

AFRICA INTERNATIONAL UNIVERSITY

AN EXAMINATION OF THE SOCIO-POLITICAL CONTRIBUTION OF
PENTECOSTALISM TO KENYAN NATIONAL DEVELOPMENT:
A CASE STUDY OF CHRIST IS THE ANSWER MINISTRIES

BY
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of the requirements for the degree of Master of
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July, 2011

Student's Declaration

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I declare that this is my original work and has not been submitted to any other College
or University for academic credit

The views presented herein are not necessarily those of Africa International
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(Signed)

Owojaiye, Babatomiwa Moses

July, 2011

ABSTRACT

This study is sought to shed light on the question of Pentecostalism's socio-political role in Kenyan national development by looking at the case of Christ Is the Answer Ministries (CITAM). CITAM is one of the leading Pentecostal denominations in Kenya. Using CITAM was particularly important to this study because of the fact that the denomination targets people living in the urban settlements of Kenya. Besides, CITAM is a middle-class Pentecostal denomination, a significant percentage of CITAM members are educated, and are influential at different levels of Kenya's socio-political strata.

The purpose of this research is therefore to study whether a Pentecostal denomination like CITAM is involved in the socio-political development of Kenya as well as evaluate the effectiveness of its involvement. This is a socio-scientific and traditional theological research. To gather data for the research, the researcher made use of mixed research methodology. The mixed research methodology combined both the quantitative and qualitative research methods. Specifically, questionnaires were administered and interviews were conducted in order to achieve the purpose of the study and to successfully answer the research questions raised in the study. This method was used for complimentary purposes.

The research is divided into five chapters. Chapter one of the study which is the introduction, gave a general overview on the background, rationale, purpose, research questions and the methodology used in the study. Chapter two dealt with theoretical review of literature. Here, the researcher presented the recent debates on the role of African Pentecostalism in the public space. Chapter three presented a full explanation of the methodology used for the collection of data for this study. The analysis of the data as well as the finding from the analysis is found in chapter four; while chapter five contained the conclusion of the study and recommendations for action for CITAM in order to improve its involvement in the socio-political development of Kenya.

In conclusion, the study revealed that CITAM is involved in the socio-political development of Kenya but stronger in social involvement than political. Challenges of tribalism, financial constrains, and unclear policy on socio-political development are however some of the challenges affecting the effectiveness of its involvement.

To:

‘Biòdùn Olùsèyí - my sweetheart
Bìsàdè - our son, and
Bùsólámi - our daughter

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LIST OF ABBREVIATIONS

AEA	Association for Evangelicals in Africa
AIDS	Acquired Immunodeficiency Syndrome
AIU	Africa International University
BBI	Bethel Bible Institute
CITAM	Christ Is the Answer Ministries
COD	City of David
DCC	District Church Council
DESC	Daystar Education Society Canada
EAFIC	Educating Africans for Christ
ECWA	Evangelical Church Winning All
ELWA	Eternal Love Winning All
HIV	Human Immunodeficiency Virus
IDCC	Ilorin District Church Council of ECWA
KANU	Kenya African National Union
KNBS	Kenya National Bureau of Statistics
NARC	National Rainbow Coalition
NEGST	Nairobi Evangelical Graduate School of Theology
NBC	Nairobi Baptist Church
NPC	Nairobi Pentecostal Church
PACU	Pan African Christian University
PAEA	Pentecostal Assemblies of East Africa
PAG	Pentecostal Assemblies of God
PEV	Post Election Violence
PLWAIDS	People Living with AIDS
POAC	Pentecostal of Assemblies of Canada
RCCG	Redeemed Christian Church of God
RQ	Research Question

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CHAPTER ONE

INTRODUCTION

Background and Rationale for the Study

Kenya covers an area of 582, 650 sq. km. It borders the Indian Ocean, Somalia to the east, Tanzania to the south, Uganda to the west, Sudan to the northwest, and Ethiopia to the north.¹ The 2009 census results released by Kenya National Bureau of Statistics (KNBS) on August 28, 2010 estimated Kenya's population at 38, 610, 097.² The people of Kenya are classified into 40 distinct tribes³ and distributed into Provinces and 47 Counties⁴ (See Appendixes for more details).

After gaining independence in 1963 Kenya became a *de-facto* one party state until 1982 when it became a *de jure* one-party state with Kenya African National Union (KANU) as the sole legal political party. The clamor for political pluralism led to the restoration of multiparty democracy in 1991, and after two unsuccessful attempts KANU which had ruled the country from independence in 1963 was dislodged in 2002 when the coalition of parties, the National Rainbow Coalition (NARC), won the elections.⁵ The era of multi-party has continued to date. Ever since, the socio-political contexts of Kenya present variety of challenges to the people of the nation.

¹ Christ Is The Answer Ministries, *10-Year Strategic Plan [2007-2016]*, Nairobi: CITAM Head Office, 2007, 4.

² Kenya National Bureau of Statistics, *KENYA: 2009 Population and Housing Census Highlights* (Nairobi: KNBS, 2010), 2.

³ Paul Gifford, *Christianity, Politics and Public Life in Kenya* (London: Hurst and Company, 2009), 6.

⁴ Kenya National Bureau of Statistics, 2, & 7.

⁵ Christ Is The Answer Ministries, 5.

Christ Is the Answer Ministries (CITAM) like any other Christian denominations in Kenya had to operate in this socio-political condition. According to Justus Mugambi, “the story of CITAM can only be told through the foundation upon which it is built. CITAM has its roots in the Pentecostal Assemblies of Canada (PAOC).”⁶ Allan Anderson describes PAOC as “the largest Pentecostal denomination in Canada.”⁷ The denomination started in Canada in the 1900s with its roots traced to the Azusa Street revival in Los Angeles, California, USA also in the 1900s.⁸ Meanwhile, the wind blew from Canada to Kenya through the missionary efforts of Rev. Otto and Marion Keller in the 1900s.⁹ Mugambi testifies that, “the PAOC pioneer missionaries in Kenya, and indeed in East Africa, were Rev. Otto and Marion Keller.”¹⁰ A major ministry of PAOC in Kenya is the Pentecostal Assemblies of God (PAG), which is basically the mother of CITAM; and according to Mugambi, “Otto and Keller are credited with being the founding father of PAG in Kenya.”¹¹

Mugambi gives the overview further that, “in 1908, an independent Pentecostal missionary by the name of Claude Miller, came from Canada to visit an AIC missionary, Miss Bowl at Nyahera Mission Station. Miller used to visit Kisumu frequently where he saw an advertisement concerning the sale of a vast land in Nyang’ori that was owned by an ex-British army officer by the name Ganlen. The property was purchased and Miller came to settle on the plot officially in the year 1910.”¹² Miller was still on this station when he met Otto Keller, an agriculturist and a Christian missionary who came from Canada to educate people in Kisumu and

⁶ Justus Mugambi, *Five Decades of God’s Faithfulness: The Amazing Story of Christ is the Answer Ministries* (Nairobi: Evangel Publishing House 2009), 2-3.

⁷ Alan Anderson, *An Introduction to Pentecostalism* (Cambridge: Cambridge University Press, 2004), 112.

⁸ Justus Mugambi, 3.

⁹ *Ibid.*, 2-5.

¹⁰ *Ibid.*

¹¹ *Ibid.*

¹² *Ibid.*, 10-11.

Maneso, in Western Kenya, on better methods of farming. This was where the relationship between Miller and Keller started and when Miller went back to Canada for furlough, he left Otto Keller in charge of the station.¹³

Mugambi argues that,

there was a noticeable growth in the mission under the leadership of Keller and by 1923; the government of Kenya acknowledged the rapid growth and the positive impact of Keller's ministry on the people of the area by requesting that he acquires the backing of a chartered organization.¹⁴

It was at this time that Keller approached POAC for affiliation and his request was granted on August 30th, 1923. Mugambi chronicled further that, "with the formal recognition by a registered body, it was possible to launch a much more ambitious program of outreach throughout Kenya and good enough, in 1924, Miller decided to sell the Mission to Keller and as a result Otto Keller took full management of the station and the mission work as a whole."¹⁵

Mugambi explains further that,

through Keller, the PAOC work in Kenya developed two chief characteristics in its outreach – education and evangelism. Hence the main work at the mission was basically to spread the Good News of Jesus Christ. However, the Kellers were keen to provide education which was a major component in the long-term objective of the mission.¹⁶

It was for this purpose that the Nyang'ori Pentecostal Bible College, which later became Bethel Bible Institute (BBI), was started on March 8, 1949.¹⁷ In 1927, "POAC work in Kenya was officially registered as Pentecostal Assemblies of East Africa (PAEA), with Rev. Otto Keller as the first General Superintendent."¹⁸

As a result, God opened more doors of ministries across Kenya PAG and this automatically demanded more laborers in the field and POAC sent more missionaries

¹³ Justus Mugambi, 11.

¹⁴ Ibid.

¹⁵ Ibid.

¹⁶ Ibid.

¹⁷ Ibid, 17.

¹⁸ Ibid.

from Canada to join in this great move of God in Kenya. The Gospel spread so rapidly in Western Kenya resulting in several church plantings and establishment of school. Otto Keller spent about 30 years of his life in Kenya until he died in 1942. Marion Keller, the wife of Otto continued with the work but because of bad health she retired to Canada and died on July 20th 1953 at the age of 65 years. It must however be mentioned that at the time of her death, according to Mugambi, “there were over 30 foreign missionaries and over 400 African workers spreading the gospel across Kenya.”¹⁹ Besides, shortly before the death of Marion Keller, a Printing Press (Evangel Press) born out of the passion of one of the missionaries, Rev. Myrril F. Cornelius, was established in 1952 for the purpose of printing Christian materials.²⁰

The PAOC work began in Nairobi in 1952 when one of the missionaries that joined Otto and Marion Keller from Canada, John McBride moved from Nyang’ori mission to Nairobi. At the time the general atmosphere was such that Kenyans had awakened to education and so, there was a burden in the heart of John and Ella McBride to start an English speaking church so as to capture these new elites living in a multi-culture environment like Nairobi for Christ. So, they began an intense evangelism in the city of Nairobi. The *Mau Mau* Uprising of the 1950s came with a lot of challenges that served as opportunities for the gospel to be preached especially opportunity to reach many tribes of Kenya.

The Nairobi Pentecostal Church started as a home fellowship in 1953 in the home of Rev. John McBride and became a fully fledged Church in 1959. The first Pastor of the church was Richard and Oliva Bombay from Canada.²¹ The Church that started in a little way from a home to a tent, to a hall, and from a hall to its own

¹⁹ Justus Mugambi, 15.

²⁰ Ibid., 18.

²¹ Ibid., 19- 37.

church building in Valley Road²² has become a force to be reckoned with in Kenya today. In the early 1990s NPC became autonomous and was no more answerable to PAG or POAC. This was particularly born out of the vision of NPC to start other branches of this same denomination which was against the purpose of PAG or POAC.²³

In 2003 Nairobi Pentecostal Church changed its name to Christ is the Answer Ministries and registered as an autonomous independent entity under the Societies Acts of Kenya. According to the information on the home page on its website, the new name is drawn from her well known motto: *Christ is the Answer*, believing that only Christ can provide the answer to human challenges and needs.²⁴ Additionally, the immediate past bishop and the first indigenous leader of the denomination, Bonifes Adoyo, declares that the name *Nairobi Pentecostal Church* was limiting and odd especially when applying the name in towns outside Nairobi where some branches of the denomination are located.²⁵

CITAM at present has eight assemblies located in different urban settlements across Kenya with over 23,000 members worshipping in these assemblies on weekly basis.²⁶ Besides, the denomination owns several other ministry units and institutions that cater for the social needs of Kenyans. These include the Hope FM (popular Radio station in Kenya), NPC Academy, Woodley; NPC Academy, Buruburu Senior; NPC Academy, Buruburu Junior; NPC Children's Centre, Kiserian- rehabilitates street and destitute children. CITAM is also involved in assisting people living with AIDS (PLWAIDS) as well as the rehabilitation of victims of substance abuse.²⁷

²² Justus Mugambi, 19- 37.

²³ Bonifes Adoyo, *The Weaving Hand* (Nairobi: Evangel Publishing House, 2009), 66.

²⁴ Christ Is The Answer Ministries, <http://www.citam.org/content/1/40>.

²⁵ Bonifes Adoyo, 67.

²⁶ Christ Is the Answer Ministries, *10-Year Strategic Plan 2007-2016*, 9.

²⁷ *Ibid.*, 9-11.

Additionally, CITAM alongside PAG and PAOC are co-sponsors of Pan African Christian University (PACU) with the mission of developing godly Christian leaders that serve in Kenya and beyond.²⁸

All this social involvements according to CITAM, “is a change of focus to holistic ministry.”²⁹ This therefore reveals that CITAM believes that missions should be holistic by touching all strata of the human society. This submission is thus compatible with CITAM’s core value of community which states:

We exist and work in a community. We believe that it is our responsibility to impact them in a holistic manner. We stand in solidarity with those who are vulnerable within our society.³⁰

This shows that while it is true that CITAM targets people living in urban settlements;³¹ its mission is not limited to them, rather, it extends to people in the rural settlements as well.³² The role of the Church in the socio-political issues facing the Kenyan context today is an area that needs to be explored further.³³ The Church in Kenya stands out as the most appropriate institution through which the economic, social and political problems that have crippled the nation of Kenya can be appropriately addressed. This is so because the Church bears, as Bishop Henry Okullu observes, “the role of being the national conscience, championing the cause of national moral issues.”³⁴

However, some observers and interpreters of Africa Christianity like Paul Gifford have argued that “since achieving independence in 1963, Kenya has existed

²⁸ Christ Is the Answer Ministries, *10-Year Strategic Plan 2007-2016*, 20.

²⁹ *Ibid.*, 2.

³⁰ *Ibid.*

³¹ Christ Is The Answer ministries.

³² Justus Mugambi, 7.

³³ Bernard Boyo, “*The Role of the Church in the Social and Political Issues Affecting the Kenyan Context: A Case Study of the Theology of African Inland Church*”, PhD thesis, Pasadena: Fuller Theological Seminary, 2005, 7.

³⁴ John Henry Okullu, *Quest for Justice: An Autobiography of Bishop John Henry Okullu* (Kisumu: Kenya Shalom Publishers, 1997), xv.

as a classic, patronage state, ruled with an iron fist by corrupt political elite;”³⁵ and instead of being the solution “Kenyan Christianities (i.e., Catholic, Protestant and Pentecostal Christianities) are part of the socio-political problems facing the nation.”³⁶

Gifford argues that none of the brands of Christianity in Kenya today has really impacted Kenya’s politics and public life.³⁷ According to him:

Whether Kenya’s Christianities address Kenya’s most pressing needs also depends on one’s wider view of Kenya’s situation. The position taken in this book is that although slavery, colonialism, geography and terms of trade are all significant, the main reason for Africa’s plight is its elite. I have also argued that Kenya’s political elite actually uses Christianity to strengthen its position and enhance its impunity. None of Kenya’s Christianities (apart from certain mainland churchmen and the catholic hierarchy in the early 1990s) challenges the country’s political elites. The Church leaders are in many ways part of that elite themselves, sometimes equally lacking in transparency, accountability and attention to due process.³⁸

Gifford argues that the Pentecostal movement like its other counterparts in Kenyan’s Christianity has played a negative role in Kenya’s public place by promoting the culture of political impunity. Focusing on “middle-class”³⁹ Pentecostal denominations in Nairobi, Gifford explains that the middle-class Pentecostal is the replica of Kenya’s most influential Pentecostal denomination.⁴⁰ Gifford identifies Nairobi Pentecostal Church (NPC now Christ is the Answer Ministries- CITAM) as

³⁵ Gifford, *Christianity, Politics and Public Life in Kenya*, 6.

³⁶ *Ibid.*, 250-1.

³⁷ *Ibid.*

³⁸ *Ibid.*

³⁹ Silas K. Waweru defines “Middle-Class” as the socio-economic class between the lower class (the poor) and the upper class (the very rich), usually professionals, highly skilled laborers, and lower and middle management. They have enough resources to meet their basic needs. They constitute the majority of those with money to spare for investment in shares and stocks in Nairobi Stock Market despite rising level of poverty. Quoting Jeffrey Gentleman and James Shikwati, Waweru estimates that there are about 4million people in the middle-class, making between \$ 2500 and \$ 40000 a year from a population of 37 million. On the other hand, according to Waweru, ‘Middle Class Churches’ in Kenya refer to the well established urban churches which have the middle-class urban populace forming over half of their membership. These are churches that use English language as medium of communication and have enough resources to meet their operational budget without necessarily any need for external resources. They are located in major cities and towns including Nairobi, Kisumu, Mombasa, Nakuru, Eldoret, Thika, Ruiru, Kitale, Malindi, Bungoma and Embu (Waweru, “Middle-Class ‘Christ is the Answer Ministries’ [CITAM] and the Urban Poor: A Case Study of Community Action with Recommendations” PhD Dissertation, Asbury Theological Seminary, April 2010, 15-16).

⁴⁰ *Ibid.*

one of the middle-class Pentecostal denominations in Kenya that has failed to use its status to enhance the socio-political development of Kenya.⁴¹ In Gifford's opinion, while it is naturally expected that the middle-class Pentecostal denominations would have done well socio-politically in the public place considering the caliber of its adherents but the reverse has been the case in Kenya.

Meanwhile, other interpreters of African Christianity like Ogbu Kalu have contested Gifford's position on African Pentecostalism and specifically that of Kenya. Kalu argues that "adequate attention must be given to understanding the dynamics of African society and its relationship with African Pentecostalism before criticizing its role in the public space."⁴² It is therefore the aim of this study to investigate the claims of Gifford on CITAM, a leading Pentecostal denomination in Kenya and its socio-political involvement in Kenya's national development. Attention is given to discussing the views of other interpreters of African Christianity like Ogbu Kalu on this issue in chapter two of this research. Details of these arguments were discussed in chapter two of this research.

Research Problem

In spite of the fact that a high percentage of CITAM membership and attendees comprise of Kenyan elite, Gifford argues that the denomination has performed below expectation in the public space of Kenya.⁴³ Gifford is giving an outsider perspective; but this study sought to establish what insiders in CITAM and in Nairobi see as their socio-political involvement and how they perceive their role.

⁴¹ Waweru, 215-217.

⁴² Kalu, 198.

⁴³ Gifford, *Christianity, Politics and Public Life in Kenya*, 109-112.

This emic perspective is needed to balance the etic perspective of researchers like Gifford.

Research Questions

1. What is the position of CITAM on Church and socio-political involvement?
2. In what way is CITAM involved in the socio-political development of Kenya?
3. What factors could hinder CITAM from contributing to the socio-political development of Kenya?
4. What factors could improve the socio-political impact of CITAM on the Kenyan society?

Research Purpose

Paul Gifford in his recent book, *Christianity, Politics and Public Life in Kenya*, specifically criticizes CITAM for its lack of involvement in Kenya's socio-political development. The purpose of this research is to qualify Gifford's interpretation by hearing how CITAM insiders perceived their public role. The researcher will conclude with some observations about the accuracy of CITAM's self perception in this area.

Research Objectives

The objectives for conducting this research are as follows:

1. To examine the basis for CITAM's position on church's involvement in societal development.
2. To identify how CITAM insiders perceive their role in the socio-political development of Kenya.

3. To identify factors in the operations of CITAM that enhances or hinders its involvement in the socio-political development of Kenya.
4. To provide recommendations for strategic actions that may further CITAM's cause in contributing to the development Kenyan society.

Research Significance

This research is significant because it will help its readers gain awareness about the social-political contribution of CITAM to Kenya's national development. Additionally, it is hoped that this study will challenge CITAM and other Christian denominations alike to be more involved not only in the spiritual development of the people but also in their socio-political development of the society.

This study will not only benefit CITAM; it shall also benefit the government of Kenya and other institutions of higher learning interested in this area of study. Copies of this study shall be found in the Libraries of Africa International University and the Head Office of CITAM both situated in Nairobi, Kenya.

Finally, this thesis contains findings and recommendations that have significant implications for church-state relations in Kenya. However, while the focus of the study is on CITAM, the issues raised in therein might have implications for other church contexts in Kenya and other parts of Africa.

