this world and create a new world, but to co-operate with God to transform this present world and make it new.

Elder B1 rationalizes that the churches must co-operate more closely and realize their potential to be powerful national alliance against poverty. Elder B2 says that advocacy should be stressed but not to the expulsion of projects and programmes.

Parent B1 states that the church must support the government in taking responsibility for helping the poor youths. Parent B2 says that the church must educate its members to understand what is happening, give full support, and make full use of government services.

Youth B1 argues that we need to refuse all theologies, which glorify poverty. Youth B2 says that churches should spread the good news as well as combat poverty. That preaching of the gospel and caring for the needy are both the components of mission of God and Jesus Christ.

Congregation C

Elder C idealized that the Church can perhaps play its most effective role in meeting rapid social change among the youth through better trained pastoral staffs who can handle the issues of poverty best.

Minister C says that the church must continue declaring the theology of faith and love of God and the young people should believe that God Provides, if they desire to

see poverty become a history in their lives. Parent C says that worship that is related to justice should be one of the Church's most significant actions.

Youth C states that the rich Christians and poor youths are brothers and sisters and should share what they have to meet the needs of all.

4.4.5.1 Deduced exploration

4.4.5.1.1 *Positive Findings*

- The church should continue with advocacy for peace and reconciliation as solution to end the conflict
- Must provide education and training for young people in form of vocational skills, business, carpentry and tailoring
- Should call for foreign assistance concerning the youth situation
- Must preach the Gospel as well as create income generating activities
- Must care for the young people
- Train pastoral staffs who can handle the issues of poverty best
- The church must declare theology of love and faith in God to get young people out of poverty
- Youths should co-operate with God to transform this present world

4.4.5.1.2 *Negative exploration*

- Not affirmative

4.4.6 *What the Church is doing to alleviate Poverty among the Young People of Northern Uganda.*

Congregation A

Minister A1 says that his church is deeply involved in advocacy for reconciliation and a peaceful solution to the conflict in Northern Uganda and visiting displaced civil population in many camps in the area and fighting against poverty. Minister A2 says that he often visits the camps and stays there over night; to preach hope, faith and confidence and break the culture of idleness and encourages hard work example cultivation of land for food other than waiting from the government, church and NGO support.

Minister A3 was sad that the church could not manage to protect young people who have been carried off by rebels and now they are rebels too. Elder A1 says that the government emphasizes that the rebels are terrorists and they have become machines of evil, yet this are our abducted young ones. Minister A4 lamented that the abducted young people are our children and we are killing them, who has many times met the rebel leader for the Lord's resistance army (LRA) Joseph Kony in order to understand their rebellion.

Elder A1 disclosed that their diocese has established one electronic and two printed newsletters that illustrate the situation in Northern Uganda and the call for peaceful solution to the conflict. That the information has increased among the nationals as well as international knowledge about the conflict and the need for its peaceful solution. The activities of the Church have drawn increased international support. Elder A2 says that 'MS' the nongovernmental organization and many other NGOs have strong support for the church in regard to the poor people in Northern Uganda

Elder A3 affirms that their Church has rendered a lot in the area of charity activities like hand out of food, clothing, money, visiting the poor, pastoral care and provision of safety nets. He said that the beneficiaries for these charity include young people like Aids victims, handicapped, the poor youths, youth refugees, unemployed, those displaced, homeless, prisoners, sick, victims of human rights violations, drug abusers, orphans and prostitutes.

Parent A complained that although the Church is struggling to negotiate peace, the rebel on one side plunder villages, abduct young people and use them as child soldiers and sex slaves and on the other side the government has opted for uncompromising military solution to the conflict which has retarded peaceful solution.

Youth A1 says that the Church is doing too little to force both the government and he rebels to end this barbaric war. Youth A2 says that although the church claims help, some of them have never benefited from it and that he is just struggling for himself to earn a living.

Congregation B

Minister B1 says that he has a Christian obligation to speak for peace and reconciliation and non violent approach between the denounced rebel army (LRA) and the government of Uganda. Minister B2 argues that they have negotiated amnesty for the young rebel soldiers and that some are already back home and many more will be back soon. That he is being honoured for peace efforts, including a peace prize from UNESCO in 2001.

Elder B confirmed that their church has done a lot like in service provision example spiritual and pastoral advise and counselling to traumatized young people, health care services, through hospitals and clinics, provision of adequate shelters for the homeless and badly housed youths especially orphans and street kids, disabled or handicapped, employment services, advertising skills, jobs and legal aid advice.

Parent B affirms that their Church has played a very great role especially in the area of charity, service provision, development and advocacy.

Youth B1 raised argument in support of the rebels, that the government simply concludes that, the rebels have no demands. That the government emphasis that it cannot make an effort in finding a peaceful or a non-violent solution to the conflict but to kill the rebels, which to the youth is so frustrating. Youth B2 says that the rebels need a mediator who can make them speak out and build confidence to return home from the bush.

Congregation C

Minister C1 says that religious leaders have tried to go to the conflict zones and build bridge or relationship between the two parties. But there has been confusion especially after the government army attacked the sanctuaries where they were to meet and talk to the rebels. Minister C2 complained that the rebel group- the Lord resistance army (LRA) says that the religious leaders are laying a trap for them. Elder C1 says that the rebels have the belief that you cannot build mutual confidence when you dread the other person will kill you. Nevertheless the office of peace

negotiation is being transferred to Southern Sudan and that peace talk is at the verge of completion, the elder said.

