

**THE IMPLICATION OF APPLYING BIBLICAL PRINCIPLES TO POVERTY
REDUCTION IN THE DIOCESE OF MUYINGA THE ANGLICAN CHURCH OF
BURUNDI**

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M20M04/03

**A DISSERTATION SUBMITTED TO THE BISHOP TUCKER SCHOOL OF DIVINITY AND
THEOLOGY IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD OF
THE DEGREE OF MASTER OF ARTS IN THEOLOGY OF UGANDA CHRISTIAN UNIVERSITY**

August, 2025



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DECLARATION

I, NKEZABAHIZI Elysée, declare that this dissertation, “THE IMPLICATION OF APPLYING BIBLICAL PRINCIPLES TO POVERTY REDUCTION IN THE DIOCESE OF MUYINGA, ANGLICAN CHURCH OF BURUNDI”, is my original work and has not been handled for any purpose to any University.

SIGNATURE _____

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This is to certify that this reaserch **“THE IMPLICATION OF APPLYING BIBLICAL PRINCIPLES TO POVERTY REDUCTION IN THE DIOCESE OF MUYINGA, ANGLICAN CHURCH OF BURUNDI,”** by NKEZABAHIZI Elysée, has been submitted upon my approval as the University Supervisor”.

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ACKNOWLEDGMENTS

.I would wish to show my appreciation and honor to my God whose relentless love and frequent support during my course. I can only express great appreciation to the faith-giving counselling and prayers given by the Right Reverend Ndacayisiba Paisible. In addition, I would highly like to acknowledge my greatest gratitude to my research supervisor, Rev. Dr. Emmanuel Mukeshimana whose tolerating nature helped me emerge with this piece of work. Other persons who have had a profound impact on me have been Prof. A. Omona, N. Georgette, Mr. H. Belthrand, Ven. Kevin Robert and his team (UK), Rev. G. Joel, lecturers at UCU and some of my fellow-priests whose support in most cases was invaluable

DEDICATION

I do offer this work to my much-loved wife, Manirakiza Bibianne, whose endurance empowered me to complete my studies. I do not hesitate to thank my kids, Nathan, Eleonore, Mary, Jolie, and Souvenir who missed my words and kept their mind to the Lord towards my studies.

ABBREVIATIONS& ACRONYMS

OT and NT:	Old Testament and New Testament
CDD:	Community-Driven Demand
CBOs:	Community-Based Organizations
ICT:	Information and Communication Technology
CVI:	Content Validity Index
AFDFC:	Anglican Relief and Development Fund Canada
ACB:	Anglican Church of Burundi
HDI	Human Development Index

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ABSTRACT

The study focused on addressing poverty within the Diocese of Muyinga, Burundi, through a holistic, biblically grounded approach that integrates both spiritual and economic dimensions. It emphasized that as Christians, we must base our support on the Word of God, viewing ourselves as the light and salt of the world in advancing economic development and reducing poverty. This holistic approach aligns with God's transformative story, which should guide the physical and spiritual growth of the Church. According to Psalm 115:8, we become like what we worship, so if we truly reflect God's nature, our actions should mirror His principles (compare with 2 Corinthians 3:18). The purpose of this research was to study the level of poverty by considering the strategies used for poverty alleviation, also to find out the biblical principles relevant to poverty alleviation in the context of Burundi. Utilizing a qualitative research design and data collection through interviews, the study revealed that in the Diocese of Muyinga particularly in Burundi, strategies such as training on sources of income, community involvement in projects and utilization of the inspired scriptures as could significantly contribute to poverty reduction. The study underscored that the Anglican Church of Burundi has the potential play-part on poverty alleviation, actively attracting the public by implementing both biblical and non-biblical economic principles. The result of the empirical measurement have substantive results and actionable suggestions that can hold true relevance to policy makers and practitioners and other parties interested in employing effective poverty reduction solutions in the region.

CHAPTER ONE: GENERAL INTRODUCTION

1.1 Introduction

The chapter has outlined the background and contextual framework of the study covering the research problem and questions, objectives and hypotheses, the significance of the study, scope and limitations of the study. These are the strategic elements that give a clear and succinct summary of research problem, the purpose of the research, its future focus contribution to the field as well as its relevance in general. The analysis of the methodology and the conclusions of the previous research, along with the discussion of the theories and notions of significance developed within the field, provide some important scholarly knowledge.

The gaps and inconsistencies in the available research have been compelling highlighted through the review hence the need to embrace more empirical research. These variables will provide not only a concise but also a broad statement of the research problem, objectives of the study, and future contribution of the field; inherent soundness of the research; analysis of every relevant theory and concept developed up to date in the field; and criticism of approaches of methods and conclusions presented in the previous research. The review also reveals gaps and constraints in the literature related to the research, which also confirms the fact that gaps and inconsistencies were present in the existing academic corpus.

Through the review, gaps and inconsistency have been identified within the available research and this persuades the need to conduct more empirical research. These aspects will provide a concise but thorough explanation of the research issue, the study aim, and its future contribution in the field; the face value of the research; the analysis of each relevant proposed theory and concept that had come up till now in the field; the critique of methods and results developed by

the other studies. The review has also revealed the differences and weaknesses in the literature on the research and indicated that there were gaps and inconsistencies in the literature available.

1.1.1 The contextual background

The goal of the EKHC is to advance God's kingdom via holistic ministry that incorporates social, economic, and communal development with spiritual development. To see communities and lives being transformed by the application of biblical principles this results the reduction of poverty and sustainable development.

Geographically speaking, Burundi is located in East Africa. East African nations include the republic of Rwanda, the united states of Tanzania, South Soudan, Kenya, plus the democratic republic of Congo. Burundi generally is a low-income nation economically which has eighty percent 85% populace relying on the local independent works or self-employed in farming. Rwanda borders Burundi to north; Tanzania to East; Republic of Congo at west and Lake Tanganyika to South-east.

The populous country Burundi is 13.6 million of population in consultation of the 2022 survey found that 49.4% are men, while less than 15 years are 41.6%. The country is known as so much densely populated worldwide and as a mass percentage of 445 people per square kilometer.¹

Burundi's poverty is deeply rooted in an account of civil fight which is really noticeable by several socio-indications in Africa. At the same time, the country of Burundi has its richness in natural resources especially, mines with a great potential for developing into a regional power. Burundi has been called a successful failed state for providing even basic public needs for its

¹ Hussaini & Chibuzo, Church and states, Sub-Sahara concerns and challenges, p2

citizens while also providing a fairly reliable political order that is independent of international financial institutions. This contradiction of needs reveals the need to have actors to provide humanitarian aid especially when there is a conflict and to provide basic services to the people.

Burundi has been struggling to overcome unstable economic background over recent years due to the evident macroeconomic imbalances in their finance-based data. There was a reduction in the external sources of funds particularly in the year 2015, and as well, there was an escalation in the mobilization of internal resources. However these are not adequate to contain the ever-increasing communal demands as the sustained population growth spawns them. As a result, the country is financially weak, though there are chances of creating a favorable platform that would support sustainable development.²

The church of Burundi in the Diocese of Muyinga still has a need of being guided by economic principles making sure that poverty is decreased by incorporating both the material and the spiritual aspects into the ecclesiastical and societal setup. According to Proverbs 21:5, poverty is caused by deliberate choice and resistance to the choice can bring the benefits to life. According to Biblical instructions, stewardship of wealth is also a means to glorify God by giving importance on money as a God-bear gifted provision. Haggai 2: 8-9 confirms that, silver and gold belongs to God. If we use it for God's purpose, will change our life.

Universal character of God's salvation is emphasized in Luke's and Acts' theology of mission, which is pertinent to the fight against poverty. No matter one's socioeconomic standing, race, or origin, everyone can be saved, according to the gospel in the Acts of the Apostles. Jesus' ministry places a strong emphasis on empathy for the underprivileged and the church's responsibility to

² Cimpaye, African initiatives on poverty reduction, page 4, 2010

combat poverty. The early church is given power by the Holy Spirit to serve others and preach the gospel. Given that, the disciples are expected being ambassadors worldwide for the kingdom of God. As a reflection of the kingdom values, the church is called to embody and promote the mission aligns with the declaration of God's kingship, in which is marked by socio-justice, peace and universal inequities.

1.1.2 Background of the study

In 2000 the United Nations opened its Development Summit where eight Millennium Development Goals were devised, where by the United Nations aimed at eliminating extreme poverty, as well as hunger with an expected global deadline of 2015. Awojobi cites that poverty is a global scourge that does not only affect Burundi alone. To reinstate the growing number of poverty cases, the concerted efforts of the numerous international agencies, governments and non-governmental organizations should escalate.³

As posited by the World Bank, though Africa has been recorded as fair quickest-growing economy in the globe following Asia, with an average annual Gross Domestic Product (GDP) increasing over the past ten years after 5 percent on average, the rewards to the macroeconomic factors have failed to significantly manifest in the development achievements of the African nations (African Development Bank/AFDB).⁴ According to Nguyen, most of African population is still languishing in abject poverty and such aspects as access to education, health, housing, vulnerability, social exclusion, and social capital are critical in the efforts to meet needs of the poor beyond measures like income and consumption. This is because the vicious cycle causes poorer people to be discouraged and unable to get out of poverty due to the exclusion of

³ Awojobi. Microfinance as a strategy for poverty reduction, P.12

⁴ Eveline, W Bank report to Burundi: Poverty. P39

individuals within political, social and economic institutions.⁵ In addition, gender and other subjugated by horizontal inequalities make up a very large portion of the total inequalities in the region. Byekwaso argued that the traditional consumption expenditure method of income measurement understates poverty alleviation because it overlooks the impact of asset ownership. It has been proposed that the use of the investment of ownership measures is crucial towards the proper assessment of the actual standard of living. Empirical evidence has further shown that levels of poverty will decrease depending on the composition of the sector in economic growth.⁶

Development of the financial sector has been cited as one of the factors that would help in poverty alleviation in Burundi. As an example, informal workers have organized cooperative associations, which have helped them to get access to credit offered by microfinance institutions due to the collateral issue that the poor have. Also, Nyakambi also concurs that the availability of credit with the right value is helpful in alleviating poverty at the household level by expanding trades. That way it will suggest an augmentation of education, health and well-being. Despite these efforts, the problem of poverty in Burundi is still a significant one. Though, the agricultural base of the country and excessive dependence on financial aid are the challenges to the sustainable development, the cooperation with agencies like IFAD and non-governmental organizations might assist Burundi in reaching its aim of the poverty reduction by half by 2025.

Evelyne argues that the rate of poverty reduction in Burundi was slow compared to the rate shown by the official statistics, and the number of people living below the poverty line, though not in the poverty line, reduced, but the number of people on the edge of falling into poverty in case of any shocks and stressors also rose. In this way, it is suggested that the Burundian

⁵ Nguyen, Community-driven development and social capital, P3

⁶ Eveline, World Bank report on Burundi: Poverty and Vulnerability Assessment. P39

government should alleviate poverty through facilitating structural transformation or redistributing the sectorial employment and GDP towards more productive and dynamic activities.

According to Odhiambo, the Church of Burundi must establish a developmental activity program to transform the lives of the congregation beginning with the individuals, owing to the remedial nature of the undertakings, the congregation has been exposed to lapsing into poverty due to the neglect principles among the needy. The long-term economic changes have not been integrated in the projects to deal with the underlying systems that promote poverty. As an example, when pastoral visits are conducted by parish priests, the believers tend to expect the priests to fix their financial problems rather than make efforts to fix the financial needs of the Church. Also, the current and past projects did not have intrinsic strategic and sustainability plans, meaning that they made minimal contribution to the perpetual generation of income to the beneficiaries and had minimal impact of reducing poverty in the Diocese. The Church is willing to do more than what we imagine since it makes spiritual principles to the activities.

Faithfulness in the sense of subduing oneself by working hard is required as dictated in Matthew 25:14. The parable of talents is one that Jesus tells his people. He explains that a rich man was to make a leave and on the way to his journey he distributed eight talents to his servants in a different manner. One servant was given five talents, the other two and the last one. The former and the latter, both, poured their talents in and compounded them, anticipating the eventual return of the boss and the presentation of a report. On his reappearance he told them, you have done a great job, and there were probably presents to them. Upon learning of the initial report, he discovered that the third servant had concealed the talent thus it was not increased. The third

servant was referred to as a wicked and a lazy individual by the boss. It was not necessarily the extent to which the first two servants produced or returned the value to their boss, but simply because they were loyal to make use of these gifts in increasing their influence. According to Yalagama, investors with beliefs and values that guide their living can invest their money in firms that mirror the same.⁷

According to Odhiambo, the Church of Burundi and her community must establish a developmental activity program to transform the lives of the congregation beginning with the individuals, owing to the remedial nature of the undertakings, the congregation has been exposed to lapsing into poverty due to the neglect principles among the needy. The long-term economic changes have not been integrated in the projects to deal with the underlying systems that promote poverty. As an example, when pastoral visits are conducted by parish priests, the believers tend to expect the priests to fix their financial problems rather than make efforts to fix the financial needs of the Church. Also, the current and past projects did not have intrinsic strategic and sustainability plans, meaning that they made minimal contribution to the perpetual generation of income to the beneficiaries and had minimal impact of reducing poverty in the Diocese. The Church is willing to do more than what we imagine since it makes spiritual principles to the activities.

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⁷ Yalagama. Critical success factors for community-driven development projects, P43

return of the boss and the presentation of a report. On his reappearance he told them, you have done a great job, and there were probably presents to them. Upon learning of the initial report, he discovered that the third servant had concealed the talent thus it was not increased. The third servant was referred to as a wicked and a lazy individual by the boss. It was not necessarily the extent to which the first two servants produced or returned the value to their boss, but simply because they were loyal to make use of these gifts in increasing their influence. According to Yalagama, investors with beliefs and values that guide their living can invest their money in firms that mirror the same.

In Acts 18:3, Apostles did not leave their main duty of preaching and on the other end was a tent maker by trade. By the way these were not those little pop-up tents. This was not an easy task that could be done in long days of hard work. Paul was a man as well as Jesus, his carpenter-Savior. According to the bible, a wise man saves (Proverbs 21:20), money is little by little (Proverbs 13:11), he can generate wealth (Deuteronomy 8:18), and the blessing of God leads to wealth (Proverbs 10:22). These scriptures show that God is concerned more with wealth rather than poverty.

Human beings have collaborated with God remarkably in creating his creation. Whether can be the development of Agriculture and horticulture, the exploitation of coal, oil, gas, wind and water to produce power, parks, gardens and images of beauty, the design and construction of houses, appliances, clothes and transportation are just a few of the products, which bring richness to our lives and are all examples of co-creation. The ability to be innovative, create and develop what it entails to be created in the image of God.

1.1.3 Problem Statement

Anglican Church of Burundi and its community has faced momentous difficulties in dropping poverty levels within its catchment areas, particularly in the Diocese of Muyinga. In spite of earlier determinations to address poverty through improving access to education, rural jobs and job realization, health care mechanization, justice , and the agriculture sector; have mostly remained on paper, with the underlying principles being largely unreachable and incompetent. Therefore, Ndayizigiye concurs that the poverty alleviation efforts have depended on remedial efforts that have not served to end the poverty cycle.⁸ The study also attempts to offer an insight that would inform a better poverty reduction approach in the Anglican Church of Burundi and other organizations working in the same situations by picking up biblical principles in order to minimize poverty.⁹

1.1.4 Objectives of the study

1. To investigate the degree of poverty in Burundi.
2. To assess strategies being used in poverty alleviation in Burundi.
3. To determine biblical principles for poverty reduction in Burundi.