Research Methodology

The study is a combination of both Library and Field research. In the area of field research, the researcher made use of mixed methodology research. This is a combination of qualitative and quantitative research methodologies. This involved conducting interviews, and field survey in the form of questionnaires. The

questionnaires were administered to selected members of CITAM in five of its branches located in Nairobi. Structured interviews were conducted for some selected leaders of CITAM. The research is basically an internal perception of CITAM's involvement in the socio-political development of Kenya. Thus the research population is limited to selected CITAM members and leaders.

In the area of Library research, the researcher carefully made use of other secondary sources such as books, articles, journals and electronic materials that have been written by scholars in similar areas. Finally, the data collected was analyzed in frequency and percentages.

Scope and Limitation

In spite of the fact that several scholarly contributions have been made on the subject of Pentecostalism in Africa; this study shall concern itself exclusively with examining CITAM's self perception of its contribution to Kenya's development. This study primarily concerns itself with determining the involvement of CITAM in the socio-political development of Kenya. The evaluation of the effectiveness of CITAM's involvement is only a secondary concern in this study.

CITAM has its branches in urban areas of Kenya, mainly in Nairobi and Kisumu, and its membership comprises middle class people. It is therefore not within the scope of this project to deal exclusively with the different contributions of Pentecostal Churches in Kenya. This study used CITAM ministries in Nairobi as a case study. However, the issues experienced in CITAM might be applicable to some Pentecostal denominations in Kenya, especially the ones in the urban settlements.⁴⁴ The constraint of time and financial resources that such research requires will prevent the researcher from studying other Pentecostal Churches across Kenya. Further

⁴⁴ Gifford, *Christianity, Politics and Public Life in Kenya*, 243-4.

research shall be needed in the future in areas this particular research might be unable to cover.

Research Assumption

Based on the fact that CITAM operates eight assemblies in Nairobi and Kisumu, four Christian schools, a children's rehabilitation center in Kiserian, Hope FM Radio station, as well as being the main share holder of the Pan-Africa Christian University (PACU) in Nairobi; the researcher assumed that the denomination is already involved in the development of Kenya in some key ways. Besides, it also assumed that because of the influential membership of CITAM include many government officers it is influencing Kenya in many other number of ways especially in the area of good governance.

The researcher also assumes that the observations of some scholars of global Pentecostalism that the phenomenal growth of the Pentecostal movement is not unconnected to the attention it pays to the spiritual as well as the total physical needs of man and his environment⁴⁵ might be true of CITAM. The researcher also assumed that CITAM understands that socio-political involvement is a part of its holistic gospel. Finally, majority of the responses collected from respondents are assumed to be sincere information suitable for the purpose and objectives of this research. Aforementioned are the underlining assumption behind this study.

⁴⁵ J. Kwabena Asamaoh-Gyadu, "Born of Water and the Spirit": *Pentecostal/Charismatic Christianity in Africa in African Christianity an African Story*, no. 5, Vol.3, Ogbu U. Kalu ed. (Pretoria: Business Print Center, 2005), 387- 409. See also Donald E. Miller and Tetsunao Yamamori, *Global Pentecostalism: The New Face of Christian Social Engagement* (Los Angeles: University of California Press, 2007), 30. Pentecostal Movement," in *Encarta 2009: 1993-2008 Microsoft Corporation*.

Douglas Peterson, "Latin America Pentecostalism: Social Capital, Networks, and Politics," *PNEUMA: The Journal of the Society for Pentecostal Studies* 26, no. 2 (Fall 2004), 293-306.

Operational Definitions of Terms

Social-political Development

Defining such terms as ‘social development’, ‘social works’, ‘social action’; and ‘social transformation’ have come with many challenges due to the interwoven nature of these terms. Although scholars in social sciences have often distinguished these terms the reality shows that the relationships between these terms make it very challenging to separate them.⁴⁶ Therefore the need to explain how ‘social-political contribution or development’ will be used in this study becomes important at this juncture.’ For the purpose of this study, the term ‘Social-political contribution or development’ shall be defined from two main perspectives, namely, theological/religious, and social scientific perspectives.

Theological Perspective

Paragraph 5 of the Lausanne covenant best defines the theological perspective of ‘Christian social responsibility’ and it goes thus:

We affirm that God is both the creator and the Judge of all men. We therefore should share his concern for justice and reconciliation throughout human society and for the liberation of men from all kind of oppression. Because mankind is made in the image of God, every person, regardless of race, religion, color, culture, class, sex or age, has an intrinsic dignity because of which he should be respected and served, not exploited. Here too we express penitence both for our neglect and for having sometimes regarded evangelism and social concern as mutually exclusive. Although reconciliation with man is not reconciliation with God, nor is social action evangelism, nor is political liberation salvation, nevertheless we affirm that evangelism and socio-political involvement are both part of our Christian duty. For both are necessary expression of our doctrine of God and man, our love for our neighbor and obedience to Jesus Christ. The message of salvation implies also a message of judgment upon every form of alienation, oppression and discrimination, and

⁴⁶ See Johannes C. Erasmus, “Religion and Social Transformation: A Case Study from South Africa” in *Transformation: An International Dialogue on Mission and Ethics*, Volume 22, No. 3 (July, 2005), 130-138. See also John Stott, ed. *Making Christ Known: Historic Mission Document from Lausanne Movement 1974-1989* (Grand Rapids: William B. Eerdmans Publishing Company, 1996), 196-7.

we should not be afraid to denounce evil and injustices wherever they exist. When people receive Christ they are born again into his kingdom and must seek not only to exhibit but also to spread its righteousness in the midst of an unrighteous world. The salvation we claim should be transforming us in the totality of our personal and social responsibilities. Faith without work is dead.⁴⁷

According to the Lausanne covenant, the social involvement of the Christian church can be classified into two main categories, namely social service (i.e., relieving human need, philanthropic activity, seeking to minister to individual and families, and work of mercy); and social action (i.e., removing the causes of human need, political and economic activity, seeking to transform the structures of society, and quest for justice).⁴⁸ Social service, social action or social developments are also similar to what Afe Adogame calls *social relevance*.⁴⁹ Besides the provision of infrastructures as highlighted above, Aurelien Folifack has added that “the church in Africa can act in the task of social transformation, through the critique of social structures, and the work of charity.”⁵⁰ So, another sense in which social-political development is used in this study is that it recognizes the prophetic role of the Church in the society as political involvement.⁵¹

⁴⁷ John Stott, ed. *Making Christ Known: Historic Mission Document from Lausanne Movement 1974-1989*, 177-8.

⁴⁸ *Ibid.*, 196.

⁴⁹ Citing the examples of the African Churches in the diaspora, Afe Adogame refers to *social relevance* as extra religious-functions that involves social welfare programs-rehabilitation of drug ridden youths in the society, the socially displaced, under-privileged refugees, asylum seekers; building of infrastructures that cater for multi-religious and community needs in the areas of education, health, businesses and recreation. Adogame added that “such extra-religious activities no doubt have immense religious, social and economical import for the churches [involved] as well as for the immediate environment and communities in which they are located (See Afe Adogame, “African Christian Communities in Diaspora” in *African Christianity: African Story*, Ogbu Kalu, J.W. Hofmeyr and P.J. Maritz, eds. (Sunnyside: Business Print Center, 2005), 508-9.

⁵⁰ Aurelien Folifack, “The Church in Africa: An Actor for Social Transformation”, *Hekima Review: Journal of Hekima College, Jesuit School of Theology*, No 32 (December, 2004), 48.

⁵¹ See Ogbu Kalu, “Introduction: The Shape and Flow of African Church Historiography” in *African Christianity: African Story*, Ogbu Kalu, J.W. Hofmeyr and P.J. Maritz, eds. (Sunnyside: Business Print Center, 2005), 9; and Yusufu Turaki, “The church and the State”, in *African Bible Commentary*, Tokunboh Adeyemo, ed. (Nairobi: Word Alive Publishers, 2006), 1371.

Social Capital: A Social Scientific Perspective

The term *Social Capital* is used in several different ways in fields like political science, economics, sociology, and anthropology. In all cases, the use of this concept boils down to the idea that people create connections with each other, and those connections are used in a variety of ways. Thus Social capital is the network of relationships between individuals, groups, and entities. Studying social capital can be a way to learn about how a society functions.⁵²

There's much debate over the various forms that social capital takes, but one fairly straightforward approach divides it into three main categories: *Bonds*: Links to people based on a sense of common identity (i.e., people like us) – such as family, close friends and people who share our culture or ethnicity; *Bridges*: Links that stretch beyond a shared sense of identity, for example to distant friends, colleagues and associates; and *Linkages*: Links to people or groups further up or lower down the social ladder.⁵³

This study sought in addition to others look at how much Pentecostal movement is generating a social capital that bridges and links through social political involvement.

⁵² “What is social capital?” in <http://www.wisegeek.com/what-is-social-capital.htm> (culled on Wednesday December 1, 2010).

⁵³ “What is social capital?” in Organization for Economics Co-operation and Development (OECD) Insight: <http://www.oecd.org/dataoecd/36/6/37966934.pdf> (culled on Wednesday December 1, 2010), 2. See also Luka Biong Deng, “Social Capital and Civil War: The Dinka Communities in Sudan’s Civil War” *African Affairs: The Journal of the Royal African Society*, Volume 109, No. 435 (April, 2009), 232.

Pentecostalism

Because of the several differences in the Pentecostal experiences in global Pentecostalism, the term has been given magnitude of definitions over the years.⁵⁴ It is therefore important to define Pentecostalism based on the cardinal and general belief of what makes a church or movement Pentecostal.

For the purpose of this study, the definition given to the term by Kwabena Asamoah-Gyadu is the most appropriate. According to him,

Pentecostalism can be understood as that stream of Christianity that emphasizes personal salvation in Christ as a transformative experience wrought by the Holy Spirit; and in which such pneumatic phenomenon as speaking in tongues, prophecies, visions, healing, miracles, and signs and wonders in general, are sought, accepted, valued, and consciously encouraged among members as evidence of the active presence of God's Spirit.⁵⁵

According to Asamoah-Gyadu key to the above definition are Acts 2:28 and John 3:5. He explains that:

in that passage, Peter explains the process of incorporation into Christ as requiring repentance from sin, and baptism in the name of the Lord Jesus Christ culminating in a forgiven life. Following this initial step, Peter assured the enquirers: "you will receive the gift of the Holy Spirit". Adult "baptism by immersion" is generally presumed to be what was being referred to here and so it is widely regarded by Pentecostals as the proper symbolic way of receiving the born again into the Church. This process of incorporation into Christ is further justified from Jesus' statement to Nicodemus: "no one can see the kingdom of God unless he is born of water and the Spirit" (John 3:5).⁵⁶

This study shall therefore follow the conventional usage and retain

Pentecostals for Christian denominations claiming the Biblical Pentecostal heritage as

⁵⁴ See Allan Anderson, *An Introduction to Pentecostalism* (Cambridge: Cambridge University Press, 2004), 13; and Ogbu Kalu, *African Pentecostalism*, 9.

⁵⁵ Asamoah-Gyadu, 398.

⁵⁶ *Ibid.*

found in the Gospel of St. John and Acts of the Apostles cited above. Gifford added another dimension to defining the Pentecostalism.⁵⁷ According to him,

the different manifestations of Pentecostalism should be considered when defining the movement. Gifford argues that there is a category of Pentecostalism that is not different from mainland protestant denominations. He argues that “Nairobi Pentecostal Church, Nairobi Baptist Church and Nairobi Chapel in some respect manifest similar characteristics like the All Saints [Anglican] Cathedral.” The nature of the liturgy, mode of worship and their choice of songs according to Gifford are similar. He added that “the similarities arise from the social class of those attending; these churches cater to the middle-classes, who abound in Nairobi though not generally in Kenya. They also share similar evangelical theology in that most of the leaders are trained in NEGST, thereby imbibing an evangelical theology recognizable internationally (from the Lausanne movement, authors like John Stott, the US seminaries where the lecturers trained. The middle-class Pentecostals put little stress on culture but embody the global and embrace the modern. This brand of Pentecostalism puts emphasis on power, victory, success, achievement and prosperity. The pastors are often immensely gifted but sometimes less educated. These churches have strong appeal to the North American brand of Pentecostalism.⁵⁸

This kind of description fits to a large extent the brand of the Pentecostalism that CITAM represents. Gifford argues that “this [brand of] Christianity is not Pentecostal in any narrow classical sense because speaking in tongues is no more evident in the CITAM than in the mainline evangelical/protestant denominations.⁵⁹ This definition gives the general position of most Pentecostal denominations in Kenya and that of CITAM in particularly.

Charismatic Movements

The terms Pentecostalism and Charismatic movements have been used interchangeably in scholarship over the years. This is the reason why it is important to define this term for the purpose of this study. According to Asamoah-Gyadu, “the differences in Pentecostal/Charismatic phenomena make the issue of definitions and

⁵⁷ Gifford, 243.

⁵⁸ Ibid.

⁵⁹ Ibid., 110.

nomenclature important for⁶⁰ any study in Pentecostalism. The term comes from a Greek Phrase *αρισματα πνευματικα* which derives from Paul's expression, "Gift of the Spirit (1Corinthians 12-14), and which he uses to refer to those 'extraordinary graces' attributable to the experience of the Holy Spirit."⁶¹

Erickson Millard gives a more elaborate definition of the term when he says it could sometimes also "referred to as remarkable gifts, miraculous gifts, special gifts, sign gifts, or charismatic gifts, the last being a somewhat redundant expression, since *Καρισμα* (charisma) basically means gifts.⁶² But over the time the term has according to Erickson, been frequently associated with faith healing, exorcism of demons, and especially *γλωσσολαλια* (glossolalia) or speaking in tongues.⁶³ In the meantime, *γλωσσολαλια* is one of the issues that made the difference between Pentecostal and Charismatic movements; and the fact that they operate, but the researcher shall look at another dimension of this difference which is of specific relevance to this project.

Beyond *γλωσσολαλια*, Grudem defines charismatic movement as "a term referring to any groups or people that trace their historical origin to the charismatic renewal movement of the 1960s and 1970s."⁶⁴ Grudem stresses further that, "those groups seek to practice all the spiritual gifts mentioned in the New Testament but, unlike many Pentecostal denominations, allow differing viewpoint on whether baptism of the Holy Spirit is subsequent to conversion and whether tongues is a sign of baptism in the Holy Spirit."⁶⁵ These groups seek the restoration of the Church by employing the spectacular gifts of the Holy Spirit given to every believer in the

⁶⁰ Asamaoh-Gyadu, "*Born of Water and the Spirit*," 398.

⁶¹ *Ibid.*, 398.

⁶² Millard J. Erickson, "The Miraculous Gifts Today", In *Introduction Christian Doctrine* (Grand Rapids: Baker Academic, 2001), 281. See also Wayne Grudem, *Systematic Theology* (Nottingham: Inter-Varsity Press, 1994), 1237.

⁶³ *Ibid.*, 281.

⁶⁴ Wayne Grudem, *Systematic Theology* (Nottingham: Inter-Varsity Press, 1994), 1237.

⁶⁵ Grudem, 1237-8.

church.⁶⁶ That is to say, the Charismatic Movement here refers to all manifestation of Pentecostal-type Christianity that in some way differ from classical Pentecostalism in affiliation and/or doctrine.⁶⁷ So, in this research, the expression “Charismatic” is restricted to Pentecostal renewal movements that operate within historic mission denominations or mainland churches.⁶⁸

⁶⁶ J.D. Douglas and Earle E Cairns, eds. “Charismata” In *The New International Dictionary of the Christian Church* (Grand Rapids: Zondervan Publishing House, 1978), 211-2.

⁶⁷ Stanly M Burgess and Edward M Van Der Maas, eds. “Charismatic Movement” In *The New International Dictionary of Pentecostal and Charismatic Movements* (Grand Rapids: Zondervan, 2003), 477.

⁶⁸ Asamoah-Gyadu, 389.

CHAPTER TWO

LITERATURE REVIEW: PENTECOSTALISM AND SOCIETAL DEVELOPMENT

Introduction

Although this chapter presents a substantive review of related literature, it focuses specifically on the opposing views of Paul Gifford and Ogbu Kalu on the role of African Pentecostalism in the public space. The review was carried out by outlining the arguments both scholars have made in support of their positions. It must however be mentioned that, while it is true that the bulk of this literature review is based on Gifford and Kalu's works, review of other scholarly materials significant to this study have also been included. In conclusion, this chapter includes a proposed model from the review that suggests the model compatible with CITAM's involvement socio-political development of Kenya.

Kenyan Pentecostalism: Arguments against its Social-political Contribution

As Christians in this era of global Christianity, what has been the response of the Church to the many socio-political challenges facing our society today? As Andre Karamaga puts it,

the church as an institution cannot be isolated from the upheavals currently assaulting the world. But the Church must be renewed if she is to cope with the dramatic changes taking place in our world today. As God's instrument of

change, the Church is called to participate prophetically on breaking the edge of world events.¹

While Karamaga's submission is unarguably true of our world today; it is even truer of Africa. The impacts of poverty, AIDS, violence, bad governance and democracies, corruption, etcetera, are intense in Africa than in any other part of the world.² Ironically, according to Karamaga, 'Africa is labeled as one of the most religious continents in the world with Christianity credited to have the highest population of these religious adherents.'³ He added that "estimates indicate that every day up to 16,000 Africans embrace the Christian faith."⁴ This is indeed an irony! What factors could be responsible for the paradoxical state?

The role of the Pentecostal brand of Christianity in this situation has generated heated debates among scholars of African Christianity over the years. Some of these scholars have argued that the Pentecostal movement has made significant contribution to the social-political development of the African society while others have opposed this position. For instance, Timothy Sato quoting Kimon Sargeant, vice president of human sciences at the John Templeton Foundation, said: "Global Pentecostalism is one of the most dynamic and potentially transformative religious movements in the 21st century."⁵ But interpreters of African Christianity like Paul Gifford have argued otherwise.⁶

¹ Andre Karamaga, *Problem and Promises of Africa, Towards and Beyond the Year 2000: All Africa Conference of Churches* (Nairobi: Africa Church Information Service), 12-13.

² Gerrie Ter Haar, *How God became African: African Spirituality and Western Secular Thought* (Philadelphia: University of Pennsylvania, 2009), 74. Tokunboh Adeyemo, *Is Africa Cursed?* (Nairobi: Christian Learning Materials Centre, 1997), 11; and Samuel Waje Kunhiyop, *African Christian Ethics* (Nairobi: Hippo Books, 2008), 167-9.

³ Karamaga, 57.

⁴ Ibid.

⁵ Timothy Sato, "USD Center Funds Global Religion Study," (<http://uscnews.usc.edu/university/usccenterfundsresearchonchristianity.html>, posted on April 6, 2010 at 7:35 A.M).

⁶ Paul Gifford, *African Christianity and Its Public Role* (London: Hurst and Company, 1998), 250-251.

Paul Gifford has written a variety of topics on African Christianity⁷ and according to Ogbu Kalu “his scholarship is quite remarkable. He is a scholar gifted with clarity of expression.”⁸ Basically, Gifford argues that the Pentecostal movements have not made significant contribution socially and politically to the public space especially in the Kenya context.⁹ Evidences in support of his position are articulated below.

Socio-historical Dynamics

Gifford observes that one of the reasons why the Pentecostal movement (like any other brands of African Christianity) has had little impact on the public space of Kenya is due to the societal and historical dynamics of the country.¹⁰ Here he argues that the current manifestations of Kenyan politics and Christianity is an offshoot of the colonial occupation that displaced almost all the traditional values and arrangement that were in place before the colonial government. Gifford added that the influence of these external forces turned Kenya to a *patronage and clientelist* society.¹¹ As a result, the community depended on the elites who had access to leaders of the colonial government for development.

