

AFRICA INTERNATIONAL UNIVERSITY

THE PERCEPTION OF CHRISTIANS LIVING AMONG UNREACHED  
PEOPLE GROUPS TOWARDS THE GOSPEL. A CASE STUDY  
OF SAMBURU CHRISTIANS AT CITAM OLTUROT  
MISSION STATION IN MARSABIT COUNTY

BY

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of the requirements for the degree of Master  
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STUDENT'S DECLARATION

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I declare that this is my original work and has not been presented to any university or college for academic credit.

The views presented herein are not necessarily those of the Africa International University or the Examiners

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## ABSTRACT

This study explored how Christians living among unreached people groups understood the gospel in regard to their indigenous Christian lifestyles as influenced by their cultural settings, practices and traditional religious beliefs. It is based on a case study of Samburu Christians at Christ Is The Answer Ministries (CITAM), Olturot Mission Station in Marsabit County in northern Kenya whose Christianity illustrates observable cultural influence. The data was collected through one on one semi-structured interviews guided by open-ended questions. Due to the high level of illiteracy, the researcher used an interpreter to bridge the language barrier during the interviews.

The findings from the study indicated that, the Samburu traditional religious concept of God has a substantial similarity with that of Christianity. Although, the Samburu traditional religion is monotheistic in nature, the Christian mystery of the Holy Trinity is well understood in the singularity of *Nkai*. Prayer was found to be a highly treasured practice in the Samburu community and believers.

Unexpectedly, the findings showed that the Samburu Christians highly appreciated the teaching of the word of God. They attest this appreciation of the Biblical teachings to the enlightenment that has come through scriptures about God and His relationship with individuals an aspect that lacks in the Samburu traditional religion. As evidenced in their personal, church and community transformation, the findings doubtlessly indicate that the Samburu Christians view CITAM's missionary work at Olturot as the one the true religion. Christianity has offered the COMS Christians solutions to their spiritual, physical and social needs on the basis of acknowledgement of sinfulness, repentance, forgiveness and commitment to personal relationship and walk with God through Christ in a contextualized manner that challenges syncretism.

## DEDICATION

To my loving and caring parents,

To my beautiful and supportive wife *Esther Sunday Njeri Mutinda*,

To my fatherly mentor *Rev. Dr. Kennedy Kimiywe*. the former CITAM Deputy Bishop and former Senior Pastor at CITAM Buruburu,, and his wife *Mum Joy Kimiywe*.

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## **ABBREVIATIONS**

AIC: African Inland Church

AIU: Africa International University

AIM: African Inland Mission

ATR: African Traditional Religion

CBD: Central Business District

CITAM: Christ Is the Answer Ministries

COMS: CITAM Olturot Mission Station

FGM: Female Genital Mutilation

KLC: Kenya Land Commission

MOHI: Missions of Hope International

NACOSTI: National Commission for Science, Technology and Innovation

NEGST: Nairobi Evangelical Graduate School of Theology

NPC: Nairobi Pentecostal Church

IERB: Institutional Ethical Review Board

PEC: Pentecostal Evangelistic Centre

PAOC: Pentecostal Assemblies of Canada

## **CHAPTER ONE**

### **INTRODUCTION**

#### **Background of the Study**

CITAM stands for “Christ Is The Answer Ministries” and indicates that, only Christ has answers to all human and society needs through salvation (CITAM Valley Road 2017). According to CITAM Strategic Plan 2016-2025, CITAM was established in 1959 as Pentecostal Evangelistic Centre (PEC) as an English speaking multi-racial church with sound biblical doctrine (CITAM 2016, 4). CITAM was establishment, as a ministry of Pentecostal Assemblies of Canada (PAOC). The church started in the Nairobi City, as Pentecostal Evangelistic Centre (PEC) “in a tent near Jeevanjee Street in Rahimtulla Hall” (CITAM 2016, 4). In 1960, the church relocated to Valley Road in a “sanctuary built by Rev. Richard Bombay” (CITAM Valley Road 2017) ministering to European and Canadian expatriate believers.

In the 1970s, Rev. Meryyn Thomas created the church’s first constitution, logo and changed the name from PEC to Nairobi Pentecostal Church (NPC). In the 1980s the church grew under the pastorate of Rev. Roy Upton and Rev. Dennis White. The leadership moved to Bishop Rev. Bonifes Adoyo making him CITAM’s first African leader. In 2003, NPC was renamed CITAM and “registered as an autonomous independent entity under the Societies Act of Kenya” (CITAM Valley Road 2017). Rev. Dr. David Oginde is CITAM’s presiding Bishop.

In order to fulfill its mission to evangelize and disciple nations through the gospel of Jesus Christ, CITAM through its Mission Department has committed to

evangelize to the unreached people groups through northern frontier missions. For this reason, CITAM “runs mission stations in Marsabit, Isiolo and Turkana counties, with an outreach to the Rendille, Borana, Burji, Gabra, Elmolo, Samburu and Turkana communities” with a “goal is to establish indigenous churches amongst the unreached people groups” (CITAM 2016, 4). CITAM Olturot Mission Station (COMS), the case study for this research is among the mission stations.