Elder C2 says that they have education and training which features prominently in developmental activities. That the education they offer deals with moral and social issues such as gender and human rights. Training they receive is mainly about jobs and skills in trade and agriculture, book keeping, information technology, marketing, health care, dress making, cookery and language training. Also training of the youth for leadership roles.

Parent C1 says that their Church with help of NGO, takes part in developmental programmes like rural agriculture, community based projects, health and hygiene, income generation, credit unions, banks and loans which has benefited very many young people.

Parent C2 praised their Church for raising awareness of bigger issues affecting the youth: like supporting and criticizing the government, financial institution, the rebels, applying of popular pressure through demonstrations and campaigns. Elder C3 voiced that they have established global alliance concerning the terrible situation in which the young people in Northern Uganda have found themselves in. Minister C3 says that they are clarifying ecumenical theology of poverty, wealth, freedom, justice, love and care for the needy.

Youth C says that there has been a lot of 'talks over talks' that he has never seen anything on the ground that has helped the poor youth. That he is still the victim of poverty.

4.4.6.1 *Deduced findings*

4.4.6.1.1 *Positive exploration*

- The Church is deeply involved in advocacy for reconciliation and peaceful solution to the conflict

- Has negotiated amnesty for young rebels, some have already returned home
- Involved in pastoral visit to the camps and overnight stay with the people to preach hope, hard work and confidence to the traumatized young people
- The installed electronic machine by the church and printed newsletters have spread the suffering of the youths which has drawn local, international support
- The church with the help of NGOs has played a great role especially in service provision, development and Charity like hand out of food, clothing and money
- Provides education which features prominently in developmental activities
- The Church is also involved in Job creation
- The church has supported and criticized both the government and Rebels through campaigns and demonstrations

4.4.6.1.2 *Negative explorations*

- The church could not manage to protect young people carried off by the rebels
- The government attacked sanctuaries where ministers meet to talk with rebels
- The government kills the young abducted youths and calls them terrorists
- The church is doing too little as far as care for young people are concerned

4.4.7 *Final Conclusion on Empirical Research*

4.4.7.1 *Positive aspect*

- God is a freedom fighter and provider for the poor. He sets them free from oppression and injustice and fills their mouths with good things
- God wants the poor treated with justice, love and care. Justice in the court room and political field. Love through feeding, clothing and accommodating the needy
- The Government has decided to reconcile with the rebels by granting amnesty for the young people from rebellion
- There is now transparency and room for free political participation

- The Government has introduced free primary and secondary education, four persons per family and has a plan for universal tertiary education
- The Government has laid down employment strategy through keeping in touch with workers and employers to help the young people with Jobs
- The Government has established micro finance institution to provide loans and credits to the young people
- The Church is deeply involved in advocacy for reconciliation and peaceful solution to end the conflict
- The Church with the help of NGOs has played a great role especially in service provision; counselling youths, development; community based project and the charity includes hand out of food, clothing and money
- The Church offers education and training. Education which deals with moral and social issues such as gender and human rights and training mainly about Jobs and skills in trade and agriculture
- The Church supports and criticizes the Government and the rebels through campaigns and demonstrations

4.4.7.2 Negative Aspects

- God allows poverty to test the spirituality of the rich people to see if they can be able to help the needy
- Poverty among the youths in Northern Uganda has reduced them to beggars and prostitution
- The government has failed to protect young people from abduction, equally the rebels are evil because they abduct, defile and kill innocent young people
- The government has for long oppressed, deprived and marginalized the youth of Northern Uganda
- Weak and corrupt government officials misuse the tax payers money meant to help the young people especially in education and social services
- Governments in Uganda divide youths along tribal lines hence there is unequal educational system and employment opportunities
- The Church is selfish in sharing resources with the young people
- The Church has not cared enough for the youth. All is left to be done by NGOs
- Some young people are lazy to work for themselves

- The rebel leader believes that he has supernatural power from God
- Satan is the root cause of destruction in Northern Uganda

CHAPTER 5: PRACTICAL THEORETICAL STUDY- AN INTERACTION BETWEEN BASIS AND META THEORY

5.1 Introduction

The research question in this praxis theory reads; what comprehensive pastoral strategy (pastoral guidelines) can be provided to alleviate poverty in the very challenging and multi- level problematic situation facing youths in Northern Uganda?

The objective of praxis - theory is to find pastoral and strategic guidelines for the Churches in Northern Uganda on how they can involve themselves in alleviating poverty.

The method that will be used in the practical- theoretical study will be an interaction between basis- theory and meta- theory.

In this practical theoretical study, strategic guidelines will be formulated on how the Churches in Northern Uganda can become concerned in the action to fight poverty or alleviating poverty.

5.2 Work Plan

In order to develop praxis theoretical principles, one has to combine together basis- theory, meta-theory and empirical study. Thus, after the completion of this chapter, there will be the final guidelines in alleviating poverty among the youth in Northern Uganda.

5.3 Basis - Theoretical Principles and Meta -Theoretical From Chapter 2, 3 and 4 and Guidelines for Practice - Theoretical Theory

The following are the basic principles from the Old and the New Testament on poverty alleviation;

5.3.1 Basis Theoretical Principles on God and Poverty

God is faithful, therefore let the poor people put their trust in him, He will deliver them from the enemies and will fill their mouths with good things (Ps.81:10). In the Book of Exodus God fulfilled his covenant, He made with Abraham in which He promised to deliver Israel from Egyptian aggression and bring them into the Promised Land, a land flowing with milk and honey.

