**Appendix 4A: Faith-Learning Integration Worksheet**

**STEP 1: OBSERVATIONS RAISING THE NEED FOR INQUIRY**

**Poverty Due to HIV/AIDs infections in rural Kenyan affecting women & children**

Appendix 4A: Faith-Learning Integration Worksheet

**Date: 09/25/2023:** SR805 100-Day Assignment Faith-Learning Integration Worksheet

**Name of Scholar-Practitioner**: Grace Godfrey

**Educational Background**: Bachelor in Biblical Studies (2005) from Vision International University; Masters Of Social Leadership (MSOL) with City Vision University (2022)

**Social Profession**: Doctoral Of Social Leadership (DSL) In Omega GraduateInformation; Ordained in the office of Pastor (2004) & a church Planter; Founder of a Non-Governmental Organization (NGO), Grace Sufficient Organization ( that exist to helping those affected and infected with HIV/AIDs, living in extreme poverty relentless orphans and families with special needs kid who need emotional support and a shoulder to cry on.

STEP 1: OBSERVATIONS RAISING THE NEED FOR INQUIRY

**Poverty Due to HIV/AIDS infections in Rural Kenya Affecting Women & Children**

My past and current experience working with the HIV/AIDS is one of the most common contributors to poverty in rural Kenya. The disease weakens the body and causes stigma, discrimination, and disintegration of the victims from society. There are strong bi-directional linkages between HIV/AIDS and poverty in resource-poor settings. The long-time experience with HIV/AIDS is that it is both a manifestation of poverty conditions that exist, taking hold where livelihoods are unsustainable, and the result of the can no longer the epidemic on social and economic conditions. Observation of families and individuals affected and infected with HIV/AIDS indicates that poverty is at the same time a cause and an outcome of the disease, and poverty is also both a cause and an outcome are often/AIDS.

It has been observed that women who have children and are widowed are vulnerable to men for sex with any man who can provide a single meal for the day for her kids. These women can do anything to place a meal on the table and for that reason, there are high chances of contracting HIV/AIDS. HIV/AIDS also causes impoverishment when working-age adults in poor households become ill and need treatment and care because income is lost when the earners are no longer able to work. Expenditures increase due to medical care costs. Poor households often expand their savings and lose their assets to purchase medical care for sick members. Assets may have to be sold when many households are facing the same need, and such distress sales are often ill-timed and at a loss. Even when assets are retained, productivity can become severely curtailed: among smallholder farmers, the acreage under cultivation can be limited simply by the lack of able-bodied workers. Physical labor may be the only productive asset possessed by the very poor in the informal and rural sectors, and one that households can least afford to lose.

HIV/AIDS slows economic growth and poses a significant challenge to sustainable development in many countries. The disease has a significant impact on the labor force, productivity, and the economy as a whole. HIV/AIDS hinders the development of human capital, which is essential for economic growth and sustainable development. The loss of human capital can have a significant impact on economic growth.

The Need for Social Change

The researcher believes that the church can take responsibility for social change. Pastoral and spiritual services could help couples overcome challenges and conflicts, and provide spiritual guidance to society by showing them the love of Jesus in deeds, not in words only. Education to any age and any level may reduce poverty. Affordable education could increase population enrollment in formal education and allow higher-earning possibilities, eventually reducing poverty. The education of girls and women can impact the rest of the societies in which these girls and women live. A woman’s degree of education can be linked to the age at which she marries and has children, to her health and diseases, to her economic opportunities, to her social standing, and her general future well-being. Education is vitally important to women and girls.

In conclusion, it is clear that HIV/AIDS is a significant contributor to poverty in rural Kenya. The disease weakens the body, causes stigma and discrimination, and poses a significant challenge to sustainable development in many countries. The church can take responsibility for social change, and education to any age and any level may reduce poverty.

Growing up in rural Kenya with both my parents and thirteen siblings was not easy, with my dad being the only provider. From the eyes of the rest of society, we were like living the best life in the village because my dad was a government employee, who was coming home once a month from the city of Nairobi. Every woman and every child in our community knew our dad's schedule and so when he got home with his blab VW they flocked into our home. Dad would bring double bread and these families wouldn't leave till they got a piece of bread

There is a great need to research because somehow God helped me out of poverty, most of my siblings are doing well and those not doing so well we who are well have their back. Most of those I left in the village as classmates are either dead from HIV/AIDS and other severe illnesses or are infected or are living in extreme poverty. Most of the families affected or infected with the pandemic grow weaker, and poorer as the condition escalates. The need is great; someone has to do something about the social change to transform these lives.