Unfortunately, and according to Gifford, Kenyatta, Moi and Kibaki regimes that succeeded the colonial rule respectively embraced the same patronage system inherited from the colonial government. In this case, government in this kind of informal arrangement provides needed amenities to people in exchange for certain

⁷ Ogbu Kalu, *African Pentecostalism: An Introduction* (Oxford: Oxford University Press, 2008)192. See also Paul Gifford, *African Christianity and Its Public Role* (London: Hurst and Company, 1998) *Christianity, Politics and Public Life in Kenya* (London: Hurst and Company, 2009).

⁸ Kalu, *African Pentecostalism*, 192.

⁹ Kalu, 198. See also J.W. Hofmeyr, “Mainland Churches in the Public Space, 1975-2000,” in *African Christianity: An African Story*, ed. Ogbu U. Kalu (Sunnyside: Business Print Centre, 2005), 361.

¹⁰ Gifford, *Christianity, Politics and Public Life in Kenya*, 6-9.

¹¹ *Ibid.*, 9.

benefits (i.e., vote and taxes) they may get in return from them. This system introduced clientelist, patronage, and corruption. The leaders representing each of the Kenyan tribe had to patronize the state in order to obtain certain benefits for their people.

Gifford highlighted autocratic leadership, Goldenberg saga, ethnic clashes, land grabbing, Anglo leasing, clientelist and greedy nature of the political elite, culture of political impunity, insecurity present in modern Kenyan society today as the effects of the nation's socio-historical dynamics.¹²

Further to this, Gifford accuses Church leaders in Kenya as being part of these problems by encouraging political impunity. He argues that most of the Church leaders in Kenya have been caught in the patronage web and that is why they find it difficult to challenge the status-quo even when the need is obvious.¹³ Gifford's position on the patronage society seems to agree with that of Jeff Haynes view on the same.¹⁴

Although general to Africa, Haynes observes that one of the characteristics of religion and politics in Africa is that "mainstream religious leaders and regimes normally work together to seek to achieve or maintain a hegemony ideology."¹⁵ This according to Haynes implies that, 'religious leaders in Africa are involved in clientelist ties with state leaders because of personal benefits they will get from it'¹⁶; and as a result, religion has no social impact on the lives of ordinary Africans.

Gifford argues further that the release of the NPC Pulpit to political elite during the 2007 Presidential Campaign and the public announcement of the Bishop of the same denomination to favor a particular candidate on tribal grounds is a clear

¹² Gifford, *Christianity, Politics and Public Life in Kenya*, 6-9.

¹³ *Ibid.*, 245.

¹⁴ *Ibid.*, 2.

¹⁵ Jeff Haynes, *Religion and Politics in Africa* (London: ZED Books Limited, 1996), 5.

¹⁶ *Ibid.*, 9-10.

example of the clientelist and patronage ties that exist between Church leaders and the political elite in Kenya.¹⁷ Ironically, the same CITAM bishop, Bonifes Adoyo, who lamented that Kenyan politics, has being characterized by “personalities and tribal identity”¹⁸; and the one who “blames the 2007 post-election violence (PEV) in Kenya on tribalism and selfish ambitions of politicians,”¹⁹ is the same person favoring a particular political candidate publicly on tribal grounds. In a nation where Churches are largely organized and administer along tribal lines,²⁰ such comments according to Gifford are not only capable of fueling ethnic rivalry but also capable of denting the image of the Church as a moral custodian of the society.²¹

Theological and External Factors

Here Gifford raises a number of theological issues and external factors that have contributed to the lack of social-political impact of Pentecostalism in the public space of Kenya. One of these factors is lack of sound biblical theology and theological training on the side of most of the Kenyan Pentecostal preachers. In Gifford’s argument, “unlike the African mainline churches whose theologies have revolved around the issue of culture²²; the Pentecostals have muted the issue of culture and its relationship to theology, and they have been influenced by the modern culture especially that which is coming from the West.”²³ According to him, “their emphasis on wealth and health, faith gospel, deliverance, tithes and giving, fundraising, the titles for the crusades and amount of money used to execute them, the

¹⁷ Gifford, *Christianity, Politics and Public Life in Kenya*, 220-223.

¹⁸ Bonifes Adoyo, *The Weaving Hand* (Nairobi: Evangel Publishing House, 2009), 110-111.

¹⁹ *Ibid.*

²⁰ Benjamin Shikwati Keya, “Validating African Christian Political Involvement” *AICMAR: An Evangelical Christian Journal of Contemporary Mission and Research in Africa*, Volume 7 (2008), 24. See also Stephen Mutuku Sesi, “Ethnic Realities and the Church in Kenya”, In *African Missiology: Contribution of Contemporary Thought*, 25-39.

²¹ Gifford, *Christianity, Politics and Public Life in Kenya*, 220-230.

²² *Ibid.*, 86.

²³ *Ibid.*, 244.

use of media and technologies, and even their economics, etcetera²⁴, have made the Kenyan Pentecostalism not different from its North American counterpart.”²⁵

Gifford adds that “a Christianity linked to success, achievement, triumph, fulfillment, self actualization seems to be something particularly to north-American,²⁶ and in his opinion, these are the same issues that most Kenyan Pentecostal denominations emphasis.²⁷ He added that the heart of global Christianity is moving to the South especially Africa because of the close cultural, social and theological affinity that exists between the African and north-American Pentecostalism.²⁸ According to him, media, literature, and crusades are some of the means through which the north-American culture easily entered Africa.”²⁹

Gifford also speaks on the issue of Pentecostal hermeneutics. He argues that the “interpretations that most Pentecostal preachers give to scripture are pervasive to the public; and this is partly so because most of them do not have theological training.³⁰ Victor Kuligin holds a similar view with Gifford when he declares that “biblical education is a major need of church leaders and pastors of the church in Africa today. People are pouring into the Churches and growth is dramatic in all corners of sub-Sahara Africa, yet the paucity of adequately trained pastors and church leaders are appalling.”³¹ This pervasive Pentecostal-hermeneutical tendency according to Gifford could be attributed to some of the ills that are evident in Kenya’s social-political space today.³²

²⁴ Gifford, *Christianity, Politics and Public Life in Kenya*, 112-116

²⁵ *Ibid.*, 244.

²⁶ *Ibid.*, 136.

²⁷ *Ibid.*, 119.

²⁸ *Ibid.*, 244.

²⁹ *Ibid.*, 171.

³⁰ *Ibid.*, 122-128.

³¹ Kuligin, *The New Apostolic Church*, 79.

³² Gifford, *Christianity, Politics and Public Life in Kenya*, 251.

Additionally, Gifford argues that another outgrowth of Kenyan Pentecostalism is ‘spirit-Christianity.’³³ He defines ‘spirit-Christianity’ as the Pentecostal act of attributing all social ills in the society to the devil. He stresses that the emphasis on spirit-Christianity and prosperity have prevented people from taking responsibilities for their actions.³⁴

For instance, he quoted Pastor Pius Muiro (of Maximum Miracle Centre, Nairobi, Kenya) as saying ‘we are poor [only] by choice’, and ‘that your [lack of education] won’t stop you, your small salary cannot stop you, and nothing will stop you in Jesus name from moving to another level.’³⁵ Although such declarations may sound like motivation for people to want to forge ahead out confident and optimism win life irrespective of their status; they also have the potential of making people overlook their responsibilities.³⁶

Other aspect of Kenyan Pentecostal theologies that Gifford criticizes is that some of them are built on Old Testament narratives. He also accused Kenyan Pentecostal preachers of downplaying the aspect of Christian suffering which is equally a fundamental part of the Christian doctrine. To support his argument, Gifford says:

the influence of the general faith movement originating in North America from figure like Hagin and Copeland is obvious [Margaret Wanjiru’s teachings³⁷]. She is insistent: ‘God has already done it all, and we just have to access what is ours already’. This accessing we accomplish through faith. All

³³ Gifford, *Christianity, Politics and Public Life in Kenya*, 251.

³⁴ *Ibid.*, 112-115.

³⁵ Gifford, *Christianity, Politics and Public Life in Kenya*, 118-119.

³⁶ These are the kind of teachings that Babatomiwa Owojaiye argues that most health and wealth preachers in Nigeria teach and these have done spiritual, sociological and psychological damages to many adherents of Christianity in Nigeria today.³⁶ Owojaiye submits that “the aim of the health and wealth gospel preachers to improve the society is not bad in itself, but this cannot be achieved when the Christian values of good conduct, behaviors, good relationship with others are not encouraged. This perhaps may account for the crimes and other social problems apparent in Nigeria today (See Babatomiwa Moses Owojaiye, “A Critical Examination of Health and Wealth Gospel in Nigeria in the Light of the True Gospel” [Master thesis, ECWA Theological Seminary, 2009], 57- 65).

³⁷ Rev. Margaret Wanjiru is the founder and Presiding bishop of Jesus is Alive Ministries, one of the famous Pentecostal denominations in Kenya with its headquarters in Nairobi the nation’s capital.

the key words of the faith movement are here: inheritance, breakthrough, destiny, season, manifestation, claim, victory, power, abundance, increase. This view is expressed predominantly in terms of Old Testament narratives. Although the name of Jesus is often invoked, little sustained teaching is made of his teaching or his life. Similarly the Holy Spirit is invoked, but little use is made of the Spirit narratives in the Acts of the Apostles. The key motifs are demonstrated through narratives of Abraham, Joshua, Joseph, David, Nehemiah and lesser Old Testament figures.³⁸

On the Christian theology of suffering, Gifford cited the example of Pastor Adeoye, the pastor of the Winners' Chapel Nairobi assembly as saying, "Christianity is about enjoyment, not suffering; we have been called by God to enjoy and it is a privilege to be a Christian and to share what God has."³⁹ On the contrary, Samuel Abogunrin argues that "the New Testament doctrine of discipleship and contentment which Jesus called for in every believer becomes de-emphasizes in the prosperity gospel."⁴⁰ Silas Waweru quoting from his interview with Calisto Odede speaks to this issue when he says, "the *Health and Wealth Gospel* encourages people to wait and be blessed and not work. People have many God-given talents and skills, but have failed to utilize them."⁴¹ Waweru adds that "this is a worldview of laziness due to theological and religious system which discourages work ethics."⁴²

Gifford concludes that the poor socio-political condition of Kenya and its people has continued because the Church has failed to faithfully carry-out its prophetic role in the public place.⁴³ Yet according to Jooseop Keum, "the role of the church is also to challenge the political elite to good works;⁴⁴ and this is what she has failed to do in Kenya. Gifford submits that 'the future of Kenya Christianities depend

³⁸ Gifford, *Christianity, Politics and Public Life in Kenya*, 117.

³⁹ *Ibid.*, 126.

⁴⁰ Samuel O. Abogunrin, "Jesus' Pronouncement on Wealth in the Content of Health Wealth Gospel in Nigeria" in *Biblical Studies and Corruption in Nigeria: A Publication of the Nigerian Association of Biblical Studies*, Samuel O. Abogunrin, ed. Volume 6 (Ibadan: NABIS, 2007), 274-5.

⁴¹ Waweru, 161.

⁴² *Ibid.*

⁴³ Gifford, *Christianity, Politics and Public Life in Kenya*, 250-1.

⁴⁴ Jooseop Keum, "'Take Home the Good News': The Mission of the Church in the Context of Neo-Liberal Economic Globalization" in *World Christianity in Local Context*, Stephen Godwin, ed. (New York: Continuum, 2009), 27.

on future of Kenya; and the church.’ He however adds that the church has studiously ignored the very things that could best impact Kenya’s social transformation are moral responsibility, Bible based training, challenging the political elite prophetic voice.⁴⁵ Although Gifford acknowledges the fact that Kibaki’s government is struggling to curtail structural and institutional issues such as corruption, justice, tribalism and political impunity⁴⁶ Kenya’s Pentecostalism must rise to its responsibility as a prophetic voice of the people in order to have any significant impact on the socio-political development of Kenya.

African Pentecostalism: Arguments in Favor of its Social-political Contribution

According to Clifton Clarke, “Professor Ogbu Kalu has been on the forefront of scholarly research in African Christianity for almost thirty years and he was probably the most accomplished Christian scholar in North America today.”⁴⁷

Although Kalu’s arguments are not specifically about Kenyan Pentecostalism, most of his views on African Pentecostalism are application even to Kenya context. Contrary to Paul Gifford, Kalu is of the strong opinion that African Pentecostalism has contributed significantly in both Africa’s and global public spaces.⁴⁸ Arguments in support of his position are articulated as below.

African Pentecostalism and Scholarship: An Evidence of Public Impact

Responding to Gifford’s argument, Ogbu Kalu criticized him for describing the leaders of the new African Christianity [i.e.; Charismatic/Pentecostal leaders] as lacking valid theology, proclaiming a gospel that is hardly classified as evangelical, and contributing to the poverty of the nation by failing to inculcate values that could

⁴⁵ Gifford, Christianity, *Politics and Public Life in Kenya*, 250-1.

⁴⁶ Ibid.

⁴⁷ Clifton R. Clarke, “Ogbu Kalu and African Christianity: A Tribute” in *PNEUMA: The Journal of the Society for Pentecostal Studies*, Volume 32, No. 1 (2010), 108.

⁴⁸ Kalu, *African Pentecostalism*, 169.

liberate Africans.”⁴⁹ According to Kalu the fact that African Pentecostalism has enjoyed significant attention from many scholars over the years is indeed a proof that it ‘remains a force to be reckoned within the modern public space.’⁵⁰ Kalu adds that, “in spite of secularism, religion has remained a strong factor in the reshaping of the African society and it is, in turn reshaped by cultural forces.”⁵¹ Kalu points out that the impact of Pentecostalism to the development of the African people could not be properly evaluated without considering the relationships that exist between the African cultures and the Pentecostal faith.

The Interwoven Nature of African Pentecostal Hermeneutics and Culture

The fact that African Pentecostalism is self understanding, and the fact also that its hermeneutics, and its theologies, e.g., salvation, prosperity, deliverance, spiritual warfare, health and healing are rooted in the Bible and African cultural worldviews and traditions; and the fact that it is responding to the sociopolitical climates of the continent; Kalu opines, makes Pentecostalism a very attractive religion to Africans.⁵² Kalu uses the example of the magician’s serpent of the book of Exodus to drive home his point:

When Moses encountered the magicians in the house of Pharaoh, the narrative pointed to the undeniable fact that the magicians were able to produce serpents. They had and exercised powers. But the serpent produced by Moses swallowed the other to indicate that his rod of authority was more powerful. This informs the attitude of Pentecostals to African traditional cultures and religions. Unlike the enlightened missionary cultural policy, Pentecostals accept the power and reality in the symbols and rituals of communities and bring a *pneumatic knowing* to respond. Just as the primal societies wove covenants and encapsulating strategies to maintain cosmic order, Pentecostals essay to reshape the covenants, worldview, social control model, and individual life journeys and goals so that not only will individuals and community have a better life, the community will also have a reshaped sense of order. These strategies could be illustrated with the cultural ingredients

⁴⁹ Kalu, *African Pentecostalism*, 198.

⁵⁰ *Ibid.*, xii.

⁵¹ *Ibid.*, xii.

⁵² *Ibid.*, xii-xiii.

from the domestic and social domains, arts, aesthetics, religious life and public space, and especially with communication – the use of symbols, speech, and media to construct a new reality. The vibrancy and efficacy of the combined force of these strategies have given the new movement a high profile.⁵³

Although Kalu agrees that until the 1980s, the African Pentecostal hermeneutics from a scholarly perspective has not been very impressive. He argues that the use of African metaphors, proverbs, stories and daily life experience has made it find a place in the hearts of the people.⁵⁴

Reverse Global Missionary Enterprise and African Pentecostal Political Ideology

According to Kalu, “the reverse flow as African Pentecostalism builds new sanctuaries in the whole wide world; reversing the flow of missionary enterprise and cross-cultural missionary successes, and the migration of the numerical strength of Christianity from global north to south is a sign that African Pentecostalism has come of age.”⁵⁵

In their book, *Out of Africa: How the Spiritual Explosion among Nigerians is Impacting the World*, Peter Wagner and Joseph Thomson corroborate Kalu’s position while examining how the Nigerian brand of African Pentecostalism is making social impacts locally as well as international. The statistics presented on the reverse global missionary impacts of the Nigerian Pentecostal movement by Wagner and Thomson makes their book valuable to this study.

According to the statistics given by Wagner and Thomson, “in Africa, every day sees 24, 500 new Christian Church members unlike North America where we have 5,000.”⁵⁶ They argue further that “of the six continents of the world, Africa is currently experiencing the most accelerated rate of Church at 2.62 percent per year;

⁵³ Kalu, *African Pentecostalism: An Introduction*, 185.

⁵⁴ *Ibid.*, xiii.

⁵⁵ *Ibid.*, xiii.

⁵⁶ C. Peter Wagner and Joseph Thomson, *Out of Africa: How the Spiritual Explosion Among Nigerians is Impacting the World* (Ventura: Regal Book Publishers, 2004), 8.

while Asia is second with 2.12 percent. As a point of contrast, north America sees only 0.81 percent annual growth.”⁵⁷ As earlier alluded by Kalu, Wagner and Thompson argue that “as a result of African Pentecostalism the table of missionary enterprise has turned in favor of Africa.”⁵⁸

They observe that “instead of Africa being the mission field needing American missionaries, America is now the mission field needing African missionaries. For instance, one African Pentecostal denomination, the Redeemed Christian Church of God (RCCG), is one of numerous African churches sending missionaries to America. As at the time of their writing, Wagner and Thompson declare that the RCCG has planted over 150 churches in America, many of which have over 500 members in contrast with the American Churches where 90 percent have 200 or fewer members.”⁵⁹ In another example, Wagner and Thompson said that the “Nigeria [Pentecostal movement] is now becoming known as one of the great missionary sending nations of the world. For example, two of the three largest churches in Europe today were planted by Nigerian missionaries.”⁶⁰

When it comes to issue of whether Pentecostalism has ideologies that could encourage the growth of African democracies or not, Kalu argues further that African Pentecostalism to a large extent does not concern itself with politics directly rather, ‘it looks beneath the structure of the public sphere to address the spirits that govern them.’⁶¹ The reality in Africa according to him is that although most of the political elite claim to be Christians some of them still deeply involved in occult practices that are against the beliefs and practices of Christianity; and the reduction of these

⁵⁷ C. Peter Wagner and Joseph Thomson, 8.

⁵⁸ Ibid.

⁵⁹ Ibid. 9.

⁶⁰ Ibid, 14.

⁶¹ Allan Anderson, *An Introduction to Pentecostalism*, 262.

practices through prayer and the anointing of the Holy Spirit is basically the political concern of African Pentecostalism.⁶²

For instance, Kalu mentioned that “Traditional religion ranked high as the dominant religion in eight West African nations and so, this should be the backdrop for understanding African Pentecostal political theology.”⁶³ John Mbiti perhaps had similar idea in mind when he says “Africans are ‘notoriously religious’⁶⁴; yet African Christianity ‘is a mile wide and a quarter-inch deep.’⁶⁵ Kalu therefore submits that ‘the understanding of African Pneumatology is a key to understanding the Pentecostal political theology and practices.’⁶⁶ African Pentecostals are more involved in the ‘spirit’ behind the evil practices of its political elite rather than been involved directly in politics⁶⁷; so, if we consider the cultural background from which they minister that would be no mean contribution. Kalu therefore submits that a criticism of the political theology of African Pentecostalism will not be fair without bearing in mind that African worldview is far removed from Enlightenment rationalism.⁶⁸

But beyond this, Kalu highlights the fact that there are instances when the Pentecostal Christians have contributed to the growth of the African society by being directly involved in politics and social actions. For instance, Kalu cited the following examples:

There are various levels of overt political participation, either engaging in governance, electoral processes, or in opposition movement. For instance, many researchers are hardly aware of the wide range of religious movements on the continent. There are groups such as Intercessors for Africa, whose main focus is redeeming the public space for Christ and who organized the SALT Project to inculcate a higher sense of accountability among top civil Servants

⁶² Allan Anderson, *An Introduction to Pentecostalism*, 200.

⁶³ *Ibid.*, 200.

⁶⁴ John S. Mbiti, *African Religions and Philosophy* (Nairobi: Heinemann Kenya Limited, 1969), 2.

⁶⁵ Victor Kuligin, “The New Apostolic Church,” *Africa Journal of Evangelical Theology* 24, no 1 (2005): 79.