In Leviticus God laid down socio- economic principles for wealthy farmers to support the needy in terms of food; after harvesting their crops, they must give part of their harvest to the poor and foreigners so that the later do not starve due to lack of food. This was believed to be a sign that the 'non poor' love God and the needy and it was a proof of advancement in spiritual status quo.

The prophets of the Old Testament declared the wrath of God on the wealthy people who oppressed, deprived, marginalized and practiced injustice in the court room against the poor people. This is because the God who defends the poor considers them as an attack on Himself and profanation of his holy reputation.

Solomon the ambassador of God advises the young people to 'walk right' with God, and work hard in order to alleviate poverty in their families.

In the New Testament God wants the poor to be cared for by those who have. He wants the rich Christians to share part of their possessions with the needy people. In other words He does not want people to be greedy. Even Jesus has the same views with God the Father and expects His followers to feel the same burden he has for the needy. Because of His mercy and compassion, the Lord met both the physical and spiritual needs of the helpless (the preaching and feeding of the five thousand men) and He wants his disciples to emulate his examples.

Jesus warns the wealthy Christians not to be selfish especially when the poor brethren are starving in the neighbourhood. He calls it a sin, which is punishable by eternal fire.

The believers of the early church were united as Disciples of Christ. They sold their possessions and put the money together. They shared with those who had need and there was nobody lacking. Jesus desires to see us share our possessions with the disabled Christians to affirm our love and faith in God.

Last but not the least, God the Father, Son and Holy Spirit loves everybody; the rich and the poor, young and old. But He is freedom fighter for the oppressed and the uncared for. So, He demands everyone to live lives of abundance and joy and commands the rich to love the poor and help them.

5.3.2 Meta - Theoretical Perspectives on God and Poverty

God who is the creator of the Universe demands the church to co-operate with the Government and all stakeholders to build up the welfare of the poor people. This should be done through feeding, clothing, sheltering, educating and treating them with dignity. Therefore God has left all the responsibility of looking after the flock especially the poor people to both the church and the government and warns them to be alert and on guard and be helpful to the poor.

However, civil government is under God. To the Roman governor, Jesus said, “you would have no authority over me if it were not given you from above”. Therefore, civil authority is clearly delegated by and answerable to God. Thus, both the government of Uganda and the church need to support and strengthen the poor youth of Northern Uganda and in this manner give full accountability to God.

5.3.4 Empirical Findings on God and Poverty

God hates poverty but loves the poor. He is their freedom fighter and provider. He respects and loves all humanity including the poor. He cares for their needs. He commands the poor to be treated with dignity, justice so that they have life in full. He desires to see the helpless cared for by the Church, the Government and the rich. In other words they should receive love from the Church by ways of food, clothing, money, housing, medical care, education and employment.

5.3.5 Guidelines for Practice Theory on God And Poverty

- God is faithful, Let the poor Christians put their trust in him
- He respects and loves the poor and cares for their needs
- He does not condone anyone who oppresses, deprives, marginalizes and exploits the poor of their rights to material things and dignity.
- He wants the Church, Government and wealthy to care for the needy in terms of food, clothing, housing, money, medical care, education and employment
- He demands the 'non poor' to stop selfishness and share their possessions with the helpless as a sign of practical kindness
- He advises the young people to work for themselves and avoid being lazy

5.3.6 Basis- Theoretical Principles on Government and Poverty

The government is the agent of God and should care and protect all its citizens. The government is to help the poor people and defend them from oppression. It should not oppress, exploit and marginalize them. The government should protect the poor people from all forms of injustices and should not exercise injustice either. The government should supply the needs of the poor people example food, shelter, medical care, education and Job creation.

5.3.7 Meta- Theoretical Principles on Government and Poverty

The government should find quick solutions to the war in Northern Uganda that has brought destruction to the life of its people and property. The government must:

- Establish good and strong governance, i.e. a system without oppression, deprivation, exploitation and corruption.
- Uphold democratic and human right values in Northern Uganda. There should be provision of education for all that emits ignorance in Northern Uganda and Jobs must be created to fight Unemployment. The government must disassociate itself from tribalism, sectarianism and division.
- Establish health care system that meets the needs of the poor people who cannot afford expensive clinics and hospitals. Corruption must be fought and

any person found guilty must be penalized. The global economy that is structural adjustment policies established by the foreign investors should not take Jobs away or lay off the poor local people, not dehumanise them, should increase wages and decrease prices on goods and services.

5.3.8 Findings from 'Empiricism' On Government And Poverty

The government must continue to forge peace initiatives with the rebels in order to restore peace. Forgive all the abducted young rebels who are willing to return home. Grant them amnesty, give them some packages in terms of money in order to start a new life. The government must:

- Stop being dictatorial, provocative, aggressive and oppressive towards the people who have divergent views.
- Respect the decisions of all its citizens especially the young people. Must love, unite and care for all young persons of different regions.
- Establish free education for all youths of Northern Uganda from primary, secondary and to tertiary institution in order to catch up with the rest of youngsters in the country.
- Avail Jobs that should provide reasonable level of income for the young people and should involve them in decision making on matters that affect them. The campaign against deadly diseases such as Aids among them and support for the victims must continue.
- Support them with small business by ways of loans and credit schemes. Foreign investors brought by government should avoid mistreating the local employees and pay them good amount of wages.

