

NAIROBI EVANGELICAL GRADUATE SCHOOL  
OF THEOLOGY

*Factors That Led To The Closure of Kmops and Their  
Implications for Numerical Growth of PAG-K  
Churches in East Pokot*

BY  
PETER SALIKU KALWALE

*A Thesis Submitted To The Graduate School in Partial  
Fulfillment of the Requirements for the Degree of Master  
of Divinity in Mission Studies*

JULY, 2008



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SCHOOL OF THEOLOGY

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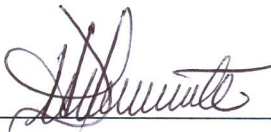
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A Thesis submitted to the Graduate School in partial fulfillment of  
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Missions Studies

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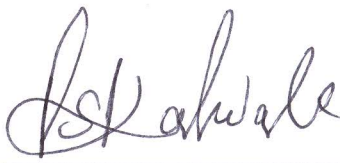


**Student's Declaration**

**FACTORS THAT LED TO THE CLOSURE OF KMOPS AND  
THEIR IMPLICATIONS FOR NUMERICAL GROWTH OF  
PAG – K CHURCHES IN EAST POKOT**

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 the Nairobi Evangelical  
Graduate School of Theology or the Examiners

(Signed)   
Peter Saliku Kalwale

July, 2008



## ABSTRACT

Komolion Mission Outpost Station is a practical example of a Mission Out Post Station turning out to be a sending church into God's Mission in East Pokot area. KMOPS having done what she ought to have done closed her doors, and the East Pokotian Indigenous church started by straggling as she found its path in PAG-K church's mission's field. The Mission Station in PAG Churches in Kenya can be described as a struggle in accomplishing the Great Commission. However, they have done exploits towards reaching the least reached groups, namely, East Pokotians, Samburus, Massais, Turkanas just to name a few.

Thus, the broad question this research study attempted to answer was: "What were the factors that led to the closure of KMOPS and to what extent did the closure positively or negatively affected the numerical growth of PAG-K churches in East Pokot area? After identifying the factors, the study sought to find out what was the relationship between the closure of KMOPS and the subsequent numerical growth of the PAG-K churches in East Pokot area.

Qualitative methodologies were engaged in this case study. The research collected data using focus groups. The researcher formed a questioner with three major questions and several sub-questions per each question that were discussed thoroughly by the four focus groups that were formed using criterion method. Participant Observation method of gathering information was also incorporated in collecting data.

Having analyzed and interpreted the data, using repeated themes, issues and ideas. The researcher found out that the closure of KMOP and the subsequent numerical growth of the PAG-K East Pokot church constituted the following:

1. Mystery
2. Reason
3. Motivation.

The East Pokotian community was dump folded by the factors that led to the closure of KMOPS. They claimed to be a mystery to them. They could not explain the causes by their mere words. The outcome of the closure of KMOPS brought the East Pokotian believers to sober reasoning. They started engaging in the activities of instituting the mission of God in their area. Finally, the East Pokotian community was impacted positively by the closure of KMOPS. They were motivated positively. They started expanding the kingdom of God in their area. This positive motivation brought them to sensible terms with what had happened and what ought to be happening. They were self-esteemed, and they started seeing themselves as well able in going the mission of God in their home land and extending it to their neighboring community.



## TO

The almighty God, who is the defender of Missionaries, and all those who do special missions work. To those who risk their family and life by denying themselves and taking up their Cross as they fulfill the Great Commission by reaching the marginalized, the least reached people groups in Kenya.

My late father, Reverent Jotham Kalwale Adegu, who reached the East Pokot Community with the Gospel of Jesus Christ as a Lay Missionary; he labored tirelessly among the marginalized, underprivileged and poor East Pokot Community through organizing CAIM (Christ Ambassadors In Missions) Outreaches in these areas as he worked on the Rural Access Roads as a Supervisor of Roads in the Ministry of Public Works. He also did not stop there; he introduced me to Mission work by sharing with me Missions stories and encouraging me, through praying for the East Pokot Community, and challenging me to take the noble responsibility of serving in the Kingdom of God.

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Finally, but not least, to God's beloved people: The East Pokotian Community, the beloved of God, zealous for ministry.



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## **LIST OF ABBREVIATIONS**

1. KMOPS stands for Komolion Mission Outpost Station
2. MOPS stands for Mission Out Post Stations.
3. MS means Mission Station
4. PAOC is a shortened form of Pentecostal Assemblies of Canada.
5. FMM stands for Folk's Mission Missionaries
6. PAG-K refers to Pentecostal Assemblies of God – Kenya.
7. NGOs is an abbreviation of Non-Governmental Organizations.
8. NMB stands for National Mission Board.
9. SARDEP is a shortened form of Semi-Arid Rural Development Program.
10. FGD stands for Focus Group Discussion.



## **CHAPTER ONE**

### **INTRODUCTION**

Mission Stations (MS), though obsolete in our generation, were in the past considered to be the only way of evangelizing the unreached people groups and indigenizing the gospel to these groups in Kenya. MS served as a vehicle to bring the gospel of Jesus Christ to unreached people groups in a particular given traditional area. The mission station approach to mission has been the prevailing method of planting churches among the least reached communities through schools and dispensaries. The mission station communities in turn become self-sufficient in food production, education, medicine, and even blacksmithing, masonry, and the importation of foreign building methods, materials, and patterns. Moreau, A. Scott states that “‘the mission station approach’.... is one of the most enduring techniques, especially in frontier, pioneer, literally dangerous situations, where the ‘station’ is in a certain real sense a fortress” (2000, 911). One such place was Komolion Mission Out Post Station (KMOPS) that was founded by Pentecostal Assemblies of Canada (PAOC) in the early 1960s on the shores of Lake Baringo. KMOPS comprised of a church, dispensary and a primary school. These were used as the loving arms of Christ touching the lives of the East Pokotian community with the purposes of winning them to Jesus Christ.

## Background and Motivation of the Study

The MS was established by the Folk's Mission [People's Mission] from Germany, which was affiliated to PAOC to reach out for Christ specifically to the tribal community called the East Pokot. In the early 80s, she was passed on to the indigenous denomination, PAG-K. The researcher served in KMOPS from 1992 – 2000. The MOPS did so well in fulfilling the Great Commission (28: 18 – 20). However, she was closed down (detailed history of KMOPS is found in Appendix C). This study was concerned with the impact of her closure on the numerical growth of Pentecostal Assemblies of God – Kenya (PAG – K) church in East Pokot.

## Problem Statement

A number of mission stations and Non-Governmental Organizations (NGOs) in East Pokot have shut their doors in the last few years, among them includes KMOPS. This study explored the factors that contributed to the closure of KMOPS and their implications for the subsequent surprising numerical growth of PAG-K churches in East Pokot area.

## Purpose of the Study

The purpose of this case study was to investigate the reasons why KMOPS closed down and to what extent the later influenced the numerical growth of the PAG-K churches in the East Pokot area. The study was aimed at understanding why the closing of KMOPS seems to have contributed to the expansion of the PAG-K churches in East Pokot.



## Goal

The goal of this study was to establish various factors that led to the closure of KMOPS and caused the stability on the numerical growth of the PAG-K Churches in East Pokot. The PAG-K churches in East Pokot showed signs of blossoming and numerical growth immediately after the closure of the KMOPS. In this investigation, the researcher foresees and ascertains the possible challenges or difficulties that the East Pokotian PAG-K churches may face in her development in East Pokot area, with recommendations for her stability and continuation of God's mission.

## Significance of the Study

The East Pokot community is part of God's community that He has created for Himself. The research unearths the primary challenges that KMOPS faced that led to her closure. Again, the painful decision to close the station was an example of the type of intervention to adopt in structuring the East Pokot PAG-K churches to be stable and long lasting in doing God's mission in the area. The significance of this research is as follows:

1. This will be a guide and a help to the East Pokotian Community to know why they exist as a body of Christ as they fulfill the Great Commission (Matt. 28: 18 – 20). The research establishes the success and the difficulties that KMOPS faced as she propagated the gospel.
2. The study attempts to contribute to the knowledge of the mission body of PAG - K by investigating the factors that led to the closure of KMOPS and their relationship to the numerical growth of the PAG-K churches in the East Pokot area, so that other churches in Kenya may experience such tremendous growth as well.

3. The issues that are raised in this research also contribute to sensitize the other MOPS in the PAG-K churches in Turkana, Massai, and Samburu to the fulfillment of the Great Commission in their areas. These MOPS are currently closed. The findings of this research will help these areas to realize their responsibility for God's mission on earth when they take seriously into account factors that led to the closure of KMOPS, and the numerical growth of the PAG-K churches in East Pokot.

### Research Questions

In effort to investigate the factors that led to the closure of KMOPS and their implications for numerical growth of PAG-K churches in East Pokot, the researcher developed the following three research questions as a means to provide the needed information:

1. What were the factors that led to the closure of KMOPS?
2. What were the results of the closure of KMOPS?
3. In what ways did the closure of KMOPS positively or negatively impacted the local PAG-K churches in East Pokot?

### Limitations and Delimitations

#### ***Limitation***

This study was limited to the East Pokotian community as a case study; however, KMOPS was identical with the other MOPS of PAG – K churches in: Namuruputh in Turkana, Kisima in Maralal, and Maji Moto in Narok. These MOPS are similar to KMOPS and they were run by the same NMB, though they are situated



in different geographical location and cultural backgrounds: Turkana, Samburu, and Massai, respectively. They are one and the same thing.

### ***Delimitations***

The study delimits itself in data collection to group of leaders (pastors and other church leaders), and Christian members from KMOPS who have spread over to places like Loruk, Loyeya, Chepkalacha, Tangelbei, Churo and Tebelekwo. These churches were founded through and by the effort of KMOPS. The study takes care not to offend the East Pokotian cultural values. The researcher was sensitive to the sex or age of the participants. The location for the fieldwork concerning KMOPS was PAOC Office, the official minutes and oral interviews. The fieldwork concerning the PAG-K churches was interviews with the pastors, evangelists, church leaders, and Christians i.e., the youths and the women and the men in KMOPS's compound in East Pokot. Again, the fieldwork was limited to data collection through focus group discussions (FGDs) from four groups. Participant observation was used to study the PAG-K Churches in their respective meeting places in KMOPS. This was so because of the limited time period given to this research.

### Definition of Terms

#### ***East Pokotian***

This is a person who was born and brought up in the East Pokot Community, East Pokot Constituency. Even if the parents come from a neighboring community, an East Pokotian is someone born in East Pokot.

### ***East Pokot***

This is the total geographical area that the East Pokotian Community leaves. This includes, Chemolingot, Loruk, Loyeya, Chepkalacha, Tangelbei, Churo, Tebelekwo, and Amaya.

### ***Mission***

The word ‘Mission’ was derived from the Latin word *mitto*, which in turn was a translation of the Greek *apostello* (to send); the term mission has a variety of meanings. The meaning that this thesis adapted was “sending someone forth with a specific purpose” (Moreau 2000, 636). The idea of mission is to bring people to discipleship in terms of accepting the name of Father, Son, and Holy Spirit. It is not determined “by the physical and social conditions that cast the gloom about the people, but by the word of the Lord” (McGavran 1972, 81).

### ***Mission Station (MS)***

This term was used throughout this paper to mean “a location for missionary work” and not necessarily a place of hardship and sacrifice for life as one endangers his life and his family’s well being (Foltz 1999). Just as Lesslie Newbigin states clearly that “Since ‘mission’ means going and ‘station’ means standing still, one might think that ‘mission station’ was the perfect contradiction in terms” (1995, 122).

### ***Mission Out Post Station (MOPS)***

The term Mission Out Post Station refers to a station born out of the original Mission Station (PAG-K church Headquarters’). It was a branch or a daughter of the main Mission Station. It runs independently, but under the supervision of the PAG-K churches. In East Pokot area, it was called KMOPS reaching the East Pokot community. This was the unreached ethnic group of people in an arid area. The Mission Out Post Station consists of a church, a school, and a dispensary.

### ***God's Mission***

In this study, the working definition of God's mission was adopted from the Bible. God's Mission is four fold:

1. God's mission is for human beings to know God and overcome the idols.
2. God's mission is to restore His creation and its cultures from the fallen nature.
3. God's mission is to heal the nations from the sinful nature.
4. God's mission to build the people of God.

God is calling and commanding all believers to be bearers of the great message, by being part of God's mission (Matt. 28: 18 – 20 and Gal. 1: 3 – 5).



## CHAPTER TWO

### LITERATURE REVIEW

#### Introduction

This chapter is a review of literature related to the topic of the research study. The role of literature review in a qualitative research study such as this one is less well defined than in quantitative research. For this research to be deep and credible, it was vitally important to seek information that has already been written on the subject by other experienced missionaries. In this section of the research, the researcher was basically not looking at what others have said and summarized (Creswell 2003, 33), but the researcher carefully and critically interacted with the related literatures. Therefore, this was a “systematic identification, location and analysis of documents containing information related to the research problem being investigated” (Mugenda and Mugenda 1999, 29). In doing this the researcher was careful not “to be steeped in literature ... and even stifled by it” (Straus and Corbin 1996, 49).

Most important, familiarity with the related literature enhanced sensitivity to subtle nuance during data collection and provided a source for comparison. In the interest of the length of this paper, the researcher looked in details in two areas: Mission station and the factors that hinder or enhance the growth of a church born out of a MOPS. Concerning MS, the researcher looked at the history of MS, different ways of doing mission work, the organization of a MS and the effective way of running a MS. Then on

factors, the researcher looked at them into dimensions. First, the researcher looked at the factors that hindered the growth of a church born out of a MOPS into an indigenous congregational church; hence, pointing at the closure of a MOPS. Second, the researcher looked at the factors that enhanced the development of a MOPS church into a fully indigenous church: self- propagating, Self- governing, and Self-supporting and her motive in continuing with fulfillment of the Great Commission. This helped the researcher to be broad on the topic, understand the study, and relieved this study of details that may have been relevant, but do not have a significant bearing on the actual research and its outcomes. However, before looking into these two critical areas it was necessary to briefly review what has been written about the East Pokotian community as a nomadic pastoralists' community, because the MOPS was planted in their geographical area.

#### East Pokot Geographical Area and Community at Large

Different writers suggest that the boundary of the entire Pokot territory has been rather fluid. In the 1920's the Pokotians were moved from Trans Nzoia District to create white settlements. The East Pokotians were officially moved to Nginyang' Division where they lived officially in formally Baringo District; whereas, the West Pokotians lives in Kapenguria area. The "area over which they migrate is expansive covering several land use types and overlapping with their fellow Nilo-Hamitic people and neighboring pastoral groups like the Samburu, Turkana, Njemps (Illichamus) and Tugen" (Amisi, Krhoda, Kureiya and Wandera, SARDEP Report, 2000).