The church can take the responsibility for social change. As the paper in ‘Social Change and Medicine’, a team of researchers from Kenya ( 2022) found that Women also turned to religious institutions for help. Pastoral and spiritual services could help couples overcome challenges and conflicts. This can be our first step to address these issues as the church to provide spiritual guidance to the society by showing them the love of Jesus in deeds not in words only.

Education to any age and any level may reduce poverty, affordable education could increase population enrollment into formal education and allow higher-earning possibilities, eventually reducing poverty. The [education of girls](http://borgenproject.org/empowering-education-girls-learn-international/) and women can impact the rest of the societies in which these girls and women live. A woman’s degree of education can be linked to the age at which she marries and has children, to her health and diseases, to her economic opportunities, to her social standing, and her general future well-being. Education is vitally important to women and girls.

The paper by Adventure Mulbah Trye, Ph.D. Assistant Professor of Education, Adventist University of West Africa, Liberia (2020) research on education agreed that education should be the Integration of faith and learning, and the practitioners must be able to develop an integrated curriculum that includes the focused, intentional, and targeted integration approach as recommended in the paper. The integration should include various aspects like the programs of studies, the lesson plans, and the evaluation of learning activities. Furthermore, the integrated curriculum should be designed to include faith aspects in learning through intra-disciplinary, multidisciplinary, interdisciplinary, and trans-disciplinary approaches

# Good News for the Poor (Luke 4:18): Bible Commentary for the New Baptist Covenant

# by [Darrell Gwaltney](https://goodfaithmedia.org/author/darrell-gwaltney/) Aug 16, 2007 [Opinion](https://goodfaithmedia.org/category/opinion/) is I quote: This “good news” finds its particular expression in the word it brings to the poor. Jesus says he will “bring good news to the poor.” This focus on the poor appears 10 more times in Luke. In each case, the text calls attention to Jesus’ ministry to the poor. The poor are blessed (6:20). The poor is the subject of the good news (7:22). They are invited to the banquet when other guests do not appear (14:13; 14:21). The poor such as Lazarus, receive special attention and favor (16:20, 22). Jesus challenges the rich man to give away his wealth to the poor to demonstrate faithfulness (18:22). Zacchaeus’ immediate response to Jesus is to give his money to the poor (19:8). The poor widow’s offering in the Temple receives Jesus’ notice as an exemplary gift (21:2-3). The term for poor (*ptochos*) refers to those who are abjectly poor or utterly destitute. The most common term for poor in the Hebrew Bible (‘*ani*) carries with it the notion of economically poor, but it also suggests the idea of oppression, exploitation, and suffering.

**STEP 2: LITERATURE REVIEW- HERMENEUTICAL INQUIRY OF NATURAL/SOCIAL SCIENCES AND HUMANITIES/HISTORICAL TRADITIONS**

According to the findings on HIV AIDS by the [AIDS. 2019 Jul 1; 33(8): 1379–1384.](https://www.ncbi.nlm.nih.gov/entrez/eutils/elink.fcgi?dbfrom=pubmed&retmode=ref&cmd=prlinks&id=30870197) doi: [10.1097/QAD.0000000000002189](https://doi.org/10.1097/QAD.0000000000002189) The authors agree that Low-income individuals are disproportionately affected by HIV, experience worse HIV treatment outcomes, and have an increased risk of HIV-related mortality. Disparities in HIV-related health outcomes may be due to financial barriers to accessing HIV care and treatment. However, studies suggest that socioeconomic disadvantage remains associated with worse HIV-related health outcomes even in the context of universal free access to health care, which suggests that the adverse effect of socioeconomic disadvantage on HIV-related health outcomes may go beyond access or affordability of care and treatment and not limited to stigma and discrimination environs.