1.1.5 Research question

1. What is level of poverty in Burundi?
2. What are strategies being used in Burundi for poverty alleviation
3. What are the biblical principles helpful for poverty reduction?

⁸ Ndayizigiye, et al. An Effectiveness of Poverty Reduction Strategies in Rural Burundi: Journal Retrieved on 3th Febr.2021

⁹ Ibid 11

1.1.6 Scope of the study

1.1.7. Content scope

The research paid attention especially to the following: To investigate the level of poverty in Burundi, assess strategies being used in poverty alleviation in Burundi and to determine the biblical principles for poverty reduction in Burundi. The research also put emphasis on the poverty reduction projects that occurred in the Diocese between 2018 and the present days so as to explain the strategic gaps in poverty reduction projects.

1.1.8 Geographical scope

The study project was aimed at Diocese of Musinga that occupied a geographical area of about 3800.8 square kilometers. The Diocesan records of 2005 indicated that there were seven Archdeaconries and thirty parishes in the Diocese of the time of the study.

1.1.9 Time scope

The study dates back to the year 2018 to 2021 (4 years) during which the Church implemented massive diocesan-wide projects that were meant to better the livelihood and reduce poverty.

1.1.10 Significance of the study

With an emphasis on the role of religion in advancing social justice, the study is particularly noteworthy for its exploration of the nexus between theology, ethics, and socioeconomic realities. The study underscores the ethical obligations of religious establishments and societies to tackle societal problems by investigating the utilization of religious precepts for mitigating

poverty. It examines how religion and practical action interact dynamically, placing special emphasis on the ideas of human dignity and the common good. Furthermore, the research highlights the significance of cultural particularity in the implementation of religious doctrines, so adding to wider conversations on the ways in which religious understanding might be integrated with other types of knowledge to create comprehensive strategies for reducing poverty.

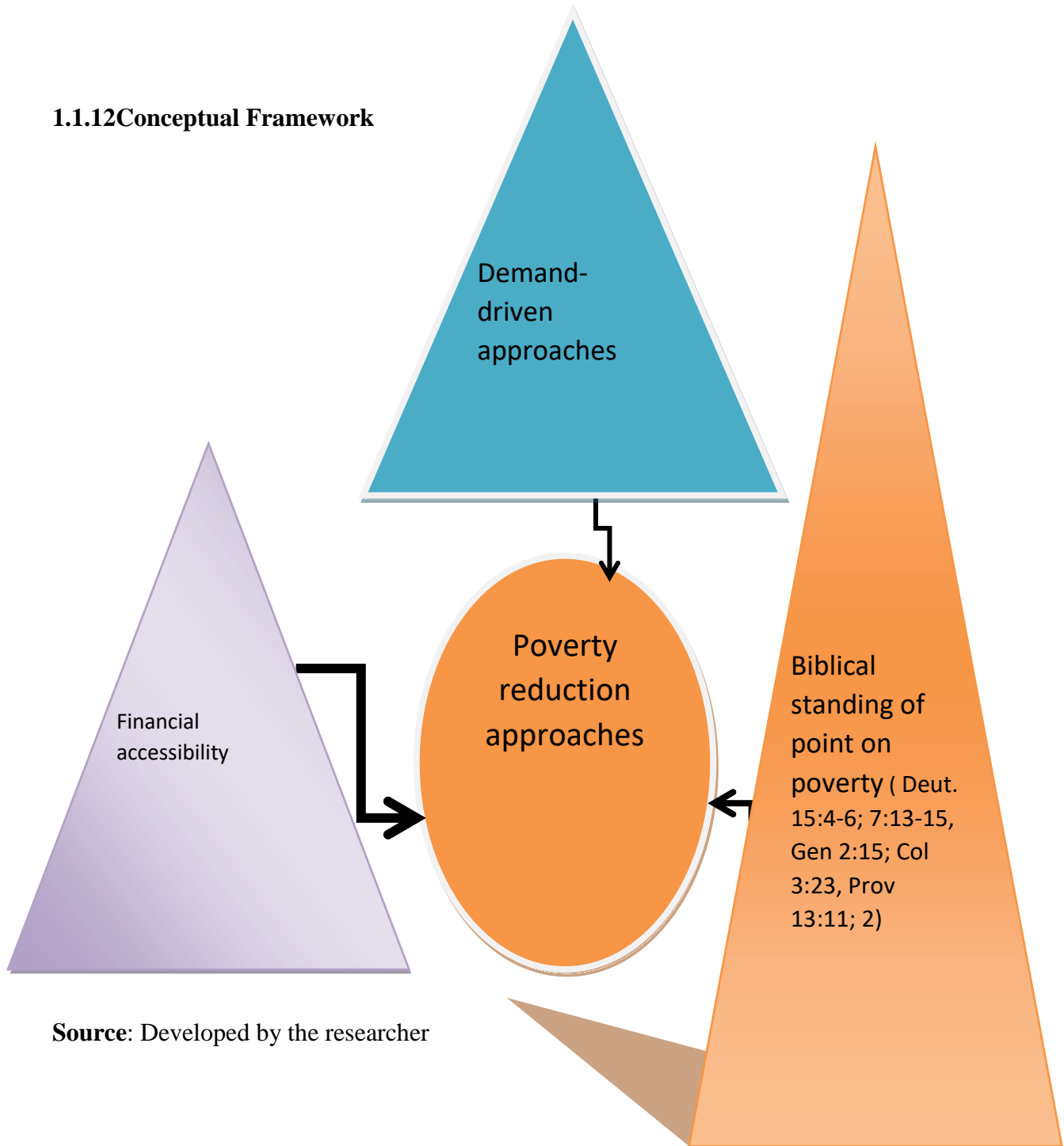
The recommendations provided within the context of this research activity would help the Diocese of Musinga become self-sufficient and a role model in other Dioceses of the Anglican Church of Burundi in the fight against poverty. It might also stimulate similar research on the Diocese of Musinga and other Dioceses in the Anglican Church of Burundi because this research will be one of the very first to conduct a policy analysis of the Diocese of Musinga funding strategy.

Also, the research would be a source of literature to other researchers on the same content and geographical coverage of the scope. It might also help policymakers and the government to borrow a leaf of the efforts of the informal community-led development institutions and observe how to incorporate their efforts in larger projects of poverty eradication and understand the important aspects that would solve long-standing problems that are obstructing poverty alleviation. More income sources are essential towards modernization particularly in rural areas of the Musinga Diocese.

1.1.11 Definition of key terms

Key Term	Definition
POVERTY	Poverty is considered to mean the lack of access to enough resources that are used to satisfy basic needs like food, water, shelter, and healthcare.
FINANCIAL INCLUSION	Financial inclusion is the act of distributing properly financial products and services to every group in the society particularly the weak groups.
Community demand-driven	Community-driven Demand- It is a method of availing services in response to expressed demand by local communities thereby rendering them more sensitive to the needs of the poor.
Diocese	A diocese is a geographical area that a bishop has jurisdiction over and he is to take care of the spiritual well-being of people in that area
Anglican Church Province	An Anglican Church Province is a grouping of dioceses, which may be organized by region or national boundaries, under the leadership of a senior bishop or archbishop.

1.1.12 Conceptual Framework



Source: Developed by the researcher

1.1.13 The theological Framework

The Church's discipleship integration approach is crucial in poverty eradication efforts. It involves equipping believers with spiritual growth, social responsibility, and economic development in line with biblical principles. This involves training leaders in keeping peace and financial management and accountability, ensuring biblical concepts is applied in real-life situations. Stewardship is another key element of discipleship, teaching believers to live

faithfully and responsibly, reflecting their commitment to Christ. Community development is another aspect of discipleship, fostering a sense of collective responsibility and mutual support. Holistic discipleship addresses all areas of life, including social and economic dimensions, empowering believers to impact society positively. Political engagement is also part of discipleship, teaching believers to engage in lobbying and political activities in a way that honors God. The Church's efforts to provide training and assistance for income generation and community development are rooted in the biblical mandate to disciple nations, teaching believers to observe all that Christ commanded, including care for the poor and stewardship of resources. This approach ensures that spiritual growth, social responsibility, and economic development are all part of the believer's journey in following Christ.

The importance of saving and being prepared for the future, which can be achieved through access to formal financial services lead to poverty reduction. This means that access to formal financial services such as savings, credit, and insurance can reduce poverty by increasing income, building assets, and reducing vulnerability to economic shocks with the word of God as a sight mirror towards wealth improvement. Proverbs 21:20 says, a wise person has stores of food, but fools gulp theirs down."

According to Chowdhury, demand-driven solutions play a vital role in alleviating poverty since they encourage local ownership, local participation, and sustainability.¹⁰ The task of the church is to act in practical ways that are actively engaged towards dealing with poverty but not merely discussing it. James 1:22; Luke 19:23; Mat 25:14, 2 Thessalonians 3:10-12.

¹⁰ Duncan, P. The Anglican Communion: A very short introduction for all people, P67

Poverty alleviation by creating employment is vital. One of the key resources in facilitating human dignity, health and wellness is getting employment. The Church can also be engaged in this sphere by not demonizing the rich, the financially successful, the owners of businesses, or the entrepreneurs. It can also be of assistance by giving the poor people possible tools to find jobs through teaching and organization.

According to Cimpaye, the Church role is paramount and it has the potentials of significantly reducing poverty. It is one that can be tackled at very levels in any perspective of the Church. The Church has an opportunity to approve a broad network which can be extended to the most distant corners of the country and covers the majority of people, satisfying their needs and knowing how they are. Individuals are not organized, and there are no other programmable minds to think about how to do their own things.¹¹

1.2. Literature review

1.2.1 To investigate the degree of poverty in Burundi.

Lack of proper financial services is a significant issue predicament to most of the populations in the world. Based on an evaluation taken by the monitoring unit of the world bank on behalf of marginalized populations, it was found that around 2.7 billion people in the world cannot access these amenities. Beck points out that the poor and the needy should be given affordable financial services in a bid to establish the grounds of sustainable development. Social inclusion and

¹¹ Cimpaye, African initiatives on poverty reduction, page 4

economic empowerment can be achieved through providing equal access to a fully functioning financial system which will result in economic integration of socially excluded groups.¹²

Financial connections can also be used to influence the capital by bringing together the decentralized savings so that the less fortunate could borrow money and make a profit in small and mini enterprises as well as alleviate poverty by producing more employments and income levels. The poverty can positively affect the high-yielding activities, initiate microenterprises, and reduce their defenselessness to shockwaves to be able to gain access to economic services, credit, insurance, and savings. The things will be rooted in a satisfactory and unproblematic way. When the financial access is made available to the non-poor entrepreneurs, who have been marginalized, then this will create a positive indirect impact on the poor by creating more jobs and increasing their incomes thus alleviating poverty.

Financial services demand a combination of elements which include geographic location, language proficiency, educational standards, political stability, culture, land tenures and economic climate, which determine the kinds of investments and production exercises.

The availability of monetary facilities earns revenue, employment and expenditures and savings resulting in women having access to finances and making them young and powerful. It is apparent that rural dwellers have adequate exposure to financial services as seen in a positive expansion in credit availability at income generating activities. The identity and the knowledge of what is possible still prevail.¹³

1.2.2 To assess strategies being used in poverty alleviation in Burundi

¹² Levine and Beck, United Nations report booklet, p 4.

¹³ Lashley. Micro-finance and poverty alleviation in the Caribbean: a strategic overview, P13.

The goal to reduce poverty among the vulnerable and affected populations through the use of a paradigm of participatory and community based needs has inspired all the poverty reduction efforts by development initiatives and the poverty reduction programs around the world.

One of the major tools of poverty reduction and its removal of the poor into productive employment is economic growth. Countries such as Burundi in Africa have been experiencing the peace violation and culminate into various initiatives that are problematic. In addition, comprehensive studies done over African countries, Brazil, China, Costa Rica, and Indonesia have revealed that the rapid growth in economy during the 1970-2000 was able to help the elimination of a large share of the poor population in financial poverty.¹⁴

The demand articulated by unfortunate men and women can be made available to the services that are provisioned by the community on the basis of demand, as a result of which one can achieve sustainability. The communal followers being consumers are the best authentic, educated, and reliable source of evidence regarding their own importance. Since things belong to them, they are able to know them and provide support. The operational rates of any community development services such as the health axes, educational institutions and water supply infrastructures are improved and well sustained as opposed to the situation in which investment choices are determined by actors outside the community. Such a gap also implies that where the communities incur costs of investments and force decisions on investments, demand representation will be more expressive. Poor households engage in risk management in a variety of ways which include reciprocal self-help services, being part of the local government through which the poor participate and form of connections with people not within their immediate social groups.

¹⁴ David et al. Poverty levels in Developed World, P 367

Community-driven development practices have been used to suppress poverty in certain parts of Burundi, and some of its successes have been recorded. An example of this is the Integrated Rural Development Project that was initiated to deal with the experiment of poverty in countryside. The strategy is to locate and set the needs of the communities, the development interventions are to be based on the demand and through the project, communities have been approved to develop and execute their expansion plan as the development, whereby, they are enlightened about the services they require like education and health.¹⁵

Nevertheless, even though the demand-based methods of poverty alleviation have a promising future, there are obstacles to their application. The lack of proper resources and institutional capacity has been cited as one of the factors hindering the successful adoption of such approaches. Further, political will is very important in ensuring that these approaches are put on the front burner and sufficient resources are available.

1.2.3 To determine biblical principles for poverty reduction in Burundi

Poverty is seen as an all-encompassing challenge and hindrance to human well-being. No human being has to wish to be poor; on the contrary, poverty is widely accepted as a negative socioeconomic state. According to Genesis 1:20, the God intentional plan to human beings includes enjoying the aesthetic and productive richness of creation. The original humans in the paradigm of Eden Garden were placed in a favorable environment that envisaged the general prosperity. As a result, the divine providence is perceived as an abundance of resources and income helping people to flourish in the charitable system of the world.

¹⁵ Ntirandekura. Participatory rural development approach and its contribution to poverty reduction: p17

The fact that the Almighty has enabled human beings with the ability to comprehend the natural universe allows proper use of the resources. The human agency is requested in collaboration with the Creator to identify what the world requires in the next generations. The surplus of material resources also makes it easy to build a climate that allows creativity to be experienced, and it is out of this process that the discovery of new ways of constructing the already existing forms based on ambient materials- which has been christened as post-eden economics owes its appearance.

Scriptural facts are also helpful in economic progress as the role of God is viewed as that of the initiator of the economic system. Although financial inclusion and scriptural understanding seem to be positive in enhancing the overall economic growth and reduction of poverty, empirical studies have yielded varying degrees of conclusions, both convergent and divergent, on the association between biblical ideas and social-economic performance.

1.2.4 Research knowledge gap

One main point of departure for my research focuses on the integration of biblical principles with poverty reduction efforts in the particular context of the Diocese of Muyinga, Anglican Church of Burundi. Previous research has looked at strategies being used in poverty alleviation and the degree of poverty in Burundi, as well as the potential contributions of religious teachings to economic development, but most of these studies have been generalized or focused on other regions. My research, on the other hand, specifically looks at how biblical teachings can be applied within Burundi's cultural and socioeconomic framework to address poverty.

In the review of the documentary, it was found that, despite the fact that some of the studies are limited to particular countries as well as some of the case studies are located in the African

diaspora, the concentration of most of them, about sixty percent, is located in Africa. It was also observed that some of such studies used practically fixed approaches to methodology (e.g The random- and fixed-effects model). Importantly, the level was not taken into consideration in the research conducted on the African countries. Within the specific geographical and economic conditions of Africa, as compared to other continents, it was evident that one ought to carry out a study that targets African states, especially the member states of the East African Community and Burundi with a focus on the church-led efforts that are geared towards poverty reduction, which is the goal of this research.