### Motivation of Study

In July and August 2017, the researcher and his wife served at CITAM Olturot Mission Station (COMS) hosted by Pastor Dan and Rev. Amani Khisa, a couple who had been the station’s missionaries from 2001 to 2017. Olturot is a small village with about 300 nomadic households whose 80% of population are illiterate (Gachare 2017a). In the six years of their ministry among the Samburus in Olturot, the Khisas established a church that has grown to a regular attendance of more than 300 congregants made up of men, women, youth and children. The researcher having toured CITAM’s six mission stations located in northern Kenya attests that numerically COMS has the largest congregation.

The congregation is highly indigenous in that, unlike the common considerations of Christian style of dressing in most Christianized societies, the COMS congregants have maintained their local traditional dress code. For example, women wear massive beads on their head, neck, hands, legs as well as *Maasai shuka*. Apart from the shirts they wear, the elderly men and *morans* wear *shukas* around their waist and wear tire-made sandals. The *morans* have on their heads long plaited hair dyed with the traditional red color as well as clubs and knives fastened around their waist using a traditional leather belt. All women and elderly men shave their hair.

However, majority of children and school going teenagers have full modern style dressing.

In addition, apart from the teenagers and children presentations of select modern dance styles and modern *Kiswahili* and *Sheng*' songs sung by urban gospel artists, all other songs sung in the church are sung in Samburu language accompanied by the Samburu traditional dance. The local traditional style of dressing does not only match the very hot weather conditions, it instrumentally adds harmony to the dance style and to the songs.

The sermons are carried out in a mix of English and *Kiswahili* accompanied by a Samburu interpreter who interprets it to the Samburu local language. Unlike in most of church services where it is only the preacher who speaks, at the COMS church, the sermons are constantly interrupted by congregants asking questions in their local language. Interestingly, some of the questions are normally irrelevant and not connected to the sermon. But the missionaries and church leaders have learnt how to redirect them to the sermon. The missionaries have learnt the Samburu language for easier communication with the locals. The congregational sitting arrangement is designed to fit the acceptable Samburu cultural norms of not mixing men and women.

Although some members of the church still participate in the community's traditional rituals and sacrifices, majority have denounced these practices in commitment to their Christian faith and identity. We had been left to be in charge of the church for four weeks hence we intentionally committed ourselves to learn through observation and asking the church members questions as we interacted with them every day.

Different congregational groups are excited about their Christian faith thus embracing relevant programs such as men, women and youth fellowships, Sunday

school, morning devotional prayers and Bible study meetings. On several occasions, at night, the shepherds in the *fora* (the grassy parts deep in the bush about thirty kilometers away from the villages where the animals are grazed and kept) were visited for sessions of worship in songs and sharing the word of God.

Throughout our interaction with both the community and members of the COMS church; we observed a unique lifestyle among the Samburu Christians at COMS. There was an indication of integration of faith and their traditional and cultural practices that demonstrated transformative power of the gospel at work in their daily lives.

Despite newness of Christianity in such highly indigenous African community, the level of commitment among the COMS Christians is an aspect that interested the researcher and inspired him to seek to know how these Christians view Christianity considering their deep and obvious guidance by their traditional religious and cultural beliefs and practices which they have preserved over the centuries.

### Problem Statement

In light of the above background information, the question posed and for which this study focused on is, what informs the COMS Samburu Christians' lifestyle that appears well integrated with their culture? In other words, this study sought to investigate the perception of the Samburu Christians at COMS towards the gospel and its teachings as expressed through their views. In reference to this perception, the study also sought to understand to what extent did the Samburu traditional religious norms and cultural practices influence their view towards the gospel and their response to it.



## Research Questions

To carry out this study, the researcher was guided by the following research questions.

1. How did Samburu traditional and cultural norms influence the COMS Samburu Christians' conversion?
2. What views do the COMS Samburu Christians' have towards the gospel and its teaching in relation to their culture?
3. To what extent did the COMS Samburu Christians' understanding of the gospel mold their contextualized Christian lifestyle?

## Objectives of the Study

In regard to the above research questions the study aimed at achieving the consecutive objectives below:

1. To find out how cultural aspects influenced the COMS Samburu Christians conversion.
2. To find out what views the Samburu Christians at COMS hold towards the gospel.
3. To find out how COMS' Samburu Christians' understanding of the gospel determined their contextualized Christian lifestyle.

## Purpose of the Study

This study therefore, sought to find out what culturally informed views Samburu Christians at COMS have held towards the gospel as it was presented to them by CITAM missionaries. In addition, the study sought to understand the extent to which these views may have influenced their response to the gospel in conversion,

and how their culturally determined religious understanding may have influenced their adoption of a culturally relevant Christian living and worship.