Stigma related to poverty may be one mechanism linking socioeconomic disadvantage to poor HIV-related health outcomes. Stigma is to observation of the process of labeling, separating, and discriminating against individuals possessing an attribute that is devalued by society. Discrimination based on these attributes has been referred to as experienced stigma. The long-term observation is that I learned that Low-income individuals have long been stigmatized in societies around the villages they live in. It has been believed that Poverty stigma stems from the belief that one’s economic status is dependent on individual effort. As a result, individuals living in poverty amongst the “healthy” families or individuals are viewed as lazy and immoral because their status implies that they have not worked hard enough to raise themselves out of poverty.

Research carried out in Ghana on women living with HIV/AIDS I quote “This study examines the role of poverty in the acquisition of and the adherence to antiretroviral therapy (ART) and prescribed clinical follow-up regimens among HIV-positive women. They conducted in-depth interviews with 40 women living with HIV (WLHIV) in Ghana and 15 stakeholders with a history of work in HIV-focused programs. Our findings indicate that financial difficulty contributed to limited ability to maintain treatment, the recommended nutrient-rich diet, and clinical follow-up schedules” This is a great contribution to poverty when affected women can not afford (ART) and are still fighting stigma and discrimination. There are strong bi-directional linkages between HIV/AIDS and poverty in resource-poor settings. HIV/AIDS is both a manifestation of poverty conditions that exist, taking hold where livelihoods are unsustainable, and the result of the unmitigated impact of the epidemic on social and economic conditions. HIV/AIDS is at the same time a cause and an outcome of poverty, and poverty is both a cause and an outcome of HIV/AIDS.

A journal article on poverty and HIV/AIDS in Africa, Specifying the connections by [Pempelani Mufune](https://link.springer.com/article/10.1057/sth.2014.14#auth-Pempelani-Mufune-Aff1): [Social Theory & Health](https://link.springer.com/journal/41285) (2015) agreed that there is an increasing recognition that poverty in Africa is a critical factor in the transmission of HIV/AIDS. To this end, at a macro level, some theorists have described HIV/AIDS as one of the diseases of poverty. ‘Diseases of poverty’ are those that primarily affect the poor, and which worsen the toll of poverty. Many if not most countries severely affected by HIV/AIDS are also in the global south and poverty-stricken, but this does not necessarily mean poverty leads to HIV infection. Evidence on the relationship between HIV transmission and poverty remains mixed. He further argued that while some macro and micro studies find a positive relationship between poverty and HIV, others do not. Although efforts have been made to tackle the issue of poverty as a way of dealing with HIV/AIDS, the role played by poverty in HIV/AIDS remains poorly understood. From my experience while working with the People Living With HIV/AIDS (PLWHAS) I have learned that poverty is a big contributor to HIV/AIDS contraction. Explaining further on the subject, women when they have children and are windowed are vulnerable to men for sex with any man who can provide a meal for the day for her kids. These women can do anything to place a meal on the table and for that reason, there are high chances to contract HIV AIDS.

Pempelani in the same above research, argues that there are several impediments to understanding the poverty and HIV/AIDS nexus. He states that the first, researchers who investigate the poverty and HIV relationship have failed to consider conceptual and theoretical advances in the literature on poverty. In the process, they have failed to specify what aspects of poverty might be related to HIV/AIDS. Second, he argues that there is little agreement on how poverty should be measured. The choice of the poverty measure is much more than just a technical detail and is reflective of social concerns and values inherent in debates over poverty. Thirdly he adds that researchers in this area use different definitions of poverty, but different definitions of poverty lead to different measures of poverty, yielding different groups of people. This article evaluates studies in Africa that look at the role played by poverty in HIV/AIDS transmission at both macro and micro level

In her paper Antiretroviral therapy maintenance among HIV-positive women in Ghana: *the influence of poverty* [Rebecca A. Poku](https://www.tandfonline.com/author/Poku%2C%2BRebecca%2BA) of School of Public Health, The University of Texas Health Science Center at Houston, Houston, TX, USA [https://www.tandfonline.com/author/Poku%2C+Rebecca+A](https://www.tandfonline.com/author/Poku%2C%2BRebecca%2BA) I quote ,“The idea that HIV/AIDS may have a significant impact on sustainable development is understandable, for the simple reason that “health is wealth.” As a consequence, one would expect HIV/AIDS to have an influence on sustainable development. It is therefore surprising that although there is an extensive empirical literature on sustainable development, HIV/AIDS prevalence, and economic growth in developing countries, most especially African countries where the epidemic is ravaging, research on how HIV/AIDS could impact on sustainable development is scant.”

