Volume 21 Issue 62
Originally issued as C7



Global Journal of human-social science: C
Sociology & Culture
Volume 21 Issue 7 Version 1.0 Year 2021
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

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GJHSS-C Classification: FOR Code: 370179



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I. Conceptualization of Poverty and Unemployment

Unemployment and poverty are so intertwine that one can easily confuse one for the other. Although, it is possible for one to be employed and still poor, this is likely to be a case of underemployment. Thus, by unemployment, it includes those underemployed. Pieterse (2001:30) defines material poverty as the "inability of individuals, households, or entire communities, to command sufficient resources to satisfy a socially acceptable minimum standard of living". The Free Dictionary (2012) pictures material poverty as "a condition in which a person or community is lacking basic needs for a minimum standard of well-being and life particularly as a result of a persistent lack of income". Some basic needs that constitute material poverty, according to the Free Dictionary, are food, clothing, shelter and safe drinking water. The picture of material poverty that characterizes the African continent is aptly captured by Chambers's (1983:109) description of absolute poverty: The household has few assets, its house or shelter is small, made of mud or grass, and has little furniture: mats, an iron or mud bed for sleeping, perhaps an old mattress, cooking pots, a few tools. There is no toilet, or an unsanitary one, commonly called a 'pit latrine'. The household's stock and flows of food and cash are low, unreliable, seasonal and inadequate. The household is either locked into dependence on one patron, in most cases a woman, perhaps a widow or one whose husband is irresponsible, for the work to be done. Food or cash obtained meet immediate needs and is soon used up. All family members work when they can, except the very young, the very old, the disabled, and those who are seriously sick. Women work long hours, both at domestic tasks and outside the home. Returns to the family's labour are low, and in the slack seasons often very low, if indeed there is any work at all.

The International Labor Organization (ILO, 2007) defines unemployed as the numbers of the economically active population who are without work, but available for and seeking work, including people who have lost their jobs and those who have voluntarily left work (Aiyedogbon 2012:270; Akwara et al. 2013:6). Adebayo (1999) puts it that unemployment exists when the labour force wishes to work but cannot get jobs. That is when the fit and eligible individual does not have a job or work to do for some compensation (Osakwe 2013:261). According to John O. Aiyedogbon and Bright O. Ohwofasa (2011:1) Nigeria is the most populous country in Africa and the eight in the world with a population of over 140 million people by 2006 census. With a nominal GDP of $207.11 billion and per capita income of $1,401 it has the second largest economy in Africa (Salami, 2011). As impressive as the above figures may appear youth unemployment has been one of the major problems facing Nigeria. A high level of underemployment is one of the critical socio-economic problems facing Nigeria. While the labour force grows, with an increasing proportion of youth, employment growth is inadequate to absorb labour market applicants. As a result, youth are especially affected by unemployment. Young people are employed in jobs of low quality, underemployed, working long hours for low wages, engaged in dangerous work or receive only short term and/or informal employment arrangements. The inadequate employment situation of youth has a number of socio-economic, political and moral consequences.

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II. Poverty and Unemployment in Northern Nigeria

In one hand poverty and unemployment cause a serious problem to the security of a nation. Awake notes that about 90% of all violence related deaths have occurred in the world's less prosperous nations, and that the poorer neighbourhoods of cities are often high-crime areas (Awake cited in Yusuf 2015:247). In addition, Akande and Okuwa argue that "youth's unemployment and poverty are playing a major role in African conflict experiences including Nigeria. The prevailing socio-economic environment is enticing youths to turn to war, crime and violence as a means of livelihood" (Akande & Okuwa cited in Adegoke 2015:14-15). Also, studies by ActionAid (2008:21) on the causes of conflict and violence in Nigeria reveal that youths are being used to foment conflict and violence because some of them are poor, not well educated or well exposed and they indulge in all sorts of vices like drug consumption and theft. They are easily mobilised to undertake any action, particularly when they are promised remuneration. They are a vanguard of ethnic and religious manipulation. They are unemployed or underemployed; some are poorly brought up by their parents; and they are incited by the teaching of doctrines by religious leaders who are interested in achieving their personal ambitions. This means lack of employment opportunities and poverty have contributed to kidnapping, banditry, Fulani herdsmen attacked and Boko Haram activities in Northern Nigeria. The increased rate of sectarian violence, ethnic and religious militias, crime and terrorism in Northern Nigeria is connected to unemployment and poverty. A lot of people in Northern Nigeria make themselves available for odd jobs to stay alive, which take any imaginable criminal dimension because they cannot get clean jobs to meet basic needs (Rotimi cited in Akwara et al. 2013:3).