### Significance of the Study

This study will help the missionaries at COMS to be informed of the existing perception among the Olturot Samburu community members towards the gospel. The study will also add to the missionaries' knowledge about the role of cultural perception held by Christians living among unreached people groups. Moreover, the study will add to the existing academic knowledge related to Christians in indigenous cultural settings and how their religious views.

### Delimitations

The study focused on COMS church and did not address other churches, missionaries or mission organizations within Olturot village. Additionally, it did not concern itself with non-Christian Samburu members of the Olturot community. Considering the nature of enculturation that members of the Samburu community undergo from birth, the researcher's assumption is that, adult members of the COMS church have substantial and reliable knowledge about Samburu cultural beliefs and religious practices attained over the years of experience through observation as well as practice. The study therefore focused on adult Samburu Christians at COMS in Marsabit County regardless of their age. As an emic study, the study did not seek to find out the COMS missionaries' views but only those of Samburu Christians at COMS.

## Limitations

The study's intention was to get the insider's view of Samburu Christians at COMS hence the researcher had to travel to the field and collect data at COMS located about 645 Kilometers from Nairobi. With no income, this posed a financial challenge to the researcher in regard to transport and other compulsory costs. The researcher however fundraised through different means towards the research budget. The researcher faced a great challenge of accessing Olturot due to lack of reliable and affordable public transport from Marsabit town to Olturot village. This caused him loss of time as he spent three days to get to Olturot using expensive yet risky transport means.

While trusting God for protection and safety in the midst of numerous security threats in the interior parts of Marsabit County, the researcher consulted with CITAM Missions Department as well as the COMS church leadership about safety in his travelling and during his stay at COMS. The information was still not reliable. At the time of his data collection there were tribal clashes along Marsabit Moyale highway which affected transport to some extent. The researcher a non-Samburu faced a major language barrier that risked the loss of important meanings through the interpretation (Kalwale 2008, 41).

## Definition of Terms

The following key terms were defined to understand their meaning according to their use in this study.

### *Contextualization*

Kraft describes contextualization as the interpretation and presentation of God's message of "ancient times and places in such a way that it is properly

understood and responded to by contemporary people in contemporary times and places” (Kraft 2001, 344). In this study, contextualization carried the same meaning with Samburu community being the “contemporary people” in the context.

### *Cultural*

This describes the nature of any aspect of life that relates to a people’s way of life. It is any aspect of human life that is informed by their culture. In this study, cultural relates to the Samburu community’s culture and traditions.

### *Culture*

Lingenfelter describes culture as “the sum total of the distinctive characteristics of a people’s way of life”. It is the concept by which “people order their lives, interpret their experience, and evaluate the behavior of others” (Lingenfelter 1986, 18). As informed by Kraft’s definition, in this study, culture referred to the Samburu’s “complex, integrated coping mechanism, consisting of learned, patterned concepts and behavior, plus their underlying perspectives (worldviews) and resulting artifacts (material culture)” (Kraft 1996a, 38).

### *Evangelism*

This term describes “the efforts of sharing the gospel to individuals and groups as a valid opportunity to accept Jesus Christ as Lord and Savior and serve Him in the fellowship of His church” (Wagner and Dayton 1981, 19). Evangelism in this study carried the same meaning.

### *Gospel*

Merriam-Webster dictionary defines gospel as “the message concerning Christ, the kingdom of God, and salvation” (Merriam-Webster 2019). In this study, the gospel referred to the totality of the word of God presented to all people with a

goal of building their faith and believe in Jesus Christ and abandoning all ungodly lifestyles.

#### *Mission*

The word “mission” was derived from a Latin word “*mitto*” translated in Greek *apostello* which means, to send. In this study, the meaning adopted for the word mission is “to send someone forth for a specific purpose” (Moreau 2000, 636). The idea of mission in Christian circles is to bring people into discipleship by them believing and accepting the name of God the Father, God the Son, and God the Holy Spirit in response to the Word of God (Kalwale 2008, 6).

#### *Mission Station*

This refers to a location where missionary work is carried out. It does not refer to a place for hardship and sacrificial endangering of a missionary’s life and family wellbeing (Kalwale 2008, 6). In this study, it referred to CITAM’s coordination and operational venue of the missionary work at the Olturot village.

#### *Perception*

According to Collins English Dictionary, this refers to one’s way of thinking towards something or someone. It refers to the impression one has of something or someone (Collins Dictionary n.d.). In this study, perception has been used to refer to the culturally informed thinking or understanding of the Samburu Christians at COMS towards the gospel.

#### *Samburu Christian(s)*

In this study, this term used both in its singular or plural forms refers to members of the Samburu community in Olturot village who have heard the gospel, believed in it, and have accepted Christ as their Lord and Savior.

#### *Syncretism*

Lane defines syncretism as “the blending of different or opposing religious/spiritual principles, beliefs, and practices into one system of belief” (Lane 2002, 113). In this study, this refers to a blend of Christian faith with any other community’s cultural beliefs and practices.