⁶⁶ Kalu, *African Pentecostalism: An Introduction*, 199.

⁶⁷ *Ibid.*, 196.

⁶⁸ *Ibid.*, 204.

in West Africa. The imagery is borrowed from the Bible's requirement that Christians should be the 'salt' of the community. In the early 1970s, the Nigerian Christian Graduate Fellowship published a magazine called *ALARM: Prophetic Publication for the Church and Nation*, indicating that the younger Pentecostals were not other-worldly but had a clear political vision.⁶⁹

Kalu argues further that Ghanaian Pentecostal leaders such as Nicholas Duncan-Williams, Mensah Otabil, Charles Agyin Asare, Dag Heward-Mills and Elisha Salifu, have been catalysts to the positive drive of Ghana's political environment contrary to the reverse portrait painted by Gifford.⁷⁰ Kalu pointed out that Gifford

acknowledged the exception of Mensah Otabil as a figure in African Pentecostal ministry who insists on self-development, mutes satanic responsibility for human failures, and advocates human agency in creating change both at the individual and national levels. Otabil advocates a cultural change for Ghana. Gifford himself pointed out that Otabil was the only pastor who refused to be co-opted by President Rawlings and dared to speak truth to power.⁷¹

This is a grudging admission by Gifford of the potential good of Pentecostalism but a good that is all too often squandered by an extreme prosperity gospel.

Creation of Social Capital

Kalu, relying on the writings of Birgit Meyer, Gerrie Ter Haar, Stephen Ellis and Ruth Marshall, argues that the operating structure of Pentecostalism such as the 'cell grouping system has in great deal enabled individual members to know how to function democratically' as well as understanding their roles in the civil society.⁷²

This is evidence that the Pentecostal movement creates what social scientists refer to

⁶⁹ Kalu, *African Pentecostalism: An Introduction*, 197-8.

⁷⁰ *Ibid.*, 192-199.

⁷¹ *Ibid.*, 195.

⁷² *Ibid.*, 196.

as ‘*Social Capital*’⁷³ in the society by mobilizing it adherents to be involved in democratization as well providing infrastructures for meetings in the public space.

The term social capital according to Luka Deng,

has gained considerable appeal in recent years, and has dominated debates in both the theoretical and applied science literature, where it is frequently seen as crucial to promoting economic growth and fostering good governance. Although this is a relatively new concept to economists; anthropologists have long recognized the crucial role played by social capital in the development of human societies.⁷⁴

The term “social capital” according to Robert Putnam and Kristin Goss “is a term coined in 1916 by L. Judson Hanifan, a young progressive educator and social reformer who was a native of West Virginia in the United States of America.”⁷⁵

Hanifan trained in some of the best universities in America and after the completion of his training; he returned to his state, West Virginia as a rural school teacher.⁷⁶

Putnam and Goss describe the state of West Virginia during those times as an “impoverished state.”⁷⁷ In their portrait, “Hanifan throughout his years of teaching and observations soon discovered that the grave social, economic, and political problems of the communities in which he worked could be solved only by strengthening the network of solidarity among their citizens.”⁷⁸ Hanifan “observed that older customs of rural neighborliness and civic engagement, such as debating societies, barn raisings, and apple cuttings, had fallen to disuse and gradually, these customs became almost wholly abandoned, the people becoming less neighborly. As a result, community

⁷³ Robert D. Putnam and Kristin A Goss, “Introduction” in *Democracies in a Flux: The Evolution of Social Capital in Contemporary Society*, ed. Robert D. Putnam (New York: Oxford University Press, 2002), 4.

⁷⁴ Luka Biong Deng, “Social capital and civil war: The Dinka communities in Sudan’s civil war,” *The Journal of the Royal African Society*, Volume 109, Number 435 (April, 2010), 232.

⁷⁵ Putnam and Goss, 4.

⁷⁶ Robert D. Putnam and Kristin A Goss, “Introduction” in *Democracies in a Flux: The Evolution of Social Capital in Contemporary Society*, ed. Robert D. Putnam, 4.

⁷⁷ Putnam and Goss, 4.

⁷⁸ Ibid.

social life gave way to family isolation and community stagnation.”⁷⁹ Quoting directly from Hanifan, Putnam and Goss went on to define what the term “social capital” means as follows:

In the use of the phrase social capital I make no reference to the usual acceptance of the term capital, except in figurative sense. I do not refer to real estate, or to personal property or to cold cash, but rather to that in life which tends to make these tangible substances count for most in the daily lives of the people: namely good will fellowship, sympathy, and social intercourse among individuals and families who make up a society unit... The individual is helpless socially, if left to himself... If he comes into contact with his neighbor, and they with other neighbors, there will be an accumulation of social capital, which may immediately satisfy his social needs and which may bear a social potentiality sufficient to the substantial improvement of the living condition in the whole community.⁸⁰

Thus social capital has benefits to the individual as well as to the public; and they include low rate of crime in a neighborhood and social connectedness amongst the residents.”⁸¹ In other instances of social capital, some of the benefits go to bystanders, while some of the benefits serve the immediate interest of the person making the investment. For example, local civic clubs mobilize local energies to build a playground or a hospital at the same time that they provide members with friendship and business connections that pay off personally.”⁸² Above all,

the community as a whole will benefit by the cooperation of all its parts, while the individual will find in his associations the advantages of the help, the sympathy, and the fellowship of his neighbors... When the people of a given community have become acquitted with one another and have formed a habit of coming together occasionally for entertainment, social intercourse, and a personal enjoyment, then by skillful leadership this social capital can easily be directed towards the general improvement of the community well-being.⁸³

According to Claus Offe and Susanne Fuchs, “religious orientation and strength of religious commitment are hypothesized to be positively correlated with

⁷⁹ Putnam and Goss, *Democracies in Flux*, 4.

⁸⁰ Ibid.

⁸¹ Ibid., 7.

⁸² Ibid.

⁸³ Ibid., 4-5.

social capital. Churches and other religious organizations act as catalysts of associational activity. For instance, by providing meeting rooms for environment groups, they foster the development of cooperative skills and enhance the awareness of social problems.”⁸⁴ Offe and Fuchs submit that “religious commitment in general is a very strong predictor for membership in social service associations in Germany; and this is not unconnected with the Christian theology that puts emphasis upon the duty to serve fellow human beings.”⁸⁵ The provision of some of these structures for instance by CITAM have made African Pentecostalism excel in the creation of Social capital on the public space.⁸⁶

But even such structures, Kalu argues that the Church should not lose the balance in a ‘pluralistic world’ as a result of her involvement in politics.⁸⁷ According to him,

there is no gainsaying that the church exists to serve the community; that the church as a member of the community could serve as a pressure group, but the problem is the measure of balance between an activist church focused on issues of social justice and a conversionist church focused on individual salvation.”⁸⁸

Kalu therefore submits that a “dialogical position is essential; lest politicians manipulate religion to their own agenda and religion become a dysfunctional force.”⁸⁹

A true picture of such danger described by Kalu is well portrayed in Razaq Kilani’s argument that the reason why the Nigerian government has not been able to do anything tangible about the incessant Christian-Muslim unrest in Nigeria is because “political leaders are using manipulating religious sentiments for their personal interests. So, the tensed religious atmosphere of Nigeria is readily visible in

⁸⁴ Offe and Fuchs, 208.

⁸⁵ Ibid.

⁸⁶ <http://www.citam.org/content/1/40>

⁸⁷ Ibid., 197.

⁸⁸ Ibid., 197.

⁸⁹ Ibid., 197.

that the contest for power within the political arena has entered the cathedrals and mosques.⁹⁰ The need for the church to maintain balance in spiritual and social-political involvement can therefore not be over-emphasized.

Kalu adds that African Pentecostalism as being ‘serving as beacon of hope to the modern African public.’⁹¹ He cited the example of how Pentecostalism is giving hope to people in a “neighborhood of Johannesburg known for occupying 30 percent of unemployment rate and a high percentage of HIV/AIDS cases by providing jobs, sustaining families and dealing with the scourge of HIV/AIDS; and as a result Pentecostalism grew in South Africa from 4.6 million members in 1996 to 6.8 million in 2001.”⁹² Kalu submits that Pentecostalism has given hope to the Africans by attacking sin which is responsible for degradations that befall the human dignity as well as the prosperity of the society - ‘rebuilding the individual’; by ‘redeeming the land’ from the power of darkness through power; by ‘building a beloved community’ of a tight ‘ecumenical bonding’; through prayer for the government and political leaders – ‘intercession as political praxis’; by vying for political offices where necessary.⁹³

In summary, Kalu argues that African Pentecostalism gives hope in the public space in the following ways:

1. rebuilding the individual, thus bestowing the power to be truly human;
2. a predominantly covert form of social activism, attacking socio-political and moral structures;

⁹⁰ Razaq Abdul Kilani, “Islam and Christian-Muslim Relations in Niger Delta (Nigeria)”, Journal of

Muslim Minority Affairs, Vol. 20, No.1, 2000.

⁹¹ Kalu, *African Pentecostalism: An Introduction*, 207.

⁹² *Ibid.*, 212.

⁹³ *African Pentecostalism: An Introduction*, 207-223.

3. an increasing assertion for the rule of saints and the politics of engagement; and building the new Israel by empowering communities to participate in the foretaste of God's reign. It thus breaks dichotomy between the various categories-individual/society, private/public- using the resource of the gospel to weave a multifaceted and holistic response to the human predicament in the African ecosystem.⁹⁴

He concludes that “the achievement of Pentecostals lies in their innovative responses to the challenges embedded in the African map of the universe.”⁹⁵ That perhaps underscores why Pentecostalism is often treated as a social movement, and according to Kalu, “it certainly fits the characteristics.”⁹⁶

Infrastructural Development, Social Advocacy and Poverty Alleviation

Citing the example of a Pentecostal denomination, The Redeemed Christian Church of God (RCCG) in Nigeria, Wagner and Thompson are particularly impressed with kind of work place impact that movement is making through its adherents and members of the public. Wagner and Thompson admit that “the connection between the workplace and the church is much stronger in Nigeria than it is in America.”⁹⁷

Wagner and Thompson argue that,

For the first time since colonization of Nigeria and the subsequent founding of schools and hospitals by [Western] missionaries, the [Pentecostal] church is once again involved in establishing schools with high ethical standards, schools that teach truths about the creation and God. Many churches [including the Pentecostal denominations] have established hospitals, banks, soup kitchens and other such institutions designed to meet the social needs of the day.⁹⁸

⁹⁴ *African Pentecostalism: An Introduction*, 213.

⁹⁵ *Ibid.*, 186.

⁹⁶ *Ibid.*, xiii.

⁹⁷ *Ibid.*, 17.

⁹⁸ *Ibid.*, 33.

These institutions are benefiting Nigerians regardless of their faith and practices. In the interview of Wagner and Thompson with Pastor Eskor Mfon (Pastor of RCCG, City of David Parish, Victoria Island, Lagos) they cited the example of how one RCCG parish, City of David (COD) is contributing to the wellness and development of its environment. According to them,

the RCCG City of David Parish has established an elementary school, middle and high schools that based her teaching on Christian worldview. The parish has also set up a hospital and a bank to serve the local communities in order to provide medical care for the poor and loans for potential business owners. At the time of writing, COD is in the process of obtaining a radio license in order to establish her own radio station, and she is also setting up her own publishing house.⁹⁹

In addition to these, COD has embarked on an ambitious feeding program named *Can Make a Difference*. In this project, every Sunday 30,000 destitute people in over 20 locations in Lagos are fed with hot a meal. Medical Doctors and Nurses are on hand at all these locations to provide free medical services to those who need medical care. The feeding program has been extended into the prisons in Lagos and it is the ultimate goal of COD to spread this program to every state of Nigeria so that every single person who desires a meal is fed at least one meal in day. Besides, the COD is in the process of purchasing a large farm that will provide volumes of food necessary to ensure the rapid expansion of the feeding program. Growing most of the crops will dramatically reduce the colossal cost of proving food that large number of people.¹⁰⁰ Wagner and Thompson have highlighted all these to show how Pentecostalism is contributing to the social transformation of the society especially in Africa.

⁹⁹Wagner and Thompson, *Out of Africa*, 210- 212.

¹⁰⁰ *Ibid.*, 210-212.

Social Transformation

In the same vein, Donald Miller and Tetsunao Yamamori in their book, *Global Pentecostalism: The New Face of Christian Social Engagement* argue out their extensive field research experiences across the world that the Pentecostal movement is a very influential movement making positive changes on our world today.¹⁰¹ Although they argue that not all Pentecostal denominations are concerned with the social transformation of their societies; the Progressive Pentecostals, according to them, is an exception that deserves attention. The term ‘Progressive Pentecostal’ is a new nomenclature given by Miller and Yamamori to Pentecostal denominations that place emphasis on the Gospel as well as the social transformation of the people and the society which the gospel finds itself.¹⁰²

The following illustration given by Miller and Yamamori explains better the ethos and nature of the Progressive Pentecostal denominations:

a pastor in Nairobi, Kenya, used the analogy of an airplane to explain the concept of holistic ministry. He said that a plane requires two wings to fly. One wing is not more important than the other. Likewise, preaching the message of salvation should not take precedence over acts of compassion to people in need. In fact, he said that on an occasion he has been so overwhelmed by the poverty around him that he felt so compelled to respond to the physical needs of people before even thinking of preaching to them. On the other hand, he does not believe that the church should become just another social service agency.¹⁰³

The illustration suggests that the gospel and social transformation of the people and society must always go together. And this is reflected in all the structures of the progressive Pentecostals. What distinguishes the Progressive Pentecostals from other Pentecostal denominations is that social transformation is part of its core values; and to them that is the holistic gospel. Miller and Yamamori rightly put it when they

¹⁰¹ Donald E. Miller and Tetsunao Yamamori, *Global Pentecostalism: The New Face of Christian Social Engagement* (Los Angeles: University of California Press, 2007), ix-x.

¹⁰² Miller and Yamamori, *Global Pentecostalism*, 1-3.

¹⁰³ *Ibid.*, 60.

declare that, “while some Pentecostal denominations emphasize salvation of souls, power of prayer, dramatic healing, Spirit-filled worship, dramatic healing power, miracles, prosperity, and manifestation of diverse spiritual gifts; Progressive Pentecostals added social transformation on their lists.”¹⁰⁴ They admit that the action of Progressive Pentecostals is biblical in that the Gospel describes Jesus as the Messiah that does not only cater for the spiritual needs of the people alone; but the one who cares equally for their social needs as well.¹⁰⁵

They argue further that “while progressive Pentecostals can certainly be found in the classical denominations, they are also frequently represented within the Neo-Pentecostal churches that typically are innovative and progressive in their social ministries as they are in their worship and organizational structures.”¹⁰⁶ The progressive Pentecostal denominations, in the words of Miller and Yamamori,

model their behavior after Jesus who both preached about the coming Kingdom and healed people and ministered to their social needs. And consequently, the Progressives put their faith to work in practical ways: establishing medical clinics, ministering to orphans, caring for the widows; the list goes on and on, and varies from country to country, depending on the social needs that confront Pentecostals in their local context.¹⁰⁷

Thus, the main purpose of Progressive Pentecostals is to transform holistically, ministering to their physical as well as spiritual needs.¹⁰⁸ The term holistic ministry and integral ministry have evolved in response to the idea that evangelism should never be divorced from meeting the needs of the whole individual,¹⁰⁹ and this basically is what progressive Pentecostalism is all about. From their research findings, Miller and Yamamori classified programs for social transformation in to the following eight categories:

¹⁰⁴ Miller and Yamamori, *Global Pentecostalism*, 28-34.

¹⁰⁵ *Ibid.*, 30.

¹⁰⁶ *Ibid.*, 28-34.

¹⁰⁷ *Ibid.*, 28-34.

¹⁰⁸ *Ibid.*, 40.

¹⁰⁹ *Ibid.*, 59.

1. Mercy ministries (providing food, clothing, shelter)
2. Emergency services (responding to floods, famines, earthquakes)
3. Education (providing day care, schools, tuition, assistance)
4. Counseling services (helping with addiction, divorce, depression)
5. Medical assistance (establishing health clinics, dental clinics, psychological services)
6. Economic development (providing microenterprise loans, job training, affordable housing)
7. The arts (training in music, dance, drama)
8. Policy change (opposing corruption, monitoring elections, advocating a living wage).¹¹⁰

While achieving the above could be very demanding; Miller and Yamamori argue on a general note that the Progressive Pentecostalism has been contributing to the transformation of our societies in the following three factors: “the first reason follows the argument of Karl Marx, which states that religion has the potential to blunt the pain of poverty and human right violations by promising people a better life in the hereafter. In Marx’s view, people revolt against their oppressors only if they acutely feel the pain of their poverty. If they think that their reward in heaven is inversely correlated with their suffering here on earth – which is how Marx interpreted the Sermon on the Mount and other teaching of Jesus – then religion will pacify people rather than embolden them to address the source of their oppression.”¹¹¹ Marx however misses the fact that the gospel possesses the capacity do both—improves life here and hereafter.

¹¹⁰ Miller and Yamamori, *Global Pentecostalism*, 42.

¹¹¹ *Ibid.*, 32-3.

A second possibility as given by Miller and Yamamori, “is that Pentecostalism has been having an incremental impact on the people’s social welfare because there is substantial evidence for the ‘social uplift’ associated with Pentecostalism, in that Pentecostals have a competitive economic advantage over their neighbors as a result of their moral proscriptions against alcohol, drug, gambling, and womanizing.”¹¹²

The third reason is that the “social impact of Pentecostalism is its focus on human rights. Everyone is made in the image of God, and all people have equal value in God’s sight, according to Pentecostals. As its root, Pentecostalism is a religion of the people: everyone has the right to interpret scripture themselves; they are not dependent on a priestly class. Believers have direct access to God, not needing a mediator, and everyone has a role within the body of Christ, regardless of social class, race, ethnicity, and family lineage.”¹¹³ The understanding of this basic ethos explains why progressive Pentecostalism is making massive positive impacts on the human society today.

Conclusion: Towards a Prophetic-Social Institution Model

The Pentecostal movement has been commended for its contributions to social development of the human society. However, it has also been said that its prophetic voice against sinful society and against social injustice has been missing.¹¹⁴ According to Allan Anderson, “Pentecostals have not always been noted for their socio-political involvement-except for the wrong kind even where oppressive structure is absent because of her conservative political view.”¹¹⁵ He observes that this is partly so first because the “Pentecostals see political structure as evil and have been

¹¹² Miller and Yamamori, *Global Pentecostalism*, 33.

¹¹³ *Ibid.*, 33- 4.

¹¹⁴ Anderson, 263.

¹¹⁵ Anderson, 262.

exalted not to be involved with it; second, because Pentecostal like any other form of Christianity has placed emphasis on personal piety which has become a sop for lack of social conscience”¹¹⁶

The history of CITAM shows that the denomination has been interested in the spiritual and social development of Kenya right from its inception. But while CITAM has always shown strength in social development; it’s the opposite in the political strata of the Kenyan society.

Aurelien Folifack’s Prophetic-social institution model best describes the approach being used by CITAM in its modern involvement in the social-political development of Kenya. According to Folifack, “the church in Africa can effectively carry out its task of social transformation, through the critique of Social-political structures- being a Prophetic voice, and the work of charity- provision of Social- infrastructural institutions.”¹¹⁷ He explains that “the kingly task of the transformation of the society is assumed through the social institutions or initiatives of the church ordered to transform the face of the society and must be based on biblical principles to avoid the danger of becoming mere developmental agent. He submits that “the transformation of the society requires a highly prophetic orientation.”¹¹⁸ Christopher Byaruhanga agrees with Folifack when he declares that “the Church as the conscience of the society must address moral issues and measure public actions in the society by biblical standards of justice and righteousness.”¹¹⁹

¹¹⁶ Anderson, 263.

¹¹⁷ Aurelien Folifack, “The Church in Africa: An Actor for Social Transformation”, *Hekima Review: Journal of Hekima College, Jesuit School of Theology*, No 32 (December, 2004), 48. See also Julius Nyerere K., *Freedom and Development* (Nairobi: Oxford University Press, 1974), 220.