According to the research paper “ Power and Poverty: A Participatory Study on the Complexities of HIV and Intimate Partner Violence in an informal urban settlement in Nairobi, Kenya,” For survival, many women and men who have sex with men had transactional relationships with men, called *sponyo,* and some young men had sex with financially stable women, called *sugar mummies*. Financially dependent persons faced similar experiences of powerlessness and vulnerability to IPV and HIV due to the power their sexual partners wielded over them”

*“When a man gives you money to help your family, he will want to have sex without protection. If you refuse, he will beat you up,”* (young women).

“*She (sugar mummy) has money, she provides you with everything. Because you are poor, you will feel powerless,*” (young people who married early).

*“They (sponyo) are free to do what they want because they have money. You have to respect them to get money from them. They have a lot of power,”* ( men who have sex with men).

Most people living in informal urban settlements do not achieve their constitutional rights and freedoms, including food, shelter, health, and information among others (The Constitution Of Kenya, 2010). Failures to respect and protect the human rights of informal urban settlement communities give rise to IPV and HIV directly and indirectly through various other problems: poverty 1); food insecurity 2); lack of access to education 4); structural violence against women 5); poor living conditions 6) unemployment and exploitative employment.

1. Poverty is the main reason for the spread of HIV AIDS. My point of view, I blame poverty for the most part. If women and girls had enough of the basic needs, they would not contract the virus as much as they do for the sake of a plate of food for their family
2. Some tribes in western Kenya, believe in Wife inheritance after the death of a husband. The inheritor does care about the cause of her husband's death, who is usually the brother of the deceased. If the husband's cause of death is AIDS, then the whole family is wiped out by living orphaned children. These tribes in Kenya believe if you die from HIVAIDs that the cause is witchcraft which is a big lie. Most villages in western Kenya were left with kids taking care of other kids, school dropouts so they could assume the deceased parent's responsibilities as household providers, and older women as well resume the responsibilities of these kids.

The government programs in education have been a great help. The programs for free education to the most vulnerable kid, called bursary has been in place for a while. The church can do better in the areas of poverty elevation but hasn't been doing enough. NGOs have also been helpful, USAIDS has been in full gear, and some churches have now had the wake-up call and have started addressing the matter. Unfortunately, churches do not talk about HIV/AIDS in congregational gatherings because they believe that the epidemic is a ‘sin’ disease.

The government of Kenya has founded an organization called the Association for Microfinance Institutions Kenya (AMFI-K) is a member-based organization that was established and registered in 1999 under the Societies Act, to build the capacity of the Kenyan Microfinance Industry. The Government through the program is Capacity Building: Aiming at strengthening the capacity of MFIs to deliver appropriate and sustainable microfinance services to low-income people, through sensitization to members on issues affecting their operations, coordination of workshops and training courses that address the capacity gaps that exist in the market. To achieve this, AMFI-K assesses members’ capacity-building needs and organizes demand-driven training, workshops, and AMFI-K 3 seminars on thematic areas and develops content specifically tailored to respond to members’ needs. Networking and Linkages: AMFI-K provides regular platforms for members to enhance effective collaboration with the local financial services providers, relevant stakeholders to the industry, and all other regional and international networks that are relevant to the members. To achieve this, AMFI-K participates in microfinance forums that provide a platform for peer-to-peer learning and to improve information sharing and dissemination.

Yes, churches have the potential and the ability to be a community change agent by leveraging their unique position and resources. They have been a powerful agent of change in the past, playing a significant role in various movements such as the abolition of slavery, civil rights, and opposition to apartheid. So the same today the church should arise and change the world they live in.

Freeman, D. (2019). *Tearfund and the Quest for Faith-based Development*. Routledge. Researchers at Tearfund have identified four critical elements for forming movements: i quote 1)An authoritative source of alternative values regarding who we are and what is just. 2) The ability to organize. 3)Reasons for hope, and to believe you can make a difference. 4) Group identity and communities of support.