#### *Unreached People Group*

This refers to the people “who have not received or responded to the gospel” (Wagner and Dayton 1981, 425) due to lack of the opportunity to hear gospel, lack of understanding due to insufficient information about the gospel caused by culturally informed barriers. In this study, the Samburu community falls under this category.

#### *Worldview*

Kraft describes worldview as the deepest level of culture which acts as the heart of all human life where basic assumptions, values, and allegiances in terms of which people interpret and behave (Kraft 1996 b, 11). This is the meaning attached to the use of worldview in this study.

## CHAPTER TWO

### LITERATURE REVIEW

#### Introduction

This chapter contains the review of literature of what experts and researchers have written about outreach and Christians living among unreached people groups, the role of culture, worldview and perception on both African traditional and Christian religions, and the influence of such cultural aspects on the Christians who are part of culturally formed people groups, their understanding of the gospel and response to gospel in conversion to Christianity through faith in Jesus Christ.

The chapter also enlightens the reader by offering a description of the call to response to the Great Commission with the unchanging message of gospel that calls for belief in Jesus Christ for the forgiveness of sins, and the early Christianity brought through evangelism in Samburu. Moreover, the chapter acknowledges and highlights factors that have contributed to the preservation of the Samburu indigenous cultural beliefs and practices over the years.

#### Historical Background of the Samburu Community

The name ‘Samburu’ is of Maasai origin. ‘*Samburr*’ in Maasai refers to “traditional leather bag used for carrying meat and honey on their backs” (Gachare 2017b). According to Spencer, the Samburus prefer to be called, “*Ltungana Lolokop*” meaning “people of the land” (Paul Spencer 1973, 1). The Samburu people belong to branch Nilo-Hamitic group of Kenya’s three major people groups and are “*Maa*”

speakers together with the Maasai and Njemps (Koski 2000, 3). They are known to have originated from Sudan and settled in the north of Mount Kenya and south of Lake Turkana. In the 15th century, the Samburu moved north separating with their Maasai cousins who moved south.

While referring to the historical documentation of the Samburu culture through the authorship of Paul Spencer and Routledge and Kegan Paul in his blog “*Missions Inferno: To see Christ glorified in all nations*” Nimrod Gacha rewrites,

The rich Samburu culture has been preserved through oral narratives from one generation to another. Beside this an amazing job in documenting the Samburu culture has been done in two books: *Nomads in Alliance* (Oxford University press 1973) by Paul Spencer and ‘*The Samburu, a study of gerontocracy in a nomadic tribe*’, Routledge and Kegan Paul. I have particularly found the former to be of help in my research as it details the symbiotic relationship of the Samburu and Rendile; exactly what I witnessed in Olturot (Gachare 2017b)

The Samburu history goes back to 1781 when the Meishopo age-set was initiated. According to the Kenya Land Commission (KLC), 1933, pp. 1604-5, 1613-14, the Samburu live on the Leroghi Plateau and in the area to the north of Lake Baringo. In about 1840, they migrated from Baringo to north east and captured “Mt. Ngiro and Mt. Kulal from the Gabbra Boran and Mt. Marsabit from the Laikipiak Maasai” (Gachare 2017b).

In the 1880s the Samburus survived raids from Borans together with a smallpox epidemic outbreak. By 1900, the Samburu population and livestock stabilized but by 1914 the Turkana and the Borans who accessed guns from Ethiopia forced them to seek military intervention from the British Administration. In 1914, Kittermaster in Marsabit town ordered them to move further south for better pasture in Leroghi plateau which had been vacated by the Purko Maasai who had occupied it after they evicted the Laikipiak Maasai about 1883 (Gachare 2017b).



In 1921, the colonial military administration demarcated Samburu District, (current Samburu County) the home majority of Samburus. Other Samburus settled to present Laikipia and Marsabit Counties in towns such as Mt. Kulal, Mt. Ngiro, Marsabit, Leisamis, Archers' Post, and Maralal among other places in Northern Kenya (Gachare 2017b). The Olturot Samburu village is located at the base of Mt. Kulal in Marsabit County.

#### Early Christian Evangelism among the Samburu

The Samburu community of Olturot in Marsabit County is among the unreached people-groups due to the low population of Christians. During the British colonization era, their land did not particularly attract the British colonists thus colonization had little effect on the Samburu leading to the preservation of "their culture into the present 21<sup>st</sup> century" (Gachare 2017b). The colonial absence also meant minimal evangelization to the Samburu community.

According to Koski, the Roman Catholic Church and the Anglican Church started sharing the gospel among the Samburu in the 1950s followed by establishment of mission stations in the more populated towns of Maralal, Wamba, Baragoi, and Barsaloi together with mission schools and hospitals which are ranked to offer the best services to this day (Koski 2000, 4). A Samburu feasibility study done by Daystar University in 1978 indicated presence of evangelism south west of Samburu District (Larroki Plateau) unlike the northern (Baragoi) and western (Wamba) where evangelism was absent except the Africa Inland Church (AIC) present in Laisamis and Lutheran mission at Arsim in the Ndoto mountains (Koski 2000, 5). The Africa Inland Mission (AIM) indicates to have worked among the Samburus in Northern

Kenya for more than fifty years and has recorded visible transformation (Africa Inland Mission, 2016).