¹¹⁸ Ibid. 51.

¹¹⁹ Christopher Byaruhanga, “The Church’s Involvement in Politics in Africa: Passive or Evaluative?” *AICMAR: An Evangelical Christian Journal of Contemporary Mission and Research in Africa*, Volume 7 (2008), 37.

On a general note however, Henry Okullu corroborates the above Folifack's position when he says "Christianity should not only be seen as a faith that is only concerned with conversion of the human souls but also as a faith that fights against sin, the world, and the devil."¹²⁰ Okullu stresses that these three enemies are of equal importance to God and so, they should be to Christians as well.¹²¹ In fighting sin, Okullu suggests that "Christians be in constant study of the Word of God and prayer, in order to have that staying power of the Holy Spirit which alone can keep us from falling into sin."¹²² Okullu sees that fight against sin as personal and community responsibility that goes beyond accruing benefits to the individual but also to the society.¹²³ As earlier alluded to in this research, Okullu's position seems to agree with Putnam and Goss when they say, the benefits of the social capital like that of the church, go beyond its members, rather 'bystanders'¹²⁴ and the entire society should benefit from the presence of the Church.

Further in his proposition, Okullu argues that "Christians are called to fight against the world, which the Scriptures sometimes call the flesh."¹²⁵ He defines the world as "a human society which is organized without the reference for God or neighbors."¹²⁶ It is in the light of this background that Okullu argues that, it is part of the responsibilities of the Church to fight oppression or any human-made factor that could undermine the development of people and their societies.¹²⁷ In the same vein, Okullu argues that "the church should use the gospel and its power to fight the devil and his power which twist the image of God in his children - those evil powers which

¹²⁰ Henry Okullu, *Church and State in Nation Building and Human Development* (Nairobi: Uzima Press Limited, 1984), xv.

¹²¹ Okullu, *Church and State in Nation Building and Human Development*, xv.

¹²² *Ibid.*, xvi.

¹²³ *Ibid.*

¹²⁴ Putnam and Goss, "Introduction" in *Democracies in Flux*, 7.

¹²⁵ *Ibid.*, xvi.

¹²⁶ *Ibid.*

¹²⁷ *Ibid.*

militate against God's reign in human heart and in society."¹²⁸ Okullu recommends further that,

Christians must bring the gospel of light to the whole of humanity through evangelistic efforts. The church must attack lack of faith with faith and seek conversion to Jesus Christ, so that all men and women may come to accept him as Lord and Savior, both in their own personal lives and their corporate activities.¹²⁹

In other words, the responsibility of the church goes beyond catering for the spiritual needs of her members alone; rather, the Church must have multiple impacts on the entire life of that community where it is located.

¹²⁸ Putnam and Goss, xvi.

¹²⁹ Okullu, *Church and State in Nation Building and Human Development*, xvi.

CHAPTER THREE

METHODOLOGY

Introduction

This chapter seeks to describe the research design that has been selected and adopted for this study. It shall discuss the various methods employed by the researcher in answering the research questions raised in this study. Thus, this chapter shall describe the research design, the target population and sample selection, data collection method, and data analysis method and the rationale for selecting the methods used.

Research Design

The combination of descriptive and case study research designs were used in this study. According to John Best,

a descriptive study describes and interprets what is. It is concerned with conditions or relationships that exists, opinions that are held, processes that are going on, effects that are evident, or trends that are developing. It is primarily concerned with the present, although it often considers past events and influences as they relate to current conditions.¹

On the other hand, a case study according to Kombo and Tromp, “seeks to describe a unit in detail, in context and holistically.”² The above two definitions best describe why these research designs were chosen; it was to help the researcher determine whether CITAM is involved or not in the socio-political development of Kenya.

¹ John, W. Best, *Research In Educational* (New Jersey: Prentice Hall, 1981), 93.

² Donald Kisilu Kombo and Delno, L. A. Tromp, *Proposal and Thesis Writing* (Nairobi: Pauline Publications Africa), 72.

In this study, the researcher used both primary and secondary data. Primary data was obtained using questionnaires (i.e., quantitative) and interviews (i.e., qualitative); while secondary data was found from internet, journal-articles and books. The combination of both quantitative and qualitative research methodology is what is otherwise known as *mixed methodology research*.¹ Four research questions were raised in this study; and the combination of these designs was helpful in determining whether or not CITAM is involved in the socio-political development of Kenya.

Definition and Rationale for using Mixed Methodology Research

Mixed methodology research incorporates both qualitative and quantitative research methods.² According to John Creswell, “the mixed methodology research is selected as the model when a researcher uses two different methods in an attempt to confirm, cross-validate, or corroborate finding within a single study.”³ In mixed methods research, the researcher’s paradigm is often pragmatism. Pragmatists believe not only that it is acceptable to use multiple paradigms in the same research study but that qualitative and quantitative methods can be complementary.⁴ According to Bryman and other mixed methodologists:

The main purpose for using mixed methods research is to balance the weakness of single methodologies. Both qualitative and quantitative research methodologies have weaknesses when used alone. One weakness in qualitative research is that small sample sizes are used. Consequently, qualitative researchers are unable to statistically generalize the results to large groups of people. Mixing methods allows the researcher to study both small and large sample sizes in one study. Another perceived weakness of the qualitative approach is that researchers include their own interpretations and biases in the research. Likewise, quantitative research has weaknesses. Usually the context of the study, the surroundings, and the environment are controlled and

¹ <http://pagerankstudio.com/Blog/2010/05/mixed-methodology-research/> cited on Sunday 06, 2011. See also Alan Bryman, “Integrating Quantitative and Qualitative Research: How is it done?” *Journal of Qualitative Research*, vol. 6 (1) 97-113 (London: SAGE Publication, 2006), 99.

² *Ibid.*, 104

³ John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. Second Edition (London: SAGE Publications, 2003), 217.

⁴ *Ibid.*

therefore not completely understood. Individual voices are not heard in a quantitative study. The researcher's biases are not usually explicitly addressed in quantitative research. Mixing qualitative and quantitative research results in a more comprehensive and therefore stronger study. Besides strengthening the design and interpretation, mixed methods research allows researchers to answer questions otherwise unanswerable using only one approach. The focus on the problem and not theory is one of the reasons mixed methodology has emerged as a field that is demanding respect. This perhaps explains why mixed methodologists believe that this developing paradigm will be the dominant form of research during the 21st century.⁵

Field Entry

Peter Mann defines *entry* as the process through which initial contact between the researcher and the source of data is established. The respondents need to be approached in order to notify them of the intended study, the purpose of the study and the person who will be conducting the study. This process serves to prepare the respondents beforehand to receive the researcher.⁶

To facilitate effective data collection, the researcher got a letter of introduction from the Deputy Vice-Chancellor for Academic Affairs at Africa International University/ Nairobi Evangelical Graduate School of Theology. The researcher personally took this letter to the Bishop of Christ is the Answer Ministries (CITAM) who needed to be aware of the intended study and also grant permission for the same. The researcher also wrote a covering letter where he gave a brief self introduction, as well as highlighting the purpose and benefits of the study to CITAM. The letter of permission was written on behalf of the bishop by CITAM's Director for Administration and researcher personal letter of introduction were attached to the questionnaire before administering them. The researcher also made copies of these letters available to the senior pastors of the specific CITAM assemblies where the

⁵ <http://pagerankstudio.com/Blog/2010/05/mixed-methodology-research/> cited on Sunday 06, 2011.

⁶ Peter, H. Mann, *Methods of Social Investigation* (Oxford: Basil Blackwell, 1985), 145-149.

questionnaire were administered and interviews conducted. Copies of these letters are in appendixes A and B of this research.

Research Population

According to Meredith Gall and others, “the target population refers to all the members of a real set of object to which the researcher wished to generalized the result of his research.”⁷ So, this research examined the population of both the leaders and members of CITAM. As at the time of this study, this population represents an approximate of 32,000 members of CITAM in its eight assemblies in Nairobi and Kisumu.

Sample Selection

Viggo Sogaard defines sampling “as the process of selecting a smaller group from a larger group to represent all.”⁸ Sampling is particularly important to save money, time and also to get more accurate findings.⁹ In this study, a purposive sampling method was used in selecting the five CITAM’s assemblies used, respondents for the questionnaire as well as the interviewees. Under this sampling method, the researcher is allowed to do his selection based on a knowledge of that particular persons’ or sub-groups’ representativeness of the total group.¹⁰ According to Sogaard, “the judgment will be based on (researcher’s) experience and knowledge about that population.”¹¹

⁷ Mereth D. Gall, Joyce P. Gall, and Welter R. Berg, *Educational Research: An Introduction*, 8th Edition (New York: Pearson Education, 2007), 166.

⁸ Viggo Sogaard, *Research In Church and Mission* (Pasadena: William Carey Library, 1996), 111.

⁹ Ibid.

¹⁰ Ibid., 116.

¹¹ Ibid.

The researcher selected CITAM's assemblies in Valley Road, Woodley, Karen, Ngong and Buruburu, all within Nairobi city because they have variables that matched the purpose of this study and also for convenient purposes. There was limited time and money hence the research could not be carried in all CITAM's assemblies and establishments. Another reason for selecting those assemblies was because they have similar characteristics that describe other assemblies and establishments in CITAM; this is what Donald Kombo and Delno Tromp describe as the *homogeneous* type of purposive sampling method.¹²

Furthermore, the questionnaire was administered to 150 registered male and female members¹³ of CITAM in the five selected assemblies from ages 21 and above. This is because a person who meets CITAM's requirements for membership and above the age of 20 should have gathered relative experience that will better put him/her in a position to give reliable information on the denomination. Finally, because the research designs for this study is a mixed methodology research; and according to Kombo and Tromp, "purposive sampling method is compatible for the combination of both quantitative and qualitative studies."¹⁴

Instrument Design

The researcher developed a questionnaire containing both open-ended and closed-ended questions. The closed-ended questions were used to gather factual information; while the open-ended questions were designed to give respondents

¹² Donald Kisilu Kombo and Delno, L. A. Tromp, *Proposal and Thesis Writing* (Nairobi: Pauline Publications Africa), 82-3

¹³ To be a registered member of CITAM one must have been: (i) born again; (ii) must have been attending a particular assembly of CITAM for a minimum of 1 year; (iii) must have gone through CITAM membership training known as *class 101*; (iv) must have had water baptism by immersion; (v) must have gone through pre-induction interview; and (vi) must have attended membership intake service where new members are publicly introduced to congregants (representing the church) in that particular worship service (see CITAM/NPC Valley Road service bulletin of Sunday 31st October, 2010, page 3).

¹⁴ Kombo and Tromp, 82.

freedom to express themselves using their own words. The questionnaire has twenty-five questions constructed to answer the research questions of this study as well as to gather the demographic data of the research respondents.

Additionally, interviews were conducted with seven selected leaders of CITAM which include: deputy bishop, the director of administration, the Christian education coordinator, the mission and outreach coordinator, the senior-pastors of NPC Valley Road and Karen, and the deputy senior pastor of NPC Ngong. Both the questionnaire and interview guidelines were designed to determine whether or not CITAM is involved in the socio-political development of Kenya. Samples of the questionnaire and interview guidelines are appended in appendix C and D of this research.

Pre-Testing

In the explanation of Kisilu, and Tromp, “after constructing the questionnaire the researcher should try it out on a small sample of the population.”¹⁵ So, before the researcher went to field, interview questions and the questionnaire were pre-tested amongst 20 members of CITAM that are at the time of this study, students and staff of Nairobi Evangelical Graduate School of Theology (NEGST). These 20 respondents comprise of pastors, ministry leaders and members of CITAM that worship and serve in different assemblies of the denomination. The respondents for the pre-testing were chosen in NEGST because the researcher himself is a student in the same school. So, this saved time and money.

The purpose of the pre-test was to determine: (i) whether the questions were properly constructed; (ii) whether the wordings were clear; (iii) whether the questions

¹⁵ Kisilu and Tromp, 90.

could provoke responses; and (vi) whether the questions had bias.¹⁶ The responses obtained from the respondents after the pre-test as well as the researcher's observation helped to reshape the actual questionnaire and interview guidelines before going to the field.

Administering and Collecting the Instruments

The entire questionnaire was self administered by the researcher to the respondents. The administering of questionnaires and the conduction of interviews was done in a span of twelve weeks. The researcher moved from one CITAM assembly (within the targeted research population) to the other. With the permission of the senior-pastors of these assemblies, the researcher was able to get the 30 respondents required in each of the five assemblies. The senior-pastors arranged for the respondents to respond to the questionnaire during the Bible study hour on Sundays.

To ensure the smooth running of this administering process, the researcher took time to introduce the questionnaire to the respondents. This is important for the respondent to supply appropriate answers to the questions raised. The researcher was on the ground to collect the questionnaires as soon as they were completed. Each questionnaire took a minimum of eight minutes to be completed and as a result, most of the respondents were able to turn in the questionnaire right at the spot where they were administered.

The researcher conducted interviews with selected leaders of CITAM in their various offices based on specific appointments for the same. The information collected from the interviews was recorded with a tape recorder and they were later

¹⁶ Kisilu and Tromp, 90.

transcribed for the purpose of analysis. Thus the method used in the administration of data is known as the *concurrent triangular strategy*. In this case, as explained by Creswell:

The quantitative and qualitative data collection is concurrent, happening in one phase of the research study. Ideally, the priority would be equal between the two methods, but in practical application the priority may be given to either the quantitative or the qualitative approach. This strategy usually integrates the result of the two methods during the interpretation phase. This interpretation can either note the convergence of the finding as a way to strengthen the knowledge claims of the study or explain any lack of convergence that may result.¹⁷

Method of Data Analysis

According to Kisilu and Tromp,

Data analysis refers to examining what has been collected in a survey or experiment and making deductions and inferences. It involves uncovering underlying structures; extracting important variables, detecting any anomalies and testing any underlying assumptions. It involves scrutinizing the acquired information and making inferences.¹⁸

Furthermore, Paul Leedy affirms that “the nature of data analysis dictates methodology. If the data is verbal, the methodology is qualitative, if it is numerical, the methodology is quantitative.¹⁹ In this study, as earlier indicated, the researcher used the concurrent data analysis strategy of the mixed methodology research. This involved creating codes and themes qualitatively, then counting the number of times in the text data. This quantification of qualitative data enabled the researcher to compare qualitative results with quantitative results.²⁰ The implementation strategy was based on the *concurrent triangulation strategy* of the *mixed methodology research* used in this study is at this data analysis stage.

¹⁷ Creswell, 217.

¹⁸ Kisilu and Tromp, 117.

¹⁹ Paul, D. Leedy, *Practical Research: Planning and Design*. 5th edition (New Jersey: Prentice Hall, 1989), 139.

²⁰ Creswell, 220.

Both the qualitative and quantitative data collected are of equal priority at this stage. In the concurrent triangular strategy, the quantitative and qualitative data collected was presented in separate section, but the analysis and interpretation combined the forms of data to seek convergence among the truth.²¹ So, the response in every sample was compared by converting frequency into percentage (i.e., prevalence rate)²² in order to come up with the most significant evidences regarding the social-political contribution of CITAM to Kenyan national development. Meanwhile, the analysis depended on the returned number of responses. The analysis is reported in chapter four of this research.

Ethical Considerations

The ethical issues of honesty; objectivity; integrity; carefulness; openness; responsible publication; social responsibility; non-discrimination; respect for intellectual property; voluntary participation; informed consent; risk of harm; confidentiality; and anonymity was maintained in the course of conducting interviews and writing of this research. It was clearly stated on the covering letter on the questionnaires that data collected from respondents shall not be used for any other purpose other than the academic study stated. The researcher kept promises and agreements as arranged with the interviewees in the course and after the research.

²¹ Creswell. 222.

²² Anthony J. Onwuegbuzie, and Charles Teddlie, "A Framework for Analyzing Data in Mixed Methods Research" in *Handbook of Mixed Methods in Social and Behavioral Research*, Edited by Abbas Tashakkori and Charles Teddlie (London: SAGE Publications, 2003), 357.

CHAPTER FOUR

DATA ANALYSIS AND FINDINGS

Introduction

This study sought to find out whether or not CITAM is involved in the socio-political development of Kenya. Since this study used mixed methodology research design, the analysis shall start with the quantitative data; while the qualitative analysis shall follow immediately before the integration of the two methods. The following are the research questions that will guide the analysis of this study:

- R. Q. 1 What is the position of CITAM on Church and socio-political involvement?
- R.Q. 2 In what way is CITAM involved in the socio-political development of Kenya?
- R.Q. 3 What factors could hinder CITAM from contributing to the socio-political development of Kenya?
- R.Q. 4 What factors could improve the socio-political impact of CITAM on the Kenyan society?

Returned Questionnaires

A total of 150 questionnaires were administered to members of CITAM in its assemblies at Valley Road, Woodley, Karen, Ngong and Buruburu. Specifically, 30 questionnaires were administered in each of these assemblies. Overall, 142 questionnaires were returned and accepted by the researcher for analysis. The 142 questionnaires returned were well completed and so there was no reason for the researcher to reject any of the questionnaires for analysis. Since all the questionnaires

were administered on Sundays and due to leadership/ministry responsibilities of some of the respondents; eight of the respondents had to excuse themselves in the course of introducing the questionnaire for issues in their respective assemblies that required their urgent attention. This is why eight out of 150 questionnaires were not returned. Returned questionnaires and respondents are shown in table 1 below:

Table 1: Returned Questionnaires and Respondents

<i>Targeted NPC Assembly</i>	<i>Distributed Questionnaires</i>	<i>Questionnaires Returned in Frequency</i>	<i>Questionnaires Returned in %</i>
<i>Valley Road</i>	30	30	20%
<i>Woodley</i>	30	30	20%
<i>Karen</i>	30	28	19%
<i>Buruburu</i>	30	30	20%
<i>Ngong</i>	30	24	16%
<i>Total</i>	150	142	95%

Analysis and Findings

Table 1 above shows that 95% out of 100% of the questionnaires were returned. It is therefore an indication that the data collected is reliable and dependable. So, the analysis of the data is based on the returned questionnaires which represent 95% of the total administered.

Characteristics of the Respondents

Items 1, 2, 3, 5, 6, 7, 8, and 9 of the questionnaire were used to get basic information about the respondents. The purpose of the items 1-9 of the questionnaire was to establish the characteristics of the respondents as well as a means of uncovering their personal perception on the subject of *Church involvement in Socio-political involvement*.

Gender Balance of Respondents

Data Analysis and Findings

Table 2 below shows that the male and female respondents represent 55% and 45% respectively. This has also made the data very reliability in terms of gender balance. Although the male gender dominates the respondents by 10%; the margin is still within the rage that suggests that there is a gender balance amongst the respondents.

Table 2: Gender Balance of the Respondents

<i>Gender</i>	<i>Frequency</i>	<i>Response in %</i>
Male	78	55%
Female	64	45%
Total	142	100%

Age and Educational Background of the Respondents

Table 3: Age group of the Respondents

<i>Age Group Category</i>	<i>Frequency</i>	<i>Response in %</i>
21-30	32	22%
31-40	38	27%
41-50	48	34%
51-60	18	13%
61+	06	4%
Total	142	100%

Table 4: Highest Educational Levels of the Respondents

<i>Educational Level Category</i>	<i>Frequency</i>	<i>Response in %</i>
Primary	17	12%
Secondary	28	20%
Post Secondary	24	17%

University	62	43%
Others	11	8%
Total	142	100%

Data Analysis and Finding

Table 3 above also shows that the ages and the educational qualifications of the respondents. This is particularly important to determine whether the respondents are mature enough to give personal opinions on the matters raised in the questionnaire. None of the respondent is below the age of 20 and in fact, the higher percentage of the respondents is 31 years of age and above. The distribution of the age groups represents amongst the respondents shows that they are mature individual old enough to give their views on the matters.

Additionally, the educational qualifications of the respondent are equally important to this study in order to determine whether they understood some terms used in the questionnaire. Table 4 shows that 88% of the respondents are educated beyond the primary school education. This also indicates that the educational backgrounds of the respondents provide them the capacity to respond to the questions with robust understanding. In this case the probability for the respondents to respond to the questions in ignorance is very low.