On the other hand kidnapping, banditry, Fulani herdsmen attacked and terrorism are fertile ground for poverty and unemployment. For example, studies on the impact of ethnic and religious divisions, conflict and violence, exacerbated by the activities of Boko Haram revealed that the Northern Nigerian economy, which used to be a thriving economy, has been ground to a halt. Road transport by some commercial buses used to fetch hundreds of thousand naira weekly. Commercial trucks also used to fetch hundreds of thousand naira and provide job opportunities to hundreds of youth weekly. The Nigerian airline industry was estimated to be making billions of naira every day. However, analysts say that more than half of what used to be realized is lost daily because passenger traffic to the north has reduced drastically. Some busy roads have been shut down and have become completely a no go area because of bandits and kidnappers. Furthermore, some tourism centres, which ranked first in Nigeria and generated approximately billions of naira annually, have come to a standstill by conflict and violence, banditry, kidnapping and terrorism. The famous Argungu fishing festival, the Yankari Game Reserves, the Mambila Plateau, the tomb of Othman Dan-Fodio, Plateau state tourism centres, and others that attracted tourists from within and outside Nigeria, have been paralysed. In addition, conflict and violence, banditry, kidnapping and terrorism have devastated the infrastructural subsector of the northern economy. Workers at construction site are sometimes attacked and killed or are kidnaped and millions of naira are paid for ransom. As a result, a good number of foreign and local contractors across the various northern states who had been engaged in the construction of roads, bridges, housing estates, dams, national integrated power projects and railway track rehabilitation, have either abandoned the sites or relocated to other states. This had caused a real setback to the economy of the region and pushes unemployment higher, as thousands of youth who would have been engaged by them now remain idle (Chukwurah et al. 2015:376).

The most disturbing aspect in Northern Nigeria is how unemployment and poverty are generating clusters of area boys, gangsters, thugs and associations of drug addicts. In other words, unemployment and poverty have given rise to loosely organised gangs of street children, teenagers and adults, composed mostly of males, who roam the streets of virtually every city in Northern Nigeria. They extort money from passers-by, sell illegal drugs, perform odd jobs in return for compensation and engage in anything that brings in money. The odd jobs include killing, kidnapping and breaking into people's home. In every city and some rural areas there are too many young men hanging around, waiting for some action. All it takes is to meet them and pay them and they will do anything and one cannot blame them because they want to eat. This means the high increase in area boys and gangsters is a threat to the security of Northern Nigeria because they are easily used as machinery for religious and ethnic conflicts, they are easily used by kidnappers, bandits and terrorist as collaborators and machinery. It is on record that a lot of religious and ethnic conflicts, banditry, kidnapping and terrorism in Northern Nigeria are spearheaded by youths, who are mostly unemployed and poor. Once they are under the influence of drugs they act mercilessly, they are not afraid to die and, above all, they loot people's property in the process of fighting an ethnic or religious war (Akwara et al. 2013:3-4).

a) Conceptualization of Economic preaching

According to Pieterse (2001: ix) "Preaching in its very core, is very situational: Preaching is the communication of God's word to people in their

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particular context." Hall (1971:109) say that "Preaching is a bifocal and two-dimensional activity, connecting both the realities of human existence and the content and meaning of the gospel of Christ. Hall further ague that "preaching happens when the preacher is both honestly involved in the conditions and situations of the listeners and genuinely identified with the source of Christian faith – the biblical text." The focus of this article is according to Pieterse (2001:3) the preaching that helps people acquire a vision of a better life through their faith in God. This means economic preaching is the used of the word of God to empower people to work and support themselves and fellow human beings with the fruit of that work and also experience the fullness of life, which includes meeting basic human needs. Economic preaching is rooted in helping people to have a proper grasp of God's ability to change every situation and that help and deliverance in all situations comes from God. Economic preaching is the preaching that helps people who feel they are hopeless and useless to see themselves as capable and having worth and value. In Economic preaching, people in a situation of poverty and unemployment are inspire, motivate and empower to open up new views, visions, and hope to enhance their situation and thus to collaborate in God's work of liberation (Payne 2005:12; Wilson & Letsosa 2014:6).