#### Geographical Background of Olturot within Marsabit County

According to the Marsabit County Government information, Marsabit County whose capital is Marsabit town is the largest County in Northern Kenya with a surface of 70,961.2 square Kilometers. It borders Wajir County to the East, Turkana County to the West, Samburu County to the South West, Isiolo County to the South and the Republic of Ethiopia to the North. It has a population of 291,166 (The County Government of Marsabit County 2018) whose about 40% are Christians, 32% are Muslims, and 28% are of other religions (Gachare 2017)

Olturot (meaning “*rocky land*”) village is located 645 Kilometers from Nairobi, 167 Km west of Marsabit town at the foot of Mt. Kulal (meaning “*place of rest*”) in Mt. Kulal Location, Loiyangalani Division, Laisamis Constituency in Marsabit County (www.duniayote.com 2017). The name Olturot describes the rocky physical scenery of volcanic-rocks that covers the village. The rocks benefit the residents and missionaries for constructing their “*manyatta*” (Samburu traditional houses) (Gachare 2017 a).

The major institutions in Olturot include a government primary school, a police post, a dispensary, a market place, a solar-powered water borehole and the CITAM mission center and church (Gachare 2017a) and a MOHI school (International n.d.). Although small in size, the Olturot community battles major challenges such as “unemployment, bandit attacks, tribal clashes, alcoholism, illiteracy, teenage pregnancies, female genital mutilation and school dropout” for girls to early marriages and boys to shepherding (International n.d.).

### Relating Culture, Worldview, and Perception

Worldview according to O'Donovan is the "view in which a person has of his world. It is the way he understands and interprets the things which happen to him and other people. It is a person's way of understanding life and the world he lives in" (O'Donovan, Jr. 1992, 3). Different people groups have different worldviews informed by the difference in interpretation and understanding of life and all that is related to it. The most unique aspect of African cultural worldview is "I am because the community is" (O'Donovan, Jr. 1992, 3). The African worldview also recognizes that there exists a strong connection between the spiritual and the physical world. O'Donovan points out that, "In his heart every African knows there is a God. He knows there is a world of spirits around him" (O'Donovan, Jr. 1992, 3). This understanding is reflected in the strongly perceived continuity between the spiritual and the physical world.

According to Lane, worldview is enormously a one of the powerful and complex aspects of culture "because it sets the boundaries of what one understands as reality" (Lane 2002, 112). Consequently, how people interpret, understand, view and perceive their lives as well as their circumstances, is defined and influenced by a culturally formed worldview. Importantly, people's cultural worldview is the determining factor influencing their interpretation, understanding and response to the gospel. Eugene Nida points out that, the African worldview informs the understanding of a culture's religious activities such as, "bloody sacrifices, mumbled curses, painful ordeals, frightening séances, ecstatic tongues, drunken orgies, fantastic visions, and pomp and ceremony" (Nida 1960, 9).

Jandt views culture as having "much greater effect on perception process than on sensation itself" (Jandt 2010, 63). He describes human perception as a process with

three culturally informed steps. These steps include selection, which is, picking the culturally learned stimuli in an environment of competing stimuli; organization, which refers to putting the selected stimuli in a meaningful way as informed by one's language; and interpretation, which refers to decoding or attaching meaning to sense data (Jandt 2010, 63-67).

### A People's Worldview in Response to the Gospel

In cross-cultural missions, the cultural worldview of the missionary will be foreign to that of the community being reached which means that there will be a possibility of difference in perception. Kraft acknowledges this difference and argues that "the wider cultural differences between interpreters of the Bible, the greater will be differences, the greater in the resulting interpretations, especially with respect to peripheral issues" (Kraft 2001, 344). Walt describes a worldview as "our perspective on created reality" (Walt 2001, 58). He argues that, worldview provides the road map which people use for direction so that they act to fulfill what is culturally acceptable (Walt 2001, 58).

Walt recognizes the power of worldview and reveals its destructive side. He says that, whereas worldview plays this important role in a community, it faces the danger of degenerating "into an ideology" so that it shadows the ability "to see the world as it really is" (Walt 2001, 58). This may cause resistance to the missionary work of evangelism. In the biblical context, during his earthly ministry, although Jesus is God, He got concerned about what his hearer's perceived Him. He asked his disciples, "Who do people say the Son of Man is?" (Matt. 16:13).

Based on their worldview or ideology people create a preconception that likely determines their response to evangelistic efforts from outsiders. Walt argues that an

ideology “cannot see our place and task correctly, because it partly or totally rejects the direction provided by God in his central love commandment. It lives according to its own norms” (Walt 2001, 58). This underscores the importance of the cross-cultural missionary to understand the perception that the audience has towards him or her, the gospel and the message of the gospel.