In describing the East Pokotian community concerning their opening to other ways of learning and development: Bertha Amisi, George Krhoda, Allyce Kureiya and Jackson Wandera states that:

A high level initiative would be required to convince the pastoral Pokots of Baringo district to accept development initiatives... The pastoral Pokots do not like education. Masol location [in East Pokot] does not have a single school. Although President Moi built a good school (Moi Academy) in Kariamit, wananchi [common man] and local leaders looted the iron sheets from the school's roof leaving only a shell of the once-model school. Notwithstanding this sorry state of affairs the government and other development agencies need to seriously address the issue of equitable distribution of development projects (SARDEP Report 2000).

East Pokotians would rather live isolation in the precipitous hills and deep valleys of East Pokotian topography than mingle with other ethnic groups. They are a closed community.

#### East Pokotian Language

Again, the Pokot language is spoken in the western side of the Rift Valley neighboring the Turkanas, as well in Uganda. There are many scholars who assume that the East Pokotians are one and the same with the West and Ugandan Pokotians. The truth is that although they appear to be cousins, they are totally different in language, way of living, and stature. The West and Ugandan Pokotians are averagely strongly built and literate *vis-à-vis* the East Pokotians who are slender and many are illiterate. The literacy rate in their first language is below 1%. The literacy rate in their second language Swahili is 15% to 25%. Operating under the assumption that the West and the East Pokotians speak the same language, Bible Translators in 1967 and 1987 translated the first New Testament Bible into the West Pokotian's dialect, but



the translation was not well received by the East Pokotians

(<http://www.ethnologue.com>).

Other communities look down upon the East Pokotians. As a case in point, recently there was an article in the local daily by Francis Openda that said that other neighboring locations do not want to fall inside the newly created administrative boundary of East Baringo District, which was basically created for easy governmental administration and to bring leadership closer to the people. The East Pokot community dominates East Baringo Constituency

(<http://www.eastandard.net/archives/cl/print/news>).

### The Personality of the East Pokotian Community

The East Pokotians basically depend on the outside funding for anything in life. Their environment does not favor them to do any other kind of economic development project for the community except bee keeping and animals' husbandry: cows, camels, sheep, goats, and donkeys. The harsh and hard environment to live in has reduced the community to a community that depends on outside funding on food e.t.c. Generally, they basically depend from the outside resources for proper living and development. The Church was worst hit. The missionaries are doing everything possible for the Church in East Pokot to be self-sufficient and self supporting and self-propagating, but still the Church depends on them for survival. Consequently, the missionaries excuse the believers that they have no other possible way of living. The believers of the East Pokotian Church believe they are too poor to do anything, as far as God's mission was concerned. They believe that they are not blessed enough to give towards any kind of Church projects and development.

## The History of Mission Station

Most Christian organizations from abroad planted churches in Kenya by using the mission station approach strategy. Ralph Winter would prefer to use the term “Mission field” instead of mission station. He emphasizes the fact that as we look at the mission fields across the world, they “are not really just geographical places, but they are groups of people, groups that don’t stand still. They move. They’re here today and they’re gone tomorrow” (1991, 6). Before we dig deep on how the mission stations began; let’s answer the question: what is a mission station?

### What is a Mission Station?

The terms mission station goes concurrently with the term missionary. Foltz, R. C. (1999, 3) defines a mission station as “a location for missionary work.” He continues to state that historically, Christian mission would attempt to convert locals to Christianity, teach Western culture and language, and offer some kind of social service. The mission station would “serve as a place for the missionaries and perhaps some converts to live and work.” Therefore, in this regard a missionary is traditionally defined as “a propagator of religion who works to convert those outside that community; someone who proselytizes” (Foltz 1999, 4). This means that the person must be capable of packaging the love of Christ in ways that can be understood by the people he or she ministers to in their own cultural terms. In addition, it was important to note that in some colonies, mission stations became “a focus of settlement for displaced or formerly nomadic people” (From <http://ihfonline.org/locations/east-central-pokot?PHPSESSID=bf1e35f601fe06e4d072f70e0dcab774>).

## The Beginning of a MS

MS were first founded just before or immediately after the First World War. The situations were bad. The people were facing difficult times and the needs were uncountable. It was out of these troublesome times that the words of Matthew 24: 6, 7 and 14, (N.I.V.): “You will hear of wars and rumors of wars, but... Nations will rise against nations, kingdom against kingdom. There will be famines and earthquakes in various places. And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come.” Become alive in the Christian’s lives. After the World War we heard colonization of the new lands. The colonizers came along to the new lands in form of administrators and missionaries. This went on up until the new lands started claiming for their independency. On the same, Bosch, David J. categorically states:

This historical shift in the center of gravity is [was] the only one of a myriad of similar shifts occurring in many different areas. Ever since the First World War and the publication, in 1919, of Oswald Spengler’s *The Decline of the West* (the title of the German original, *Der Untergang des Abendlandes*, has numinous overtones which the English title lacks) there has been a growing awareness that we have come to the end of the era in the world history (1983, 485 – 489).

This was the spirit of the time that the MS were born in. The end has come: the end of the World War and the end of colonization; and Christ’s second coming was drawing near, we need to fulfill the commandment “go and make disciples of all nations” (Matt. 28: 19A).

Strayer, Robert (1973) gives us the main purpose of founding MSs in Africa, Kenya included. He says:

The European scramble for Africa in the late nineteenth and early twentieth centuries was not only a political phenomenon but also a



religious one, for paralleling the imperial partition of the continent a variety of European missionary groups competed intensely to divide and occupy Africa for their respective churches. The first step in all such attempts was the establishment of mission stations, manned usually by Europeans. Only after this had been accomplished could the work of attracting converts and creating a church begin [began]. While this initial process, culminating in the founding of mission outposts, has not received the degree of study accorded to the partition and conquest of Africa, it is [was] nevertheless of considerable significance in African history and deserves study in its own right (229 – 248).

Therefore, MSs acted as places where the communities got there “moral and ethical imperatives of the Christian faith, as well as to extend the faith into parts of the world where the gospel had not been proclaimed” (Wilson 1961, 324 – 333). Thus why this study is partly geared to what Strayer suggests above that the MOPSS have not been accorded the attention they deserve; hence, closing its fields. However, since then the mission of God has been done in different ways as seen in the next few paragraphs.

### Different Ways of Doing Mission’s Work

McGavran, Donald Anderson list two types of approach to missionary evangelism: Peoples Movements and Mission Station Approach (1955, 35 – 109). These ways of doing mission work have been practical and workable in our era.

#### *Peoples Movements*

This was where the Church grew by movements that formed Christian communities of groups, villages, country sides and then the whole kingdom. For instance, in the Roman Empire the Church spread far and wide through Jewish People Movements to Christ. The ordinary people went all over proclaiming the Good News. It was proclaimed through their daily activities of life. As the Goods News was carried over bridges to the Gentiles, two types of growth was resulted. First, the

Church grew in the cosmopolitan melting pots in which many people lived close to each other. Marriages often took place across the divisions between people. This was where a large number of people were taken in one by one on the confession of their faith in Jesus Christ. Second, in some places the People Movements of the earliest Churches found bridges to strictly endogamous people. In each case the Christian movement there became largely a one-people Church. For example, the Church in the country districts of one part of the nation might be composed in large measures of a particular ethnic group of people compared to the Church in another part of a country. As was in the case, the Gentile Church was in the South as compared to the Church in the North of the country that was Jewish. This does not mean that the Churches were permanently divided along ethnic lines, but they started keenly on their consciousness of their racial heritage (Ibid., 37 - 43).

People Movements a created practical bridge to the indigenous tribes and disciple them. Then after some years or centuries, the tribe would find a Christ ward movement being born within it. In fact, it was through the Peoples Movements that the missionaries learned the languages of the country and learned them well. They served people with love, taught their children, visited in their homes, went with them through famines and epidemics, ate with them, bought from them and sold to them, and, more than any other group of white men in the tropics were at one with them (Ibid., 37 - 44). It was through the Peoples Movements that most denominations were founded in Kenya. We have Free Methodist that started in Meru, African Inland Church started in Kamba land, Presbyterian Church of East Africa in Kikuyu land, and Pentecostal Assemblies of God in Luhya land. Then they started strategically spreading all over the country.

### *Mission Station Approach*

In addition to the People Movements that filled the gulf between the missionaries and the natives, the missionaries also had another evangelistic strategy called the exploratory Mission-Station Approach (Ibid., 46). Missionaries built MSs and gathered colonies of Christians. Missionaries acquired a piece of land, often with great difficulty. They built residences suitable for white men. Then they added churches, schools, and quarters in which to house helpers, hospitals, leprosy homes, orphanages and printing establishments. The MS was usually at some center of communication. From it, extensive missionary 'tours' were made into the surrounding countryside. Again, it was a home for the missionary, missionary staffs and it was where all the activities of the mission work took place. Together with magnificent buildings in the station, the missionaries gathered converts in these areas.

This approach caused the number of conversions to remain small after decades; however, there the mission remained the dominant partner as this way of doing mission continued and, indeed, was strengthened. MS was strengthened because the gathered colony furnished the Christian workers so that the MS could expand mission healing, mission teaching and mission preaching. Where the number of conversions mounted steadily with every passing decade, there the Church became the dominant partner, and the MS grew. On the two types of MS, the Church grew tremendously through the People Movements. Scores of thousands became Christians (Ibid., 47 - 48). This finally resulted to People Movements to Christ. The Mission-Station Approach seems not to do well. Many of the converts withered off in faith after a short period.



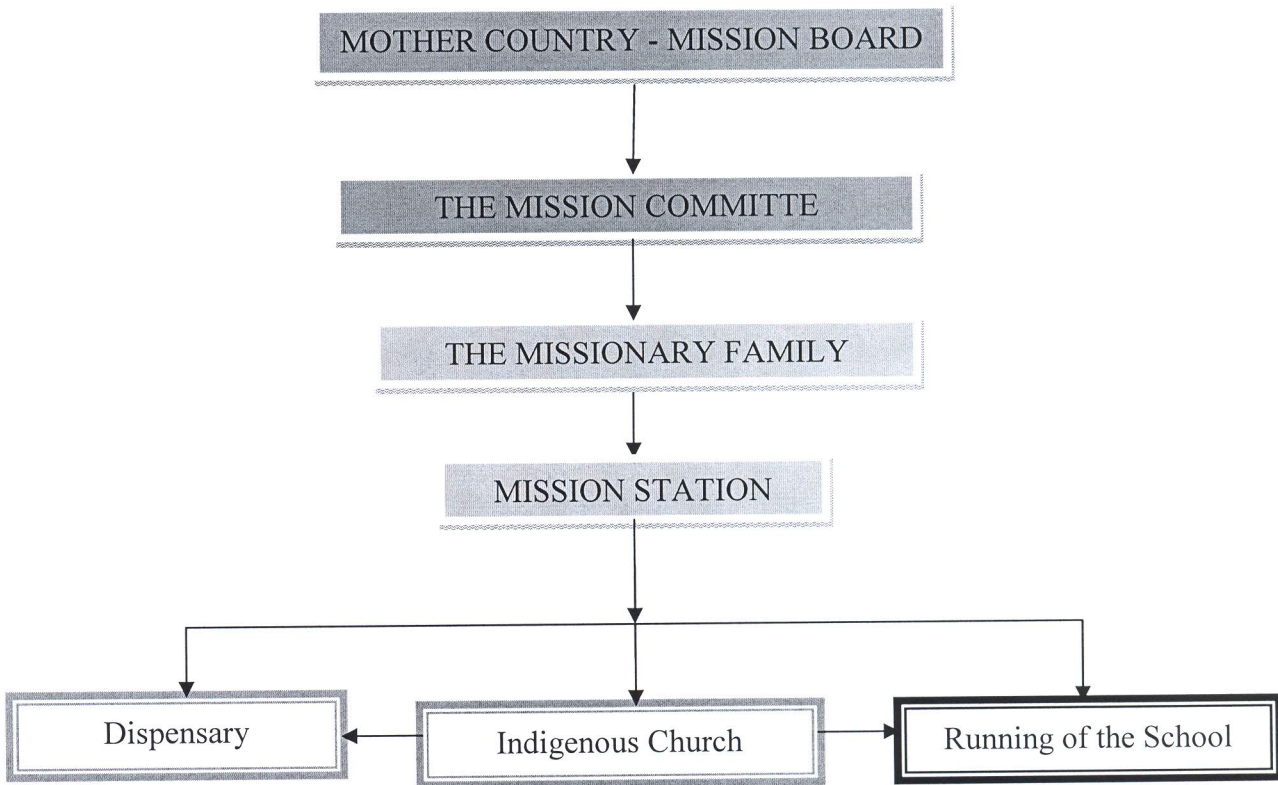
These types of MS strategy for mission work have been in use for many years. They are distinctively different from each other. They cannot be used interchangeably. In order to understand better how they worked it is good to look at the three stages that McGavran (1955, 47) has outlined for us. Stage one, the mission sets out the desolate or deserted plan with the intention of taking to the growth as soon as possible. Stage two, the mission continues on the desolate plan, and has concluded that it was impossible to mount to the hills. This was the permanent or ordinarily Mission Station Approach, which we know today. It was also called the gathered colony approach. Stage three; the mission took the roads branching off into the fertile hills, which was the People Movement Approach.

On the two methods of missionary evangelism, McGavran opposes the mission station approach as a proper method of mission work. He prefers Peoples Movements method, because the Peoples Movements were movements of the Holy Spirit, who converted the whole sections of a tribe with or without missionaries into a people of Christ. Therefore, the problem of the MS approach was that it was a missionary compound with Western values set in the midst of tribal life. So MS was not really the church, but more of an outpost of western civilization in Africa; in fact, this made it hard to indigenize a MS to an indigenized Church. It was far much easier to indigenize a village church than a church born out of a MS, because of the western values that seems to supersede the indigenize way of life of indigenize people. MS offered jobs, education and medicine on the expense of faith in Christ. This then calls us to look on how the MS was organized.

## The Organization of a Mission Station

MSs have been headed by the missionary and his family. During the nineteenth century and the twentieth century and well into the present century, they have been governed by the mission boards or committee from the mother country (Neill 1964, 510). The board determined how a MS should run. It implemented the rules and regulations of the daily running of the stations. Again, the board did not hesitate to affirm other developments. The schools were established in the fields because of the decision made by the mission boards. Their purpose was set by the board to be instruments of direct evangelism. In actual practice, the work of these schools went far beyond the popular conception of “converting the heathen” or “evangelizing the pagan.” From the very beginning these institutions took into account the whole life of the pupil and the total home and community context in which the individual lived or from which he came (Wilson 1961, 324 – 333). This way of administration was a funnel kind of leadership. The indigenous people received what was passed by the mission board without consideration of an alternative way.

