ASSESSMENT OF POVERTY AND ITS ALLEVIATION: A CASE STUDY OF THE SEVENTH-DAY ADVENTIST CHURCH IN MOLO STATION, RIFT VALLEY PROVINCE-KENYA

BY
ONDICHO CHARLES NYANDIRI

A DISSERTATION SUBMITTED IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD OF MASTERS OF ARTS DEGREE IN RELIGIOUS STUDIES OF KYAMBOGO UNIVERSITY
DECLARATION

I, Ondicho Charles Nyandiri, declare that this dissertation entitled "Assessment of Poverty and its Alleviation: A Case Study of the Seventh-Day Adventist Church in Molo Station, Rift Valley Province-Kenya" is my original work and that; all source that I have used or quoted have been indicated and acknowledged by means of complete reference; and this research project has never been submitted to Kyambogo University or any other institution of higher learning for any academic credit whatsoever.

Signature: ........................................ Date: ........................................................

STUDENT: Charles Nyandiri Ondicho
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SUPERVISORS

I confirm that the work reported in this research project was carried out by the candidate under my supervision.

Signature: .................................................. Date: 02/07/2016

PRINCIPAL SUPERVISOR: DR. Batulekedeki Matovu Joseph

Signature: .................................................. Date: 02/07/2016

CO-SUPERVISOR: Dr. Sulpicius Tumushabe
DEDICATION

This research project is dedicated to my late Father William Ondicho Okemwa to whom his children's education was a pride and also to my late Brother Geoffrey Masaki whose humility and sincerity we cordially miss. Even though they departed from us, their inspiration continues to propel us as a family towards greater heights of academic endeavors. May their souls rest in eternal peace. Amen.
ACKNOWLEDGEMENT

This work is an outcome of several months of wakeful nights and hectic days from the year 2012 to 2016. The final product is obviously due to the input of copious people. Had it not been their indispensable contribution in form of guidance, comments, criticism and recommendations, this dissertation could not be what it is today. They filled my life with unconditional support, understanding, and belief in what I was doing. It would be impossible to acknowledge each individually but without any intention of excluding anyone, I wish to express my sincere thanks and appreciation to several individuals herein:

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In the same contour, Dr. Mark Obboko of Bugema University, you have always been my father, guardian, counselor and mentor. Besides mentoring me in research work, you devoted your time, resources and energy in helping me in every step of my academic endeavors. Amid difficulties and at moments of desperation, you always stood by my side assuring me that all will be well. Thank you for believing in my capabilities because this made my studies an enjoyable experience altogether.

Much gratitude goes to the friends in the two universities, namely; African Nazarene University-Kenya and St. Paul University-Limuru. I could not have done much without the help of these two universities. Thank you for having rescued me to find specific books that I needed for my research.

Special thanks goes to all institutions which granted me permission to carry out the study. This includes the National Commission for Science, Technology and Innovation of Kenya, The Nakuru County and Molo Sub-county Government and the Education Directors. They rendered me swift assistance and maximum cooperation in processing my research permit and data collection authorization letters. I would also like to thank the officials of The Central Rift Conference of the Seventh-day Adventist Church for their affable support, permission and official communication
that allowed me visit the churches in Molo Station. I also acknowledge the Molo Station Director Pastor Josech Ichwara for his positive attitude and encouragement even before embarking on this study. Together with the other district pastors in Molo Station, am grateful.

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ABSTRACT

This study assessed poverty and its alleviation: A case of the Seventh-day Adventist Church in Molo Station found in Rift Valley Province in Kenya. The study sought to: ascertain the socio-economic manifestation of poverty, identify the causes and effects of poverty and lastly determine the contribution of the Seventh-day Adventist Church towards poverty alleviation. The study employed descriptive survey design with both qualitative and quantitative approaches. A sample of 388 respondents was selected from 57 churches by purposeful and snowball sampling methods. Data was collected using a questionnaire, interview schedule and observation.

The study established that poverty manifested in various ways including lack of adequate food and clothing, malnutrition, poor housing conditions, illiteracy, dirty environment and dilapidated buildings and gardens. Generally, majority of the people lived in moderate poverty. The causes of poverty were social, economical, natural and political. The major causes were adverse climatic conditions like frost, poor infrastructure, unemployment, pest and diseases, human diseases, ethnic conflicts, loop-sided presentation of the gospel and political seclusion and marginalization.

Subsequently, poverty had affected the people in a number of ways. It had hindered people from accessing basic social services like health despite causing other effects like deaths, school dropouts, illiteracy, environmental degradation, robbery, violence and social conflicts. Poverty had also led to prevalence of disease incidences, slow growth and development of the churches, members' withdrawal from churches and low return of tithes and offerings. The church had tried to reduce poverty by helping the poor in several ways but most of the efforts provided a short-term solution.

The study concluded that that those living in poverty are also likely to be least educated, the least served by economic and social infrastructure, living in areas less covered by public and private institutions and with limited linkages and opportunities to both local and regional economies, services and markets. Both the causes and effects of poverty were complex and interrelated. The study recommended that there is need for the church members, the clergy, the government, non-governmental organizations and all stakeholders to combine their efforts especially in utilizing the available resources if at all success is to be realized in the fight against poverty alleviation in Molo Station.
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<tbody>
<tr>
<td>ACS:</td>
<td>Adventist Community Services</td>
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<td>ADRA:</td>
<td>Adventist Relief Agencies</td>
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<td>AIDS:</td>
<td>Acquired Immuno Deficiency Syndrome</td>
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<td>CBO:</td>
<td>Community Based Organization</td>
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<td>CBS:</td>
<td>Central Bureau of Statistics</td>
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<td>CRC:</td>
<td>Central Rift Valley Conference</td>
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<td>DSDO:</td>
<td>District Social Development Officer</td>
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<td>ECA:</td>
<td>Economic Commission for Africa</td>
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<td>ERS:</td>
<td>Economic Research Services</td>
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<td>FBO:</td>
<td>Faith Based Organization</td>
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<td>FIDA:</td>
<td>Federation of Women Lawyers</td>
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<td>IFAD:</td>
<td>International Fund for Agricultural Development</td>
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<td>MYWAO:</td>
<td>Maendeleo Ya Wanawake Programmes</td>
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<td>NACOSTI:</td>
<td>National Commission for Science, Technology and Innovation</td>
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<td>NCAPD:</td>
<td>National Coordinating Agency for Population Development</td>
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<td>NECOFA:</td>
<td>Network of Eco-Farming in Africa</td>
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<td>NGOs:</td>
<td>Non-Governmental Organizations</td>
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<td>NPEP:</td>
<td>National Poverty Eradication Plan</td>
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<td>PRSP:</td>
<td>Poverty Reduction Strategy Papers</td>
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<td>SAP:</td>
<td>Structural Adjustment Programs</td>
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<td>SDA:</td>
<td>Seventh-day Adventist</td>
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<td>SID:</td>
<td>Society for International Development</td>
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<td>SPSS:</td>
<td>Statistical Package of Social Sciences</td>
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<td>UNHCO:</td>
<td>United Nations Habitat Organization</td>
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<td>UNDP-HDI:</td>
<td>United Nations Development Programs Human Development Index</td>
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<td>UNMDG:</td>
<td>United Nations' Millennium Development Goals</td>
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<td>USAID:</td>
<td>United States Agency for International Development</td>
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<td>WMS:</td>
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OPERATIONAL DEFINITION OF TERMS

Alleviation: This is putting measures or efforts in place that will help reduce the rate or prevalence of poverty among the people.

Christianity: This refers to the members of the Seventh-day Adventist Church.

Extreme Poverty: This is a situation where households cannot meet basic needs for survival. These include access health care, food, shelter, clean water, amenities, clothing and sanitation.

Food Poverty: According to this paper, it refers to the inability of a household to afford three nutritious meals a day.

Illiteracy: Illiteracy in this study is used to refer to having academic qualifications not exceeding form four.

Moderate Poverty: Refers to conditions of life in which basic needs are met, but just barely.

Poverty: Lack of income, power and resources required for any household to meet its needs.

Alleviation: This is the fight against poverty and involves all efforts and measures taken by all stakeholders in eradicating poverty.

Seventh-day Adventists: This refers to the Christians who have been baptized and accepted by the Seventh-day Adventist Church as full members according to the church’s policy.
CHAPTER ONE
GENERAL INTRODUCTION

1.1. Background to the Study
This study is about assessment of poverty and its alleviation; a case of the Seventh-day Adventist Church in Molo Station. Molo Seventh-day Adventist Church Station covers largely Molo District and some parts of Keringet District. The two districts are found in Nakuru County which is in Rift Valley Province. The major town in this region is Molo town which is about 220km from the capital city of Nairobi. It lies along Nairobi-Kericho highway. The town is a rural town in the Rift Valley Province of Kenya and has a population of approximately 100,000 people. However, the entire district has approximately 600,000 people comprising of over fifteen tribes. Molo Station is a big farming community, with a large number involved in subsistence farmers.\(^1\)

1.2. Historical Growth of the Seventh-day Adventist Church in Molo
The Seventh-day Adventist Church in Molo area begun way back in November 1971. it was established as a branch Sabbath School branch of Nakuru Central Seventh-day Adventist Church by the families of Mr. and Mrs. Michuki, Mr. and Mrs Rori, Mr. and Mrs Ondicho, Mr. and Mrs Mbugua, Mr. and Mrs Joseph Ndaba, Mr. and Mrs Elijah Mbugua, Mr. and Mrs Duncan Muraya, Mr. and Mrs Samuel Mbugua and Mr. and Mrs Joseph Ndungu. These families used to travel to Nakuru Central Church weekly for Sabbath worship. However, in 1978, members of Nakuru SDA Church decided to open a new church in Molo since Nakuru was far. At first, they conducted church meetings at the Molo Stadium under a temporal shed that was elected by the Town Council to act as a temporal podium of the stadium. Molo Sabbath School was

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under the care and supervision of elder Ibrahim Juma from Nakuru Central Church. For eight years (1971-1978), the Adventist members worshiped in that temporal structure in the stadium.

Figure 1: Pioneer members of Molo SDA Church involved in evangelism

(Source - File Picture). Photo showing (from left) Mrs. Yunike Rori, her husband Mr. Rori, Pr. Cyrus Kioko followed by his wife and the last is the last born daughter of Mr. and Mrs Rori during in early 1990's on an evangelism mission. On the right are members of Molo SDA Church attending a baptism at Molo River. The ceremony was officiated by Pr. Mogane in the 1989.

In the year 1978, the members decided that time had come to own an enclosed place of worship away from the frequent interruptions in the stadium to give room for sports activities. Through the help of Molo Town Council officials again, they changed the place of worship to Social Hall in 1978. The Social Hall was a general theatre building constructed by the council to hold public meetings. While in Social Hall, the membership increased to more than 50 members within two years. It was during this time that Pastor John Maiywa was assigned the task of the Molo Sabbath School. He commuted from Nakuru to Molo. By 1981, the membership had increased to over 100 and the church was assigned Pastor Patrick Mwangi as its own pastor.

Social Hall was not a convenient place of worship since there were several challenges encountered. People held secular meetings and parties in the hall, which made it very dirty with broken bottles, blood sprinkled from fights and food wastes among other
trashes. The church members had to clear up the mess on Saturday mornings before worship. This was a hectic experience. This prompted Pastor Mwangi to agitate the members to think of ways of getting their own land and build a church. Through the help of Mr. Geoffrey Asanyo (KANU chairman Nakuru District and a member of Nakuru West SDA Church), the ministry of lands gave the church a peace of land at New Location Estate which is 200 meters away from Social Hall. The land measuring 0.42 hectares was officially allocated to church in 5th April 1985. However, due to disputes between the ministry of lands and the Molo Town Counsel, the allotment letter was acquired in 1985.

Pastor Mwangi left in 1986 and even though this seemed so soon, an overwhelming progress had been achieved in the church under his tenure. He handed leadership mantle to the now late Pastor Mugane Eugene.

The church moved into its land immediately after receiving the allotment letter in 1985. A temporal church was set up immediately under the leadership of elder Ongaro Peterson and Mrs. Yunike Rori as the church treasure. Some funds had been saved in the church account during the Social Hall period so the construction was done immediately within few days. By this time, Molo church had grown from a Sabbath School to a full church. Pastor Mugane's stay was brief and he died few years after.

(Source - File Picture from Mrs. Rori's Album). On the left is Mrs Yunike Rori (in spectacles) leading other members during the ground breaking ceremony for the construction of Molo Central Church building in 1985. On the right is Mrs. Yunike Rori again and Mrs. Askar Ondicho (second and third left respectively) accompanied by other women from Molo Catholic Church who visited them to witness the construction of the first SDA Church in Molo.

By 2014 during this study, the church in Molo had given birth to several churches in Molo, Elburgon, Njoro, Tameyota, Kuresoi through rigorous evangelism in the region. As the church was growing in Molo area and its environs, there was establishment of more churches in the South of Molo district, namely, Keringet and Olenguruone. All the churches from the three areas are now under Molo Station.

Figure 3: Opening of a new church in Michina, Molo

(Source - File Picture). Christians of Molo SDA Church during one of the meetings they gathered in Michina area to deliberate the opening of Michina SDA Church as a constituent of Molo Central SDA Church in the late 1980's. On the right is the late Chief Alfred Rori (standing) addressing the congregation.
1.3. The Poverty Situation in Molo

Molo Station is densely populated and has several tribes but the major ones include Kikuyu, Kalenjin, and Kisii. It is an agricultural area and harbors 57 Seventh-day Adventist churches spread all over the station. The presence of several tribes has led to competition of natural resources especially land. This has caused frequent tensions followed by subsequent ethnic clashes, for example, clashes of 1992, 1997 and 2007/2008. These clashes have had a devastating effect on the socio-economic life of people, especially loss of life and property.

Historically, these tribes have been played against each other by the colonial government. The colonizing power, Great Britain, used tribal and ethnic differences to maintain herself in power. After Kenya's independence in 1963, these tribal differences continued to have a negative effect on the peoples of Kenya and have had a profoundly destructive effect upon those living in Molo Station. A local politician described Molo as the "hot bed of tribal clashes that has left many people desolate and poor". The scarcity of resources (specifically land) has been one of the major issues for contention.²

For several years, poverty has been a challenge to the people of Molo. When one transects across Molo, there is vivid and diverse manifestations of poverty among the people. This includes hunger, malnutrition, illiteracy, lack of shelter and failure to access essential social services such as basic education, health, water and sanitation. This is a manifestation of poverty-stricken society. In fact, the rate of poverty in Molo has actually been increasing overtime since 1992.³ This is when the region began

² Chazon Children's Centre, you'll be having a major impact on the children of the area as well as the entire community. http://chazonafrica.org/ourStory3.html (accessed on May 4, 2012).
experiencing ethnic conflicts and violence that destabilized many of the dwellers socially and economically.⁴

The prevalence of poverty has had serious effect on the social and economic development of the people in Molo Station. The effect is manifested in increased unemployment and high dependency ratio. This has led to increased demand for health services, agricultural land, fuel and forest products, over-crowding in educational facilities, and better housing.⁵ This means that any development in Molo must outstrip the aforesaid causes. Failure to realize this, the present poverty rate and its negative impacts are likely to worsen.

The National Coordinating Agency for Population and Development (NCAPD), tried to put effort to provide a strategic plan to develop Molo and other districts in Nakuru County. NCAPD recommended several institutions as the best suited to undertake programs to address the development issues in these regions. These institutions include Non Governmental Organizations (NGOs) such as Local Community and NGO's, International Federation of Women Lawyers (FIDA) and Maendeleo Ya Wanawake Organization (MYWO). Other Institutions include ministries such as Ministry of Planning and National Development, Ministry of Home Affairs, District Social Development Officers (DSDO) and Ministry of Health, Ministry of Education, Science and Technology, and Ministry of Environment.⁶ Surprisingly, the church was left out in this strategic plan. This explains somehow why there is lack of enough reliable data on the contribution especially of the Seventh-day Adventist Church towards poverty alleviation in Molo region. In fact, Molo situation is not far from what Kanyandago comments over Africa in general:

⁴ Ibid., 25.
⁶ NCAPD, "Nakuru District Strategic Plan," p.17.
The cries of the poor pierce the night as mothers lose their beloved ones in the hospitals or at home because of failure to deal with preventable diseases. The wailing of the ritual mourners rise high during the day as bodies of beloved ones are brought home, some of them victims of senseless traffic accidents that can be prevented. Even more heart rendering cries rise out of refugee camps as millions of Africa are huddled in hot tents on a continent that can accommodate five times more the number of African population. The wailing of the parents cannot be stopped as they look at tombs that have swallowed their children who have been killed by AIDS, and nobody tells them that TB is killing more people than malaria and AIDS combined. These are some of the cries that can be heard, but there are more internal cries, which we will never hear.\footnote{Peter Kanyandago, \textit{Rich but Rendered Poor: A Christian Response to the Paradox of Poverty in Africa}, (Kampala: Marianum Publishing Company Ltd, 2002), p.33.}

Generally, since the establishment of the Seventh-day Adventist Church in the early 1906 in Kenya, the church has always emphasized the principle of solidarity aimed at fighting poverty. In a bid to fight poverty, the church has initiated programs both at grassroots and national level to curb the problem of poverty through its teachings and organizations such as Adventist Relief Agency Kenya (ADRA). How much the church has done in Molo Station was a question of concern and this necessitated this study. In fact, there was need to carry out a multi-disciplinary approach\footnote{Ibid., p.34.} towards understanding of the manifestation, causes and effects of poverty.

1.4. Statement of the Problem

Molo Station is a very rich area with abundant resources and potential. The region has conducive climate, reliable rainfall, fertile soils and dense vegetation. However, most people living in Molo Station have reached a poverty level that is threatening their survival. The lifestyle of the people reveals a situation of pain and suffering that is inexplicable. It is estimated that 16\% of the people live in absolute poverty, 22\% live in moderate poverty and 75\% live in relative poverty.\footnote{Network for Ecofarming in Africa, “Improve Livelihoods of 225 HIV-affected families,” http://www.globalgiving.org/projects/aid-livelihoods-for-225-hiv-affected-kenyan-homes/ (accessed on May 18, 2012).} This implies that about 75\% of the total population is poor. According to report by Action Aid of 2013, over 55\% of
the people in this region live below poverty line.\textsuperscript{10} There is prevalence of poverty coupled with destitution and desperation. Molo region is rated among the top poor districts in the country even though it was once a rich and economically stable district.\textsuperscript{11} In the last two decades, Molo has been a valley of death and desolation characterized poverty, diseases and poor living standards.\textsuperscript{12} Lack of adequate data in Molo has constrained any precise assessment of the manifestation, causes, effects of poverty and measures to control it.\textsuperscript{13} It is on this premise that the researcher was compelled to carry out an assessment of poverty in Molo Station and establish the contribution of the Seventh-day Adventist Church towards poverty alleviation.

\textbf{1.5. General Objective of the Study}

The purpose of this study was therefore to assess poverty and contribution of the Seventh-day Adventist Church towards its alleviation in Molo Station, Kenya.

\textbf{1.6. Specific Objectives}

To accomplish this overall goal, the study was guided by four specific objectives.

1. To establish the socio-economic manifestation of poverty among the Seventh-day Adventists in Molo Station.

2. To identify the causes of poverty among the Seventh-day Adventists in Molo Station.

3. To identify the effects of poverty among the Seventh-day Adventists in Molo Station.


\textsuperscript{13} International Monetary Fund, “Joint Staff Assessment of the Poverty Reduction,” http://jrnl.oxfordjournals.org/content/9/2/196.abstract, (accessed on November 2, 2011).
4. To determine the contribution of the Seventh-day Adventist Church towards
poverty alleviation in Molo Station.

1.7. Scope of the Study
The study was limited to three areas, namely; geographical, content and time scope.

1.7.1. Geographical Scope
The study was conducted in Molo Station of the Seventh-day Adventist Church. The
station lies in the west of Nakuru county, Rift Valley province in Kenya. It is served
by 57 Seventh-day Adventist churches. The study targeted the Christian members of
these churches in the station. Molo Station was chosen because it is among the high
poverty prevalence in the region. Secondly, information regarding the church's
contribution towards this phenomenon was scanty.

1.7.2. Content Scope
This study assessed poverty and the contribution of the Seventh-day Adventist Church
towards its alleviation. Therefore, the study first established the socio-economical
manifestation of poverty among Adventists in Molo Station. The study also identified
the major causes and effects of poverty among the Seventh-day Adventist Christians.
This was done by assessing related variable indicators like income level, living and
healthy conditions of the people, their income generating projects, extension
programs, education and trend of tithes and offerings returns in the Seventh-day
Adventist Church in Molo Station. The study also looked into the impact of the
Adventism teaching on the Christians regarding poverty and its alleviation. Effort put
forward by the church towards poverty alleviation was assessed.

1.7.3. Time Scope
The study covered the period of 1973 to 2014. It was important to assess the
phenomena of poverty from 1973 since this is the time the Seventh-day Adventist
Church was established in Molo up to 2014 when the study was carried out. Information and data gathered was in the context of church’s growth and development and how it has been impacted with poverty and its contribution towards the same, as well as its role towards poverty alleviation within this timescope.

1.8. Significance of the Study

Poverty is a major hindrance to the development of Molo people. This study is important as it establishes some of the major causes and effects of poverty. This will help church leaders and Christians in Molo Station to come up with policies and measures which will help to find a lasting solution to the problem of poverty.

Secondly, there is scanty information about the Seventh-day Adventist Church in its contribution towards poverty alleviation. Therefore, the information gained from this study will bridge knowledge gaps and serve as basis for future researchers who may wish to carry out studies related to poverty.

Thirdly, poverty is a multi-dimensional phenomenon comprising a whole array of factors which operate together to determine the lifestyle of people. This research therefore highlights some necessary multidimensional measures and steps which Christians can take to curb the problem of poverty.

Poverty is a national challenge in Kenya encompassing majority of the population. Therefore, this study will help the government officials, political leaders, NGO’s and other stakeholders like churches to formulate policies and measures that will help establish a sustainable and long lasting solution to this problem.

This study will also help the clergy and the Christians both within and outside Molo Station in their endeavor to fight poverty. Knowledge gained on the fundamental causes, effects and measures to alleviate poverty will enable them have a basis in analyzing the problem of poverty.
1.9. LITERATURE REVIEW

1.9.1. Introduction

This section reviews documented related literature under four themes, namely: world wide socio-economic definition of poverty, manifestation of poverty, its causes, effects and eradication. The aim of reviewing literature was to help provide a clear understanding of the socio-economic manifestation of poverty, its causes and effects and identify gaps which were filled in this study. New gaps were also opened up for future researchers. Subsequently, this also helped single out other issues yet unaddressed in relation to the problem under investigation.

1.9.2. Definition of Poverty

Poverty is multifaceted concept that has received diverse portrayal both in the social context because of its wide ramification. Its description cannot be narrowed down into one definition. This is because the concept entails so many factors ranging from spiritual, biblical, physical, social and economical in terms of its manifestation, cause, effect and even its alleviation. Understanding poverty therefore calls for a wholesome approach that encompasses several descriptions. This is important if at all concrete conclusion is to be reached especially on the measures to be employed in its alleviation. An appreciation and understanding of the complexity of the concept of poverty is therefore indispensable.

According to the World Bank Report, poverty is defined as the pronounced deprivation in well-being. Well being regards the command over commodities in general, so people are better off if they have a greater command over resources. A

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second approach to well-being is asking whether people are able to obtain a specific type of consumption good like enough food, shelter, health care or education.\textsuperscript{16}

According to World Bank Institute, poverty is related to, but distinct from, inequality and vulnerability. Inequality focuses on the distribution of attributes, such as income or consumption, across the whole population. Vulnerability is defined as the risk of falling into poverty in the future, even if the person is not necessarily poor now. Vulnerability is a key dimension of well-being since it affects individuals' behavior (in terms of investment, production patterns, and coping strategies) and the perceptions of their own situations.\textsuperscript{17}

Amartya articulates perhaps the broadest approach to well-being (and poverty). He argues that well-being comes from a "capability" to function in society. Thus poverty arises when people lack key capabilities. Therefore, they have inadequate income, education, poor health, insecurity, low self confidence, a sense of powerlessness, or the absence of rights such as freedom of speech.\textsuperscript{18}

Nyaundi defines poverty as a state of being in the utmost end, that is, state of despair and powerless. He says that poverty is not a state of having no choice but of having nothing to choose from.\textsuperscript{19} Meanwhile, Gutierrez understands poverty as a desperate condition. Material poverty is an undesirable condition by all standards.\textsuperscript{20} Therefore, to be poor means to die of hunger, to be illiterate, to be exploited by others, and to have no hope in this life.\textsuperscript{21} On the other hand, Ndungu delineates poverty as a

\textsuperscript{17} World Bank Institute, "Introduction to Poverty Analysis," p.9.
\textsuperscript{19} Nehemiah N. Nyaundi, \textit{Christian Teaching and the Concept of Poverty}, p.137.
dehumanizing situation in which humanity lacks basic requirements like food and shelter for their normal survival.\textsuperscript{22} It is a deprivation in terms of lacking access to resources. It can also be a deprivation in terms of living in deteriorating or demolished environment, or as the inability to meet basic needs.\textsuperscript{23}

According to Philomena, poverty is further seen from a mental or cultural perspective as isolation, loss of direction, hopelessness, apathy and passive suffering. It also means the denial of opportunity and choices most basic to human development. For example, denial to lead a long healthy life, denial to enjoy descent living standards, freedom, dignity, self respect among others.\textsuperscript{24}

According to Bett & Kimuyu, poverty is a specific state of wellbeing which is easier to describe than define and measure, but whose manifestations are obvious. For example, poverty is being sick and not being able to see a doctor. Bet and Kimuyu further define poverty as not having access to school and not knowing how to read or having a job but fearing for the future. They add that poverty is losing a child to illness brought about by unclean water. It is powerlessness, lack of representation and freedom. To them, it is inability to exercise democratic rights and being unable to voice concerns.\textsuperscript{25}

Ayako and Katumanga define poverty as lack of basic necessities of life and opportunities for human development.\textsuperscript{26} Nancy, Nafula, Eldan, Onsomu, Mwabu and Muiruri define poverty as a manifestation of deprivation of basic human needs. According to these authors, poverty leads to deprivation, isolation, alienation,

\textsuperscript{22} N.W. Ndungu, \textit{Demography and Poverty in Africa}, p.137.
\textsuperscript{24} Ibid., p.195.
insecurity and despondency. Low-income poverty manifests itself in form of malnutrition, high mortality rate, illiteracy and lack of access to basic education, drinking water, main health facilities and shelter.\textsuperscript{27}

According to Ondari, poverty is having a bad well being.\textsuperscript{28} He says that bad being which is the opposite of good being, is having a bad life. This brings together the poor people's different sorts of bad experiences. Ill-being is multi-dimensional and is marked by many bad conditions, experiences and feelings of the poor. All the above designation of poverty is summarized in the definition of poverty given at the World Summit for Social Development in Copenhagen in March 1995, which says:

\begin{quote}
Poverty has various manifestations. It includes lack of income and productive resources sufficient to ensure sustainable livelihoods, hunger and malnutrition, ill health, limited or lack of access to education and other basic services, increased morbidity from illness, homelessness and inadequate housing, unsafe environments and social discrimination in decision making in civil, social and cultural life.\textsuperscript{29}
\end{quote}

In fact, many scholars now acknowledge that poverty is a much broader concept including many dimensions. However, the narrower definitions still remain relevant though.\textsuperscript{30} The different views show that poverty is not only material deprivation but also powerlessness i.e. lack of opportunities and choices open to the non-poor. For the purpose of this study, some of the conceptualized views and definition of poverty by Ondari forms the basis of the study.\textsuperscript{31} These dimensions are conceptualized as follows: poverty as deprivation, isolation, alienation, dependence, lack of decision

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making power and freedom of choice, lack of assets, vulnerability of external shocks and internal social conflicts and as lack of security.  

1.9.3. Biblical Teaching of Poverty

It is impossible to cover the theme of poverty in the Bible extensively and objectively within the scope of this study. Therefore, the approach here is to provide a keyhole perspective on poverty in the Bible by discussing the various terms used for poverty, with some examples and highlighting the teaching of poverty both in the Old Testament and the New Testament. The study also assesses the socio-economic socioethical, and theological aspects of the concept of poverty in the Old Testament.

1.9.3.1. Old Testament Teaching of Poverty

A textual review of the main Old Testament terms for poverty is done so as to ascertain the meaning of poverty and the extent to which they contribute to the overall meaning and understanding of the concept of the multifaceted concept of poverty in the Old Testament times. The biblical text is accepted in its final form without attempting to analyze its sources.

1.9.3.1.1. Terminologies of Poverty in the Old Testament

The Old Testament displays a rich language for the poor and their condition with a wide range of vocabulary that highlights various nuances and emphases of the biblical concept of poverty. The semantic field of poverty consists of a number of Hebrew terms with varying distributions and usage. For instance, עָנִי (anîy) and its lexeme

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32 Ibid., p.345. Ondari defines poverty as material deprivation, as isolation, as alienation, as dependence, as lack of assets, as vulnerability of external shocks and internal social conflicts and as insecurity.

occurs at least 80 times, 34 רָעִים (ebyon) is used at least 60 times, 35 לָוָי (dal) in its various forms occurs over 50 times, 36 חַמָּל (chamal/khaw-mal') and its derivatives such as המחל (mach-sore) appears over 60 times, 37 the root רֹוש (ruwsh/roosh) and its derivatives occurs approximately 30 times, 38 מְוָק (muwkl/mook) about 5 times, 39 מּוּק (mis-kane') occurs about 4 times and words such as דָּקָה (dakka') and דָּקָה (yore) appear in their various forms, contexts and occurrences in regard to the concept of poverty and the poor.

The Old Testament mentions the poor about 245 times using various terms. The major five terms that designate poverty in the Old Testament are: ani, anw, ebjon, dal, and rasj. Each of these root words is used in Bible with different but related meanings. 43 It is very difficult to distinguish the meanings inherent in these terms; hence the context in which they are used should be used to determine the exact meaning. 44

The term ani (ani) occurs 75 times in the Old Testament and anw (anw) 21 times. Scholars such as Scheffler and Pleins generally agree that these terms have the same

39 William Domeris, NIDOTTE, p.868.
44 E.H. Scheffler, Poverty Eradication and the BIBLE in Context: A Serious Challenge, p.3.
basic root and are therefore indistinct in meaning. It can be translated as “poor” and “humble”, the latter referring to a more spiritual meaning. Material poverty is implicated in Leviticus 19:10: “You shall not gather the fallen grapes of your vineyard; you shall leave them for the poor (anw) and the sojourner.” Humility is implied in Numbers 12:3: “Now the man Moses was very meek (anw) ...” (see also the occurrences in Pr 15:15; Ecc 6:8; Am 2:7; Ps 149:4.).