According to Kraft, the role played by worldview in determining people’s behaviors and responses, makes it a central concern to Christian anthropologists. This is because it is “a person or group’s worldview that is at stake whenever an appeal for conversion (whether to Christianity or any other ideology) is made” (Kraft 1996b, 11). Since Christianity demands that believers pursue change in “their deep-level worldview assumptions, value and allegiances”, Kraft argues that, “cross-cultural witnesses” ought to understand not only the concept itself but how to approach the people (Kraft 1996b, 12).

According to Nida, an investigative study is helpful for a cross-cultural missionary to understand religious activities and their related cultural expressions in line with the practice of the religion, the beliefs that prompt religious practices, and the behavioral results of such beliefs and practices (Nida 1960, 10). This understanding aids missionaries to effectively communicate the gospel. Nida adds that, “the greatest injustice we do the Christian message is to isolate it culturally to certain places and times” (Nida 1960, 174). Although one may justify this isolation as occasioned by missionaries’ fear that the community may reject the gospel once they perceive a clash between the gospel and their cultural beliefs, Nida points out that the hearer’s response to the gospel can either be positive or negative, “for the grace of God provides for rejection as well as acceptance” (Nida 1960, 174).

Nida’s argument that “the rejection of it is based upon a comprehension of the

message and not upon its incredible or irrelevant formulation” (Nida 1960, 183) is biblically sound considering that, God has created human beings with free will and ability to make choice of either accepting or rejecting the gospel upon their of understanding the gospel when presented to them through a simple indigenous approach. While to presenting the gospel with a culturally focused approach makes it easy for the recipients to hear and comprehend it, such an approaches faces the danger of syncretism. According to Nida, this could be addressed by understanding the between indigenization and syncretism. He describes indigenization as the “full employment of indigenous forms of communication, methods of transmission, and communicators which can be prepared and trained”, while syncretism is the “accommodation of content, synthesis of beliefs, and amalgamation of world views, in such a way to provide some basis for constructing a “new system” or a “new approach” ( Nida 1960, 185).

While seeking to clarify the difference between contextualization and indigenization, Walt highlights the relationship between the gospel, Christianity and culture. He argues that “the gospel should determine our Christian religion” (Walt 2001, 60) and that, the gospel- God’s infallible Word-should not be mistaken for Christianity-the fallible human response to the gospel. In order to maintain this difference while sharing the truth of the gospel, Walt advises that “relative continuity” which makes the gospel relevant in contextualization, should be married with “radical discontinuity “which avoids syncretism by maintaining the true identity of the gospel (Walt 2001, 60). Further addressing syncretism, Lane cites Acts 15 and urges missionaries to share the gospel while trusting the Holy Spirit who teaches through scriptures what cultural aspects are biblically incompatible for indigenous Christians to abandon in their spiritual development (Lane 2002, 114).

### Samburu Traditional and Cultural Norms

Koski and Apel separately affirm Fumagalli's argument that, over the years, Samburu traditional cultural practices have been preserved as reflected in every aspect of their life. According to Fumagalli in Koski, the Samburu traditionally have perceived God as defined by their "belief in the Supreme Being *Nkai*; belief in special places where *Nkai* resides (mountains, rocks, caves); serious sins are those against *Nkai* (murder, incest, and neglect parents); not so serious offenses are against humans; man is mortal, the present is emphasized, *Nkai* blesses now; certain elders have the power to curse, there is evil force out there" (Koski 2000, 4).

Apel points out that, the preservation of the Samburu cultural beliefs is informed by their positive perception. He argues that this perception has continuously been cemented by "the pride the Samburu have in their own culture and to the social structure of the culture which allows a certain amount of innovation and adaptation" (Apel 1996, 360). Besides his personal experience, Apel highlights what Spencer, Fumagalli, Pendenzini, and Pavitt have noted as Samburu religious factors whose correspondence with their "lifestyle and social structure" (Apel 1996, 360) has facilitated preservation of their traditional culture.

First, the Samburu worldview differs from the generic African Traditional Religious worldview in the lack of a culturally developed sense of the afterlife. This means that, the Samburu do not represent a continuing reality after death. This informs why corpses, the dead persons, spirits and ghosts do not matter a lot to the Samburus (Apel 1996, 360). Second, "there are few "ritual experts" among the Samburus. The *laiboni* (Samburu astrologer or physician) has herbal medicine knowledge and prophecies about rain and drought as well as advising on issues of rites of passage (Apel 1996, 360). Third, "fear of the curse (*Ideket*)" plays a central

role in shaping the Samburu relationships because any member of the community can exercise the curse over another if any wrong doing. It is *Nkai* who enforces or ignores the curse depending on viability of each case (Apel 1996, 360).