5.3.9 Guidelines of Practice Theory on Government and Poverty

- The government must establish a permanent and peaceful solution to the conflict in Northern Uganda
- The government should stop being provocative, aggressive and oppressive
- The government should protect its citizens from evil rebels
- Must defend them from oppression, exploitation, injustice and marginalization

- The government must supply the needs of poor people example food, shelter, medical care, education and employment
- Give them loans and credits to start self- help projects or businesses

5.3.10 Basis Theoretical Principles on Church and Poverty

The church should teach the poor people to have faith in God who supplies the needs of all. The church too should care for the need of the poor young people in terms of food, clothing and housing. Give school fees to those who lack fees example orphans. The non poor Christians should love and care for those in need to affirm their faith. They should share part of their wealth with the needy; nobody should be left starving due to lack of food. The church and the rich should not be selfish in sharing part of their wealth with the helpless. The leadership of the church must 'stand tall' when it comes to the issue of fighting corruption, injustice in the court room and political arena. The church must teach the youths the ways of righteousness and hard work.

5.5.1 Meta- theoretical perspectives on Church and poverty

The church must continue to pressurize the government and the rebels for immediate peaceful solution and reconciliation. The church should advise the government on good governance and upholding of democratic values and human rights. The church should preach peace, unity and love towards poor people. Education and employment should be one of the priorities of the church to fight poverty. The church with the help of NGOs should meet the basic needs of the poor people. It is the responsibility of the individual, communities and the church to see to it that poor people are taken care of. Must stop being selfish in sharing its resources.

5.5.2 Explorations from empirical study on Church and poverty

The church should:

- Continue with advocacy for peace and reconciliation as solution to end the conflict.

- Provide education and training for young people in form of vocational skills, business, carpentry and tailoring.
- Preach Gospel of faith trust and love of God and one another as a solution to poverty and must create income generating activities that will provide employment to many young people.
- Call for foreign assistance concerning the youth situation.
- Care for the youth's basic needs like food, shelter and medical care.
- Train pastoral staff who can handle the issue of poverty best.

5.5.4 Guidelines for practice theory on church and poverty

- The church must continue to pressurize both the government and the rebels for immediate peaceful solution to the conflict in Northern Uganda
- The church should advise the government on good governance and upholding of democratic values and human rights
- The church must teach and concretise faith, trust and love of God who is the provider.
- The church should preach the gospel of peace, unity and love towards the poor brethren
- The leadership of the church must stand up to fight corruption, injustice in the court room and political fields
- Must provide education and training for young people inform of vocational skills, business, carpentry and tailoring
- The church must establish income generating projects that will provide employment for young people
- The church must call for foreign assistance concerning the youth situation
- Should care for youth's basic needs like food, shelter and medical care
- The church must teach the young people the ways of righteousness and hard work

5.6.1 Basis theoretical principles on youths and poverty

The poor young people must believe the fact that God loves them, cares for their needs, and has not forgotten them. Therefore, they must put their trust in him and he will continuously supply their needs. He will protect them from the forces of darkness, oppression and injustices. They must also know that Lord Jesus Christ loves them too and cares for their needs. That is why Jesus says that whatsoever you do to my poor brethren you have done unto me. Poor young people have to see the intensity of love Jesus has portrayed towards them and have to put their faith in him who will meet their demands. They should also be thankful to God who has used other people like the Non Governmental Organization (NGOs) who by the help of the church have done tremendous work for them. They should not be lazy when these NGOs and the church give them some work to do.

5.6.2 Meta- theoretical perspectives on youths and poverty

One fundamental point the young people of Northern Uganda should know is that, the Church is willing to help them and is doing so to protect them from all forms of injustices by advocating for good governance and human rights. The church cares for their needs and they should appreciate the little that is being done for them. The NGOs have seen their misery that is why many, more are coming to give help. The government is not also sitting back, is calling for foreign support and has allocated some budget to help them. Individual Christians have also come in, to help them. Let them give glory to God for all these assistance.

5.6.3 Findings from empirical study on youths and poverty

- The Christian youth in Northern Uganda must understand the fact that God still loves them hence cares and protects them through other people, although they have found themselves caught up in harsh situations.
- They must continue to love him and assuredly, they will overcome poverty.
- They should be certain that their security is now being guaranteed by the government against the rebels and must not be blind folded to join rebellions.

- They should get involved in politics because there is now transparency and creation of room for free political participation and space for youths to be elected in the parliament and local council offices.
- They may all go to school since the government has introduced free primary and secondary education. If the church or the government has given them some work to do, let them work seriously. If they are granted loans or credit, they should be faithful with it and maximize profit out of that. If it is bursary, let them study hard.
- They must guard against deadly diseases such as Aids.
- They should walk right with God, pay their tithes and offerings and ask God for help.
- They must refuse all theologies that glorify poverty. Christian youths are called not to the hope of a better life to come but to transform the present world here and now, so that they may have fullness of life according to God's will for them.
- The youth need not to wait for God to destroy this world and create a new world but to co-operate with him to transform this present world and make it new.