The Hebrew term יָבִון (ebjon) occurs 61 times in the Old Testament. Originally it referred to “beggars” and later it was used to describe the “socially weak” “miserable” or “poor” person. In Job 31:19, Job claims that he always helped the “poor man without covering” 15:7, 9, 11 and 15). The term דָּל (dal) can be translated as “low”, “helpless”, “insignificant” or “poor” and occurs 48 times in the Hebrew Bible. In Leviticus 14:21, the offering of the “poor” is referred to: “If he is poor (דָּל) and cannot afford much, then he shall take one male lamb for a guilt offering to be waived ...” (see also Ps 41:1–2; Is 14:30; Pr 14:31.)

The term רַשָּׁ (rasj) occurs 21 times in the Hebrew Bible. It usually refers to material poverty. In the parable of Nathan to David (2 Sm 12:3), Nathan relates about the “poor man (who) had nothing but a little ewe lamb ...” (2 Sm 13:8; Ecc 4:14; Ps 82:3.). Each of the above terms projects a distinctive and unique nuance that contributes to the overall understanding and meaning of the corporate and multifaceted biblical concept of the poor and poverty in the Old Testament. The

46 Ibid., p.3.
47 Ibid., p.3.
48 Ibid., p.3.
49 Ibid., p.3.
vocabulary expresses an idea of poverty quite different from our own. In our modern language, poverty mainly means lack of goods; it is a socio-economic idea.\textsuperscript{50}

The reviewed terms designating poverty shows that poverty has various forms and shades. The Old Testament not only presents the diverse categories of poverty, but also presents poverty in varying degrees on the continuum of economic existence and sustainability.\textsuperscript{51} Although the line that divides poverty from wealth is quite fluid and relatively contextual, agreeable indicators can be devised to differentiate and determine the extremities of both.\textsuperscript{52}

1.9.3.1.2. Poverty in the Texts and Contexts of the Old Testament

The Hebrew Bible often refers to poverty in its most basic form (material destitution), but if one compares it with other issues, then references to poverty are fairly few. This may be because the Bible was not written by extremely poor people, since the poorest could neither read nor write in most cases. However, the fact that the Bible was written by the elite gives significance to the fact that supportive references are made to the poor. Those with enough are called upon to respond to the plight of the poor.\textsuperscript{53}

In the Old Testament several Mosaic laws, as these find expression in the Covenant Code (Ex 21:1–11, 22:21–24, 22:25, 22:25–27, 23:2, 6, 23:1), Holiness Code (Lev 19:10, 19:13,15, 25) and Deuteronomic Code (especially Dt 15:1–18) prescribe that the poor be treated kindly.\textsuperscript{54} The Pentateuch does not present these laws as having a

\begin{thebibliography}{99}
\bibitem{50} Philomena Njeri Mwaura, \textit{The Cries of the Poor: Response of the Church}, p.201.
\end{thebibliography}
universal or inclusive applicability, but rather as laws that are meant to be obeyed within the context of Israel itself, which is conceptualized as a family.\textsuperscript{55}

The Pentateuch emphasizes equitable treatment for the poor. Justice was neither to be withheld from the poor (Exod 23:6) nor distorted because a person was poor (23:3; 19:15). Such equity is illustrated by the collection of ransom money from rich and poor alike (Exod 30:15). As part of the covenant community the poor person was to be treated with respect (Deut 24:10-11) and supported, even economically, by other Israelites, since they were not to charge interest to the poor of their people (Exod 22:25; Lev 25:35-38).

The highest concentration of terms for the poor in the Old Testament is found in the poetic books. For example, Proverbs gives narrates that poverty is a result of laziness (6:10-11; 10:4; 20:13; 24:33-34), lack of discipline (13:18), idleness (14:23; 28:19), haste (21:5), excess (21:17; 23:20-21), and injustice (13:23). The psalms dramatically portray the difficulties of physical poverty. Helping the poor is identified with righteousness (Ps 112:9) while oppression of the afflicted is one of the crimes of the wicked (Ps 109:16). The psalms also move beyond the sphere of social poverty to speak of spiritual humility (Ps 25:9). The poor are paralleled to the godly (Ps 12:1,5), the upright (Ps 37:14), and those who love the Lord's salvation (Ps 40:17; 70:5) and are contrasted to evil men (Ps 140:1 Psalms 140:12), the wicked (37:14; Ps 109:2,22), and fools (Ps 14:1 Ps 14:6; 74:21-22).

A diversity of views is also to be found in about 50 of the 150 psalms,\textsuperscript{56} of which the "piety of the poor" is but one.\textsuperscript{57} Even the wisdom literature continues this tradition of


diversity. Whereas the book of Proverbs generally advocates a charitable attitude towards the poor, the poor on the other hand are also reprimanded for being responsible for their own plight by being lazy, depending on the situation. Different from the conventional wisdom of the book of Proverbs, the critical wisdom of Job and Qohelet wrestle with poverty in terms of the theodicy problem.\(^{58}\)

Certainly the most grievous examples of poverty and severest rebukes come from the prophets. It should be noted, however, that the prophets were not primarily spokespersons for the poor or the oppressed peoples; they were spokespersons for God. The key terms for "poor" are used almost exclusively by Isaiah, Amos, Jeremiah, Ezekiel, and Zechariah. However, Hosea and Micah, who showed great sensitivity to the needs of their people, do not use the terms at all. Prophets clearly called attention to the misuse of riches and the abuse of the poor but they were primarily messengers of the Lord.

Generally, the Israelite understanding of poverty is rooted in their perception of economic welfare being God's direct concern (Ps. 24:1; Deut. 8:18; I Sam. 2:7, 8; Ps. 140:12) and the equitable accessibility to the limited resources for the benefit of all God's people (Deut. 15:7). The Old Testament not only recognizes the existence despicable state of poverty (Deut. 15:11),\(^{59}\) but attempts to put in place various mechanisms and institutions to deal with it (Deut. 15:9; 24:12-15; Ps. 9:18). Such institutions and legislations were intended to curb the escalation of poverty and the protection of the poor. However, in spite of such provisions, poverty continued to abound in Israel and the poor continued to suffer at the hands of the rich and avowed


\(^{58}\) Ibid., pp.480-496.

exploiters. It was not uncommon for prophets to rise up so as to bring the situation under check (Ps. 12:5; Amos 2:6-7; 4:1; 5:11-12; Isa. 10:1-3). As noted above, the experience and concept of poverty in Israel changed overtime. For example, poverty was initially regarded as a curse by prophets but it was realized later, as seen in the wisdom literature, that the poor person is also a sinner just as the rich person is not righteous.

What is interesting to note is that Israel recognized poverty as a constant and painful fact. This fact was manifesting itself especially in its consequences of dependence, humiliation and oppression. Israelites were obliged to help the poor and this practice is also evident in the New Testament and one which Christians are mandated to do by Jesus Christ. Tinkasiimire sums up the teaching and understanding of poverty in the Old Testament in these few words:

In the Old Testament, poverty is not considered a spiritual ideal because Israelites saw it as a misfortune, and even a despicable state. This was a result of considering poverty along the ancient imperfect understanding of divine retribution. But at the same time, the Israelites saw both poverty and riches as coming from God. The rich man was considered as one who was righteous and hence blessed by God. On the other hand, the poor man was seen as cursed by God and hence a wicked man. It was a problem of some of the psalmist to understand how in so many cases wealth had come into the wrong hands. On purely material grounds it might seem vain to serve Yahweh, but in the end the wicked would come to the destruction while the righteous enjoyed the riches/possessions, the knowledge of Yahweh himself. But so often, the rich were oppressors that “the poor” became almost a synonym for “the pious”.

1.9.3.2. New Testament Teaching of Poverty

Unlike in the Old Testament, poverty in the New Testament does not display a wide range of vocabulary but it portrays numerous lessons about rich and poor. The
emphasis is however on the way of helping them out of poverty following the example of the life and teachings of Jesus.

1.9.3.2.1. Terminologies of Poverty in the New Testament

According Scheffler, the New Testament, there are four major terms that refer to poverty: πτωχος (ptochos), πενης (penes), ἐνδεής (endees) and πενιχρός (enichros).65

The term πτωχος (ptochos) refers to poverty in its most literal sense, and actually indicates those who are extremely poor and destitute, to the point of begging, thus implying a continuous state.66 In the New Testament, this is the term normally used for the poor and there are 34 occurrences of this term (10 times in Luke’s gospel); this in itself is an indication on how important the issue was for the New Testament authors. Scheffler bring out the four terms for poverty in the New Testament as shown outlined below.67

The term πενης (penes) refers to a person who is poor and who must live sparingly and can merely survive, although this person does not suffer from the extreme poverty as a ptochos (see below on moderate poverty). It is used only once in the New Testament – in 2 Corinthians 9:9.68

The term ἐνδεής (endees) also occurs only once in the New Testament, when it is stated in Acts 4:34 that no one in the early Jerusalem church was in need. The meaning is similar to πτωχος (ptochos), but with the emphasis more on a serious lack of resources (need) rather than on a continuous state of poverty and destitution.69 The term πενιχρός (penichros) is also ηγαζομαι (occurring only once) and has the

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65 E. Scheffler, Poverty Eradication and the Bible in Context: A Serious Challenge, p.3.
67 E.H. Scheffler, Poverty Eradication and the BIBLE in Context: a Serious Challenge, p.3.
68 Ibid., p.3.
69 Ibid., p.3.
same meaning as πτωχός (ptochos) (Lk 21:2). It tends to be used in poetic, literary contexts.  

1.9.3.2.2. Poverty in the Texts and Contexts of the New Testament

In the New Testament the emphasis on poverty can be traced back to the historical Jesus who, according to the oldest witnesses, was poor himself (Lk 9:58), but pronounced the poor blessed (Lk 6:20–21; Mt 5:3), preached for them (Lk 7:22), cared for them through the multiplication of the bread and gave his disciples the responsibility of caring for them (Mk 6:36; Lk 12:33; Mk 10:21; Lk 16:19:31). Jesus understood the reality of poverty in society (Matt 26:9-11) and the difficulties of the poor (Mark 12:42-44). He stressed the need to give to the poor (Matt 19:21; Luke 12:33) and to provide for them (Luke 14:13 Luke 14:21). Jesus himself identified with poor people and, like many poor persons, did not have a home (Luke 9:58). He taught how difficult it was to be rich (Matt 19:23-24) and the necessity of spiritual poverty for a relationship with God (Matt 5:3).

The earliest New Testament writings, although not as radically as Jesus, continued to reflect this attitude. However, they do not contain any explicit discussion of poverty. Nevertheless, they do devote some attention to the poor.  The gospels thus reflect Jesus' caring for the poor, albeit in different ways. Although Matthew 5:3 (contra Lk 6:20) seems to suggest that Matthew spiritualizes the concept of "the poor", such a conclusion cannot be drawn for the gospel as a whole (Mt 11:5, 19:21, 25:25–46). In Mark's gospel, Jesus is portrayed as having a house (together with his disciples; Mt2:1, 15) and advocating a stance that concern for the poor should not override other

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70 Ibid., p.3.
73 Philomena Njeri Mwaura, The Cries of the Poor: Response of the Church, p.32.
expressions of love and compassion (Mk 14:3–9). In Mark’s two versions of the feeding of the crowd (Mk 6:30–44 and 8:1–21), where the feeding can be interpreted in Eucharistic terminology (Mk 6:41, 8:6–7), the conclusion cannot be drawn that Mark spiritualizes the concept in the sense of abolishing its literal meaning. The command to the disciples to care for the poor (“Give you them something to eat”) is pivotal in the episode (Mk 6:37). For Mark, caring for the literal poor remains a continuing responsibility (14:7).

In Luke’s gospel the theme of caring for the poor is extensively elaborated upon (amplifying Jesus’ view as it were) and many more references to the poor are included in his gospel as the situation of his community demanded (Lk 4:18–19, 6:20, 7:22, 11:39, 12:33, 14:13, 21, 16:20, 22, 18:22, 21:3). His double volume (Luke-Acts) not only constitutes the largest (and often neglected) literary corpus in the New Testament, but is also the biblical writing that deals most extensively with the issue of poverty. Moreover, this concern for the poor is also interconnected with other aspects of human dignity and suffering. Examples are physical and mental illness, social ostracism (women, children, and members of despised professions) and political enmity.

Paul pursued (besides being an apostle) his own profession as a tent maker in order to be materially independent and have something to give to the poor. He was also involved in organizing the collection of money among the Asian churches for the poor church in Jerusalem (2Cor 8–9). Paul’s sensitivity to the poor is consistent with the teaching of Jesus and the agenda of the early church. He understood that the word of

Christ cut across sociological boundaries and that the church was made up of poor and rich alike (Gal 3:28; Col 3:11; cf. 1Cor 1:27-29). His stress on the collection for the Jerusalem church exhibits this concern in a practical way (Rom 15:26; 1Cor 16:3; 2Cor. 8-9; Gal 2:10).

One cause of poverty in the New Testament was those who became rich by oppressing the poor (James 5:1-4) or by hoarding riches in the face of obvious needs (Luke 12:15-21). In the first century, creating wealth was difficult because the vast majority of the population was employed in subsistence farming. Riches were commonly accumulated through oppressing workers, exploiting slaves, and taxing people heavily.78

A second cause of poverty resulted from laziness or moral foolishness such that an individual failed to create wealth through honest work (2Thessalonians 3:11; Ephesians 4:28; Luke 15:11-24). Church leaders were instructed to admonish the idle (1Thessalonians 5:14) and rebuke the lazy (Titus 1:12-13). The expectation of believers was to aspire to live quietly, and to mind their affairs, and to work with their hands, as instructed, so they may walk properly before outsiders and be dependent on no one” (1Thessalonians 4:11-12).

A third cause involved sudden disasters that destroyed wealth or calamities—such as droughts—that inhibited farmers from creating wealth (Luke 15:4-9). Limited technology and markets made recovery from loss much more difficult in the first century, and this contributed to ongoing poverty. For example, a shepherd could only expect to increase his flock in the birthing season, whereas a modern factory could make up for lost production using three shifts around the clock.

Problems associated with living in a fallen world such as old age, illness, or loss of family members constituted a fourth cause of poverty. Blindness or other infirmities prevented many from working to create wealth. Women were frequently widowed and needed to rely on their children or even grandchildren to care for their needs (1 Timothy 5:3-4). However, altogether, each of these causes had one thing in common. Essentially everyone was poor and lived at the edge of subsistence because of one root cause: sin.79

As in the Bible times, people today are poor because of various reasons and circumstances.80 What is interesting, the Bible has often been used by the poor to validate and support their condition. Many people who live in poverty seem to be comfortable and tend to justify their condition by using various means including the Bible.81 Some of them consider it a blessing to be poor and a sin to be rich. Other Christians believe that they should sit idle and be supported by the rich82 while others think that they are victims of circumstances. The long history of the church’s interpretation of the relationship between poverty and riches can be attributed to the wrong perception of the glorification of poverty and its relationship to spirituality.83

Poverty in Scripture can be both social and spiritual. The words "poor" and "poverty" cover a wide range of meaning, overlapping with terms like "widow" or "orphan."

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81 Some Christians have used the Bible to justify their poverty: ‘blessed are you who are poor, for yours is the Kingdom of heaven’ (Luke 6:20). ‘money is the root of all evil’ (1 Tim. 6:10). ‘...give me neither poverty nor riches...’ (Prov. 30:8). Eisegesis of such texts and many others has contributed to the propagation of such attitudes about wealth and poverty.
82 Basing on some interpretations of the principles of stewardship, some Christians think that it is the Christian duty of their well-to-do brothers and sisters to support them (Prov. 14:21, 31; 19:17; 28:27). This has nurtured the ‘begging’ culture, donor-mentality and the dependency syndrome among the poor thus resulting into lazy and lethargic Christians.
which underscores the expansive nature of the topic. In addition, because not all poor people are destitute the meaning of these terms is heavily dependent upon context. \(^{84}\)

From the discussion above on the social and biblical understanding concept of poverty, it can be noted that, as much as poverty is a social problem, it is important and helpful to use the biblical teachings alongside other knowledge in responding to the plight of poverty. However, it is probably more plausible to state that a reinterpretation of the Bible teachings is needed so that more is done in answering the issue of poverty.

1.9.4. Types of Poverty

Varieties of meanings are attached to the term "poor" or 'poverty'. It ranges from the worst kind of destitution to any kind of misery or suffering, including suffering at a spiritual level. \(^{85}\) The study will attempt to be more precise when referring to poverty. This study outlines the three distinctive classes of poverty as classified by Sachs. Sachs’s in his book, “The End of Poverty, 2005” brings out a distinction between three kinds of poverty, namely; extreme, moderate and relative poverty.

1.9.4.1. Extreme, Moderate and Relative Poverty

Sachs says that a distinction should be made between extreme, moderate and relative poverty. He explains these three types of poverty as follows:

i. Extreme poverty or absolute poverty refers to “the poverty that kills”, where people have less than $1 per day to survive, are chronically hungry, deprived of basic shelter, safe drinking water, sanitation, sufficient clothing, health care and education. About one billion of the world’s population (one-sixth) falls into this category. More than 8 million people die every year (between 20 000


and 30,000 a day!) as a result of extreme poverty. This type of poverty exists mainly in the developing countries.\textsuperscript{86}

ii. Relative poverty is based on a household income below a given proportion of the national average. People in relative poverty lack things that the middle class takes for granted. A further two billion people fall into the category of moderate and relative poverty (which means that approximately half of the world’s six billion people are regarded as poor). It therefore stands to reason that extreme poverty should receive the most attention when we discuss how to ameliorate the fate of the poor.\textsuperscript{87} This study assessed the manifestation of poverty of the Seventh-day Adventist Christians in Molo Station.

iii. Moderate poverty, is where people live on between $1 and $2 a day, and their needs are barely met. They are not in danger of dying, but they only survive physically, and do not have the means to enjoy life or live a meaningful life.\textsuperscript{88}

1.9.4.2. Spiritual/Religious Poverty

Spiritual poverty is another dimension of poverty. Those who are considered to be spiritually poor are those who are aware of their sinful state and are in need of spiritual satisfaction. (Rev. 3:17, Matt. 5:3, Lk. 6:20).\textsuperscript{89} According to Gutierrez, spiritual poverty means an attitude of unattachment to the things of this world.\textsuperscript{90} In the Bible, spiritual poverty is presented as a virtue to be sought after.\textsuperscript{91} Mwaura, speaking on spiritual poverty, says:

The painful experience of poverty, often led the poor to accept their present condition with trust in God who loves the disinherited and will save them. In

\textsuperscript{86} J.D. Sachs, \textit{The End of Poverty: How we can Make it Happen in our Life Time}, pp.26-37
\textsuperscript{87} Ibid., pp.26-36.
\textsuperscript{88} Ibid., pp.26-36.
\textsuperscript{89} Willim O. Nyaundi, \textit{Christian Teaching and the Concept of Poverty}, p.118.
\textsuperscript{90} Gustavo Gutierrez, \textit{A Theology of Liberation: History, Politics and Salvation}, p.296.
\textsuperscript{91} Therese Tinkasiimire, \textit{Biblical Understanding of Poverty: Implications for the Church Today}, p.119.
this sense, we can speak of a spiritual poverty” a submission to the will of God, an acceptance of the condition of being “small” because God loves the poor.\textsuperscript{92}

There is another facet of religious poverty. According to Tinkasiimire, religious poverty is an evangelical counsel, which some Christians are called to live. It is a voluntary poverty, which requires abandonment of all that is superfluous. It advocates contentment with all that is necessary for one's use. It also requires the renunciation to be permanent character and that in practice this stability follows as a result of the vow of poverty.\textsuperscript{93}

This kind of poverty is characterized by three main qualities. First, by detachment, which is poverty as a renunciation and abandonment based on the forms of abnegation that the Lord demands as the source of life (Mt. 16:24-26). This is done in imitation of Christ who abased himself to assume the condition of a slave (Phil. 2:6-11). Secondly, the poor are seen as a sacramental of Christ towards whom the great commandment of the Lord is directed (Jn. 15:12; 13:34). Christian charity demands that we help the poor. Thirdly, this poverty requires that the church as a body of Christ practice renunciation that is demanded by Christ. Some men and women are called to imitate Christ as religious and share his way of life. They are invited by him to lead a life of loving poverty by making a vow of poverty before the community of believers.\textsuperscript{94}

For the religious, the poor means a person who finds himself or herself in need, one who waits for help from God. The essential ideal here is that in life, material things are only means leading people to God. Short of that, they are useless and diverting people from the true goal. The religious opts for a voluntary and radical poverty in the


\textsuperscript{94} Ibid., p.107.
following of Jesus. This means that such a person is one who perceives himself/herself as poor before God.\textsuperscript{95}

Aylward illustrates this well by saying that to be poor in the sight of God means entering into the spirit and practice of the Gospel. It means that one should share in God's humble love for others; impoverishing oneself in order to enrich others. This implies total dependence on God, having total faith and hope in God as birds of the air do or the lilies of the field (Mt.6:26-30). In the mind of Jesus there is a link between this spiritual poverty and material poverty.\textsuperscript{96}

Sen notes that Christians should deal with material things in such a way that others are liberated. This attitude enables them to give a privileged place to the most deprived that one comes across in life. At the same time, it helps one to reach out to the rich, especially those who are in extreme spiritual poverty.\textsuperscript{97} While priorities vary, greater weight is given to poor people's crying out against the effects of poverty. This include the agony of hunger and sickness, the deprivations of lack of work, the anxiety of insecurity, the injustice of discrimination, the frustration of powerlessness and the denial of opportunities to children. These indeed challenge us to think beyond the narrow disciplinary boundaries and face the problem in its totality. Poverty hinders, affects and interferes with the complete wholesome development of human beings. This therefore calls for an integrated and practical approach in teaching our students to handle the problem of poverty with kingdom values in mind.\textsuperscript{98}

To further understand the concept of spiritual poverty, it is important to look at the teaching of poverty in the Bible.

\textsuperscript{95} Ibid., p.107.
The Seventh-day Adventist church has a reasonable record in reading and interpreting the Bible. The church has often been willing and able to analyze its social reality and to act according to its analysis. However, the Seventh-day Adventist Church does not seem to make sustained impact in our African realities especially in dealing with poverty. It is growing within the affected societies, has recognized the negative impacts of poverty to the society.

Therefore, the Seventh-day Adventist Church formulated a mission statement aimed at fighting the problem of poverty. The mission articulates Seventh-day Adventists believe that actions to reduce poverty and its attendant injustices are an important part of Christian social responsibility. They are motivated by the Bible which clearly reveals God's special interest in the poor. Secondly, the Bible shows God's expectations as to how His followers should respond to those who are unable to care for themselves. Adventists believe that by fighting poverty, they participate with God in securing justice for the poor (Psalm 140:12).

The church is indeed concerned with global poverty. The church believes that working to reduce poverty and hunger means more than showing sympathy for the poor. It means advocating for public policy that offers justice and fairness to the poor, for their empowerment and human rights. It means sponsoring and participating in programs that address the causes of poverty and hunger, helping people to build sustainable lives. This commitment to justice is an act of love (Micah 6:8).

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101 The quotation is taken from New International Version.
Adventists believe that it is also a call to live lives of simplicity and modesty that witness against materialism and a culture of affluence.\textsuperscript{102}

The Seventh-day Adventist Church endeavors through its mission to join the global community in supporting the United Nations' Millennium Development Goals (UNMDG) for reducing poverty by at least 50 percent by 2015. In furtherance of this, Seventh-day Adventists partner with civil society and governments, locally and globally to participate in God's work of establishing enduring justice in a broken world.\textsuperscript{103}

The fifty-eighth chapter of Isaiah is precious to Seventh-day Adventists. They see their responsibility in this chapter as those raised up to be "The repairer of the breach, the restorer of paths to dwell in" (verse 12). The call is to "restore and to loose the bands of wickedness ... to deal thy bread to the hungry ... bring the poor that are cast out to thy house ... when thou seest the naked, that thou cover him" (verses 6, 7). So as repairers of the breach, Adventists are to restore and care for the poor. If they carry out the principles of the law of God in acts of mercy and love, they will represent the character of God to the world.\textsuperscript{104}

In a bid to fulfill the mission of the church in fighting global poverty, the Seventh-day Adventist Church has been involved in poverty alleviation mainly through its major organizations. As indicated in its official website, for over 50 years the Seventh-day Adventist Church has been active for over 50 years in humanitarian aid. Its faith is

\textsuperscript{103} This statement was approved and voted by the Executive Committee of the General Conference of Seventh-day Adventists on June 23, 2010, and released at the General Conference Session in Atlanta, Georgia, June 24-July 3, 2010.

\textsuperscript{104} This public statement was released by the General Conference president, Neal C. Wilson, after consultation with the 16 world vice presidents of the Seventh-day Adventist Church, on July 5, 1990, at the General Conference session in Indianapolis, Indiana from http://www.adventist.org/en/information/official-statements/statements/article/go/0/homelessness-and-poverty (accessed on May 14, 2014).
expressed personally in daily service to those around and corporately in humanitarian organizations such as Adventist Development and Relief Agency (ADRA) and Adventist Community Services (ACS). For Adventists, it is not enough to acknowledge that poverty exists. ADRA and ACS works as non-sectarian relief agencies in more than 120 countries and areas of the world. In fact, ADRA has been granted General Consultative Status by the United Nations Economic and Social Council. ADRA employs over 4,000 people worldwide to help provide relief in crises and development in situations of poverty.105

The Seventh-day Adventist Church is also committed to the protection and care of the environment as well as taking action to avoid the dangers of climate change. Seventh-day Adventism advocates a simple, wholesome lifestyle. This is a life where people do not step on the treadmill of unrestrained over-consumption, accumulation of resources, and production of wastes. A reformation of lifestyle is called for, based on respect for nature, restraint in the use of the world's resources, reevaluation of one's needs, and reaffirmation of the dignity of created life.106

The Seventh-day Adventist Church also emphasizes the need to relieve the poor and the suffering that live among us. Started in the late 19th century, Adventist mission work today reaches people in over 200 countries and territories. Adventist mission workers preach the gospel, promote health through hospitals and clinics, run development projects to improve living standards, and provide relief in times of calamity.107

The Seventh-day Adventist Church has 57 churches in Molo Station with total membership population of over 12,000 members. However, there has been marked environmental degradation especially the depletion of forests (personal observation).

What is taking place in Molo Station is contrary to the teaching and mission of the church. Therefore, there was need to carry out a study to establish the contribution of the church towards poverty alleviation by practicing environmental conservation in this region.

In fighting poverty in Kenya, Seventh-day Adventist Church has not been left behind.

It has been collaborating with the government and other NGOs in various programs aimed at improving the living conditions of the people. For instance, the church involved the President of Republic of Kenya in 2011 in fundraising for the church’s projects aimed at boosting resource mobilization. The function was carried out in Gusii Stadium on June 24th 2011. During the occasion, over Kenyan Shillings 16 million was raised for the purpose.\textsuperscript{108}

The Seventh-day Adventist Church teaches that attention should be given to the establishment of industries. This is to enable the poor get employment or learn some skills that can make them employable.\textsuperscript{109} That is why there are various groups in the church including women’s group, youths’ group, Dorcas Group and Adventist Men Organization group. These groups are entailed of hearted members who have come together to initiate projects aimed at eradicating poverty in the society. The church emphasizes that carpenters, blacksmiths, masons and everyone who understands some line of useful labor should feel it a responsibility to help the ignorant and

unemployed. Housekeepers, cooks, seamstress the nurses and the skilled in some arts and crafts are encouraged to be involved in imparting these simple but important skills to the poor.\textsuperscript{110}

People's understanding of poverty reveals that poverty is a complex issue. It is not satisfactory to confine poverty into one definition. Poverty is multidimensional, expressing itself in variant ways and in different forms from one society to the other. Therefore, the method employed in this study tries to look into poverty as it relates to basic needs necessary for the attainment of a satisfactory quality of life. This approach, introduces a further set of requirements relating to social services like health care, access to education, communications and protection of the law. Poverty therefore relates not only to the absence of food, but also to access to goods and services deemed necessary for adequate functioning in society.

1.9.6. Status and Manifestation of Poverty

World Bank report of 2001 estimated that about 1.1 billion people were living in extreme poverty, down from 1.5 billion in 1981. Of these people, about 93% lived in three regions; East Asia, South Asia and Sub-Saharan Africa.\textsuperscript{111} As of 2008, the World Bank estimated that there were an estimated 1,345 million poor people in developing countries who lived on $1.25 a day or less.\textsuperscript{112} This compares to the later FAO estimate of 1.02 billion undernourished people. Even though progress in poverty reduction has been concentrated in Asia, Africa and other developing countries, the number of people in extreme poverty still remains high.\textsuperscript{113}


Jimson observes that poverty has been on the increase in Sub-Saharan Africa and decreasing in East Asia and South Asia.\textsuperscript{114} Even though the developing world has made considerable progress in fighting extreme poverty, 663 million people who moved above the poverty lines typical of the poorest countries are still poor.\textsuperscript{115} This bunching up just above the extreme poverty line is indicative of the vulnerability facing a great many poor people in the world. It is disheartening to know that at the current rate of progress, around 1 billion people would still live in extreme poverty in 2015.\textsuperscript{116}

According to data released on by the U.S. Census Bureau in 2012, 15% of individuals in the United States live below the poverty line. While down from 15.1% in 2011, the rate of poverty remains statistically unchanged and the rate remains still high. Today, more than 46 million people live in poverty in America, more than at any point in the country’s history.\textsuperscript{117}

Maulako observes that in Sub-Saharan Africa, almost half of the population is deemed to live in extreme poverty and this proportion has been rising over the period.\textsuperscript{118} For instance, in 1994 the Welfare Monitoring Survey (WMS) estimated the poverty index at about 47.2\% while in 2004 it was estimated at about 56\% and 2011, it was at 49\%.\textsuperscript{119} To date, poverty remains a challenge and it is recognized as a major threat to a very significant section of many households.

\begin{footnotesize}
\textsuperscript{115} Ibid., pp.27-28.
\textsuperscript{116} Ibid., p.34
\end{footnotesize}
A report released by Ministry of Planning and National Development in 2007, indicated that Kenya’s economy had shown signs of strong recovery by achieving growth rate of 5.8% in 2005/2006 against 4.9% in 2004/2005. However, overall poverty levels at the household remained unacceptably high. Furthermore, there was evidence of disproportionate distribution. The richest 10% of the households were found to be controlling more than 42% of the national wealth and the poorest 10% controlling less than 1%. It was further estimated that the proportion of the population living in poverty had risen from 48.8% in 1990 to 56% in 2006. Progress in poverty alleviation had been hampered by delays in initiating major poverty programs in the social and economic sectors.120 It was the aim of this study, therefore, to assess specifically the manifestation of poverty among Seventh-day Adventists in Molo Station. By the fact that the researcher had not come across any study done to assess the Seventh-day Adventist Church and poverty in Molo Station, this was an affirmation that this study was apt.