1.2.5 Conclusion

It is also the responsibility of the Christian communities to practice the understanding and use of Christian methodologies in the daily praxis to ensure that they accomplish their mandate of the salt of the world. This paper aims at making a step further than previous studies specifically the African-centered studies by exploring how financial inclusion can reverse the states of poverty in the African context with Burundi as one of the case studies.

The poverty alleviation programs in Africa and more so in East Africa where Burundi is located should consider such factors. Programs that can encourage indigenous possession, self-sustainability by improving efficacy of poverty alleviation by reinterpreting the scriptural principles constructively. The successful execution of such strategies, nevertheless, requires proper incomes, institutional carrying measurements, political awareness and involvement of Church and the community as well.

1.3. Research methodology

1.3.1 Introduction

This section explains the research design, outlines the targeted population and the sample size used, data collection methods, how the data was collected using what instruments, gives a description of the steps given during the data collecting process, the means of analysis that were used and the ethical considerations given.

1.3.2 Research design

Careful and systematic, the case study design is regarded to be a suitable type of qualitative research that provides an opportunity to study certain phenomena in their life-based situation. Mwaitete argues that case studies allow a detailed analysis of a given phenomenon, thus as a researcher one may explore the various aspects of the phenomenon in the contextual background of the situation. In the current research, the case study method has been used to explore the implication of applying biblical principles to poverty alleviation in the country and the Diocese as well. The research structure used was also suitable in this case since it helped to develop a holistic view on poverty reduction initiatives in Anglican Church of Burundi and allowed to evaluate how the economic principles can be applied in the poverty alleviation process of the Diocese of Muyinga.

UCU has superlative, huge books collections of libraries with books, journals, conference proceedings, archival literature and hard to be obtained elsewhere. The special collections libraries or departments hold the rare books and archival materials and some scholars call their collections historical documents. The libraries that offer research opportunities give several

avenues through which the relationships with other researchers, students, faculty, and staff can be established. Besides, through digital collections and exhibits, a researcher can study collections without leaving their own home.

Libraries are full of academic studies when they are used properly. Based on past experiences, critically interpreting and studying its methodologies thoroughly with regard to the issues, data gathering, theories and documentary evidence play a significant part in research conduct. In this respect, a researcher should refer to the library to develop the quality of writing. This type of library research is in a higher rank and it should be applied. It supports the main research article on the selected issue and provides a sensible course of action in dealing with the issues of data gathering and study creation.

Lemma equally claims that case study method provides a holistic view of a given phenomenon in that scenario. According to him, case studies are especially useful to the extent that there are few theories or concepts on a particular phenomenon, and the researcher needs to get more empirical information. The researchers used a case study design in this study to investigate poverty reduction in the Anglican Church of Burundi

This study's methodology helped the researchers to make an in-depth deliberation of the environment that the poverty reduction efforts were being implemented and the different forces that contributed to the success or failure of the efforts.

Another approach which is widely-recommended in qualitative research is the usage of semi-structured meetings (interviews) as a technique of collecting data which was also employed in the study. Interviews that are semi-structured are a practical method in the investigation of individual experiences as far as a topic of interest is concerned. They enable the researcher to get

in-depth and rich information concerning the experiences, views, and beliefs of the participants. This paper used semi-structured interviews in order to understand how clergy, church leaders, and congregants perceived utilization of economic concepts as one of the ways to lesson poverty within Anglican Church of Burundi, the Diocese of Muyinga.

A small number of interviews used in the study explained by Morse that qualitative research aims at meeting saturation of data wherein there is no additional information or knowledge that is gained with additional interviews. Qualitative research is usually a comprehensive study of a certain phenomenon or experience and only a few properly conducted interviews can yield a lot of information that would be considered rich and detailed enough to satisfy the research purposes. Ten interviews were carried out in this research that provides strong information power, and the participants were engaged in the research with a lot of knowledge as well as experience regarding the topic. As a result, the research design and methodology of this study complied with the known principles of qualitative research, which makes its findings useful in the poverty alleviation efforts in Anglican Church of Burundi.

1.3.3 Study area

The research was completed in the Diocese of Muyinga that was a geographically localized area covering 3,800.8 square kilometers. At the time when the investigation was continued, there were seven archdeaconries and thirty-three parishes in the Diocese.

1.3.4 Population

The study population consists of people from Muyinga Diocese, which includes Mukoni, Cankuzo, mwika, Ruramba, Gasorwe, Mwakiro and Mukoni. The total population is

approximated to be about 305,700. According to Oso and Onen (2008), the population is a groups of target set by the researcher, encompassing the individuals from whom information could potentially be obtained. For this study, 40 participants were selected from this population.

1.3.5 Sampling techniques

Simple random sampling used when choosing participants from seven archdeaconries in the Diocese of Muyinga, ensuring equal chance inclusion and a representative sample of the larger population through an unbiased selection process.

1.3.6 Sample Size Determination

This study in the Diocese of Muyinga focuses on the experiences of seven archdeaconries. A sample size of 40 participants was chosen to ensure richness and depth of data collection. Purposive sampling was used to identify key individuals and groups, followed by random sampling to select participants. The chosen sample size considers saturation and provides comprehensive insights while being manageable within the study's scope.

1.3.7 Data sources

Researcher utilized primary & secondary sources of data.

1.3.8 Primary sources of data

The researcher created primary sources of data. All fields of study benefited from the use of primary data since they offered precise information regarding the outcomes of observations or experiments. The primary field data and feedback reception were obtained through personal

interviews and self-administered questionnaires that were shared with a limited sample. Primary data assisted the researcher to compile facts that could be applied in the specific purpose of the investigation. Interview guide and questionnaire were used by the researcher.

1.3.9 Secondary sources of data

The definition of secondary data in this research paper is that information that had been gathered and recorded in various published materials, such as paper works, advancement and analyzed reports, yearly reports, monetary histories, electrical publications and materials found in archives or libraries. Secondary data used in this research was obtained in a series of academic and semi-academic works such as books, peer-reviewed articles, and scholarly journals that were related to the subject matter in question. The sources allowed access to the already published literature such as e-books, journals, periodicals and other scholarly articles which were studied to gather the required information. The documentary materials were similarly classified to help in the collection of data and later analysis of the data in texts (Mubazi, 2008). Moreover, the diocesan documents that were also reviewed on the development initiatives of the diocese.¹⁶

1.3.10 Data collection instrument

The data collection tool that was used in the current research was an interview guide. This guide consisted of a number of questions that the researcher gave to the participants in the course of the interview. An open-ended question was used to design the semi -structured interview guide with the aim of evoking response of Archdeacons. This strategy was chosen as the people serving in these positions who have a wealth of experience in church management as well as

¹⁶ Mubazi, Diong a research in the context of Africa, p6

implementation of programs that are geared towards church led poverty reduction. The interview guide was also used to provide detailed perspectives and perceptions of the respondents on the study variables because of the face to face interaction as probing

1.3.11 Quality and error control

Some of the studies have employed interview guides, which stated that the reliability and validity coefficients were acceptable in the target of population and in different contextual settings. These studies therefore recommend intensive evaluation of validity as well as reliability in the development of instruments in the future.

1.3.12 Validity

Validity was both operationalized as the degree of the data-collection tool that was an effective measure of the target constructs and the sufficiency of the measures to draw out valid inferences (Saunders et al., 2009). To this end, a validity check was conducted to establish whether the questionnaire questions could have evoked the desired data (Vogt, 2007). The items were scrutinized by subject matter experts in research to ensure that they had the ability to elicit the specified findings. Validity of the instrument was established by computing a Content Validity Index (CVI). The formula used by the researcher was as follows: $\text{Content validity Index (CVI)} = \frac{\text{Relevant items that all the judges considered to be suitable}}{\text{Total number of items considered}}$. In case CVI was equal or higher than the suggested threshold of 0.70, the questionnaire was said to be valid to collect data.

1.3.13 Reliability

Wooldridge defined reliability as the degree to which a study instrument resulted in reliable results or findings after repetition of the tests. Alpha coefficient of Cronbach was used to find out

consistency of the consultation guide tool (Sekaran and Bougie, 2010). The first study was carried out using a sample of 10 respondents and the consistency grades were obtained using the Statistical Package of the Social Sciences (SPSS). This implied that data collection was suitable using the questionnaire¹⁷

1.3.14 Procedure for data collection

The examiner received a written consent of the School of Theology, UCU to do the study. Data was sought on the respondents in the introductory letter. First and foremost, before commencing the investigation, the researcher would have to seek ethical clearance by ethics review committee of the School of Research and postgraduate studies, through the assistance of the Dean of the Bishop Tucker School of Divinity and Theology. Subsequently, the researcher visited the study area in the Diocese of Muyinga identified and approached the prospective participants by introducing himself to the Diocesan Bishop. In this regard, the researcher got three research assistants to facilitate the process of interview.

1.3.15 Data processing and analysis

The study applied descriptive qualitative analysis, which involved three stages: reduction of data, data presentation, and drawing of conclusions and verifying them. The first step, which was carried out by the researcher, was the data reduction, which entailed organization and summarization of data collected during the research period; during the process, the researcher reviewed the data, determined the salient themes and patterns and groups of data and made observations. Based on the elimination process, the researcher went on and presented the data in

¹⁷ Wooldridge, Introductory Econometrics: A Modern Approach, page 9.

a well-constructed manner using charts, diagrams or tables to enable further interpretation and understanding. After data presentation, the researcher presented conclusions based on the explored and supported information, and reconsidering the initial steps of the research established the autonomy of conclusions. Further, the researcher used diverse analytical instruments, including the use of codes or categorization with the aim of improving the insight of data analysis. The whole process involved an adaptable and inquisitive approach of the researcher whereby the direction taken in the methodologies were adjusted where necessary to produce a holistic portrayal of the information.

1.3.16 Ethical consideration

The Ethics Review Committee and REC of Uganda Christian University gave ethical approval. Moreover, the researcher also obtained the consent of the diocesan Bishop and the parishioners to offset the lawful presence in the study and to avoid possible disturbance. The plagiarism was controlled by the identification and adequate credit of all the referred authors. The empirical data gathered in the field was explained in compliance with the principles and norms of the field.

1.3.17 Informed consent

The respondents who took part in the study were provided with information on informed consent documents explaining the purpose of the study. The respondents and the participants were made to understand that their participation in the study was not compulsory and that they had the right not to be involved in the study, withdraw or drop out the investigation.

1.3.18 About confidentiality

An identification number was given to each record of the respondent. No data on any personal identifying information was gathered as the name or other name revealing details of subjects were kept within the boundaries of the study interviewee only. The manner in which the methodology is used will eventually be coaxed towards a good direction of realization of the major goal of poverty wastage as requirement.

1.3.19 Conclusion

Methodological procedures that were used were carefully recorded by the researcher with specific reference to any changes made, thus making the study transparent and easy to replicate. Descriptive analysis is a critical tool of the qualitative data analysis process as it helps the researchers to extract indirect information and understanding out of non-numerical data.

CHAPTER TWO: INVESTIGATION OF THE DEGREE OF POVERTY IN BURUNDI

2.1 Introduction

In this chapter, the research that has developed with regard to the level of poverty in Burundi has been brought forward and deliberated over. It also analyzes the definite goals of the study, and their correlation with the literature under review.

2.2 The level of poverty in Burundi

Burundi is a landlocked country and has few natural resources as well as, has one of the highest birth rates in the region. One of the most disturbing demographic signs is the mean age at which individuals marry it is around 16 years in the rural areas. This premature marriage implies that the young population will experience more competition over their parents, as compared to that experienced by the past generations. The conditions can predispose social unrest and raise the level of poverty. Burundi has already shown its high rate of inhabitants' growth is unsustainable. The CIA estimates that 90 percent of the people are dependent upon subsistence farming. The small size of the country and the lack of access to the sea increase the worries about soil degradation, paying more attention to the fact that population grows. This has been mitigated by the international service programs by different NGOs through the Creatable Project which teaches students to grow vegetables on bag-based systems, instead of the traditional planting in the ground. This program has been successful in its own way¹⁸

¹⁸ . Eveline, Burundi: Poverty and vulnerability assessment, 2015

Sustainable development goals (SDGs) are a set of seventeen related targets that United Nations Member States have adopted in 2015 and the goal of which is to eradicate poverty, lessen inequality, ameliorate health results globally, and defend planetary ecosystems.

Burundi has been working on this and some efforts are being used engaging in this program. Political instability for more than 50 years ago, wars for themselves, food insecurity harm the development of Burundi. The problems of poverty in Burundi are deeply rooted in a complex historical background, including frequent political unrest, rapid demographic growth, and chronic food insecurity, as well as legacies of a violent past, hence the need to bring sustainable and long-term intervention to the people of the country

Burundi has been experiencing financial challenges and has struggled enough towards recovery stages but still in vain. Poverty has defined in some scales towards its population growth at a rate that is already unmanageable. This can give rise to the probability of further violence and to worsen the level of poverty.

Burundi country has been facing different challenges mostly because of lack of peace which undermines the life of people resulting different types of corruption rise, unstable laws, irregular system of governance which gives a corruptive life stages summed by lack of economical and good financial governance. It is in this reality Burundi country falls in poverty.

The political turmoil has significantly left a trace on the country. The attainment of Burundi independence in 1962 over Belgium didn't compensate development due to the colonial legacy that has been left behind to impede post-independence growth. Since the fateful year, violence has been a chronic situation in Burundi which has led to the loss of hundreds of thousands of

lives in power struggle. The ethnic wars have displaced more people were murdered, and this has been a leading factor to the poverty that is so rampant in the nation.

The demographic pattern of Burundi is defined by unsustainable population growth rate. The demographic burden seems to be daunting with it being a landlocked country with a declining natural resource base, and the birth rate per woman, at about 5 per woman, being some of the highest in the world. It is estimated that 16 years women or men begin married life, shows that the group of young people will be facing increased competition on even shorter resources as compared to other past generations. This situation increases the likelihood of repeated violence and worsens the level of poverty.

The government has done its effort for making reconciliation and the country has shown faith that is safe to an extent now anyone can believe about peace and security.¹⁹ The Country has to take a look on how the population can plan for family planning for more effective way

2.3 Burundi situation on poverty

Burundi is described as being among the poorest nations of the world. D. James (2013) Says that 64.9 per cent of the population was living under the national poverty line and half of the non-poor population was on the edge of getting into poverty. The economic standards have been severely harmed due to the present crisis. According to a 2017 survey by M. Nzisabira, the crisis augmented increased level of Burundi's poverty by a large margin because the displacement of high segment of the population into refugee status has affected both governmental and non-governmental affairs. The level of poverty also rose by 4 percentage points, and unemployment has risen to 23.2 in 2017 compared to 14.2 in

¹⁹ WBank report, Attacking Poverty, 2000-2001.

2014 in Bujumbura, the capital. Moreover, in the year 2017, 72 per cent of the population was poor with 22.4 per cent of the population being extremely poor. The Gini coefficient is 38.6 which becomes small in comparison to sub-Saharan Africa with a range of 45 yet there are interregional differences. As outlined in Deuteronomy 28:12, the decree of the Lord notes that the Lord will open the celestial storehouse such that rain is received by the land at the right time hence blessing all undertakings. It also declares the fact that the country will loan to other countries but not to borrow

2.4 Statistics

2.4.1 External Debt

External Debt in Burundi increased to 1,900,532.26 BIF Million in April from 1888773.29 BIF Million in March of 2025. External Debt in Burundi averaged 1051734.16 BIF Million from 2005 until 2025, reaching an all-time high of 1900532.26 BIF Million 04/ 2025 with a and a top of 413843.37 BIF Million in January of 2011.