b) Economic Preaching in Northern Nigeria

Economic preaching can be approach in different ways. However, this article focuses on some of the ways economic preaching can help people in Northern Nigeria to acquire vision of a better life through faith in God. Therefore, the following are ways which economic preaching can be implemented in Northern Nigeria

III. Economic Preaching as Stimulating Trust in God's Ability

The Concise Oxford English Dictionary (2008:1418) defines 'stimulant' as "something that promotes activity, interest, or enthusiasm". Economic preaching as a stimulating trust in God ability therefore means the proclamation of God's word to help people develop interest in or enthusiastic actions of dependent on God's ability to bring about positive change in their life. Economic preaching is the proclamation of the Word of God to stimulate trust in God's ability to use human actions to bring about a better life. Through economic preaching, people in a situation of poverty and unemployment may be stimulated or motivated to take action, believing that God is able to use human effort and actions to bring about liberation.

The focus of this study, however, is the use of the word of God to help people in Northern Nigeria to acquire the ability to look inward for the solution to poverty instead of looking unto the elites, who manipulate them for their selfish interests. In other words, economic preaching should motivate and inspire people to focus their attention on some of the resources with which God has blessed them. The ability to look within for a solution to poverty may be seen in the narrative of Joseph and his brothers. God saved the family of Jacob and humankind from famine by using Joseph's actions of collecting all the food produced in the seven years of abundance in Egypt and storing it in the cities (Genesis 41:48). This means God, in his sovereignty, brought about great deliverance from famine through the human effort and actions of Joseph. In the same manner, economic preaching should motivate people in a situation of poverty and unemployment to trust in God's ability to use their efforts and actions to bring about liberation. In other words, the proclamation of God's word should helped people to acquire what this study calls a "cando spirit" of dependence on God's ability to use human effort and action to bring about change in their situation of poverty and unemployment.

Therefore, the key component of stimulation in economic preaching is helping people to see what God has blessed their environment with and also the wisdom He had bestowed upon humankind to convert the blessing into basic human needs. The focus of this study is the used of preaching to stimulate people to depend on God's ability to bring about liberation from the situation of poverty and employment through human effort and the action of cultivating some commercial crops. For example, Chemonics International Inc.61 (2002:5) observed that "sesame is an important export crop in Nigeria, and Nigeria has a substantial role in the global sesame trade. Annual exports of sesame from Nigeria are valued at about US$20 million and Nigeria is the primary supplier of a sesame seed to the world's largest importer, Japan". However, the company laments that the potential embedded in sesame crops is poorly recognised. In addition, Nmadu and Marcus (2012:40) point out that "Nigeria ranked first in terms of the percentage of total hectares of ginger under cultivation but her contribution to total world output is too low compared to other countries." Nmadu and Marcus (2012) attribute the low ginger output of Nigeria to the fact that most of the production is undertaken by smallholders and traditional farmers with rudimentary production techniques and low yields. In addition, the smallholder farmers are constrained by many problems, as they do not see it as a business enterprise, therefore are not adequately focused on a profit-maximising motive.

The potential of these types of crops may be used as sermon illustrations to motivate and stimulate people to make an effort and take actions of trust in God's ability to bring about liberation from their situation of poverty and unemployment. This is because poverty is rampant among the farmers in the rural areas. In addition, in most cases, poverty is the root cause of the

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mass exodus of people, particularly youths, from rural to urban areas in search of greener pastures. This makes them vulnerable to the elite's manipulation to bring about ethnic and religious division, conflict and violence.

However, economic preaching is not about stimulating people only, but incorporates helping people to realise their strength and capabilities. The next section will look closely at this.

IV. Economic Preaching as Creating Awareness

Economic preaching as creating awareness in a context of poverty is well defined in the words of Bevans and Schroeder (2004:373), namely faith "using the word to assist people toward self-awareness of their own power, subjectivity, strengths, and capabilities". Economic preaching as creating awareness means using the Word of God to help people in a situation of poverty to become aware of their power, subjectivity, strengths and capabilities. The use of God-given power, strength and capabilities to transform a situation can be seen in the narrative of Joseph and his brothers. For example, Joseph said, let Pharaoh look for a discerning and wise man and put him in charge of the land of Egypt. Let Pharaoh appoint commissioners over the land to take a fifth of the harvest of Egypt in the seven years of abundance. The food should be stored so that the country may not be ruined by the famine (Genesis 41:33-36). Elsewhere we are told that Joseph collected all food produced in those seven years of abundance in Egypt and stored it in the cities. In each city, Joseph put the food grown in the fields surrounding it. Joseph stored up huge quantities of grain, like the sand in the sea (Genesis 41:48-49). In these episodes, Joseph used his God-given wisdom to advise Pharaoh on how to plan against the famine. He also used his God given wisdom and ability to collect food during the years of abundance and stored it against the years of famine. This is very relevant for preaching in a context of poverty and unemployment because there is a need to help people to focus their attention on strategies of promoting human well-being. Therefore the following are strategies that may help to promote human well-being.