A survey conducted by World Bank in 2008 indicated that, 55.4 percent of Kenya’s population lived below the poverty line compared to 48.4 percent of the population in 1990, an increase from 11.3 million to 17.1 million people.121 At the same time, United States Agency for International Development (USAID) established that the depth and severity of poverty in Kenya was accentuated by the fact that 65 percent of all people were poor.122

International Fund for Agricultural Development (IFAD) through a study in 2001 concluded that poverty was a paradox in Kenya since this is a country that has one of

the best-developed economies in eastern Africa. IFAD’s report indicated that Kenya had relatively advanced agricultural and industrial sectors and substantial foreign exchange earnings from agricultural exports and tourism. Yet, it still remained a low-income country. Besides, it ranked 128th among 169 countries in the United Nations Development Programs Human Development Index (UNDPHDI), which measures development in terms of life expectancy, educational attainment and standard of living.\footnote{123 IFAD: International Fund for Agricultural Development, “Rural poverty portal,” http://www.ruralpovertyportal.org/web/guest/country/home/tags/kenya (accessed on May 16, 2012).}

Another survey conducted by IFAD in 2011 showed that, about 79 percent of Kenya’s population lived in rural areas. This rural population relied on agriculture for most of its income currently. The report noted that nearly half the country’s 40 million people were poor and unable to meet their daily nutritional requirements. Although conditions were improving, the poverty rate still remained relatively high at about 48 per cent.\footnote{124 Ibid., (accessed on May 16, 2012).}

A study conducted in Kenya in the beginning of 2010 by Mugambi, showed that nearly 20 million people are poor and unable to meet their daily nutritional requirements.\footnote{125 Martin Mugambi, “Outreach Performance of non Governmental Development Organizations in Eastern Kenya,” Studies on Rural and Urban Development Vol. 56, (Kiel, KG: n.p., 2011): p.23.} Molo and Keringet districts where the current study was carried was not an exception of this high rate of poverty considering the fact that majority of the population are peasant farmers and reside in the rural areas. According to the WMS of 1997, absolute poverty in Nakuru County where Molo district is found was about 45% for rural population and 41.06% for urban population. Food poverty was 42.1% for the rural population while for urban population it was around 21.38%.\footnote{126 NCAPD, Nakuru District Strategic Plan, 2005-2010: p.7.} There was
need therefore to carry out a study to establish the level of poverty and its manifestation in Molo Station.

Hayer observes that, in some respects, conditions have improved since the early 1980s due to various measures put forward by the government, the churches and NGOs. These measures include provision of loans to farmers, trainings on skills of self reliant, provision of employment opportunities and other services such as health, water and food to the poor population. However, according to Kenya, Poverty Reduction Strategy Paper report of 2001, more than half of the people in our countries live below the poverty line. Tragically enough, a great percent of our children struggle in poverty.

An annual report released by the Minster of Planning and National Development, Honorable Wycliffe Opalanya, and presented by the media on 15th May 2012, confirmed that there was marked development of the national economy by 4.4%. However, the report noted that poverty rate still remained at 46%. The agriculture sector which is the country’s economy backbone had dropped from 6.4% to 4.2%. The minister projected that there was a high possibility of the economy dropping by 4.5-5.5% by 2014. This, he attributed to bad climatic change and over expenditure of the government especially on the general elections of 2013. The minister argued that majority of Kenyans, especially those living in rural districts still could not live above a dollar a day; an indication of absolute poverty. Commenting on the same, Karime observes that poverty in Kenya is pervasive and widespread among socio-economic groups. The major socio-economic groups amid which the poor are found are the

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female-headed households (56%), subsistence farmers (45%), food crop farmers (48%), pastoralists (33%), and private sector workers (32%).

The above discussion implies that poverty will continue to affect many Kenyans unless urgent and drastic measures are taken to curb this problem. The positive development of the country’s economy is a contrast of the poverty status of many people in Kenya especially Molo region. This is however, an indication that poverty is a complex phenomenon that requires a dynamic and multidimensional approach in understanding it, establishing its status quo and causes, and finally in formulating mechanisms that can eradicate it.

1.9.7. Causes of Poverty

The dawn of the 21st century has been marked by poverty of billions of men and women. Poverty has become one great issue confronting not only the church, but also the governments and other institutions and such as NGOs worldwide. Poverty has actually been recognized as the most central challenge to the development of human society especially in developing countries. This problem has been majorly accelerated by both regional and global disparity. This disparity is evident in wealth creation, possession and distribution, peoples’ attitude towards it, corruption, religious factors and climatic change among others. All these factors occur within social structure and systems which is also a major cause of poverty. Aylward believes that social structure is a cause of poverty. Citing him in Tinkasiimire’s article, Aylward says:

The poor in Africa usually know quite well what has to be done to alleviate their condition. They yearn for liberation from the structures of poverty, but they see very little help coming from the authorities that are responsible for

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running their countries. They are disgusted by the selfishness of the affluent ruling classes, by their greed and very often by their corruption. ¹³¹

Ndungu attributes poverty to both external and internal structure. To him, internal factors have aggravated the situation already worsened by external factors. He argues that many regions in Africa have witnessed the rise into power ruthless dictators and oppressive military rulers. These rulers have siphoned resources from their countries in order to remain in power. Their main concern is political survival at the expense of economic development and welfare of the people they rule. ¹³² He adds that greed and corruption leaders have contributed greatly to misery by depriving and marginalizing the vulnerable and poor. ¹³³

According to Society for International Development (SID), inequality causes poverty. Inequality means unequal wealth creation, acquisition and distribution. Kenya has been described as highly unequal, ranking among the top ten most unequal countries in the world and fifth in Africa. Inequality is worse in rural areas: the richest 20% of the rural and urban populations earn 62% and 51% of incomes, respectively, while the bottom 20% earns 3.5% of rural income and 5.4% of urban income. ¹³⁴ Inequality has negative effects on growth of people's socio-economic lives in almost every part of the country.

According to Shah, the causes of poverty are diverse. The causes are: poor people's lack of resources, an extremely unequal income distribution in the world and within specific countries, overpopulation, high birth rates and lack of education. Others

¹³³ Ibid., p.137.
include environmental degradation, economic trends, epigraphic shifts, high rate of unemployment, unfair trades, corruption, and poor governance, among others.\textsuperscript{135}

NCAPD report of 2010 revealed that rapid population growth has contributed to poverty. Land has been fragmented into uneconomic holdings leading to environmental degradation. Other problems related to overpopulation include increasing street children and families.\textsuperscript{136} Population increase has also exerted pressure on the limited resources. IFAD’s report notes that population density in high-potential areas is more than six times the country’s average of 55 people per km\textsuperscript{2}. This constitutes an overwhelming pressure on resources. Kenya’s poor rural people include: smallholder farmers, herders, farm laborers, unskilled and semi-skilled workers, households headed by women, people with disabilities and AIDS orphans.\textsuperscript{137}

A large population in Molo comprises majorly of these categories of people hence it is prone to the degrading effects of poverty.

Commenting on high population growth rate as a cause of poverty, Ndungu observes that Kenya population pyramid is broad based where 54% of the population is below 15 years.\textsuperscript{138} This in turn results in a high dependence ration. Kenya has one of the highest dependency burdens. Every person in the labor force bracket has more than one person outside the labor bracket awaiting support. The situation leads to more resources being geared to consumption rather than to investment.\textsuperscript{139}

Meanwhile, the World Bank Report of 2000 did an assessment of the economy and poverty. It established that, the world had been experiencing an economic decline in

\textsuperscript{136} NCAPD, \textit{Nakuru District Strategic Plan, 2005-2010}, p.11.
\textsuperscript{139} N.W. Ndungu, \textit{Demography and Poverty in Africa}, p.141.
the past two decades resulting to high poverty rate. The situation had continued to
deteriorate. This is due to oil crisis, Human Immuno Deficiency Virus (HIV) and
Acquired Immuno Deficiency Syndrome (AIDS) scourge, volatile world prices for the
exports and the implementation of Structural Adjustment Programs (SAPs)\(^\text{140}\) at both
grassroots and national levels. The impact of socio-economic costs of these
adjustments constituted a major concern for many people. Subsequently, the number
of people living below the poverty line had consistently remained high.\(^\text{141}\) Lack of
adequate data has constrained any precise assessment of the impact of economic
decline especially on the most vulnerable groups. These groups include the landless,
pastoralists and female-headed households in the country.

According to Wafula, external trends and shocks can also cause poverty. These
shocks include natural and man-made disasters. Others are rapid population growth
and urbanization, the HIV/AIDS pandemic, structural adjustment and debt
repayments, have all contributed to the increase of poverty.\(^\text{142}\)

The NCAPD organization in its assessment of the causes of poverty in 2005 indicated
that the causes of poverty in Nakuru District were diverse. They included
unemployment, landlessness, lack of water, insecurity, lack of basic services such as
health and education, and lack of credit facilities. In this study, women and children,
unemployed and elderly people formed segments of the most affected members of the
society.\(^\text{143}\)

The report by NCAPD further emphasized that land clashes had played a major role in
the current state of poverty. Land clashes were creating tension, insecurity, forced

\(^{140}\) Note: SAPs consist of a wide range of reforms such as political, financial, trade, exchange
rates removal of government controls on prices and reduction of budget deficits, conditions dictated by
the Bretton wood institutions.


\(^{142}\) Ibid., 7-8.

\(^{143}\) NCAPD, Nakuru District Strategic Plan, 2005-2010: p.10.
migration, destruction of life and property, and wastage of time which would otherwise have been directed towards productive activities. Female-headed households were particularly affected by poverty in the district.\(^{144}\) This study therefore endeavoured to ascertain whether these causes of poverty in Molo still existed.

On the other hand, Karemi observes that there are strong linkages between poverty and environmental degradation. He particularly points out that poor water management, soil erosion, declining soil fertility and land degradation as the major causes of poverty. He further asserts that, the effects of climate change are undermining an already fragile resource base. This has contributed to declining agricultural yields over the past decades.\(^{145}\) In recent years, drought has become a perennial problem in some parts of Kenya. For instance, episodes in 2009-2011 generated food emergencies, while flooding affected parts of the country severely such as Nyanza, Nakuru, Tana River and the coastal regions.\(^{146}\)

Another major cause of poverty is tribal affinities. These have been found to be a source of considerable conflict within Kenya. Diverse ethnic groups have been competing since independence for land, financial resources and political power. These conflicts have rendered many families poor. For example, the ethnic tribal clashes of 1992, 1997 and 2007, are blamed to have played a major role in the current state of poverty. They created tension, insecurity, forced migration and destruction of life and property. Many people were left homeless and unemployed.\(^{147}\)

\(^{144}\) Ibid., p.10.
\(^{146}\) Ibid., p.14.
Ndungu also notes that ethnicity has of late become a prevalent scourge in a number of African countries. Politically motivated ethnic clashes have resulted in loss of life and destruction of property acquired over long period of time. Men, women and children have been turned into refugees and beggars within and without their areas.\textsuperscript{148}

The cases of Burundi, Somalia, Sudan, Rwanda and Kenya are still fresh in our mind. Molo is still trying to heal from the wounds of ethnic violence witnessed in 1992, 1997 and 2007/2008.

HIV/AIDS is one of the major causes of poverty. It is most prevalent among young and middle-aged Kenyans, the most productive segment of the population. According to UN Habitat Organization, the illness leaves orphans and households headed by women that are even more vulnerable to poverty. HIV/AIDS weighs heavily on both the country and Kenyan families. This affects income, food security and development potential. Life expectancy fell to 46 years in 2006, but has since risen to over 55 years.\textsuperscript{149}

According to UN Habitat Organization Report, AIDS has been a major set back in fighting poverty. A considerable amount of resources is spent on AIDS patients and for the orphans left behind by the dead victims of AIDS.\textsuperscript{150} According to Economic Commission for Africa (ECA)'s survey on the effect of AIDS in Kenya, HIV/AIDS reduces economic growth potential and private sector employment opportunities, and erodes the tax base. Consequently, it negatively undermines domestic resource mobilization. It impacts severely on the ability to deliver services and diverts

\textsuperscript{148} N.W. Ndungu, \textit{Demography and Poverty in Africa}, p.139.
\textsuperscript{150} Ibid., p.4.
resources that could be otherwise deployed towards provision of basic needs and the responsibilities associated with governance.151

Kanyandago however has a different view to the afore quoted authors on the factors that cause poverty. He cites external negative forces such as slave trade, colonialism and racialist evangelization which have not disappeared to date.152 He also mentions the scandal of external debt that has and continues to make many African countries poorer due to loan payment with huge interest rates.153 Kanyandago further says that African elites who should be the solutions of African problems are the same people who have considered local experts as archaic, primitive and backward. Instead of consulting them, they instead describe them with denigrating terms like villagers, uneducated, peasants and illiterate.154 They forget that these are the people with solid solutions to African problems where poverty is one of them. To this class of elites, the theologians are inclusive. Instead of theologizing consonant with the cries and struggle of our people, they are recycling theological ideas which are offensive.155

Tinkasiimire laments that some religious teachings contribute towards poverty. For example, there are Christian Organizations which emphasize the second coming of Christ at the expense of present life. This makes believers fail to engage in efforts that fight poverty or improve their living standards. Other church denominations do not send their children to school hence promoting illiteracy. Others misquote bible texts, for example, Matt. 6:34 and see no need to plan for tomorrow since the “Lord will provide.” There is also a view of procrastination, which makes some believers procrastinate their planning instead of raising their economic standards. On the same

152 Peter Kanyandago, Rich but Rendered Poor: A Christian Response to the Paradox of Poverty in Africa, p.41
153 Ibid., pp.42-43.
154 Ibid., p.44.
155 Ibid., pp.46-47.
note, some religious organizations offer teachings that discourage believers from joining local saving and credit groups to save for tomorrow. They see this as gambling. Other churches discourage the taking of insurance cover since God is the one to care for the unforeseen.\textsuperscript{156}

According to Network of Ecofarming in Africa Kenya (NECOFA), the increasing rate of poverty in Molo is partially linked to a number of causative factors. These include erratic weather patterns, vast regions of arid desert and poor government policies. Periods of drought are crippling, not only for the food supply, but for jobs as well. Other causes include ethnic conflicts, high population growth rate, lack of employment opportunities and illiteracy.\textsuperscript{157} As a result, the majority of Molo Station dwellers who are peasant farmers are lavishing in poverty.

According to SID report of 2004, real causes of poverty could serve to paint the overall picture when countries are the units of analysis. However, an accurate picture of causes of poverty requires more micro-level information.\textsuperscript{158} Such information can be obtained on the basis of detailed household surveys or community mapping to produce high quality data. The most dominant approach to assembling data for poverty analysis at the individual level relies on classic household surveys. At this level, survey instruments are administered to households. That is why this study sought to find out the causes of poverty at a micro level by assessing Christians in their very homes.

The literature reviewed shows that there are numerous causes of poverty. Kenya is one of the world’s fastest population growth rates. Over the past 30 years, the

\textsuperscript{156} Therese Tinkasiimire, \textit{Biblical Understanding of Poverty: Implications for the Church Today}, pp.130-132.


population has more than tripled, greatly increasing pressure on the country's resources. Together with a widening income gap, this has eroded gains in education, health, food security, employment and income.\(^\text{159}\) This study aimed at finding out the causes of poverty in Molo Station.

### 1.9.8. Effects of Poverty

Indeed poverty is considered a major constraint to any form of development.\(^\text{160}\) It poses a dramatic problem of justice all over the world in its various forms and with its various effects. Consequently, it thwarts the hope of the church. This is characterized by an unequal growth that does not recognize the equal rights of all people nor exercise these rights equally in the economy. This situation makes it impossible for the church to bring about that full humanism that it has been struggling to restore.\(^\text{161}\)

Sachs remarks that, poverty is the world’s current greatest threat to peace and stability. It is worse than terrorism and other highly publicized struggles. Sachs adds that more than eight million people around the world die each year because they are too poor to stay alive. Their plight is hardly articulated because the public hardly comments about it. They live in extreme poverty and struggle daily for survival.\(^\text{162}\)

Ongaro too notes that poverty leads to environmental degradation. He notes that the interaction between the poor and the environment has resulted in undesirable consequences which have contributed to the worsened poverty state in the country. He asserts that, poor population engage in activities such as poor cultivation methods, burning of trees to produce charcoal, poor sewage disposal among others. Such activities have negatively affected the environment. They have also reduced the land


potential particularly in the pastoralist arid and semi-arid areas. This makes the struggle for survival hard and leading to over-exploitation of land and water resources.\textsuperscript{163} Any person with visible history of Molo Station will agree that environment degradation has been a major problem in the district. There is high incidence of deforestation, environmental degradation and poor waste disposal methods. For instance, the once green forests that occupied most of the land in Molo are no longer there.

According to Obal, poverty affects the vulnerable including children, orphans and women. For example, traditional systems of social support are weakening and men are increasingly reluctant to enter formal unions with women (marriage unions) to enhance a supportive livelihood. Obal further notes that households headed by women tend to be poor due to added responsibilities on the woman. Women are unable to provide adequate parental care to the children especially during infancy and childhood. A good number of these household heads who are young are not physically, emotionally and even economically ready for this additional duty that befalls them.\textsuperscript{164}

According to Mukui, poverty causes malnutrition. Usually, poverty affects income, expenditure and food intake of the people. Mukui notes that poverty leads to amount of calorie intake. Poverty hinders families from taking enough meal with balanced diet. Children sometimes are deprived of important nutrients like vitamins and proteins leading to diseases like kwashiorkor. Mukui further notes that taking a balanced diet is determined by accessibility to other basic needs like health and


education. For this reason, it was prudent for the researcher to find out whether poverty hindered Adventists from accessing basic services. This includes water and sanitation, basic education and shelter as part of basic ingredients to proper food habits, food preparation and absorption.

Another effect of poverty is lack of health care services. Mukui observes that improving healthcare provision constitutes the single most important aspect for policy intervention in Kenya. However, three other reasons combine with health to influence decline into poverty in rural villages. These are heavy expenses related to funerals, large family size, and small landholdings. Large family size and land subdivision are often closely related. Households seem to increasingly recognize these to be risk factors for deepening poverty. This results to a growing acceptance of family planning within these communities. This study therefore investigated how poverty had hindered availability, acquisition and access of social services like health and clean water. It also investigated what the church had done in issues of family planning, provision of health services and education in helping the Christians come out of poverty and live better lives.

According to Wafula, poverty has affected the urban dwellers in several ways. He notes that poverty has led to lack of essential services such as water and sanitation. This has left the population prey to serious health hazards. It has also caused poor hygiene and diseases, subdivision of land and inward migration, insufficient essential services such as schools has led to illiteracy. This in turn makes it even harder for residents to find jobs, or to develop the knowledge and skills to secure an income.

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166 Ibid., p.38.
Consequently, absence of local health facilities, remoteness and high cost of accessing even limited services leads to low life expectancy and increase in infant mortality.\textsuperscript{167}

Wafula further comments that income levels for the three low-income neighborhoods in Molo have gone down since 1980. Most government departments were active in the 1970s and 1980s but in 1990s and 2000s, services such as education, roads, water declined. Administration, security and garbage collections have also been scaled down. Inaccessibility of essential infrastructure and services has had a detrimental effect on people's livelihoods.\textsuperscript{168}

Generally, poverty is present in every society. Poverty robs human beings of their most basic rights. It keeps people hungry. It deprives them of medical care, clean water, an education, the opportunity to work. It often results in a sense of powerlessness, hopelessness, and inequality. Every day, more than 24,000 children die worldwide due to preventable conditions created by poverty.\textsuperscript{169}

Commenting on effects of poverty, Mwaura says that poverty has led to chronic food shortages, debilitating diseases and pervasive illiteracy. It has also led to environmental degradation, mismanagement of resources, deteriorating living standards, shortened life span, corruption, external dependency, and crushing foreign debts.\textsuperscript{170} Social effects of poverty include sharpening social tensions generated by unequal distribution of wealth, rising criminality among the youth, and ethnic-religious conflicts. African politically is a region of permanent unrest.\textsuperscript{171}

\textsuperscript{168} Ibid., p.25.
The reviewed literature indicates that poverty impacts negatively both on the poor and the rich, urban and rural dwellers in diverse ways. The effect is social, spiritual and economical. The environment has not been left behind. Poverty hinders social service access, acquisition and availability and this has left many people suffering. However, much of these observations are generalized. Therefore, there was need to carry a specific study to ascertain these effects of poverty in the lives of Seventh-day Adventists in Molo Station.

1.9.9. Measures Taken Towards Eradication of Poverty

Regarding poverty alleviation, this study dwells mainly on Christians since the study focuses on the Seventh-day Adventist Church. Poverty is a threat to the existence of humanity in modern times, especially in the developing countries of the world. The worst hit is countries in Sub-Saharan Africa. The millennium development agenda set to reduce poverty by a half by the year 2015. Poverty reduction is therefore now an overriding priority for all major donors and most development agencies.

Despite the obliging effort of all the stake holders, poverty still abides and the rate is growing especially in Kenya. Discovering this challenge, Ondari observes that the ways and means of eradicating poverty are now intensely studied and researched in several academic disciplines. The government, on-governmental organizations and other institutions have spent tremendous amounts of resources and time on this problem for several generations.

A study conducted by Central Bureau of Statistics (CBS) in 2005 suggests that, successive analysis of the causes and effects of poverty need to look into detailed issues that touch all aspects of human life. It recommends that future poverty plans


should include various components. These include livelihoods, soils, financial institutions, roads, markets, social infrastructure, and the relationship between poverty and the ecosystem. The assessments should also indicate the sources of income in particular areas. This study actually sought to find out whether the church’s effort to curb poverty has developed plans that encompass these factors.

According to Warigia, the church’s leaders are advantaged to be within the circles of the wealthiest society. Using their influence, they have been urging the churches, institutions and nations to strengthen and expand efforts to address the scandal of widespread poverty around the world. Subsequently, the Gospel and the Christians’ ethical principles place their service of the poor and vulnerable and their work for justice at the center of Christian life, mission and witness.

The effort to fight poverty is motivated by the Christian teaching to care and provide for the poor; following the example of Jesus. This has found a strong motivation in the preferential love of its members for the poor championed by most churches of the ecumenical movement. In this hope, the church has been encouraging its adherents to view the poor amongst themselves not as a problem, but as potential people who can become principal builders of a new and moral human future for everyone. This study assessed how much the Adventists had helped the poor among them in overcoming poverty in Molo.

Likewise, Mukui recommends that, permanent and genuine success in reducing poverty requires greater commitment and concrete action by all stakeholders. This includes churches, neighborhoods, communities and faith-based organizations. Others

are governments, families and individuals both in the market and private sector.\(^{177}\)

Even though Mukui believes the church also has to play a central role towards poverty alleviation, less has been done to assess the contribution of the church in this sector. Poverty is a bad fate that needs to be addressed with urgency.

Nyaundi notes that Christian Organizations and movements have made concerted efforts towards the eradication of poverty.\(^{178}\) A good example of such organization is the National Council of Churches of Kenya (NCCK).\(^{179}\) This is achieved through church organization. These organizations operate vocational centres, educational establishment and training centres where they offer professional skills in poverty eradication.\(^{180}\) Tinkasiimire adds that some organization encourage agricultural production by teaching on good methods of farming, rendering credit facilities and materials necessary for production. In addition, some offer health and education facilities and skills, participate in refugee resettlement, and also empowerment of women and other vulnerable members of the society.\(^{181}\)

According to Kanyandago, solving the paradox of poverty should not be a difficult task as it has been presented. This is because Africa is richly endowed and God has chosen it with its people and given it the anthropological task of setting a foundation of human advancement.\(^{182}\) Kanyandago advises that people and theologians must work together to eliminate all that produces the cries of the people. He further asserts that, in eliminating poverty, the concept of self-reliance must be taken seriously since


\(^{179}\) Nehemiah M. Nyaundi, *Christian Teaching and the Concept of Poverty*, p.126.

\(^{180}\) Nehemiah M. Nyaundi, *Christian Teaching and the Concept of Poverty*, p.125.

\(^{181}\) Nehemiah M. Nyaundi, *Christian Teaching and the Concept of Poverty*, p.126-127.

this is the landmark of the economic systems in Africa. He moreover adds that people in Africa need to build using its rich culture. This can be achieved by using African symbols. These symbols pull together the different aspects of experience such as consciousness and unconsciousness, individual and social, historical past and immediate present. This helps the people rediscover the realities in their lives as far as poverty is concerned and their potential in curbing this problem.

Mildred observes that the church’s common faith compels its members to action. Jesus teaches that when Christians serve and stand with the less privileged, they serve and stand with Him. The Bible teaches in hundreds of places that the God we worship has a special concern for the poor. God judges individuals and societies by how they respond to the needs of the poor. As members in Christian churches together, there is a belief that a renewed commitment to overcome poverty is central to the mission of the church and essential to their unity in Christ. Therefore in order to obey God, respect the dignity of every person, and promote the common good of society, Christians must act.

Likewise, Barrett notes that Christians should take lead in fighting poverty. Christianity should realize that Christian love leads to denunciation, proposals and a commitment to cultural and social projects. This prompts positive activity that inspires all who sincerely have the good of humanity at heart to make their contribution. This requires joint acceptance of responsibility, a responsibility inspired by an integral and shared humanism. Relieving the suffering and setting others free from the snares of poverty, oppression and injustice is an integral responsibility which

\[183\] Ibid., p.49.
\[184\] Ibid., pp.50-51.
demands every Christian to participate. How much the Seventh-day Adventist Church has achieved and what it ought to do was a question of concern for this study.

Katangole says that, in a bid to eradicate poverty, our theologizing is very crucial. He affirms that theology needs to play more crucial role in the face of the economic realities of globalization. He notes that scripture offers three basic models of the church. One of them is political church implying that a political church is one that readily serves.187

According to Tinkasiimire, it is the mission of the religious men and women to participate in the liberation of the poor following the example of Jesus who loved and served the poor. It is their duty to be the voice of the poor. To achieve this, the religious have to reflect on the meaning of the evangelical poverty. They should make a distinction between poverty as an evangelical counsel to be promoted and poverty as an evil to be fought.188 She further notes that religious leaders can fulfill this mission of fighting poverty by denouncing evil and sinful establishment of bribery, oppressions of the poor and corruption.189

Ndungu suggests that, to eradicate poverty, concerted effort is called upon. Most importantly, the root cause of poverty must be addressed such as ignorance, corruption and unemployment. Secondly, socio-economic structures that empower victims of poverty should be created. The poor should be educated about their economic rights and empowered at the same time to restore hope in their lives.190

Commenting on the same, Mwaura says that the church has a role to play in this task.

188 Tinkasiimire, Biblical Understanding of Poverty: Implications for the Church Today, 111-112.
189 Ibid., p.116.
190 Ndungu, Demography and Poverty in Africa, p.144.
It should give relief to the suffering poor and advocate for structural change at both
the micro and macro levels of the society.\footnote{Mwaura, The Cries of the Poor: Response of the Church, p.210.} Likewise, Dorr says that the church
should make an option for poor:

Making an option for the poor means is not to opt for poverty but to opt for the
people. It is to commit oneself to acting and living in a way that respects
people especially those who are not treated with respect in our society. It is to
proclaim by one’s actions that people are more important than the systems that
defire them of the basic rights.\footnote{D. Dorr, “Spirituality and Justice,” MaryKnoll, New York: Orbis, 1984, as quoted by
Hilary Mbachu, Theological Appraisal of Political Power and Poverty in West Africa, in West Africa

The reviewed literature above reveals that the dimensions of poverty are many. While
priorities vary, greater weight should be given to poor people's crying. This crying is
against the agony of hunger and sickness, the deprivations of lack of work, the anxiety
of insecurity, the injustice of discrimination, the frustration of powerlessness and the
denial of opportunities to children. These indeed challenge Christians to think beyond
the narrow disciplinary boundaries and face the problem in its totality. Poverty
hinders, affects and interferes with the complete development of human beings that is
socially, mentally, physically and spiritually. This therefore calls for an integrated and
practical approach in teaching Christians to handle the problem of poverty.

It is also evident from the foregoing discussion that poverty has different dimensions
depending on a number of factors. For example, where one lives (rural or urban), type
of family structure, among others.\footnote{Philomena Njeri Mwaura, The Cries of the Poor: Response of the Church, p.196.} It is indeed extremely difficult to distinguish
clearly between causes, symptoms and problems of poverty. The classification of
these categories depends among other things on the way in which the observer
explains poverty.\footnote{Hans Munker, Attacking the Root of Poverty, (Marburg: Marburg Consult for Self-Help
Promotion, 1996), p.8.}
Therefore, there is need of policies for sustainable measures to be put in place. These include food cultivation, initiation of income generating projects, creation of other employment opportunities, and educational awareness on new methods of farming coupled with variety of crops. This will help diversify food production and income generation. This is to help the majority rural population that relies on the inadequate subsistence farming for their own production of food. Subsequently, this will increase income that can not only sustain the rural population but even the ever increasing town population. It is true Molo Station has potential for the development of the key sectors of the economy.

A general framework needs to be formulated, which insists that overcoming poverty requires more personal and broader institutional and societal responsibility. This should encompass both better choices by individuals and better policies and investments by other stakeholders like the church, NGO's and the government. They should all venture in renewing wholesome families and intensification cost-effective inducements. The latter concern needs an involvement of the church. This is because Christianity plays a leading and central role in establishing strong families, which are the pillars of the society. This study endeavored to establish what role the Seventh-day Adventist Church has played towards poverty alleviation, especially in empowering families who are the building fabrics of the society.
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1.10. METHODOLOGY

1.10.1. Introduction

This section of the study discusses the research methods and instruments that were used in data collection and analysis. According to Kothari, it is essential for researchers to clearly state their research method. The planning and execution of a research project is critical to its success. Kothari further pointed out that decisions regarding what, where, when, how much, by what means concerning an inquiry or a research study constitute a research design. This part therefore presents and discusses various procedures and methods used to carry out the study. They include the locale of the study, study population, target population, sample size and sampling methods, research design, the research instruments, validity and reliability of the study, procedure of data collection and data analysis.