Churches need to engage in social action projects and campaigns, such as caring for the homeless, debt counseling, and running food banks one of my dreams is to initiate a food bank in Kenya, where the communities that I serve are located. This is not a common practice in Kenya, but having lived here in the US I have witnessed this and it works. That comment should have been on the contextualization, though. To bring about social change more effectively, churches may consider the following actions according to Freeman:

* **Embrace an expansive concept of community**: Regard the community surrounding the church as an extension of the congregation.
* **Prepare spiritually**: Foster a spiritual foundation that aligns with the values of social justice.
* **Get to know the community**: Understand the needs, challenges, and aspirations of the local community.
* **Build authentic relationships**: Establish connections with individuals and organizations in the community.
* **Turn existing ministries outward**: Adapt existing ministries to address community needs.
* **Reach out through community events**: Organize events that foster community engagement and address social issues.
* **Extend spiritual presence beyond church walls**: Explore ways to share spiritual teachings and values beyond traditional church settings.

By understanding and implementing these actions, churches can contribute to social change by addressing inequality, poverty, climate change, and . The church represents higher authority, it has all the ingredients for movement building: an authoritative source of alternative values, organizational capabilities, reasons for hope, and group identity with communities of support. Together, these elements can empower churches to advocate for change and may create a fairer and more sustainable society. This response is not exhaustive, but it might provide a starting point for considering how churches can bring about social change. “If the church were to get behind this, imagine what we could do.” - Jeremy Williams

**STEP 3: FAITH-LEARNING INTEGRATION INQUIRY WITH CHRISTIAN AND SCIENTIFIC SOURCES**

The story of Ruth and Boaz serves as a great example of eliminating poverty. What Boaz did was an act of social change. What Naomi did to advise her daughter-in-law Ruth who was not even an Israelite but a gentile from Moab Ruth's obedience, and empathy to her mother-in-law is an example of needing to be educated to change her life and the life of her mother-in-law Naomi. In this picture, I see three characters Naomi, Ruth, and Boaz in collaboration, producing the results of a prosperous life and lastly producing the results of our savior Jesus Christ. Ruth finds a way to support her mother-in-law - by gathering leftovers of grain that harvesters would leave in fields. Ruth would work tirelessly from sunrise to sunset collecting the grain. Boaz was a wealthy man who owned the fields that Ruth gleaned. Boaz saw Ruth and asked his harvesters who she was and they told him the story of Ruth. In his kindness, Boaz told Ruth that she could work alongside his harvesters and would not be harmed. Boaz showed favor to Ruth - giving her food and protection. From the OT, the obedience of Ruth to Naomi's instructions; by the open heart of Boaz to take the place of producing a generation for Naomi it carried God's purpose to the NT.

Social change means giving life and hope to the dead world. God carried it on from the beginning to the present. We are His workmanship created in His image so that we can carry on the purpose of God to the livelihoods of our time. Social change did not start with the church, it started before the world's creation. In the OT, there were poor people Proverbs 19:17 …he who is gracious to the poor lends to God—in the NT, Jesus said that there will always be lacking in the land.

Because of God's endless life and His power over events and the lives of men, He can prophesy a thing to occur in ancient times and bring it to pass today. Only a Being unconstrained by time could carry out such a long-term feat. **Richard T. Ritenbaugh**

God's eternity allows Him to work out His plan over the whole expanse of time. From the most remote past, He has planned, created, and fulfilled each step of His purpose to bring about His ultimate goal, the birth of sons and daughters into His Family ([II Corinthians 6:18](https://www.bibletools.org/index.cfm/fuseaction/bible.show/sVerseID/28917/eVerseID/28917)). God Himself explains how this works:

Remember the former things of old, for I am God, and there is no other; I am God, and there is none like Me, declaring the end from the beginning, and from ancient times things that are not yet done, saying, "My counsel shall stand, and I will do all My pleasure," …Indeed I have spoken it; I will also bring it to pass. I have proposed it; I will also do it. ([Isaiah 46:9-11](https://www.bibletools.org/index.cfm/fuseaction/bible.show/sVerseID/18596/eVerseID/18598))

The Christian world is supposed to see the world through, the eyes of God. According to Koch, M. (2019). *Forest talk: how trees communicate*. Twenty-First Century Books. The book Forest Talks talks about how humans and nature are connected. Am amazed by an act of God about the connection between human beings and nature. Both sustain each other, Increased contact with and connection to, nature was generally associated with more favorable outcomes across health, wellbeing, and sustainability domains, which adds value to human well-being. For this reason of connectivity, I believe each problem has its solution if we only work to figure it out.