Another way of running a MS was through the principle of partnership. This principle was initiated by either the missionaries or the natives inviting the other to a round table discussion of the way forward of running a MS. They spell out the conditions upon which appropriations are justified or personnel dispatched to provide undergirding and reinforcement to mission- related or church-related institutions (Ibid., 324 – 333). This was on the basis of transparent relationships in every area of communication, finance, cultural difference and working together. The following Figure 2: 1 on the next page helps to explain this better.



**Figure 2: 1: MS Organizational leadership structure chart**

### The Effective Way of Running a MS

Brewer, Monroe (2000, 26) gives us three ways of running a MS. The first way of servicing MS was using the traditional mission's workers. These are career missionaries of which some of them are professionals e.g. pastors, teachers, doctors, engineers and agriculturalists. The career missionaries move into an area for life. They adopt the culture, learn the language of the people, and become like the people of the area. This was the traditional way of doing missions and was the foundation of mission's work. The second way was by using short-time missionaries. These types of missionaries are the ones who come in as a replacement of career missionaries when they go on furlough, or come to serve in a particular MOPS. These missionaries serve in a MS for one or two years and not more. They are not too demanding financially.

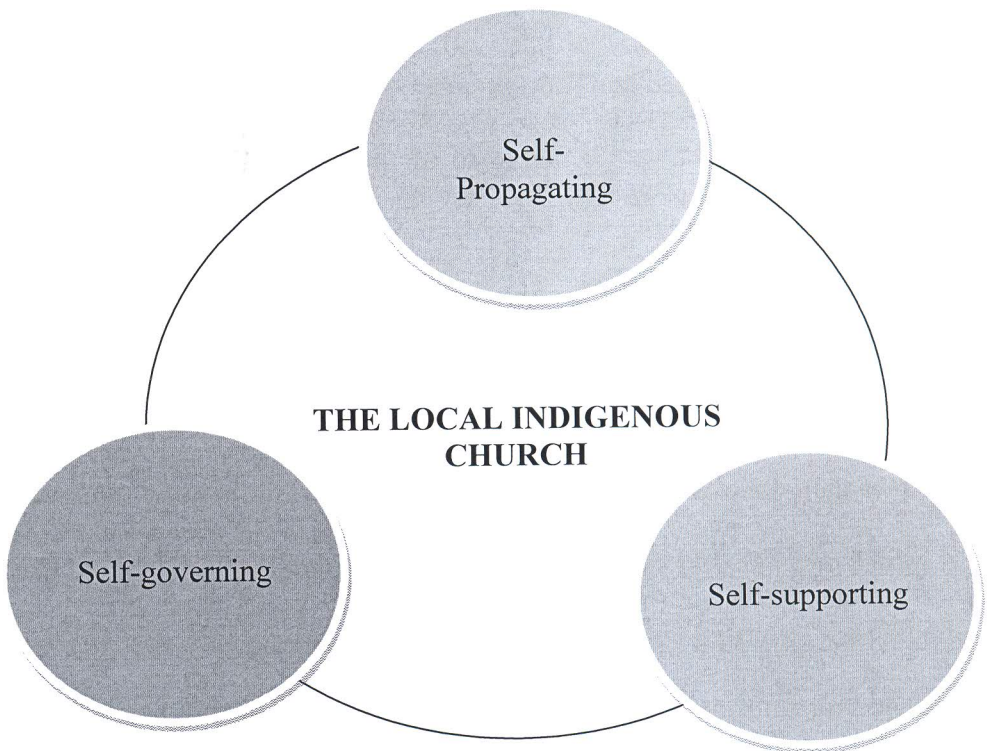


They are the ones who satisfy the missions-as-project crowd. They are the supportive of the traditional career missionaries in the MSs. The third best way of running a MS was through the long-time missionaries. These long-time missionaries are set to serve in a mission field for only a period of time ranging between two to four years. In most cases, this was the time to mentor the locals to take over. They complement the locals as they give them the responsibility. They work hard for they know that they are in the MS as short-time missionaries. They normally break for a while and come in on short time basis. They basically give a shoulder to the locals who run the entire missionary work. They observe and advice through mentorship as they pass on leadership skills; they do training on job. These missionaries in the third category are anthropologically literate and well informed on cultural issues as concerns evangelism, missions work, and leadership.

The first way of running a MS mentioned above caused the problem of dependency, where foreigners felt they have to lead indefinitely the churches they planted, and local people felt powerless to run their own churches.

In reacting to the problem of dependency, Reese, Robert (2007), points out to us the way the Apostle Paul preceded in his mission work. Although Paul's methods of mission work were superior, he had confidence in the newly converts that something good could come out of them. He trusted that the Holy Spirit would help them learn how to work effectively in their MS, even though there were inevitable mistakes. In quoting Roland Allen; Reese states that Henry Venn and Anderson Rufus gave missionaries a goal to work towards: the production of churches that were mature enough to function on their own without missionary help in their locale (22 – 25).

This was the same way that Apostle Paul did his mission work. Venn and Anderson both geared the church to the three S's, self-propagation, self-government, and self-support. This Three-Self Formula was also supported by Melvin Hodges and Donald McGavran. Although this formula of late has become under attack, it was neglected by missionaries. Yet it aims at the betterment of the local church. It was hard to make a definitive assessment of how much the Three-Self Formula streamlined the work of missions, for it was so often ignored. The "Self" was not meant to indicate self-centeredness or absolute autonomy, but rather responsibility and maturity. It was not meant to exclude reliance on God, but it indicates that these churches had no need to remain dependent on outsiders (2007, 23 - 25). Figure 2: 2 below illustrates better the Three-Self Formula.



**Figure 2: 2: The three "self's" strategy**

## Factors that Hindered the Growth of a MOPS's Church into an Indigenous Church

In the New Testament the term Church, “Ekkleesia,” was used to mean one or more particular Christian associations even one small enough to worship together in one house (Rom. 16:5), also of “the whole church” (Rom. 16:23 & 1Co. 12:28). This idea points to two issues concerning the church. First, is the universal Christian church: either the invisible church, consisting of those whose names are written in heaven, whom God knows, but whom we cannot infallibly know (Heb. 12:23); or the visible church, made up of the professed followers of Christ on earth (Col. 1:24; 1Tim. 3:5, 15. Second, was a particular church or body of professing believers, who met and worshiped together in one place; as the churches of Rome, Corinth, Ephesus, Philippi, etc., to which Paul addressed in the epistles. Therefore, it was out of this understanding of autonomous churches in particular areas that the church grew from its affiliations to a self indigenous native congregation. This idea was hindered by the following challenging factors surrounding the church.

### The Challenge of Displacement

The MS and more particularly the MOPS are facing a number of challenges from within and from without that hinder her growth. One of such challenges was the displacement of the local church in the world outreach. On this effect Engel, James F. and Dyrness, William A. categorically states that the missionary nature of the Church both at home and on the field unfortunately has diminished in the last century because of the dramatic growth of missions agencies, often referred to today as being “Parachurch.” This has often been manifested in two particular ways. First, God’s mission efforts have been initiated by mission agencies that often have little



accountability to the supporting or mother church. Secondly, missions' agencies have fostered a superior-subordination relationship with churches on the field (2000, 75).

In addition to the above challenges the mission agencies are also accused of a number of things including “cultural aggression, ecclesiastical colonialism, spiritual imperialism, and escapism from the situations back home” (Verkuyl 1978, 163).

However, they have done a good job. The natives have also been accused of not being actively involved in the mission of God. They assumed that the mission work was the sole responsibility of the missionaries.

The next challenge is what Stephen Neill calls the missionary attitude (1964, 514). This was what can be considered as the passionate desire of the missionary. The desire of seeing that one day the natives grow into independence. The missionary allows them to free movement as a young church. Yet it must be put into consideration that this was where the young church couldn't be genuinely independent unless it had trained local leaders capable of replacing the missionaries on every level of thought and activity. Lay leaders are indispensable; but they depended much on the quality of ordained ministers. This could only be successful when theological training was at the very heart of the life of the younger church (Neill 1964, 517).

### On The Way to Indigenization

The way of indigenizing of a MOPS church into a native congregational church was a great hindrance to the development of the native church. It is on this point that we can answer the following question: How does a MS become an indigenous church? One of the guiding principles of making a MS into an indigenous church was the principle of indigenization. This principle called for the Church to be

owned by God and instituted by the indigenous people. First, they needed to embrace their cultural values in worshipping God. Second, they needed to guard against turning to syncretism. This transition period was a sensitive issue. It was done with lots of prayer and wisdom. Tippett (1969) advises “that the key principle [was] is to recognize the psychological moment for the change over, to accept this as God’s moment, the ‘fullness of time’ as it were, the time when by the activity of His Spirit in the situation He has brought everything to the state of ‘ripeness.’ It [was] is as if God [was] is taking the situation out of our [peoples] hands for a moment, to give it back as something new” (131). In quoting Williams, F. E. he continues:

Reconstruction involves three things. The first, the scrapping of whatever is useless having served its purpose; second, the reshaping of whatever has still some power of service; and third, the assigning of whatever is required of the new to make instrument with which we work efficiently for its purposes today (Tippett 1969, 129).

This means that the natives should wake up to take the challenge of indigeneity and know that they have a greater responsibility to work for the expansion of the mission of God. In fact, this is a greater responsibility than the missionaries, because the natives can work better in these areas than the missionaries. Therefore, this meant there should be a mutual understanding and discussion between both parties. On one hand, this was the time when the nationals had to accept everything offered or extended by the missionaries. They can initiate the moves and hope that the missionaries will agree. Yet again if this was done by the missionaries and the nationals were unresponsive this shows that the time was not ripe for transition. On the other hand, if the missionaries show resistance then they are showing their excessive paternalism and unreadiness to go forward in true faith that after all God was in control of this situation.

The principle of indigenization has worked well. Because it was in the last decade that most of the nationals in the MS in Africa were celebrating a century since they went independent. Kalanda, one of the nationals, celebrates what was happening:

It is over one hundred years in most African countries since Christianity was introduced; and in various countries there have been commemorations of the centenaries of the first missions. We look back with gratitude and admiration for the first missionaries who almost all, came from the continent of Europe. We admire their missionary zeal and enthusiasm with which they gave themselves to the task of evangelizing Africa. They have almost now handed over that mission to the sons and daughters of this continent and it is now up to these successors - the African missionaries to spearhead, sustain and continue the thrust of the mission (nd).

However, the transition was not easy. It did not happen smoothly. For the surviving MOPS we have heard hard feeling from both sides. Neill, Stephen points out, "Missionaries were extraordinarily slow to recognize and trust the gifts of indigenous Christians. Even when they are ordained to ministry; they were still regarded as no more than assistants to the missionary" (1964, 515). It was this kind of hard road to indigenization that that has caused dearly the growth of the native church; hence, facing closure or dragging to potential development. In some cases the MOPS existed as dwarf congregations for life.

#### Challenge of Closure of a MS

Some MOPS have not survived the struggles of change. This has hindered the growth of the native church into a fully argent of God's mission in their area. The closure of a MS was a tough and sad area to write about. Therefore, we do not have many scholars writing on this area. However, we have MSs that have been successfully nationalized and run smoothly under the nationals. But we also have MOPS to the MS that have closed when they were on the process of indigenization. Nevertheless, we get excellent suggestions from Henry Venn, Donald McGavran, and



Allen Tippett. These suggestions are based on the concept of selfhood, and always accompanied by its sister doctrine of *Euthanasia*. Thus the emergence of churches and the dying of the mission in the foreign land were conceptualized as part of a single process. As Tippett puts it this way:

.....the development of Native Churches, with a view to their ultimate settlement upon a self-supporting, self-governing and self-extending system. When this settlement has been effected, the Mission will have attained its euthanasia, and the missionary and all missionary agency can be transferred to the regions beyond (1969, 377).

This has been the cry, “Missionary, go Home!” because of the new national churches emerging, and the new ideas of independence. Another reason for this was that there has been a new national competence, not in the old traditional skills they always had, but in the competency in the proficiencies of the West.

This was what Tippett calls the “phasing-in and the phasing-out” (1987, 387). It was around table exchange where by the missionaries are handing over the responsibility to the nationals and the nationals are consciously accepting the responsibility. They begin a new autonomous entity in doing mission. They work hand in hand with the outgoing missionaries as subordinates as they nationalize the Church. Then the missionaries demonstrate the role of a colleague and not a master; indeed, even a servant. Therefore, the MS leadership transition that departs without that demonstration has presented a defective gospel. The indigenous church needs a period of sharing during which the old missionary-nationals roles are reversed. If not, the dream of Henry Venn of euthanasia will not be seen: A mission died and a Church was born (Tippett 1987, 388).

## Factors That Enhanced the Growth of a MOPS's Church into an Indigenous Church

The growth of a MOPS's church into a native congregation depends on a number of things. As noted above on the effective ways of running a MS, the MOPS must be willing to be Self-propagating, Self-governing and Self-supporting. However, the key thing here was the factor of motivation: what was the motive behind the native church's ability in doing God's mission. It was the factor of motivation that enhanced the development of a MOPS into an indigenous church; hence, bearing the marks of a native congregation.

### The Factor of Motivation of Fulfilling the Missionary Task in the MS

The effects of the MS could be seen through the Christians propagation of the mission of God; and their pure motives of fulfilling the missionary task. Verkuyl, Johannes (1978) gives us four factors of motivating pure motives into the lives of believers. The first was Christian's obedience to the mission of God. This was what was put across to the believers through the Great Commission, which is the missionary mandate. Again, this comes out clearly from the letters of Paul. He encourages believers to be obedient to the will of God (I Cor. 1: 17 and Gal. 2: 7). He speaks of the inner man (I Cor. 9: 16), who is being under obligation to all people (Rom. 1: 14). So fulfilling missionary task was more than just obedience to the command of the Lord. It was obedient to the call and active in doing good deeds e.t.c.

Second on the list of pure motives are love, mercy, and pity. These are the principles that we draw out of the Bible concerning mission work. One of the missionaries in the OT, Jonah was accused of missing these qualities (Jonah 1: 1 ff). Third was the eschatological motive; where by we are looking for "thy Kingdom

come” (Matt. 9: 6). Fourth was the motive of haste. As we all look for the Kingdom of God that is coming soon, we should also be able to preach the Gospel with haste, for the kingdom of God is near (Luke 10:9, 10). The Apostle Paul always warned his readers to make the most use of their time since the days are evil. “Don’t be indifferent,” he cautioned, “...but do good to everyone while there is still time” (Eph. 5: 16 –17; Col. 4: 5; and Gal. 6: 10).