5.6.4 Guidelines for practice theory on youth and poverty

- The young Christians from Northern Uganda must know the fact that God still loves, cares and protects them although they have found themselves squeezed in very difficult conditions and must continue to love and put their trust in him
- They should be thankful to God who uses other people to meet their needs in terms of food, shelter, money, education and employment
- They must be certain that their security is now being guaranteed against the rebels and must not be vowed to join rebellion against the government
- They should get involved in politics to air out their views and be elected

- Let youths go to school because there is free primary and secondary education and if accorded bursary to join tertiary institutions, let them study hard
- They should be faithful to loans and credits given to them and must maximize profit out of it
- If there is availability of Jobs, let them work hard
- They should pay their tithes and offerings and ask God for blessings
- Let them guard against deadly diseases such as Aids

5.7 THE FINAL PRACTICAL – THEORETICAL GUIDELINES IN REDUCING POVERTY AMONG THE YOUTH IN NORTHERN UGANDA

- God is faithful, all young people should put their faith, hope and trust in him, love him and walk right with him, he will meet all their needs and desires
- The government must establish a permanent, peaceful solution to the conflict in Northern Uganda through amnesty for rebels, good governance, upholding democratic values and human rights
- The church must preach with authority theology of 'unity in diversity'
- The church must show love and compassion towards the poor in terms of food, clothing, accommodation or shelter, money, medical care, education and employment
- The church must call for foreign assistance concerning the youth situation in Northern Uganda
- Those who have wealth must share part of their resources with the have not to meet the needs of all like the believers of the early church who combined their property together and later divided among themselves with the poor without any one lacking
- Young people of Northern Uganda must be certain that their security is now being guaranteed against the rebels and must not be woed to join the rebellion against the government
- They should also work for themselves by being creative and should avoid laziness especially when they are given some work to do by the church,

NGOs or the government. They should be faithful to loans and credits given to them and must maximize profit out of it

- Let them get involved in politics to air out their views and be elected
- All Young people must go to school because there is now free primary and secondary education and if accorded bursary to join tertiary institution, let them study hard
- Let them guard against deadly diseases such as HIV /AIDS

Deduction: The young people should put their trust in God, flee from the devil and work hard. Certainly, both the government and the church should be supportive.

6.1 Introduction

The main problem statement that was researched in this mini-dissertation was; what pastoral guidelines (comprehensive pastoral strategy) can be provided to alleviate poverty in the challenging multi-level problematic situation facing ministry to the youth in Northern Uganda?

The model that deals with the basis-theory, meta-theory and praxis-theory as defined for practical theology by Zerfass will be used in this regard (Heyns & Pieterse, 1990:35-36)

6.2 Work Plan

Basis theoretical principles from the scripture were explicated through the historical-grammatical exegesis. Therefore, a literature study with a focus on perspective of Anthropology, economics and sociology was conducted to obtain material on the topic. The empirical research findings were accessed by carriage of interviews with different members of the churches in Northern Uganda. Thus, practical theoretical principles were obtained by means of critical interactions between basis theoretical guidelines and meta-theoretical explorations, resulting to the practical findings.

6.3 The following conclusion has been reached In Chapter 2 on basis theoretical Principles:

- God is the source of Christian deliverance and providence. He wants his children to enjoy lives of freedom and abundance.
- He commands the non poor to care for the needy in terms of food, clothing, housing, and medical care
- God advises the poor through his mediators to be righteous and also work for themselves and avoid laziness
- He demands respect for humanity especially of poor people and prevalence of Justice in the court room and political arena

- Jesus Christ is a merciful, loving and compassionate God who meets both the spiritual and physical needs of those who come to him and he expects his disciples to emulate his example by caring for the need of the poor brethren
- Jesus warns the wealthy who are selfish that theirs is the kingdom of spiritual life imprisonment
- Rich Christians must love and care for those in need like the early Church who shared their possessions with the needy, to affirm their faith, otherwise their faith is in vain without good deeds

Deduction: The triune God is the source of Christian freedom and providence. He desires to see the poor have lives of abundance; the poor cared for, Justice, peace, unity, love prevail and respect of humanity especially the helpless, exist.

6.4 The following conclusions were drawn in Chapter 3 on the Perspectives of Meta-theoretical, with the aid of Literature Study

- The government should find quick solutions to the war in Northern Uganda that has brought destruction to life and property
- The government must establish good governance, strong and a system without Injustice, oppression, deprivation and marginalization. Therefore must uphold democratic and human right values.
- There should be balanced provision of education for all the regional groupings and availability of Jobs without discrimination
- The government must disassociate itself from tribalism, sectarianism and division that has for long been part and partial of political poverty in Uganda
- Corruption should be fought and any body found guilty must be penalized
- Structural adjustment policies established by foreign investors should create more Jobs than laying off the local workers and dehumanising them, wages must be raised and prices on goods and services reduced
- The Church must preach peace, unity, love, justice and should care for the needy, stop greed in sharing its resources
- The Church and the government must call for foreign assistance on the youth situation
- The young people should also work for themselves and avoid laziness

Deduction: The government must find immediate solution to the conflict in Northern Uganda and should care for the poor young people, the Church with the help of NGOs should help the desperate youth and the young people must work for themselves and avoid laziness.

6.5 *On the findings from Empirical Research, the following conclusions were reached in Chapter 4*

6.5.1 *Positive Aspects:*

- God is a freedom fighter and provider for the poor. He sets them free from oppression and injustices and fills their mouths with good things
- God wants the poor treated with love, respect and Justice. Thus, Love through feeding, clothing, housing and educating them
- The government has decided to reconcile with the rebels by granting them amnesty especially young people from rebellion
- The government has introduced free primary and secondary education, four persons per family and has a plan for universal tertiary education
- Has laid employment strategy to keep in touch with employers concerning availability of Jobs for young people
- The government has established micro finance institutions to provide loans & credits to the young people
- The Church is deeply involved in advocacy for reconciliation and peaceful end to the conflict in Northern Uganda and provision of charity like hand out of food, clothing, medical care, education and employment with the help from NGOs.