1.10.2. Research Design

The main scheme employed in this study was descriptive survey design with both qualitative and quantitative approaches. Descriptive survey design was chosen because it helped to illustrate the information on the present existing conditions concerning poverty and the Seventh-day Adventists of Molo Station. This method enabled the researcher to describe the socio-economic manifestation of poverty, its causes, effects and efforts the Seventh-day Adventist Church is employing to alleviate it. Gathering and analyzing such information therefore demanded the use of both qualitative and quantitative approaches.

Qualitative approach was deemed useful because of its unique facet of allowing the researcher to get closer to the Seventh-day Adventists in Molo Station for an in-depth inquiry of the phenomena under investigation. This involved manifestation of poverty,

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its causes and effects and subsequently its impact on the socio-economic life of people and the church’s effort towards its alleviation.\footnote{J. Best & J.V. Kahn,\textit{ Research in Education, 7th Edition}, (Boston: Allyn and Bacon, 1993). p.185.} This allowed the researcher to discover the views, feelings and experiences of the Christians regarding poverty and poverty alleviation. The data collected was in two forms; views and feelings derived from experience of the respondents in terms of statements and not numbers. The questionnaire and interview tools used allowed generalization of information.

On the other hand, quantitative approach involved the collection of numerical data in order to explain, predict and analyze the phenomena under study. Data analysis was mainly statistical. It involved collecting data in order to answer the objectives raised previously in this study. Moreover, quantitative approach helped to describe current conditions of poverty in Molo and in finding out the efforts the church and Christians themselves have employed towards its alleviation.

1.10.3. Area of Study

This research was carried out in Molo Station which is in Nakuru County, Rift Valley Province in Kenya. The major town in Molo Station is Molo which is about 220km from the capital Nairobi. Parts of Keringet and Olenguruone are also towns in Molo Station and the towns are growing fast in terms of population. Molo Station is along the Mau Forest which runs on the Mau Escarpment. The area has settlements established primarily because of its fertility and vast vegetation. It is one of the highest and coldest places in the country and lies at an altitude 1900m above sea level. This is the perfect place for growing Pyrethrum. There are plenty of other crops that are grown by farmers both small and large scale including maize, irish potatoes, peas, beans and various varieties of green vegetables.
1.10.4. Study Population
This study targeted Christians of the Seventh-day Adventist Church in Molo Station. The researcher’s interest in these Christians is because he is familiar with the area and its leaders and the church system. Thus, it was easy to organize and get data from them by the fact that he is a member and pastor of the very Seventh-day Adventist Church. By the time of the study, the station had a total of 57 churches with a total membership population of about 23,000; baptized and un-baptized members inclusive. The study targeted baptized members of the Seventh-day Adventist church in Molo Station who were about 1200.

1.10.5. Sample Size
Out of the targeted population of about 1200, a representative sample was selected. The aim of using a sample was to enhance generalization since the area was vast and Adventists were many. This also helped to unearth and describe in detail the nature of poverty in Molo as well as establish the contribution of Christianity towards its poverty alleviation. The following formula suggested by Tara Yamane (1970) as shown below was used to determine the sample size.

\[ n = \frac{N}{1+N(e^2)} \]

\[ n = \frac{1200}{1+1200(0.05)^2} \]

\[ n=388 \]

Where; \( n \) = Sample size
\( N \) = Population size
1 = Constant
e = Desired marginal error

The size of the population and amount of error determines the size of the selected sample. This formula helped the researcher determine with 95 percent certainty of the results. This therefore makes the research more valid and reliable. A total of 388
respondents were thus sampled out to participate in the study. Of this, 120 respondents were also interviewed as much as they also filled the questionnaire.

Table 1: Sample Respondents

<table>
<thead>
<tr>
<th>Tools</th>
<th>Categories of Subjects</th>
<th>Sample</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Interview Schedule</td>
<td>District Pastors</td>
<td>8</td>
<td>2.1%</td>
</tr>
<tr>
<td></td>
<td>Elders</td>
<td>12</td>
<td>3.1%</td>
</tr>
<tr>
<td></td>
<td>Deacon</td>
<td>12</td>
<td>3.1%</td>
</tr>
<tr>
<td></td>
<td>Church clerks</td>
<td>12</td>
<td>3.1%</td>
</tr>
<tr>
<td></td>
<td>Church Treasurers</td>
<td>12</td>
<td>3.1%</td>
</tr>
<tr>
<td></td>
<td>Personal Ministries Leaders</td>
<td>12</td>
<td>3.1%</td>
</tr>
<tr>
<td></td>
<td>Stewardship Leaders</td>
<td>12</td>
<td>3.1%</td>
</tr>
<tr>
<td></td>
<td>Family Ministries Leaders</td>
<td>12</td>
<td>3.1%</td>
</tr>
<tr>
<td></td>
<td>Literature evangelists</td>
<td>4</td>
<td>1.0%</td>
</tr>
<tr>
<td></td>
<td>Youth Leaders</td>
<td>12</td>
<td>3.1%</td>
</tr>
<tr>
<td></td>
<td>Women Ministry Leaders</td>
<td>12</td>
<td>3.1%</td>
</tr>
<tr>
<td>Questionnaire</td>
<td>Church members and leaders</td>
<td>268</td>
<td>69.0%</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>388</td>
<td>100</td>
</tr>
</tbody>
</table>

n=388

The researcher interviewed various categories of church leaders. First category composed of church pastors/associate pastors, church elders, church clerks and deacons. These are the major leaders who are well versed and concerned with church programs, welfare of members and other church planning activities. They are the chairs and planners of the church’s activities. Second category included stewardship directors and treasurers, who are responsible for organizing programs that enhance wealth creation. They are the master planners of educational seminars workshops which encourage people to initiate income generating activities as well be faithful in returning of tithes and offerings. The third category involved personal ministries’ leaders, women ministries’ leaders, family ministry leaders, literature evangelists and youth ministries’ leaders. These are the people concerned with the welfare of the people in their homes hence have an in-depth knowledge of their lives as far as poverty is concerned. The questionnaire was disseminated to all respondents.
1.10.6. Sampling Methods

This study employed two non-probability methods of sampling, that is, purposeful sampling and snowball sampling. Purposeful sampling aimed at finding those rich key informants who were knowledgeable and informative about the phenomena the researcher was investigating, that is, assessment of poverty in Molo Station. This method made it possible to single out the intended reliable subjects, that is, 8 district church pastors, 12 deacons, 12 elders, 12 clerks, 12 treasurers, 12 stewardship leaders, 12 family life ministry leaders, and 12 youth ministries' leaders, 4 literature evangelists and 12 personal ministries' leaders for the interview.

Secondly, snowball sampling was employed in the questionnaire dissemination since it was expedient and economical. 197 Ahuja notes that in snowball sampling, the researcher studies all those who are most conveniently available. Respondents were used to identify other respondents during the time in the research. In fact, the researcher gave the questionnaire to first the church elders any Adventist church leaders who were available in each church. They were then requested to identify the whereabouts of the other leaders. Respondents were given the questionnaire to fill either in the church, home, business centers or any other place within the data collection region.

1.10.7. General Demographic Characteristics of the Respondents

The study investigated the general social demographic characteristics of the respondents who participated in this study. The study findings are shown in the table below.

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Table 2: Demographic characteristics of the Respondents

<table>
<thead>
<tr>
<th>Characteristics</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Age</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>18 years and below</td>
<td>64</td>
<td>16.5%</td>
</tr>
<tr>
<td>19-35 years</td>
<td>129</td>
<td>33.2%</td>
</tr>
<tr>
<td>36-50 years</td>
<td>114</td>
<td>29.4%</td>
</tr>
<tr>
<td>51 years and above</td>
<td>81</td>
<td>20.9%</td>
</tr>
<tr>
<td><strong>Gender</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>164</td>
<td>42.3%</td>
</tr>
<tr>
<td>Female</td>
<td>224</td>
<td>57.7%</td>
</tr>
<tr>
<td><strong>Marital Status</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Single</td>
<td>87</td>
<td>22.4%</td>
</tr>
<tr>
<td>Married</td>
<td>195</td>
<td>50.3%</td>
</tr>
<tr>
<td>Divorced</td>
<td>24</td>
<td>6.2%</td>
</tr>
<tr>
<td>Widow/widower</td>
<td>66</td>
<td>17.0%</td>
</tr>
<tr>
<td>Separated</td>
<td>16</td>
<td>4.1%</td>
</tr>
<tr>
<td><strong>Education</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Primary Level</td>
<td>59</td>
<td>15.2%</td>
</tr>
<tr>
<td>O-Level</td>
<td>151</td>
<td>38.9%</td>
</tr>
<tr>
<td>A-Level</td>
<td>16</td>
<td>4.1%</td>
</tr>
<tr>
<td>Certificate</td>
<td>21</td>
<td>5.4%</td>
</tr>
<tr>
<td>Diploma</td>
<td>54</td>
<td>13.9%</td>
</tr>
<tr>
<td>Degree</td>
<td>78</td>
<td>20.1%</td>
</tr>
<tr>
<td>Post Graduate</td>
<td>9</td>
<td>2.3%</td>
</tr>
<tr>
<td><strong>Occupation</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Peasant farmers</td>
<td>193</td>
<td>49.7%</td>
</tr>
<tr>
<td>Commercial Farmers</td>
<td>17</td>
<td>4.4%</td>
</tr>
<tr>
<td>Business</td>
<td>52</td>
<td>13.4%</td>
</tr>
<tr>
<td>Employed</td>
<td>61</td>
<td>15.7%</td>
</tr>
<tr>
<td>Self employed</td>
<td>33</td>
<td>8.5%</td>
</tr>
<tr>
<td>None</td>
<td>32</td>
<td>8.2%</td>
</tr>
<tr>
<td><strong>Years served</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Less than one year</td>
<td>33</td>
<td>8.5%</td>
</tr>
<tr>
<td>2-5 years</td>
<td>79</td>
<td>20.4%</td>
</tr>
<tr>
<td>6-10 years</td>
<td>90</td>
<td>23.2%</td>
</tr>
<tr>
<td>11-20 years</td>
<td>102</td>
<td>26.3%</td>
</tr>
<tr>
<td>21 years and above</td>
<td>84</td>
<td>21.6%</td>
</tr>
<tr>
<td><strong>Income activity</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Formal Employment</td>
<td>45</td>
<td>11.6%</td>
</tr>
<tr>
<td>Substance Farming</td>
<td>201</td>
<td>51.8%</td>
</tr>
<tr>
<td>Large Scale Farming</td>
<td>21</td>
<td>5.4%</td>
</tr>
<tr>
<td>Business</td>
<td>84</td>
<td>21.6%</td>
</tr>
<tr>
<td>Other</td>
<td>37</td>
<td>9.5%</td>
</tr>
</tbody>
</table>

n=388

Table 2 above shows that, 16.5% respondents were aged less than 18 years, 33.2% were middle age 19-35 years, 29.4% were aged between 36-50 years and 20.9% had 51 years and above. This indicates that there was age diversity among the respondents who participated in the study. This implies that views of the young and senior youths, middle people and the aged were presented in the study findings. The church usually
recommends baptism of children who have reached an age where they can make an informed personal decision; and discourages baptism of children who are under age.198 The participation of youths below 18 years in this study indicates that the Seventh-day Adventist Church in Molo Station incorporates this young generation in church leadership.

On the issue of gender, it was found out that 42.3% respondents were male while 57.7% were female. The researcher observed that most church members were female in all the churches. As much as the less number of men which was there was active, the number of women exceeded that of men.

The study found out that 22.4% respondents were single, 50.3% were married, 6.2% were divorced and 17.0% were widows/widowers while 4.1% were separated. On the other hand, the presence of many single respondents was due to the fact that they were under the age of 35 years as revealed in this study. Through experience, the researcher has observed that most people in Kenya marry at the age of about 24 and above since. This is the time many young people are quite stable financially to meet the demands of a family.

Regarding education level of the respondents, the study established that 15.2% respondents were primary school leavers, 38.9% had reached O-Level and below while only 4.1% had reached A-level. Those who had attained a certificate beyond secondary school education were 5.4%, diploma 13.9%, degree 20.1% and lastly those with post graduate qualifications were 2.3%. This reveals that about 41.7% respondents had studied beyond secondary school and majority 58.3% had only secondary education or less. This implies that majority of the Seventh-day Adventists

198 Seventh-day Adventist Church Manual, Membership; Baptism, 18th edition, Revised 2010, (Hagerstown, Maryland 21740: Review and Herald Publishing Association, 2010), p.44
in Molo Station lack qualified skills that can enable them get formal employment or engage in any business enterprise that requires professional training. In fact, during the data collection process, some respondents shunned away from answering the questionnaire because they were illiterate. However, for those who were willing, the researcher interviewed them and they answered verbally. The researcher thus documented down their views.

From the study findings also, 49% respondents were peasant farmers, 4.4% commercial farmers, 13.4% were business men/women, 15.7% had formal employment, 8.5% were self employed and almost same number 8.2% were not engaged in any particular occupation. Most people in Molo Station are settlers who came purposely to settle and carry out farming as an economic activity. The presence of ethnic clashes in the region for so long made most of them sell their land and relocate to towns. This led to subdivision of land into smaller segments that can only support substance farming. In fact, many people either rent land or encroach forest land to carry out farming.

Respondents who had served the church for less than one year were 8.5% meaning this was their first nomination into church office. 20.4% respondents had served for 2-5 years, 23.2% had served for 6-10 years, 26.3% had served for 11-20 years and 21.6% had served for 21 years and above. This indicates that majority respondents had served in the church for more than 6 years implying that they had long experience in church matters hence their views could be relied on.

Through his ministry in the church, the researcher has noted that Seventh-day Adventist church members have a tendency of choosing same leaders year in year out. This happens because of several reasons. This includes illiteracy in the church and failure of church members to embrace change at times. Other reasons include having
few members in the church, some members refraining from church responsibilities or, due to segregation and sectarianism in church nominations. Biasness and segregation in terms of tribe, social status, education and experience at times leaves passive and quiet members out. This is a danger which the researcher as a minister of the gospel has been trying to counteract. The participation of experienced respondents in this study was advantageous. This is because such category of persons had knowledge and experience of the growth steps and challenges the Church has been experiencing in Molo Station over the last three decades especially in regard to poverty.

Lastly on demographic characteristics of the respondents, respondents earning primarily from formal employment were 11.6%, substance farming were 51.8%, large scale farming were 5.4%, business were 21.6%) and those earning from other activities unnamed were 9.5%. This last category comprised the self employed and those who do casual manual work like digging and construction to earn income.

1.10.8. Research Instruments for Data Collection
The study importuned information from primary sources. To gather primary data, a survey method was used. Because the researcher was known to most of the participants, there was possibility of lowering reliability. This was disadvantageous in that the researcher could empathize with the participants in their shared beliefs, feelings and experiences. The researcher however employed the use of several methods of getting data from the respondents to avoid biasness as well as enhance triangulation. These included questionnaire, interview schedule and observation.

1.10.8.1. Questionnaire
The questionnaire was the major data gathering tool. The questionnaire was constructed and administered in form of a self-administered questionnaire. The first

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part of the questionnaire gathered relevant personal particulars (biographical data) of the respondents. The questionnaire was issued to 388 Adventist Christians from the 57 churches in Molo Station. The researcher visited each church from where he was guided by the local church elders in reaching other leaders who then filled the questionnaire. Respondents indicated their age, highest education attainment, religious affiliation, gender, years of service in the church, occupation, and church responsibility among others. The second major part of the questionnaire incorporated questions about the research topic covering the study objectives. The nature of the questions was; structured and semi-structured and also open and close ended.

1.10.8.2. Observation
Observation was also used in data collection. The researcher took note of Christians' homes, lifestyles, income generating activities and projects carried out. As the researcher was disseminating the questionnaire, he surveyed the nature of church buildings, church projects as well as the homes of the Christian members and their total lifestyle and health. In the process, the researcher also took photos and notes of the condition of the churches and Christian homes. This information was used to augment the study findings from the questionnaire and interview schedule.

1.10.8.3. Interview Schedule
Interviews enabled the researcher to observe both the subjects and the situations. As the researcher interviewed the respondents, the researcher clarified questions and requested for additional information where responses seemed incomplete. This is because of the enhanced flexibility inherent in interview schedule. The researcher interviewed a total of 120 respondents. This was done as the questionnaire was being disseminated. Those interviewed included district church pastors, deacons, elders,
clerks, treasurers, stewardship leaders, family life ministry leaders, and youth ministries' leaders, literature evangelists and personal ministries' leaders.

The researcher interviewed the respondents in their local churches, homes and places of work. This was intentional in order to allow observation and accurate assessment. The researcher began the interview with a brief description of the research aims and purposes and then solicited information from the respondents. The interview comprised of closed ended and open ended questions but provided probes that helped clarify the questions asked and provided detailed information. The pastors and elders assisted in identifying other church leaders and their location for easy accessibility.

1.10.9. Procedure of Data Collection

The researcher first acquired an introductory letter from the Department of Religious Studies Kyambogo University. He then submitted it to the National Commission for Science, Technology and Innovation (NACOSTI) in Kenya with a soft copy of the proposal. The commission issued a research permit with an authorization letter. This enabled the researcher to obtain approval letters from the Nakuru County Commissioner and Nakuru County Education Director, Molo Sub-County Deputy Commissioner and from the Central Rift Valley Conference of the Seventh-day Adventist Church. The approval letter from the church conference was endorsed by all the seven church pastors in Molo Station.

After permission was granted by both the relevant government and church officials, the researcher made official appointments with the church pastors and elders for date and time for data collection. Even though the researcher hailed from the area of the study, he however did not know where most of the church members stay. The researcher thus identified and oriented one research assistant who enabled him in
identifying churches and homes of the respondents during the distribution of the questionnaire and interview schedule.

1.10.10. Validity and Reliability

Before data collection, the questionnaire was validated to ensure validity and reliability. The researcher checked the instrument for content validity, that is, the extent to which the research instrument measured what it purported to measure. Specifically, the representation of the content was designed in such a way that the test items adequately sampled the domain of possible items and covered all the objectives. Secondly, the questionnaire was given to two supervisors and one research statistician expert to check on the grammar usage, design, layout and its relevance to the problem under investigation. The supervisors closely monitored the designing of the instruments to make sure that they covered the content area and that all the sub-areas were included and in the right proportion.

To ensure reliability, the questionnaire was pre-tested. The questionnaire was first given to 30 Christians in Molo District of the Seventh-Day Adventist Church who were not among the sampled groups for the study. The 30 respondents who participated in the pilot study did not participate in the actual final study. Feedback received necessitated readjustments and restructuring of the questionnaire. The responses from the pilot study were scored using Pearson Product moment correlation to compute the correlation coefficient. According to Mugenda & Mugenda, a minimum reliability of 0.80 must be found for the instrument to be termed as having high degree of reliability hence suitable for collecting data. The findings of the pilot study were computed using Statistical Package for Social Science

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A reliability test was then run. Using Cronbach’s alpha (0.80) to determine the coefficient of reliability, computation scale measured reliability of 0.831 and this was judged as a reasonable measure of internal reliability. The study instrument was therefore found reliable for data collection.

1.10.11. Data Processing and Analysis

The data collected was prepared for processing. This involved organizing the data into manageable units, categorizing it according to the objectives, comparing, coding and tabulating it for easy analysis. Data for each objective was analyzed separately using descriptive statistics. Data collected was validated, edited and then coded. In the validation process, the questionnaire was checked to determine whether an accurate number or acceptable sample was obtained in terms of proportions of the issued questionnaires. Questionnaire was also checked for completeness. Data from the questionnaire was statistically analyzed and presented using graphs, pie charts, tables of frequency counts and percentages. This was done by means of the Microsoft Office Excel of 2013 and SPSS computer programs and the result was presented in the subsequent chapters below.

1.10.12. Ethical Considerations

Lawrence says that a direct involvement of a field researcher in the social lives of other people raises many ethical dilemmas.202 In this study, the researcher adhered to the following ethical measures in the process of data collection, analysis and dissemination in order to overcome these dilemmas:

The participants were contacted in the study face to face whereby they were informed of the purpose and importance of the study. In case of sensitive information especially during the interview, the researcher assured them confidentiality before, during and

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after the study. He always bore in mind that participants must agree voluntarily to participate in the study without physical or psychological coercion.

The researcher was open and honest with the participants about the aim and purpose of the study. This enabled the participants to agree with the researcher on the convenient time for interview. Being open and honest to the participants during the entire investigation ensured that all information important to them was availed.

In order to concur with research protocol, the researchers sought a written permission from the university which acted as an official introduction for him in the Ministry of Science and Technology in Kenya. The researcher proceeded to the NACOSTI which provided him with an authorization letter and research permit for data collection. Other letters from the church and the county authorities were also secured as directed by NACOSTI. The researcher finally solicited approval from the district church pastors in Molo Station before carrying out the study.

1.11. Research Constraints

In due process of carrying out the study, the researcher encountered the following constraints:

Through a visibility study, the researcher discovered that some respondents were not open enough to give information. In this case of the respondents, the researcher made preliminary visits to create rapport with them, especially the church leaders and some pastors who were interviewed. The researcher was open and honest and explicitly explained the aim and purpose of the study. The researcher moreover assured them confidentiality and anonymity of any sensitive data collected as called for by the subject. This helped develop their confidence for easy response and accurate rendering of information.
The danger of the researcher misinterpreting the answers of the respondents given on the open ended questions crept up. The researcher noted this in time during data collection. The researcher thus instructed subsequent respondents to give short and precise answers which were straight to the point. The researcher also cross checked the questionnaire immediately after it was returned from the respondents to make sure that ambiguous and unclear answers were clarified immediately by the respondents. This also facilitated the answering of questions which the respondents might have omitted. This was done on some respondents who the researcher noted had difficulties in answering the questionnaire tool.

The researcher encountered a challenge of time and finance due to the limited resources available and time to carry out the study. In fact, more time was spent in the field than anticipated. As a result, the expenses also increased. To counterbalance this problem, the researcher at times did not use a hired motorbike but used public means of transport to reduce expenses. Moreover, where churches were far and scattered, the researcher lodged in the nearby shopping centers when darkness caught up with him. In the following morning, he just continued with the study in the next church hence avoiding wastage of money and time traveling back to Molo town.

Heavy rain was another challenge that was not anticipated. It rained so heavily during data collection exercise that some roads were totally inaccessible. The researcher was forced to alter the timetable and visit accessible places like Elburgon, Jogoo, Total and Molo when it rained. Inaccessible places like Keringet, Nyagacho, Kamwaura, Chemanel, Tameyotta and Kuresoi were visited when the weather was dry. Because of the prolonged rain, no work was actually done in some days hence the data collection period was extended for some days.
Another sensitive challenge encountered was that many respondents did not want to identify themselves when filling in the questionnaire. There was some sensitive information respondents were revealing hence they did not want their leaders to know that they are the ones who had revealed it. This was noted quite early so the researcher advised subsequent respondents to omit giving their names in the questionnaire.
CHAPTER TWO
MANIFESTATION OF POVERTY AMONG THE ADVENTIST
CHRISTIANS IN MOLO

2.1. Introduction

This chapter presents and discusses the study findings on the social and economic manifestation of poverty among the Seventh-day Adventist Christians in Molo Station. The chapter also presents literature of other scholars on how poverty manifests itself in the social and economic life of the people. For the purpose of this study, the manifestation of poverty is assessed by looking into some of the aspects that cut across the descriptions given by the Armarta, Ondari, Scheffler and Judah Bett & Peter Kimuyu. This include an individual’s income, the ability to acquire and afford and access major human needs like medical services, food, schools, market and clean water. This is also the ability and capacity to participate in decision making in the home and society. This provides the basis and starting point for the assessment of the manifestation of poverty among the seventh-day Adventists in Molo Station.

This study also uses the traditional monetary measures of poverty. For example, looking at nutritional poverty by examining whether children are stunted or wasted, the food they eat, number of meals a day and whether the meals are balanced. It also looks into educational poverty by asking whether someone is illiterate, or by the amount of formal schooling they have received among other aspects like their general health and the diseases that affect them.

2.2. Manifestation of Poverty among the Seventh-Day Adventists

Various aspects were investigated through the questionnaire tool, interview and by observation to unearth the real life situation the church members were living in. However, much of the data collected on manifestation of poverty in Molo Station was through the questionnaire and was quantitative in nature. This helped to quantify the manifestation of poverty among the people. Generally, this enhanced easy assessment of the level of poverty also among the Adventists in Molo Station.

According to Nyaundi says that the poor are those who lack ability to secure material goods, which improve the quality of life. They do not have decent living conditions. Thirdly, they hardly have enough to eat and to clothe themselves.\(^5\)

During the month of March 1999, the Kenya government launched an ambitious project to deal with poverty in the country. From the project, one can identify what poverty is. The National Poverty Eradication Plan 1999-20 identifies the poor as those without basic education and basic health care. They do not have access to clean water, fall short of food production and find themselves in poor living conditions. This is what is generally called an inferior standard of living. From this document one can also take the poor to be those who are unemployed, the slum-dwellers, street-people, orphaned and the children.\(^6\) This simply means that the poor are the ones living in deplorable conditions and lack adequate basic needs like food, shelter, clothes and education.

Contemporary understanding of the poor focuses on those who have no material possessions. It also focuses on those who have disabling diseases, those who are

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\(^6\) Ibid., p.122.
displaced from their homes, the ignorant those with no shelter, food, and those who are physically disabled.⁷

2.2.1. Family Structure

This study therefore assessed the manifestation of poverty by looking into the live of the Adventists in terms of several factors. These include their living conditions, their well being, want and specifically whether they lacked the basic things due to poverty that could make them be categorized as poor. The first aspect that was assessed was family structure in terms of family composition and assets ownership.

Table 3 showing structure and nature of household

<table>
<thead>
<tr>
<th>Characteristics</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Average monthly income in Kshs</td>
<td></td>
<td></td>
</tr>
<tr>
<td>0-3000</td>
<td>27</td>
<td>7.0</td>
</tr>
<tr>
<td>3001-10000</td>
<td>109</td>
<td>28.1</td>
</tr>
<tr>
<td>10001-20000</td>
<td>121</td>
<td>31.2</td>
</tr>
<tr>
<td>20001-40000</td>
<td>62</td>
<td>16.0</td>
</tr>
<tr>
<td>40001-60001</td>
<td>49</td>
<td>12.6</td>
</tr>
<tr>
<td>60001 and above</td>
<td>20</td>
<td>5.2</td>
</tr>
<tr>
<td>School dropouts below form four</td>
<td></td>
<td></td>
</tr>
<tr>
<td>One</td>
<td>118</td>
<td>30.4</td>
</tr>
<tr>
<td>Two</td>
<td>101</td>
<td>26.0</td>
</tr>
<tr>
<td>Three and above</td>
<td>98</td>
<td>25.3</td>
</tr>
<tr>
<td>None</td>
<td>71</td>
<td>18.3</td>
</tr>
<tr>
<td>Type of housing structure</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Temporal</td>
<td>24</td>
<td>6.2</td>
</tr>
<tr>
<td>Semi-permanent</td>
<td>243</td>
<td>62.6</td>
</tr>
<tr>
<td>Permanent</td>
<td>121</td>
<td>31.2</td>
</tr>
<tr>
<td>Status of the housing structure</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Privately owned</td>
<td>339</td>
<td>87.4</td>
</tr>
<tr>
<td>Rented</td>
<td>36</td>
<td>9.3</td>
</tr>
<tr>
<td>Other</td>
<td>13</td>
<td>3.4</td>
</tr>
<tr>
<td>Size of land the family owns</td>
<td></td>
<td></td>
</tr>
<tr>
<td>None</td>
<td>30</td>
<td>7.7</td>
</tr>
<tr>
<td>0.1-4.0 hectare</td>
<td>240</td>
<td>61.9</td>
</tr>
<tr>
<td>4.1-8.0 hectare</td>
<td>87</td>
<td>22.4</td>
</tr>
<tr>
<td>8 hectare and above</td>
<td>31</td>
<td>8.0</td>
</tr>
</tbody>
</table>

n=388

⁷ Ibid., p.123
2.2.1.1. Income of the family members

From the study, it was found out that respondents who earned 40001kshs and above were 17.8%, 10001-40000kshs were 47.2%, 3001-10000kshs were 28.1% and those earning 3000kshs and below were 7.0%. Most people in Molo station are farmers whether they have official employment or not. They primarily depend on farming to get income for their family expenditure.

Respondents found to be earning 20000kshs and above were mainly those employed and at the same time carrying out farming. This category of respondents accounted to 33.8% and this was less than 50% of the total sample respondents who participated in the study. This implies that majority of the people in this area hardly get enough money to cope up with the high living standards of life in Kenya.

From observation and interview schedule, it was found out that most of the rich people in Molo were found to be living in towns even though they had farm projects in the remote areas. However, there were people observed in towns living in deplorable conditions. The findings concur with Carscallen who notes 41% of Kenyans in the rural areas are poor compared to those in urban areas. Data from the Welfare Monitoring survey indicate the rural socio-economic groups are consistently poorer than the urban socio-economic groups.

It was further established from interview conducted that many households could hardly get enough money to meet all the necessary expenditure like schooling. This explains why there were children and even grown ups in many families who had not studied beyond form four. In fact, 81.7% of the respondents had one or more school.

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dropouts in their family. Only 18.3% of the respondents had all their members pursue their education to college or university level.

Respondents said that lack of money was the major cause of children's' halt in education. Few of them had dropped from school due to drug use and sickness among others. Most of the members interviewed who had school dropouts in their homes claimed they could not afford schools fees. As a result, they had opted to educate some members of their families and left out others. At times others failed to educate even one member beyond form four level.

The study findings concur with Mwaura who notes that relative poverty entails insufficient knowledge and lack of access to information. Poverty is thus a cause of failure of people to pursue education to college level. This means that these dropouts lack major knowledge needed in development and poverty eradication.

Commenting on the same, Nandi concludes that relative poverty is a state of being poor or the lack of enough income and resource to ensure adequate means of livelihood as determined by community standards.

In addition, Tinkasiimire remarking on the same, adds that Africa is a poor continent. It contains some of the poorest countries on earth. In a number of these countries up to 40% of the population is technically destitute, that is to say; living on less that one US dollar a day. Poverty, ignorance and disease form a vicious circle in Africa and Molo is not an exception.

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10 Ibid., p.197
2.2.1.2. Family Assets

Manifestation of poverty is multidimensional. Manifestation of poverty is also analyzed in the context of well being or not well being since much of the discussion in the study is qualitative rather than quantitative. This is based on the definition of poverty by Ondari who concludes that well being means having the necessary resources.\(^{14}\) Bad being on the other hand according to Baitu is having a bad life. Bad being brings together the poor people's different sorts of bad experiences and lacking the aforesaid necessary resources.\(^{15}\) Bad life of lacking the necessary resources can actually be termed as a manifestation of poverty.