Finally, but not least, the motive of a successful missionary should be based on the principle of indigenization. As noted above, (on the way to indigenization), this was the most controversial principle among scholars. However, this principle states that in running a MS we need to avoid using terms like “missionary” and “native” in the field (Tippett 1987, 371 - 372). This was possible if the natives and the missionaries have grown in their spiritual walk with the Lord Jesus and put God first in the mission work over their own ambitions. The love of Christ has consumed the prejudicial differences and mediocrity, and they see themselves as not different in any way or form from each other. The factor of motivation must be enhanced in all areas of the natives’ life in motivating them positively to take up their responsibility in doing God’s mission in their respective area.

#### The Factor of Development of the MS into an Indigenous Church

The factor of development must be enhanced before a MOPS grow into a native congregational church. Graduating from a MOPS’s church to a native church was dependent on various kinds of accommodation to the status quo. These points to the identification with patterns of life that are transported into the mission field from metropolitan countries. As a matter to consider the mission agencies have played a big role in nationalizing MSs. The response of indigenous peoples to the services



proffered by missionary agencies became more and more closely related to the degree to which these agencies transcended the repressive attitudes and practices of secular powers. The commitment of mission boards to the principle of ‘non-interference’ in political matters was never sufficient to nullify the awakened determination of young men and women who had “caught a vision of the worth, dignity and rights of man through the direct teaching or the indirect stimulation of missionaries in schools that were established to mediate the love of God and to bear witness to the truth that would make men free” (Wilson 1961, 324 – 333). Therefore, the principle of ‘non-interference’ must be allowed to prevail in the MOPS as they develop into serving God in their own ways and as they bring glory to God.

#### The Factor of Bearing the Marks of an Indigenous Church

After a MOPS church developing into a native congregation, it was important to know clearly the marks of an indigenous Church, because most people confuse it with a self-supporting church, which was quite inadequate. One thing that was clear with the young native Church was that “self hood was a totally entity.” Allen Tippett (1987, 378 – 381) gives six marks of an indigenous Church. The first mark was self-image. The local church sees herself as the church of Jesus Christ. She was capable in mediating the work, the mind of Christ, the word, and the ministry of Jesus Christ in her own environment. The Second mark was self-function. She saw herself as the body of Jesus Christ. A body with all her parts and these parts had their different functions, for “all the members have not the same office” (Eph. 4:16 & I Corin. 12: 13). The third mark was self-determination. The indigenous Church was the group that was an autonomous body, facing its own affairs as they related both to the group and the groups outside relationships. They had to make decisions. The decisions were

with the people themselves and not with any external authority like the MS's board in abroad or a missionary. The fourth mark was self-supporting. The church had a self supporting nature. She had the pure mark of stewardship, be able to carry her own financial burdens, and adequately finance her projects. The fifth mark of a truly indigenous church was self-propagating. The young church saw herself being directly addressed with the words of the Great Commission (Matt. 28: 18 – 20). The sixth mark, the indigenous church was self-giving. She owned the mark of service. She had her own service program. She was able to elevate the social needs and problems of the local world in which she lived.

### Summary of the Literature Review

It was clear from the literature review that MSs that have done so well have expanded into MOPS. Although this method of instituting God's mission has been the most prevailing method in our generation of doing evangelism in communities that are least reached with the gospel of Jesus Christ, it has a lot of challenges too. These challenges have in turn caused mission station approach way of doing evangelism to be the most ineffective way of indigenizing a native congregational church into becoming a Self-propagating, Self-supporting, Self-governing church. However, the most effective way was through the Peoples Movements. These Peoples Movements were ordered by the power of the Holy Spirit, inspiring men and women, going out to the unreached people group and sharing with them the love of Christ in a more natural way.

In fact, a good number of missionaries led by McGavran favor Peoples Movements way of doing evangelism than the mission station approach's way. The main reason was that it was easier indigenizing people who have come to Christ

through Peoples Movements into a native congregation than a people who came to Jesus Christ through the mission station approach.

For a MOPS to become a native congregational church until it bears the mark of an indigenous people group that are truly worshipping God, the motive behind it must be ordained by God, and led by the pure motives. These motives are: obedience to the call, love, mercy, and pity to the native, haste of proclaiming the gospel of Jesus Christ, and the institution of the principle of indigenization. The missionaries and the natives prayerfully had to agree on the terms as to how this had to be done. They both prayerfully had to arrive at a consensus that was mediated by the power for the Holy Spirit. However, this passing on of the baton can be a failure; hence, causing bitterness and conflict from the two principles that can result into the closure of a MOPS at its worst, and not fronting the mission of God.



## CHAPTER THREE

### METHODOLOGY

The purpose of this chapter was to describe the steps and tools used to collect the data in the field.

#### Research Design

The word design here suggests “the use of some form of carefully developed and controlled plan” (Krathwohl 1976, 30). For this research, there were a variety of possible techniques available to the researcher from which to choose the one that best fits the context under study. Because this study was basically a case study and a piece of field research, the researcher chose to use a qualitative method. The researcher was fully aware of the weakness of this method. As Gillham, Bill (2000, 10) puts it, these kinds of field research methods “are essentially descriptive and inferential in character and, for this reason are often seen as ‘soft.’” However, according to Creswell (1994, 1 – 2) a qualitative study is “an inquiry process of understanding a social or human problem, based on building a complex, holistic picture, formed with words, reporting detailed views of informants, and conducted in a natural setting.” On one hand, this research did not use quantitative methods, which “involve counting and measuring” (Gillham 2000, 9) *per se*, because the counting would not be fitting and appropriate for this kind of case study. However, this kind of qualitative study was what Gillham (2000, 10) refers to as “inferential statistics” whereby the researcher can draw potential and meaningful

significant inferences from quantitative data. On the other hand, this research focused primarily “on the kind of evidence people tell you [him], or what they do. These things enable me [the researcher] to understand the meaning of what was going on. Their great strength was that they can illuminate issues and turn up possible explanations....” (Gillham 2000, 10). In addition, Creswell (1994, 18) puts it clear that the “inquirer often makes knowledge claims based primarily on a constructivist perspective (i.e., the multiple meanings of individual experiences, meaning socially and historically constructed, with an intent of developing a theory or pattern).” In light of all this, the information was gathered from respondents or subjects or interviewees through four focus group discussions and also by a participant observation method.

### Instrument Design

The researcher designed the research instrument to consist of the place, time scheduled of the FGD and the type of members to be included in the four FGDs. The guidelines for the discussions and three discussion questions which included sub-questions that aided in understanding of the background information and for clarity of the subject (the guidelines and the description of the FGD is included in appendix A). The instrument designs are discussed in details here below.

#### ***Focus Group Discussions (FGDs)***

Focus Groups are a valuable qualitative research method in the social sciences. These “are small structured groups with selected participants, normally led by a moderator. They are set up in order to explore specific topics, and individuals’ views and experiences, through group interaction” (Litosseliti 2003, 1). In addition, the FGD were carefully deigned and set in “a non-threatening environment” (Krueger 1994, 6).

As Krueger and Litosseliti have clearly put it, the researcher used four focus group discussions to dig out precise information concerning the area under study. The researcher used mini focus groups, comprised of 4 or 5 members. Because it involves a well sized group, easy to control and extract a lot of information, as opposed to a large focus group of eight to twelve ([http://en.wikipedia.org/wiki/Focus\\_Group](http://en.wikipedia.org/wiki/Focus_Group)).

### ***Description of the Four Focus Groups***

Four different focus group discussions, through which the data was collected, comprised of KMOPS members, in groups of: leaders, men, women and senior citizens – boys and girls. This was done purposely, bearing in mind what Krueger (1994, 78), terms as “Peacock effect,” because East Pokot tradition stipulates that women and youths should not interact and mingle freely with the men.

The researcher was the moderator of all the FGD. The researcher used different assistants, whose work was to translate terms that were not well received. Bearing in mind that the FGD members were either fluent English or Swahili speakers; the research assistants assisted with the language barriers. The researcher assistants were selected by the group owing to the nature of the group. They used the criteria: who was the most exposed in mission work among them. One focus group discussion guide was used in all of the four focus group discussions (included as Appendix A). The discussion schedule was adopted from the work of Litosseliti (1994, 68 – 63) chapter five ‘conducting focus group.’ In conducting the group discussions, the researcher used a Panasonic FP: Fast Play Back/2-Speed, Microcassette Recorder Model number RN-202 and note taking in collecting the data (details are stipulated in Appendix A).

The site of the focus group discussion was the KMOPS compound and the Church premises. Again, the researcher made room during the scheduled service days



at specific times that were not clashing with the normal service programs. These meeting sites were quiet places that enhanced proper recording of the sessions and were free from interference from outside. There were enough seating spaces to accommodate all the participants. Participants sat in a circle, conference style, to allow the researcher to have the attention of all the participants. The “refreshments and a free lunch” (Litosseliti 2003, 38) were offered just as in any other Church committee meeting. This served as “a stimulus for participants to take part, acknowledge time and effort, and indicated that the focus group is important” (Litosseliti 2003, 38).

### ***Participant Observation***

Participant observation is the prevailing method of inquiry. It is characterized with all research methods: experimental, descriptive, and historical (Best 1989, 174). Therefore, this research comprised of participant observation, because things observed made an important contribution to this descriptive research.

Just as Spradley, James (1980, 12) points out clearly that participant observation is interested in making notes of what people are doing and how they make use of things. The researcher used this method as a means of understanding the flow of the discussion and the group dynamics. The writer was careful to note the emergency of paralinguistic issues such as “gestures, laughter, sounds of disbelief, gaze and so on” (Litosseliti, 2003, 86). The paralinguistic gestures aided in understanding issues that were not spoken out, but communicated well by gestures. Again, participant observation helped the researcher to see physical buildings on the ground and what used to happen in KMOPS and what was happening then in the PAG – K churches in East Pokot area.

### Population of the Study

Mugenda and Mugenda (1999, 9) defines population as, the “entire group of individuals, events or objects having a common observable characteristic” or “the aggregate of all that conforms to a given specification” In this research, the East Pokotian believers are approximated to 1500 believers. However, in this research, the population included leaders and believers of KMOPS. They are estimated to be 1500 believers in the two branch churches. Specifically, the researcher selected six members from each of the branch churches and another six from the district leadership of the PAG-K East Pokotian church. These were KMOPS believers who were born or have been married in Komolion area for at least ten years. It was hard to identify their ages, because some could not remember when they were born. Nevertheless, the researcher sampled them on the criteria: how many children they do have. For the youths were their education backgrounds. The details of the population’s gender and literacy disparity are included in Appendix B. The researcher finally took the sample of the population and grouped them into four distinct focus groups. The table below shows the number of the focus group discussions, gender, number of children and education background.

CODE	GROUP	NO.	GENDER	NO. CHILDREN	EDUCATION
FGD 1	All Male	4	Male	More than five	Diploma
FGD 2	All Male	4	Male	More than five	Read & write
FGD 3	All Female	5	Female	More than five	None
FGD 4	Male & Female	5	Male & Female	none	Upper Primary
TOTAL		18			

**Table 3: 1: Description of population**

### Study Sample

The sample was the smaller group obtained from the accessible population (Mugenda and Mugenda, 1999, 10). The researcher intentionally selected participants

who could best provide insightful information on the research questions. The selection of participants; therefore, was based on what Creswell (1994, 118) describes as “criterion” sampling, which requires participants to have had an experience of the phenomenon under study and to be able to intelligibly describe their “conscious experience” (Creswell 1994, 118).

In this case, eighteen people were chosen from KMOPS. Because there were only two assemblies in KMOPS, the study sampled six members from each of the two assemblies, and the other six were from the East Pokotian PAG-K leadership. These were eight men, five women and five youths (two boys and three girls). Out of these the researcher coined four focus groups (the coding of the four FGD and gender disparity is included in Appendix B).

#### Entry to the Field and Procedure

The researcher obtained official cover letters from the Office of the Academic Dean at Nairobi Evangelical Graduate School of Theology (NEGST) and the East Pokot PAG-K church’s District Overseer in order to gain entry to the research site. The letters were specifically needed for the researcher’s respondents at KMOPS. These letters of introduction helped the researcher to collect data legitimately. Consequently, the researcher endeavored to create communal understanding with the pastorate group, the youth group, the men’s group and the women’s group from KMOPS. This helped the researcher to explain to them the nature of the study and the benefit of the outcome of the study to the PAG-K churches in East Pokot and ask for their consent to participate in the study.



### Pilot Testing

As a pilot test, the researcher tested the discussion questions at KMOPS a few weeks prior to data collection. The researcher chose a group of five people from KMOPS and attempted to use them in the actual focus group settings. The purpose of this ‘test run’ was to get feedback on unclear questions that needed to be reviewed, deleted, or restated with greater clarity. Adjustments were made to the questions as suggested by the pilot group in a bid to make them clearer.

### Data Collection and Procedure

Focus group discussions and participant observation are the two methods that the researcher employed for data collection from the population of this study. In the focus group, the researcher was a participant observer. The researcher’s participant observation was what Spradley (1980, 54) terms as “dual purpose” in which the researcher did two things: First, the researcher engaged in activities that were appropriate to the situation. Secondly, he observed the activities, people, and physical aspects of the situation (details are included in Appendix A).

### Analyzing Data

The researcher’s goal in this section was to treat evidence objectively and fairly to produce compelling conclusions, and rule out alternative interpretations by allowing the data to speak for itself. In fact, analyzing data was a formidable task (Gillham 2000, 93), which calls for a method of analysis most appropriate for the purpose of the research.

The researcher used the analytical modes in analyzing the data. This was where the researcher used semantic relationships. The researcher played the

Panasonic tape recorder and visited the notes as he transcribed. Again, the researcher used “coding via content approach, which is [was] then complemented by most qualitative or ethnographic analytical approaches” (Litosseliti 2003, 90). Most importantly, the researcher looked for themes, issues and ideas (Litosseliti 2003, 92). These are trends and patterns in the content of each discussion, and similarities and differences accruing in a number of focus groups on the same topic. The taped sessions were carefully listened to and key ideas, words, repeated phrases, and direct quotes that portray opinions were extracted. The researcher looked at these issues as they relate to the ideal verses the real. This was in relationship to the dependent and independent variables. In doing this the researcher always asked and answered the following questions as stipulated Litosseliti (2003, 94):

1. Were the objectives achieved?
2. What was confirmed and what was challenged by the findings?
3. What new ideas emerged?

#### Data Interpretation

The final step involves interpreting the data collected. It was here that the lessons drawn from the research were enumerated, with affirmation or divergence from available literature. The case above builds a logical thought chain from the literature review to the interpretation of findings. The progression established casual links from the case description developed from the answers to the three research questions in a constant manner. This information was carefully categorized and the categories in turn were clustered into themes that made up the major headings for the written report. Tapes were not transcribed, as the process involves considerable amount of money and time - both of which were limited for the researcher. In the final analysis the researcher put into consideration what Litosseliti terms as “the

paralinguistic elements of conversation,” which includes “gestures, laughter, sounds of disbelief, gaze, and so on” (2003, 86).