6.5.2 *Negative Aspect:*

- Poverty among the youths in Northern Uganda has reduced them to beggars prostitution and rebellion
- The government has failed to protect the young people properly from the rebel aggression

- The government has for long oppressed, deprived and marginalized young people of Northern Uganda
- The church has not cared enough for the youth, all is left to the NGOs and the church is selfish in sharing its own resources with the poor
- Some young people are lazy to work for themselves

Deduction: God wants the poor to live free and good lives and this should be achieved by the church, government and wealthy Christians supporting them. Failure to do so will make the poor remain in their wretched conditions.

6.6 *In Chapter 5 the following Praxis-Theoretical guidelines were set to alleviate Poverty among the Youth in Northern Uganda*

- God is faithful, let all young people put their trust in him, he will meet all their needs and desires
- The government must establish a permanent, peaceful solution to the conflict in Northern Uganda example amnesty for all the rebels hiding in the bush, good governance, effective democracy and human right values
- The church must show love and compassion towards the poor in terms of food, clothing, housing, education and employment
- The church must call for foreign assistance concerning the youth's situation in the Northern Uganda and developmental projects must be established to curb the problem of unemployment among youngsters
- Those who have wealth must share part of their resources with the poor so that nobody is left starving because of hunger
- The young people of Northern Uganda must be certain that their security is now being guaranteed against the rebels and must not be influenced by criminal elements to again join rebellion against the government
- They should get involved in politics to speak out their minds and be elected
- All youth must go to school because there is free primary and secondary education for them and they should work for themselves and stop being lazy
- They must guard against deadly diseases like HIV /AIDS

Deduction: Young people should put their trust in God, flee from the devil and work hard

6.7 *Final Conclusion*

Last but not least, the young people of Northern Uganda must be encouraged by the church, the government and all stakeholders to actively participate in all issues of themselves, their community and the country at large. This should be done by use of the above principles derived from the scriptures, literatures and opinion of people themselves. However, Scripture must gain the upper lead to stand as a complete answer to the predicament among the youth in Northern Uganda because it has the power and authority to break up grievances and find a permanent way out. On the other side the church, the state and the wealthy Christians must stand alongside the young people by helping them with the resources to fight the scourge of poverty. Nobody should by omission or commission frustrate their efforts to contribute towards socio-economic and political transformation and development of the country. The government and society has for long marginalized, manipulated and exploited the young people of Northern Uganda for their selfish gain. The young people should be involved in policy formulation and implementation as development partners now.

6.8 *Recommendations for Further Study*

- Auxiliary investigation should be instigated to unearth the deep root cause of poverty among the young people of Northern Uganda
- Why there has been continues political and civil unrest in Uganda at large
- Then lasting resolution should be established, backed by the authority of the scripture to counter the problems

BIBLIOGRAPHY

- ALEC, M. 2005. *The Message of Exodus; The Days of our Pilgrimage*. Leicester: Intervarsity Press.
- ACKERMAN, A. 2005. *Uganda in the World Economy. The National and International challenges*. Hague: Fondad Publication.
- ALEXANDER, M. 1985. *Exposition of the Scripture*. New York: Hodder Publishers Limited.
- ANON, S. 1989. *Life Application Study Bible- New International Version*. Zondervan Publishing House.
- ARTHUR, B. 1992. *The Interpreter's Bible*. New York: Abington Press.
- ARTHUR, P, W.1996. *Gleaning in Leviticus*. Chicago: Moody Press.
- BABBIE, E. 1998. *The Practice of Social Research*. Albany, New York: Wadsworth Publishing Co.
- BADARU, J. 1989. *The Poor Side of Uganda: Northern and Eastern Uganda*. Kampala. Fountain Publication
- BANDA, F. 2005. *Factors Affecting the Initial Literacy Development of Urban and Rural Learners*. Entebbe: Kisubi Printing Press.
- BANDRU, S. 1995. *Poverty and Ecology: Uganda as a reference*. London: SCM Press Ltd.
- BARCLAY, W. 1995. *The Daily Study Bible*. Edinburgh: Saint Andrew Press.
- BARKER, K. 1995. *New International Version, Study Bible*. Michigan: Zondervan Publishing House.
- BARRETT, C. 2008. *Escaping from behavioural Poverty in Uganda*. Kampala. Johnston Press.
- BARSTAD, M, H. 1984. *The Religious Polemics of Amos*. Netherland: Leiden Publication.
- BOOKER, S. 2006. *Church's Partnership with the State*. Michigan: Booker House, New Road Press.
- BOWMAN, J, W. 1982. *Bible Commentaries*. London: SCM Press.
- BROMILEY, G, W. 1979. *The International standard Bible commentary*. Michigan: Eerdman Publishing Company.
- BROYLES, C. 2002. *Interpreting the Old Testament; a Guide to Exegesis*. Michigan: Baker Book House.