 Each science or discipline means that God, the creator of the universe and everything there is created every bit of it for the completion of his work. We and the whole creation were created for each other. There should be nothing missing. God created a whole and complete world with all the resources to maintain and keep mankind in total abundance. Everything God created was good and completed before He created man. He said it is ‘good’ The kingdom of God means that everything is in its place. When we live according to its standards we will luck nothing.

Francis Appiah-Kubi 1 & Isaac Osei Karikari argues that, and I quote, “The idea of the Kingdom of God as constituted in the history of human existential realities provides illumination to the human journey to the good. This would be realized only in the light of the future of God concerning humanity’s living in a human society that recreates itself for a better prospect. The meaning of God and the understanding of his oversight responsibility in human life is a great teacher for all humanity. This has further been emphasized by Joshua W. Seachris and Stewart Goertz:

The Christian religion teaches that the whole universe and all its inhabitants including ourselves were created and are sustained by God who loves each one of us. The existence of God and his interaction with us makes available to us a deeper understanding of the ultimate nature of things than we would have otherwise. For even if we cannot understand why there is a God, at least we can understand why there are laws of nature and why humans exist because God made and sustains and he seeks to bring about a good state of affairs.

Appiah-Kubi, F., & Karikari, I. O. (2021). The Kingdom of God in the Church and the Experience of Human History.

**Appendix 4B: Interdisciplinary Research Worksheet**

**STEP 4: SYNTHESIZED INTERDISCIPLINARY FORMULATION (WITH SOCIAL RESEARCH HYPOTHESIS)**

Poverty caused by HIVAIDs humankinds catotalaloverty is equal to poverty, poverty is an enemy of humanity and we need to change our world by starting from where we are. Changing one person by transforming their lives is changing the world. I desire to train, equip, and share knowledge and ideas with those who need it. I have learned that changing the world is like a great commission, we are mandated and equipped to make disciples of all nations, making disciples in this context is sharing knowledge that can transform their worldviews.

**CONVERTING TO A FORMAL SOCIAL RESEARCH PROBLEM AND HYPOTHESIS:**

My Research Problem: It is not clear whether AIDS causes poverty or poverty is a result of AIDS. The latter makes more sense to me and always has been.

my hypothesis: Every problem can be solved when it has been identified from the root. The problem is not by itself the problem, I believe the problem is the cause or the roots. When roots identified then it gets easier to solve it once, and for all.

**STEP 5: CRITICAL (APOLOGETIC) AND CONTEXTUAL COMMUNICATIO,N**

We as Christians have the solution for the problems in the world as we carry thee scripture which is God's word. God created a complete more available to us whole world missing nothing anEvenan dominion over all He created. The church has the power, dominion, and God-given authority to make the world a better place. The church can unite to bringck the fallen world to turn it to its creator, complete, whole, and lacking nothing but captivating the values that were put into place before the foundation of the world just for the man that God created.

I want to think and believe that the poor and most vulnerable will need the knowledge of the word to understand the meaning of the creation who owns the creation and for what purpose He created the Universe and all there. He did it for His Glory so that man may enjoy the creation. There might occur some issues, especially for those cultures in Kenya who can believe that ‘it is what it is and has been planned for me before the foundation of the world’ They mean th, and wehey were meant to live poor and it is their inheritance and. Making could change that. This can be a problem in trying to change that mindset set but when the Holy Spirit is involved God can and is ready to transform their beliefs and they would shine. Another belief from most cultures is that poverty is being bewitched, other cultures practice wif,e inheritance a practice that passes AIDS along they believe also that when you are a victim of AIDS is not an illness it is witchcraft, and so the poverty disease keeps growing. My influence on these cultures' systems is to get them to understand what God created was all good, and he said it's good. That's the starting point.

**STEP 6: ETHICAL & SOCIAL ORTHOPRAXIS (i.e. LEADERSHIP ACTIONS)**

According to Joseph, 2022, in his paper: *Collaboration and Communication through Servant Leadership* he argues on unity that When people value unity, they understand determining common ground cultivates people who flourish along with more effective church ministry. Identifying actions, and fostering socio-spiritual values, and practices in a unified community of ethnically diverse parishioners within a church, instills confidence essential for the increased flow of communication across groups of people coming from diverse backgrounds. This also builds a willingness to establish cross-cultural relationships, both professional and personal. Studying Catholic religious populations wiSoMissouri might occurg similar communities representing other commies of faith and other endeavors within the United States, not officially considered faith-based. Populations representing various ethnic communities, among the largest ethnic subcultures within the United States, may particularly benefit. Am not objective or critical on this about the unity and the benefits that can occur.

