**PHI 923-32: Contextualization for Social Change**

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**The legal right of Inheritance for women and children affected and infected with HIV/AIDS**

**Introduction**

It is disheartening that it's well known that women's land rights are still limited and unprotected in many parts of the developing world, especially in Kenya. Despite the 2010 Constitution amendment in Kenya, which ensures women's equal access to land, patriarchal structures, and traditions still seem to hold sway over the implementation of this law. The fact that men or male-dominated kinship groups control the majority of land rights and that women frequently have access to land only through their husbands raises serious concerns. This practice not only leaves women vulnerable to poverty but also increases their risk of sexual violence and HIV infection. The HIV prevalence rate in Kisumu County is significantly higher than the national average, especially among women. Given the circumstances, immediate action is required to give women the tools they need to protect their land rights and maintain their general well-being. HIV/AIDS is one of the main causes of poverty in rural Kenya, based on my previous and ongoing work with women and children in that region. 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 epidemic's impact on social and economic conditions. Based on observations of families and individuals impacted by HIV/AIDS, it can be concluded that poverty is both a cause and an effect of the illness. It has been observed that women who have children and are widowed are vulnerable to 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. From what I have witnessed in rural Kenya, the impact of HIV/AIDS-induced poverty is a major obstacle to achieving sustainable development or an improved quality of life. The lack of able-bodied workers limits the acreage under cultivation among smallholder farmers, leading to reduced productivity. Additionally, physical labor is often the only productive asset for the very poor in the informal and rural sectors, making it even more challenging for them to sustain their livelihoods.

Moreover, HIV/AIDS has a detrimental impact on human capital development, which is essential for sustainable development and economic expansion. The disease hinders the growth of the workforce, productivity, and overall economy, which ultimately leads to lower economic growth due to the loss of human capital. As such, addressing the issue of HIV/AIDS in rural Kenya is a critical step towards promoting sustainable development and economic growth in the region.

**Theological/Moral Evaluation Kingdom Principles Relevance**

"Everything on earth belongs to the Lord." (NIV) Psalm 24:1. Even with our good use of natural resources, do we remain impoverished? The earth belongs to the Lord, but he has given man authority over it (Gen. 2:15). Have we managed the natural resources well, and are we still poor? How should we use the resources? How should it be distributed? Are we to resign to fate as we face and watch others face the issue of poverty and hunger? These are questions that should prick a Christian’s conscience. The basic truth is that poverty falls within the areas of Christ's concern, and as such, the Christian church needs a Pentecostal movement response to poverty as a basis for Christian action. Peter Olutayo's book on Christian action on poverty has no dates or years, but I liked what I read on biblical responses to poverty; it emphasizes the importance of taking action to alleviate poverty, rather than just holding the right beliefs. The author seems to suggest that poverty is a complex and multi-faceted issue that affects people in many different ways and that it is a social reality that spans across nations and continents. The author believes that a biblically-based and socially relevant response to poverty from the Pentecostal Movement can help address this issue, but that it requires action from individuals and communities to be effective. The author encourages every servant of God to become an agent of economic development in any nation or continent by taking practical steps to help those in need. Finally, the author defines poverty as the unfulfillment of basic human needs required for a life free from disease, misery, hunger, pain, suffering, hopelessness, and fear, and suggests that this definition can help us to understand the situation of the poor more clearly and take action to address it.

With the Sustainable Development Goals as a guide, our governments—or any government—can take the lead in transforming the global social, economic, and environmental conditions toward outcomes that will benefit all people. However, they have to acknowledge that this kind of change will require difficult decisions and compromises. It takes more support from reliable sources because change is uncomfortable.

**Challenges of Poverty**

1. According to Peter's research on poverty, he found that poverty is life-threatening and should not be ignored. According to the World Bank report, Nigeria is one of the poorest nations in the world. Six out of every ten Nigerians are jobless. The average income per person for a month is N130. The above, however, is not to say that poverty is inherent, like that of men or the poor. It cannot be blamed on the moral behavior of the poor.
2. It often comes as a result of certain imbalances in social structural processes. Poverty affects human dignity and poses some challenges to our stewardship of nature. These are some of the reasons why Christians should be concerned about poverty.
3. Jesus quotes Deuteronomy 15, which says that there will be no poor person among you if you follow the commandments God is giving today to forgive debts, release slaves, and lend money even knowing you won’t get paid back. Man is made in the image of God, but can a poor man reflect the image of God adequately? Poverty inhibits freedom. Freedom is part of the image man shares with God.

Poverty therefore affects God’s image and plan for man

**Conclusion: Principles of Contextualization of Ending Poverty**

* Within legal empowerment and legal representation, there is the idea of subjective legal empowerment.
* Individuals judge their likelihood of success at a task based on prior experience, witnessing others attempt it, and hearing from others about their experiences or their feelings.
	+ Women’s control over income, access to and control over resources
	+ Interpersonal Control over sexual relations, ability to use contraception, freedom from domestic violence
	+ Legal Knowledge of legal rights and, domestic support for exercising rights Psychological Self-esteem, self-efficacy
* According to Singer, providing knowledge—the knowledge that we're contributing to helping the world's poor, to helping to make the world a better place—is more important to us than having a good life than the various luxuries that we might have spent that money on.
* Training people with good attitudes to work for those who are healthy is another major factor in reducing poverty. Some work is laborious and is a curse: a consequence of the fall. But the truth is that wealth must be created before it can be distributed and utilized.
* Throughout 1 Corinthians 8-10, Paul emphasizes relinquishing rights or authority for the sake of others. He encourages believers to avoid causing stumbling blocks.
* Our giving to the poor helps eliminate poverty: The existence of poverty in the world is acknowledged in the Bible. Deut. 15:11 (NIV) commands generosity towards the poor and needy in the land, acknowledging their presence. Similarly, Jesus echoes this truth in Matthew 26:11, stating that the poor will always be present among us.
* Wellness clinical check and adherence to drugs: Anne L. [Stangl](https://link.springer.com/article/10.1186/s12916-019-1271-3%22%20%5Cl%20%22auth-Anne_L_-Stangl-Aff1) and their peers state in their paper on health and stigma that stigma is a well-documented barrier to health-seeking behavior, engagement in care, and adherence to treatment across a range of health conditions globally, and therefore they continued that to halt the stigmatization process and mitigate the harmful consequences of health-related stigma (i.e., stigma associated with health conditions), it is critical to have an explicit theoretical framework to guide intervention development, measurement, research, and policy.
* Love can eliminate poverty:
	+ At the heart of these reflections is the topic of resilience and its role in the Christian community, integral mission, and faith-based development work.
	+ Offering both theological frameworks and practical tools for the development of resilient communities, this book ignites a biblical passion for integrating justice and proclamation, witness, and so evangelism, evangelism, and community transformation.
	+ Relentless love is a powerful reminder of Christ’s calling to join him in his work to bring wholeness, reconciliation, and redemption to the earth.
* Train the women and girls on their right to equal rights regardless of gender inequality in rural Kenya, according to the paper by Ringwald and peers.
	+ Hence, to optimize and maintain the beneficial effects of biomedicine,
	+ Behavioral and empowerment strategies,
	+ power, and poverty prevention interventions must address underlying structural drivers, respect human rights, create safe environments, and encourage participation.

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