The high level of poverty among the members was also animated from the nature of family house structures they were living in. It was found from the study that families living in semi-permanent were the majority 62.6% and followed by those who were living in permanent houses 31.2% and those in temporal houses were 6.2%. It should however be noted that those who privately owned the houses were 87.4%, those renting were 9.3% and 3.4% were staying with their relatives or friends.

By the fact that many families owned buildings, this means they owned a piece of land. However, the land they owned was not large enough for one to carry out large scale farming since 69.6% owned 4 hectares or less. Only 30.4% of the respondents owned 4.1 hectares and above. Most people in Molo are settlers and the land they own was bought. Most of them confirmed that poverty has been a challenge to their lives. Consequently it has been hard to save enough money to buy more land, pay for school and build permanent good houses. This is an indication that poverty is still high and is denying the people that good life which Ondari defines as well being.

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2.2.2. Food Consumed by Families

The study also investigated the kind of foods which was consumed by the people of Molo in order to ascertain whether it was balanced, adequate and regular. The study discovered miscellany and irregularity in food consumption and eating habits as indicated in the table below. Commenting on food consumption as a measure of well being, Ndungu observes that poverty is a dehumanizing situation in which humanity lacks basic requirements like food and shelter for their normal survival. The degree of poverty however varies from family to family. The aspect of food was thus investigated in terms of what was commonly consumed.

Table 4 showing food eaten by the households

<table>
<thead>
<tr>
<th>Type of Food</th>
<th>Never Available</th>
<th>Sometimes Available</th>
<th>Always Available</th>
</tr>
</thead>
<tbody>
<tr>
<td>Beans</td>
<td>83(21.4%)</td>
<td>211(54.4%)</td>
<td>94(24.2%)</td>
</tr>
<tr>
<td>Peas</td>
<td>59(15.2%)</td>
<td>257(66.2%)</td>
<td>72(18.6%)</td>
</tr>
<tr>
<td>Irish potatoes</td>
<td>22(5.7%)</td>
<td>31(8.0%)</td>
<td>335(86.3%)</td>
</tr>
<tr>
<td>Cabbages</td>
<td>16(4.1%)</td>
<td>41(10.6%)</td>
<td>331(85.3%)</td>
</tr>
<tr>
<td>Kales (sukumawiki)</td>
<td>24(6.2%)</td>
<td>24(6.2%)</td>
<td>340(87.6%)</td>
</tr>
<tr>
<td>Tomatoes</td>
<td>65(16.6%)</td>
<td>157(40.5%)</td>
<td>166(42.8%)</td>
</tr>
<tr>
<td>Carrots</td>
<td>77(19.8%)</td>
<td>178(45.9%)</td>
<td>133(34.3%)</td>
</tr>
<tr>
<td>Ugali</td>
<td>65(16.6%)</td>
<td>139(35.8%)</td>
<td>184(47.4%)</td>
</tr>
<tr>
<td>Fruits e.g. oranges</td>
<td>211(54.4%)</td>
<td>115(29.6%)</td>
<td>62(16.0%)</td>
</tr>
<tr>
<td>Nyoyo (Maize and Beans)</td>
<td>58(14.9%)</td>
<td>153(39.4%)</td>
<td>177(45.6%)</td>
</tr>
<tr>
<td>Millet</td>
<td>174(44.8%)</td>
<td>163(42.0%)</td>
<td>51(13.1%)</td>
</tr>
<tr>
<td>Milk</td>
<td>67(17.3%)</td>
<td>178(45.9%)</td>
<td>143(36.9%)</td>
</tr>
<tr>
<td>Eggs</td>
<td>51(13.1%)</td>
<td>187(48.2%)</td>
<td>150(38.7%)</td>
</tr>
<tr>
<td>Meat</td>
<td>225(58.0%)</td>
<td>122(31.4%)</td>
<td>41(10.6%)</td>
</tr>
<tr>
<td>Bread</td>
<td>226(58.2%)</td>
<td>73(18.8%)</td>
<td>89(22.9%)</td>
</tr>
<tr>
<td>Chapati</td>
<td>86(22.2%)</td>
<td>219(56.4%)</td>
<td>83(21.4%)</td>
</tr>
<tr>
<td>Rice</td>
<td>58(14.9%)</td>
<td>238(61.3%)</td>
<td>92(23.7%)</td>
</tr>
</tbody>
</table>

n=388

As revealed in table 4, foods that were sometimes available in large quantities included beans 54.4%, peas 66.2%, carrots 45.9%, chapatti 56.4%, rice 61.3%, eggs 48.2% and milk 45.9%. From the interviews conducted, respondents said that beans, meat and milk were the most expensive items and were not available in every meal.

\[\text{16 N.W. Ndungu, "Demography and Poverty in Africa," p.137.}\]
peas, carrots and wheat are grown seasonally. These crops are grown once a year and almost by every family doing farming meaning they are available sometimes as confirmed in the study. Eggs were also sometimes available and respondents said this was due to the frequent diseases outbreaks which that kill poultry at times once or twice a year.

There were categories of food types which were found to be available always. These include Irish potatoes 86.3%, cabbages 85.3%, kales 87.6%, tomatoes 42.8%, ugali 47.4% and nyoyo 45.6%. These foods were always used by the respondents not because they were affordable but because they were available always. They are also the cheapest in that even the poorest family always opts for one or two of them. Apart from maize, the rest can be grown at any time of the year. The researcher noted through interviews that these foods were cheap locally and at least every family with a piece of land planted maize, beans, cabbages, kales, Irish potatoes and tomatoes for home consumption.

From the study, it was found out that some food were hardly available. These include bread 58.2%, meat 58%, fruits 54.4% and millet 44.8%. It is however important to note that these foods were always available but the respondents said they could not afford to buy. Respondents said that their dependence on fruits was through buying which they did not actually do since it was expensive to them. Few families could afford for adequate meat, bread, millet and fruits in fact. Despite the fact that these foods are available in the market, affordability was not possible implying that families were still poor and their economic level was low. Only the few families whose earning was high could afford such foods.

The study found out that some foods in Molo station were sometimes available. The availability was not based on the capacity of the family to buy. Rather, it was on the
seasonality of the food since many families did not have the capacity to buy the required extra food to meet their regular and dietary needs.

2.2.3. Affordability of Family Expenses

Apart from assessing the amount of income gained by individuals and families, the study sought to find out whether the income gained was adequate to meet the family need. These needs include adequate clothes, education, food, recreation and other family expenses like buying seeds and fertilizers.

Table 5 showing ability of the households to pay for expenses

<table>
<thead>
<tr>
<th>Paying for family expenses</th>
<th>Strongly Disagree</th>
<th>Disagree</th>
<th>Agree</th>
<th>Strongly Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Paying for modest clothing</td>
<td>98(25.3%)</td>
<td>157(40.5%)</td>
<td>71(18.3%)</td>
<td>62(16.0%)</td>
</tr>
<tr>
<td>Utilizing land well</td>
<td>113(29.1%)</td>
<td>130(33.5%)</td>
<td>60(15.5%)</td>
<td>85(21.9%)</td>
</tr>
<tr>
<td>Adequate income</td>
<td>132(34.0%)</td>
<td>168(43.3%)</td>
<td>41(10.6%)</td>
<td>47(12.1%)</td>
</tr>
<tr>
<td>Borrowing money</td>
<td>91(23.5%)</td>
<td>69(17.8%)</td>
<td>96(24.7%)</td>
<td>132(34.0%)</td>
</tr>
<tr>
<td>Difficulty paying loans</td>
<td>44(11.3%)</td>
<td>89(22.9%)</td>
<td>77(19.8%)</td>
<td>178(45.9%)</td>
</tr>
</tbody>
</table>

**n=388**

The study established that 77.3% of the respondents' income was not adequate to meet major family needs like food, education and recreation hence 58.7% respondents opted to go for loans to supplement their income. However, paying the loans back was very hard as 65.7% respondents affirmed. Moreover, 65.8% respondents were not able to pay for modest clothing while 62.6% were not able to utilize the available land for maximum production due to low income.

Generally, the findings revealed that many people were earning income which was not adequate to meet family expenses like clothes, food, recreation, education and other basic family needs. Respondents said that lack of adequate income was actually a cause of poverty. Even though many people fear to borrow as discovered through the interview schedule, they were forced at times to get loans in order to cater for major family needs like education, medication services and food. This is an indication
that poverty is still rampant in Molo region when assessed from the economic income level of the respondents in relation to family expense.

2.2.4. Accessibility to Basic Needs

Usually when assessing poverty, three major aspects are looked into; availability affordability and accessibility. Having assessed availability and affordability, the study also assessed accessibility of basic needs among the Adventists in Molo Station.

Table 6 showing ability of families to access basic needs

<table>
<thead>
<tr>
<th>Access to basic needs</th>
<th>Very Unsatisfactory</th>
<th>Unsatisfactory</th>
<th>Satisfactory</th>
<th>Very Satisfactory</th>
</tr>
</thead>
<tbody>
<tr>
<td>Monthly income</td>
<td>138(35.6%)</td>
<td>208(53.6%)</td>
<td>27(7.0%)</td>
<td>15(3.9%)</td>
</tr>
<tr>
<td>Adequate food</td>
<td>131(33.8%)</td>
<td>91(23.5%)</td>
<td>113(29.1%)</td>
<td>53(13.7%)</td>
</tr>
<tr>
<td>Adequate clothes</td>
<td>134(34.5%)</td>
<td>125(32.2%)</td>
<td>70(18.0%)</td>
<td>59(15.2%)</td>
</tr>
<tr>
<td>Adequate housing</td>
<td>222(57.2%)</td>
<td>105(27.1%)</td>
<td>28(7.2%)</td>
<td>33(8.5%)</td>
</tr>
<tr>
<td>Enough and clean water</td>
<td>58(14.9%)</td>
<td>50(12.9%)</td>
<td>166(42.8%)</td>
<td>114(29.4%)</td>
</tr>
<tr>
<td>Accessibility of services</td>
<td>202(52.1%)</td>
<td>60(15.5%)</td>
<td>52(13.4%)</td>
<td>74(19.1%)</td>
</tr>
</tbody>
</table>

n=388

Table 6 shows responses on the ability of families to access basic human needs. From the findings, it was found out that 89.2% respondents accessed unsatisfactory income while 57.3% respondents accessed unsatisfactory food. On the same note, 66.7% respondents had unsatisfactory clothes, 84.3% respondents had unsatisfactory house/s and 67.6% respondents had unsatisfactory health services. However, 72.2% claimed that accessibility of clean water for domestic use was satisfactory.

The findings clearly indicate that many people were not able to access adequate basic needs like income, food, clothes, medical and health facilities and schools. Especially with the issue of medical facilities, respondents complained that there were very few hospitals and very far from their homes. Coupled with the poor infrastructure in Molo, access to these services was actually a nightmare. The few hospitals which were there like in Tameyota, Olenguruone, Keringet and Kamwaora lacked facilities and
medicine as noted by the respondents. Many people were found to have lost their lives due to lack of timely medical attention. Schools were fairly distributed comparing to medical facilities. However, despite the implementation of free primary and secondary education in Kenya, respondents said that the schools still charged some levies which many parents could not still afford. Such levies had locked many children out of school leading to school dropout.

The above findings concur with the report of World Summit for Social Development in Copenhagen in March 1995. This report notes that poverty has various manifestations. This includes lack of income and productive resources sufficient to ensure accessibility to sustainable livelihoods. The manifestation is in form of hunger and malnutrition, ill health, limited or lack of access to education and other basic services. Further, poverty manifest itself in ways like increased morbidity from illness, homelessness and inadequate housing, unsafe environments and social discrimination in decision making in civil, social and cultural life.\(^{17}\)

### 2.2.5. Physical Environment of the People

The study assessed the environment in which people in Molo were living and interacting with and the findings are shown in table 7 below.

Table 7 showing the physical environment surrounding the people

<table>
<thead>
<tr>
<th>Physical environment</th>
<th>Not Common</th>
<th>Not very Common</th>
<th>Fairy Common</th>
<th>Very Common</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dilapidated walls, and buildings</td>
<td>1(0.3%)</td>
<td>26(6.7%)</td>
<td>146(37.6%)</td>
<td>215(55.4%)</td>
</tr>
<tr>
<td>Trash/rubbish/litter lying all over.</td>
<td>21(5.4%)</td>
<td>20(5.2%)</td>
<td>124(32.0%)</td>
<td>223(57.5%)</td>
</tr>
<tr>
<td>Homes in bad condition.</td>
<td>37(9.5%)</td>
<td>35(9.0%)</td>
<td>188(48.5%)</td>
<td>128(33.0%)</td>
</tr>
<tr>
<td>Lack of electricity/piped water</td>
<td>4(1.0%)</td>
<td>9(2.3%)</td>
<td>115(29.6%)</td>
<td>260(67.0%)</td>
</tr>
<tr>
<td>Homes with malnourished children</td>
<td>27(7.0%)</td>
<td>72(18.6%)</td>
<td>213(54.9%)</td>
<td>76(19.6%)</td>
</tr>
</tbody>
</table>

From the data collected, 93% respondents said that dilapidated walls, roofs and buildings was common while 89.5% felt that trash, litter and rubbish was lying all over especially in towns a sign of a impoverished and disorganized society. In addition, 81.5% respondents said that most homes and gardens were in bad condition since the members did not have the necessary funds and recourses to upgrade and maintain them while an overwhelming majority of 96.6% affirmed that many homes were without the necessary infrastructure like piped water and electricity.

Moreover, 74.5% respondents agreed that there were homes with malnourished children and sick people. A casual glance at many parts of Molo showed dilapidated houses and gardens, lack of electricity, roads, medical facilities and many ailing people from various diseases. Besides water and electricity, the researcher observed that generally, infrastructure was very poor. In fact, during data collection, traveling twenty kilometers in some places like Kuresoi took more than two hours because the roads were in pathetic conditions. Some were impassable especially when it had rained hence the exercise was to be postponed until the next day. An example of such road is the one connecting Molo town and Kuresoi. One is forced to use a longer rout via Chepsion if the journey has to take place.

2.2.6. Social environment

Assessing the manifestation of poverty also needs to look into the nature of the social environment the society or community lives in. According to World Summit for Social Development in Copenhagen in March 1995, poverty has various manifestations including presence of unsafe environments.¹⁸ This study sought to assess some of these aspects and the results are shown below in table 8.

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Table 8 showing the social environment people interacted with

<table>
<thead>
<tr>
<th>Social environment</th>
<th>Not Common</th>
<th>Not very Common</th>
<th>Fairy Common</th>
<th>Very Common</th>
</tr>
</thead>
<tbody>
<tr>
<td>Noisy neighbours</td>
<td>19(4.9%)</td>
<td>92(23.7%)</td>
<td>151(38.9%)</td>
<td>126(32.5%)</td>
</tr>
<tr>
<td>Idle teenagers</td>
<td>3(0.8%)</td>
<td>14(3.6%)</td>
<td>70(18.0%)</td>
<td>301(77.6%)</td>
</tr>
<tr>
<td>Homeless people/people begging.</td>
<td>69(17.8%)</td>
<td>145(37.4%)</td>
<td>135(34.8%)</td>
<td>39(10.1%)</td>
</tr>
<tr>
<td>Vandalism</td>
<td>8(2.1%)</td>
<td>13(3.4%)</td>
<td>205(52.8%)</td>
<td>162(41.8%)</td>
</tr>
<tr>
<td>Presence of crimes and violent acts</td>
<td>11(2.8%)</td>
<td>9(2.3%)</td>
<td>210(54.1%)</td>
<td>158(40.7%)</td>
</tr>
</tbody>
</table>

n=388

According to Houle, a society with high levels of poverty is always disorderly and characterized with levels of lawlessness and crimes. African philosophers speak of relationships as the foundation of reality for Africa, that is, relationships with God, fellow human beings and nature. Poverty can be both a sigh and cause of brokenness of these relationships. Poor people are and fill isolated, alone, lonely, cut off, disconnected and of no worth and value to the society. Presence of broken relationships is a reality of a poor society or an effect of poverty. Mugambi opines that it is always possible at times to deduce the level of poverty among the people by looking into the physical and social environment in which the people live in.

From the study findings, 71.4% respondents said that there are always noisy neighbours or loud parties coupled with idleness and drinking while 95.6% respondents said that there were so many teenagers hanging around on the streets without work. The number of people begging was also found to be high as 44.9% respondents confirmed. Additionally, 94.6% respondents said that vandalism and deliberate damage of life and property was common while 94.8% respondents argued that there was presence of crimes and violet acts.

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Usually, rich people do not have time to waste in idling around and engaging in lawlessness activities. It is always in impoverished societies where we find young people engaging in crimes, hanging on streets, vandalism, drinking, partying and begging.\(^{21}\) During the process of data collection, many respondents reported that they felt insecure because of frequent attacks at night and stealing of their property. The researcher observed that some people were in fact staying in the same room with their cattle and poultry at night for fear of being stolen. Respondents further noted that Molo is a place where walking at night, that is, past eight in the evening is very risky.

The researcher observed many youths, children and even elderly people idling in towns like Keringet, Elburgon, Kuresoi, Tametyo, Kamwaura, Total, Olenguruone among others. Most of them were drunk, smoking and were busy gambling. There were some people begging in the streets was also high as observed by the researcher. In fact, the researcher gave cash to about eight beggars who claimed to have not eaten for days in the streets of Molo town. Respondents said that all these activities are happening because the people are poor, without income while most of them are school dropouts.

### 2.2.7. Conclusion

The study concluded that many people in Molo Station did not have adequate economic basic needs such as clothes, houses and food. A good number could not access better medical services because of the low family income. This implies that some people were living in extreme poverty which kills, where people who have less than $1 per day to survive, are chronically hungry, deprived of basic shelter, safe drinking water, sanitation, sufficient clothing, health care and education.

The high level of poverty was evident from the housing structures of the respondents and even the communities within them. It is true that at least every family could afford some food but most families could not live up to modest adequate food. By adequate we mean regular, constant and balanced diet. Few families had enough and adequate food for entire family members. Generally, major human needs like education, adequate clothes and food were not accessible or affordable. All these is an indication that a large mass in still sailing in high level of poverty.

The foregoing discussions on manifestation of poverty show that few people were living in extreme poverty. Majority of the people were living in moderate poverty. They lived on slightly above or below $2 a day, and their needs were barely met. It is true they were not in dire danger of dying, but they only survived physically, and did not have the means to enjoy life or live a meaningful life as Sachs puts it.22 Poverty was manifested in a number of ways that included social problems and lack of basic needs and social amenities.

CHAPTER THREE
CAUSES OF POVERTY AMONG THE ADVENTIST CHRISTIANS

3.1. Introduction
In this chapter, the researcher presents the study findings on the causes of poverty in Molo Station. This is discussed in line with literature from other researchers on the causes of poverty in various parts of the world.

3.2. Causes of Poverty
The causes of poverty are many and can apply anywhere since poverty is a worldwide phenomenon. Palmer argues that, the way people are and how they view poverty deeply affects how they tend to address the problems and issues associated with the causes of poverty. How they view poverty is largely a product of how they have learned to view poverty. In other words, what they have been taught and experienced (consciously or subconsciously) about poverty shapes the way they view the concept of poverty and consequently their response (or lack thereof) to human suffering, oppression and destitution.\(^1\)

According to Palmer, the major cause of poverty is sin which expresses itself in the form of failed relationships. The original sin was Lucifer’s rebellion against God. However, man becomes a part of that rebellion by virtue of being sons and daughters of Adam. God desires that human beings have a loving and holy relationship with Him, other people, creation and themselves. However, there is an enemy that would like nothing more than to keep sin in people’s lives and thus keep their relationships broken. The first step towards breaking the sin and thus the poverty cycle is a restored and right relationship with God.\(^2\) This implies that some causes of poverty are rooted

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\(^2\) Ibid., p.34.
in the way people act, think or relate to fellow human beings. In other words, the social structure and interactions has much to do with either reducing or increasing poverty. One such interaction is explained in the nature of family structure.  

According to Barrett, marginalization goes hand-in-hand with disparity in terms of resource allocation and distribution. He adds that poverty has actually been recognized as the most central challenge to the development of human society especially in developing countries. This problem has been accelerated by both regional and global disparity. This disparity is evident in wealth creation, possession and distribution, peoples’ attitude towards it, corruption, religious factors and climatic change among others.  

According to Society for International Development (SID), inequality is another major cause of poverty. This means unequal wealth creation, acquisition and distribution. Kenya has been described as highly unequal, ranking among the top ten most unequal countries in the world and fifth in Africa. Inequality is worse in rural areas: the richest 20% of the rural and urban populations earn 62% and 51% of incomes, respectively, while the bottom 20% earns 3.5% of rural income and 5.4% of urban income. Inequality has negative effects on growth of people’s socio-economic lives.  

According to report by NCAPD, land clashes as a major cause of the current state of poverty. Land lashes did not end in themselves. They created persistent tension, insecurity, forced migration, destruction of life and property, and wastage of time,  

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which would otherwise have been directed towards productive activities. The report further noted that HIV/AIDS pandemic was contributing significantly to high levels of poverty in the region.\(^6\)

Karemi notes generally that there are strong linkages between marginalization, poverty, diseases, illiteracy and environmental degradation. He particularly points out that poor water management, soil erosion, declining soil fertility and land degradation as the major causes of poverty. He further asserts that, the effects of climate change are undermining an already fragile resource base and have contributed to declining agricultural yields over the past decades in many parts of Kenya.\(^7\) This study investigated the courses of poverty among the Adventist Christians in Molo Station and the results are discussed below.

### 3.3. Family Structure

Family structure factors causing poverty were investigated.

Table 9: Family structure among the Adventists in Molo Station

<table>
<thead>
<tr>
<th>Head of Family</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Father</td>
<td>237</td>
<td>61.1%</td>
</tr>
<tr>
<td>Mother</td>
<td>55</td>
<td>14.2%</td>
</tr>
<tr>
<td>Grandparents</td>
<td>28</td>
<td>7.2%</td>
</tr>
<tr>
<td>Elder Siblings</td>
<td>46</td>
<td>11.9%</td>
</tr>
<tr>
<td>Other</td>
<td>22</td>
<td>5.7%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Number of bread winners</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>One</td>
<td>122</td>
<td>31.4%</td>
</tr>
<tr>
<td>Two</td>
<td>212</td>
<td>54.6%</td>
</tr>
<tr>
<td>Three and above</td>
<td>54</td>
<td>13.9%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Number of dependants</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Less than one</td>
<td>18</td>
<td>4.6%</td>
</tr>
<tr>
<td>2-4</td>
<td>147</td>
<td>37.9%</td>
</tr>
<tr>
<td>5-7</td>
<td>179</td>
<td>46.1%</td>
</tr>
<tr>
<td>8 and above</td>
<td>44</td>
<td>11.3%</td>
</tr>
</tbody>
</table>


The study findings as shown in table 1 reveal that various people head families in Molo station. Those households headed by fathers were (61.1%) while those household headed by mothers (14.2%). Households headed by grandparents were (7.2%), elder siblings (11.9%) and lastly those headed by friends of the children were (5.7%). This shows diversity in household headship among the Adventists in Molo.

The table further reveals that 31.3% of the respondents had one breadwinner, 54.6% had two while only 13.9% had three or more bread winners. As established earlier on, it should be noted that about 40% of the families were not headed by fathers. On the other side, the study found out that only 4.6% respondents had one or less dependants, 37.9% had two to four dependants, 46.1% had five to seven dependants while 11.3% had eight dependants and above. Respondents' information gathered from the qualitative data revealed that having different kinds of family heads was a result of various reasons as shown in figure 1 below.

Figure 4: Chart showing reasons why some families lack men heads

![Chart showing reasons why some families lack men heads](image)

(Source - Researcher 2014)

As shown in figure 1, the result of families having different heads apart from fathers include death of the fathers/husbands, mothers/wives (due to ethnic clashes, diseases, accidents, suicide or natural courses) as cited by 48% respondents. In some rare cases,
some mothers had given birth outside marriage hence their homes lacked male heads as cited by 15% respondents. Other reasons include divorce and separation as cited by 22% and 11% respondents respectively. They (women) were the head of such families.

According to Mwelu, there is believe in African countries, that families headed by male have the advantage of being stable economically. This is associated with the long lingering patriarchal system which still dominates our institutional structures. In this system, women always have less to contribute in decision making especially regarding wealth creation and distribution.\(^8\)

These findings showed that number of dependants were more since over 95% families who participated in the study had more than one dependant. It was only 68.5% respondents with two or more breadwinners as revealed above. The researcher observed that most of the dependants were young children and some were school dropouts. The researcher further observed some young men and women of age who were not engaged any economic activities. They relied on other persons like parents, uncles, grandparents and friends to feed them hence increasing the dependency ratio. Propping the respondents further during the interviews, they said that having high dependency ratio had contributed towards poverty since production was low compared to consumption.

3.4. Natural Disasters

The researcher observed that many people in Molo Station are farmers. They grow mainly maize, beans, Irish potatoes, millet, wheat, pyrethrum, cabbages, kales, carrots and peas. Others kept domestic animals like cattle, goats, sheep and pigs alongside

poultry. Respondents noted that thriving in farming activities has not been without challenges. The study established that poor climate, frost, heavy rainfall, long dry spell, pests and diseases have long been critical issues affecting production in many farms hence contributing to poverty among many families. The findings are shown in the graph below.

Figure 5: Natural causes of poverty in Molo Station

![Graph showing natural causes of poverty](image)

(Source-Researcher 2014)

From the study, 52% and 68% respondents said that crop diseases and pests respectively had been affecting their crops. 44% of the respondents said that animal diseases had affected their animals. As noted in the demographic characteristics of the respondents in chapter one, 193 respondents accounting to 49.7% were peasant farmers. They do small scale farming. From the interview schedule, the researcher discovered that pests and diseases mostly attacked Irish potatoes, beans, maize, cabbages, carrots and peas of these farmers. Respondents noted that when their farms were attacked with pests and diseases, controlling was almost impossible. Most of respondents said that they could not afford the necessary chemicals needed to prevent or control these pests and diseases.
The study further established that climatic change had contributed to poverty. This included draught, heavy rainfall in terms of floods and frost. According to Cardwell, frost is defined as a deposit of soft white ice crystals or frozen dew drops on objects near the ground; formed when the surface temperature falls below freezing point. Frost damages crops or reduce future crop yields. It breaks the cell walls or disrupts cell constituents beyond repair leading to damage, wilting, and death of the affected tissues. From the study, 61% respondents cited prolonged dry spell as a major setback that has contributed to poverty. On the same note, 33% cited heavy rainfall while 71% cited frost. From the interview schedule, farmers lamented over the loss of crops and animals in their farms through these natural calamities. They said that draught and frost were commonly experienced but heavy rainfall was not frequent. Heavy rainfall came occasionally but its effects were too devastating.

Typical cited examples by the respondents were the drought of 1992, 1997, 2000 and 2004 which left many bare after the crops died from the scorching sun. There was also the 1997/1998 El Nino that destroyed crops, infrastructure and left hundreds of people dead. This is in line with the study findings of ActionAid Kenya which also noted these climatic changes affected many families leaving them poor.

3.5. Human Diseases

Commenting on the diseases as a cause of poverty, Ayanga observes that the suffering caused by disease becomes an extra burden to those already weighed down by poverty. Malaria, cancer, high blood pressure and more recently HIV and AIDS have caused untold suffering to the poor. People continue to die out of ignorance and

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poverty. Very often, they cannot access the few hospitals and medical centres that may be near them. They die of typhoid, dysentery and cholera because of lack of clean drinking water and emergency medical care.\textsuperscript{12}

The study further established that human diseases were a major cause of poverty in Molo. The major diseases which were affecting people are shown in the graph below.

Figure 6: Diseases affecting Christians in Molo

![Bar chart showing diseases affecting Christians in Molo]

(Source: Researcher 2014)

As shown in the graph, those people who had been affected by asthma were 22%, cancer 18%, stroke 6%, malaria 42%, chickenpox 8%, measles 11%, brucellosis 24%, blood pressure 16%, cholera (occasional outbreaks) 6%, typhoid 21%, kwashiorrork 9%, marasmus 5% and HIV/AIDS 12% and pneumonia was 31%. Others which were cited were allergies, dysentery, diabetes and arthritis but the incidents were few. The researchers found out through the interview schedule that some people had spent too much money especially in terminal diseases like blood pressure, asthma, stroke and cancer. Some had even borrowed loans from banks to fight these diseases. This had rendered many families poor.

\textsuperscript{12} Hazel Ayanga, \textit{Who Cries for Africa: A Perspective of Third World Suffering}, pp.3-4
During data collection exercise, the researcher personally witnessed people who were suffering from these diseases. The researcher too observed through their feelings how the victims of terminal illness and their families were struggling with poverty since they had spent too much on medicine. Through interview, it was discovered that some had sold their land and domestic animals to buy medicine at the expense of other family basic needs like food, shelter, clothes and education. The researcher actually met one man who had spent more than 1.2 million Kenyan shillings in treating her cancerous wife.

3.6. Ethnic Conflicts and Clashes

This study established that many people in Molo were lavishing in poverty resulting from ethnic conflicts and violence as shown in the graph below.

Figure 7: Contribution of ethnic violence on poverty

(Source: Researcher 2014)

From the study, 41% of the respondents said that ethnic violence had forced them to migrate mainly from rural areas to towns while 12% said that they had lost their loved ones through death. Subsequently, 42% respondents said that they had lost their property while 55% of the respondents said they were living in fear of insecurity. As result, they could invest much as they used to do in the past years because they fear
loosing their property again. 46% of the respondents said that they had been forced to sell their land in the rural area since they could not stay there in fear of being attacked again. They thus move to towns and they have not found any stable income activity.

A report by NCAPD indicates that clashes were actuated by land issue and this played a major role in the current state of poverty Molo. The report indicates that land clashes led to other problems including tension, insecurity, forced migration, destruction of life and property, and wastage of time.13

During these conflicts, most of the church members encountered other problems like losing their loved ones while others were left with major and minor body injuries.14 As indicated above, 12% of the respondents acknowledged that they had lost family members during the conflicts. From the interview schedule, the researcher discovered from the respondents that they saw people in their area loose life either by being chopped, burnt or by being short with poisoned arrows. Respondents further asserted that people within productive age and who were bread winners lost their life leaving behind children, wives and aged parents unable to care themselves; rendering them poor as revealed during the interviews. Some respondents actually said that this was one of the causes of high dependency ration as noted earlier in this section.