a) Awareness about preserving God's blessings of food

One of the ways economic preaching may promote human well-being is to help people see the need for preserving some of God's blessings of food. In other words, economic preaching should help people in a situation of poverty and unemployment to know that post-harvest food losses are one of the important sources of food insecurity in Africa. As a matter of fact, it can be argued that post-harvest food losses, besides being a serious threat to food security, exacerbate the condition of poverty in rural households, whose income stream depends on the ability to store excess farm produce for a later date (Okoedo-Okojie & Onemolease 2009:155). As such, an aspect of the proffered solution to poverty is to help people see the need to acquire knowledge and skills to preserve God's blessing of some food crops that become rotten within a short period of time. In the narrative of Joseph and his brothers, post-harvest food storage brought about liberation and generated income in the situation of famine. So we read in Genesis 41:56-57: "When the famine had spread over the whole country, Joseph opened all the storehouses and sold grain to Egyptians, for the famine was severe throughout Egypt. And all the world came to Egypt to buy grain from Joseph because the famine was severe everywhere." This means proper storage may enable people to overcome the fear of food losses and invariably minimise poverty and unemployment.

For example in Nigeria and in West Africa, yam (Dioscorea spp.) is a food and cash crop; it plays an important role in food security and in the livelihoods of millions of people. The crop is produced more for sale than for home consumption; in West Africa 60% of the harvest, after omitting for seed, is sold and only 40% is consumed in the farmers' households. The crop attracts a high price in the urban markets because it is patronised by high-income consumers (Mignouna et al. 2014:6). But, as Umogbai aptly observes, the most common problems faced by farmers are the losses of yam post-harvest and during storage. Wastage of yam generally occurs because the apparent surplus harvest during the harvest season cannot be consumed within a short period. Few months after the harvest there is always a diminishing availability of yam produce (Umogbai 2013:1). That is, yam tubers are generally abundant and sold cheaply, but later (especially during the planting season) they become scarce and expensive. This is because a lot of yam becomes rotten and, if it is kept on the farm it may be stolen. This sometimes creates a heavy loss for farmers and the people in the yam business. Verter and Becvarova (2014:39) say that, if there are a means of preserving the yam crop after harvest, it will improve the quality and quantity of production and create business opportunities for many unemployed people in West Africa.

The fact that the farming of yam plays an important role in food security and in the livelihoods of millions of people in West Africa becomes a point of departure in the economic preaching of creating awareness about the necessity for post-harvest storage of yam for long-time usage. Therefore, economic preaching should help people to see the need to explore various modalities of storing God's blessing of yam. For example, Adamu et al. (2014:28) suggest the technique of using wooden boxes in which yams can be stored for up to six months. He further argues that if yam could be stored in a wooden box without heavy losses,

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supplies could become steadier, the price would fluctuate less and farmers would be encouraged to grow yam by being assured of a steadier income.

In addition Ofor et al. (2010:1) argue that improvements in the indigenous systems of storage include low-cost storage techniques like proper selection of the crop for storage; curing of yams; provision of adequate ventilation using night-time air to reduce transpiration to the barest minimum; construction of shelves for storage of yam tubers to enable regular inspection and prevent damage; as well as construction of a well-ventilated shed over the shelves to give adequate protection from rain and sunlight. Ventilated pit storage with improved temperature ranges of 21°C to 24°C and relative humidity of 83.9% to 93%, are expensive when compared with those of the traditional barns, but cause a significant reduction in storage losses. Advanced storage methods include the use of refrigerated structures at about 15°C, in combination with the use of fungicides. However, the high capital cost and the need for technical support makes this method unfeasible. The use of gamma radiation to inhibit sprouting is also a promising alternative method of yam storage.

b) Awareness of post-harvest crop processing

Besides post-harvest food storage, economic preaching can create awareness that may bring about liberation from poverty and create employment opportunities through post-harvest crop processing. That is, preaching can be used to help people see the need to transform primary agricultural products into other useful products with the aim to preserve or improve the quality of agricultural products and thereby minimise losses. The motivation behind the use of preaching to create awareness about the need for post-harvest crop processing is based on Udoh (2009:78) and Alonge's (2011:58) observation that, in the past decades and to the present day, Nigeria has suffered a tremendous loss of food products due to lack of proper and adaptable processing and storage facilities. Losses have been estimated at 50-70% of production. This means people are sometimes poor not because they lack, but because of what they have gets lost due to a lack of processing facilities.