### Reliability and Validity of the Instrument

Best and Kahn (1989, 160) confirm that reliability and validity are essential to the effectiveness of any data-gathering procedure. Therefore, reliability was “the degree of consistency that the instrument or procedure demonstrates: Whatever it is [was] measuring, it does so consistently.” Validity is “that quality of a data-gathering instrument or procedure that enables it to measure what is supposed to measure.” So reliability was necessary, but was not sufficient condition for validity. A test must be reliable for it to be valid, but a test can be reliable and still not be valid. For this study, the researcher developed discussion schedules for collecting data. To this end, the researcher used the variables to develop the schedule guide (included in Appendix A). The schedule guides consisted of issues for discussion.

To establish the validity of the research instrument, two experts were consulted, who are trained in Anthropology and Missiology respectively. The experts used their expertise to re-evaluate the research instruments and acknowledged it reliable and valid.

### Weaknesses of the Research

The weakness of this research may be the language used for discussion. As pointed out earlier the language agreed upon to be used in the FGDs was Swahili. However, the key issues of discussion were translated from English to Swahili then to East Pokot language. In doing so some of the weighty meaningful points might have



lost their meaning on the way, because the research assistances were people from different education background.

Bearing in mind that the closure of KMOPS is a sensitive and researcher having served in KMOPS and being a former colleague of the participants, they might have not felt free to share all that there was concerning the closure of KMOPS.

## CHAPTER FOUR

### FINDINGS

The purpose of this case study was to investigate the factors that contributed to the closure of KMOPS and their implications for the subsequent surprising numerical growth of PAG-K churches in East Pokot area. As already stipulated in chapter three concerning the methodology of data collection and interpretations the researcher in cooperated Yin, Robert K. insights that “data analysis consists of examining, categorizing, tabulating, testing or otherwise recombining both quantitative and qualitative evidence to address the initial proposition of a study” (2003, 109).

The reporting of the findings in this research was in narrative form, with bullet form used where applicable (Litosseliti 2003, 95). This is what Creswell (2003, 197) terms as a “detailed descriptive portrait.” The researcher choose this way of reporting the findings because the data was collected from a cultural group that makes full use of narratives and stories in disseminating information and also in the ways they communicate. In reporting this way, the findings not only proved a point according to the researcher’s judgments, but the facts and the findings in the research actually spoke for themselves (Leedy 1989, 240).

As Krueger (1994, 87) and Litosseliti (2003, 93) suggested in chapter three that reporting data is “not to infer but to understand, not to generalize but to determine the range, not to make statements about the population but to provide insights about how

people perceive their situation,” the researcher used direct quotes where necessary in reporting the findings. Mugenda and Mugenda points to the strengths of such activity in reporting the findings from an African point of view, they explain:

Because of the tendency of the African communities to pass on information orally, there is a strong argument that the most appropriate research and evaluation approach in Africa is the qualitative approach because it emphasizes oral communication and gives the respondents a chance to state their problems the way they perceive them and participate in seeking solutions to these problems (1999, 202).

### Data Analysis of FGDs

In this section of data analysis the researcher looked at the patterns, uniqueness, and differences found among the four FGDs and how they contributed towards this study as it concerns the factors that led to the closure of KMOPS and their implications for the subsequent surprising numerical growth of PAG-K churches in East Pokot area. Using the method described in chapter three, the researcher found out the following:

#### ***Factors That Led to the Closure of KMOPS***

In response to the research question one that read: What were the factors that led to the closure of KMOPS? The researcher identified from the answers of the four FGDs; four main factors. These were suggested by the four FGDs to be the factors that might have lead to the closure of KMOPS. These were: expiry of contract, stayed too long, debt, and lack of security. The answers helped the researcher to meet the objective of this research. The factors are summarized in Table 4: 1 on the next page:



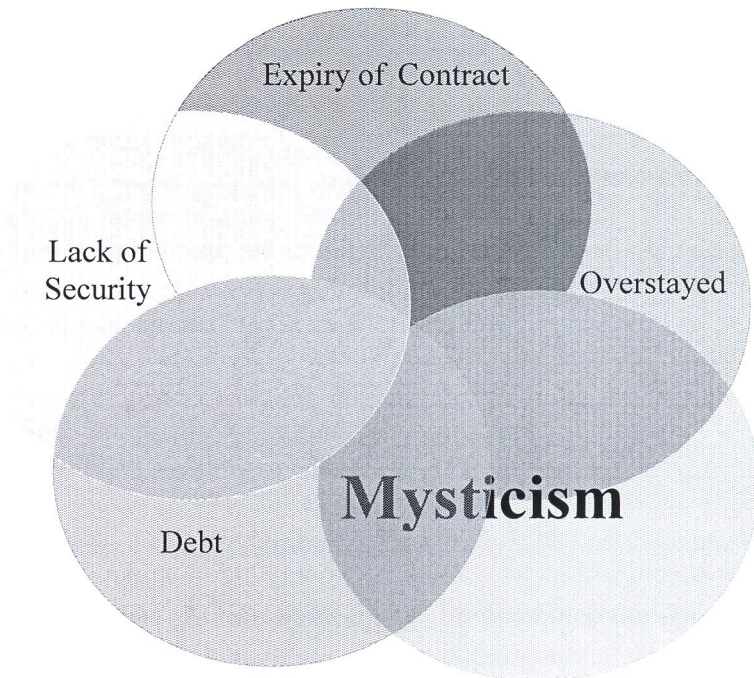
<b>Factors that Led to Closure of KMOPS</b>	<b>FGDs Code</b>	<b>Percentages of the responses</b>
expiry of contract	FGD 1, 2, 3 & 4	100 %
they stayed too long	FGD 1, 2, 3 & 4	100 %
Debt	FGD 1, 2, 3 & 4	100%
lack of security	FGD 1, 2, 3 & 4	90 %
Other factors related to closure of KMOPS	FGD 1, 2, 3 & 4	Less than 40%

**Table: 4:1 Identification of factors related to mysticism**

As demonstrated in this table, 100% of the factors given by the four FGD Members were associated to mysticism, because they were mere excuses and not reasons of closure of KMOPS. KMOPS members could not understand the factors that led to the closure of the MOPS.

#### Factors Related to Mysticism

The definition of mysticism in this study was the “experiences ... characterized by the emphasis on the inadequacy of human language and rational categories to communicate ultimate reality; a sense of unity between the subject and the object or experience” (Moreau 2000, 668). This was also clearly illustrated with the phenomenon behind the Peoples Moments in chapter two. The figure on the next page illustrates better how the four FGD responded concerning the mystery that surrounds the closure of KMOPS:



**Figure: 4: 1 – Factors related to mysticism concerning the closure of KMOPS**

*The Mystery*

In answering the first research question and to advance the first theme, it became clear to the researcher that the closure of KMOPS was as a result of the force of mysticism. All the four FGDs were 100% unclear (Figure: 4:1) on the cause of the closure of KMOPS. On responding to the question, they constantly used terms like “I think,” “Maybe,” and “we cannot tell.” They were thinking deep; but in the final analysis, it was FGD 2 Member B who put it clearly and said, “We do not know.”

### ***Expiry of Contract and Stayed too long***

The closure of KMOPS was a disturbing issue. They unanimously FGD agreed that ‘maybe’ the contracts of the missionaries had expired and/ or ‘maybe’ they had stayed too long in the area. FGD 3 Member A put it in these words: “I think they had stayed too long, and maybe who knows their contract had expired and they came to an end of their time in serving God in this area.” This became clear when one member pointed out that “this are just excuses and one way of saying we do not know the reasons why KMOPS was closed” (FGD 3 Member B).

### ***Insecurity***

All FGDs were on 90% agreement (Table: 4: 1) that ‘maybe’ it was the insecurity (Table 4:1). Again, FGD 4 Member A said “maybe it was because of the insecurity. Long time ago in this area we lived under threats. Once the burglars came to rob them; also *watu wabaya* (meaning cattle rustlers) were all over raiding our *Mali* (flocks).”

### ***Debt***

The FGDs agreed 100% that ‘maybe’ the debt (Table: 4: 1) the missionaries had incurred was the reason of closure KMOP. This was made clear by FGD 4 Member C who said “maybe there were lots of debts. Our people could come and borrow money from the missionaries. They brought their patients to the Dispensary and promised to bring the money later, but none paid back. You could find one person owing them Kshs. 3000, and there were many of them of that kind.” This was captured in the words of FGD 2 Member D. She said: “For sure we cannot tell what really caused them to move out. One thing we are sure of is that we did not cause their going and closing the MS. They themselves know why they closed, but still they did not move to another area to serve God there, but they went home to their local



churches.” It was implied that maybe the closure of KMOPS was due to the lack of funds to run the MS effectively. All these sentiments were spoken from different FGDs and at totally different times.

The mysticism experience of the closure of KMOPS to the East Pokot believers was captured in what the Apostle Paul told the Colossians:

My purpose is that they may be encouraged in heart and united in love, so that they may have the full riches of complete understanding, in order that they may know the mystery of God, namely, Christ, in whom are hidden all the treasures of wisdom and knowledge. (Colossian 2: 2 – 3, NIV).

These factors are purposely ordained by God to bring the East Pokotian believers to a deep understanding that they are also called by God to be a witness of Christ’s love to their fellow brothers and sisters and their neighbors.

### ***The Results of the Closure of KMOPS***

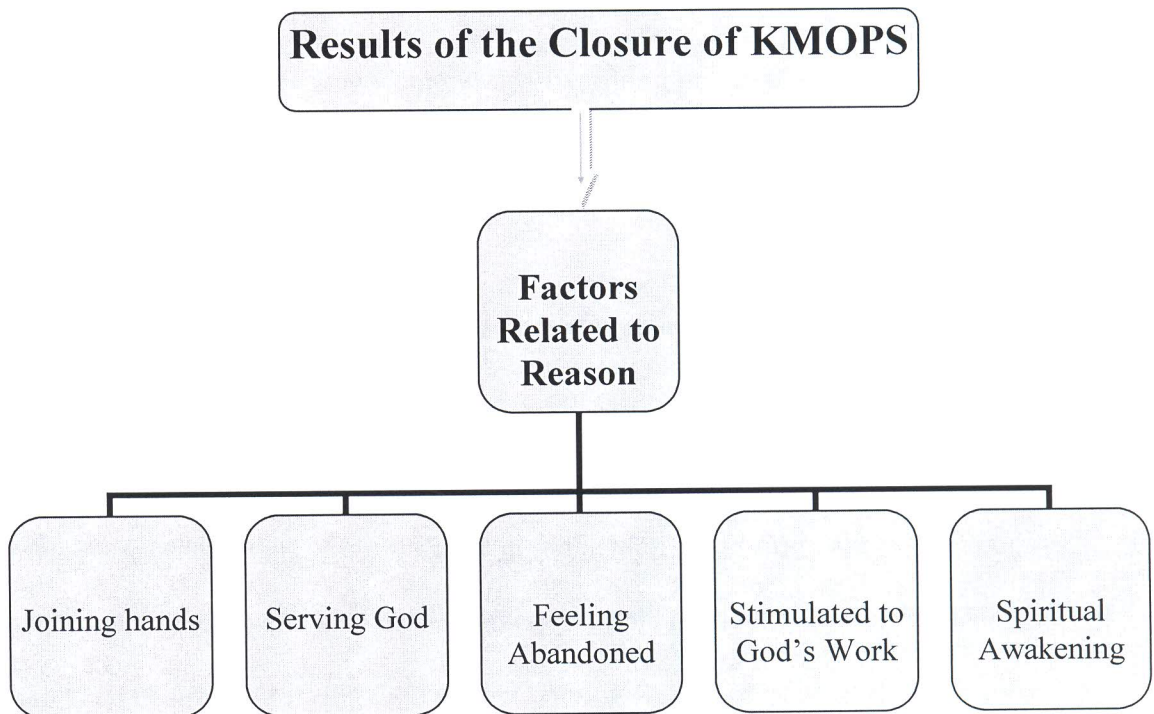
The data analyzed from the responses from the research question two, which reads: What were the results of the closure of KMOPS? These results were categorized into five themes. Of which more 80% of the four FGDs suggested to be the results of the closure of KMOPS. These are: joining hands, serving God, feeling abandoned, stimulated to God’s work and spiritual awakening. These factors were related to reasoning. Table 4: 2 below summarizes the outcomes.

<b>Results of the Closure of KMOPS</b>	<b>FGDs</b>	<b>Percentages of the responses of the Results of Closure of KMOPS</b>
joining hands	FGD 1, 2, 3 & 4	100 %
serving God	FGD 1, 2, 3 & 4	100 %
feeling abandoned	FGD 1, 2, 3 & 4	90 %
stimulated to God’s work	FGD 1, 2, 3 & 4	90 %
spiritual awakening	FGD 1, 2, 3 & 4	80 %
Other Results of Closure of KMOPS	FGD 1, 2, 3 & 4	Less than 40 %

**Table 4: 2: Categories of the factors related to reason**  
Factors Related to Reason

Reason here stands for coming to sense, awakening from a deep confusion. It was clear from the four FGDs that they are awakening to something new. They were

seeing God taking them to a bright life in the future. They needed to ascend in knowing Him as a savior and almighty God. This was seen clearly as they answered the second research question. The diagram 4: 2 below illustrates results of closure of KMOPS better:



**Figure: 4: 2 – Factors related to reason as the result of the closure of KMOPS**

### *Joining Hands*

Under this first theme the need to respond to the call of God's mission was evident. As seen on table 4: 2, all the four FGDs were on agreement by 100% that they joined hands. They gave two reasons. First, they started to encourage each other and celebrating togetherness. Second, people started joining hands and moved in search of livelihood. On encouraging one another and celebrating togetherness. KMOPS believers became one another's 'Brothers Keeper.' They felt the togetherness like never before. The warmth of brotherly love was great and unshakeable. In a small way they did prayers together as they encouraged one another in the principles of Christian life and living. FGD 2 Member A put it in this way,

“The missionaries did not go with our hands and legs and the call to God’s mission. We walked to far places sharing the Good News.” Concerning people moving in search of livelihood, FGD 1 Member C mentioned that “because of togetherness and love that we have for one another our people have started moving out in small groups doing business and looking for land in plateau areas for farming and for grazing their animals.” In this way they went out heartwarming positively the villages surrounding them with the love of Christ.