From the study, 42% of the respondents said that their property was either lost or destroyed. The researcher propped them further to know what they had lost. Respondents said they had experienced burning down of houses, stealing or killing of their farm animals and destruction of crops in their gardens. The researcher cross examined some of the respondents and discovered that thieves took advantage of the

13 NCAPD, Nakuru District Strategic Plan, 2005-2010, p.10.
confusion of the conflicts to steal properties from the farms of victims who had fled the violence.

Ethnic conflicts had several consequences. Wafula notes that 90% of inhabitants in Molo rely on farming as an economic activity. According to IFAD, many families sold their land and property and relocated to safer regions in and around towns after the ethnic conflicts of 1992, 1997 and the 2007/2008 post election violence. As a result, production in the rural areas reduced drastically. As the land was being sold, it was subdivided into smaller proportions depending on the potentiality of the buyers. Some people bought land which was too small for farming. It could only be used for building homes. The report further indicates that potential farmers also moved to towns and either engaged in businesses or continued farming in small scale now in forest reserves. Generally, manpower reduced in the rural areas. Respondents said that the high population in towns depending on a small number of people in rural areas for food was a major contributor of poverty in Molo region.

The researcher made visits to most corners of Molo and discovered from respondents that wealth worth millions of shillings was lost during the three ethnic conflagrations. Houses, churches, and farms with dry crops like maize and wheat were torched. Schools were destroyed too including Araka Primary School, Kio Primary School, Rironi Church. This was confirmed by respondents who lived near these schools. Respondents in the affected areas lamented that animals were stolen and some slashed to death during the violence. They said that much money was spent as transport in migration of people and in funeral and burial arrangements of the victims who died.

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during the violence. The researcher observed the pathetic conditions in which some of these families were living. Other respondents who were interviewed lamented that ethnic violence and conflicts had dragged them far behind socially, economically and even politically. To this very day, they said they were still living in fear of new conflicts eruptions in the region. This had barred them from settling in permanently in rural areas. These factors combined have hampered economic development in Molo and its environs.

The study findings concurred with Bett, Judah & Kimuyu who note that nothing has affected the people of Molo region more than the presence of ethnic conflicts and violence. This is the fighting between two or more communities. Conflicts in Molo all along have been between the Kalenjins and other communities including Kikuyu, Abagusii, Luo and Luhya. Other minor tribes have been entangled too in the clashes. They note that three major conflicts and violence have locked the region, that is, in 1992, 1997 and 2007/2008.

3.7. Social-Economic Factors

According to an earlier survey by NCAPD, rapid population growth had resulted in high population in Molo. This had led to land fragmentation, unemployment, poor natural resource management and utilization, vandalism and other related crimes. The report further indicated that these factors combined led to environmental degradation. According to IFAD report of 2005, social economic factors causing poverty are numerous. They include disparities in resource mobilization, allocation and utilization, marginalization of women and the youths, lack of adequate

19 NCAPD, Nakuru District Strategic Plan, 2005-2010, p.11.
infrastructure and rapid population increase.\textsuperscript{20} This study investigated the social and economic factors contributing towards poverty in Molo district and the findings are shown below.

Table 10: Social-economical factors causing poverty in Molo

<table>
<thead>
<tr>
<th>Social-economical factors</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Population explosion</td>
<td>198</td>
<td>51.0</td>
</tr>
<tr>
<td>Poor infrastructure</td>
<td>297</td>
<td>76.5</td>
</tr>
<tr>
<td>Poor resource management</td>
<td>160</td>
<td>41.2</td>
</tr>
<tr>
<td>Gender imbalance in resources allocation and acquisition</td>
<td>122</td>
<td>31.4</td>
</tr>
<tr>
<td>Lack of equal rights to inheritance of wealth</td>
<td>147</td>
<td>37.9</td>
</tr>
<tr>
<td>Women marginalization in decision making</td>
<td>138</td>
<td>35.6</td>
</tr>
<tr>
<td>Illiteracy</td>
<td>216</td>
<td>55.7</td>
</tr>
<tr>
<td>Vandalism and damage of property</td>
<td>104</td>
<td>26.8</td>
</tr>
<tr>
<td>Inflation and price fluctuations</td>
<td>166</td>
<td>42.7</td>
</tr>
<tr>
<td>Lack of empowerment</td>
<td>109</td>
<td>20.1</td>
</tr>
<tr>
<td>Inadequate credit facilities</td>
<td>188</td>
<td>48.5</td>
</tr>
<tr>
<td>High unemployment rate</td>
<td>130</td>
<td>33.5</td>
</tr>
<tr>
<td>Poor resource utilization</td>
<td>88</td>
<td>22.7</td>
</tr>
<tr>
<td>Unequal resource distribution by the government</td>
<td>125</td>
<td>32.2</td>
</tr>
</tbody>
</table>

\textit{n}=388

From the study, respondents cited various social-economic factors causing poverty in Molo. Respondents cited population explosion 51.0\%, illiteracy 39.2\%, poor infrastructure 76.5\%, poor resource management 41.2\%, natural cycles and processes 34.0\%, gender imbalance in resource allocation and acquisition 31.5\%, lack of equal rights to inheritance of wealth 37.9\% and women marginalization in decision making 55.7\%. Others causes mentioned include vandalism and damage of property 26.8\%, inflation and price fluctuations 42.7\%, inadequate credit facilities 48.5\%, poor resource utilization 22.7\% and unequal resource distribution 32.2\%.

The researcher propped the pastors and elders respondents further to know exactly how some of the aforementioned factors had led to poverty. The respondents felt that most families they visited during their ministry had many children that they could

provide for. They said that some families had over seven children yet they did not have stable source of income. They also said that migration of people to towns after the ethnic violence and conflicts led to increase in town population especially in Molo and Elburgon town. Along the same view, the researcher came across children who had dropped out of school due to various reasons like school fees and family breakups. It should be noted that, illiteracy was cited by 55.7% respondents as cause of poverty.

From the interviews conducted, there was a general feeling across the respondents that migration of people to Molo amounted pressure on the resources leading to high constraints on natural resources. As a result, many people were left with few economic alternatives which they cold carry out to enhance better life. Respondents said that families were faced with the challenge of meeting the basic family expenses like food, shelter, education and clothes alongside other necessities like medical services especially in towns since the resources are few and the population is high.

It was further revealed that pressure on services like medical facilities, houses and water led to increase in cost of leaving meaning that people have to spend more. For example, the researcher discovered that 20liters water used to be 2kshs in 1997 but now it goes at 5ksh and at times 20kshs during very dry seasons as respondents said. Respondents felt that price increase of basic family needs like water while the wage bill remains still low has left households sinking deeper into poverty.

The high rate of unemployment as cited by the respondents (33.5%) has hindered many youths to secure formal employment in either the private or government sector. During the study, the researcher observed a number of youths who were idling, gambling, drinking and smoking in Molo town and in other smaller towns like
Elburgon, Keringet, Tameyotta, Kuresoi and Kamwaura. On asking some of the respondents as to whether they were involved in productive work, they said not at all. Infrastructure was also found to cause poverty as cited by 76.5% respondents. Infrastructure in this study referred to availability of services like piped water, hospitals, electricity, schools, government extension officers and markets among others. The researcher observed during the study that Molo was lagging behind in terms of service delivery. Basing on all the journeys the researcher made, tarmac roads accounted only to less than 10% of the totals roads in the area. 'Transversing' in most areas in Molo region was almost impossible especially during rainy seasons. From example, roads linking to places like Tameyota, Kuresoi, Kamwaura, Chemanel, Tergat to name but a few were in a pathetic state. There is only two tarmac roads. One road joins Molo and Elburgon town while the other joins Molo and Olenguruone towns. Total length of these two roads combined is about 60km but they are in pathetic conditions. The rest are 'murram' roads.

The researcher propped the respondents further to unearth how infrastructure had contributed to poverty. Respondents said that lack of passable roads had made transport and communication of goods and services difficult in Molo. Respondents said that the could not manage to transport their harvests like Irish potatoes, beans, cabbages and peas to towns where markets are available since there are no viable ready markets in their rural areas. As a result, many farm produce got spoilt in farms. Farmers had incurred huge losses of money and harvest due to poor road network.

The researcher observed that medical facilities were also inadequate. Hospitals were only located at few centers. Respondents said that hospitals had no medicines most of the time. The few which were there did not provide services since they did not have facilities. Patients were forced to seek alternative attention in private hospitals which
are very expensive. As a result, they spent too much and at times forced to get loans to meet medical expenses. Respondents also said that they had lost their loved ones who were breadwinners due to diseases because they succumbed to death before reaching hospitals.

On the same line of infrastructure, respondents said that rural electrification was still lagging behind in Molo region. Electricity was installed only in towns within Molo district and its environs and in small towns. Respondents who were interviewed in the rural Molo complained that they had failed to set up businesses and projects like posh mills and bakeries or buy photocopiers and printers due to lack of electricity. They were spending too much in buying kerosene for lighting and petrol in running their generators; for those who have.

Another factor found to be accelerating poverty in the same line was poor resource management and utilization. As revealed in the table above, 41.2% respondents said poor resources had contributed poverty. They cited lack of government officers, for example, agricultural extension officers to educate people on farming as they used to do in 1980's. They lamented that for the last twenty years or so they had never seen government offices visiting to enlighten the people on important issues like farming, disease control and use of technology on regular basis. Respondents said that this had jeopardized their life in a number of ways. For example, they did not know the methods of disease control and prevention in human, animals and crops. Subsequently, they did not know how to respond to emergencies arising from diseases and pests.

On asking further on resource management during the interviews, respondents said that there was poor resource and environmental management. They said that lack government experts and extension officers had left them devoid of education,
knowledge and awareness of proper methods of farming and environmental control and preservation. Respondents added that lack of sensitization on environment conservation had led to environmental degradation and pollution to poor methods of farming, construction practices and waste disposal. This had resulted to poor production which leading poverty in homes. They affirmed that for many years, people in Molo Station have been carrying out their activities without any technical support and governmental involvement.

The researcher observed many farms under poor management with unhealthy crops. There was overgrazing, digging uphill, burning of vegetation, monocropping, deforestation, digging near river banks and poor spacing of crops. During the interviews, some farmers in fact confessed that they had been planting the same type of crop in the same land for over twenty years. Others had knowledge of monocropping but land scarcity could not necessitate contour ploughing or crop rotation. Others did not know the dangers of such poor farming practices like monocropping and burning of the vegetation. Respondents admitted that little yields had contributed towards poverty in their homes and the can be attributed to the poor resource management.

The study further revealed that female-headed households were particularly affected by poverty in the station. From the study, 31.4% respondents said there was gender imbalance in resource allocation, 37.9% said there were unequal rights to inheritance of wealth and 35.6% said that women were marginalized in decision making. Propping further through the interview schedule, respondents said that there was marginalization in resource allocation, inheritance and unequal rights to the same. They said that women and youths did not have right to property in many households. The researcher discovered that patriarchal mentalities and practices stills existed in
many household. Men were the major decision makers and owners of the family assets. The researcher noted from the responses given by the respondents that even after death in some families, women and their children were denied the right to their husbands' property by the immediate family. On the other hand, men were majorly the decision makers. This was hindering development.

According to Shah, better ideas from women and the youths on development have been overlooked for years and this has been hindering economic development. He argues that economic development of any society in this technological world needs the involvement and participation of all family members in terms of ownership and decision making but not only role playing as it is.  

If women and youths were fully involved in wealth allocation and decision making, possibly the situation could have been better as some respondents suggested during the interviews.

The study findings were in line with previous literature by Ondari who noted that, in most developing countries women are always discriminated. With little or no access to land, they depend on casual labor and earn very little. Women farm on fragmented plots of non-arable or infertile land. Their access to inputs extension, training and credit is poor and this limits their ability to take advantage of commercialization of agriculture.

3.8. Political Factors

Alongside social-economical factors causing poverty in Molo, the study established that political factors were also contributing towards poverty in Molo. The study findings on these factors are shown in the table below.

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Table 11: Political factors causing poverty in Molo

<table>
<thead>
<tr>
<th>Political factors</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lack of government grants and funds</td>
<td>251</td>
<td>64.7</td>
</tr>
<tr>
<td>Bad leadership and governance</td>
<td>208</td>
<td>53.6</td>
</tr>
<tr>
<td>Insecurity</td>
<td>228</td>
<td>58.8</td>
</tr>
<tr>
<td>Political isolation</td>
<td>233</td>
<td>60.1</td>
</tr>
</tbody>
</table>

\[n=388\]

As revealed in the table above, 64.7% respondents said that lack of government grants and funds had contributed to poverty in one way or the other. Other political factors cited include bad leadership and governance 53.6%, political insecurity 58.8%, and political isolation 60.1%. The researcher probed the respondents further to know exactly how these factors had contributed to poverty. Respondents said that they had not seen their area Member of Parliament or Member of County Assembly (MCA). They further asserted that they had neither benefited from government funds and grants, for example, Constituency Development Funds (CDF). Their areas have been sidelined since independence. Kuresoi was such an example of an area that has never been visited by government officials neither has it received development funding as the respondents claimed.

Respondents continued to argue that the rich people and other senior government officials in Molo stay in towns due to security in rural areas. The poor population has been left in rural areas where they are peasant farmers and at times working in farms of the rich people. Most of the working class people (extension officers) also stay in towns. They travel to the rural areas when service demands occasionally. This creates communication and political-interaction gap between the urban dwellers and the rural population. As a result, disparity gap continues to widen since for one, there is no interchange of ideas and on the other hand, service delivery to people in rural areas is just but a dream.
3.9. Religious Factors Causing Poverty

Finally on the causes of poverty, the study assessed how religion on itself caused poverty in Molo Station. The major factors unearthed were the church teachings and practices as major contributors of poverty. The findings are shown in the figure below.

Table 12: Church factors causing poverty

<table>
<thead>
<tr>
<th>Religious factors</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lack seminars and workshops on production</td>
<td>301</td>
<td>77.6%</td>
</tr>
<tr>
<td>Spirit of contentment</td>
<td>194</td>
<td>50.0%</td>
</tr>
<tr>
<td>Lack of credit facilities from the church</td>
<td>277</td>
<td>71.4%</td>
</tr>
<tr>
<td>Wrong perception of SACCOS</td>
<td>188</td>
<td>48.5%</td>
</tr>
<tr>
<td>Too much emphasis on giving and less emphasis on production</td>
<td>244</td>
<td>62.9%</td>
</tr>
<tr>
<td>Too much wealth is sin</td>
<td>272</td>
<td>70.1%</td>
</tr>
</tbody>
</table>

n=388

As revealed in the table above, respondents cited various issues emanating from the church teaching and practices as causes of poverty. These include lack of seminars and workshops geared towards production (77.6%), presence of contentment spirit among the Christians (50.0%), failure of the church to offer credit and loan services to its members (71.4%), wrong perception of church members on SACCOS (48.5%) and too church leaders putting too much emphasis on giving of tithes and offering rather than on production (62.9%) while other believed that too much wealth is sin 70.1%.

The issue of the contribution of church teachings and practices towards poverty was a critical issue and getting a balanced data was not easy. This is because church leaders gave conflicting opinions with those of church members. However, a critical analysis of views revealed that there was a problem in the church that was aggravating poverty. From the experiences of the church members, it was clear that their hearts were burdened in terms of what they received from the church (teachings and
education) and what they gave back (tithes, offerings, time and other services) as revealed in the table above.

The SDA Church emphasizes much on stewardship. This is a core principle aimed at training people on the best management of resources in all spheres of life whether physical, social, economical, mental and spiritual. Much emphasis is on the physical resources God has put at our disposal. Christians are expected to manage their resources well within their jurisdiction followed by faithful returns of tithes and offerings. Stewardship is one of the fundamental beliefs of the church. Stewardship is the twenty first fundamental beliefs of the church. The church has twenty nine fundamental beliefs in total. This doctrine reads:

We are God’s stewards, entrusted by Him with time and opportunities, abilities and possessions, and the blessings of the earth and its resources. We are responsible to Him for their proper use. We acknowledge God’s ownership by faithful service to Him and our fellow men, and by returning tithes and giving offerings for the proclamation of His gospel and the support and growth of His church. Stewardship is a privilege given to us by God for nurture in love and the victory over selfishness and covetousness. The steward rejoices in the blessings that come to others as a result of his faithfulness. (Gen. 1:26-28; 2:15; 1 Chron. 29:14; Haggai 1:3-11; Mal. 3:8-12; 1 Cor. 9:9-14; Matt. 23:23; 2 Cor. 8:1-15; Rom. 15:26, 27.)

Mixed reaction emerged from the church members regarding the contribution of the church towards poverty. From the study, 77.6% respondents said that the church did not provide seminars and workshops to teach people on various life issues especially in areas of agriculture, crop and animal diseases and pests. As found earlier on, the government had also failed to send extension officers to educate people on the same line. It is true that there were seminars and workshops on stewardship but respondents said that they lacked holistic approach. The church centered more on care of resources, tithes and offerings returns. It failed to educate its members on critical

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issues of resource mobilization, development and production as revealed during the interviews.

Respondents cited that the church needs to change its strategy and start educating its members on ways of acquiring wealth and increasing production through an informed utilization of the available resource. Some of the church pastors and elders claimed that they had offered such seminars but the church members strongly rejected the views in all the churches. However, both parties agreed that most of the members were trying their level best to return tithes and offering faithfully and contributing towards other church projects like construction of churches according to their ability. From the feeling of the respondents, this was excruciating the members. They were sensitized to give tithes and offerings of which they did but they were not educated on how to acquire wealth. In fact, Molo is a rich region with fairly fertile soils and favorable climate. What people need is knowledge and awareness on how to utilize the resources in the region.

There was another detrimental view that was lived in some people. They failed to strike a clear balance between spiritual matters and socio-economic life. Their belief on the second coming was so important that some members directed all their energies towards the second coming of Jesus at the expense of present life as cited by 50.0% respondents. They felt that there was no need to accumulate more wealth since Jesus is coming soon and wealth may divert their mind from this hope. 70.1% respondents of the view that too much wealth especially money makes one forget about God and fall into sin. This is true in some cases but having such a mindset can also be dangerous in both extremes. Some were contended with what they had and

perceived that acquiring more could lead them to sin. The researcher noted that they lacked that aggressive spirit of wealth creation to make their lives better.

The study findings are line with Throup who opines that church members who have studied about stewardship should be at the fore in economic development. By doing so, they can help themselves, the church and even the society in which they live. They should set a good example by utilizing their full potential, and move to the vanguard economically. It challenges Christians to see many non-church goers advancing economically while church members are lagging behind. This poses a great test on the validity of Christianity and even shuns away many people from the church. This spirit of contentment need to change otherwise those with such mindset will continue hauling behind economically.25 The researcher noted such spirit in Molo Station.

Commenting on the same, Nyaundi’s argues that not only religion can be used to take people out of the trap of poverty, but that it can also be used to keep them in the same trap. He shows that Christian organizations have tried to reduce poverty and to answer the cries of the poor because the Gospel of Jesus Christ is understood to be against poverty. However, he warns that there are certain Christian teachings which promote poverty. These teachings are especially those which lay emphasis on the Second Coming of Christ, or those which follow a literary interpretation of Jesus' advice not to worry about the tomorrow (Mathew 6:34). He concludes by suggesting that our interpretation of the Bible should go in line with promoting the liberation of the poor.26

25 David Throup, ““Render unto Caesar the Things that are Caesar’s’”': the Politics of ChurchState Conflict in Kenya,” in Holger Bernt Hansen and Michael Twaddle (eds), Religion and Politics in East Africa, (London: James Currey, 1999), pp.144-156.

3.10. Conclusion

From the preceding discussion in this chapter, it is evident that the causes of poverty are social, political, environmental and natural. They include ethnic violence and conflicts, natural disasters, human and animal diseases, marginalization, political isolation, poor governance, disparities, poor infrastructure, illiteracy, wrong conception of the Gospel, poor resource management and high rate of unemployment among others. These causes are multidimensional and interrelated.

For example, ethnic violence led to destruction of life and property while at the same time caused displacement, migration and relocation of people and all these contributed towards poverty. There was insecurity and fear of fresh ethnic conflicts which has deterred investment in Molo. Infrastructure as discussed involved a number of factors like roads, electricity, medical facilities and services, schools and availability of knowledge from government experts. These factors were interrelated since persistence of one factor led to the emergence of others.

Factors emanating from the household like high dependency ratio, women and youths marginalization, diseases, deaths, illiteracy, natural cycle and processes, poor resource and environmental management, unemployment and poverty itself were closely linked to poor infrastructure. For example, lack of agriculturists in rural areas leads to environmental pollution and degradation, which in turn cause poor yields in farms. Lack of schools led to high illiteracy rates, unemployment, poor farming methods, high birth rates and disparity. Diseases led to death and too much spending on treatment hindered the implementation of other projects like education and better farming methods. What the study results revealed is that causes of poverty are multidimensional and therefore need a holistic approach if at all a lasting solution has to be found.

CHAPTER FOUR
EFFECTS OF POVERTY AMONG THE ADVENTIST CHRISTIANS

4.1. Introduction

This chapter presents findings of the study as gathered through the questionnaire, interview schedule and observation regarding how poverty has affected the Adventists in Molo Station. As in the previous chapter, data discussed in this section is both quantitative and qualitative. Findings from other authors on the effects of poverty are also presented in this chapter.

4.2. Environmental Effects

From the study findings, it was revealed that poverty had affected the environment where the Christians lived in a number of ways as shown in the figure below.

Figure 8: Effects of poverty on the environment

From the study, several environmental effects of poverty were cited. These include deforestation 321(82.7%), destruction of water resources 212(54.6%), soil erosion 231(59.5%), poor wastage disposal 337(86/9%), loose of soil fertility in farms due to poor methods of farming resulting from land scarcity 285(73.5%) and air pollution.
296(76.3%) from burning of trashes, wastes and dust from towns since there are no trees to act as wind breakers.

The study findings revealed that poverty had an adverse effect on the environment in a number of ways. Respondents said that poverty had forced people to encroach the forests surrounding Molo and Elburgon towns in order to get firewood, charcoal and even land for cultivation to sustain their families since they do not have any other source of income. The researcher discovered from the interviews conducted that there has been massive and indiscriminate deforestation to get land for farming. People have been felling trees to make timber while other burn the trees to get charcoal to trade for money. The massive forests which the researcher used to see in the early 1990's are no longer there.

The researcher discovered from the respondents that after the tribal clashes in 1992, the government participated in the selling and allocation of forest land to settlers. Even though this solved the immediate problem of food scarcity partly, the long effect of forest depletion will be felt by the future generation. Forests act as water catchments zones but when they are depleted, water sources especially for rivers, springs and swamps dry up.

Subsequently, deforestation coupled with other poor methods of farming such as burning of vegetation and crop husks, overgrazing, monocropping, digging uphill and along river banks has led to massive soil erosion. Likewise, the researcher observed that top fertile soils have been washed away rendering leaving the land bare and unfertile. Deforestation has also affected infrastructure. Big trucks and tractors ferrying logs from forests to sawmills have destroyed roads completely. For example, the researcher observed that the road connecting Molo town and Kuresoi was almost impassable during the time of data collection because lorries transporting logs had
damaged it completely. Figure 1 below shows part of the land which was once occupied with trees but deforestation has taken place and farming is the major activity taking place.

Figure 9: Kapsita Farms

(Source - Researcher 2014). Photos taken on 2nd August 2014 showing Kapsita Farm in Elburgon: On the right is the front view of the once densely forested Kapsita land which is now under total cultivation while on the left is a photo showing farmers busy harvesting Irish potatoes from one of the farms in Kapsita.

The effects of poverty were also seen in towns like Molo and Elburgon. People construct latrines and raise them above the ground so that when it rains, they release the wastes through a side-opening hole linking to the running rainwater in the trenches. During the dry season, they cover the hole. The wastes are washed downstream and this saves them the heartache of digging new latrines and the expense of emptying the sewage safety tanks. This habit is common in estates mostly occupied by poor people, for example, Kasino and Mutirithia estates in Molo. On asking the respondents why people do this, they said that they cannot afford to dig new latrines.

Likewise, Ongaro concurs with the findings arguing that poverty leads to environmental degradation. He says that the interaction between the poor and the environment has resulted in undesirable consequences which have contributed to the worsened environmental state in the country. He asserts that, poor population engage
in activities such as poor cultivation methods, burning of trees to produce charcoal, poor waste and sewage disposal among others. Such activities have negatively affected the environment and reduced the land potential, making the struggle for survival hard and leading to over-exploitation of land and water resources.¹

4.3. Socio-economic Effects

Ongaro notes that poverty is present in every society. Poverty robs human beings of their most basic rights. It keeps people hungry; it deprives them of medical care, clean water, an education, the opportunity to work and often results in a sense of powerlessness, hopelessness, and inequality. Shah laments that every day, more than 24,000 children die due to preventable conditions created by poverty.² Poverty in Molo has also had socio-economic effects on people as shown in the figure below.

Figure 10: Socio-economic effects of poverty

![Figure 10: Socio-economic effects of poverty](image)

(Source - Researcher 2014)

The population of Molo has been increasing rapidly due to high birth rate and migration of people from other regions in Kenya to Molo. Inversely, services like schools, water and sanitation, medical and housing facilities have not been adequately

developed. This has resulted into a number of negative effects as shown in the figure above. It includes but not limited to constraints on natural resources (87.9%), death (54.1%), illiteracy (65.7%), school dropouts (71.9%), insecurity (81.45) and diseases prevalence (61.3%).

Respondents felt that the number of people now outweigh the natural resources and social services in Molo. They said that they were competing for food, land for cultivations and other things like fuel. They have exerted too much pressure on the resources that even the prices have hiked. As a result, some cannot afford. It is now a situation of 'survival for the fittest' as one pastor cited.

On the issue of illiteracy, the researcher found out from the respondents that some children could not find places in public schools since the number of schools are few and children are many. Since they cannot afford the high costs in private schools, they end up dropping out of school.

Respondents reported cases of death across Molo station arising from diseases, accidents, and suicide. Few cases of natural death, for example, because of aging were reported in the study. Major cause of death was diseases like cancer, pneumonia and HIV/AIDS. The researcher observed that accessing medical services remains a challenge in Molo especially to the rural population due to poor roads, lack of medical services in their locality and above all, poverty. Many people cannot afford transport to travel to major towns like Molo, Nakuru and Kericho for better and specialized treatment.

Suicide is also common in Molo. Some people have been committing suicide for a number of reasons. A total of 32 cases had happened in the last ten years or so as

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4 Pr. Oncwari, J. Pastor of Molo Pastoral District Church.
reported by the respondents. Had the study assessed all the people, this number could have possibly increased. The main reason cited causing suicide by the respondents during the interview was stress due to family issues like poverty and conflicts. Some took poison while there were few cases of drowning. There were two cases which resulted from drug addiction.

Respondents said that due to poverty, there had been gangs of young men and women and even adult who terrorize the people at night. Respondents further said that these gangs comprised of schools dropouts who had lost hope of life since they could not secure any worthwhile employment. They were hacking innocent people to death in demand for money and property. Cases of lawlessness are always prevalent where poverty and unemployment rates are high. People engage in such acts to get income. This clearly shows that illiteracy, school dropouts, unemployment, crime and poverty are correlated. However, the end result of this is that people loose their lives either by being killed by criminal bands, committing suicide or fall sick and eventually die if they are not attended to well and in time.5

The study findings concurs with Sachs who laments that more than eight million people around the world die each year because they are too poor to stay alive. Their plight is hardly articulated because the public hardly comments about it. The poorest of the poor currently stand at about one sixth of humanity. They live in extreme poverty and struggle daily for survival.6

Poverty actuates the presence of diseases of all kinds. From the study results in the previous chapter, it was established that many diseases have been affecting people in Molo. These diseases as seen earlier are asthma, cancer, stroke, malaria, chickenpox,

measles, brucellosis, diabetes, blood pressure, cholera (occasional outbreaks), typhoid, dysentery, arthritis, allergies, kwashiorkor, marasmus and HIV/AIDS. There are other many diseases still unrecorded here because their magnitude was not high.

Respondents said that traveling to Molo for immunization becomes hard for poor parents since it is too expensive. The researcher observed that some areas were almost inaccessible with vehicles especially during rainy seasons. One has to use motorcycles which are very expensive. For example, Traveling to Molo from Tamayotta can cost up to 1000kshs while the actual cost is supposed to be 80kshs or less if the roads were good. Some parents actually said they had either not immunized their children at all or had done it partially because they could not meet the costs of transport. Immunization program should be done free of charge but the government hospitals lack the necessary medicine in the rural areas.

The study findings concur with Mukui who asserts that poverty causes malnutrition. He notes that poverty affects income, expenditure and food intake of the people. Taking a balanced diet is determined by accessibility to other basic needs like health and education. In addition, diseases like stroke, diabetes and blood pressure are sometimes actuated by stress arising from economic constraints in household. Commenting on the same, Ganz noted that poverty leads to amount of calorie intake which determines the health of the people. Poverty hinders families from taking enough meal with balanced diet. Children sometimes are deprived of important nutrients like vitamins and proteins leading to diseases like kwashiorkor.

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7 John Thinguri Mukui, Poverty Analysis in Kenya: Ten Years On, Study conducted for the Central Bureau of Statistics (CBS), Society for International Development (SID), and Swedish International Development Agency (SIDA), (February 2004): p.32.
Respondents acknowledged that pressures of life were the cause of their suffering alongside poor eating as observed.

4.4. Effect of Poverty on Churches

The study established that poverty had also affected Christians negatively and even the development of the churches in general as shown below.

Table 13: Effect of poverty on the SDA Church

<table>
<thead>
<tr>
<th>Effect of poverty on the churches</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Withdrawal of members from churches</td>
<td>166</td>
<td>42.8</td>
</tr>
<tr>
<td>Derailment of projects</td>
<td>382</td>
<td>98.5</td>
</tr>
<tr>
<td>Low returns of tithes and offerings</td>
<td>302</td>
<td>77.8</td>
</tr>
</tbody>
</table>

(Source - Researcher 2014)

The study findings in the table above shows poverty had caused some church members to move out of the church (42.8%), there is delay in the completion of church projects (98.5%) and lastly there is low return of tithes and offerings (77.8%). Regarding this issue, residents felt that there was either a problem on the teachings on which they are grounded on or there are other dispiriting factors in church that shun them away. This fact was not gotten directly from those who have dropped from church but from fellow church members who had witnessed this in their local churches.

The researcher probed the respondents further through he interviews to know exactly how poverty had affected the church. Respondents said that the habit of calling of church members to contribute persistently on unending church activities had scared many from the church. Mausummit Pastoral District was the worst affected by this problem of Christians' withdrawal from church even though church leaders did not come out clearly to support this. Some respondents during the interview revealed that
even themselves had that fear of being in church because of too much demand to give; actually they were appealed to give almost every Sabbath to church projects or other emergencies like sickness, death among others.