However, the necessity for economic preaching in Africa and Northern Nigeria in particular, is based on Udoh assertion that the food-processing subsector has the potential to enhance food production in African countries in general, and in Nigeria in particular (Udoh 2009:78). Also, Alonge (2011:58) averts that the processing and storage of these crops can be a source of income as well as create jobs for the unemployed, because the processing of agricultural products minimises waste, ensures safe storage of the farm harvest, and feeds agro-based industries with raw materials. This means economic preaching as creating awareness of post-harvest crop processing may help people of Northern Nigeria to see the potentials that are imbedded in processing some of the crops that God bless them with. The potentials embedded in crop processing can be seen in Solms-Delta Wine Estate located 15 km outside the town of Franschhoek in South Africa. In 2005, Solms-Delta established what they called the "Wijn de Caab Trust" to benefit 200 historically disadvantaged residents and employees of the Solms-Delta Wine Estate. The Wijn de Caab Trust now has a 33% equity stake in Solms-Delta, and the profit from wine sales has been used to build and refurbish decent and comfortable homes for the workers and their families, create recreational facilities, and provide a myriad other social services (including private education and healthcare) that benefit all (Societas Homiletica 2016:17).

Stories like Solms-Delta Wine Estate can be used as sermon illustration in economic preaching to help people see the importance of crop processing in Northern Nigeria. Economic preaching may even help people to see how having factories that process crops like ginger, yam, groundnut, sesame or benniseed and mangoes can encouraged the farming of such crops and create employment opportunities for many people. In addition, the processed products will also improve the living standards of the people in the region, where crops that are always available for only a season would be available throughout the year.

c) Awareness of God-given abilities and skills

Another way in which economic preaching may create awareness that brings about liberation from poverty and creates employment is awareness of God-given abilities and skills for self-employment. In the narrative of Joseph and his brothers, the display of God-given ability can be seen in how Joseph interprets Pharaoh's officials and Pharaoh's dreams, and it happened exactly as interpreted by Joseph (Genesis 40:8-23; 41:22-32). It can be argued that it was the God-given ability to interpret dreams that made Joseph have access to Pharaoh and also catapulted him into the exalted position of second-in-command of Egypt. There are similar stories in the Bible, like that of Bezalel and Oholiab, God filled them with skills and knowledge in all kinds of crafts to make artistic designs for work in gold, silver and bronze, to cut and set stones, to work in wood and to engage in all kinds of artistic craftsmanship (Exodus 35:30-35). Huram, the Bible tells us, was highly skilled and experienced in all kinds of bronze work (1 Kings 7:14). These people used their skills and abilities to constructs the Ark of the Covenant and the Temple that King Solomon built.

The abovementioned stories can be used in economic preaching to create awareness of God-given abilities and skills among humankind. That is, it can help people realise that God created human beings in his

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image and endowed them with all forms of abilities and skills for the betterment of humanity. This is relevant in preaching reconciliation, because there is a need to help people know that, if the determination, commitment, resilience and risk they employed in fighting ethnic and religious conflict and violence are converted into promoting the well-being of humankind, poverty will be alleviated and unemployment will be reduced. There are many people who lack self-confidence and the ability to believe in their God-given ability. As such, this preaching may help them.

The story below can be used as sermon illustration for economic preaching to create awareness of how a Kenyan who made a fortune by grafting apple trees he found in the forest with Israeli apples can provide great motivation for the use of God-given abilities for liberation from poverty and creation of employment opportunities.