### ***Serving God***

On serving God, all the FGDs agreed unanimously. This was captured in the words of FGD 2 Member D who pointed out clearly that “I started focusing on God and on what He wants me to do for Him.” The theme was continued by another member who said that “for me I have given myself in serving God in the Sunday school as a teacher and also in the nursery school” (FGD 2 Member B). This kinds of heart felt desires of serving God started coming from the individual members of KMOPS. They started extending God’s kingdom in their area. This point agrees with what Wilson (1961, 324 - 333) referred to in chapter two as the process where the indigenous people get the moral and ethical imperatives of the Christian faith, as well as extending the faith into parts of the world where the gospel had not been proclaimed.

### ***Feeling Abandoned***

The FGD mood was clear that they felt abandoned, and 90% of the four FGDs pointed out their feelings. In fact, one member complained that their Church services had gone down (FGD 4 Member A). FGD 3 Member D responded with deep feelings that “we felt ‘like sheep without a shepherd.’” In quoting the scriptures from Isaiah 13: 14 and Mark 6: 34 it was very clear to the researcher that they felt abandoned and



left alone without someone to help them out. However, FGD 1 Member D continued to express the faith they had in God and the hope of a bright future in doing the mission of God and even the growth of the church in East Pokot area. He said “we continued to pray; to seek the face of God on this matter.”

### ***Stimulated to Serve***

It was clear from the sharing that although the closure was a shock to them and heart breaking and even caused the church to shake, but 90% agreed that they were stimulated to serve God. One member put it clearly that “many Christians backslid; especially, those who depended on the missionary’s support for living, but we still have a few standing. They were strong in faith and in their walk with the Lord Jesus Christ” (FGD 1 Member B). However, this turned out to be something that stimulated them in instituting the mission of God. FGD 2 Member A enthusiastically shared how they were accountable to each other in doing God’s work. In fact, this was picked up by FGD 1 Member A, “We have become an authority in the community. We have mobilized them to the task of the primary School and the Dispensary. We have contributed money to run the two.” It became clear that they had started involving themselves in the missions of God positively and even stirring the community to awaken to the support of the communal facilities.

### ***Spiritual Awakening***

The FGDs were clear in evaluating their lives since KMOPS was closed. On 80% rating they were positive that they had been awakened to spiritual living. They were now clearer concerning the inner man leading them. Before they had depended on the missionaries to speak and direct them in spiritual matters. FGD 2 Member C pointed out that now they plan their meetings and services with a lot of flexibility. They have overnight meetings. They go to the forests and mountains for prayer once a

month. In addition, FGD 1 Member A pointed out that “it is good because now we are seeing more people willing to work in the in Kingdom of God. This is great for they are from our own people.”

FGD 1 Member C and FGD 3 Member C reported that a few people have moved out of KMOPS completely and settled in different new places, for economic reasons. Some are farming and others are doing business. They have also established churches in these places. These places are Rugus, Maram, Nakwang, Nag’arwa, Pleshia, Oyion, Kasitet, Loyeya, and Amaya just to name a few. As seen in table 4: 2 there were other factors related to the outcome of reasoning which featured in the four FGDs by less than 40% (Table: 4: 2). They were insignificant.

#### ***Impact of the Closure of KMOPS on the PAG-K Church in East Pokot***

In response to the researcher question three: In what ways did the closure of KMOPS positively or negatively impact the local PAG-K Church in East Pokot? The researcher noticed that each FGD was divided on the impact of the closure of KMOPS to the PAG – K Church in East Pokot. However, they suggested five impacts, which the researcher finally categorized into two themes: negative and positive impact. The Table 4: 3 below summarizes the suggested impacts.

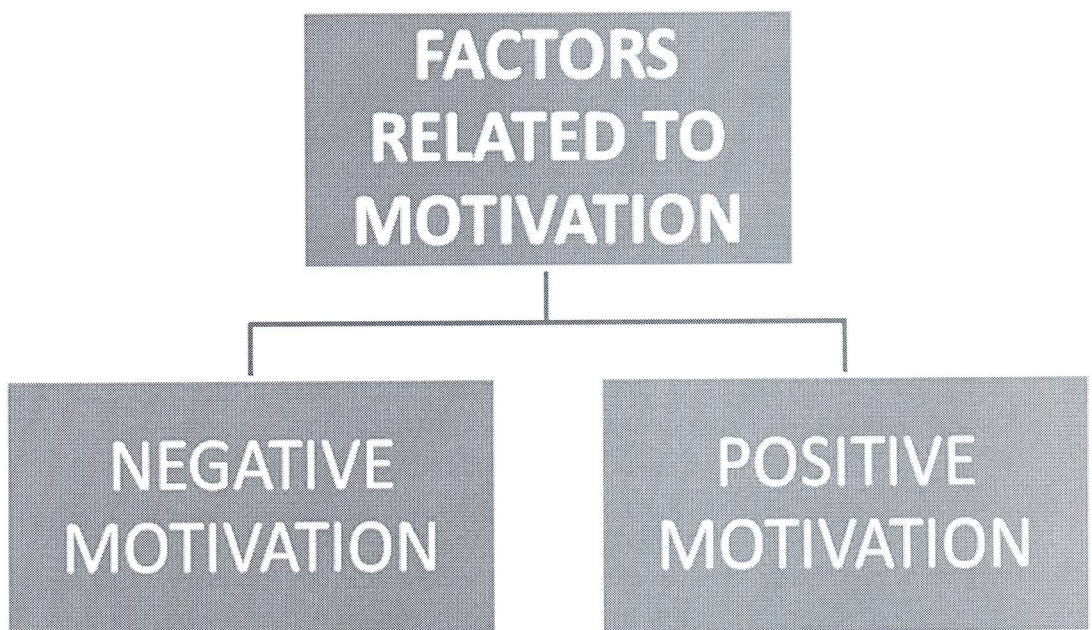
<b>Impact of the Closure of KMOPS on the PAG-K Church in East Pokot</b>	<b>FGDs</b>	<b>Percentages of the Impact to the PAG-K Church in East Pokot</b>
Factors related to Negative Motivation	FGD 1, 2, 3 & 4	45 %
Factors related to Positive Motivation	FGD 1, 2, 3 & 4	55 %

**Table 4: 3: The impact of closure of KMOPS to the motivation of the PAG-K church in East Pokot area.**

#### **Factors Related to Motivation**

The factors related to pure motive on motivating Christians to doing God’s mission were clearly a reflection of what was noted in chapter two by Verkuyl (1978).

He gave us four motivations: obedience to the call, love, mercy and pity to the people you are serving, haste of preaching the good news and the principle of indigenization. Therefore, motivation here stands for a deep sense that the Holy Spirit was calling people to awaken to the mission of God. It was the deep force from within and from without propelling Christians to missionary service by meeting the needs of the world. As the data reporting process proceeded, an aspect that kept coming up from the four FGD was how does the closure of KMOPS impact the PAG – K Church in East Pokot? From the sharing of the four FGDs two things were clear: The closure of KMOPS impacted the East Pokot believers, on one hand, to be de-stimulated on doing the mission of God in their area, and on the other hand, to be stimulated in doing the mission of God. However, the majority were in favor of being impacted positively as opposed to the negative impact that was caused by the closure of KMOPS. The diagram below illustrates this better:



**Figure: 4: 3 – Factors related to motivation after the closure of KMOPS**



### ***Negative Motivation***

The idea of negativity in doing God’s work was evident in the sharing. 45% of FGDs pointed out that they were impacted negatively. As one member said “KMOPS believers have relaxed on God’s mission” (FGD 4 Member B). In fact, this was strengthened by FGD 1 Member C who said that “the church is shaken and therefore, most believers have shunned coming to the services. They knew that there was no missionary who was to visit and bless them.” This point is in line with what we saw in chapter two, McGavran (1955, 37 – 44) pointing out that many converts in a MS “withered off in faith after a short period.” From this sharing it was pretty clear that “most” believers were going to Church so that their physical needs would be met by the missionaries and not by God. It appears the missionaries were like prefects who marked the register of who came to church or not. Their going marked a boundary between the serious Christians and the non-serious Christians. The non-serious Christians were de-motivated in charting the course of faith and backslid, but the serious Christians were encouraged. They went on serving the Lord even the more.

### ***Positive Motivation***

FGD 2 Member A fronted the argument that 55% of the FGDs were centered on:

I have tested salvation; my family is blessed. The closing of KMOPS was a motivating factor to me. I came to my senses that the missionaries did not take the word of God with them. They left it with us. For that reason *kazi ya Mungu inaendelea na haijawai kukoma tangu wafunge mission station, na itaenendelea hadi Yesu arudi mara ya pili*, (meaning the mission of God has never seized since KMOPS was closed. It will go on until the second coming of Jesus Christ).

FGD 1 Member B added that “of course the Church was shaken, some of the members’ backslid, but what we are forgetting is that the Church is growing each and every day. We are also fighting the devilish traditions among our people that do not

bring glory to God.” In fact, this was in line with what Tippet (1987, 378 - 381) suggested in chapter two that the mark of an indigenous church was seeing herself as self-functioning, self-determination, self-supporting, self-giving and self-servicing in running all her programs. It is clear that the members are positive that they can continue serving God without the missionaries. The feeling was of confidence in God and in them that they can make it. The issue of de-motivation and negativism was overridden by hope in Christ. This was a clear echo of Genesis 12: 2 – 3. Just as God was dealing with Abraham in these verses, He was also dealing with the believers of KMOPS. He desires to call, bless, and send them to His people so that all the East Pokotian community will be a blessing to His people. As we see this promised fulfilled in Acts 3: 25, God was telling the East Pokotians that “you are heirs of the prophets and of the covenant God made with your fathers. He said to Abraham, ‘Through your offspring all peoples on earth will be blessed’” (also in Gen. 22:18; 26:4). Again, Apostle Paul echoes the same thoughts in Galatians 3: 8. This promise encouraged and impacted the believers in KMOPS.

The feeling of ownership was there, but without the power. Therefore, KMOPS was never irrelevant to the East Pokotians, because they had a high esteem of the MOPS. However, the researcher found out that believers of KMOPS lacked the ownership power of the MOPS, because it belonged to PAG-K in the land of the East Pokotian; yet, it was like an island in the middle of the waters untouched by the waters. KMOPS was an East Pokotian thing and never Pokotianized by the PAG – K leaders and the missionaries. This was reflected in what McGavran (1955, 37 – 44) said in chapter two. He stated that MS offered jobs, education and medicine at the price of declaring faith in Jesus Christ. Categorically, Verkuyl 1978, 163) pointed a finger at the missionaries’ spiritual imperialism and cultural aggression, while

accusing the natives for not being actively involved in the mission work. So what does this mean? It means that there was a rift between the natives and missionaries as concerns the management of KMOPS. Again, it means that there was no proper handing over. In fact, FGD 1 Member B sum it better that “*jambo ambalo si kupendezwa nao ni kwamba hawakutuhushisha kama wenyeji kwa uongozi wa KMOPS*” literally translated as “What I did not like about them [missionaries] was the fact that they did not want to involve (us) the community in the major decisions of running the MS.”

### Participant Observation

In addition to focus groups discussion questions, the researcher used participant observation in collecting data. As noted in chapter three by Spradley (1980, 12), participant observation was interested in making notes of what people are doing and how they make use of things. The researcher used this method and noted the follow paralinguistic issues from the four FGDs:

- In responding to research question one there was a lot of nudging and rising of eye brows and not nodding in agreement as it was with other questions. This can be interpreted as the issues understudy was sensitive and they could not be explained openly without feeling of sentiments and bitterness attached to it.
- In answering research question two the discussion was calm in all FGDs, but in question three it became heated up. There was a sharp division on what was the impact of the closure of KMOPS to the PAG – K churches in East Pokot. This narrows down for not being sure the closure of KMOPS bearing the positive or the negative impact to the



church. However, the positive response overshadowed the negative one.

- The researcher noticed the buildings at KMOPS and the church was run down compared to the other PAG – K churches that were kept well.

### Documents

As noted in chapter three, the researcher did not use any archival records and documented data, because most of the records and minutes could not be traced in the PAG-K East Pokot District Office. They pointed out to the researcher that they had sent all minutes and documents to the National Headquarters. Nevertheless, in the PAOC's Office and the PAG – Kenya National Church's Office, The researcher learned that the documents were sent to the archives in the PAOC's world headquarters in Canada where the researcher could not get access.

### Research Findings and Interpretation

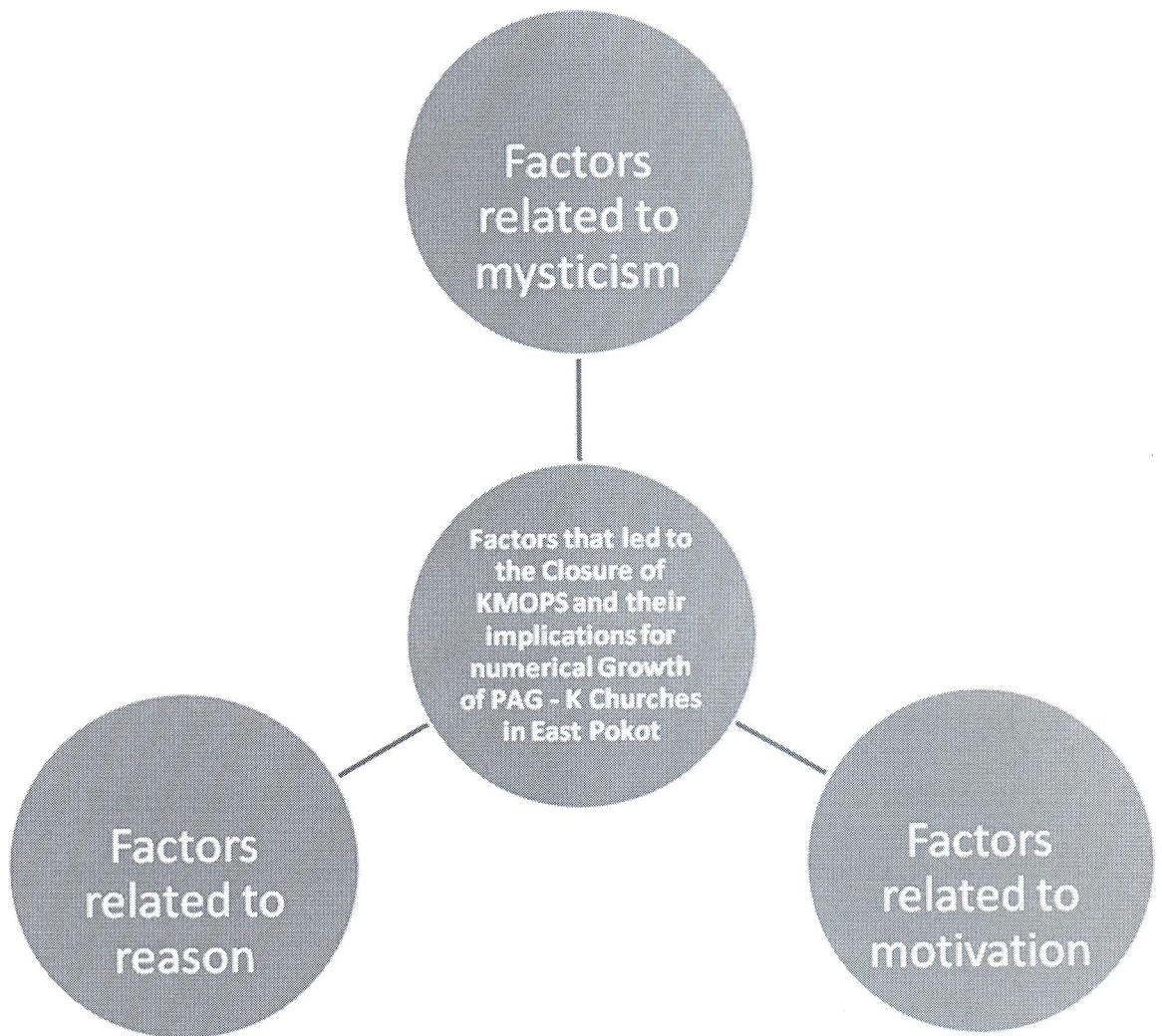
As a way of concluding this chapter on Research Findings and Interpretation, as seen from the above, the researcher's objective was to find out what the closure of KMOPS means to the PAG – K Church in East Pokot area. This has been made clearer by the four FGDs answering the three research questions; consequently, testing the variables. KMOPS inhibited the multiplication of the PAG-K churches in East Pokot as compared to indigenous and natural local church planting by indigenous evangelists. Its closure was a springboard for the numerical growth of the PAG – K churches in East Pokot area.