Fourth, “the highest value for Samburu people is respect (*nyanyit*). A worthy person is one who shows generosity, solidarity, and loyalty to family, clan, age-set, and tribe” (Apel 1996, 361). This aspect promotes community good and inter-dependence in all human affairs. Fifth, “the Samburu have a developed oral literature consisting of proverbs, songs, prayers, stories, and speeches” (Apel 1996, 361). Sixth, “the Samburu are a people of prayer.” Apel points out that, the Samburus perhaps pray “more often than the average Western Christian.” The prayers are led by “the eldest elder or a worthy man” who stands in a group of crouching Samburu and leads “in an antiphonal chant to *Nkai* (Koski 2000, 32) for blessing. The group in unison responds “*Nkai*” as they squeeze their hands together.

Seventh, the Samburu religion is monotheistic. According to Pedenzini’s findings, *Nkai* bears many similar characteristics as Yahweh in Old Testament. In the Samburu prayers, “God is one, a single being, who lives, so they say, somewhere in the sky, but who is fully aware of and involved in every event on earth” (Pedenzini 1968, 70). Eighth, according to Apel as informed by Priest and Hillman is the special attention the Samburu accord to the ritual of sacrifice. He argues that, these sacrifices are not offered to God but it offers a reconciliatory and celebratory meal for the members of the community (Apel 1996, 362).

### Contextualizing the Gospel among the Samburu

According to Apel, for the gospel to effectively and sustainably be contextualized among Samburu believers, “the church must become nomadic and



must be able to confess a nomadic Jesus” (Apel 1996, 365). In addition, for the believers to be transformed, it calls for “the various traveling family groups will learn Christian songs and a simple liturgy which they can carry in their hearts and their heads wherever they go” (Apel 1996, 365).

However, this demands for spiritually mature Samburu believers to take up a nomadic lifestyle and be “trained in Bible and theology” so that they are empowered to continuously move with and disciple the nomadic believers to be mature and sound followers of Jesus Christ. According to Apel, to fulfill this, the sending church leadership ought to authorize the nomadic evangelists to administer Holy Communion as well as carryout baptism (Apel 1996, 365).

In order to effectively evangelize to a nomadic community like the Samburu, Apel calls for “nomadic missionaries”(Apel 1996, 366). He posits that, such missionaries require necessary training for them to effectively make disciples for Christ among the nomads. The missionaries ought to be “as good at listening as preaching”(Apel 1996, 366). This is because listening as a tool will enable the missionary to “learn the language, the songs, the stories, the rituals, the proverbs, and the lifestyle of the Samburu” (Apel 1996, 366).

When carrying out evangelism among the unreached people groups, the centrality of contextualization cannot be over emphasized. Apel argues that, “a nomadic church should not be, after all, so strange a concept for Christians. The people of Israel held worship and council with their God for forty years in the wilderness. The church admits that we are ‘aliens and strangers on earth’...‘looking for a better country’ (Heb. 11:13, 16). Nor should it be difficult for us to imagine a nomadic Jesus. Didn't the one who once set his tent among us (Jn. 1:14) promise to be with us wherever we walk until the end of the age (Mt. 28: 20)? We can feel joy in the

Jesus whose legs are strong to walk with and whose store of wisdom is limitless enough to hold council with the Samburu all their days”(Apel 1996, 366).

Employing this approach in evangelism can bring the Samburu to a personal relationship with Christ and daily live the Christians life within their context. This approach founded on scriptures as spelt in Acts 17: 26-27, “... and he marked out their appointed times in history and the boundaries of their lands. God did this so that they would seek him and perhaps reach out for him and find him, though he is not far from any one of us”. God has allowed people groups’ uniqueness as determined geographically and culturally. This uniqueness informs the difference in people’s worldview and perception but it should not deter people from relating with God.

### Summary

The gospel is to some extent has proved disruptive to both surface and deep levels of culture. While avoiding syncretism, contextualization eases the tension that may arise when the gospel truth challenges cultural beliefs and practices. Among Christians living among unreached people groups as in the case of the Samburu, contextualization not only makes the gospel relevant to the people, but also it cultivates a positive perception that enables them to embrace the gospel as well as the missionaries. This candidly affirms the relevance Great Commission, that “the gospel associated itself with different cultures – never to be domesticated nor to become the captive of these cultures - but to liberate and transform them” (Walt 2001, 60).

In this chapter, it is clear that although the Samburu community has been listed among the unreached people groups living in northern Kenya, there have been notable evangelistic efforts from different players. This provides an opportunity to continually carry out the Great Commission among the Samburus. What stands out

among the Samburus is the preservation of their cultural heritage which is evident to this day. Anthropologically speaking, this cultural preservation is informed by their traditional and cultural worldview whose influence in impacting their perception towards the gospel cannot be ignored as they choose their way of living as Christians based on Spirit-led convictions and discipleship.

## **CHAPTER THREE**

### **METHODOLOGY**

#### Introduction

This chapter describes the methodology applied to find out what views the Samburu Christians at COMS have towards the gospel that was shared by the CITAM missionaries in Olturot. It covers the research design, the sampled population of study, description of the research instrument, reliability of the instrument and process of data collection, validity of the data collected, entry to the field by highlighting the requirements, ethical issues of data collection and study and the actual process of data collection in the field.