Peter Wambugu, a Kenyan farmer, was challenged to create an alternative in farming apples. He heard stories from his village mates about apple trees, hidden in the forest by the Mau Mau fighters, to provide them with food. He went into the forest to search for the apple trees. He found them, uprooted them, and planted them on his father's farm. Out of curiosity, Wambugu grafted the apple trees he found in the forest with the Israeli variety that was already on his father's farm. After nine months, the apple tree seedlings thrived, matured and bore fruit, which were more than thrice the size of ordinary apples in the market. He sold the apples to the locals and they loved it. Within a short period, officials of the Kenya Agricultural Research Livestock Organization (Karlo) paid his farm a visit. The Karlo officials were so impressed they named the apple variety "Wambugu apple". So far, he has created eight apple varieties, which he grows on his 20-acre farm in Ihwa village nestled between Kinunga and Ihururu Hills in Nyeri County. Wambugu apples are in great demand; he is the major supplier to supermarkets, hotels and institutions. Recently, he won a tender to supply fruit to the Mt Kenya Safari Club in Nanyuki. And there have been requests for his fruit from Uganda, Tanzania, the Democratic Republic of Congo and Denmark (Nyawira 2015).

V. Economic Preaching as Motivation for the Practice of Koinonia

Economic preaching as motivation for the practice of koinonia is the use of the Word of God to help people practise community life in which they stand by each other in all affairs of life (Acts 2:42-45) (Wilson & Letsosa 2014:6). According to Lillie (2008:55), "Koinonia is variously translated as 'partnership,' 'communion,' 'fellowship,' taking its root meaning 'sharing' from koinonia, which means 'share in' and koinonia which means 'one who goes shares with you' or a 'participant' such as a 'partner.'" Economic preaching as motivation for the practice of koinonia relates to a situation in which the congregation can be addressed on the need for care of the poor in the immediate context of the congregation. From sermons, the congregation can be made aware of the needs of the people in their situation of poverty in the vicinity of the congregation (Pieterse 2012:3).

The focus of this study, however, is on the use of preaching to motivate the practice of a community life in which people enter into partnership or share with one another in the form of empowering one another. That is, the use of preaching can help people acquire the ability to use their position, wealth, knowledge and connections to empower one another. This study's understanding of koinonia is depicted in the narrative of Joseph and his brothers. For example, Joseph used his position to empower his brothers by settling them in the best part of the land of Egypt. In other words, Joseph empowered his brothers by creating a good environment for them to prosper as shepherds. Elsewhere we are told that the "Israelites settled in Egypt in the region of Goshen. They acquired property there and were fruitful and increased greatly in number" (Genesis 47:27). In the same manner, economic preaching as motivation for the practice of koinonia in Africa should focus on helping people to acquire the ability to practise fellowship, communion and partnership in which people will be empowered to be liberated from their situation of poverty. According to Pieterse (2012:3), preaching can be used to motivate and inspire people in the projects of the congregation in which they can practise their care for the poor as social capital. In northern part of Nigeria preaching may be used to motive the practice of koinonia in bada kaka (microcredit).

According to Oruonye and Musa (2012:66), bada kaka is a form of traditional microcredit scheme between small-scale farmers and agricultural farm produce traders (middlemen) in northern Nigeria. Bada kaka is the Hausa term for the borrowing of a certain amount of money or goods by farmers before or during the raining season from creditors, which they repay with farm produce worth about 100 percent or more during harvest (Yoms 2013:38-39). The traders usually approach the farmers whom they trust on the understanding that the farmers need credit for their farming activities in the season. They negotiate the amount the farmers will pay based on cost per bag of the crop – maize, beans or other crops as the case may be. The negotiation is usually done in the presence of the village/ward head and some elderly members of the community. These people serve as witnesses to the agreement in the event of default. After the harvest, the farmer pays back his debt in kind (based on the amount and number of bags agreed upon). This is done without

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prejudice to the current market price of the agricultural commodity (Oruonye & Musa 2012:66).

The point of departure in economic preaching as motivation for the practice of koinonia of bada kaka is Oruonye and Musa's (2012:66) observation that the practice of bada kaka is very exploitative. This is because farmers are made to dispose of their farm produce at a very low price that is not commensurate with their effort or labour. The amount of money advanced to the farmer depends on the number of bags he/she is certain to deliver at the end of the farming season. This trend often places the farmer in a disadvantage position, whereas the traders reap the fruits of the farmer's labour. Therefore, economic preaching should motivate the community of believers as a church to replace the exploitative traders by giving needy farmers credit for their farming activities in the season. Yoms (2013:89) says the role of the Christian church in community development is to integrate the proclamation of the Gospel with the obedience to the command to love one's neighbour. When the Gospel is preached and the hearers respond to it, the hearers who are in a situation of poverty and unemployment will be glad when the preacher also seeks to meet their physical needs. The amounts the farmers will be required to pay should be determined in a manner to empower them economically.