I wo,uld involve my church in the trview bible classes, to begin with, by training the church;leaders, 2 Timothy 2:1“ You therefore, my son, be strong in the grace that is in also believe. 2 The things which you hahave AIDSthe presence of many witnesses, entrust these to faithful men who will be able to teach others also ” **(2 Timothy 2:1**- 2).

Am grateful to God for my family of three sons and a daughter and my daughters and son in love. The Lord has been using them to transform lives. I was surprised last week by my son telling me how he met a very poor lady who's a housewife and doesn't have any food for, her childre husband is an addict of liquors. My son gave her $30 bucks and advised her to go to the open market, buy tomatoes and green cabbages, and sell them by the str, she acted on the words, and for the next 30 days she bought five cabbages, 50 tomatoes the money doubled, now her stockis growing shes earning money for her family every single day she goes home with food and a litey for the next day stock. It was amazing to listen to my son explain. I said to myself, Son, this exactly is what I have in my heart to do. It working. My family, my church, those around me, and the society around me are going to unite and get the ball rolling train them, and let them tell others what they have learned.

**STEP 7: REFLECTIVE EVALUATION**

Understanding the idea of the reign of God in the affairs of humans most prominentt only be envisaged or experienced by the ecclesiastical setting or arena. The hope in the existence of God’s kingdom transcends the spiritual emphasis to the socio-cultural and politico-economic realmsThe values of the kingdom of God as Jesus declared were meant for radical change in society; welcoming social outcasts, and abandoning violence. Jesus had only one duty to bring to bear on humanity, the coming kingdom of God which is destined for the transformation of the whole of human life. He decried the social and religious injustices that ordinary people in first-century Palestine were subjected to. Jesus did not envisage a utopian society in which all was expected to be perfect but only reflected on the socio-religious and politico-economic milieu of the time, engaged in a social analysis that only laid bare the social challenges that confronted the people which needed a transformation. He, therefore, painted a picture of a kingdom whose ruler exudes compassionate and inclusive characteristics, a kingdom in which there is no place for exploitation and systemic injustice.

 To Jesus, the kingdom of God seeks to welcome all people to encounter the compassionate heart of God to seek his righteousness and then respond accordingly to the will of God. His will is all to enjoy His provisions. God created everything for the common wealthy of man, He created vegetation as well where we can use the system thinking. Societies have all the resources they need if God created everything for humanity. I would use the system thinking to utilize what they already have right where they are. To overcome poverty, I would start with what they know about farming and the rest will unfold.

**Work Cited**

Acknowledgments. (2022). *Implementing ISO 9001:2015 – A Practical Guide to Busting Myths Surrounding Quality Management Systems, 11–11*. [**https://doi.org/10.2307/j.ctv2rtgp1n.5**](https://doi.org/10.2307/j.ctv2rtgp1n.5)

Chia, R. (2019). Becoming a Learning Organization: *A Process-Philosophical Perspective. The Oxford Handbook of the Learning Organization, 392-404.* [***https://doi.org/10.1093/oxfordhb/9780198832355.013.29***](https://doi.org/10.1093/oxfordhb/9780198832355.013.29)

Dietrich, N., Kentheswaran, K., Ahmadi, A., Teychené, J., Bessière, Y., Alfenore, S., Laborie, S., Bastoul, D., Loubière, K., Guigui, C., Sperandio, M., Barna, L., Paul, E., Cabassud, C., Liné, A., & Hébrard, G. (2020). *Attempts, Successes, and Failures of Distance Learning in the Time of COVID-19. Journal of Chemical Education, 97(9), 24482457*.[***https://doi.org/10.1021/acs.jchemed.0c00717***](https://doi.org/10.1021/acs.jchemed.0c00717)

Fanzo, J. (2019). Healthy and sustainable diets and food systems: *The key to achieving sustainable development goal 2? Food Ethics, 4(2), 159–174.*<https://doi.org/10.1007/s41055-019-00052-6>