Length of Membership in Specific Local Assembly and CITAM

Data Analysis and Finding

Tables 5 and 6 below show the number of years that the respondents have been members of a particular local assembly in CITAM, and of CITAM as a denomination. Job relocation, building of new homes, ministry responsibility, and financial challenges are some of the reasons why members of CITAM could move

from one of its local assembly to another. But all the same, table 5 shows that none of the respondents have attended their specific local assembly below one year. Majority of the respondents have attended their assemblies for more than 11 years; while; 34% of them have attended beyond 15 years. Similarly, only 10% of the respondents have been members of CITAM for less than 10 years; while 90% of them have been attending the denomination for more than 10 years. This shows that the respondents are people who have vast experiences about CITAM and as such could give reliable information about the same.

Table 5: Length of Membership in Specific CITAM Assembly

<i>Years of Membership in CITAM Local assembly</i>	<i>Frequency</i>	<i>Response in %</i>
1-5	14	10%
6-10	56	39%
11-15	21	15%
16-20	24	17%
21-25	17	12%
26+	10	7%
Total	142	100%

Table 6: Length of Membership in CITAM as a Denomination

<i>Years of Membership in CITAM</i>	<i>Frequency</i>	<i>Response in %</i>
1-5	68	48%
6-10	20	14%
11-15	22	15%
16-20	11	8%
21-25	08	6%
26+	13	9%
Total	142	100%

Respondents' Perception on Church and Socio-political Involvement

Analysis and Finding

Items 7, 8, & 9 of the questionnaire were designed to establish respondents' perception on the subject of *Church and Socio-political involvement*. The purpose was to determine respondents' personal positions on the matter so that they are in a good position to give subjective responses on the questions asked. In this case, they are not giving their responses based on the position of CITAM but based on what they believe is the Christian responsibility in the society.

Table 7 below shows that 86% of the respondents believe it is proper for the Church to be involved in the socio-political development of the society. Only 4% of the respondent's hold the contrary view; while 10% are not sure of their position. Additionally, table 8 shows that 55% of the respondents gave biblical evidences to support their position; while 19% gave evidences that are not necessarily biblical but reasonable.

With 55% of the respondents giving biblical evidences for their position; it shows therefore that majority are of the opinion that it is biblical for the Church to be involved in the socio-political development of the society.

Table 7: Respondents' Perception of Church and Socio-political Involvement

<i>Category</i>	<i>Frequency</i>	<i>Response in %</i>
Yes	122	86%
Unsure	14	10%
No	06	4%

Total	142	100%
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Table 8: Evidences in Support of Respondent Position in Table 7 above

<i>Themes</i>	<i>Frequency</i>	<i>Response in %</i>
Biblical Evidences	78	55%
Non-biblical but significant evidences	28	19%
No Response Whatsoever	36	26%
Total	142	100%

The findings on the characteristics of the respondents of this study show the reliability of the targeted population in providing information on the socio-political involvement of CITAM to Kenya's national development.

CITAM's Position on Socio-political Involvement

Research Question 1: *What is the position of CITAM on Church and socio-political Involvement?*

Data Analysis and Finding

Items 10, 11, 17, and 18 of the questionnaire sought to answer the issue raised by the second research question. If the leadership of CITAM believes the denomination should be involved in the socio-political development of the society then it should be obvious in its vision and mission. This vision should not only be shared by the leadership of the denomination but also by all the members. The response of the respondents on this question shows that 69% strongly agree that CITAM believes the church should be involved in the socio-political development of the society. On the other hand, 15% of the respondents are not sure of their position;

while 4% of them disagree that CITAM has any vision on the same. See table 9 below for details:

Table 9: CITAM's Position on Socio-political Involvement

<i>Category</i>	<i>Frequency</i>	<i>Response in %</i>
Wholeheartedly Agree	98	69%
Agree somewhat	23	16%
Not sure	15	11%
Disagree somewhat	06	4%
Totally disagree	–	0%
Total	142	100%

Table 10: Established Policy on Socio-political Development

<i>Category</i>	<i>Frequency</i>	<i>Response in %</i>
Yes	66	46.5%
Unsure	67	47.5%
No	09	6%
Total	142	100%

Table 10 above however shows that majority of the respondents are not sure as to whether CITAM has an established policy on socio-political development.

Although 46.5% of the respondents are of the opinion that there is a policy in that regard; the number of respondents on the contrary view as well as those who are not sure on the matter show that CITAM is weak in this area.

CITAM and Partisan Political Involvement

Data Analysis and Finding

Table 11 below shows CITAM's position on Church involvement in partisan politics. 82% of the respondents support the fact that CITAM believes the Church should be involved in the partisan politics. Only 6% of the respondents believe CITAM advocate separation from partisan politics; while 12% of them are not sure of their position. To validate the position of CITAM in table 11 below; the researcher posed a question that reveals the perception of the respondents on the issue. Table 12 shows that 73% of the respondents agree with CITAM on the subject while only 2% disagree. The perception of the respondents may not be unconnected to the influence of the church on the respondents.

Table 11: CITAM and Partisan Political Involvement

<i>Category</i>	<i>Frequency</i>	<i>Response in %</i>
The Church should be involved	116	82%
Unsure	17	12%
The Church should be separated	09	6%
Total	142	100%

Table 12: Respondents' Perception on CITAM and Partisan Political Involvement

<i>Category</i>	<i>Frequency</i>	<i>Response in %</i>
Yes	102	73%
Unsure	36	25%
No	04	2%
Total	142	100%

CITAM Involvement in Kenya's Socio-political Development

Research Question 2: *In what way is CITAM involved in the socio-political development of Kenya?*

More than other research questions in this study, this question has the attention of the researcher than the rest. This is because this question treats the primary concern of this study. Items 12, 13, 14, 15, 16, 19, 20, 23 and 24 were constructed to determine CITAM's involvement and its effectiveness in the socio-political development of Kenya.

Analysis and Finding

Question 12 and 13 were asked to find out if CITAM has a specific ministry that caters for the poor and the marginalized in the society. This is particularly essential to establish whether or not CITAM is involved in the socio-political development of Kenya. Here, the question treats the social aspect of the big question. It will be difficult to be convinced that CITAM is involved in the social development of Kenya if she has no specific ministry dedicated to running the vision in its various assemblies as well as its overall operation as a denomination.

According to the findings of the researcher, 83% of the respondents agree that CITAM has a specific ministry that caters for the social needs of the Kenyan society especially by assisting the poor and the marginalized. Item 13 of the questionnaire was solicited in order that respondents may freely provide evidences in support of their positions in item 12 of the questionnaire. 87% of the respond mention specific ministry arm of their local assembles that are establish with the aim of catering for the social needs of their immediate societies. Figures 13 and 14 below represent this analysis.

Table 13: Specific Ministry for Socio-political development in Local Assemblies

<i>Category</i>	<i>Frequency</i>	<i>Response in %</i>
Yes	118	83%
Unsure	19	13%
No	05	4%
Total	142	100%

Table 14: Highlights of Actual Ministries in Local Assemblies

<i>Category</i>	<i>Frequency</i>	<i>Response in %</i>
Kiserian Children's Home; NPC Academies; Outreach & Social Action Ministries	74	52%
Hope, Relief & Visitation Ministries	49	35%
No Responses	19	13%
Total	142	100%

Under this same topic of CITAM involvement in the social-political development of Kenya, items 14, 15 and 16 are meant to find out how CITAM uses its pulpits to speak on the subject as well as mobilize for funds towards the same. If it is true that CITAM is involved in the social-political development cause then the way its pulpits and resources are used to achieve the mission is also important and strategic. The data collected on these items favors the fact that CITAM leaders often solicit for funds from members in order to carry out variety of social responsibilities or assistances.

Table 15: Using the Pulpit to Mobilize for Funds

Category	Very Frequently	Regularly	Once in a While	Rarely	Very Rarely
Frequency	56	48	24	09	05

%	39%	34%	17%	6%	4%
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It terms of determining the effectiveness of using the pulpit to mobilize for funds; the data also shows that majority of CITAM members respond positively any time such calls are made. Item 15 of the questionnaire was aimed at determining respondent's personal reaction to that approach and table 16 below represents details from them.

Table 16: Effectiveness of using the Pulpit to Mobilize for Funds

Category	Very Frequently	Regularly	Once in a While	Rarely	Very Rarely
Frequency	35	62	36	09	-
%	24.5%	44%	25.5%	6%	-

The preaching and teaching ministries of the church is its greatest communication platform and often times, it is the place where visions and ethos of such denominations are displayed. In other words, another important place to know whether CITAM is involved in the socio-political development of Kenya is through the priority its gives to communicating related topics to its members through its preaching and teaching platform. Item 16 of the questionnaire was meant to discover how CITAM uses this teaching platform to discuss the same. The result shows that majority of the respondent confirmed that the preaching and teaching ministries of CITAM are often used to communicate socio-political development related topics.

Table 17: Frequency of using the Pulpit for communicating Socio-political Related Topics

Category	Very Frequently	Regularly	Once in a While	Rarely	Very Rarely
Frequency	27	51	44	14	06
%	19%	36%	31%	10%	4%

Items 19 and 20 of the questionnaire focused the political aspect of the big question. Item 19 was particularly raised to understand whether CITAM emphasizes spiritual activities such as prayers and fasting as the only means of bringing political healing to Kenya. Results from the respondents revealed that CITAM is not very clear as to whether the political healing of Kenya can only come through spiritual therapies such as fasting and prayer. The margin of 53% and 44% showing agreement and disagreement on the issue clearly indicate that CITAM's position is not very clear on the subject.

Additionally, the result for item 20 of the questionnaire shows that the leaders of CITAM use the teaching and preaching ministries of its local assemblies to condemn issues related to corruption and bad governance which has been the bane of Kenyan politics and other strata of the society. See tables 18 and 19 below for details:

Table 18: Only Prayer and Fasting can bring Political Healing

Category	Wholeheartedly Agree	Agree Somewhat	Not Sure	Disagree Somewhat	Totally Disagree
Frequency	50	26	04	22	40
%	35%	18%	3%	16%	28%

Table 19: Frequency of using the Pulpit to condemn Corruption and Bad Governance

Category	Wholeheartedly Agree	Agree Somewhat	Not Sure	Disagree Somewhat	Totally Disagree
Frequency	38	81	18	04	01
%	27%	57%	13%	2.3%	0.7%

Items 23 and 24 were meant to get respondents individual rating on the effectiveness of CITAM involvement in the socio-political development of Kenya denomination and for their positions. Only 58% of the respondents agreed that CITAM is strong in its involvement in the socio-political development of Kenya. On item 24, respondents 63% of gave positive reasons, while 34% gave negative for the positions. Only 3% of the respondents gave no reason for their positions. Tables 20 and 21 below show the details below.

Table 20: Effectiveness of CITAM's Involvement in Socio-political Development

<i>Category</i>	<i>Frequency</i>	<i>Response in %</i>
Strong	83	58%
Average	42	30%
Low	13	9%
Not Significant	04	3%

Table 21: Reasons for Respondents Position in table 20 Above

<i>Themes</i>	<i>Frequency</i>	<i>Response in %</i>

Responses related to CITAM's role in the 2010 Kenyan constitution Making Process	41	29%
Response based on CITAM's involvement in establishment of schools, radio station, rehabilitation of street children etcetera are evidences to proof its effective involvement	37	26%%
Effective use of the pulpit in mobilizing its members to be involved in social political involvement.	12	8%
Favoritism, Tribalism, Reactive instead of Proactive	48	34%
No Responses	04	3%
Total	142	100%

Factors could Hinder CITAM from Contributing to the Socio-political Development

Research Question 3: *What factors could hinder CITAM from contributing to the socio-political development of Kenya?*

Analysis and Finding

Items 21, 22, and 25 were constructed find out whether there are factors that could hinder the effective involvement of CITAM in the socio-political development of Kenya; to highlight the factors; and also to solicit recommendations that could improve the same. Response on item 21 reveals that 72% of the respondents agreed that there are factors that could hinder CITAM's effective involvement; 69% of them specified the factors while 31% suggest no factor at all.

Table 22: Are There Factor That Could Hinder CITAM's Effective Involvement?

<i>Category</i>	<i>Frequency</i>	<i>Response in %</i>
Yes	102	72%
Unsure	25	18%

No	15	10%
Total	142	100%

Table 23: Respondents' Reason for the position in table 22 above

<i>Theme</i>	<i>Frequency</i>	<i>Response in %</i>
Inadequate Finances	101	71%
Unclear Policy	12	8%
Reactionary Approach	14	10%
Tribalism & Favoritism	15	11%
Total	142	100%

Recommendation for Effective Involvement

Research Question 4: *What factors could improve the socio-political impact of CITAM on the Kenyan society?*

Analysis and findings

It is worthy to note that all the respondents gave suggestions on how CITAM could improve its involvement in the socio-political development of Kenya. This is an indication that majority of the respondent agreed that there is room for improvement in CITAM's involvement in the socio-political development of Kenya. Although 30% of the respondents advised that CITAM should maintain the current tempo of its involvement; the remaining 70% of the respondents gave recommendations how the denomination could improve upon its current level of involvement. Tables 22, 23 and 24 show the details.

Table 24: Respondents' Recommendations for CITAM

<i>Theme</i>	<i>Frequency</i>	<i>Response in %</i>
CITAM should continue with its current tempo of involvement	42	30%
CITAM should establish a well defined policy that will encourage its members to be involved	38	27%
CITAM should do better by strategically using its teaching and preaching ministries to mobilize its members for socio-political involvement through frequent teaching on the subject	28	20%
CITAM should not be reactive but proactive by using media its Radio to its views to the public	12	8%
CITAM should also continue to use prayers as one of the means to bring the expected change to the public space of Kenya	22	15%
Total	142	100%

Summary of Findings on Quantitative Analysis

Responses received on the general characteristics of the respondents relating to gender balance, educational backgrounds, and length of membership CITAM as well as their perceptions on Church and socio-political involvement show that the data collected from them are reliable. The findings show that the respondents are people who have gathered adequate experience as members of CITAM and as such, they are in a good position to represent the denomination in this study.

Additionally, the results on the second research question, 'in what way is CITAM involved in the socio-political development of Kenya?' revealed that the denomination is actively involved. CITAM's involvement is particularly strong in the area of social developments and weak in the political aspect of the development. Overall, majority of the respondent rate CITAM's performance above average. The denomination is doing well particularly in the area of using its preaching and teaching in mobilizing for resources as well as mobilizing members towards involvement in socio-political development.

However, respondents suggest that inadequate finances, unclear policy, reactionary approach, favoritism and tribalism are important factors capable of hindering the effectiveness of CITAM's involvement. They however suggest optimum use of the pulpit ministry to mobilize members and challenge bad governance; clear and well articulated policy on the same; proactive approach to political issues, and unceasing prayers; as ways CITAM could improve its involvement in the socio-political development of Kenya. Overall result shows that CITAM is involved in the socio-political development of Kenya; but much is still required to guarantee effectiveness of involvement.

Analysis of the Qualitative Research

As earlier alluded, both qualitative and quantitative methods are used in this study for complimentary purposes. Since all the targeted selected leaders of CITAM agreed to the interview and they were subsequently interviewed; the respondents interviewed represent 100% of the targeted audience. Eight selected leaders of CITAM represent the leadership of the denomination. This also implies that the data collected from the respondents are reliable. The data-like the quantitative research are analyzed is response to the research questions.

Characteristics of the Respondents

Analysis and Findings

Questions 1 and 2 (see Appendix D) of the interview were asked to determine how long the respondents have been members of CITAM as well as how long they have been in leadership capacities. These questions are important in order to validate the authenticity of the data provided by the respondents. Tables 25 and 26 give detail characteristics of the respondents.

Table 25: Respondents' length of membership in CITAM

<i>Years of Membership in CITAM</i>	<i>Frequency</i>	<i>Response in %</i>
1-5	-	
6-10	3	37.5%
11-15	1	12.5%
16-20	1	12.5%
21-25	3	37.5%
Total	8	100%

Table 26: Respondents' length of years in Leadership in CITAM

<i>Years of Membership in CITAM</i>	<i>Frequency</i>	<i>Response in %</i>
1-5	-	
6-10	5	62.5%
11-15	3	37.5%
16-20	-	-
21-25	-	-
Total	8	100%

The above results show that respondents interviewed are very experienced people both as CITAM members and as leaders. Data collected from them is therefore reliable due to the fact that they have had long time of varied experiences in CITAM.

CITAM's Position on Socio-political Involvement

Research Question 1: *What is the position of CITAM on Church and socio-political involvement?*

Analysis and Findings

The following questions were asked in order to understand CITAM's Position on Socio-political development of Kenya:

1. What is your position on Church and socio-political involvement?
2. Does CITAM believe it should be involved in the socio-political development of Kenya?
3. If your answer to question 4 above is yes, how do you ensure this vision is communicated to members of your denomination?

Question 1 was asked to get respondents' perception on Church's involvement in socio-political development. The entire respondents (100%) agreed that the purpose of the church is beyond spiritual responsibility. They concur that the church is called to minister to all strata of the society. Additionally, all the respondents' gave biblical evidences in support of their positions.

Moving from personal perception, question 2 was posed for the leaders to give CITAM's position on Church and socio-political development. Again, 100% of the respondent agreed that CITAM believes CITAM should not steer clear of politics but rather that it should be involved. They argued that the Church is the conscience of the society and it should be the moral fabric to the society in all aspects. They added that the Church has a biblical mandate from God to influence the society in right direction and CITAM is not exempted from the mandate.

The result to question 3 shows that all the respondents' agreed that CITAM communicates this vision to its members by establishing ministry of outreach and social action in all its assemblies; through its strategic plans as well as through its pulpit ministry.

CITAM Involvement in Kenya's Socio-political Development

Research Question 2: *In what way is CITAM involved in the socio-political development of Kenya?*

The following questions were asked to determine areas of CITAM's involvement as well as the effectiveness of that involvement:

1. Could you highlight how CITAM has been involved in the socio-political development of Kenya?
2. How effective is CITAM's involvement in Kenya's socio-political development?
3. What is your yardstick for measuring the effectiveness?

Table 27 below gives the result of the question.

Table 27: CITAM Involvement in Kenya's Socio-political Development

<i>Category</i>	<i>Frequency</i>	<i>Response in %</i>
Kiserian Children's Home; NPC Academies; Outreach & Social Action Ministries Hope, Relief & Visitation Ministries; Medical Camps, 2010 Constitutional Civic Education, etcetera	8	100
Total	8	100%

Table 27 above shows that the leaders highlighted some of the areas CITAM has been involved in the socio-political development of Kenya. Majority (75%) of the respondents agreed that CITAM effectiveness is average while only 25% believes its involvement is strong. Meanwhile, 62.5% of the respondents argue that while CITAM involvement may be commended as strong in the social development; its involvement in the political development is below expectation.

Factors could hinder CITAM from Contributing to the Socio-political Development

Research Question 3: *What factors could hinder CITAM from contributing to the socio-political development of Kenya?*

Analysis and Findings

This question is necessary in order to unearth factors in the operations of CITAM that could hinder the effectiveness of its mission to be involved in the socio-political development of Kenya. 75% of the result gave inadequate financial capacity as the highest factor that could hinder CITAM from effectively carrying out its mission in socio-political development while 25% represents factors of unclear policy and imbalanced biblical hermeneutics. Meanwhile, the entire respondents agree that the positive impact of CITAM schools, Radio station, Rehabilitation Center and Programmes is their yardstick for their measurement. Table 28 gives details of the responses.

Table 28: Factors that could hinder CITAM's Socio-political Contribution

<i>Theme</i>	<i>Frequency</i>	<i>Response in %</i>
Inadequate Finances	6	75%
Unclear Policy	1	12.5%
Misinterpretation of the Bible	1	12.5%

Recommendation for Effective Involvement

Research Question 4: *What factors could improve the socio-political impact of CITAM on the Kenyan society?*

Analysis and findings

Item 10 of the guiding questions for interview (Appendix D) was used to get respondents' views on how CITAM could improve its involvement in the socio-political development of Kenya. All suggestions given by the respondent are classified into four categories and they are shown in table 29 below. 50% of the respondents suggest that CITAM should focus on *Market Place Evangelism*

Discipleship.¹ Other proposed clear definition of CITAM's socio-political theology; focus on holistic mission and proactive approach to political issues.