2.4.2 Gross domestic product

In the fourth quarter of 2024, the gross domestic product (GDP) of Burundi has grown by 3.90 - percent in comparison with the fourth quarter of 2023. The rate of growth in the GDP of Burundi was 2.79 in average with a peak of 21.33 in 1970 and a low of -13.75 in 1961.

2.4.3 Population

The population of Burundi currently is estimated at 14.1 million refers to 2024 census. The economic standards from the latest reports show that projections from Trading Economics still in

a low level because of the increase in population. In a past analysis in the year 1960, the population of Burundi was 2.8 million people.²⁰

2.4.4 Job crisis

When making comparison on employment, we found that as of 2024, unemployment rate in Burundi was not lower than it was in 2023, and the data stands at 0.90 percent. The average unemployment rate was 2.27 percent with a peak of 3.40 percent in 1993 and a minimum of 0.90 in 2022. This means there is no change²¹

2.4.5 Consumer price index

Consumer price index in Burundi reduced to 315.19 points in June from 316.2 points in May 2025. Consecutive Consumer Price Index (CPI) in Burundi had an average point of 134.20 points between 2012 and 2025 with a high of 319.01 points in April 2025 and a low mark of 79.30 points in December 2012.²²

2.4.6 CPI Housing Utilities

CPI housing utilities in the country of Burundi reduced to 319.20 points in June from 374.70 in May 2025. CPI housing in Burundi had an average of 73.01 points between the year 1993 and 2025 with the highest point of 348.80 points and the lowest point of 6.70 points in the month of April 2025 and October 1993 respectively.²³

2.4.7 Transportation sub-index of the CPI basket in Burundi

²⁰ WBank report, *Attacking Poverty*. New York: Oxford University Press, 2001.

²¹ Burundi International Labor Organization (ILO), 2024-2025

²² Ibid

²³ L'Institut de Statistiques et d'Etudes Economiques du Burundi (ISTEEBU), 2025

There was a negative growth in the transport sub-index of the Consumer Price Index (CPI) basket in Burundi as the index dropped to 234.20 points in June 2025 as opposed to 238.10 points in May 2025. The CPI Transportation index in Burundi averaged 126.06 points over the years 2012 to 2025 with the highest point of 238.10 points recorded in May of that year and lowest point of 87.20 points recorded in December of the same year.²⁴

2.4.8 The increase food cost in Burundi

In Burundi, food prices had an increase of 42.50 per cent in June 2025 against June 2024 in the previous year. The average food inflation rate per annum in Burundi was 13.01 percent between 2011 and 2025. Its highest inflation was 48.90 percent in March 2023, and the lowest was -19.90 percent in October 2018.²⁵

2.4.9 The increase of Banks balance sheet

Banks Balance Sheet in Burundi increased to 9067417.10 BIF Million in April from 8957436.70 BIF Million in March of 2025. Banks Balance Sheet in Burundi averaged 2645472.79 BIF (million) by 2008 to 2025. Resulting all-time high to 9067417.10 BIF (million) by April 2025 and a record low of 435770.70 BIF Million in January of 2008. Bank of Burundi²⁶

2.4.10 Trading figures

Trading in economy provides data of 20millions economic indicators in many countries (196) including actual standards, agreement figures, estimates, historical time series and some news.

Burundi Indicators were updated Thursday 07/2025.

²⁴ Jerome, L'Institut de Statistiques et d'Etudes Economiques du Burundi (ISTEEBU)

²⁵ Ibid

²⁶ Seth , Bank of Burundi,2025

2.5 Food insecurity in Burundi

Food insecurity is also a critical issue considering that 56 per cent of children below the age of five years are stunted. There is low supply of basic services like clean water and sanitation among the other communities and only a ratio of 8 percent of the entire population of the country is linked to electricity. Although it has been noted that education and health have improved, their standards are relatively low; the Human Capital Index of Burundi is still lower than that of other countries. The current children in Burundi are forecasted to be achieving a mere 38 per cent of productive potential compared to a counter-factual condition when the children would have complete health, proper nutrition, and proper education. The level of literacy, especially among the women and the rural population, is also still too low. Agriculture, which provides about 85 3/4 of the population with employment, is characterized by small-scale subsistence agriculture that is very susceptible to climate change, and economic shocks. It is necessary to maintain security in a bid to reap the benefits that are tangible and to maintain peace and stability. The united nations sustainable development goals came into being in 2015 international community, comprising 17 goals, which are aimed at poverty eradication, inequality reduction, better global health outcomes, and environmental protection. Before SDGs, the Millennium Development Goals (MDGs) had recorded impressive success in a period of 25 years. The SDGs will build on these achievements, and one of its major goals will be to eradicate abject poverty all over the world by the year 2030

This extreme poverty in the world population has been a percentage of dropped to less than 10 percent in 2015, the first time in recorded history; as of March 2023 the World Bank puts the figure at 8.5 percent. Inter-Parliamentary Union reports that as of March, 2023 no less than one female was sitting in parliament in every independent state. Women occupy about 3095 percent

leadership roles in Burundi. Although it is also worth noting, it is still not enough, as it is only the first step of the long-term process of achieving gender parity

2.6 Low food productivity

The lack of land followed by high flood appears as another striking foundation of poverty especially in some provinces. It is a well-known fact that poverty is linked to the lack of the possibility to get such basic needs as food, shelter and clothes due to the insufficiency of income or resources. In other senses, if someone does not work because of disasters or insecurity, means that, in a certain time and unknowingly, he will fall in scarcity of food and other necessities and poverty ruins accurately. Automatically, it encompasses chances to education, healthcare and other chances that contribute to a person's well-being and social inclusion.

No financial and economic communication when people are in trouble of their struggles because some families live without good house, healthy water, medication and other living needs. This begins individually and gradually the society comprises and experiencing this.

In many angles, it is very difficult to break a poverty cycle from one person to another. and can pass from one generation to the next. Socio-economic issues are very important to load the needy of community. other areas are such as ethnicity, gender, and geographical problem resolution. Some believe can't overcome from poverty because some of them are born into poverty. It is this sense sometimes even the country fails to overcome high potential to their economic standards.

Some can get stuck into poverty because of unfavorable economic factors, natural disasters or rising living standards besides the reasons like drug addiction, depression and mental illnesses. Poverty is not only an individual problem but also a societal problem. At the individual

household level, failure to fulfill the basic financial demands may trigger a continuum of social, physical and psychological problems. In social terms, high poverty levels may slow down the economy development and be associated with a complex set of issues such as crime, unemployment, urban poverty, low education, and poor health of the population. Burundi country has to set some projects which will help to increase some potential needs in agriculture and environment protection in an adequate land organization.

2.7 The influence of scarcity on poverty

There are many causes of poverty such as lack of employment, people are jobless, poor infrastructure, social discord and military conflict, rising cost of living, socio cultural barriers, weakening government support, and institutionalized corruption. Often those who manage to pull themselves out of poverty only have temporary gains. These gains seem to be under threat because of subsequent economic perturbations, nutritional insecurity and climate change which may bring people back to a state of poverty. Some typical adverse effects that are related to poverty include alcohol and drug abuse, severely limited education, poor housing and general living standards, and high rates of morbidity, sexual violence, and corruption. Many poor people still have limited access to quality education institutions, health facilities, electricity, drinking water and other basic facilities since they are in most cases undermined. In many times tensions, discriminations and other violence arise in accordance to the needs of people and different crimes take over.

2.8 Population growth

Worldwide, Burundi is estimated higher populated than expected in comparison to its economic growth that 87% of population lives under \$1.90 or less per day. Its growth as a national income per capita goes to or less \$480. The country has a population of over 13 million, which is a huge population base. Besides, its Gross National Income per capita is the lowest in the world being at \$840²⁷. The estimates developed by the Central Intelligence Agency (CIA) suggest that ninety percent of the population depend on subsistence farming. Since Burundi is a small and landlocked country, soil degradation is a major issue especially considering the increase in population. UNICEF is solving the problem with the help of Creatable project, where students are trained to grow vegetables in a bag instead of planting them in the ground; the project has already had positive outcomes.²⁸. Governmental strategies have been done often placing community wellbeing platforms to help people, families, and some groups in the communities out of poverty but these have remained unsuccessfully. There many programs provided by Europeans countries in in view of poverty reduction; but African countries like Burundi, there are no hope though some struggles are being used. Any Africa country is called a developing country which is true or not depends on how they have set their general politics. Welfare programs are being administrated in Burundi by the government to influence poverty reduction strategies but still having much to do in comparison to what has done and the level of poverty encounter.

²⁷ Angelique, population in Africa continent, 2025

²⁸ Maria k. Burundi initiatives on poverty alleviation,2023

2.9 Conclusion

Burundi community and the church as well have to work in collaboration towards poverty reduction by applying methods in relation to the said issue. Biblical principles and technical measures have to be taken in heart. A special political improvement such as political stability by providing security, increasing food security, minimizing scarcity environmentally, fight for corruption and improve food productivity may reduce poverty. If the government is mal-organized will result a political instability and other mechanism will be affected. Working on this, will up-leave the economic affairs, relationship mechanisms; political stability to a successful level.

CHAPTER 3: STRATEGIES BEING USED TO POVERTY ALLEVIATION IN BURUNDI

3.0 Introduction

Burundian economy is highly reliant on subsistence agriculture, which employs more than 94 per cent of the entire population and is typified by smallholdings measuring less than 0.5 hectares on average hence low productivity. Within the past ten years, the agricultural output has been growing at the rate of about 2 percent per year and it is not in tandem with the population growth rate that has been estimated at 2.6 to 3 percent per year. Besides the structural weaknesses, the country has high land tenure restrictions, lacks competitiveness in international trade, and uncontrolled population growth. These issues have been aggravated by frequent wars and the recent crisis such as the inflationary pressures on food stuff. Burundi is still one of the worst nations in the world, where approximately 67 % of people live under poverty line. Diversity of socio-economic indicators still remains considerably low and malnutrition still causes immense damages in different areas.

3.1 Fighting against corruption towards development

Poverty has far-reaching consequences that affect individuals, families, and entire communities, creating cycles of disadvantage. These consequences include poor health, limited access to education and opportunities, increased risk of crime, and social instability. Children growing up in poverty are particularly vulnerable, exposed to long-term effects on their physical and mental health, cognitive development and future life.

Corruption is rampant and has been testified in every corner of governmental services in Burundi. Even though the current Chief of State, Major-General Evariste Ndayishimiye has put

anti-corruption measures, oligarchy is still there. The president has summoned consecutive international personalities in a bid to spur developmental projects as well as foreign investments. The reforms of poor governance institutions and lack of skilled labour market are also being undertaken: the internal investment in infrastructure is being considered as a key trigger to entice foreign capital. The level of pervasive poverty can be measured through the index of Human Development, in which Burundi has scored abjectly as it occupies the 187th position among the 191 sovereign states. The poverty eradication exercise in Burundi is a tough mountainous journey that requires long-term view and perseverance especially with the long instability in the country. There are domestic and foreign stakeholders that are working hard to recuperate the impact of past dysfunctions. Children are especially affected by the negative environment such as conspicuous subsistence poverty. The issue of food insecurity is acute because the population continues to develop at a higher pace. However, programmes on sustainable farming are being established and implemented in the field. The future of positive change is available in case Burundian leadership will learn some of the lessons of the historical experience of the country.

3.2 Findings

The findings study was conducted through an interview guide on a sample of 49 participants comprising of an archdeacon, clergy, catechists, laity, and some in the community in a country known as Diocese of Muyinga-Burundi. It was one of seven archdeaconries of Mukoni, Cankuzo, Jarama, Mwika, Ruramba, Mwakiro, Gasorwe, and Muyinga. The results of the interviews that were carried out revealed that financial accessibility is a very critical aspect in poverty alleviation in the area. The respondents discovered that there is the necessity of developing strategies that can be adopted to enhance accessibility of finances and alleviate poverty. In this

regard, Burundi country must develop the potential of its people in regard to the financial accessibility and its process.

To begin with, the respondents pointed out that the Church leaders should lobby donors, donor grants, and invest them in income-generating projects in the community, especially among women and youth. This will generate jobs and enhance the livelihood of people in the society.

One of the respondents said;

"We have so many unemployed youths in our community, and we need to create income-generating projects that will provide them with employment opportunities. We need to use the donations and grants we receive from donors in a way that will bring about long-term economic development."²⁹

God is willing to provide those in need with the resources, such as rain, blessings, and a good season, in order that our houses will be full of food and wealth (Deuteronomy 28:12). God bestows upon us blessings and we must labor diligently. This observation indicates the dire necessity of dealing with the problem of unemployment in the society where youths are not in the working system. The respondents felt the need to utilize the donations and grants offered by the donors to invest in long term economic development projects that will provide job opportunities to the young. The community can also decrease the poverty occurrence at a long-run level by establishing income-generating projects involving the youths. Furthermore, this observation underscores the significance of proper management of donations and grants in order to make sure that they are applied in a manner that will only result in the greatest impact and sustainability in the long run.

²⁹ Code Number: R0020, Respondent Interviewed at St. Andrew's Mukoni Archdeaconry on December 23, 2021, at 10:00 a.m.

"We need to involve the community in our projects so that they can take ownership of them. This will ensure that the projects are sustainable and impactful in reducing poverty."³⁰

This observation indicated that the community is critical in the success of the poverty reduction efforts. The respondents reiterated that in the case of the community being part of the projects; they own them and they get more dedicated to their success. The strategy will make the projects sustainable and their contribution towards poverty reduction in the society. Engaging the community also develops collaboration, transparency and accountability in implementation of poverty reduction projects. In general, this observation underscores the value of community involvement and ownership in the initiatives of poverty reduction.

Thirdly, the respondents emphasized the need to train the community as well as the Church members about open sources of income, tithing, and offertory fundraising. Motivational speakers or professionals who had attained economic development were proposed to be invited in workshops to address community and Church members as well. One respondent stated,

"We need to educate our members on how to make money and manage it properly. That can help them become financially independent and reduce poverty in our community."³¹

This observation shows that in case the country of Burundi and the church too, invest in education and training then it will be critical in alleviating poverty in the society. The respondents emphasized the need to educate the members of the community and Church on how to make money out of diverse ways like opening small businesses or investing in agricultural projects. They also highlighted the importance of the ability to manage finances appropriately

³⁰ Code Number R0015, respondent Interviewed on December 23, 2021 at 10:00 a.m.

³¹ Code Number R0017, respondent Interviewed on June 12, 2021, at 11:00 a.m.

that is, budgeting and saving so that the amount of money that is earned can be properly utilized to better the lives of the people in the society. Through educating and training the members, the community will be able to be financially independent and lessen poverty in the long term. Such a conclusion is aligned with the concept of Anglican Church values that argue that education and empowerment are both important in social and economic development. It also puts emphasis on the importance of the Church as a communal institution that can offer resources and other useful information to its members to become economically stable and alleviate poverty.

All in all, the results indicate that access to finances is of paramount importance in alleviating poverty within the Diocese of Musinga and its environs. The responses provided by the respondents identify the importance of joint working on the issue between the Church leaders, community, and the external stakeholders to enhance financial access and reduce poverty in the area.