As a matter of fact, the practice of koinonia as bada kaka should include empowering those who lack the capital to put their God-given abilities and skills into the practices of catering, selling of foodstuff, electronics technician, graphic designing, laundering, painting, hairdressing, weaving, tea making, poultry farming, fish farming, vehicle mechanic, carpentry etc. The church, either through individuals, agency groups, connecting groups or the welfare committee of the congregation, should identify those who have an interest in the development of their abilities and skills and give them credit for their activities. The negotiated amount should reflect God and the church's concern for those in the situation of poverty and unemployment. This means the focus should not be on making a profit, but rather empowering people to liberate them from their situation of poverty and unemployment.

VI. Economic Preaching as Stimulating Hope

Economic preaching in a situation of poverty and unemployment demands the used of the Word of God to stir up and stimulate hope. This is because people in the situation of poverty are clouded by despair, anxiety, fear, doubt, sadness and uncertainties (Vos 2007:18). De Klerk (2007:177) says "poverty, hunger, and feelings of hopelessness are companions of desperate conditions. To be hungry, cold and without shelter, cannot contribute to the feeling of hope and well-being". The feeling of hopelessness in the situation of poverty is well illustrated in the valley of the dry bones, when the Israelites remonstrated that "our bones are dried up and our hope is gone; we are cut off" (Ezekiel 37:11). Vawter and Hoppe (1991:167) state that, "[t]o the exiles, Judah's future looked bleak. The nation, its institution, its political power were dead. There was nothing to suggest that circumstances would change". Clement (1996:147) adds that "it was the zero of Israel's existence, a catastrophe that was made all the more fearful because there now appeared to be no reasonable avenue of hope left". The people during the time of prophet Ezekiel were in a situation of despair and hopelessness. As a matter of fact, the exile during the time of the prophet Ezekiel can be compared with the struggles, inner feelings and unspoken language of poverty and those suffering in the situation of unemployment. It depicts how those in poverty felt and what ran through their minds. As such, one of the greatest needs of people in a situation of poverty is hope.

Hope is the feeling that what is wanted can be had or that events will turn out for the best (Dictionary.com 2016). Hope is action impelled by an assertion of confidence, that is, acting in the mode of 'can'. Hope is a feature of the emotional life. It is rooted in the sense of time, which gives us awareness of change. We imagine future events and relate to them. This relation affects the present, for it presupposes a view of reality and existence in the future (Stock 2001:594).

Hope rouses the attentiveness of all human senses so that people can grasp the chances for things they hope for, wherever and whenever they present themselves. When all the senses are attentive, reason is the vehicle that conveys the knowledge of change (Moltmann 2012:3). In the Scripture, hope is used synonymously with faith, for example: "Hope is the anticipation of what is yet to happen or not yet seen" (Romans 8:24-25), and "Faith is being sure of what we hope for and certain of what we do not see" (Hebrews 11:1).

Based on these definitions, this study considers the economic preaching of hope as the proclamation of the Word of God to stir up the expectation of a positive outcome in unfavourable conditions. The economic preaching of hope in the strictest sense means using the Word of God to stir up faith in God or to keep faith in God alive during unfavourable conditions. Pieterse (2001:115) asserts that economic preaching of hope is to tell people that God is on their side and that he will deliver them from the causes of poverty and from the situation of poverty. The sermon therefore must inspire and motivate people to find vision and hope to ameliorate their own situation and thus collaborate in God's work of liberation (Pieterse 2001:115). This means that, through

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preaching, people in a situation of poverty and unemployment may be giving a vision that what God has done in the past is a guarantee of what He will do in the future.

The Old Testament prophets give a vision of a guaranteed future in a hopeless situation or in suffering. For example, the prophet Ezekiel (Ezekiel 37:11-14) preached that:

This is what the Sovereign Lord says: O my people, I am going to open your graves and bring you up from them; I will bring you back to the land of Israel. Then you, my people, will know I am the Lord when I open your graves and bring you up from them. I will put my spirit in you and you will live, and I will settle you in your own land. Then you will know that I the Lord have spoken, and have done it, declares the Lord.