Table 29: Recommendations for CITAM for Effective Socio-political Involvement

<i>Theme</i>	<i>Frequency</i>	<i>Response in %</i>
Clear Definition of it Social-political Theology	2	25%
Intentional Focus on Holistic Missions	1	12.5%
Proactive Approach to Political Issues	1	12.5%
Emphasis on Market-Place Evangelism and Discipleship	4	50%

Summary of Qualitative Analysis

The result on the characteristics of the respondents in relation to this study shows that they are people have vast experience about CITAM and as such, they are in good position to represent the denomination in this study and that data collected from them reliable for the same.

The entire respondents agreed that CITAM is involved in the socio-political development of Kenya. The results particularly show that CITAM is not doing badly in the area of socio-contribution but still lagging behind in the aspect of political involvement. Additionally, majority of the respondents rate the effectiveness of CITAM involvement as average. They however, agree to a large extent that an inadequate finance is the highest factor that could hinder CITAM involvement.

¹ Peter Wagner and Joseph Thompson define *market place evangelism and discipleship* as the evangelism and discipleship strategy that connects between the workplace with the church. In this case, Christian professionals are taught how to live out their faith at their various workplaces in such a way that unbelievers may be attracted to Christ and subsequently be disciplined. This can only achieved by living a Kingdom –like life at workplaces (See Wagner and Thompson, 16-17).

Finally, respondent suggests that emphasis on Marketplace Evangelism and Discipleship; focus on Holistic Missions and a clear definition of Socio-political Theology; and a Proactive Approach to political issues as ways CITAM could secure an effective involvement in the socio-political development of Kenya.

Quantitative and Qualitative Analysis: A Comparative Summary of Findings

As earlier stated, the reason for combining both quantitative and qualitative methods for this study is methods is to attempt to confirm, cross-validate, or corroborate finding within this (single) study.² The research shall at this stage briefly discuss some areas of analytical differences in both methods and where the two have confirmed or complimented each other.

First, both quantitative and qualitative finding reveal that CITAM's is involved in the socio-political development of Kenya. CITAM involvement is based on the belief that it is part of God's mission for the Church to be involved in the development and transformation of all strata of the human society. So, CITAM's involvement is only a fulfillment of God's mandate for her to be *light and the salt*. However respondents of both research methods largely agree that CITAM performed better in the social aspect of the development than in the political aspect.

Second, on the effectiveness of CITAM's involvement, 58% of the quantitative respondents are of the opinion that CITAM is strong, while 48% of them rate it as an average performance. Though with only a difference of 10% majority (58%) of the quantitative respondent are of the view that CITAM's involvement is strong. On the contrary, 75% of the qualitative respondents (i.e., selected leaders of CITAM) are of the view that CITAM's involvement should be rated average. Only

² Creswell, 217.

25% of the qualitative respondents are of the view that CITAM's involvement is strong. A critical look at the narrow margin between 'strong' and average (58% and 48% respectively) in the quantitative results; and the wide margin of 75% for 'average' in the qualitative show that overall, CITAM involvement in the socio-political development of Kenya should be rated average. Here, the researcher used the qualitative result to re-validate that of the quantitative. However, both the results for quantitative and qualitative study of the item under review show that CITAM is involved in the socio-political development of Kenya.

Thirdly, both methods compliment and re-validate one another when it comes to factors that could hinder the effectiveness of CITAM's involvement. While some of the factors suggested by the quantitative respondents are confirmed by the result of the qualitative study; table 30 below shows that respondents from both methods gave suggestions that are complimentary. On one hand, some respondents of the quantitative study gave tribalism and favoritism as a factor that could hinder CITAM's effective involvement; On the other hand, some respondents of qualitative study gave wrong interpretation of the Bible as another factor. Both suggestions are important to this study because they are present from different perspectives. Additionally, both methods confirm that inadequate finance, reactionary approach to political issues, and unclear policy are factors that could hinder CITAM effective involvement in socio-political development of Kenya.

Table 30: Hindering Factors Suggested by Quantitative and Qualitative Respondents

Category for Quantitative Result	%	Category for Qualitative Result	%
Inadequate Finances	71%	Inadequate Finances	62.5%
Unclear Policy	8%	Unclear Policy	12.5%

Tribalism/ Favoritism	11%	Misinterpretation of the Bible	12.5%
Reactionary Approach to political issues	10%	Reactionary Approach to political issues	12.5%
Total	100%		100%

Finally, both quantitative and qualitative results suggest that there are areas CITAM should address in order to guarantee effectiveness in its involvement. Again, the results gathered from respondents of both compliment each other by the suggestion given. The suggestions are complimentary because they are coming from different perspectives and from respondents of different responsibilities and experiences about CITAM. Table 31 below gives detail suggestion.

Table 31: Recommendations by Quantitative and Qualitative Respondents

Category for Quantitative Result	%	Category for Qualitative Result	%
CITAM should continue with its current tempo of involvement	30%	Emphasis on Market Place Evangelism and Discipleship	50%
CITAM should establish a well define policy that will encourage its members to be involved	27%	Clear Definition of it Social-political Theology	25%
CITAM should do better by strategically using its teaching and preaching ministries to mobilize its members for socio-political involvement through frequent teaching on the subject	20%	Proactive Approach to Political Issues	12.5%
CITAM should not be reactive but proactive by using media its Radio to its views to the public	8%	Intentional Focus on Holistic Missions	12.5%
CITAM should also continue to use prayers as one of the means to bring the expected change to the public space of Kenya	15%	-	
Total	100%	Total	100%

CHAPTER FIVE

CONCLUSION AND RECOMMENDATIONS

This study has examined the socio-political contribution of Pentecostalism to Kenyan national development. In order to come out with a good result, this study used CITAM, one of the leading urban based Pentecostal denominations in Kenya as its case study.

The mixed research methodology that combined both the qualitative and quantitative research methodologies was employed for this study. This research method was found appropriate in order to determine whether or not CITAM is involved in the socio-political development of Kenya. Besides, the mixed research methodology is particularly chosen for complementary purposes. In which case, qualitative research aspect of the methodology was used to compliment the weaknesses of its quantitative counterpart; and similar approach was also used for quantitative and qualitative.

Based on the outcome of this study, the researcher agrees to a large extent that Gifford is right to argue that CITAM has not made significant contribution to the socio-political development of Kenya considering the calibers of its members and the influence they could make on the public space of Kenya. As stated in the denomination's strategic plan, the leadership of CITAM sees that as one of its major

weaknesses.¹ However, Gifford's position is largely right when the evaluation is done from a political perspective alone. A one sided evaluation given by Gifford has not given a balanced evaluation of CITAM's involvement in the social political development of Kenya. The establishment of different levels of educational and rehabilitation institutions; administering of relief programmes and medical camps, employment of labor and creation of social capital among others are strong indications that CITAM has made massive contribution in the area of social development.

While it is true that CITAM leadership has recently risen up to the challenge of using its pulpit ministry as an important tool mobilizing its members for political involvement and good governance; more efforts are still needed in that direction. It is worthy of note however that the leadership of the denomination has realized this weakness and it is now working towards improvement. The indication of this in its strategic plan is a testimony to this. This shows that there is a potential for the denomination in the future in this direction.

Conclusion

The findings from this study reveal that CITAM is involved in the socio-political development of Kenya. She has done this through the establishment of schools, rehabilitation of street children, assistance to the poor (within and outside the denomination), creation of employment through her various establishments, social actions/ advocacies, and medical camp outreaches are some the way through which

¹ Christ Is the Answer Ministries, *Strategic Plan*, 13.

CITAM has shown involvement and contributions to the socio-political development of Kenya.

It must however be noted that while CITAM is involved in social development, she is lagging behind in the political aspect. This reveals that CITAM's approach to political issues may be reactionary rather than proactive. This may not be unconnected to CITAM's history dynamics. CITAM started as a denomination which has no interest whatsoever in politics. The involvement of CITAM in political issues of Kenya is only a recent occurrence. The leaders of CITAM agree with this position when they say, "inadequate response and engagement in contemporary political issues is one of CITAM's weaknesses and limitations."² They amplified that:

We have not been proactive in addressing political and socio-economic issues that affect members, congregants and the Kenyan society at large. The Church [CITAM] has not effectively engaged with the processes that prepare members for constructive involvement in issues that affect them. Where we have taken up issues, our follow through [up] has been poor.³

This study however revealed that the leadership of CITAM has also used some of these establishments of the church to contribute to create social capital in Kenya. It was also discovered that CITAM used its pulpit effectively to educate its members on the socio-political development and related subjects and the need for them to be personally involved. It was uncovered as well that the pre-2010 referendum role played by CITAM especially in the area of civic education was a step in the right direction.

However, it was found out in this study that CITAM is weak in terms of having a vision and a clear-cut vision on her involvement in the Kenya's

² CITAM, *10-Year Strategic Plan*, 12-13.

³ Ibid.

development. It was also uncovered that tribalism is a factor that has affected the effective involvement of CITAM in the public space of Kenya. The findings in this study show how the CITAM's experience in its involvement in Kenya's socio-political development could serve as an encouragement to other Christian denominations in Kenya on how they could be involved in the same. It could also help on how CITAM could improve upon the current level of its involvement.

Recommendation for CITAM

The efforts of CITAM in its involvement in the socio-political development of Kenya should be commended. However, there is room for improvement in order to sustain the current efforts and in order to encourage effectiveness in the same. The following recommendations are therefore based on the findings of this researcher as in the course of this study.

Firstly, it is not enough to believe that the church should be involved in the socio-political development of the society; CITAM leadership should make sure their position is founded on the Bible. Such biblical principles should therefore be clearly spelt out and taught regularly so that all the members of the denomination as well as members of the public are clear about its position on the subject. It was discovered in this study that although most respondents agreed that it's biblical for CITAM to be involved in the socio-political development of the society; their positions are based on personal perceptions rather than the position of CITAM on the same.

Secondly, there should be a clearly spelt-out policy or policies on CITAM's involvement in the socio-political development of Kenya that will drive both the leadership of the denomination and its members towards its targeted goals. The

leaders of CITAM also agree that poor implementation of strategies and policies are part of their weaknesses and limitations.⁴

Thirdly, the leadership of CITAM should encourage its members to be personally involved in the socio-political development of Kenya. This is a vision that goes beyond institutional approach alone; rather, it should also be complimented by individual Christians also. This is not only right but it is also biblical. The teaching and preaching ministry arm of CITAM should make deliberate and concerted efforts to bring messages that touch on the importance of the Christian's involvement in the socio-political development of the society to its members. This is particularly important in the light of the fact that CITAM is one of leading middle-class Pentecostal denominations in Kenya and as such, most of its members are influential in the socio-political strata of the society.

Christopher Byaruhanga's argument fits here when he says that, Christians should be involved in politics because,

as citizens of the Kingdom of God, Christians are supposed to bring Christ's standard of righteousness and justice into politics. This is usually seen in their moral witness and in their willingness to stand up for the unpopular causes that benefits society.⁵

Byaruhanga adds that, "as citizens of their countries, Christians have the same civic duties all the citizens have such as voting into political offices persons they deem best qualified. However they need to remember that just because a politician is

⁴ CITAM, *10-Year Strategic Plan*, 12-13.

⁵ Christopher Byaruhanga, "The Church's Involvement in Politics in Africa: Passive or Evaluative? In *An Evangelical Christian Journal of Contemporary Mission and Research in Africa*, Vol. 7, Butere: African Institute for Contemporary Mission and Research [AICMAR], 2008, 42-3.

Christian, that does not make him/her the best candidate. Candidates should be judged by their character and record.”⁶

The lives of Christians are supposed to witness Jesus Christ to all unbelievers; and should be reflected in all spheres of life. The Bible makes it clear that the Lord works through Christians to bring others to Him (Titus 2:9-10; 1Peter 3:1-2). That is the reason Christ calls Christians the *salt and (the) light of the world*. So CITAM members must always shine in Kenyan society and radiate hope in the hopelessness of the world (Matthew 5: 13-16). Besides, the Radio ministry of CITAM, *Hope FM*, could be used in reaching and mobilizing a wider audience for the same purpose.

Additionally, CITAM leadership must provide more financial support to the socio-political development of Kenya. The ministry of social transformation is a capital intensive one and so, it must be given priority and adequate funds must be accorded in order for such impact to be felt by members of the society. Besides, while it is good for CITAM leadership to continue to encourage its members to give to this cause; it is also essential that the denomination develops different means of raising funds. This may include being involved in legitimate businesses that will generate profit that may be able to fund the project on long term basis. Being involved in fund generating investment will provide relief for members that are also struggling with other demands of life especially the poor and average members.

Furthermore, the issue of tribalism should be confronted within CITAM. In this case, the leaders of the denomination should live by example. For instance as earlier alluded to in this study, the same Bishop⁷ who claims that one of the major

⁶ Christopher Byaruhanga, 42-3.

⁷ Bonifes Adoyo is the first indigenous and the immediate past bishop of CITAM.

causes of the 2007 Post Election Violence in Kenya is tribalism; was also the one quoted as campaigning in favor of a particular presidential candidate on tribal grounds in 2007 prior to the Post Election Violence occurred in the same year.⁸ CITAM leaders should not only preach and teach their members the necessity of tolerance, love and oneness but they must also do it practically for others to see. Leaders are supposed to be pace-setters - that is, they lead while others to follow their example.

It would be a sad and disappointing to members of the society if Christian leaders who are supposed to lead by examples are not worthy of emulation. Social development along tribal lines will not only misrepresent God's purpose for the same; it could also deter the effectiveness of such involvement.

Finally, it is essential that biblical hermeneutics of CITAM makes use of the African culture that encourages community. A hermeneutic that emphasizes materialism and that which is closely linked to the north-American Pentecostal tradition may not work well in Kenya. CITAM preachers and teachers should develop a more balanced approach to biblical interpretation. A biblical interpretation that gives priority to material possession is capable of doing spiritual, sociological and psychological damages to the society as it may encourage people to want to get rich by all means including the wrong ones.

Recommendation for Further Research

In the interest of time and lack of financial resources, this study is limited to only one Pentecostal denomination in Kenya. The result cannot therefore be

⁸ See Bonifes Adoyo, *The Weaving Hand: Lessons from my Life and Ministry* (Nairobi: Evangel Publishing House, 2009), 111. Paul Gifford, *Christianity, Politics and Public Life in Kenya*, 220-3.

generalized for other Pentecostal denominations in the country. There is therefore a need for further research to determine the general contribution of the Pentecostal movement in Kenya to the nation's socio-political development. Even while the study was conducted upon CITAM, it was limited to its assemblies in Nairobi alone. There is also a need to find out how CITAM's assembly in Kisumu is contributing to the development of that town and its environs.

Additionally, a study that will focus primarily on the effectiveness of CITAM's involvement in the socio-political development of Kenya is also needed. What is the prevailing hermeneutical approach used in CITAM; and what is the role of CITAM in the creation of social capital in Kenya? Researches that will answer these questions are also needed to compliment this study. Finally, there is also a need to conduct a research that critically investigates the impacts of tribalism on the engagements of the Pentecostal movement in the public space of Kenya.

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List of Interview Respondents and Date

Calisto Odede, *Senior Pastor, NPC Karen, Nairobi*.
 Conducted on November 8, 2010.

Godfrey Okongo, *Ag. Director of Missions and Outreach, CITAM Head Office, Nairobi*. Conducted on October 25, 2010.

Isaac M. Kibuthu, *Deputy Bishop CITAM, CITAM Head Office, Nairobi*.
 Conducted on October 6, 2010.

Isaiah Muuo, *Associate Pastor in Charge of Mission and Outreach, NPC Woodley, Nairobi*. Conducted on October 25, 2010.

Jacob Kimathi, *Christian Education Coordinator, CITAM Head Office, Nairobi*.
 Conducted on October 25, 2010

Jesse M. Mugambi, *Director of Administration, CITAM Head Office, Nairobi*.
 Conducted on November 2, 2010.

Kennedy Kimiywe, *Senior Pastor, NPC Valley Road, Nairobi*.
 Conducted on August 31, 2010.

Shadrack Kioko, *Deputy Senior Pastor, NPC Ngong, Nairobi*.
 Conducted on November 25, 2010.

APPENDIX A

LETTER OF INTRODUCTION FROM AIU/NEGST



NAIROBI EVANGELICAL GRADUATE SCHOOL OF THEOLOGY

P.O. Box 24686 - 00502 Karen, NAIROBI, KENYA

Tel: 254 (020) / 882104/5, 882038
Fax: 254 (020) 882906
Mobile: 0722-882104/ 0734-123123
Email: info@negst.edu
Website: www.negst.edu

August 30, 2010

To Whom It May Concern

Moses Owojaiye is our student here at NEGST/AIU, doing a Master of Theology in World Christianity. As part of his requirements for his program is project of which he has chosen to write on Pentecostalism with particular focus on CITAM, as his letter to you shows.

I am writing to you, both to introduce him to you and also request that you give him the help he may need to achieve his goal. He is a Servant of Christ worthy investing in and so any help you may give him will be appreciated contribution for the good of the Kingdom of God.

Please, let me know if you have any questions on this matter.

Samuel Ngewa, Deputy Vice Chancellor of Academic Affairs
AIU/NEGST

APPENDIX B

LETTER OF INTRODUCTION FROM AIU/NEGST



NAIROBI EVANGELICAL GRADUATE SCHOOL OF THEOLOGY

P.O. Box 24666 - 00502 Karen, NAIROBI, KENYA

Tel: 254 (020) / 882104/5, 882038
Fax: 254 (020) 882906
Mobile: 0722-882104/ 0734-123123
Email: info@negst.edu
Website: www.negst.edu

The Pastor in Charge,
CITAM Congregation

Moses Owjaiye is our student here at NEGST/AIU, doing a Master of Theology in World Christianity. As part of his requirements for his program is project of which he has chosen to write on Pentecostalism with particular focus on CITAM, as his letter to you shows.

I am writing to you, both to introduce him to you and also request that you give him the help he may need to achieve his goal. He is a Servant of Christ worthy investing in and so any help you may give him will be appreciated contribution for the good of the Kingdom of God.

Please, let me know if you have any questions on this matter.

 Aug 30, 2010

Samuel Ngewa, Deputy Vice Chancellor of Academic Affairs
AIU/NEGST

APPENDIX C

LETTER OF APPROVAL BY CITAM LEADERSHIP



CHRIST IS THE
ANSWER MINISTRIES
[CITAM]

Diani Close, off Diani Rd/ P.O. Box 42254-00100 Nairobi. Kenya
T: +254 20 3864657/8 F: +254 20 3884659 | M +254 725 357180 +254 735 520598 | E: admin@citam.org. W: www.citam.org

September 27, 2010

Rev. Babatomiwa Moses Owojaije
NEGST
P. O. BOX 24686-00502
NAIROBI

RE: APPLICATION TO CONDUCT A RESEARCH IN CITAM

Your letter dated 30th August, 2010 refers.

Permission is hereby granted for you to carry out the research with the understanding that information collected will be held with great professionalism and for the purpose intended and a copy of the findings provided to CITAM.

Yours faithfully,

REV. JUSTUS MUGAMBI
DIRECTOR FOR ADMINISTRATION

APPENDIX D

COVERING LETTER AND QUESTIONNAIRE SAMPLE

Center for the Study of World Christianity,
Africa International University/NEGST,
P. O. Box 24686, 00502, Nairobi, Kenya.
Owojaiye.Moses@negst.edu

Dear CITAM Member,

I am Moses Owojaiye, a postgraduate student in World Christianity at the Africa International University/NEGST, Nairobi with research interests in African Neo-Charismatic and Pentecostal Studies, Public Theology, Theological Trends in Africa, Revival Movements, and African Church History. I hold a Diploma in Theology, Bachelor of Arts in Theology and Religious studies, and a Masters of Arts in Theological Studies degrees. I am a pastor on the staff of the Evangelical Church Winning All (ECWA, formerly Sudan Interior Mission and Evangelical Church of West Africa respectively) with its headquarters in Jos, Nigeria where I have been serving for the past 12 years. I am married to Oluseyi and we are both blessed with two children.