The independent variables, which are the factors that led to the closure of KMOPS, and the intervening variables, which are the impact of the closure of KMOPS have been proven by the research findings. As we have noticed, the variables have an indirect relationship with each other. This means that we would not have the impact of the numerical growth of the PAG-K East Pokot church without the closure of the KMOPS. Concerning the factors that led to the closure, it was clear that it's a 100% mystery in the sense that it was unexplainable in mere words, but only resulted in excuses being given such as the expiry of their contracts, they had overstayed, issues to do with debt, and insecurity. We saw that the results of closure were evident. These results helped the KMOPS believers to start to reason. The believers of KMOPS were awakened 100% to the newness of life: Joining hands, serving God, feeling abandoned, stimulated to God's work and spiritual awakening. In the final analysis we saw the outcome including both positive and negative impacts. The believers of KMOPS were stirred to a positive motivation. They were 55% impacted positively by the closure of KMOPS.

### Summary of the Findings

As already noted in chapter two, that that Peoples Movements way of doing missions work in our generation has served us better in expanding the kingdom of God as opposed to the traditional Mission Stations. The Peoples Movements were acts of the Holy Spirit stirring the hearts of believers and awakening them to the mission of God, and most Churches in Kenya were founded in the same way. Because the main focus of this research was to explain the reasons that led to the closure of KMOPS in East Pokot area, the researcher identified twenty three factors (listed in Appendix D) that emerged from the data analysis as the main factors that led to the

closure of KMOPS and consequently implied numerical growth of the PAG- K churches in East Pokot area. The researcher categorized or summarized them into three themes. These themes were helpful in answering the three research questions. These were factors related to: mysticism, reason and motivation. The diagram below clearly summarizes the above factors.



**Figure: 4: 4: The factors that led to the closure of KMOPS and their implications for numerical growth of the PAG-K churches in East Pokot**



## CHAPTER FIVE

### Summary, Conclusions, Missiological Implications and Recommendations

God's mission is to overcome the idols, restore His creation and cultures, heal the nations, and build the people of God. The central purpose of this case study research was to investigate and understand the factors that led to the closure of KMOPS and their implications for numerical growth of PAG-K Churches in East Pokot area. In this chapter the researcher deals with the summary of the findings, conclusions, missiological implications and recommendations for further studies.

#### Summary

The objective of this research was to answer the three research questions. So as to assess the factors that led to the closure of KMOPS and their implications for numerical growth of the PAG – K churches in East Pokot area. The data was analyzed by coding the information into categories and themes draw out of them. As patterns of agreement and disagreement were taken into consideration the following was what was found out in summary form:

- The factors that led to the closure of KMOPS were a mystery to the East Pokotians in a sense. Because it was unexplainable with mere words, but only fumbled with excuses. These factors were related to mysticism. They are: Maybe expiry of their contracts, “I” think they had overstayed, maybe

- Issues to do with debt and issues of lack of security in the area. That is, “We do not know.”
- On the results and outcome of the closure of KMOPS, it was evident from the sharing of the four FGDs that the believers of KMOPS had found solace in God and started to reason. The factors that related to coming back to the sense of ministry included believers of KMOPS: Joining hands, serving God, feeling abandoned, stimulated to God’s mission and spiritual awakening.
- On the final analysis the research found out that there was an impact to positive motivation. The factors of motivation were both of a positive and a negative impact. However, the positive impact overshadowed the negative impact. The believers of KMOPS were stirred to positive things in the mission of God. They started to think positively. They were stimulated in doing God’s mission and became self-responsible to God’s call upon their lives.

### Conclusions

In conclusion, the findings and summaries of the four FGDs in chapter four reveal that without the sudden closure of KMOPS the sequential numerical growth of PAG – K churches in East Pokot area would not have occurred.

### Missiological Implications

- Based on the suggested factors by the four FGDs as the main causes that led to the closure of KMOPS. We see God’s involvement. The believer’s cannot explain how, but they quickly noticed that they need to be doing something for

God. They saw their failures and a need to trust upon God in their lives. The researcher believes this sense of thinking should be a stand for all believers. We should allow God to work in us under any circumstances. We should use all opportunities that come our way as pointers to do introspection of our spiritual stand in God. The sense of sound reasoning became a pointer to East Pokot believers, and they started searching themselves to see if they are the cause of the closure. These points to the words of the Psalmist that “Search me, O God, and know my heart; test me and know my anxious thoughts” (139: 23, NIV). This should be the attitude of all believers.

- The findings from the data analysis in chapter four concerning the results of the closure of KMOPS. It was very clear that God was involved. The East Pokot believers had all reasons to fall apart, lament (Lam. Chap. 3) and complain to God, but they confirmed the scripture “the survivors of the house of Jacob, will no longer rely on him who struck them down but will truly rely on the LORD, the Holy One of Israel” (Is.10: 20, NIV). As we see the results relying on God in all circumstances brings positive results. The Holy Spirit working in the lives of believers in fulfilling the Great Commission (Mat. 28: 18 - 20). This should be the prayer for all believers.
- The steps of fulfilling the mission of God are evident in East Pokot area because of the impact of the closure of KMOPS. Because the believers in KMOPS did not lose heart and focus or fall on the way. They reconsidered their first love to Jesus Christ and stepped out in faith in serving God out of their free will. They stopped seeing themselves as mere members in the household of God, but workers in the fold. We learn from the impact of the



closure of KMOPS that we can trust in God in our weakest moments and He will surely see us through in His mission.

- As noted from chapter review and the findings that the organization and running of a MS must be built on the principle of partnership. The natives and the indigenous church; missionaries and the mother church should partner in instituting the mission of God in a particular area. This principle must be initiated by both parties. Honesty and transparency should be the heartbeat of thriving force of partnership.

### Recommendations

This research achieved its goal in that it has outlined the factors that led to the closure of KMOPS and their implications for numerical growth of the PAG – K churches in East Pokot as a mystery, coming to reason and motivation in doing God’s mission. In fact, the closure of KMOPS was the springboard of the numerical growth of PAG – K churches in East Pokot. From the start of this study, it was anticipated that the findings would be significant to the numerical growth of the PAG – K churches in East Pokot area, and for the advancement of the mission of God and in extending His Kingdom in the neighborhood and beyond. In light of what was found out in this research, the researcher can confidently suggest the following recommendations concerning the numerical growth of the PAG – K churches in East Pokot area:

1. The East Pokot PAG – K churches should continue to be on fire for Jesus by learning from KMOPS’s weakness. They should make known the daily running of the Church activities to all members. This is necessary for ownership of the activities of the church by the church members. This was

captured clearly in the words of FGD 1 Member B when he said “What I did not like about them was the fact that they did not want to involve (us) the community in the major decisions of running the MS.”

2. The idea of brotherly love should be encouraged. The same motto of joining hands in reaching out into businesses and farming and in search of pastures for the flocks should be diverted to the extension of the mission of God in East Pokot area.
3. The PAG – K churches in East Pokot should be aware of the additional challenges that come along with the numerical growth. One of these challenges was leadership. She should work on her leadership to be sound theologically and with good personal relationship.
4. The PAG – K Churches in East Pokot area should continue to explore the factor of mysticism. This should be the key in running the Church of Jesus Christ in this area as God wills and not as man wills.
5. The motivation of members should be the key factor of church building and in every area of their spiritual life. East Pokot believers should be motivated positively in serving God faithfully.

#### Areas for Further Research

In light of the findings of this research, the researcher recommends that further study be made on the following areas:

1. A follow-up study should be made on how the local PAG – K churches in East Pokot should respond to the challenges that come along with the numerical growth, e.g. Leadership, spiritual development of member, e.t.c..

2. A preventative study: What specific measure should be undertaken by the PAG – K churches in East Pokot not to fall in the same trap that KMOPS fell in?
3. A proper management of a strong, vibrant, and stable PAG – K churches in East Pokot that is mission of God oriented



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## **APPENDIX A**

### Focus Group Discussions

#### **The Place and Time Scheduled**

- Occurs during set service days, but separate times with the service. Not interfering with the services.
- In the Church compound; in the Church premise or under a tree that acts as a Church.
- Find conducive place or room for discussions.

#### **The Kind of Information to be Obtained**

- What are the factors that led to the closure of KMOPS?
- What are the results of the closure of KMOPS?
- In what ways did the closure of KMOPS positively impact the local PAG – K Churches in East Pokot?

The participants of Focus Groups will include:

1. Pastorate Team – Pastors and Evangelists in KMOPS.
2. Women Group – Married, Self-employed, and active in women’s ministry in KMOPS.
3. Men Group – Spirit filled born again men and active in God’s Mission in East Pokot.
4. Youth Group – East Pokotian Children from the East Pokot community born, brought up and educated in KMOPS.

The guidelines for discussions are:

1. Introduction of the researcher and the research purpose.
2. Explanation of the discussion.
3. Explanation of the use of the Panasonic tape recorder and note taking.

Focus Group Discussion Questions

***R. Q. 1. What are the factors that led to the closure of KMOPS?***

1. What does KMOPS mean to you?
  - In what ways did you volunteer to serve in KMOPS?
  - Briefly explain the running and functioning of KMOPS?
2. In what ways were you involved in doing missionary's work before the closure of KMOPS?
  - What are the things you liked about Missionaries' work? And why?
  - What are the things you didn't like about their work? And Why?
  - What will you say concerning their work in East Pokot in general?
3. What do you think might have been the cause of the closure of the KMOPS?
  - In what ways do you support or not support the decision?
  - What do you think could have been your role in influencing the decision to close the MS?
4. In what ways were you involved in decision making of the daily running of KMOPS?
5. Was there a handing over?
  - Was it done progressively?
  - Was the handing over abrupt in any way?
  - To whom was it handed?



***R. Q. 2. What are the results of the closure of KMOPS?***

6. As Christians what are you doing about the decision of closing KMOPS?
  - What have you been doing concerning evangelism since KMOPS was closed?
  - In what ways do you do missionary work?
  - Are you growing as a church since the closure of KMOPS in East Pokot? How?
  
7. Have you identified new pastureland for grazing that you have established homes and Churches apart from KMOPS?
  - Where do you currently stay?
  - Where is your immediate family staying?
  - Did they move from KMOPS? To Where? And why?
  - Do you have other places that you would call home? Where? How long do you visit? And Why?

***R. Q. 3. In what ways did the closure of KMOPS positively or negatively impact the local PAG-K churches in East Pokot?***

8. In what ways has the closure of KMOPS affected your spiritual life and the PAG-K churches services in East Pokot in general?
  
9. Since the closure of KMOPS would you say that your church services are better?
  - In what ways is your church services better compared to when missionaries were around?
  - What is involved as new in your church services?

- In what ways is your church service different since the missionaries moved?

10. In what ways is the closure of KMOPS stimulated the PAG – K churches in

East Pokot in doing:

- Evangelism?
- Missionary's work?

## APPENDIX B

### Description of the Focus Groups Discussion

There were four different focus group discussions through which the data was collected. These were mini focus groups, comprising of 4 or 5 members. The FGD members were men and women. This included the youths (senior citizens – boys and girls). The researcher decided to divide the FGD into groups of men, leaders, women, and youths. This was done purposely because East Pokot tradition stipulates that women and youths should not interact and mingle freely with old men. A general description of the focus group discussion is provided in tables 3: 1 below:

Code	No.	Gender	Description	Occupation	Approx. %
FGD1	4*	Male	Two Reverends, Evangelist and Pastor	Have served in KMOPS and now serving other New Branch Churches	20
FGD2	4	Male	Men who are born again, Married and Spirit filled	Businessmen, Worked in the KMOPS in one way or another	20
FGD3	5	Female	Women who are born again, Married, housewives, mothers, and Spirit filled	Businesswomen, Worked in the KMOPS in one way or another	25
FGD4	5**	Male & Female	Schooled in KMOPS's School: boy and girls,	In Primary, Secondary, & in collage	25
Total	18		Met the target of the FGD that was proposed	Got the data from resourceful people	90

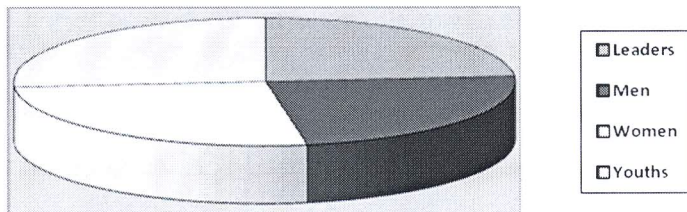
**Table 3: 2: Description of the focus group discussion (FGDs) members**

\* The Reverends are graduates of Nyang'ori Pentecostal Bible Collage (PAG – K). The Evangelist and Pastor are not trained.

\*\* Two boys and three girls. They all have gone through Komolion Primary School, and most were in Secondary school and one was in a commercial collage.