Hinkle, J. K. (n.d.). Teen esteem: *A self-fulfilling prophecy: “For as he thinketh in his heart, so is he,” Proverbs 23:7.*

Handbook of Adult and Continuing Education. Taylor & Francis. Romero Goyeneche, O. Y., Ramirez, M., Schot, J., & Arroyave, F. (2022). *Mobilizing the transformative power of research for achieving the Sustainable Development Goals. Research Policy, 51(10), 104589.* [*https://doi.org/10.1016/j.respol.2022.104589*](https://doi.org/10.1016/j.respol.2022.104589)

Journal of Chemical Education 2020 97 (9), 2448-2457 DOI: 10.1021/acs.jchemed.0c00717

Leddy, A. M., Turan, J. M., Johnson, M. O., Neilands, T. B., Kempf, M. C., Konkle-Parker, D., ... & Turan, B. (2019). Poverty stigma is associated with suboptimal HIV care and treatment outcomes among women living with HIV in the United States. *Aids*, *33*(8), 1379-1384.Joseph, T. J. (2022). *Collaboration and Communication through Servant Leadership: A Qualitative Descriptive Study* (Doctoral dissertation, Grand Canyon University).

Morris, T. H., Steinmüller, B., &amp; Rohs, M. (2022). *Examining barriers to participation in further and continuing education in Germany: Why a regional perspective is (still) important. International Review of Education, 68(4), 55*1–577.<https://doi.org/10.1007/s11159-022-09968-4>

Nanan, P., & Sachdev, H. (2021). *The integration of a systematic thinking science and cross-impact analysis for a holistic view of sustainable agriculture development: A case study in Phraek Nam Daeng Sub-District, Amphawa District, Samut Songkhram Province. Journal of Multidisciplinary in Humanities and Social Sciences, 4(3), 1238-1253.*

Preface: *1st International Conference on Achieving the Sustainable Development Goals. (2023). 1ST INTERNATIONAL CONFERENCE ON ACHIEVING THE SUSTAINABLE DEVELOPMENT GOALS.*

Rocco, T. S., Smith, M. C., Mizzi, R. C., Merriweather, L. R., & Hawley, J. D. (2023). *The Handbook of Adult and Continuing Education. Taylor & Francis.*

Romero Goyeneche, O. Y., Ramirez, M., Schot, J., & Arroyave, F. (2022). *Mobilizing the transformative power of research for achieving the Sustainable Development Goals. Research Policy, 51(10), 104589.*[***https://doi.org/10.1016/j.respol.2022.104589***](https://doi.org/10.1016/j.respol.2022.104589)

Ringwald, B., Taegtmeyer, M., Mwania, V., Muthoki, M., Munyao, F., Digolo, L., ... & Tolhurst, R. (2023). Power and poverty: *A participatory study on the complexities of HIV and intimate partner violence in an informal urban settlement in Nairobi, Kenya. Social Science & Medicine, 116247.*

Schiere, J. B., Groenland, R., Vlug, A., & Van Keulen, H. (2004). *System thinking in agriculture: an overview. Emerging challenges for farming systems: lessons from Australian and Dutch agriculture. Rural Industries Research and Development Corporation, ~~Barton, Australian Capital Territory, Australia~~, 57-86.*

The transformative power of sustainable development. (2019). *Global Sustainable Development Report 2019, 1-24.*[***https://doi.org/10.18356/5593f90f-en***](https://doi.org/10.18356/5593f90f-en)

Urmetzer, S., Lask, J., Vargas-Carpintero, R., & Pyka, A. (2020). *Learning to change: Transformative knowledge for building a sustainable bioeconomy. Ecological Economics, 167, 106435.*[***https://doi.org/10.1016/j.ecolecon.2019.106435***](https://doi.org/10.1016/j.ecolecon.2019.106435)

Washatka, J. (2019). *What’s so liberal about the liberal arts? Integrated Approaches to Christian Formation. International Journal of Christianity & amp; amp; Education, 23(1), 101–104.* [*https://doi.org/10.1177/2056997118812716*](https://doi.org/10.1177/2056997118812716)

Pitayanon, S., Kongsin, S., & Janjareon, W. S. (1997). The economic impact of HIV/AIDS mortality on households in Thailand. The economics of HIV and AIDS: The case of South and South East Asia, 53-101.