- BRUNO, T.1986. The Common Christian Responsibility Towards Areas of Rapid Social Change. Germany: Herrenalb Publishing Centre.
- BUSSEY, K, M. 2002. The Message of Amos; a Commentary for Today's church. Oxon: Abingdon.
- CARSON, D, A and FRANCE, R, T. 1994. New Bible Commentary. Leicester: Intervarsity press.
- CASSUTO, U. 1984. A Commentary on the Book of Exodus. Jerusalem: Central press.
- CECILIA, B.1998. Rescuing Gender from Poverty Trap: *World Development Research*. Volume 24 (3): pp. 489–504.
- CLARK. T. 1983. Dictionary of the Bible. Edinburgh: 38 George Street.
- COETZEE, J, C. 1997. Hermeneutics and Exegesis of the New Testament. Potchefstroom Campus.
- COPELAND, K. 1997. Understanding True poverty and Prosperity. Texas: Kenneth Copeland Publications.
- DICKENSON, N & RICHARD, D. 1983. Poor, yet Making Many Rich. Geneva: Route De Ferney.
- DOUGLAS, J, D. 1962. The New Bible Dictionary. London: The Intervarsity Fellowship Press.
- DOUGLAS, J, M. 1990. New Testament Commentaries. England: Leicester Intervarsity press.
- DOUGLAS, K, S. 2006. The New American Commentary. An Exegetical Theological Exposition of Holy Spirit. Michigan: Intervarsity press.
- EDGAR, J . 1981. Proverbs and Ecclesiastes; Introduction and Commentary. New York: Macmillan Company.
- ELLIS, J, K. 1998. Wikipedia, The Free Encyclopedia.: The Strategy Reader. [Web:] ([Http://www.en.Wikipedia.Org/wiki/strategy](http://www.en.Wikipedia.Org/wiki/strategy)).[Date of access: 17 Nov.2008].
- EVERET, F, H. 1985. Acts; The expanding church. Chicago: Moody press.
- FARMER, K, A. 1973. International Theological Commentary. Edinburgh: Handset Press Ltd.
- FRANCES, P.S. Feb 2002. Balancing Rural Poverty Reduction and Citizen Participation. *Journal of Development Studies*. Volume 3, Issue 2: PP. 325, 13.

- FRANCIS, R. 2003. Poverty and the Mission Charity Trend. London: Krishna Road Printing Press. PP. 54-98.
- FREEDMAN, D. 2000. Bible Dictionary. Michigan: Eerdmans.
- FREEDMAN, L. 2007. Rural Livelihoods and Poverty Reduction Strategies in Four African Countries. *Journal of Development Studies*. 40 (4): 1-30.
- GEISLER, N, L. 2005. A Popular Survey of the Old Testament. Michigan: Baker Book House Company.
- GOLDBERG, L. 1980. Leviticus; A Study Guide Commentary. Michigan: Zondervan House.
- GREENSTONE, J, H. 1980. Proverbs with Commentary. Philadelphia: The Jews Publication society of America.
- GUSTAVO, G. 1983. The Power of the Poor in History. London: SCM Press Ltd.
- GUTHRIEN, M. 1970. The New Bible Commentary. Michigan: Eerdmans Publishing company.
- HAMMERSHAIMB, K. 1994. The Book of Amos, a Commentary. London: Oxford Basic Black Well Press.
- HANNEKI, P. 1998. Biblical Principles for Ugandans. Entebbe: Christian Action Centre.
- HARTMUT, S. 2000. Waging the Global War on Poverty. Rose Wood: Copy Right Centre.
- HEITINK, G. 1999. Practical Theology: History, Theory, Action Domains. A Manual for Practical Theology. Grand Rapids: Eerdman.
- HENDRICKSON, W. 1988. New Testament Commentary. Michigan: Baker Book House.
- HEYNS, L.M. and PIETERSE, HJC. 1990. A Primer in Practical Theology. Pretoria: Gnosis.
- HICKEY. L. 2005. Exploring Political Space for Poverty Reduction in Uganda. *World Development*. Volume 33 (6): PP. 995–1009.
- HUTHER, A, J. 1986. Critical and Exegetical Commentary on the New Testament. Edinburgh: Clerk, 38 George Street.
- IZAKO, F. 1997. The History of African Poor: Uganda as case study. London: Cambridge University Press.
- JAY, P,G. 1985. The Interlinear Bible. Greek- English Lexicon. London: Hedrickson Publishers

- JEREMIAS, K. 1998. A commentary on the Book of Amos. Kentucky. West Minister Press.
- JOHNSTONE, R. 2004. A Commentary on James. Florida: West Wright Street.
- KAKETO, G. 2007. Can We Defeat Poverty? Unless Uganda Tames Corruption, New Effort Will Fail. Entebbe: Kisubi Printing Press.
- KALOLI, P. 2007. Poverty Eradication Action Plan. Kampala: Fountain Publication.
- KALOLI, B. 1999. Walking With the Poor. Kampala: Orbit Book Publishers.
- KARRIS, J. 1988. A Commentary on the Acts of the Apostles. New York: Garden City Company
- KASIRIVU, P. 2007. Understanding Poverty and Conflict in Northern Uganda. Kampala. Everest Publishing Company.
- KEENER, C. 1999. A Commentary on the Gospel of Mathew. Michigan: Eerdmann Publishing Company.
- KELLOGG, S. 1976. The Book of Leviticus; The Expositors' Bible. London. Hodder Publishers.
- KIBANJA, G.M. 2005. Understanding and Reducing Persistent Poverty in Uganda. Kampala. Fountain Publishers.
- KIRUNDA, M. 2005. Who are the poor? Mapping Patterns of Well Being in Uganda. Entebbe: Entebbe Book Shop Publication.
- KISTEMAKER, S, J. 1990. New Testament Commentary. Michigan. Baker Book House.
- KLAUS, W. 1999. Prosperity, Poverty and Pollution. Pietemartitzburg: Cluster Publication.
- KNIGHT, G, A. 1986. Theology as Narration; a Commentary on the Book of Exodus. Edinburgh The Handsel Press Ltd.
- LAWSON, G. 1980. Exposition of Proverb. Edinburgh: Kroger Publication.
- LEONARD, P. 1995. Poverty, Social Policies, Reconstruction and Development Programmes. Kampala: Elsa printing press.
- LONG MAN, T. 1998. The Dictionary of Biblical Imagery. Illinois: Intervarsity press.
- LOUW & NIDA. 1988. Greek- English Lexicon of the New Testament Based on the Semantic Domains. New York: United Bible Societies.
- LOUW & NIDA. 1989. Greek- English Lexicon of the New Testament Based on the Semantic Domains. New York: United Bible Societies.