This, as one of the archdeacons interviewed said.,

"We need to work together to make sure that the people in our community have access to financial resources that will help them become self-sufficient. We cannot do this alone; we need the support of our community and external stakeholders to achieve our goals."³²

This observation underscores the need to have collaboration and community inclusion in promoting financial transparency and poverty alleviation. It points out that the church alone cannot tackle the problem of poverty and hence the need to have coordinated efforts between the Church leaders, community, and external stakeholders in order to attain long-term economic growth. The quote also brings out the virtue of self- autonomy, which could be attained through

³² Code Number R0018, respondent Interviewed on January 12, 2021, at 9:00 a.m.

financial means, i.e. schooling. That is why there is a need to collaborate in order to build a sustainable future where all people have access to financial materials and can contribute to the growth and development of the community they reside in.

3.4 The contribution of demand-driven in Burundi

This observation highlights the importance of having collaboration and community inclusion in enhancing transparency of money and poverty eradication. It indicates that the problem of poverty cannot be addressed by the church alone and therefore there is the necessity of integrating the efforts of the Church leaders, community, and the outside stakeholders in order to achieve the long-term economic growth. Another virtue that is raised in the quote is self-autonomy that could be achieved financially i.e. schooling. This is the reason why there is the need to cooperate to have a sustainable future where everyone can access financial resources and work towards the growth and development of the community they live, said that,

*"The importance of involving local communities in poverty reduction efforts He noted that demand-driven approaches can be effective in identifying the specific needs of each community and tailoring poverty reduction strategies to meet those needs."*³³

The community representatives focus on community participation and the necessity of developing poverty reduction strategies to address the unique requirements of the community concurs with the ideas of demand-driven strategies. This observation implies that demand-based solutions may be a viable way to reduce poverty, particularly when it is designed to address the needs of the community. During the second interview, we interviewed a clergy of the Diocese of

³³ Code Number R0018, respondent Interviewed on December 29, 2021 at 10:00 a.m.

Muyinga in Burundi to get his opinion about the role that demand-driven methods to reduce poverty can play. The member of the clergy pointed out,

*"The need for financial inclusion in poverty reduction efforts He noted that demand-driven methods can encourage financial enclosure as long as there is access to financial facilities such as savings accounts or microcredit, where these are applied correctly."*³⁴

The focus of the clergy member on the significance of financial inclusion is not foreign to the concepts of demand-driven approaches, which involve focusing on the requirements of people and society. The implication of this finding is that demand-based strategies should be a viable plan to personalize financial inclusion and hence poverty alleviation. In the third interview we have encountered a catechist of the Diocese of Muyinga in Burundi to gain her view of the role played by demand-oriented approaches to poverty alleviation. The catechist discussed;

*"The importance of education in poverty reduction she noted that demand-driven approaches can support education by identifying the specific needs of each community and tailoring education programs to meet those needs."*³⁵

Education that the catechist focuses on corresponds with the principles of demand-driven methods that focus on skills and knowledge development to empower people and communities. This fact indicates that demand-driven strategies may be a successful policy to facilitate education and, hence, reduction of poverty. The fourth interview was conducted with a member of the Laity in the Diocese of Muyinga in Burundi to get his opinion on the role of the demand-driven approach in reducing poverty. The laity member discussed;

³⁴ Code Number R0021, respondent Interviewed on December 16, 2021, at 8:00 a.m.

³⁵ Code Number R0025, respondent Interviewed on 12/11/2021 at 10:00 a.m.

*"The importance of community participation in poverty reduction efforts He noted that demand-driven approaches can promote community participation by involving community members in the design and implementation of poverty reduction programs."*³⁶

The interest of the laity member in the community participation is consistent with the principles of the demand-driven approaches that emphasize involvement of individuals and communities in the decision-making process. This result implies that a demand-oriented strategy may be a useful practice of facilitating community involvement and, consequently, poverty alleviation. We interviewed one of the clergy members of the Diocese of Muyinga in Burundi in the fifth interview to get to know his role in the contribution of demand-driven strategies towards poverty reduction. The member of the clergy emphasized;

*"The importance of sustainable development in poverty reduction He noted that demand-driven approaches can promote sustainable development by identifying the specific needs of each community and tailoring poverty reduction strategies to meet those needs in a sustainable manner."*³⁷

The focus of the sustainable development by the member of clergy is in line with the principles of demand-driven approaches which focus more on the sustainability of poverty reduction strategies in the long term. This observation implies that a demand-based strategy may be a successful way of enhancing sustainable development and, consequently, poverty alleviation. During the last interview, we contacted a member of the laity of the Diocese of Muyinga in Burundi to get their point of view regarding the role played by demand-driven solutions to poverty. A laity member stated that

³⁶ Code Number R0026, respondent Interviewed on 12/11/2021 at 1:00 pm

³⁷ Code Number R0021, respondent Interviewed on December 30, 2021 at 10:00 a.m.

"The government promotes poverty alleviation activities. She observed that the demand-based methods can be more efficient under the conditions of government policies and programs that encourage a decrease in poverty. She made it clear that the government needed to make an enabling environment so that demand-driven approaches can succeed through governmental policies encouraging financial inclusion, education, and sustainable development."³⁸

The foregoing story underscores the role of government in ensuring success in demand-driven strategies of poverty reduction. The government is playing a very important role of providing an environment in which the demand-based methods can flourish. The promotion of financial inclusion, education and sustainable development are some of the policies that can go a long way in ensuring that the demand-driven approaches can be effective in the reduction of poverty.

Overall, the results showed that demand-based solutions may be used as a good measure of poverty reduction especially when and where they are designed to address the needs of the individual communities and are backed up by government policies and initiatives. The themes that emerge in the interviews are the significance of engaging the local communities, enhancing financial inclusion, embracing education, encouraging community-based approaches, encouraging sustainable development, and receiving government mandates.

3.5 The strategy set in motion to achieve poverty reduction based on the world of God

The respondents recommended that the Church leaders should be assisted to know what the Bible says concerning poverty and wealth. Mat. 5:16. says, the light of his people must shine to all men. They will later view the good things that they have done to themselves and learn. Like Jesus Christ we are like him because we will his will. People believe that a work is a punishment

³⁸ Code Number R0034, respondent Interviewed on December 18, 2021, at 3:00 pm

of God, but not because God also works on daily and daily basis since the beginning of the creation to this present day.

It is my understanding that he blesses us with the ability to work when we worship his name. Col. 3:22: We are under, we are owned, we do service, and that is, we have to obey him. As we make decisions we are put in charge of archiving wealth in this world. Haggai 2: 8-9 states, And everything that is in the mines, and in the slivers, and in the gold, is of God.

Supporting clergy needs to be aware of what they have and their ability to influence others as well as teach them financial management, stewardship, fundraising, planning and implementation. They observed that not every leader in the Church possesses the necessary knowledge in these aspects as they are specialists in other spheres. Hence, their engagement in capacity building is highly significant as they are the very people who can pass this information to the members of the Church community.

He said, *"There is a need for Church leaders to understand what the scripture says about poverty and how they can be involved in reducing it. Then, to receive training in financial management, stewardship, fundraising, and implementation will equip them with the necessary skills and knowledge to lead the Church community in poverty reduction."*³⁹

One of the laity of the Ruramba Archdeaconry proposed that; *"Community and Church leaders need to work together for sustainable development. Poverty reduction through demand-driven*

³⁹ Code Number R0031, Respondent Interviewed on 11/19/2021 at 4:00 p.m.

*approaches can only be achieved when there is a concerted effort among the community and Church leaders to address the root causes of poverty."*⁴⁰

The respondents insisted that a community and a Church leaders should collaborate in the sustainable development. They proposed that a community-led, demand-based initiative would be a good solution in the realization of sustainable development. The respondents understood the significance of the role played by Church leaders in community development projects and collaboration with the community in order to attain shared outcomes. They recommended that the community and Church leaders should collaborate in solving the underlying causes of poverty and attaining the poverty reduction process through demand-based strategies.

One of the respondents emphasized that there was a need to have Church-owned income generating projects such as agriculture, health, education and other community needs projects. They pointed out that the Church must work out income-generating projects, particularly to the most vulnerable in the society such as women, the youths who are experiencing a high unemployment rate. The respondents pointed out the significance of training on these income generating projects so that the beneficiaries can be prepared well to realize success in these projects. One of the archdeacons of Diocese of Musinga expressed it that;

*"The church needs to engage in income-generating projects that can benefit the most vulnerable in the community, especially women and youths who face great unemployment. It is important to train them and provide them with the necessary resources to achieve success in these projects."*⁴¹

⁴⁰ Code Number R0033, Respondent Interviewed on December 13, 2021, at 5:00 p.m.

⁴¹ Code Number R0050, respondent At 5:00 p.m. on December 17, 2021, an interview was conducted.

Besides that, another notable observation of the interviews was that there should be a co-operation between the Church and the government in poverty alleviation. Part of the respondents added that the government plays a critical role in empowering the efforts of the Church in reducing poverty by funding, development, and execution of policies. They proposed that the Church ought to interact with the government in order to form partnerships and collaboration that

*"Collaboration between the Church and the government is crucial in addressing poverty. The government has a critical role to play in supporting the Church's efforts and the community through funding, policy formulation, and implementation."*⁴²

In addition, the interviews established that a number of factors work against the success of demand-driven strategies of poverty alleviation in Diocese of Muyinga since individuals can only learn what they observe without referring to the word of God. Such obstacles are lack of sufficient knowledge based in a manner of biblical foundation of poverty reduction, financial resources, lack of adequate infrastructure, inadequate access to markets, and lack of knowledge on how to adopt demand-driven strategies. According to the respondents, this task can only be achieved through multi-stakeholder response, with partners in development and the Church being included. They further noted that the Church needed to have a sustainable and diversified source of funding to enable it to finance poverty reduction initiatives. The results of the research established that the gospel must be played an innumerable and significant role and is a significant way of reducing poverty through Christian lens. This is an exercise that should be undertaken with cooperation of various stakeholders such as the members of the church, the

⁴² Code Number R0050, respondent at 2:00 p.m. on December 17, 2021, I was interviewed.

government, the development partners and the community. The establishment of capacity of Church leaders and encouraging community-based demand based projects as sources of income is one of the major measures that can be implemented to help solve the poverty in the Diocese of Musinga, Burundi.

3.6 Conclusion

According to the researcher, poverty is the outcome of behavioral practices of individuals that include extravagance, laziness, drunkenness, inability to cooperate, abstraction of morals, lack of sharing principles, lack of integrity, lack of responsibility and spiritual guidance, It is our ability making sure that the community and church leadership improve and approve hardworking, caring, responsibility, respect, knowledge, transparency, faithfulness, stewardship, accountability, justice, generosity and integrity.

CHAPTER FOUR: BIBLICAL PRINCIPLES ON POVERTY REDUCTION

4.1 Introduction

This chapter shows some biblical principles towards poverty reduction, aiming to know more about how God is interested in raising wealth for his people and for his glory. Poverty reduction biblically is possible because the word of God testifies. It is attained because we regress into God, who has programmed human beings in a manner that they require being told the story of God of change consistently, or they would be tempted to assume the story of change of the culture and life in the surrounding. We are disciples in the way we raise enjoyment and loving relationships with God, self, and others. Although it is creating all creation groans under its power, it is not omnipotent in spite of the fact that it is poor. The God, that made us, redeemed us, and calls us is mighty, to renew what is destroyed, bring back justice where none, and make life where there is none. Poverty alleviation is something that we can do in our lives because of him and the power of the gospel.

4.2 Integrity towards poverty reduction

Integrity is fundamental in biblical life. The Bible is warning against the love of money or misuse of money in today's language, which can lead to spiritual defeat and anxiety. This teaches contentment with what God has provided us. When community and church leaders are satisfied with what they have, then, the love of money will decrease and the corruptive status of life among leaders will go down. If someone loses integrity has no means of poverty reduction instead, the poverty will go up. To prove poverty reduction, in Burundi and the Diocese of Musinga, then, integrity has to take roots. The Diocese has to possess financial management

leaders who have integrity in their work and life. It is all about models and consistency of character and being trusted all the time so that everyone can have trust with someone.⁴³

4.3 Diligence and hard working towards poverty reduction

Proverbs stress on hard work and diligence, Proverbs 10:4, 20:4, 21:25. It is a general truth, applicable to practical living, and the truth concerning diligence is that it is good to us. It is therefore provided that Lazy hands bring poverty, and diligent hands bring wealth . It implies that every hardworking person is most likely to enjoy a positive harvest whereas those who do not want to work hard will suffer the outcomes.

Prov. 20: 13 says that you should not love to sleep, or you will be poor; you should be awake and have food to spare. The sleep-loving is an allegory of laziness, carelessness or inactivity, and to remain awake, is to work hard and be industrious. Solomon says that the lazy man takes his short-cut back into poverty whereas the man of wisdom labors and gets his reward in plenty and wealth. We are what we are agreed to be. The mission of God to his people was to shine in overall life. Sleep is an innate human activity and a gift of God that gives the mind and body the opportunity to rest, rejuvenate and renew to completeness every day (Psalm 4:8; 127:2; Proverbs 3:21-24). We are told in the bible that we should not indulge in sleep and its results.

Abraham, known as the father of believers, was a businessperson who prospered despite unfavorable circumstances. His faith, coupled with a God-given vision and perseverance, led to his success, Genesis 13, 19, 21. This example encourages Christians to pursue faith based in working hard while trusting in God's provision. Ecclesiastes 5:4-5 emphasizes the value of keeping word and honoring pledges, emphasizing the necessity of financial obligations with

⁴³ Boaheng, I. (2020). a Contextual Theology on Poverty for Africa (Hebrews 13:5-6) , Page 45

integrity. Church leaders should guide members with pertinent scriptures and have faith in them to keep their vows. It is advised of Christians to give liberally and use their money wisely rather than to burden the Church needlessly.

The church of Burundi as a whole has to work diligently to alleviate poverty in all the ways it can afford because it is possible. The lazy community has to be poor because they can't progress forward anymore. Hardworking individuals have saved and invested in the future to take care of their needs. On the contrary, the sluggish, or the non-diligent, never get enough since they will not carry out a job to the end. They either drop or engage in shoddies and enjoy the fruits of their laxity. If Burundians and the Diocese do not work hard, then the community will remain poor. But as long as they persevere, then, they will promote wealth.

4.4 Generosity towards poverty reduction

Giving generously may lead to poverty reduction because it requires total and heartfelt giving. The God of the providence never withheld anything. Generosity goes along with the belief in the superabundance of God. He made all our giving full rich in blessings, gratifications and gifts. The beauty of life is that we can be generous even in poverty through giving and sharing with what we have little in life. Before we can give something to others, we cannot wait to have plenty. This much we can affirm as to the beneficence with which we can afford to divide what we have with others and that God is the creator of what we have and that the most effectual mode of alleviating poverty is to have something to give.

The other doctrine that was manifested by Jesus Christ in his ministry is the concept of generosity. There is no direct necessity of tithing in the New Testament; it includes the importance of giving freely. As far as reduction of poverty is concerned, the aspect of generosity

is not the act, but the consumption of what we have given and received. In 1Corinthians 16:2, Paul encourages the Corinthians to put money aside on a frequent basis depending on how well they are doing so that they will not be obligated to have collections when he comes. Equally, on 1Timothy 6: 17-19, Christians are encouraged to be good and to share. Bible urges the believer to contribute to the causes of the kingdom of God and not only in tithing, but to all other forms of generous giving. Acts 20: 33-35, 1 Corinthians 9: 3-14, Luke 8: 1-3 and Acts 20: 33-35 all emphasize that ministry and personal support should be through the willingness to serve by giving willing persons willingly just like Jesus and Paul.