The prophet told the exiles that their situation was not hopeless because God's transformative Spirit blows through every situation in order to work newness toward life. The power of God's spirit is able to open graves and take the exiles back to their own soil (Brueggemann 1997:22). In the same manner, economic preaching should focus on helping people in a situation of poverty to acquire confidence that there is no hopeless situation in God's sovereignty and that even the dead can be restored to life. Vos (2007:18) says that preaching must give hope to the hopeless by encouraging the listener's longing and thirst for God. The sermon must chase away chaos and darkness and must convince people to trust in God.

The economic preaching of hope in the situation of poverty and unemployment should also stimulate and inspire people to think and act positively in their situation. For example, due to a negative perception of the self in the situation of poverty and unemployment, some youths in Africa have joined dangerous groups like area boys, gangsters, thugs and associations of drug addicts. This exacerbates their situation of poverty because such association imprisons them into believing that their situation cannot change. But, through the economic preaching of hope, this category of people may be helped to acquire the vision that nothing is impossible in God's Sovereignty. In other words, through the proclamation of the Word of God, people in a situation of poverty should be helped to acquire the vision of self-liberation from the shackles of poverty. For hope stimulates faith in God that leads to self-liberation. Clement (1996:148) argues that "only hope can counter depression. Only hope can revitalize shattered and exhausted bodies. Only hope can penetrate the darkness and uncertainty of the future to provide a beacon of light".

Furthermore, the economic preaching of hope should help people look beyond their present challenges. Economic preaching of hope should stimulate people to believe the possibility and even work toward the realisation of having processing facilities for some of the crops God have blessed their country and region with. Through the economic preaching of hope, some youths may be helped to avoid taking solace in joining area boys, gangsters, thugs and associations of drug addicts. Through the economic preaching of hope, some youths may be transformed from the perception and the psyche of the loosely organised gangs of street children, teenagers who aimlessly roam the streets of cities and even villages because they believe that there is no hope for them. The economic preaching of hope may motivate such people to stop extorting money from passers-by, to stop selling illegal drugs, to stop performing odd jobs that include killing, kidnapping and breaking into people's home. Through the economic preaching of hope, such people may be helped to acquire the ability to use their God-giving resources of time, strength, wisdom and knowledge to cultivate commercial crops and process some crops to create employment opportunities.

VII. Conclusion

Economic preaching as a stimulating trust in God ability therefore means the proclamation of God's word to help people develop an interest in or enthusiastic actions dependent on God's ability to bring about positive change in their life. That is economic preaching should stimulate or motivate people in a situation of poverty and unemployment to take action, believing that God is able to use human effort and actions to bring about liberation.

The focus of this study, however, is the use of the word of God to help people in Africa to acquire the ability to look inward for the solution to poverty instead of looking unto the elites, who manipulate them for their selfish interests. In other words, economic preaching should motivate and inspire people to focus their attention on some of the resources with which God has blessed them.

Economic preaching as creating awareness means using the Word of God to help people in a situation of poverty to become aware of their power, subjectivity, strengths and capabilities. The use of God-given power, strength and capabilities to transform a situation can be seen in the narrative of Joseph and his brothers. For example, Joseph said, let Pharaoh look for a discerning and wise man and put him in charge of the land of Egypt. Let Pharaoh appoint commissioners over the land to take a fifth of the harvest of Egypt in the seven years of abundance. The food should be stored so that the country may not be ruined by the famine (Genesis 41:33-36).

Economic preaching as motivation for the practice of koinonia relates to a situation in which the congregation can be addressed on the need for care of the poor in the immediate context of the congregation. From sermons, the congregation can be made aware of

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the needs of the people in their situation of poverty in the vicinity of the congregation (Pieterse 2012:3).

The focus of this study, however, is on the use of preaching to motivate the practice of a community life in which people enter into partnership or share with one another in the form of empowering one another. That is, the use of preaching can help people acquire the ability to use their position, wealth, knowledge and connections to empower one another.

Based on these definitions, this study considers the economic preaching of hope as the proclamation of the Word of God to stir up the expectation of a positive outcome in unfavourable conditions. The economic preaching of hope in the strictest sense means using the Word of God to stir up faith in God or to keep faith in God alive during unfavourable conditions. Pieterse (2001:115) asserts that economic preaching of hope is to tell people that God is on their side and that he will deliver them from the causes of poverty and from the situation of poverty. The sermon therefore must inspire and motivate people to find vision and hope to ameliorate their own situation and thus collaborate in God's work of liberation (Pieterse 2001:115). This means that, through preaching, people in a situation of poverty and unemployment may be giving a vision that what God has done in the past is a guarantee of what He will do in the future.

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