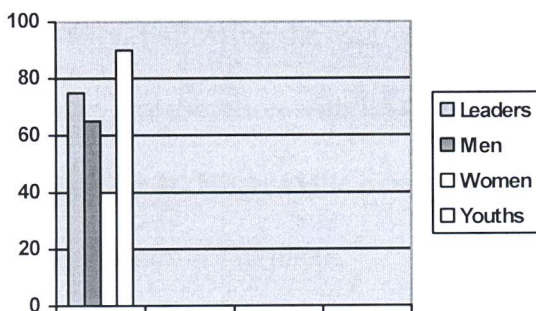


As seen above the gender disparity in the focus group was of the ration of 10:8. We had ten men against eight ladies. This is a fair representation of gender. The FGD1 and 2 are men. FGD 3 was for women, and FGD 4 was a mixture of boys and girls. The following 3 -D pie chart demonstrates the gender disparity.



**Chart 3: 3: Gender disparity of the FGD members**

The illiteracy rate in East Pokot is high. The women are the worst hit by illiteracy. The leadership and the men are almost equally literate. However, this could not be a great hindrance for this study because most participants exhibited a wealth of knowledge as far as the KMOPS issues were concerned. As seen from the literacy disparity pie chart below, the youths are the most literate.



**Column Chart 3: 4: Literacy disparity of the FGD members**

## **APPENDIX C**

### **Beginning of KMOPS**

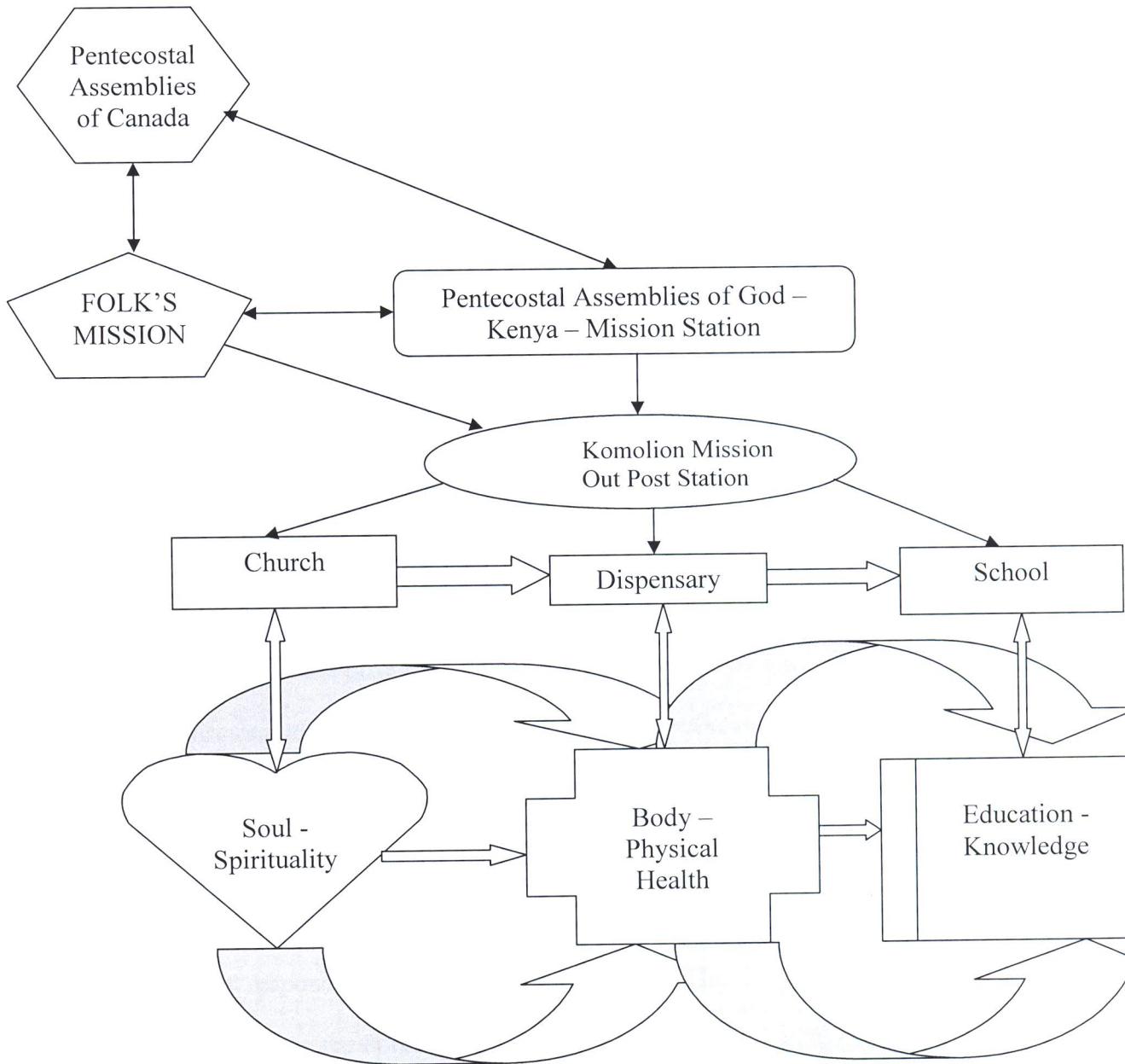
Pentecostal Assemblies of Canada (PAOC) came to Kenya and set a Mission Station in Nyang'ori, seven kilometers from Kisumu town. Rev. and Mrs. Otto Keller were the first PAOC Missionaries in Kenya in 1919. As time went by they increased there missionaries to 26 in number who were serving in various departments and places in Kenya (Siewert and Kenyon 1993, 478). The work grew tremendously and they handed over the entire Mission Station in 1970 to the nationals who started running by the name Pentecostal Assemblies of God, Kenya (PAG-K).

In the same year the white missionaries and the nationals built KMOPS as a PAG-K Mission Out-Post out in East Pokot District. Folk's (People's) Mission from Germany and affiliated to PAOC were in charge of KMOPS. Their main vision and mission of setting an MOPS was to reach out for Christ the East Pokotian Community. Following the example of Jesus Christ in Matthew 4: 23, in 1983, Folk's Mission in collaboration with PAOC started a dispensary on the KMOPS's compound. In addition, to the existing Church and a primary school which had a feeding program set in place.

### **The Humble Beginning of KMOPS**

KMOPS was established on the eastern tip of the shore of Lake Baringo. Its location portrays a typical African Mission Station, because most of the Africa mission

stations were located at a central place in the village, next to the home of the village Chief or water source. KMOPS compound is more than a hundred hectares. KMOPS is built in the heart of the East Pokot community, close to the water source. KMOPS was established deliberately to reach the East Pokotians. The diagram below shows how KMOPS was founded:



**Figure: 1: 2 - The founding and affiliates of KMOPS**



## The History of the East Pokotian Community

The East Pokot community is a small group of people who live a simple life. The West Pokot is on the west side of the East Pokot community. The East Pokotians fall under the Nilo-Hamitic people group in Kenya, comprising the Kalenjin, Nandi, Kipsigis, Elgeyo, Marakwet, Pot, Tugen, Massai, Samburu, and Turkana (Moroney 1989, 249). Bryant L. Myers categorically lists the East Pokotians among the Nilo-Hamitic nomadic pastoralist community. He estimates that in the world there are between 100 and 200 million people living as nomadic pastoralists, moving from place to place with their herds. However, the East Pokotians are approximately 260,000 in Kenya alone (<http://www.ethnologue.com>); they are purely nomadic pastoralists.

The East Pokot community is a religious community. They believe in *Tororot*, meaning God. Witchdoctors in East Pokot are powerful. They control the entire community. Nevertheless, KMOPS did a great job in winning the East Pokotian community to the Lord. Through the MOPS many young men and women came to know God and education through the effort of KMOPS. The community has benefited a lot from the spiritual and physical services offered by the MOPS.

The missionaries did what they knew best as a process of handing over the MOPS to the East Pokotian community of believers, but that did not work out well. The PAG - K Mission Board worked hand in hand with PAOC missionaries in helping the community to take over the station and indigenize it, but the East Pokotians did not respond well to the intended handover. The researcher remembers that when serving there; the Folks Mission missionary in charge had to change up to four sets of missionary nurses, who worked hand in hand with Pokot nurses, in the process of handing over the dispensary work alone, but this too did not work. On one

hand, the mission station was declared closed in 2006 after many consultations. Nevertheless, on the other hand, the church though suffered from the closure of KMOPS and lack of trained pastorals team, she survived by struggling.

### Struggles of Mission Agencies in East Pokot

KMOPS and World Vision and the other Para-Church Organization and Mission Agencies in East Pokot District had goals and plans on how to achieve these goals in a specific time period. World Vision in Chemolingot closed down first followed by the other Para Church Organizations and mission agencies.

Finally, the Executive Mission Committee of PAG Church – Kenya in collaboration with the PAOC East and Central Africa Missions’ Board and Committee met and discussed the fate of KMOPS. They painfully declared that the station closed. Now the Mission station is closed; buildings are vacant, but the dispensary is picking up by the natives running it. The Church is a live and kicking and even the primary school is picking up. In fact, one of the former students is the current headmaster.

Some of the Missionaries and Nurses who have worked at the MS

The founder was Rev. Martin Franz. He was succeeded by Rev. Richard Scharff followed by Missionary Peter Vogt then Rev. Bernhard Mast and finally passed on to Rev. Martin Luetjohann in 1997, both whom the writer worked with for a total of nine years. The missionaries and the native nurses who served in Komolion Dispensary are: The late Margaret Mayer, Marylyn Bush, Martha, Deborah Tuck and Missionary Rev. Martin Luetjohann. The nationals are: Muli, Simon, Elgar, and Esther. The MOPS was declared officially closed in the year 2006.

**RAW DATA SUMMERIZED  
INTO CONCEPTS**

NO FGD:2- MEN

FGD:3 - WOMEN

FGD:4 - YOUTHS

FGD: 1 - LEADERS

**R. Q. 1. What are the factors that led to the closure of KMS?**

- 1 May be, their **contract was over**.
- 2 there was a lot of insecurity
- 3 Nothing; **they did not move to another place**
- 4 We did not cause their going

Come to the end of their term – Contract.

May be a lot of **debt**  
some insecurity

I think they had **stayed for a long time**

**R. Q. 2. What are the results of the closure of KMS?**

- 1 We **gave ourselves to reasoning**.
- 2 We **joined hands** in the missions work
- 3 We did not stop and relax.
- 4 To **encourage one another and celebrate together**
- 5 help each other, especially the need among us
- 6 Helped us to **give ourselves to the service of God**
- 7 Church grown so much - Many Youths
- 8 Confess the Lord is with us and His Church

**Church has gone down/low - Worship & Service**

Moved to other places in search of work/living

**Stimulated us to God's work**

They had given us responsibilities

Pray and seek the face of God

**Called Community meeting and raised money**

Walked to far places to open new churches.

We continue doing Mission work.

Church is going on/ growing.

**We will get workers from our own.**

Moved to other places for business and farming

Church weak in MS, but strong outside

**Contributed to the spiritual awakening**

**R. Q. 3. In what ways did the closure of KMS positively or negatively impact the local PAG-K Church in East Pokot?**

- 1 **Came to senses** that they left us with God's word
- 2 There going cannot shake the Church
- 3 tested the goodness of Salvation
- 4 **De-stimulated us - Negative**
- 5
- 6

**Stimulated us - Positive effect**

Stimulated the Church to Missions Work

**Fighting Devilish traditions**

Negative - People Backslide; shunned churching

**No Bibles-Helping the needy**

sponsoring the students

Positive - awakened and grew spiritually

**started planning there own meetings**



## SUMMARIZED AS PER THE THREE RESEARCH QUESTION

### **R. Q. 1. What are the factors that led to the closure of KMS?**

1. Contract was over
2. They did not move to another place
3. We do not know - Mystery
4. Lack of Security
5. Stayed for a long time
6. Debt.

The use of: I think, Maybe, cannot, a lot and some: Ob. Achieved/

### **R. Q. 2. What are the results of the closure of KMS?**

1. Gave ourselves to reasoning - Reason
2. Joined hands – 3, 7,
3. Encourage one another and celebrate togetherness
4. Give ourselves to in **servng God – 5,**
5. Focused and looked on/upon God
6. **Feeling like sheep** without a shepherd - 9  
Confirmed/Challenged
7. People have moved in search of livelihood
8. Being accountable to each other
9. Church service and worship has gone down
10. **Stimulated us to God's work – 8, 11**
11. Called Community Meeting and raised money
12. Contributed to the **Spiritual awakening**

It is 12 results-summarized into \*\*\* main results.

### **R. Q. 3. In what ways did the closure of KMS positively or negatively impact the local PAG-K Church in East Pokot?**

1. Came to senses - Motivation
2. De-stimulated us - Negative
3. Stimulated us – **Positive – God's work – Inaendelea**
4. No Bibles, Food Relief, sponsorship, etc
5. Started planning there own meetings

We have 5 ways of impact separated into two: – **ve and + ve Impact - /New**

# CURRICULUM VITAE

## PERSONAL DATA

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Mobile Number: +254 722 211 038  
Date of Birth: 8<sup>th</sup> September 1968  
Marital Status: Married to Marble: Blessed with 3 Children 12, 10, and 8 Years  
Nationality: Kenyan  
Religion: Christian (Pentecostal)

## EDUCATIONAL BACKGROUND

2005 – 2008	Nairobi Evangelical Graduate School of Theology	Master of Divinity (Missions)
1999 – 2002	Lee University Cleveland, Tennessee	Bachelor of Science (Christian Ministries)
2001 – 2002	Lee University Cleveland, Tennessee	Certificate of Achievement (Ministerial Programme I& II)
Sept – Nov. 1998	New Creation Ministries International	Certificate in Christian Ministries (Certificate of Recognition)
1982 – 1985	Eldoret Secondary School	Kenya Certificate of Education (K.C.E.)
1974 – 1981	St. Joseph's Primary	Certificate of Primary Education (C.P.E.)

## PROFESSIONAL EXPERIENCE

2004 – 2005	Harbinger's Bible and Missionary Training Institute (Academic Affairs Coordinator)	Kaptagat, Eldoret
1991 – 2000	Pentecostal Assemblies of Canada Assistant Area Missionary	Rift Valley, East Pokot Area

## MINISTRY EXPERIENCE

2007 – 2008	NEGST Missions Department (Student Leader)
2006 – 2007	Grace Group Number Nine (Grace Group Leader at NEGST)
2004 – 2005	Golf P.A.G. Church, Sugunanga - Eldoret (Senior Pastor)
2000 – 2003	Eldoret P.A.G. Church, Kidiwa (Associate Pastor)

## MISSION TRIPS

6 <sup>th</sup> to 13 <sup>th</sup> August 2007	NEGST Missions Department 'Joshua Mission Team' to Sudan (Leader)
1 <sup>st</sup> to 4 <sup>th</sup> May 2007	Red Sea Network Consultation Debre Zeyit, Ethiopia (Participant)