We have no resource, which Jesus does not look and say, mine. This is something that should be contributing in large proportions in our everyday budgets regardless of our income levels. We are able to donate to the local church, to missionaries and we are also able to do our research to identify gospel-based, well-run nonprofits in our communities and all around the globe, which we have the ability to sponsor as well. Generosity and neighborliness of individuals begin the process of poverty alleviation both on the community-wide level as well as the world-wide level.

The most important gift to God and other people is generosity in poverty reduction. We should enhance purposefully offering or donating to God. This does not blind us to poverty reduction because whatever we give and receive has to be used accordingly, though is for the Lord. Burundi community and the Dioceses' leadership will spend much of time applying for funds without considering giving to the needy and later they do not succeed their plans and projects because are not using the generosity side of view. Let's assume that the church needs to have such application for more success.

4.5 Biblical financial accountability towards poverty reduction

There are small tests of financial accountability in many people, especially few leaders. If the financial accountability will not take its mechanism, then the poverty level will raise automatically. It is essential to honor the Lord and man by taking pains in financial accountability. Matthew 25:23a says; Congratulations, good true servant! Thou hast been truly with a little, I will multiply thee over many.

The Bible offers financial knowledge, and Jesus talked a lot about money and possessions. This emphasizes how crucial it is to have servant leaders who are capable of overseeing the Church's finances. It would be challenging to maintain the Church, its ministries, and the larger community without such leaders (Genesis 41:33–57).⁴⁴

We are not only accountable on finances, but again we shall give an account to God on everything we have done in this earth, including how we maintained finances. Romans 14:12 indicates that we shall all answer to God. But I tell you that men will answer on the Judgment-day, about every wanton word they have uttered. Matthew 12:36, says, no animal is concealed of him, but that all is naked and in the view of him to whom we must render an account, Hebrews 4:13.

These verses are similar in the sense that we are responsible of our own words, our actions and even our personalities. It is impossible to have poverty alleviation without accountability. It does not matter whether we subject ourselves to responsibility in this life or not, we are responsible to God. This final responsibility to God is what underlies our responsibility to each other as human beings and to what God has entrusted to us.

⁴⁴ O'donoghue, D. A Biblical-Theological Analysis to Clarify the Relationship between the Christian disciple and Money. Page 7

Poverty reduction goes with honest, dependable, principled, ethical, virtuous and incorruptible. Joshua 2 and 6:16-25, 2Kings 12:1-12. However, as Thomas Paine, 2010 adheres to; it is not that being responsible is the same as being accountable that involves making decisions and action to be taken, and assignments to be completed. This refers to knowing that accountability is a key element of leadership as the word of God says; anyone holding themselves accountable to nobody ought not to be trusted by anybody. Poverty reduction needs a vivid and concise accountability in leadership. No way out you can escape from this.⁴⁵

In sinful nature, people are however full of pride, arrogance and seeking independence. A church's wealth needs trusted people able to protect finances so that they gain more. If we are not trusted, then, none more we can gain. Romans 14:12. It is our imperative to know that we are accountable to one another James 5:16. In this time, we have to recognize that feeling responsible will empower us, Proverbs 27:17-18.

This social quality in us impose the duty of leading a truthful life together with others preserving what we are charged with. Proverbs 28:13 states, that he who covers his sin will not prosper, but he who confesses and denies it will have mercy. The accountability is therefore a factor in integrity among us and others as we create wealth and poverty alleviation. onger, Proverbs 27:17-18. The church of Burundi has to exercise accountability in a way of succeeding in the area. Many community leaders are so much corrupted and do not intend to bring changes until churches' leaders intervene.

In an attempt to address the issue of poverty reduction concerning accountability, Paul advises the church at Corinth concerning the handing and allocating church finances and the necessity to do the same in an aboveboard and accountable manner principle (2Corinthians 8). The

⁴⁵ Adeyayanju, (2017). The Gospel and the impact of poverty on the practice of ideal Christianity in, page 67.

Corinthian were gathering out a large the offering which would be shared among the poor in remote Jerusalem. Paul tells them Titus who they knew to be an upright man and another highly regarded man who is not named in the text had been appointed by the churches to come with us as we deliver the offering (2 Corinthians 8:19). It is much mandates to the government and the Diocese of Musinga practicing accountability in its daily activities for succeeding its strategic plan towards poverty reduction. The church of Burundi has to increase wealth by becoming responsible and faithful Christian community. Being accountable makes better people.

Accountability assist the church of Burundi achieve their targets in virtually any aspect of life as it represents the picture of God. This is crucial since we were made in the likeness of God. We are image-bearers and we are meant to be fellowshippers. Burundian and Diocese needs to be held accountable. Biblical responsibility implies that we should live based on our relationships as a community that is bearing the image of God. This social side of our character makes us have a duty of living a truthful life among each other. In this regard there is poverty alleviation potential in the Diocese of Musinga and in Burundi too.

4.6 Faithfulness & stewardship towards poverty reduction

Stewardship is very important when exercising poverty reduction in discipleship; the community and church's role of teaching believers to live faithfully and responsibly, reflecting their commitment to Christ. Paul in his word to Corinthians (1Cor.4:2) tells everyone to be faithful and maintain stewardship. It is in this way the community would manage living in holiness and get abundance life. Poverty reduction has to be specific and organized in areas of stewardship and faithfulness. As leaders we are called to be faithful steward of financial resources. It is true that this principle will help to reduce poverty in a way we practice what we are entrusted in. The

Church members get trust to their leaders when they see how they use their money. It is very important to work on our own making sure that we are faithful and steward to what we are entrusted.

Burundi government as well have to be faithful in community based activities and development because is another aspect of discipleship, fostering a sense of collective responsibility and mutual support. Holistic discipleship in the Diocese of Muyinga has to address all areas of life, including social and economic dimensions, empowering believers to impact society positively and the Diocese has to be responsible enough. Political engagement is also part of discipleship, teaching believers to engage in lobbying and political activities in a way that honors God. The initiatives of the Church in training and support of income generated and community development are rooted in the biblical mandate to disciple nations, teaching believers to observe all that Christ commanded, including care for the poor and stewardship of resources. As long as the community and the Diocese of Muyinga exercise this approach, will ensure spiritual growth, social responsibility, and economic development to be part of the believer's journey in following Christ.

4.7 Transparency towards poverty reduction

Increasing wealth it is not a joke, rather is unbreakable steps to take. All principles have to take roots on trustworthy mechanism for poverty reduction because no way out can escape transparency in poverty reduction in fulfilling the church strategic plan and wealth gain. Saint Paul states that there is a third Christian Brother, a man of equal impeccable credentials, who would manage the management of the funds. Titus and these two men who would join Paul and his company established company upon whom they could trust to receive and disseminate the offerings (2 Corinthians 8:22-23)

Effective engagement in poverty reduction often requires collaboration with other people, churches and organizations. Partnership and collaboration on poverty reduction is necessary no matter how hard it is. These partnerships can provide a broader impact than individual efforts. By joining forces with others, churches can pool resources, share wisdom, and extend their reach without leaving our strategic plan and targets.

The Diocese has to apply this principle in a high range because it supports all activities and community based life. For instance, partnering with local and community programs and non-profits organization focused on poverty reduction in raising wealth can amplify the church's impact on the issue. In some Diocese men have left churches attendance because of a lack of transparency on how their money was spent. In this sense, leaders are not believable in some churches and in the community. It is our responsibility to do our best making sure the church of Muyinga and the community is living in relation to this principle.

4.8 Maintaining Justice towards poverty reduction

Christian membership and the community's peace contribute a lot in poverty reduction and in an effective way. The stability of the community and even the Church would be anchored on the way justice is being administered that would allow the conditions of generating wealth and financial incomes. The Bible provides a very realistic explanation of the Church's role in the social justice. Micah 6:8 informs us that he has shown you, a mortal being, what is good. And what seekest the LORD of thee? The answer is to do right, love mercy and walk righteously with your God. Justice is not just a part of God's character but is something he requires of his followers for all purposes including rising wealth.

Social justice entails encouraging justice in the society by questioning injustice and appreciating diversity. Poverty can be minimized in this field and we uphold justice. It is present in case everyone has the common humanity and hence has a right to fair treatment, upholding their human rights, and with the equitable distribution of community resources. It is about aligning with God's intentions for human dignity, community, and righteousness. When justice is prevailing, then wealth has to rise.

Burundi church has experienced violence, corruption, and unjust leadership for several years. If the leadership is corrupted, then peace will be spoiled. This is the time of wealth drop. So, promoting justice in society grows good leadership and wealth.

4.9 Righteousness towards poverty reduction

Poverty alleviation needs people who are engaged in righteousness. Many people will think being poor is enough to go in heaven, but not for everyone. If someone is poor is not righteous, and being wealthy is not evil. Being faithful is righteous and being unfaithful is evil. It is the love and lack of control of money that is evil. You can be wealthy and righteous, and you can be poor and unrighteous. Lack of righteousness means lack of wealth.

Poverty reduction in the diocese does not exist without exercising righteousness and faithfulness in all of our lives. We were joint heirs with the supreme King and endowed with his Spirit that we would be his ambassadors in the world. Christians can still remain today in so much poverty, but we are all in that fundamental position of our riches of Christ love being sufficient to bring about changes.

The Diocese of Muyinga needs a total engagement towards poverty alleviation by showing initiative in righteousness to God and in finances. No matter what type of life we live,

righteousness is required to everyone including leaders. This will help the Diocese of Muyinga in a certain areas to improve and accomplish failed projects as long as it is well administered.

Whatever you are doing now or doing now with our money, and that too in relation to god, is a show of what you were doing when you are making your money a hundred times more money. Luke 16:10, stresses the doctrine of faithfulness and integrity in dealing with earthly property, and says, he that is faithful in a very little thing is faithful in much, and he that is unfaithful and unjust in a very little thing is also unfaithful and unjust in much.

To individuals who have already been spending their money negatively, the increase in financial resources will only encourage them to become negative spenders. On the other hand, when you are spending your money on righteousness, in planting the gospel, and in furthering the kingdom, then God will have sufficient activities

We expect that when the community and the Diocese of Muyinga use this principle, then, God will be contented to make finances to his righteousness through the administration of different biblical principles in their lives.

4.10 Relationship & listening towards poverty reduction

Lack of relationships increases poverty and affects both Christian and non-Christian communities. Maintaining relationships and listening we may overcome and reduce poverty. Unless we learn to listen to one another, say in marriages, friendships and also in working relationships, we will be continuing to crumble around us. Whether an individual is old or not, irrespective of their status, everyone wants to be heard and understood in the war against poverty. All possibilities that can lead us to poverty reduction, we have to exercise them coherently by learning and listening to ways to come out of poverty.

James is correct when he identifies the tongue as the world of unrighteousness (James 3:1-12) it is possible to make our finance healthier or make it healthier by the tongue. We are not supposed to speak hastily and before we speak we should consider whether our words will bring forth life or death. The tongue is a very powerful tool in adding or reducing poverty provided it is used wisely. The kind of words we use is critical in creating wealth in one way or another. Above everything we ought to preach the gospel message with love and courage. It is only when gospel is declared and transformation takes place that poverty will be really removed off the heart of people and will start to push up wealth.

Such is the reason why, as Christians, we cannot allow the bulkiness of forms of poverty in the world to make us question the bulkiness of our God. He has relieved our uttermost poverty through the gospel and made us his messengers in this world. The community of the church of Burundi and Christian has to strive to reduce poverty in all the means we could; love our neighbors, and bring them to the wealth of Christ. The application of these principles in the Diocese of Muyinga will motivate people and journey with them to poverty reduction.

4.11 Responsibility towards poverty reduction

Burundi Church must understand the purpose of the church financial management that is, to allocate, supervise, and manage financial resources to address the needs of the operational operations, missions, and activities of the church and be financially sustainable, open, and free.

Burundi Church has to rely on the generosity and faithfulness of their members to resource ministry. Being a good steward of those funds is a primary responsibility of the church board and finance team, able to help Muyinga Christian members have faith in their parishes' development and the wealth gain.

Ever since the principle will be applied, the church of Burundi Diocese of Muyinga will gain knowledge, care, and respect in finances' management, which plays a very important role towards poverty reduction when well applied. We must be aware that financial management is the art of managing finances in a manner that can make it successful and within the regulations. Poverty reduction does not exist if the Diocese lacks this principle.

Hardworking. 1Corinth 3, Paul emphasizes that God would evaluate whether our work furthered his purposes and glorified him or whether our lives were wasted on selfish pursuits Ecclesiastes 9:10 tells us to use our life and abilities to the maximum when we can since when we die, all our activities and opportunities will be ended. When trying to lead a meaningful life, the idea of hard work frequently becomes one of the building blocks of prosperity and satisfaction. As a Christian, we refer to the bible to get guidance and wisdom.

Various churches now promote a prosperity gospel that greatly confuses the biblical truth about prosperity and worldly wealth. Certain churches strike a healthy balance between spiritual and material components of life, while others have oversimplified divine grace to the point of neglecting the impoverisher's basic necessities.

Making the technical aspects of the ministry to engage the story of transformation of God is one way of achieving the ideals mentioned above. For instance, the majority of initiatives aimed at reducing poverty involve some form of training, such as employment training to improve work habits, cleanliness' education for promoting good health activities, and agriculture teaching for promoting farming techniques. All this training implicitly narrates the story of change, and better inevitably entails concepts of what it is to and how this can be done.⁴⁶

⁴⁶ Blackburn, C. (1991). Poverty and Health: Working with Families. P.32

Muyinga Diocese has to engage in community development, direct aid, advocacy, partnerships, education, and spiritual support. The Church can transform lives and communities, reflecting the love and justice of Jesus Christ in a tangible way.

There are numerous biblical principles that are very keen on poverty reduction if well used. It is our ability to make sure that the church leadership improves and approves hardworking, caring, responsibility, respect, knowledge, transparency, faithfulness, stewardship, accountability, justice, generosity and integrity. By embracing these multifaceted approaches a poverty reduction sense, we shall gain financially and improve wealth standards. The church is not only called to fulfilling their spiritual mandate but also contribute to a more just and compassionate world in wealth approval. Prayer is a powerful tool that the Church has been given to fight poverty. Through prayer, congregations can seek God's guidance, wisdom, and strength to persevere in the face of adversity and opposition on poverty alleviation strategic plans.⁴⁷

The Israelites, who brought their ancestral wealth, gifts, and precious metals from Egypt, had a significant store of wealth, including gold, which they could have used to furnish the tabernacle without experiencing poverty. This demonstrates that God provides for those who work towards good.⁴⁸ Exodus 25:3-9 tells of a time when God calls on his people to come with gold, silver, and other treasures to him, and this fact demonstrates that he is the all-giver and can be blessed to give much. The notion of blessing more than receiving; Acts 20: 35 brings into focus the fact that God rewards the hard workers who become very generous.

Burundi church has to remain faithful responsible to God towards poverty reduction. Working hard, faithfulness, trusting in God, caring, responsibility, respect, knowledge, transparency,

⁴⁷ Igbari, O., (2016). Poverty and Corruption in the New Testament Perspective, Page 501

⁴⁸ Beck. (2007). Finance and inequality, P12

faithfulness, stewardship, accountability, justice, generosity and integrity are necessary for any Christian church in Burundi. All these principles have to be applied in the church and in the community as well. Failing to do this is to fail to poverty reduction.