Respondents also cited disparity in social status in the church as another factor causing church withdrawal. They said some rich members segregate the poor ones from church activities while some go to extreme to discuss and ill talk about the poor ones and how they cannot fashion up when coming to church. Others associate with those of the same class especially the rich. The poor thus feel out of place and opt to drop out of church or withdraw for some time. This problem was more pronounced in town churches.

Another reason raised was the nature of the gospel and other teaching they get in the church. Respondents felt that the church teaches too much on how to be good stewards of God by caring for the wealth and giving faithfully to the course of God. However, the church failed to educate its members on how to create and maximize this wealth. Respondents said that at times the church was demanding too much contribution from the church members without considering their income. To avoid the agony and shame of sitting in the church and being looked upon by others as a non-contributing member, some opted to quit the church or transfer to other churches.

It is sad to note that not even one church building whose construction was complete in the entire Molo Station by the time of carrying out this study. The researcher discovered through the church elders that many churches had church land without title deeds. For example, not even one church in Maussumit pastoral district had a title deed. Since many churches get land from the church members either free or at subsidized prices, there is laxity in documenting down formal agreements once the church acquires land. This is because the process of title deed acquisition is rigorous
and requires a lot of money so leaders tend to postpone it because of lack of adequate finances in the church.

Most church buildings in Molo Station are semi permanent. A good number of churches have begun the construction of permanent churches but the progress has been very slow as noted by the researcher. Some have been constructing the church building for over ten years but still the work is not complete. For example, Molo Central Church begun the construction of a permanent church building way back in early 1990s while Elburgon Central begun the same project in the year 2000. But to date, the church projects are still incomplete as shown in figure 2 below. Moreover, it was surprising to discover that the Molo Central Seventh-day Adventist which is the oldest in the station had not fully acquired its title deed too. This phenomenon cut across all the churches in the station. Reason given by the respondents is that the finances are inadequate and churches have prioritized on other important issues.

At the time of the study, Molo Seventh-day Adventist Church was still in pursuit of the land title deed of its land which it acquired free long back in 1981. This implies that church members have to spend more money now than they could have spent earlier if the title deed had been processed immediately the land was allocated to them. Same challenge was facing other churches in the station. Tamenyotta Pastoral Church District had tried and gone a step ahead by constructing houses to cater of visitors during camp meetings. However, the houses were semi permanent and quite uncomfortable. Christians had a plan of setting up a modern structure for the same purpose but poverty had hindered them from realizing this dream. Figure 8 shows some of the church buildings which are still under construction.
Figure 11: Churches under construction in Molo Station

(Source - Researcher 2014). All photos were taken within the month of August 2014. 1-Up left: A side view of the ongoing construction of Molo Central Seventh-day Adventist Church building. 2-Up right: Elburgon Seventh-day Adventist Church. Its foundation was laid in the year 2000. 3-Down left: Latrines of Molo Seventh-day Adventist Church that have been there since 1982. 4-Down right: Camp meeting structures erected in Kamwaura Seventh-day Adventist Church ground.

Most structures are semi permanent in Molo Station. They are made of timber and iron sheet. The prices of timber in the years past have been quite low due to large scale logging of trees as noted by the respondents. This has been happening for two major reasons; one, a source of income and two, to create more land for cultivation. Respondents said that most churches took advantage of this and built their churches since they could easily afford the cheap and easily available timbers. Changing from semi permanent structures to permanent buildings has been an uphill to all the churches however as cited by the pastors. Many people had also preferred to live in semi permanent houses. The figure below shows photos of some of the churches, an example of how many more others look like in Molo Station.
Other projects have failed to kick off. A good example is the still stagnant school project in Maussumit Church District as noted by respondents in the church district.

The youths of the same church were on the fore in championing the establishment of the project. Bricks were baked in fact to set off the construction of classrooms. However, somewhere in the course of the process, their hearts grew weary due to a number of reasons including leadership wrangles, diversion of funds meant for the project by some leaders. This killed the morale of the church members. Moreover, when the church members weighed the cost of the project against their income, they concluded somehow that the project was not feasible.
4.5. Conclusion

Generally, the study established that poverty had affected the people of Molo in a number of ways. Poverty had led to illiteracy, high prevalence of diseases and eventual death. Due to poor roads and lack of roads and medical services in the rural areas, coupled with the high degree of poverty in homes, many families had lost their loved ones while watching. Poverty had led to environmental degradation in a number of ways. It had forced people also encroach forests depleting them completely besides employing poor farming method. There were also such activities such as careless waste and sewage disposal in towns making the environment look pathetic. The effect of poverty was also evident in church. Church projects have taken too long to complete while others have failed to kick off due to poverty. On the same note, some church members had taken leave from the church because they were either segregated because of being poor or they were not able to contribute towards church projects. This shows that poverty was impacting on the church negatively.

As with the causes of poverty, the effects of poverty were also found to be complex and interrelated. One factor cause led to several effects. It is very hard to disassociate one effect of poverty and attribute to one specific cause as it was hard to separate one cause of poverty from the other. But one fact remains. More people were lamenting on the perpetual increase of poverty which has taken their peace, social interaction, food from their tables, education from their children, clothes from their bodies and services like medical, electricity and water from their reach.

Summing up the effects of poverty, Garrison comments that poverty has affected people in several ways. He notes that poverty has led to lack of essential services such as water and sanitation, leaving the population prey to serious health hazards. It has also caused poor hygiene and diseases, subdivision of land and inward migration,
insufficient essential services such as schools has led to illiteracy. This in turn makes it even harder for residents to find jobs, or to develop the knowledge and skills to secure an income. Consequently, absence of local health facilities, remoteness and high cost of accessing even limited services leads to low life expectancy and an increase in infant mortality.\textsuperscript{10}

CHAPTER FIVE
CONTRIBUTION OF THE SEVENTH-DAY ADVENTIST CHURCH TOWARDS POVERTY ALLEVIATION

5.1. Introduction

This chapter explores some of the measures the Seventh-day Adventist Church has employed in an attempt to help its members and the society come out of the plight of poverty. Failure and hiccups of the church in matters of poverty alleviation have also been discussed in this chapter. Moreover, literature from various authors and church policy manuals have been cited in order to provide a clear understanding of the philosophy of the church in fighting poverty.

5.2. Philosophy of the SDA Church Regarding Poverty

Seventh-day Adventists believe that their philosophy of and involvement in development and relief aid is authorized in concept and outlined in scope by the Holy Scriptures. The concern for the less fortunate in the society led to the establishment of international relief agencies; Seventh-day Adventist World Service (SAWS) and Adventist Development and Relief Agency (ADRA).\(^1\) The aim of establishing such organizations was to help the less fortunate in times of crisis and also in establishment of long term projects aimed at relieving them from various calamities like poverty.\(^2\)

This is well outlined even by the General Conference of Seventh-day Adventists East-Central Division where Kenya lies.

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\(^1\) Philanthropic and humanitarian involvements are an integral part of Seventh-day Adventist history. From its beginning, the Seventh-day Adventist Church has been concerned for the less fortunate. When it embarked on its world mission in the last decades of the nineteenth century, it demonstrated that concern by establishing schools and health care programs among needy peoples. Major institutions were developed to meet these concerns and to aid in the advance of the Church’s mission. In the years following World War II, the Church’s sense of responsibility toward those affected by disasters resulted in the creation of the Seventh-day Adventist Welfare Service (SAWS). Its name was changed to Seventh-day Adventist World Service (SAWS) in 1973. In the decades of the 70’s and 80’s partnership in development with Third World countries produced an increasingly complex though successful development and relief operation. Adapted from East and Central Division Working Policy 2004, Nairobi Kenya, pp.494-500.

The aforesaid agencies are international and they carry humanitarian activities in the
whole world where need arises. However, there are other numerous organizations in
many local churches that carry similar activities to help the local population. ADRA
has taken a forefront stage in helping the poor compared to SAWS. ADRA is a
humanitarian development and relief agency. Through its financial, material and
technical resources, supports, rehabilitates and enhances the quality of life and well-
being of communities and citizens in developing countries with particular attention to
the extremely deprived. They endeavour to do this without reference to ethnic,
political or religious association, and in a manner that encourages self-reliance and
self-determination. Because of its Biblical perspectives, the Seventh-day Adventist
Church regards as germane its involvement in development and relief aid through
ADRA. This organization has been established to express the Church’s concerns in
this area and to meet several other objectives along the same line.

3 Seventh-day Adventist Church, “Adventist Mission,”

4 Objectives of ADRA are numerous and include 1. To awaken concern for the very poor, the
deprived, the sick, the malnourished and the victims of natural and man-made disasters resulting in the
commitment by the Church of its own funds and resources for the benefit of such needy people. 2. To
deepen the desire to understand the causes of deprivation, injustice and need so that assistance given
will be appropriate to the community and to the Church’s view of its mission. 3. To establish policies
and procedures which will eliminate race, sex, creed or politics from the criteria used for the granting
of aid. 4. To develop plans and policies which not only meet emergency needs but also seek to put in
place programs which will provide long-term solutions. 5. To involve the established institutions of the
Church not only in their historic role in development and relief and in the spiritual mission of the
Church, but also as participants in new initiatives in community development and relief. 6. To establish
a partnership with those in need which seeks to meet their needs within the respective cultural context,
and which they will regard as appropriate and helpful in both the short- and long-term perspectives. 7.
To seek cooperation with denominations, philanthropic organisations, government agencies and
development banks which share the Church’s concerns and with whom it may participate in meeting
human need. 8. To welcome partnership with organisations which work toward the restoration of
human dignity through development and relief, and which seek to improve the quality of life as it is
understood by the benefiting community; and to bring to such partnerships the Church’s own internally
generated development and relief funds as well as to accept partnership in funding with other
organisations and the benefiting community. 9. To utilize the Church’s international infrastructure and
communication system for the distribution and monitoring of programs. 10. To use the relief resources
at their disposal to answer immediate needs, and to involve it in long-term commitments to meet
agreed-upon goals and objectives. 11. To communicate those Christian values which the Church holds
by its very nature without using them as criteria for the giving of aid. 12. To establish policies and
procedures which will ensure that Church-sponsored volunteers and fully paid employees will not
The Seventh-day Adventist church advocates for sacred standards of living. This calls for its members to live according to the will of God and adherence of church's ethical principles which are Bible based. This incorporates personal and collective responsibility for the social welfare of church members and the entire community, society and the nation at large where the church operates. This principle is outlined in the church's manual:

While our “citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ” (Phil. 3:20), we are yet in the world as an integral part of human society and must share with our fellow citizens certain responsibilities in the common problems of life. Wherever we live, as children of God we should be recognized as outstanding citizens in our Christian integrity and in working for the common good. While our highest responsibility is to the Church and the gospel commission, we should support by our service and our means, as far as possible and consistent with our beliefs, efforts for social order and betterment. Even though we must stand apart from political and social strife, we should always, quietly and firmly, maintain an uncompromising stand for justice and right in civic affairs, along with full adherence to our religious convictions. It is our sacred responsibility to be loyal citizens of the nations to which we belong, rendering “to Caesar the things that are Caesar’s, and to God the things that are God’s” (Matt. 22:21).

Based on the fundamental philosophy outlined above, the philosophy of the church to help the less fortunate does not therefore end with the church's organizations. It is the responsibility of the church at all levels in hierarchy beginning with every individual church member. It is a responsibility that cuts across the entire system of the church. In order to take care of the less fortunate, the church has a plan budget on its local contribution where certain amount is devoted to the need. In fact, this is well articulated in the church's manual as stated below:

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burden the communities where they serve and that their skills will contribute toward meeting the needs which they are assigned to meet. (The Church has historically regarded as essential the training and deployment of local personnel to meet community needs and expectations). 13. To develop a program of communication and information within and without the Church to make known its objectives and programs in development and relief. Adapted from East and Central Division Working Policy 2004, Nairobi Kenya, pp.493-500.

Offerings for the poor and needy are taken to assist the members who require help. A reserve fund should be kept for such emergency cases. In addition, the church should take a benevolent attitude toward all in need, and the board may make appropriations from this fund to assist the church’s health and welfare work for families in the community.\(^6\)

This study thus assessed whether the various programs, procedures and work plans of the church and its humanitarian organizations were being implemented in Molo Station. The contribution of the church towards poverty alleviation was assessed in wholesome perspective involving several aspects. This includes church teachings and involvement of the church organizations like ADRA in poverty alleviation. This also looked into issues like embracing of seminars and workshops, efforts employed geared to incorporate other stakeholders like the government and the role of the church in empowering it members to be economically stable.

The study investigated how the aforesaid measures had been implemented in the local churches. However, the contributions of international church organizations like ADRA are not discussed here because these bodies had not contributed anything towards poverty alleviation in Molo Station. This section thus discusses efforts employed by the local churches to fight poverty as well as failures of the church regarding the same.

### 5.3. Effort of the Church towards Poverty Alleviation

From the study findings, it was established that the Seventh-day Adventist Church in Molo Station had somehow contributed towards poverty alleviation. This was done through relieving the less fortunate in the following ways.

#### 5.3.1. Involvement in Social Responsibility

The study assessed how much the church had done in helping the poor in the church and the community to come out of poverty. It was discovered that the church lacked a

\(^6\) Seventh-day Adventist Church Manual, pp.132-133.
systematic plan of collection and disbandment of finance and other humanitarian assistance to its members and the community in need. Nevertheless, it rendered some help occasionally as need arose. The same trend cut across all the churches. The following are of the social responsibilities the SDA Church in Molo has been doing in relieving people who are poor.

Table 14: Church Activities aimed at fighting poverty

<table>
<thead>
<tr>
<th>Church activities alleviating poverty</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Collecting money for charitable activities</td>
<td>319</td>
<td>82.2</td>
</tr>
<tr>
<td>Helping the bereaved families</td>
<td>277</td>
<td>71.4</td>
</tr>
<tr>
<td>Paying of hospital, funeral and burial expenses</td>
<td>280</td>
<td>72.2</td>
</tr>
<tr>
<td>Helping the sick financially and morally</td>
<td>235</td>
<td>60.6</td>
</tr>
<tr>
<td>Farming for families who are sick</td>
<td>212</td>
<td>54.6</td>
</tr>
<tr>
<td>Paying schools fees for needy and poor students</td>
<td>248</td>
<td>63.9</td>
</tr>
<tr>
<td>Building homes for the homeless</td>
<td>176</td>
<td>45.4</td>
</tr>
<tr>
<td>Helping ethnic violence victims with homes and food</td>
<td>194</td>
<td>50.0</td>
</tr>
</tbody>
</table>

n=388

From the study as shown in the table above, the SDA Church in Molo Station has been carrying out various activities aimed at helping the poor people out of poverty and overcome the challenges associated with poverty. This include collection of funds from the members for charitable acts (82.2%), helping the bereaved families (71.4%) by paying of hospital, funeral and burial bills (72.2%), helping the sick financially and morally (60.6%), carrying out farming activities like tilling the land and planting for the families who are sick (54.6%), paying schools fees for needy and poor students (63.9%), building homes for the homeless (45.4%) and Helping ethnic violence victims with homes and food (50.0%).

The study investigated further through the interviews to know exactly how these activities were being carried out. The SDA Church through its members has been supporting the bereaved families with funeral and burial expenses when a family looses one of its members through death. The local church makes an impromptu
arrangement and visits the family, spends time with it and offers help in form of finance or material support like food, firewood and water. Funerals and burials in Kenya are usually expensive because of the long period that elapses between death and burial. The community and the church always come in to lighten this burden.

Besides helping bereaved families, the church members have been helping the sick within themselves in various occasions. During the field study, I came across cases where the bread winner was one and terminally ill in some families. This was mostly found on women whose husbands had died or divorced. There were special cases, to note, of sick women who have been depending on the church for food and monetary support. Sometimes the church goes an extra mile in paying for farm operations from ploughing to harvesting as a measure of ensuring that the family in point had food in future. Moreover, the members also contributed some money to meet medical expenses and children's school fees among other expenses. However, the assistance rendered has been partial because the economic ability of most church members is low and they too have demanding individual and family challenges in their homes.

Along the same line, the church has on infrequent occasions contributed towards sponsoring pupils and students from poor family background with school fees. This has also been taking place as an impromptu activity without any strategic planning. Few students have benefited from such contributions even though the help had not been consistent. It is always done once or twice as the need arises and follow-ups are hardly done. This can be attributed partly to the fact that the church has so many programs that need attention. Individual needs are therefore attended occasionally as emergencies and forgotten thereafter.

There are other emergencies which have been arising in the community that the church has been extending its hand to. At times, houses of people especially the poor
and aged have fallen down and the church has been helping them by setting up new structures for them. In many occasions, the dismantled houses have been made of grass but the church has been replacing the grass with iron sheet. In dire cases, besides constructing houses for the victims, the church has also been buying items like utensils and clothes for the victims. The money used in the aforementioned programs is from the local church budget offerings, church groups’ contribution or money collected collectively once a need arises.

It is important to note that both Adventists and non Adventists have been benefiting from the church in this line. This is in fulfillment of Jesus’ teaching that it is important to help even the strangers. He set a good example by associating with the sinners, sick, outcasts, children and less privileged in the society. He mingled with the sick, sinners, strangers and outcasts as an example of selfless service rendering to all people regardless of their status and ethnic orientation.7

As outlined in Bible, the teaching of Jesus appears to go further than the Law in relation to whom generosity must be shown. Whilst the Law required that generosity and care should be shown to the poor among God’s people (essentially the aim of the collection in 2 Cor. 8:1ff),8 the parable of the Good Samaritan (Lk.10:25-37), and Jesus’ commands in Luke 6:27-36 necessitate that the scope of neighbourly love and generosity be radically extended to include complete strangers and even enemies.9 “Only by these means can they [Jesus’ followers] live out their lives in the sphere in which they have heard from Jesus the good news to the poor.”10

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10 Ibid., p.301
In the case of the victims of ethnic violence, respondents said that the church conference contributed some money to some churches to help the victims who had lost their homes and property. The donation given was 30,000kshs to each church (for the few that benefited). For example Rironi Seventh-day Adventist Church received 30,000kshs after the 2007/2008 post election violence but this was hardly enough. Over 90% of the church members lost their houses and property worth hundreds of thousands so this help could not have a greater implication. 30,000kshs was therefore like a drop of water in a sea.

The foregoing examples show that the church has not been reluctant completely. It has been trying to help the less privileged in the society. This is in line with what the early Christian church did. Acts 4:32-36 does clearly demonstrate the early Christian church’s willingness to distribute resources, which came into its possession, to those in need (v.34b-35). This was something apparently done to such a degree that Luke could boldly use the language of Deuteronomy and claim, “there were no needy people among them” (v.34a). This implies that the Adventist church in Molo has to do much more to reach this level.

In fact, the researcher observed that cases of needy people in Molo are numerous and needs massive support to satisfy them. Even though the church has been labouring towards helping the unfortunate, this does not mean that it has exhausted its avenues of help. The assistant has not been extensive as such. There were other cases which the researcher met that had not received any help from the church. Respondents admitted that there is laxity in returning tithes and offering and this was confirmed by the church members themselves and even the pastors during the interview exercise. Nevertheless, the church needs to be encouraged to put more effort in the good work it is doing in helping the needy people in the society.
Giving however needs some limits or else the giver will be in problems if too much is given than can be earned. Paul provides a good example as to how far the church should help the poor. It is evident that whilst Paul, like the Law, encouraged (2 Cor. 8:7-15), and even commanded generosity (1 Tim. 6:17) in the early church, it was not his intention that its members should practice generosity to the point of becoming impoverished themselves. Despite the fact that Paul commended the Macedonians for doing so (2 Cor. 8:1-3), his words to the Corinthians clearly indicates that the underlying intention is that each believer, as an expression of love, should give in accordance with their means (2 Cor. 8:8-12) in order that there might be greater equality between them (2 Cor. 8:13).

Paul’s quotation of Exodus 16:18, ‘he that collected much did not have too much, and he that gathered little did not have too little,’ (2 Cor. 8:15) directly after his challenge to the Corinthians to give, adds weight to this argument, as well as suggesting the futility of hoarding for an uncertain future.11

5.3.2. Established Projects

One best way of eradicating poverty is through establishment of sustainable projects and businesses to enable the people earn an income. This is one of the major objectives as to why ADRA organization was established. In the entire station, there was no long lasting income generating project established by the church. The few projects that were there belonged to some groups in the church like the youth and women groups.

Some of the groups found to have projects include Murinduku and Olposmuru. Maussumit Church District has a school (Kamara Adventist Primary School) while

Molo has two schools (Rift Valley Adventist Secondary Schools and Mwangaza Adventist Primary School). However, the management of these schools have been poor as the respondents said. For example, Kamara School is in pathetic condition and Rift Valley Adventist has been there for so long but very stagnant. Elburgon church used to have a project of planting beans, cabbages and potatoes for sale but as in many churches, the project died a natural death some years back.

The challenge with these projects is that the organizers did not have proper strategic planning but we cannot blame them as such. Most of the church members were illiterate on matters of income generating projects. That is why some were engaged in digging people's farms to get some money while their gardens were in disarray. I wish they had devoted this time and energy to work on their farms; they could have contributed greatly towards poverty alleviation in their homes and the church.

5.3.3. Church Teachings

Christians' life is always shaped by the teachings they receive from their spiritual leaders in church.\(^\text{12}\) For example, most Adventists return tithes and offering faithfully once a stewardship seminar has been conducted in their church. After sometime, if no other seminar is conducted to revitalize them, the giving graph curves down.\(^\text{13}\) This tends to apply to all other activities of the church. Another good example is when a very well known Christian with regular standing dies in church. Church members become humble, sorrowful and more devoted towards their faith and churches activities. The vitality however gradually dies away as the memories of the loss of the beloved member fades away.


This implies that engagement in constructive activities that generate income comes along with better teachings in the church. This includes seminars and workshops that help church members to enlighten them on entrepreneurship enterprises and establishment of income generating activities. From the study findings, it was established that church pastors laboured tirelessly to provide stewardship seminars to their church members. This had fostered considerable improvement in the returning of tithes and offering. However, teachings on stewardship centered on giving, that is, returns of tithes and offering. Sadly, church members were not taught on how to make wealth or money so that they can have something to give. The level of their income therefore remained the same or even dwindled at times. That is why some had run away from the churches as established earlier on in this study.

5.4. Failures of the Church in Poverty Alleviation

It is true that the church in Molo Station was showing some considerable effort in relieving the poor and suffering in the society by extending a helping hand. However, the effort was short lived as discussed in the proceeding section. The presence of external setbacks hindering full contribution of the church towards poverty alleviation cannot be ignored either. However, some unearthed failures originated from the church's inability to fully utilize its potentials in poverty alleviation. At times, a wrong methodology is applied leading to miniature results in changing the economic life of the people for the better as established by the researcher. Some of the failures included the following discussed below.
From the study, it was established that the church lacked seminars and workshops to sensitize membership on income generating projects and resource utilization 358(92.3%), there was lack of preparedness 229(59.0%), presentation of loop-sided gospel 234(60.3%), lack of strategic planning 317(81.7%) and finally leadership wrangles 286(73.7%). The researcher propped the respondents further to establish how these failures hindered the church in fighting and alleviating poverty. Each of these factors is discussed below.

5.4.1. Lack of Seminars and Workshops

The study established that the kind of support the church is engaged in does not empower the people by providing long-term solution in many cases. Contributing towards the sick, building houses and providing food and clothes are just but transient measures. Apart from contributing to pupils and students in schools, the rest of the help rendered provided immediate solution to needy situations that arise.

In fact, more than 92.3% respondents bewailed that they had not had seminars and workshops on poverty alleviation. Some churches had occasionally invited health
personnel to give a talk on healthful living but the effort ended there. During my interview, I indeed saw the word of Hosea 4:6 (My people are destroyed for lack of knowledge: because thou hast rejected knowledge.) come to fulfillment. People have the heart of doing something but the challenge was what and how. There was a wide knowledge gap and lack between the Adventists’ needs and the teachings they received in the church.

Additionally, the few workshops and seminars arranged by the churches were quite expensive for church members as noted by the respondents. Respondents said that these seminars and workshops are held at the conference or union level and many of them said they could not afford the travel and accommodation expenses hence opted to boycott such seminars. The researcher found out that the churches lack clear laid down plan of supporting its members to attend such seminars and workshops. The pastors who were interviewed all said that at times a church supports one or two persons. This is a very small fraction. Besides, respondents said that church members had not been sensitized to attend other non church seminars and shows such as agricultural shows and symposiums to learn skills and knowledge in farming and animal keeping alongside other projects.

5.4.2. Lack of Preparedness

Respondents said that Adventists in Molo Station for a long time have not been propelled by motivating factors that are economically oriented. Many activities take place as a formality. Some respondents said during the interviews that people are cultured into one way of doing things in the same unchanging system structure. There is a reluctance and dullness right from the top leadership that is perpetuated downwards to the church members in the local churches. The modern world is dynamic and advancing technologically. Knowledge is increasing daily and systems
are changing daily to fit in the global environment as they overcome the emerging challenges. The researcher noted that Churches in Molo Station were lagging behind in its endeavour to update its structures and members.

How the pastors are prepared to meet people's economic and social challenges in this dynamic world is a question of debate, but the debate need to be accorded with the urgency it deserves. Church leaders are trained more on spiritual matters at the expense of practical issues of life. I support this because I have been through the pastoral training courses. Pastors once outside colleges are more concerned with the spiritual welfare of the people; which is actually their work per se, while neglecting people's social and economic needs.

Following Jesus' example, He fed the hungry, healed the sick and comforted the bereaved besides presenting the message of salvation to them. This was a standard model that has been ignored by many pastors in the Adventist church. Meeting felt needs of the people should be done side by side with providing the spiritual needs. I am not trying to be radical herein but realistic and human, trying to imitate the mind example of Jesus. Unless the felt needs of the people are met, the gospel will not prosper. Poverty is the greatest challenge affecting the church in Africa and any church which fails to recognize this is bound to fail in due course. This explains why churches preaching social gospel of prosperity are gunning up large multitude in their churches nowadays.

16 Bruce Jimson, "Where and why are 10 million children dying every year?" Lancet. 28;361(June, 2003): pp.2226-34.
5.4.3. Lopsided Teaching of the Gospel

It is always believed that the Seventh-day Adventist Church has good teaching on health reforms especially by advocating for vegetarian diet. Researchers worldwide have actually shown that Adventists live long because of healthful living. However, the teaching (everlasting gospel) of the soon return of Jesus Christ (Second Advent) has been misconceived by some Adventists. From the study, 60.3% respondents said that gospel message presented in churches nowadays fails to emphasize that this life we are living must continue as normal until Jesus comes and the need for people to work hard and do some investment and saving besides planning. The early church faced the same problem. Early church Christians sold their properties in anticipation of the expected parousia (soon return of Jesus). When the parousia was not realized within the expected time, frustration and lose of hope engulfed the Christians. Were it not for Paul, the church could have died a natural death.

Church members are always encouraged through stewardship seminars to give in order to advance the spread of the gospel. It is always said that for those who cannot travel far and beyond their territories, their offering will play the role of evangelization. Respondents said that, to this noble course, they give in addition to other contributions as required by the church. However, they lamented that the source of the income has all along been a less concern of the church leaders. This is against the teaching of the Bible. Commenting on this weakness, Lockyer argues that despite scripture’s repeated call for acts of generosity it does not require that generosity be

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practised to the point of impoverishing the giver. Rather, as both the Old and New Testament indicate, as a result of such practice, there might be some form of equality in that none are poor. It is, thus, also reasonable to conclude that if impoverished individuals are expected to tithe or give offerings then some other system of redress must be in place to ensure that their situation and suffering are not increased as a result. 

John Wesley’s advice should form the most appropriate model for Christian Stewardship: Christians should earn all they can, save all they can, and give all they can. By doing so, they might not only be encouraged to work hard and be generous but also escape the perils of wealth, whilst helping to ensure that the Scriptural goal of there being ‘no poor among us’ moves closer towards becoming a reality.

This was a major problem in the early church that sprung after the ascension of Jesus. Failure of Jesus to come soon as expected was not without a cost. Many people misused their resources and as a result, poverty hit their families then. As established in this study from the life and feelings of the respondents, there is an emphasis of the second advent of Jesus now. People have concentrated too much on it and they have failed to concentrate in investment and long term planning. Knowing that such an attitude will emerge among Christians, Jesus sent a warning saying that life must continue as normal until His Second Advent in Mark 13:32-37. Failure of the

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Adventist church members to work and plan for the future is against the principles of the Seventh-day Adventists Church's philosophy of helping the poor.\textsuperscript{27}

As established in the section three under the 'Causes of Poverty,' there is a spirit of contentment in some members that has rendered them docile. Pr. James Omari during the interview said that there was laziness and laxity among many church members that had contributed towards poverty. He added that unless the message of salvation and second coming of Jesus is well presented, it will remain detrimental to some people especially the closed conservative group in the church.

The researcher discovered too from the respondents that there was poor presentations and teachings about the formation of groups with an objective of saving money for future use or for business establishment. The church members feared to come together in groups and contributed towards a common pool since they termed this as sin. Respondents said that many church members have all along been shunning away any form of such group terming it as Satan's temptation and sinful. This denied them the opportunity to develop from the grassroots level. Some members were even shocked when as a pastor I asked whether they had come together as women, men or youths to form groups to contribute money to start projects. I am not denying temptations

therein in such groups like some people running away with people's money hence causing strife and hatred. Nevertheless, the advantages of such groups far much outweigh the disadvantages. As a matter of fact, the Seventh-day Adventist Church established an Adventist SACCO in 16th March 1988 in Central Kenya Conference. Even though the Sacco first opened doors only to church employees, in 1990 the Sacco membership extended its boundaries to all church members who may be interested to join. This was aimed at helping church members save and get loans at the same time. None of the respondents apart from the pastors who participated in this study had an idea of such Sacco. However, we hope that through this study church leaders will do something in teaching the members on the benefits of credit organizations and the Adventist Sacco will achieve considerable success in due course.

Above all, much of the church funds were channeled into other activities like church construction. A larger portion was sent to the headquarters as revealed by the church treasurers. Very little funds were retained to help the poor. How this meets the biblical teaching on the use of tithes and offering is an issue of debate too that I cannot discuss herein. However, it is evident from Scripture’s teaching on tithes, and the early churches’ use of its financial resources. An important and appropriate use of the ecclesiastical funds is that of caring and providing for society’s most vulnerable members. This was done in order that poverty and affliction might be alleviated wherever possible, and also in order that the Scriptural goal of there being 'no poor among us' should move closer to becoming a reality. Therefore, the church has an uphill task in meeting this biblical requirement.