Attached is a research questionnaire for an MTh research project entitled, “**An Examination of the Social-political Contribution of Pentecostalism to Kenyan National Development: A Case Study of Christ Is The Answer Ministries.**” The purpose of the research is to examine the contributions of CITAM, a leading Pentecostal denomination in Kenya, to Kenyan national development. The research will provide an opportunity for an evaluation of what CITAM has been contributing to the socio-political development of Kenya from an outsider’s perspective. Based on the outcome of the research, the efforts of CITAM in making social-political contribution to the society could encourage other Christian institutions in Kenya (and other parts of Africa) to move in a similar direction. Besides, the study shall offer recommendations to CITAM where it may be deficient for better future ministry in the public space of Kenya. I shall be very glad to give a copy of the research to CITAM after the completion of the study.

For the purpose of this research, we have identified different categories of respondents: (1) Bishop of CITAM, (2) selected leaders of CITAM and (3) selected members of CITAM. In this regard, you are kindly requested to complete this questionnaire to the best of your knowledge, knowing that your responses will contribute to knowledge and determine the success of this research. You are however assured that the data collected from you will not be used for any other purpose other than the academic study stated above. I wish to also add that the permission to conduct this research has been granted by the leaderships of CITAM and that of Africa International University/NEGST. Thanks in anticipation of your cooperation.

Sincerely yours,
Babatomiwa Moses Owojaiye

DO NOT WRITE YOUR NAME PLEASE!

Kindly complete with tick [√] or a written response where appropriate

1. What is your sex? Male [] Female []

2. To which of the age groups below do you belong?
 21-30 []
 31-40 []
 41-50 []
 51-60 []
 61 and above []

3. What is your highest level of education?
 Primary []
 Secondary []
 Post-secondary []
 University []

 Other

4. You are a member of which CITAM Assembly in Nairobi?
 Valley Road []
 Woodley []
 Thika Road []
 Karen []
 Parklands []
 Buruburu []
 Ngong []

5. How long have you been a member of this particular local assembly?

6. How long have you been a member of CITAM?

7. Do you think it is proper for the Church to be involved in the socio-political development of the society?

 Yes []
 Not sure []
 No []

8. If your answer to question 7 above is yes, please explain why?

-
-
9. If your answer to question 7 above is no, please explain why?

10. The social-political development of the people and nation of Kenya is part of CITAM's vision.

Wholeheartedly agree []
 Agree somewhat []
 Not sure []
 Disagree somewhat []
 Totally disagree []

11. Does CITAM have an established policy on how to contribute to the socio-political development of Kenya?

Yes []
 Not sure []
 No []

12. Is there a specific ministry in your local assembly that provides assistance to the poor and the marginalized in the society such as street children or people living with HIV and AIDS?

Yes []
 Not sure []
 No []

13. If your answer above is yes, please specify the ministry.

14. How often are you told in your local Church to give towards assisting the needy within and outside the Church?

Very frequently []
 Regularly []
 Once in a while []
 Rarely []
 Very rarely []

15. How often do you personally give towards the call in question 14 above?

Very frequently []
 Regularly []

Once in a while []
 Rarely []
 Very rarely []

16. How often do the preaching and teaching ministries of your local Church address topics related to socio-political development of the society?

Very frequently []
 Regularly []
 Once in a while []
 Rarely []
 Very rarely []

17. What is the position of CITAM on Church and partisan political involvement?

The Church should be actively involved in national politics []

Not sure []

The Church should be completely separated from national politics []

18. Do you agree with the position of your Church on question 17 above?

Yes []
 Not sure []
 No []

19. Prayer and fasting are the only efforts our denomination should make to bring political healing to the nation.

Wholeheartedly agree []
 Agree somewhat []
 Not sure []
 Disagree somewhat []
 Totally disagree []

20. How often do the preaching and teaching ministries of your local Church assembly address the issues of corruption and bad governance in the society?

Very frequently []
 Regularly []
 Once in a while []
 Rarely []
 Very rarely []

21. Do you know any factor that could hinder the effective involvement of CITAM in the socio-political development of Kenya?

Yes []
 Not sure []
 No []

22. If you answer to question 21 above is yes, please state the factor(s)

23. How would you rate the effectiveness of CITAM's involvement in the social-political development of Kenya?

- Strong []
- Average []
- Low []
- Not Significant []

24. Please explain any basis for your position in question 23 above.

25. What recommendations would you give to the leadership of CITAM to improve its socio-political impact on the society?

THANKS FOR FAITHFULLY COMPLETING THIS QUESTIONNAIRE!

APPENDIX E

GUIDING QUESTIONS FOR INTERVIEW WITH SELECTED CITAM LEADERS

1. How long have you been a member and a leader in CITAM?
2. In which leadership capacities have you serve in the Church?
3. What is your position on Church and socio-political involvement?
4. Does CITAM believe it should be involved in the socio-political development of Kenya?
5. If your answer to question 4 above is yes, how do you ensure this vision is communicated to members of your denomination?
6. Could you highlight how CITAM has been involved in the socio-political development of Kenya?
7. How effective is CITAM's involvement in Kenya's socio-political development?
8. What is your yardstick for measuring the effectiveness?
9. In your own opinion, what factors could prevent CITAM from being effective in its socio-political involvement?
10. What recommendations can you give to improve CITAM involvement in the socio-political development of Kenya?

APPENDIX F

CITAM'S VISION, MISSION, IDENTITY, STATEMENT OF FAITH, AND CORE VALUES

Vision

Kenya and the rest of the world impacted with the gospel of Jesus Christ in the power of the Holy Spirit.

Mission

To know God and to make Him known through evangelism and discipleship.

Identity

- a) We are a Pentecostal Church submitted totally to the Blessed Holy Spirit
- b) We are an English speaking Church with a target audience among the urban populace.
- c) We are missions oriented, with an outreach to the wider community within their context.
- d) We are a community of believers, open to people of all tribes, races and social-strata of the community.
- e) We are a Church with a Ministry approach that is holistic. We seek to reach out to the whole person with the life changing Gospel.

Statement of Faith

We believe in the one eternal God and in the Trinity of the Father, Son and Holy Spirit, the Creator and Lord of the world, who governs all things according to the

purpose of His will, calling out of the world a people for himself and sending them back into the world to be His servants and witnesses for the extension of His Kingdom, the building of Christ's church to the glory of His name.

We believe in the one Saviour, Jesus Christ Himself being the only God-man, who died for the sins of mankind and was raised from the dead according to the scriptures; the only ransom for sinners and mediator between God and man; who is exalted above every other name as Saviour of the world; who offers forgiveness of sins and the liberating gift of the Spirit to all who repent, believe and come to him personally; and those who reject Him, by so doing, also reject the joy of salvation and condemn themselves to eternal separation from God.

We believe in the Holy Spirit, sent by God the Father to bear witness to his Son, whose power and works among men lead to the conviction of sin, faith in Christ, new birth and Christian growth; and speaking through Scriptures illumines the minds of God's people in every culture to perceive the truth and disclose to the whole church of the wisdom of God.

We believe in the divine inspiration, truthfulness and authority of the Old and New Testament Scriptures as the infallible Word of God with power to accomplish His purpose of salvation.

We believe in the return of Jesus Christ personally and visibly in power and glory to consummate His salvation and judgment; the interim period being filled with evangelism by the people of God, who eagerly await for Christ's return, the coming of

the new heaven and new earth in which righteousness will dwell and God will reign forever.

Core Values

CITAM is committed to nurturing in its assemblies, ministries and programs with these key values:

Ministry: We are committed to living, preaching and teaching the word of God. Our love for God and His calling shall be our driving force. The power and influence of the Holy Spirit is the key agent of transformation. We value, appreciate and recognize the diversity of gifts in the body of Christ.

Leadership: We are committed to godly transformational leadership in Church and society that equips believers to participate in the Great Commission. People are our greatest asset both within and without the church.

Community: We work with and exist in a community. We believe that it is our responsibility to impact them in a holistic manner. We will stand in solidarity with those who are marginalized by society.

Family: We are committed to building strong and effective families that serve the purpose that God ordained for them. We believe that the family constitutes a union between a man and a woman and their offspring.

Integrity: We are committed to personal integrity and holiness in the ministry. We are committed to teaching and practicing sound Biblical doctrine.

Accountability: We are committed to a culture of transparency and accountability with our members and the general public.

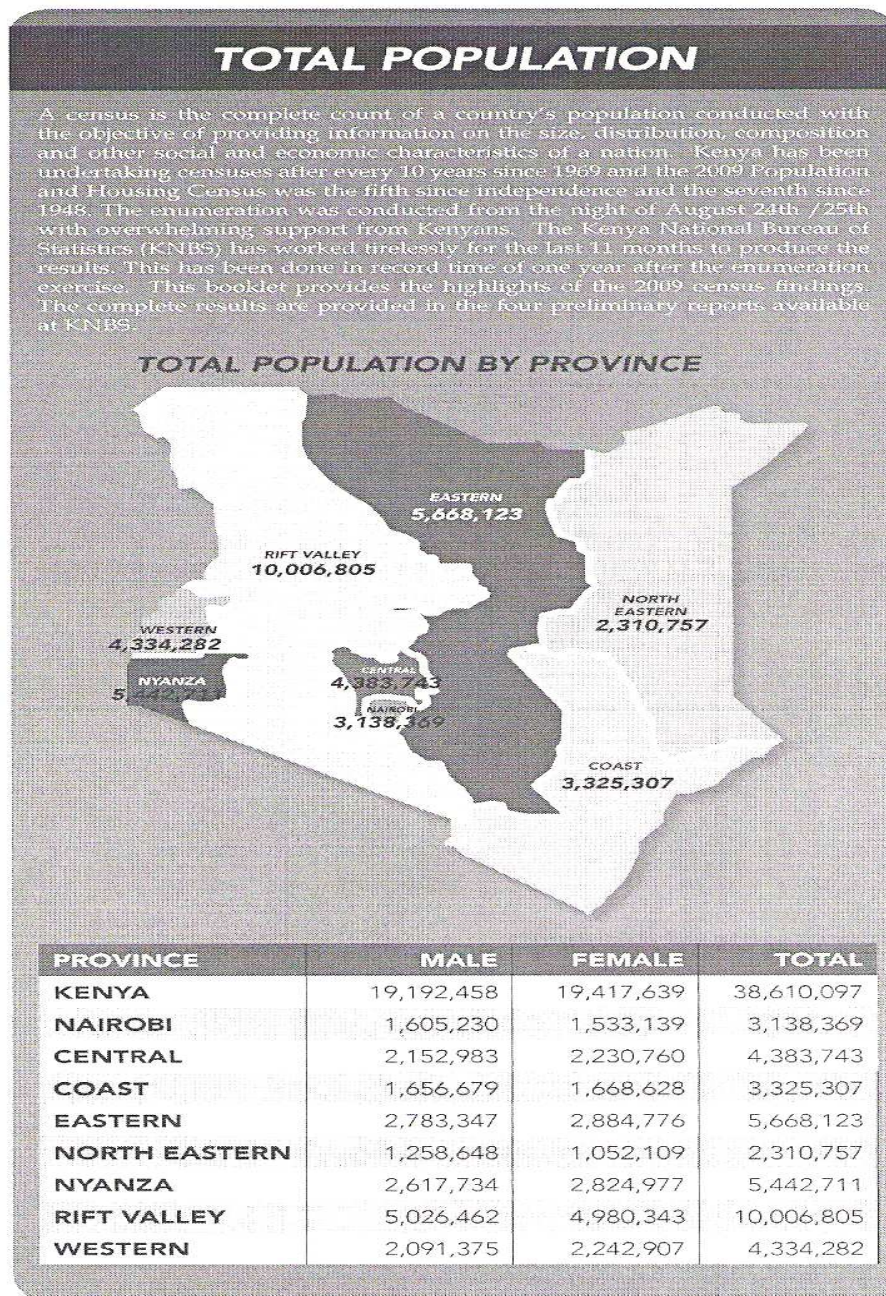
Excellence: In keeping with our identity and ministry target, we are committed to a culture of excellence in all our service delivery and ministries.

The Sanctity of Life: We uphold and respect the sanctity of life from conception.

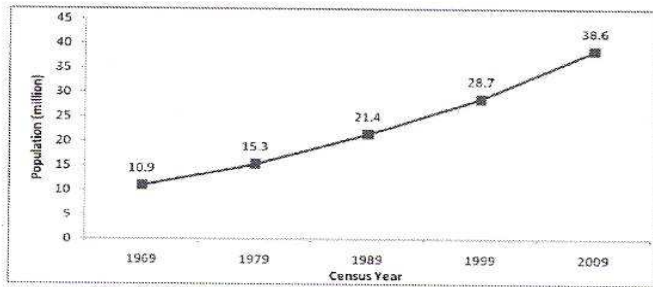
Partnership: We are committed to partnering with like-minded ministries, churches, Para- church organizations and other agencies that subscribe to our philosophy of ministry.

APPENDIX G

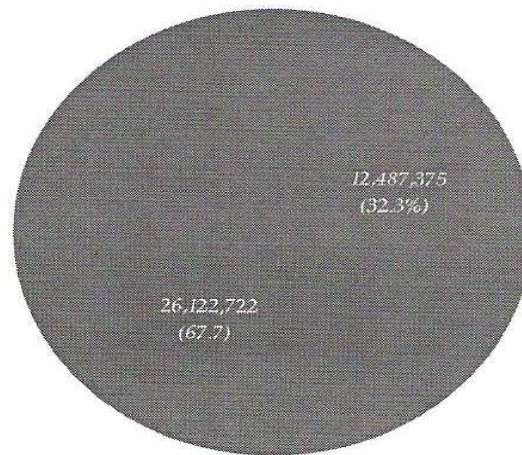
TOTAL POPULATION OF KENYA



POPULATION, 1969-2009



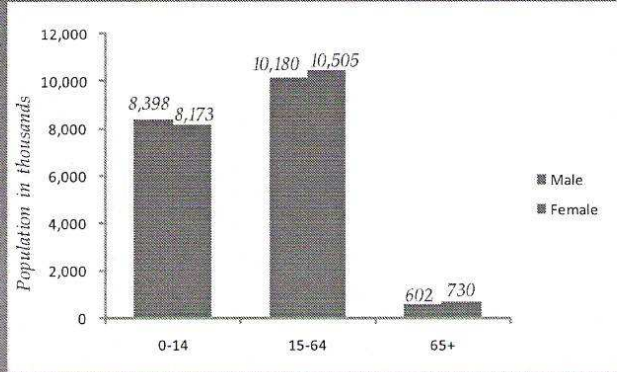
URBAN/RURAL POPULATION



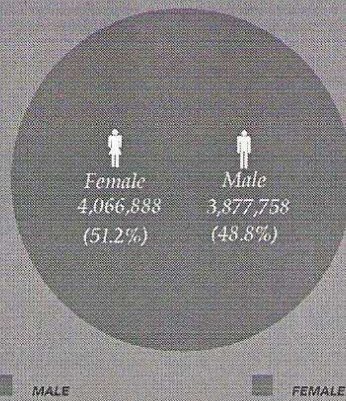
■ URBAN

■ RURAL

POPULATION BY BROAD AGE GROUP



YOUTHFUL POPULATION, 15-24



EDUCATION

Population, 3 years and above attending school

	Pre-Primary	Primary	Secondary	University
Male	1,150,890	4,838,278	962,887	115,094
Female	1,096,181	4,587,112	833,580	83,025
Total	2,247,071	9,425,390	1,796,467	198,119

TOTAL POPULATION BY COUNTY

	COUNTY	MALE	FEMALE	TOTAL
1	NAIROBI	1,605,230	1,533,139	3,138,369
2	MOMBASA	486,924	452,446	939,370
3	KWALE	315,997	333,934	649,931
4	KILIFI	535,526	574,209	1,109,735
5	TANA RIVER	119,853	120,222	240,075
6	LAMU	53,045	48,494	101,539
7	TAITA TAVETA	145,334	139,323	284,657
8	GARISSA	334,939	288,121	623,060
9	WAJIR	363,766	298,175	661,941
10	MANDERA	559,943	465,813	1,025,756
11	MARSABIT	151,112	140,054	291,166
12	ISIOLO	73,694	69,600	143,294
13	MERU	670,656	685,645	1,356,301
14	THARAKA	178,451	186,879	365,330
15	EMBU	254,303	261,909	516,212
16	KITUI	481,282	531,427	1,012,709
17	MACHAKOS	543,139	555,445	1,098,584
18	MAKUENI	430,710	453,817	884,527
19	NYANDARUA	292,155	304,113	596,268
20	NYERI	339,725	353,833	693,558
21	KIRINYAGA	260,630	267,424	528,054
22	MURANGA	457,864	484,717	942,581
23	KIAMBU	802,609	820,673	1,623,282
24	TURKANA	445,069	410,330	855,399
25	WEST POKOT	254,827	257,863	512,690
26	SAMBURU	112,007	111,940	223,947
27	TRANS-NZOIA	407,172	411,585	818,757
28	UASIN GISHU	448,994	445,185	894,179
29	ELGEYO MARAKWET	183,738	186,260	369,998
30	NANDI	376,488	376,477	752,965
31	BARINGO	279,081	276,480	555,561
32	LAIKIPIA	198,625	200,602	399,227
33	NAKURU	804,582	798,743	1,603,325
34	NAROK	429,026	421,894	850,920
35	KAJIADO	345,146	342,166	687,312
36	BOMET	359,727	364,459	724,186
37	KERICHO	381,980	376,359	758,339
38	KAKAMEGA	800,989	859,662	1,660,651
39	VIHIGA	262,716	291,906	554,622
40	BUNGOMA	795,595	835,339	1,630,934
41	BUSIA	232,075	256,000	488,075
42	SIAYA	398,652	443,652	842,304
43	KISUMU	474,760	494,149	968,909
44	HOMA BAY	462,454	501,340	963,794
45	MIGORI	499,298	529,281	1,028,579
46	KISII	550,464	601,818	1,152,282
47	NYAMIRA	287,048	311,204	598,252
	TOTAL	19,192,458	19,417,639	38,610,097

CURRICULUM VITAE

PERSONAL DATA

Name: OWOJAIYE, Babatomiwa Moses
Gender: Male
Marital Status: Married to Oluseyi M. Owojaiye;
Father of Bisade (son) & Busolami (daughter)
Nationality: Nigerian
Occupation: Pastor-teacher with the Evangelical Church Wining All (ECWA)
Contact Address: P.O. Box 24686-00502, Nairobi, Kenya.
mbowojaiye@yahoo.com / Owojaiye.Moses@negst.edu

SCHOOLS ATTENDED WITH DATES

Africa International University	MTh, World Christianity	2009-2011
ECWA Theological Seminary	MA, Theological Studies	2006-2009
UMCA Theological College/ University of Ibadan	BA, Theology	2000-2003
UMCA Theological College/ University of Ibadan	Dip. In Theology	1998-2000
Development Associates Int'l, USA	Cert. In Leadership & Mgmt.	2009
Fuller Theological Seminary/Oasis Africa	Cert. In Clinical Psychology	2010

PROFESSIONAL EXPERIENCE

Pastor	RCCG, Rock of Ages Parish, Ilorin, Nigeria	1998-2001
Guest Speaker	Local and International Conferences	1998-Date
Regional Director	ECWA Students' Ministry, Nigeria	2004
Pastor	ECWA Church, Amilegbe-Ilorin, Nigeria	2004-2009
Member	ECWA Sunday School Editorial Board	2006-Date
Volunteer Writer	<i>Afroscope</i> AEA Magazine	2010-Date
Radio Preacher	Radio ELWA Igbaja, Nigeria	2006-2009
Author	Christianity in Africa Blog http://pentecostalmovement.wordpress.com/	2009-Date
Adjunct Lecturer	ECWA Theological Seminary, Nigeria	2010-Date
Teaching Assistant	Africa International University, Kenya	2011- Date