4.11.1 A Critic of biblical poverty reduction in Burundi

Poverty reduction biblically is possible because the word of God testifies. This will be done as Burundi back to God who has created human beings in a manner that we must be subjected to continuous narration of the story of change of God otherwise we would end up adopting the story of change of the immediate culture and life. We must be disciples in our manner, we must elevate the pleasure and loving relationship with God, self, others. We must understand that, what God has shown to us is of ourselves. And in case we know the creation in the course of our everyday life, we know his creatures and what we must do on their behalf. Reorienting our minds, affections, wills, and bodies to work, play, eat, and sleep because are needed in our lives comes along with success. Among them, in vain is the Church and developmental stages

4.11.2 Engaging in work with assurance of life

Paul's dedication to building tents while sharing the gospel shows us how important it is to approach labor with a feeling of purpose and security of life. He gave as an example of how employment, no matter how difficult or little, is an essential component of our commitment to God and the community. Paul serves as an example of how one can uphold commitment in both labor and ministry while developing a solid reputation for honesty and effort. His example inspires us to tackle our work with confidence because we know that is all about God's planification. By putting in a lot of effort, we can fulfill our part in God's mission by helping

others as well as taking care of ourselves. Paul confidently engaged in God's work; similarly, we should.

Cultural narratives have the power to influence the technical components of economic and agricultural development. In order to combat the false narratives that are pervasive in the surrounding cultures, it is imperative that these objectives and approaches be grounded in the biblical story of change. In the absence of this biblical basis, people can unintentionally rely on the tales of transformation they have picked up from their surroundings. For instance, in the Majority World, if the harvest is bountiful, new farming methods may be combined with long-standing spiritual rituals, increasing sacrifices to the local deities. People who live in more materialistic environments may think that their success is entirely the result of their own hard work, which breeds selfish materialism. Our work is based on the biblical story, so we make sure that our development strategy is in line with God's intentions, guiding communities toward holistic and God-honoring outcomes.

Just as God actively participates in the work of the Diocese of Musinga, the Bible also demonstrates God's genuine concern for the welfare of His people, particularly the underprivileged. God has shown tremendous concern for those in need throughout the history of redemption, highlighting His desire for fairness and provision. Scriptures illustrating God's intervention in the lives of the impoverished and destitute first Kings 17:7-24; John 5:14; Mark 6:30-44. The Diocese's emphasis on using biblical principles to reduce poverty reflects God cares about the poor and oppressed, highlighting the need of coordinating our efforts with His divine purpose.

The Bible teaches Christians to support themselves and their families by working hard and ethically. As 1 Timothy 5:8 tells us, it is the responsibility of those who are able to support their

family. This idea is directly applied by the Diocese of Musinga's programs that provide training and assistance with income generating, empowering people to carry out their divinely mandated duty of providing for their families. The project can be seen as a biblical commitment to work to the glory of God and benefit of people, which emphasizes the importance of self-reliance and team building.

My ministry experience has shown me how important it is to bridge the gap between clergy and laity. Ephesians 4:11–13, church leaders should prepare every believer for ministry as opposed to fostering reliance on appointed figures. It is imperative that pastors, reverends, canons, bishops, and other religious leaders understand how important it is to encourage their flocks to get involved in God's mission. Church leaders may empower their communities to carry out the work of the kingdom by assisting individuals in discovering and using their abilities as well as encouraging their spiritual development. This strategy encourages a more active and vibrant church where each member participates in God's mission.

Raising money is a biblically based practice that is important for poverty alleviation and community development. Heroes such as Paul, Jesus, Hezekiah, Nehemiah, Moses, and David all urged people to contribute financially to God's mission. Paul highlights in 2 Corinthians 9:7 that giving ought to be done voluntarily and joyfully, showing a heart in line with God's plans. Building love-based connections with God and others should be the main goal of community development. Serving the hungry, the foreigner, the ill, and the imprisoned is a way that we are serving Christ Himself, as Matthew 25:35–36 reminds us. Building vibrant, God-centered communities requires adhering to this biblical paradigm of service and charity.

A valid and essential component of Christian interaction with society is lobbying, provided it is done in accordance with biblical teachings. The Bible teaches that everything, including political

authority, comes from God (1 Corinthians 10:31; Colossians 1:16–17). Some people may think that politics and spiritual life are unrelated. According to Romans 13:1, God has purposefully created a system of government in the world. Through their political involvement, biblical characters like those that Esther, Joseph, Nehemiah, and Daniel carried out God's will. In the hope that lobbying may advance God's work and result in beneficial community transformation, the Diocese of Musinga may also take part in lobbying campaigns (Daniel 2:20-21).

4.11.3 The financial management in relation to the Bible

Financial management has been essential to the Church's operations throughout biblical history. Judas Iscariot, for instance, was given charge of the disciples' money (John 12:6). This emphasizes the value of financial stewardship in the Church, a concept that carries over into contemporary activities. The Bible also highlights the need of mentorship and on-the-job training, as demonstrated by Apostle Paul's advice church administration to instruct their local people 2 Tim 2:2. The strategy guarantees people who are knowledgeable about their communities and have the necessary tools to successfully apply its teachings perform that ministry.

Biblical stewardship and prudent money management are essential to prosperity. Prov. 3:9–10; Mat. 25:14–30 both stress the significance of managing resources well. According to the study, collaborative efforts between the Church and the community are essential to long-term development because they keep Church initiatives from becoming monopolized or overly customized. Church organizations must promote group work among their members in order to pool resources and create collaboration for the greater good, see 1 Cor. 12:12–14.

Nehemiah 4:15-23 provides an example of how effective teamwork is in the reconstruction of the wall of Jerusalem, with half of Israelites on the wall and the other half on guard but achieving work together despite adversity. This biblical example, along with Ecclesiastes 4:9-10, highlights the benefits of collective effort, a principle that Churches and congregations can adopt to achieve common goals (Romans 12:4-5). By working together, they can promote sustainable development and reduce poverty within their communities.

Although the church's main duty is to share the gospel, as Luke 14:12–14 shows, serving the impoverished opens doors for evangelism. The Golden Rule is demonstrated by acting with discerned compassion toward the poor (Matthew 7:12). Galatians 6:10 underlines the congregational contribution to the poverty alleviation by exhorting believers to treat everyone with kindness, especially those who are a part of their home. Entrepreneurship training is crucial in providing Church members with economic opportunities and reducing unemployment. The skills acquired during this training include financial literacy, capital generation and customer care, marketing, cash management and value addition which are essential. The Scripture even provides provisions on entrepreneurship despite the business owners' difficulties. The article reads Matthew 6:33 that we should first pursue the kingdom of God and believe that everything will be given to us.

4.11.4 The Church's biblical standing view

The Church mission is not just a spiritual uplift but also includes social and economic training among the followers. Does the Church carry out its purpose in an effective manner if it does not base its activities on the Word of God? Scripture has to be our ultimate authority in all that we do, even ending poverty. There is a need of fidelity, collaboration, integrity, commitment,

justice, humility, courage, generosity, respect, empowerment, problem-solving, maturity, flourishing, appreciation, trust engagement, capability reliability, growth-mindset, responsibility and accountability.

Implication of the scripture to poverty reduction

In Proverbs 14:23, the Bible teaches us that hard work is not only a good thing, but also has a practical reward: In all labour there is profit: but the talk of the lips is as a penury. This verse goes to the extent of showing that our hard work is directly proportional to the fruits of our labor.

Doing everything as unto God: Col. 3: 23 challenges us to think of our work as serving God: Whatever you do or whatever your task be, work out of the soul that is, give your very best to it, as something done to the Lord and not to men.

Superiority should not be seen as a load but rather as an indication of hard work. The same is emphasized in the book of Ecclesiastes 9:10: “Whatever thy hand findest to do, do it with thy might. This verse challenges us to give our best when we are doing all that we can do as this is a way of glorifying God by working hard.

It can be a reward on its own to step back and realize what we have accomplished due to our hard work. According to Proverbs 13:11, the godly rich person has a rich life but the profits of the wicked man will end up being thinned out. This verse teaches us that not only can we be prosperous when we work hard but we also get a feeling of what we have achieved and it fulfills us.

As a Christian, we get the purpose and meaning in the work we do, that we are serving God through the work we do. We have been taught in the bible that diligence is good and that it has material benefits.

When we accept the message of Colossians 3: 23, we make our work a form of worship and with our effort and devotion we do not only get successful but also get even closer to divine. It is not only prosperity that awaits our hard work but also a great sense of fulfillment as we can appreciate the difference or effect of our work in ensuring that the world is made a better place. The Christian perspective of hard work turns out to be a happy manifestation of our desire to excel and in the process of this desire, we get to be fulfilled. Reduction of poverty is needed as we anticipate the good results of working hard. The Bible educates us on the value of being able to have a strong work ethic, and have our all in whatever we do.

There is work ethics and the need of setting good thoughts and habits which can lead us to success regardless of the type climate we are in the context. According to the word of God in Genesis 2:15, the Lord God brought the man and placed him in the Garden of Eden to work and tend it. The scripture aims at having human beings work. This informs us that we are created and constructed to work, and it is a motivation that we should have. We were created to be strong work ethics even when the task is difficult or challenging.

Then, we find in the book of Ecclesiastes, chapter nine, verse ten, that Which thy hand findeth to do, do all thy might, because in the grave, where thou shalt come, there is neither labour, nor provision, nor industriousness, nor prudence. We can easily get disheartened or we can easily think that what we are doing in our jobs is meaningless. There are those times when we are in need of something bigger. But this is among the Bible request regarding hard work which teaches us that we must work with all our strength, irrespective of what we are doing here on the Earth. It is a great motivating thing that needs to remind us to give our best even when we may not be in the right mood of our current status or professional achievements. In 2 Thessalonians 3:10-12 it is told that even when we were with you we gave you this rule; the one not willing to

work shall not eat. Some of you we hear are lazy and noisy. They are not busy; they are busybodies. These are such individuals whom we dominate and challenge in the Lord Jesus Christ to relax and to deserve the food we feed them. This is one of the points that Paul highlights the need to possess a good worth ethic and the repercussions that will arise in the event that we withhold our best in our workplaces. Labor is valuable and it will assist in satisfying our needs. In Col. 3: 23-24, Paul argues that regardless of what you do; do it with your whole heart because you work to please the Lord and not to please the masters because you are aware that you will have an inheritance to the Lord as a reward. These Bible teach us that whatever we might be doing then we must continue doing so as though we are serving God rather than man. Deut. 24:14, it indicates that, do not exploit a hired worker who is needy and poor, be it a fellow Israelite or a foreigner living in one of your own towns. Soon laziness is an issue that can prevent achievements and prosperity. In case one refuses to labor, the bible cautions him that the outcome can be rather dreadful. We are summoned to be devoted to either whatever we do since it suggests about it in 1 Corinthians 10:31 which states that, so whether you eat or drink or whatever you do, do it all to the glory of God. Proverbs 12: 11 says that, he who labours in his land shall have plenty, but he who pursueth fantasies is foolish. Instead of following the fantasy we must be wise in our choice of work we are engaged in, and we must approach God and seek the direction with the question where He wants me and approach the direction that He gives me.

4.11.5 Persistence towards poverty reduction

Part of the people may be frustrated with their daily work. Maybe we are having tough bosses, our work appears to be dull or we are not doing what we desire in our career. Whatever the case,

since the bible affirms it is hard work that calls us to be committed, prudent and to work to God. We must have faith in God and seek his will as to where he desires us to be. Whenever someone needs some professional advice as he/she progresses in his/her career, and when all is tough, then it is expected that someone would seek some peace. We believe that we understand that God has made it clear that money is a top priority in our life. The money rules of God are transcendental and eternal and they operate in all circumstances and at all times. Proverbs 13:11 says, Wealth soon acquired fades, but little by little, increased.

Money spending. Matt. 6:24 says that, anybody who becomes careless with how they handle their God-given blessings will be held accountable. Poverty reduction principles have to go with how we spend comparing how we earn. There is a need of spending less than we earn. The only way to gain money and lifting up wealth is to stick on spending level in comparison to what we earn. Without doing this calculation, someone will end up living in depts. anytime. The culture we are living in is sleeping with bombardments of advertisements, and discontentment is being cultivated in our culture. We are educated that we are able to and we must be able to purchase what we want whenever we want without consideration to ramifications that may lead to hard life in poverty category

Live against Debts. The book of Proverbs, chapter twenty-two verses seven, informs us, the rich rule over the poor, and the borrower is the slave of the lender. When you experience debts, you welcome poverty. You cannot be free from your businesses the ministry as well. That is why we have to plan financial margins leading to the budget. We have to be wise on this because it leads us to wealth improvement.

Debts are always mortgages the future if are not well calculated according to what you earn. It can lower our standard of living in the future (Proverbs 6:6-8) states, Go to the ant, you sluggard!

Observe its ways and become wise. Without leader, administrator, or ruler, it prepares its provisions in summer; it gathers its food during harvest.

Setting financial goals for poverty reduction. Philippians 3:14 teaches us that settings goals is very crucial in poverty reduction as says, I continue my pursuit toward the goal, and the prize of God's upward calling, in Christ Jesus. Planning for goals is very important because they members will work towards the goals in long or short terms. If we all operated off of long-term goals, how would that change our short-term perspective on how we use money? Focusing on goals that are important to us can also help us to establish a clear direction on God's calling for our lives.

Generously giving. Acts 20:35; 2Corinthians 9:6-9 states, "Consider this: whoever sows sparingly will also reap sparingly, and whoever sows bountifully will also reap bountifully. Each must do as already determined, without sadness or compulsion, for God loves a cheerful giver. Moreover, God is able to make every grace abundant to you, so that in all things, always having all you need, you may have abundance for every good work. As it is written: "He scatters abroad, he gives to the poor; his righteousness endures forever."

Giving our resources for poverty reduction is so much biblically requested. However, this principle goes so much deeper than that. Giving breaks the power that money has over us. God calls us to trust him, and giving generously forces us to do just that. Christ is the ultimate sacrificial giver, and we are called to live our lives in the same manner.

Those who are tasked with caring for others, particularly diocesan bursars and their subordinates in parishes and archdeaconries need to be well-versed in the biblical principles of fiscal

responsibility and management. This information is essential to avoid poor administration and guarantee that all endeavors are in line with biblical teachings.

According to 2 Timothy 2:2, the Bible emphasizes the value of "on-the-job training," with mentorship acting as a crucial instrument for learning in actual community situations. We can here improve our wealth as long as we integrate with planned giving in a sense of reducing poverty.

The main duty of the Church's leadership is to develop a servant-leadership and stewardship culture while preparing believers for service. Every resource individual or collective belongs to the Lord, and we are responsible for how we use them.

The goal of Christian community development should be to change people's lives in accordance with the principles of God as they are made known in Scripture and are demonstrated by the life, death, and resurrection of Jesus. This metamorphosis extends beyond spiritual issues to all facets of existence, including social and economic advancement. The Bible emphasizes that God is the Lord of all creation and that Christians can lobby political authorities by pointing out that all facets of existence are sacred.

4.11.6 Conclusion

In conclusion, the Diocese's efforts to provide training and support for income generation and community development are firmly rooted in biblical principles. These initiatives reflect the Church's commitment to uplifting the spiritual and material well-being of its members, in alignment with the divine mandate to serve the poor, promote justice and enhance economic values. Biblically, the Church has a responsibility to make decisions that improve the standard of living for its members and reduce poverty within its context. The Bible is rich with teachings on poverty reduction and should be consulted as the ultimate authority on this issue. Churches in Burundi, across various denominations, are striving to achieve better living standards by integrating sustainable development goals into their programs and projects, all in accordance with Scripture. Numerous scholarly sources affirm that the Church has a divine mandate to engage in poverty alleviation, further reinforcing the importance of this mission.