5.4.4. Lack of Strategic Planning

Another setback that has hindered the church in dealing with poverty both within and outside the church is lack of strategic planning as revealed by 81.7% respondents. The researcher noted from church leaders that churches did not have a long term strategic plan. They had long term ideas in their minds but they were not documented. While interacting with them, the researcher discovered that they actually had good ideals and plans for the church in their mind. However, they never shared these ideas neither did they make any effort to document them in the master plan of the church. The result is that they were ambushng members to contribute to church activities when need arises. Christians felt that this affected family budgets because members had to squeeze all they had to contribute to the church. These churches could not save for the future and other projects were brought to a stand still until further notice.

The researcher discovered that lack of strategic and long term planning was affecting the development of the church and its members as well. All churches visited had plans for one year. However, the researcher discovered that the objectives of their plans were hardly realized because issues arose in the course of the year that needed immediate attention. Due to lack of clear and documented plans, respondents said that they diverted their resources to emergencies. This means that many activities were carried out as impromptu agendas. Respondents further added that each issue was handled as it came. As a result, the church members did not know exactly what was to take place, when and what was required of them. I say this because religion impacts on the life of Christians so much in that their whole life is shaped on how they perceive spiritual matters which in turn shapes their social life too.29

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Secondly, lack of strategic planning contributed to the spirit of contentment in diminutive achievement. Why should one struggle when there is no clear demand, for example, of 40,000kshs, for the construction of the church in the next one year? Announcement to give towards church activities comes as an ambush. Thus, contribution is done out of instantaneous impulse and all is forgotten thereafter. This causes more harm than good both to the church and church members.

If the leaders had a strategic plan for their churches, they could have passed the plan to the church members and shared the ideas. In turn, members could have been agitated to develop strategic plans in their homes aimed at raising funds and other resources to meet the needs of the church. As a result, families could have developed economically and at the same time contributed towards alleviating the shameless poverty ubiquitous in homes and churches. This was one of the reasons why construction of church buildings has taken so long to complete in Molo Station.

5.4.5. Leadership Wrangles

The researcher noted that there has been and still exists leadership challenges facing the church which have hindered development. Respondents said that the blame partly arises from the church policy of transferring pastors to new pastoral districts even as first as after two years. However, the researcher noted that leadership wrangles is also associated with failure of churches to have strategic plans. Coupled with the system of election and nomination of church leaders yearly, the problem of leadership squabbles and poor planning compounded the churches. This was noted as the researcher interviewed the respondents on matters of planning, handing over exercises and development activities.

Respondents felt that newly nominated church leaders always try to outdo each other year after year. Incoming new leaders at the beginning of each year come with new
ideas and plans. Since they are not sure whether they will retain the same office in the subsequent year, they always have short term plans aimed at exciting the church members to gain their favour as better performers compared to the previous team. However, their plans are short lived and usually provide short term impact and development in the church. Some leaders at times rubbish the plans of former leaders. It was annoying to find out during the study that some pastors exercised such bad working strategy too. This 'demotivates' church members especially in matters of development.

Besides, the researcher noted that handing over hardly did take place in some churches after nomination of new church leaders into office. New leaders come into office with no idea what the previous leaders had done, their plans for the church, achievement and failures. This affected the church in a number of ways. Respondents said that newly elected church leaders each year waste much time designing fresh work plans and budgets. There was also a communication gap between various persons and departments within the same church.

The researcher discovered that failure to hand over and the desire to outdo each had generated cold war and separateness in many churches in Molo Station. This was noted by the researcher even though the respondents did not outright stress this point. This discontinuity was extended to families leading to fault finding, backbiting, envy, hatred, jealousy and unhealthy competition. Cooperation and collective discharge of responsibilities cannot gain ground and sprout in such churches.\(^\text{30}\) The researcher concluded that to eradicate poverty in Molo Station, a collective response and cooperation is needed. The church is expected to play a central role by living to this as an example and by teaching and guiding its members in the right direction.

5.5. Conclusion

The Seventh-day Adventist church in Molo Station has been trying to fight poverty in a number of ways. This include helping the sick, the poor, those who have lost their loved ones, the aged and young men and women who want to pursue their education so that they can overcome poverty in future. They either give cash to meet family costs like burial and funeral expenses and paying for hospital bills. More so, church members in various occasions have assisted the poor members and other people outside the church in meeting their social needs. This includes constructing houses for them, buying clothes and food, tilling of their farms and growing food crops among others. This is in a bid to lift them out of poverty. However, such measures lack long lasting solution to the problem of poverty.

But as found out, the church has not utilized its full potentials hence it has much more to do before it can start to solicit for external help. However, there have been setbacks in fighting poverty which can also be termed as failures on the part of the church. This include lopsided teachings, wrangles in the church, lack of commitment towards poverty alleviation, lack of strategic planning, unpreparedness of church leaders in economic and social matters and lack of seminars and workshops that educate the church members in matters of poverty alleviation. This shows that the church has still much to do from within to help its members overcome poverty.
CHAPTER SIX
GENERAL CONCLUSION

6.1. Introduction

This chapter presents the summary and recommendations of the study on the assessment of poverty and its alleviation, a case study of the Seventh-day Adventist Church in Molo Station.

6.2. Summary

This study assessed poverty and the contribution of the Seventh-day Adventist Church towards its alleviation in Molo Station, Kenya. Specifically, the study sought to: ascertain the concept and biblical teaching of poverty, establish the manifestation of poverty, find out the causes and effects of poverty among the Seventh-day Adventists in Molo Station and lastly determine the contribution of the Seventh-day Adventist Church towards poverty alleviation in Molo Station. The study covered the period between the years 1973 to 2014.

The study established that the concept of poverty was to be wide and multidimensional. Generally, poverty was found to be the lack of human needs or wants or deprivation of life necessities like food, clothes, education, money, good health, or power to participate and influence decision making or both. From mental or cultural perspective, it is an as isolation, loss of direction, hopelessness, apathy and passive suffering. In this study, poverty was assessed by looking into some of the aspects that cut across the descriptions given by various authors. This included an individual’s income, the ability to acquire and afford basic needs, ability to access major human need services like medical services, food, schools, market, and clean water among others and capacity to participate in decision making. Depending on its magnitude, poverty can be extreme, moderate and relative poverty.
Regarding the manifestation of poverty among the Adventists, it was found out that many people in Molo lack satisfactory basic needs including income, health and medical services, clothes, houses and food. Some were sick especially with terminal illness like cancer, asthma, arthritis, blood pressure and diabetes. Moreover, they could not access better medical services because of the low family income. Worse still, most of them could not afford medical services. They were living in extreme poverty which kills, where people have less than $1 per day to survive, are chronically hungry, deprived of basic shelter, safe drinking water, sanitation, sufficient clothing, health care and education. Some houses were in a dilapidated conditions and very old; not conducive for human habitation. Better and permanent houses were majorly in towns like in Molo and Elburgon town but they were very few compared to the number of Seventh-day Adventists in the area. This implies that many Adventists lived in deplorable conditions. In addition, most families could not live up to modest clothes and adequate food. Generally, major human needs were nor accessible, affordable and even available to the people. Generally, few people were living in extreme poverty but majority of the people were living in moderate poverty. They lived on slightly above or below $2 a day, and their needs were barely met. It is true they were not in dire danger of dying, but they only survived physically, and did not have the means to enjoy life or live a meaningful life as Sachs puts it.\(^1\)

The study established that causes of poverty were numerous and interrelated. They included ethnic violence, which led to destruction of poverty and life, displacement, migration and relocation of people, insecurity and fear of fresh ethnic conflicts. Other causes include poor infrastructure of roads, electricity, inadequate medical facilities and services, lack of schools and unavailability of knowledge from government

experts. Factors emanating from the household included high dependency ratio, women and youths marginalization, diseases, deaths, illiteracy, natural cycle and processes, poor resource and environmental management, unemployment and poverty itself. Political isolation had greatly contributed to marginalization of people in many rural areas in Molo. What the study revealed is that causes of poverty are multidimensional and interrelated and therefore need a holistic approach if at all a lasting solution has to be found.

On the issue of effects of poverty, the study established that poverty had affected the people of Molo in diverse ways. Poverty had led to increased illiteracy, outbreak of diseases and eventual death. Due to poor roads or lack of roads and medical services in the rural areas, coupled with low income in homes, many families had lost their loved ones while watching. Poverty had forced people to encroach forests depleting them completely besides employing poor farming method in the deforested areas. There were also such activities such as careless rubbish and sewage disposal in towns making the environment look pathetic. This had caused environmental degradation.

Poverty did not spare the church either. Church projects had taken too long to complete while others had failed to kick off due to poverty while some church members had taken leave from the church due to segregation or lack of capacity to contribute towards church projects. This shows that poverty was impacting on the church negatively hence hindering growth and development.

In alleviating poverty, the Seventh-day Adventist church in Molo Station has been trying in a number of ways. This includes helping the sick, the bereaved families, the aged and young men and women who want to pursue their education so that they can overcome poverty in future. In addition, church members in various occasions have assisted the poor in meeting their social and economic needs like constructing houses.
for them, buying clothes and food, tilling their farms and growing food crops among
others. This is in a bid to help them get out of poverty. However, such measures have
short-lived effect and hardly provide a permanent solution to the issue of poverty.

In trying to alleviate poverty, several setbacks have been hindering the church in
fighting poverty. This includes lopsided church teachings, wrangles in the church and
lack of commitment towards poverty alleviation. Moreover, there is lack of strategic
planning, unpreparedness of church leaders in economic and social matters and lack
of seminars and workshops that educate the church members on matters of poverty
alleviation.

6.3. Recommendations

The findings of the study point to a number of opportunities that are available through
which support to poverty reduction may be provided. This points to a number of
recommendations that are presented below together with some of the avenues through
which each opportunity could be pursued. They are presented here as a menu of areas
of potential: determining which ones are feasible and appropriate for support by
various stakeholders and that which can be undertaken as part of the formulation of
poverty eradication strategy.

The study established that most Christians in Molo are unable to manage and utilize
optimally their resources within their mandates due to lack of knowledge. As a result
they are both inefficient and ineffective, and unable to oversee the sustainable
management of the natural resources like soils, water catchments, water supplies,
forests, urban and rural settlements, and industrial and agricultural livelihoods among
others. There is need therefore for the church to empower its members to manage the
resources within their reach efficiently and effectively. This can be through education,
sensitization and motivation to utilize their potentials in managing the resources.
Lack of education was a factor that accounted for a higher probability of many families being poor. Thus, promotion of education is a citadel in addressing problems of moderate and extreme poverty widespread in Molo. There is need for education stakeholders and church leaders to foresee the provision of education to the people so that they can gain skills to enable them exploit the resources in the region.

Knowledge and information form part of people’s asset foundation and the study found out that this is what people of Molo need most. People can be empowered through the attainment of knowledge and information. There are a variety of ways and interventions like barazas, local radio stations and public meetings which can be scaled-up to broaden information dissemination, as well as for community enterprising. The church can utilize these avenues to pass on relevant information on agriculture production and other issues including entrepreneurship, self reliance projects initiative, HIV/AIDS, climate change, peace and conflict mitigation, and so forth. Once again, disaster prevention and risk reduction including information about adaptation to climate change should feature in any such projects.

The study found out that the life and health of people in many families in Molo is in deplorable conditions. To improve the quality of life of the poverty-stricken families, government and private health professions who are in the church have the obligation to provide education on sanitation and general health to the church member before widening the scope to the general community. They can offer education in such areas as diseases, nutrition, hygiene, family planning, and care for the sick and the vulnerable ones in the society like children, pregnant women and HIV/AIDS victims.

Molo is a region with abundant resources like fertile soils and good climate. However, people lack empowerment and knowledge on how to utilize the available resources. There is need for the church leaders and other professionals in the church to teach
men and women practical useful work skills by learning some trade and other income generating projects. This will help the people exploit the resources like land.

The fact that the ethnic dissection still exists along tribal lines adds a facet to the Molo situation that is enormously perilous. If the poverty gap in Molo is not closed, fear of conflicts loom and Molo. The government and Church leaders have an urgent call to close the large gap between rich and poor in Molo Station by providing the people with education and funds to enable them initiate projects to improve on their livelihoods.

The study found out that there were families headed by females. However, women did not have equal rights to wealth and property as men. Advancing female education should be an important constituent of poverty reduction policies. Besides, given the importance of female labour in rural Molo and Kenya at large, investing in female education should be given a priority to enhance productivity and food security.

The study also established that population growth or rater fertility correlates negatively with poverty increase. There is need therefore for the church to educate its members on the importance of family planning and household size control, since this is one of the important determinants of poverty in Kenya.

The study established that there was too much reflection on poverty but too little action among the Adventists Christians. This is a legitimate issue of concern. The reflection of the church on poverty should indeed be done in such a way that it leads to action. On the other hand, to become involved in action without proper reflection can also be counterproductive. Adventist church pastors and leaders should always endeavor to see that reflection on poverty is a constant part of the theological discourse to prevent theology from becoming a mental exercise that is distant from the realities and suffering of people in this world. Especially in the teaching of
stewardship, real life situations and realities regarding resource mobilization, utilization and entrepreneurship should be addressed alongside suffering and God's requirement in the return of tithes and offerings.

The study established that poverty was concentrated too on people who depended entirely on agricultural sector for survival. Depending on subsistence agricultural accounted for a good part of the probability of many people being poor in Molo. Thus, investing in the agricultural sector to reduce poverty should be a matter of great priority to all stakeholders in Molo.

Moreover, the study found out that the size of land holding is a determinant of poverty manifestation. This suggests that there is importance of improving the quality of land use and also, providing analogous inputs, knowledge and technology that may enhance productivity.

The study found out that unlike agriculture or livestock keeping which have direct economic and social benefits, other projects seem to be of little economic or social benefit to the local communities, hence their reluctance to adopt them. Those projects that do bring the sustained benefits associated with agriculture and livestock keeping, namely, household income and employment, have tended to do much better in other places. There is need therefore for local leaders, politicians, business entrepreneurs, government and church leaders to sensitize the local people in Molo to venture into other projects like setting up hotels, recreation centers, schools and to supplement their income from agricultural and livestock production.

The study further found out that there is little government support in terms of funding and technical support. The government should therefore formulate policies and strategies intended to ensure a society that guarantees equality in access to public services, funds and income-generating activities. The strategies may include
increasing the volume of devolved funds allocated to local communities, increasing school bursaries to children in the rural areas, widening coverage of essential health care, ensuring equitable distribution of water and sanitation services, improving in public transport and electricity, and attaining gender parity and fairness in resource allocation, delivery of services and justice.

On the same line, the government should come up with an agricultural framework and provide the necessary incentives for communities to invest in agriculture. This is because it is clear that poverty initiatives most likely to succeed and be sustained are those that will provide sustainable livelihoods in the communities, giving local individuals and households long term employment and income generating opportunities. These opportunities will succeed only when the local population and the government converge to create a mutually beneficial agricultural venture.

The study also established that community participation in decision making especially in development activities was low. The government should provide policy and budget frameworks that allow the district committees and church committees in local authorities and constituencies to be fully integrated into decision making. This will foster tickling down of funds and other benefits from the national government to the local communities hence enhance development from grassroots.

There were still prolonged feelings of insecurity and fears about outbreaks of fresh conflict and violence amongst the population of Molo Station as a whole, but particularly amongst those living in the rural settlements. Finding a way to utilize the unemployed and vulnerable poor groups like youths as a resource for building peaceful coexistence within their communities could be a central strategy here. In this respect, there is capacity for supporting community-initiated peace activities that have the youth as both the target group and the implementers.
The church should widen its scope for promoting alternative and innovative approaches towards building more sustainable livelihoods in terms of both increased food and income security. Alongside this, possible approaches can be devised that range from supporting the establishment of community savings and loans schemes for business start-up to transformation of solid waste like polythene bags, old plastics and metals scraps as an income generating activity. The more marginalized in the community; women, youth and disabled people – could form the core target groups for implementing such approaches since there are opportunities in Molo along the same line.

It is high time that church leaders wake up and revisit the church teachings and mode of delivery to the church members. Gospel workers and church leaders should present the gospel of Christ in the right perspective by considering the example of Jesus while putting the realities of the people in mind. The gospel should be used to deliver people both from economic and spiritual handicap to enable the church members live a better life in this world as they prepare for the one to come.

Some of the most innovative and highest quality impact evaluations have been undertaken in Kenya by independent researchers. There is need therefore for the churches in Molo and even the government to facilitate independent researchers’ access to information to undertake impact evaluations of poverty. Future researchers need to work in collaboration with the churches if they are to be allowed to apply empirical designs for the evaluations.
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APPENDICES

Appendix I: Questionnaire

I am a student from Kyambogo University Uganda, carrying out a survey To Assess Poverty and its Alleviation; A Case Study of Seventh-day Adventist Church in Molo Station, Rift Valley Province-Kenya. The study aims to unearth the manifestation of poverty, its causes and effects among the Seventh-day Adventist Christians and the steps the church has taken towards its alleviation. This is done in a bid to suggest appropriate measures that may be implemented by the church, based on the findings of the study, to help curtail the problem of poverty. This is a voluntary survey and therefore, you are kindly requested and encouraged to participate in the study by filling in the sections of the questionnaire. Personal information will be treated with utmost confidentiality where necessary.

Instructions:
• Please answer ALL the questions.
• There are no correct or incorrect answers in all sections. Your first spontaneous reaction is the most valid one.
• This is not a test of your competence. I merely require your honest opinion in order to obtain reliable and trustworthy data.
• Please return this questionnaire to me after you have completed filling it.

Thank you for your valuable time and input.

SECTION A. DEMOGRAPHIC DATA

Please, fill in your background information in the blank spaces provided.

1. Church .........................................................
2. Age ..................................................................
3. Gender..............................................................
4. Highest education attainment..................................
5. Marital Status......................................................
6. Occupation..........................................................
7. Your responsibility in the church..........................
8. Years you have served in the church.....................
9. Major activity that earn you/your family income
   (a). Formal employment □ (b). Substance farming □
   (c). Large scale farming □ (d). Business □ (e). Any other (specify)...

SECTION B:

1. The current head of your family.
   (a). Father □ (b). Mother □ (c). Grandparents □ (d). Relatives □
   (e). Other (specify).................................
2. What is the average amount of income you earn per month in Kenyan shillings?
   (a). 0-3000 (b). 3001-10000 (c). 10001-20000 (d). 20001-40,000 (e).
   40001-60,000. (f). 60,000 and above
3. Number of family members in your household who have failed to proceed with school beyond Form Four..............................
   If there is any, give reasons...........................
4. Number of bread winners in your household .........................
5. Number of dependants in your household ..........................
6. Number of orphans in your family ..................................
7. Tick the type of house that you live in
   (a). Permanent □ (b). Temporal □ (c). Semi-permanent □
8. Status of the house (a). Rented (b). Privately owned (c). Other (specify)

9. Size of land you/your family owns in terms of hectares
(a). Less than 1  (b). 1.1-4.0  (c). 4.1-8.0  (d). 8.1-12.0  
(e). 12.1 and above

10. Name other major assets (if applicable) that you own e.g. vehicles, businesses, plantations, ............................................

SECTION C: Answer each section according to the instructions given

11. Rate the following foods according to their availability in your household.

<table>
<thead>
<tr>
<th>Type of Food</th>
<th>Never Available</th>
<th>Sometimes Available</th>
<th>Always Available</th>
</tr>
</thead>
<tbody>
<tr>
<td>Beans</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Peas</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Irish potatoes</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cabbages</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kales (sukumawiki)</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Tomatoes</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Carrots</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Ugali</td>
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<td></td>
<td></td>
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<tr>
<td>Fruits e.g. oranges, pineapples</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nyoyo (Maize and Beans)</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Millet</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Milk</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Eggs</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Meat</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bread</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Chapati</td>
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<td></td>
<td></td>
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<tr>
<td>Rice</td>
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</tr>
</tbody>
</table>

12. Rate the following according to how it is applicable to you/your family/your locality as per the keys given.

<table>
<thead>
<tr>
<th>Key: 1. Strongly Disagree  2. Disagree  3. Agree  4. Strongly Agree</th>
<th>1 2 3 4</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. You/the family can afford to pay for land management, e.g. ploughing costs, buying of chemicals, seeds and fertilizers etc.</td>
<td></td>
</tr>
<tr>
<td>2. Female members in the family now have equal rights to inheritance of land and other properties.</td>
<td></td>
</tr>
<tr>
<td>3. There is gender balance in distribution and acquisition of resources in your area.</td>
<td></td>
</tr>
<tr>
<td>4. Women influence resource allocation and investment decisions in the home, church and in the community.</td>
<td></td>
</tr>
<tr>
<td>5. The government involves people in decision making regarding resource mobilization and distribution.</td>
<td></td>
</tr>
<tr>
<td>6. Female members in our family own property permanently.</td>
<td></td>
</tr>
<tr>
<td>7. You are able to utilize the available land properly for maximum production.</td>
<td></td>
</tr>
</tbody>
</table>
8. There is high employment rate among the youths in our area.
9. The family is able to pay for modest clothing.'.
10. The income gained is adequate to meet major family expenses.
11. I/my family borrow money to meet the expenses of basic family needs.
12. I/my family has outstanding debts/loans not yet paid
13. There are illiterate member/s in the family.
14. There are members who are school drop-outs in the family.
15. The church encourages members to join groups and SACCOS that safe money for future use.

| Rate the following according to how it relates to you or your household or your society |
|---------------------------------|----------------|----------------|----------------|
| My local church offers seminars and workshops on ways of generating income. |
| My local church organizes agricultural extension services to increase agricultural production. |
| My church provides credit facilities to its members. |
| The family is able to take three meals a day. |

| How often have you, or your family/children/siblings gone without the following? |
|---------------------------------|----------------|----------------|----------------|
| Adequate food.                  |
| Quality clothings and shoes.    |
| Good and comfortable housing.   |
| Adequate school fess.           |
| Adequate health and medical services. |
| Adequate clean water and sanitation. |

| Rate your degree of satisfaction with the following. |
|---------------------------------|----------------|----------------|----------------|
| The amount of income you earn monthly. |
| Accessibility of adequate food in the home. |
| The type of clothes the household puts on. |
| The nature of house/houses the family lives in. |
| Accessibility of enough and clean water for domestic use. |
| Accessibility services e.g., hospitals, medicine, schools etc. |
| The amount of property that women own in your area compared to men. |
| Adequate infrastructure e.g. good roads, housing, market stalls, shops, schools etc. |

<p>| Indicate how common or uncommon each of these are in your area of stay. |
|---------------------------------|----------------|----------------|----------------|
| Noisy neighbours or loud parties coupled with idleness and drinking. |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>2.</td>
<td>Dilapidated walls, roofs and buildings in general.</td>
</tr>
<tr>
<td>3.</td>
<td>Teenagers hanging around on the streets.</td>
</tr>
<tr>
<td>4.</td>
<td>Homeless people and/or people begging.</td>
</tr>
<tr>
<td>5.</td>
<td>Trash/rubbish/litter lying all over.</td>
</tr>
<tr>
<td>6.</td>
<td>Homes and gardens in bad condition.</td>
</tr>
<tr>
<td>7.</td>
<td>Vandalism and deliberate damage to life and property.</td>
</tr>
<tr>
<td>8.</td>
<td>Homes without electricity and piped water</td>
</tr>
<tr>
<td>9.</td>
<td>Homes with malnourished children and sick people</td>
</tr>
<tr>
<td>10.</td>
<td>There is presence of crimes and violent acts in our area.</td>
</tr>
</tbody>
</table>

**Respond to each question according to your level of understanding. Your answer should be short and precise.**

13. What factors have contributed towards poverty in Molo district?

14. What factors that have negatively affected growth and development in agriculture and business in Molo district?

15. What hinders people from accessing the social services, e.g. medical/health services, education and clean water in Molo?

16. How has poverty affected your church and the Christians in general in your area?

17. Name other ways *(if any)* through which the church is trying to fight poverty in Molo Station.

18. What measures do you think can be taken by the church to reduce poverty in Molo District?

19. Name other things you feel the following institutions can do to fight poverty in Molo district?
   - Government
   - Non Governmental Organizations
Appendix II: Interview Schedule

1. Which food do most families eat here?

2. What are the common diseases that affect people in your Church District?

3. What are the major causes of poverty in Molo?

4. How has the factors you have listed contributed to poverty?

5. What other problems that face people around your area?

6. Are there pests and diseases which affect crops and animals? If yes, name them.

7. How do you think climate has affected production in Molo District?

8. How has poverty affected the life of people in Molo District?

9. How has poverty affected the church and its members?

10. What are the efforts the church has put forward to curb poverty?

11. How have various groups in the church been beneficial to the church members in eradicating poverty?

12. Explain the involvement of the church in community services.

13. Does your church have a strategic plan? If yes, briefly outline the plan.
May 5, 2014

Dear Sir / Madam,

RE: EDUCATIONAL RESEARCH

The bearer of this letter MR. ONDICHO CHARLES NYANDIRI is a student of Kyambogo University pursuing a Masters degree course.

He is conducting a research which is part of the requirements for the fulfillment of the award.

You are therefore requested to assist him with data collection.

Yours sincerely,

Dr. Sulpicius Tumushabe
H.O.D. RELIGIOUS STUDIES
_MINISTRY OF EDUCATION, SCIENCE AND TECHNOLOGY  
DEPARTMENT OF EDUCATION

Telegram: "EDUCATION",  
Telephone: 051-2216917  
Fax: 051-2217308  
Email: cdenakurucounty@yahoo.com  
When replying please quote  
Ref NO. CDE/NKU/GEN/4/1/71

COUNTY DIRECTOR OF EDUCATION  
NAKURU COUNTY  
P. O. BOX 259,  
NAKURU

25TH August, 2014

TO WHOM IT MAY CONCERN

RE: RESEARCH AUTHORIZATION – CHARLES NYANDIRI ONDICHO  
PERMIT NO. NACOSTI/P/14/9788/3103

Authority is hereby given to the above named person to carry out research on  
"Assessment of poverty and its alleviation. A case study of Seventh Day Adventist  
Church in Molo District, Kenya", for a period ending 30th October, 2014.

Kindly accord him the necessary assistance.

D. M. Wangorwu  
FOR: COUNTY DIRECTOR OF EDUCATION  
NAKURU COUNTY
Appendix V: Research Permit

CONDITIONS

1. You must report to the County Commissioner and the County Education Officer of the area before embarking on your research. Failure to do that may lead to the cancellation of your permit.
2. Government Officers will not be interviewed without prior appointment.
3. No questionnaire will be used unless it has been approved.
4. Excavation, filming and collection of biological specimens are subject to further permission from the relevant Government Ministries.
5. You are required to submit at least two (2) hard copies and one (1) soft copy of your final report.
6. The Government of Kenya reserves the right to modify the conditions of this permit including its cancellation without notice.

RETURN

THIS IS TO CERTIFY THAT:

MR. CHARLES NYANDIRI ONDICHO
of KYAMBOGO UNIVERSITY, 0-200
Nairobi, has been permitted to conduct research in Nakuru County

on the topic: ASSESSMENT OF POVERTY AND ITS ALLEVIATION: A CASE STUDY
OF SEVENTH-DAY ADVENTIST CHURCH IN MOLO DISTRICT, KENYA

for the period ending:
30th October, 2014

Applicant's Signature

Secretary

National Commission for Science, Technology & Innovation

Permit No: NACOSTI/P/14/9788/3103
Date Of Issue: 18th August, 2014
Fee Received: Ksh 1,000
MINISTRY OF EDUCATION, SCIENCE AND TECHNOLOGY
DEPARTMENT OF EDUCATION

COUNTY DIRECTOR OF EDUCATION
NAKURU COUNTY
P. O. BOX 259,
NAKURU.

25th August, 2014

TO WHOM IT MAY CONCERN

RE: RESEARCH AUTHORIZATION — CHARLES NYANDIRI ONDICHIO
PERMIT NO. NACOSTI/P/14/9788/3103

Authority is hereby given to the above named person to carry out research on "Assessment of poverty and its alleviation. A case study of Seventh Day Adventist Church in Molo District, Kenya", for a period ending 30th October, 2014.

Kindly accord him the necessary assistance.

D. M. Wanguru
FOR: COUNTY DIRECTOR OF EDUCATION
NAKURU COUNTY
22nd August 2014

TO THE DISTRICT PASTORS
MOLO STATION

RE: RESEARCH ACCEPTANCE LETTER

This serves to notify you that Mr. Charles Nyandiri Ondicho has been allowed to carry out his research entitled "Assessment of Poverty and Its Alleviation: A Case Study of the Seventh-Day Adventist Church in Molo District Kenya". He will be carrying out this research in Molo Station of the Seventh-Day Adventist Church for a period ending 30th October 2014.

You are kindly asked to render him the necessary assistance.

Yours truly,

[Signature]

EXECUTIVE SECRETARY

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Go Ye Therefore and Teach All Nations........ Matthew 28:19-20
OFFICE OF THE PRESIDENT
MINISTRY OF
INTERIOR AND CO-ORDINATION OF NATIONAL GOVERNMENT

Telegram: "DISTRICTER" Molo
Telephone: Molo 020 2026686
When replying please quote

REF: ADM.18/3 VOL.1/110

29th August, 2014

TO WHOM IT MAY CONCERN

RE: RESEARCH AUTHORIZATION - CHARLES NYANDIRI ONDICHO

The above name student is at Kyambogo University Uganda, has been authorized to carry out Research on "Assessment of Poverty and Its Alleviation: a case study of Seventh-Day Adventist Church, in Molo Sub-County for a period ending 30th October, 2014.

Please accord him all the necessary assistance to facilitate the success of his research.

W.K. MARITIM
FOR: DEPUTY COUNTY COMMISSIONER
MOLO SUB-COUNTY
Appendix IX: Endorsement Sheet by District Pastors in Molo Station

ENDORSEMENT SHEET BY DISTRICT PASTORS

Molo
29/08/2014
Pr. Josech Ichwara
Molo Pastoral District

Zahlon Gikemi
Elburgon Pastoral District

Mau Summit
S.D.A. Church
Box 223 Molo
6/12/2014
Pr. Stephen Kibuchi
Mausummit Pastoral District

Pr. James Omari Ratemo
Kuresoi Pastoral District

Kbablelu
S.D.A. Church
Box 106 Masii
27/08/2014
Pr. Martin Sikuku
Tameyotta Pastoral District

Olguruone
S.D.A. Church
Box 106 Olguruone
29/08/2014
Pr. Wesley Mgerechi
Olguruone Pastoral District