- MAKUNGO, N, R. 2004. Strategic Guide Lines for Poverty Alleviation in the Part of Reformed Churches of Synod Mid Lands. Potchefstroom Theological Campus.
- MATT, A, J. 2001. Logos & Law in the Letter of St. James. Boston: Leiden Brill Publication.
- MCKANE, W. 1970. Proverbs a New Approach. London. SCM Press Ltd.
- MILGRON, J. 2004. Continental Commentary. Minneapolis: Augsburg Fortress.
- MORGAN, C. 1986. Acts of the Apostles. London: Pickering & Inglis Limited.
- MOTYER, J, A. 1994. New Bible Commentary; 21st Century Edition. Illinois: Intervarsity Press.
- MUNENE, J. 2005. Uganda Participatory Poverty Assessment. Kampala. Joensuu Publishers. Faculty of Humanity.
- MUTEBI, P. 2003. Churches and Social Development. Kampala. Social Work Centre. PP. 93-156.
- MWAURA, P. 2007. Integrity of Mission in the Light of the Gospel. Kampala: Fountain Publication.
- NABUSHAWO, J. 2007. Poverty and Unemployment: a Challenge to the Church and the Society. Kampala: Clement Road Publication.
- NORMAN, L. 1977. Old Testament Survey. Michigan: Baker book house.
- NOTH, M. 1962. Commentary on Exodus. London: SCM Press Ltd Bloomsbury street.
- NTHANGENI, T. 2005. The Role of the Church in Diaconal Care of Orphans. Potchefstroom Theological Campus.
- NYANZI, M. 2004. Attacking Poverty. What Makes Growth Pro-Poor? Kampala: Fountain Publishers.
- OKIDI, P.2000. Local Pastors' Link to Fight poverty. Kampala: Christians Today, Publication.
- OKOT, M, L. 1995. Poverty and Conflict in Northern Uganda: Causes and Effects. Kampala. River Blue Publication.
- OLANYA, J, B. 2008. Northern Uganda Conflict: Causes. Kampala. Action Net Work Press.
- OPIO, E. 2008. Poverty Eradication: a Divine Mandate. Kampala: Fountain Publication.

- OWENS, J, J. 1993. Analytical Key to the Old Testament. Michigan: Baker Book House.
- PIETERSE, H.J.C. 2001. Preaching in a Context of Poverty. Pretoria: Unisa Press.
- PLUMBER, S. 1982. The International Critical Commentary. Edinburgh: Clark 38 George Street
- RALPH, P. 1997. Dictionary of the Later New Testament and its Development. Illinois: Intervarsity Press.
- RAZWANUL, I. 2006. Growth and Poverty reduction in Uganda: Fighting poverty Kampala: Fountain Publishers.
- RICHARDS, O, L. 1985. Expository Dictionary of the Bible Words. Michigan: Zondervan Publishing House.
- ROPES, J, H. 1994. International Critical Commentary. Edinburgh: Clerk 38 George Street.
- SADLER, O. 1989. The Gospel according to Mathew. London: Chriswich press.
- SANGSTER, J, 1983. Exposition Bible Encyclopaedia. London. Paternoster Row Press.
- SCOTT, M, L. 2006. Exodus through the Centuries. Malden: Black well Publishing Company Ltd.
- SHALOM, P. 1991. Hermeneia- A Critical and Historical Commentary on the Bible. Minneapolis: Fortress Press.
- SMITH, B. 1989. Amos Commentary, Biblical Interpretation. Michigan: Zondervan.
- SPENCE, A. 1980. Pulpit Commentary. Michigan. Eerdmans Publishing Company.
- STOTT, J, R. 1990. Message of Acts: The Spirit, the Church , and the World. Illinois: Intervarsity Press.
- TAYLOR, M. 2003. Christianity, Poverty & Wealth. London: Mary Lebone Road Press.
- TOKO, J. 2000. Poverty & Wealth. Kampala: Fountain Publication
- ULRICH, L. 2002. Hermeneia, a Critical and Historical Commentary. Minneapolis: Fortress Press.
- VAN DEVENTER, W.V. 1997. Church, Poverty and Practical ministry. South Africa: University of North.
- VAN GEMEREN AND WILLEM, A. 1995. Dictionary of the Old Testament Theology & Exegesis. Michigan: Zondervan Publishing House.

- VINES, W, E. 1985. An Expository Dictionary of New Testament Words. New York: Thomas Nelson Publishers.
- VINES, E . 1996. An Expository Dictionary of Old Testament and New Testament Words. New Jersey: Fleming Company.
- WORLD YOUTH REPORT. 2003. The Global Situation of the Young People. [Web:] ([Http://www.undp-jordan.org/publications/jhdr.html](http://www.undp-jordan.org/publications/jhdr.html)). [Date of access: 17 Nov 2008].
- XAVIER, L.D. 1983. Dictionary of Biblical Theology. New York: Sea Burry Press.
- ZONDHIATES, S. 1993. Exegetical Preaching. Tennessee: AMG, Publishers.