Integrity, faithfulness, sharing principles, responsibility and accountability is very necessary to overcome poverty challenges in churches and in the community as well.

CHAPTER FIVE: GENERAL CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

This chapter summarizes all findings reported in Chapter 4 according to the questions of the study, draws conclusions, suggests recommendations, and also proposes some areas for further study.

5.2 Summary of Findings

The study findings established that financial accessibility plays a vital role in poverty reduction in Muyinga Diocese, which is consistent with the biblical principle of giving offerings for the purpose of community development (Exodus 25:1–9) and gives a knowledgeable aspect to ministers referring to poverty reduction (Haggai 2:8–9 and Matt 25:14). The Diocese may also promote income-generating activities and encourage believers of all categories to work diligently and responsibly to provide for themselves and their families, as emphasized in 1 Timothy 5:8 (New International Version). The study further found the importance of community development, which should focus on individual relationships with God and interpersonal relationships based on love, as well as transforming the community through various activities like improving the economy, providing better shelter, health and nutrition, education, and justice, as revealed in Matthew 25:35–36. The findings suggest that lobbying is in line with biblical principles, as all aspects of life can be sacred in one way or another (1 Corinthians 10:31; Romans 13:1). Finally, this study revealed that the Diocese of Muyinga's efforts to promote financial accessibility and community development are in line with biblical principles and can effectively reduce poverty in the region.

Entrepreneurship training is also vital to ensuring that Church members have economic opportunities (Proverbs 22:29). Integrity, hard work, and diligence are biblical principles for entrepreneurship, and Christians should work but not destroy their bodies (Colossians 3:23–24). Ministry to the poor can create opportunities for evangelism (Matthew 25:35–40), and Christians are commanded to do good to all people (Galatians 6:10).

The importance of collaboration and community involvement in poverty reduction efforts is highlighted in the findings presented. This aligns with the biblical principles of working together for the greater good, as stated in Ecclesiastes 4:9–10, that two are better than one as they have a good return from their work. It is known in this scripture that if one fails, another may support him or her. But it is a shame when someone gets hurt without any help. The need to support and empower leaders through training and capacity building is also emphasized, which reflects the biblical idea of equipping and preparing individuals for service. As expressed in Ephesians 4:12, we are required to build the body of Christ as we become one in unity. Finally, the call for a sustainable and diversified source of funding for poverty reduction initiatives echoes the principle of wise stewardship and responsible management of resources, as taught in Luke 16:10, which explains that someone who is trusted with just a little can also be trusted with much as long as he or she is in a faithful condition of life, and whoever is dishonest with very little will also be dishonest with much. The Diocese of Musinga has to apply demand-driven approaches to reduce poverty, including support for financial management, stewardship, fundraising, project planning, and implementation. The Church emphasizes on-the-job training and mentoring, and leaders are encouraged to attend relevant academic courses and functional-based training.

The application of biblical principles when combating poverty has to take roots in a way of succeeding beginning with our area of work and ministry. There is a big achievement because Bible provides examples of wise financial management, stewardship, and the importance of collective work for sustainable development, such as Nehemiah's rebuilding of the wall around Jerusalem (Nehemiah 2:17–18). The study findings suggest that collective work between the Church and community for sustainable development is crucial to prevent monopoly and personalization of Church projects and activities geared towards poverty reduction (Proverbs 15:22).

5.3 Conclusion

From the study findings, it can therefore be concluded that financial accessibility is significantly related to poverty reduction in the diocese of Muyinga. This is because when financial accessibility activities like ensuring training on open sources of income and how both the community and the Church are involved, plus putting in place special Church projects and businesses, poverty reduction will be attained. More so, when financial accessibility activities like training on tithing, training on offertories or fundraising and community development, soliciting for donations and grants and the system of using them, and lobbying for government sources of funding for the community are undertaken, poverty reduction will be achieved in the Diocese of Muyinga.

Furthermore, it can be concluded that demand-driven approaches like supporting Church leaders for capacity building in financial management, stewardship, and fundraising, plan and implementation, and the Church working together with the community for sustainable development are important if the Diocese of Muyinga intends to achieve poverty reduction

among its members. Other demand-driven approaches like encouraging the people to tithe promptly and give more, downscaling on the community projects run directly by the Church, teaching entrepreneurship to Church members, inventing new means of capturing the financial support of members who miss Church gatherings like emailing envelopes, and establishing church-owned income generation projects like agriculture are important if the Diocese of Muyinga intends to achieve poverty reduction among its members.

Finally, financial inclusion and biblical standing are significantly related to poverty reduction in the Diocese of Muyinga. This is because when financial activities like community development accessibility, proper management of funds and accountability, hiring professional financial managers and controllers at a low cost, ensuring that more Church members attend Church gatherings and education on financial inclusion, ensuring that Church members fulfill their pledges, ensuring that the Church leaders are adequately prepared in servant-hood and stewardship, and ensuring a reduction in external aid are effectively conducted, poverty reduction in the diocese of Muyinga will be achieved.

5.4 Recommendations

Based on the results of the study, the following recommendations are provided concerning the implication of applying biblical principles to poverty reduction in the diocese of Muyinga, Anglican Church of Burundi:

The study recommends the need for the community and Church leaders in the Diocese of Muyinga and Burundi in general to come up with different income-generating projects, especially in agriculture and skilling (weaving, tailoring, hairdressing, etc.). In addition to this,

youth and women should be the first to be considered since they are the most vulnerable and the majority in terms of unemployment. The word of God as the priority leading point for all her needs towards ecclesiastical development.

Then, the study recommends the need for the community and Church leaders in the Diocese of Muyinga to lobby for financial resources that can be used to invest in income-generating activities for their Church members in a bid to eradicate poverty among these members. This is about to set technical and practical measure which will boost the political stability and good governance in a successful way. Here, the Church leaders can lobby their partner churches, especially from abroad, like in African countries, the UK, and the USA.

In addition, the study recommends the need for the Church and community leaders in the Diocese of Muyinga to organize workshops, crusades, seminars, and conferences where professionals in the economic world can come and talk to the Church members and give them information on how they can get out of poverty. This therefore means that when these Church leaders organize crusades, they should not only be about preaching the word of God alone but also engage in other economic aspects in a Godly way so as to eradicate the people and reduce poverty levels among them.

Finally, the study recommends the need for church leaders in the Diocese of Muyinga to encourage their Church members to form savings groups and SACCOs. For example, the Church leaders can form a Church SACCO and encourage people to save in that SACCO the amount of money they can afford, then use this money in the near future to start different income-generating projects. Researchers have highlighted the challenges associated with promoting financial accessibility in developing countries. For instance, a lack of biblical rules, awareness,

high transaction costs, and inadequate infrastructure can impede access to financial services among the poor. However, with appropriate policies and interventions, these barriers can be overcome, and financial inclusion can be leveraged as a tool for poverty reduction.

5.5 Areas for Further Research

Since this study investigated the implication of applying biblical principles to poverty reduction in the diocese of Muyinga, Anglican Church of Burundi, it is recommended that similar research be done in the following areas: The researcher recommends that more research needs to be done on the factors contributing to poverty among church members in the Anglican Church of Burundi and its community as well. Finally, the study also recommends that more researches to be done on the role of the Church and community leaders in the Anglican Church of Burundi in poverty eradication.

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Appendix 2: interview guide

Part 1: The role of financial accessibility on reducing poverty.

1. What about your experience and employment at the Anglican Church of Burundi and the Diocese of Muyinga?
2. What is the degree of poverty in Burundi specifically in the Diocese of Muyinga
3. In your opinion, discourse on a concise history of Burundi nation.
4. Discuss the benefit of the financial access in poverty alleviation in Burundi country.
5. What are some of the issues people meet in Burundi against poverty reduction?
6. What does Anglican province do on financial accessibility?
7. Is there a financial access history In Burundi?

II: Demand-based solutions to poverty.

1. What are the demand-based strategies to the alleviation of poverty?
2. How can the demand based methodologies be implemented in the poverty alleviation efforts?
3. Are the demand-driven methods effective in reducing the poverty in the Diocese of Muyinga?
Can you provide any examples?

Goal III: The place of biblical view of poverty alleviation.

1. What is the Anglican Church of Burundi doing to promote biblical roles on poverty?
3. Are the bibles a set-back or a problem to poverty alleviation in Diocesan of Muyinga? If so, what are they?
4. What would be any example of how the biblical foundation has helped to reduce poverty in Diocese of Muyinga?

Many thanks for your contribution

Appendix 3: A list of respondents

S/N NAMES CODE NUMBER GIVEN

01. NDIHIKUBWAYO Jean Respondent: R0015.
02. MANIRAKIZA Bibiane Respondent: R0016.
03. NTIBAZONKIZA Melenie Respondent: R0017.
04. GAKESHI Prudence Respondent R0018.
05. Nayabagabo Pierre Respondent: R0019.
06. DUSENGIMANA Souvenir Respondent: R0020.
07. BUKURU Etienne Respondent: R0021
08. MACUMI Aime Respondent: R0022
09. MUGUSHA Loïuse Respondent: R0023
10. NISHIMWE Amina Respondent: R0024
11. NIZEYIMANA Louis Respondent: R0025
12. MASABO Deogratias R0026 Respondent.
13. MUKESHIMANA Louis Respondent: R0027
14. DUSABE Claire Respondent: R0028
15. NTUNZIMANA Virginie Respondent. R0029
16. MUSHINZIMANA Chantal Respondent: R0030
17. MACUMI Bernard Respondent: R0031
18. NDAYISHIMIYE Seth Respondent. R0032
19. TURASHIMYE Sabine Respondent: R0033.
20. RUKUNDO Alain Respondent: R0034
21. GIRUKWISHAKA Bienvenue Respondent. R0035
22. RUSHATSI Libere Respondent. R 0036
23. GAKOBWA Therese Respondent. R0037
24. CIZA Jeanne Respondent: R0038
25. ZINO Aloys Respondent: R0039

26. NSHIMIRIMANA Marie Respondent: R0040
27. MUGUSHA Azaria Respondent: R0041
28. KUMANA Souzane Respondent: R0042
29. SEKUBU Adrien Respondent: R0043
30. MAJALIWA Luc Respondent: R0044
31. AKIMANA Anitha Respondent: R0045
32. MWUMVANEZA Damien Respondent: R 0046.
33. NDORERE Paulin Respondent: R0047
34. MASANJA Julius Respondent: R0048
35. MAKENGA Mathew Respondent: R0049
36. NZOMUKUNDA Eric 1 Respondent: R0050
37. UWUZEYE Etienne Respondent: R0051
38. NTIKABUZE Mallard Respondent: R0052.
39. BUZIMABWOSE Efraim Respondent: R0053.
40. NDAYAHJOZE Desire - Respondent R0054.
41. MUKUNZI Guillaume Respondent: R0055.
42. NDINDURUVUGO Claude: Respondent. R0056
43. AKIMANA Darlene Respondent: R0057
44. ASENGIYUMVA Mark Respondent R0058.
45. SEMOYA Bodwin Respondent: R0059
46. NKESHIMANA Marie Respondent: R0060
47. NDARICAKO Onesime: Respondent R0061.
48. MUZIMA Serges Respondent: R0062

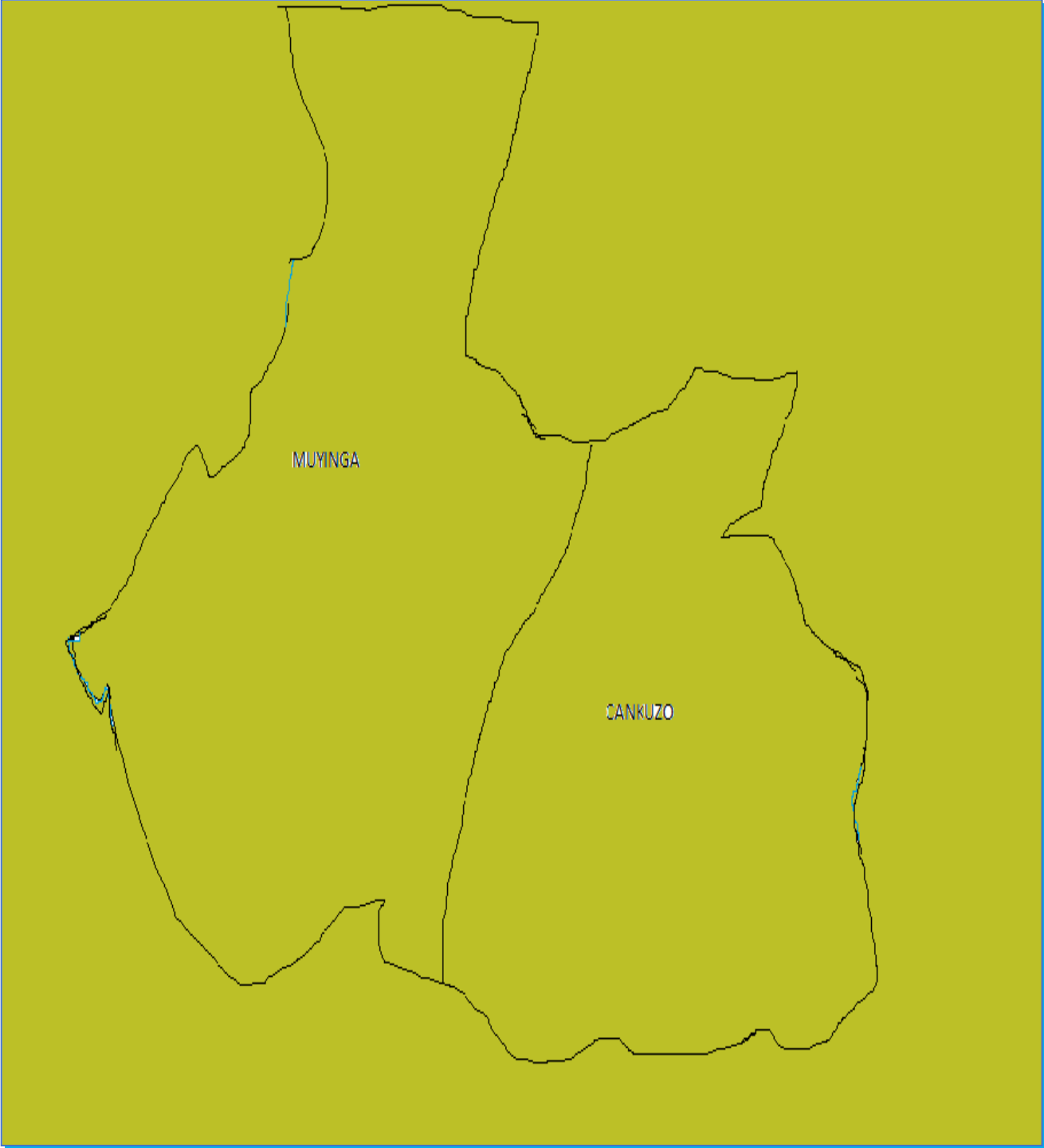
Appendix 4: East Africa map



Appendix 5: Burundi map



Appendix 6: Muyinga Diocese map



Appendix 7: Interviews done

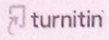


Cross Section of Respondents during the Interview Session at Mukoni Church



Interview Being Conducted by the Researcher at Cibare Church in Burundi

Appendix 8: UCU-Turnitin Certificate



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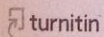
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