#### Research Design

This study was qualitative in nature. Qualitative research opts to research about “persons’ lives, lived experiences, behaviors, emotions, and feelings as well as about organizational functioning, social movements, cultural phenomena, and interactions between nations” (Strauss and Corbin 1998, 11). According to Babbie (2007, 286) the use of qualitative field research is different from observational research method which produces data for statistical analysis. The researcher in a qualitative research, as described by Strauss and Corbin therefore collected data from the participants through face-to-face interviews as well as direct observation.

Patton agrees with Strauss and Corbin and points out three ways of collecting qualitative data: in-depth, open-ended interviews consisting “direct quotations from

people about their experiences, opinions, feelings and knowledge”(Patton 1987, 7); direct observation consisting of “detailed descriptions of program activities, participants’ behaviors, and their interactions”(Patton 1987, 7); and written document analysis through excerpts, quotations, or entire passages from records, correspondence, official reports and open ended surveys” (Patton 1987, 7).

According to Babbie, “field research provides a superior method for studying the dynamics of religious conversation at a revival meeting” (Babbie 2007, 287). The researcher carried out in-depth interviews. In qualitative research the researcher seeks to generate rich, detailed and valid data to achieve an in-depth understanding of the context. Therefore, by the respondents answering open-ended questions, the researcher could understand their ideas, feelings, meanings, concepts, characteristics, symbols, and descriptions of things (Ande, 2006).

In order to find out the perception of Samburu Christians at COMS, the study sought to find out what they think, feel and say about the gospel and its teachings. Consequently, qualitative research is the most suitable approach and method of study. Strauss and Corbin argue that, anthropological disciplines and philosophical orientations have traditionally used qualitative methods of research (Strauss and Corbin 1998, 11). Qualitative method helped the researcher to understand the participants’ “meaning or nature of experience”(Strauss and Corbin 1998, 11) about the evangelism carried out at Olturot. They describe this as “the act of coming out” and “getting out into the field and finding out what people are doing and thinking” (Strauss and Corbin 1998, 11).

Philosophically, Paton argues that, qualitative research seeks to understand “meanings of human behavior and the social-cultural context of social interaction” on the basis of “subjective experience” (Patton 1987, 20). Qualitative methods are most

appropriate in this research as they are known to “obtain the intricate details about phenomena such as feelings, thought processes, and emotions” (Strauss and Corbin 1998, 11). These are the most relevant aspects in the research. The collected data was “organized into major themes, categories, and case examples through content analysis” (Patton 1987, 7).

### Population of Study

The COMS church has an approximate total membership of three hundred who are residents of Olturot village. The study was carried out among adult Samburu male and female Christian believers at COMS church whose total is about seventy. Majority of members of this population of study have been believers for a period of less than seven six years and have been taken through different programs of discipleship. In addition, although the population is highly illiterate, it has embraced Christianity and defined a culturally informed Christian way of life.

The researcher interviewed a representative sample of the COMS church members of twenty sampled non-randomly. This twenty is more than a quarter of the total population of adult Samburu Christians at COMS church. Best argues that, random sampling is best when the researcher is seeking a sample of the population of study to come up with a valid generalization for the whole population (Best 1981, 8). However, in this study, the researcher used non-random sampling to select specific respondents.

The respondents were COMS believers who have shown commitment to spiritual growth and commitment to their Christian faith through consistent and regular attendance of church fellowships and services. Mugenda recommends this method because “a case-selection method in naturalistic inquiry or in exploratory

studies” (Mugenda 2008,195). He clarifies that, “non-probability sampling is used when the researcher was not interested in generalizations but is seeking in-depth information from a few respondents” (Mugenda 2008, 195).

### Research Instrument

After comparing the possible instruments for qualitative research such as questionnaires, participant observation and observation, the researcher chose to use interviews due the freedom it gives respondents to exhaustively express their views and thoughts to given questions. The interviews were guided by open-ended and closed-ended questions to collect data from the sample population. According to Best and Kahn “this kind of instrument is used when the information to be collected is both definite and indefinite” (Juma 2003, 26).The researcher used closed-ended questions to seek specific information, and open-ended questions to seek clarity through respondents’ free expression of opinions, views and feelings (Mugenda and Mugenda 1999, 64).

### Validity and Reliability

According to Best and Kahn, reliability and validity is a central determining factor to the effectiveness of the procedure of data collection in a research. “Reliability is the degree of consistency that the instrument or procedure demonstrates”, while “validity is, that quality of a data gathering instrument or procedure that enables it to measure what is supposed to measure” (Best and Kahn 1989, 160). The research instrument’s validity was established and acknowledged by its re-evaluation by anthropology and missiology experts (Kalwale 2008, 40). The

researcher committed himself to observe the guidelines of data collection so as to produce valid results.

Assessing the accuracy of the data collected plays a central role in the credibility of findings, conclusions and recommendations. The researcher used triangulation for validating the study by collapsing together different information and findings for more understanding of the central theme of study. The data collected interpreted to bring out the participants' views.

The researcher's direct interaction with participants in the field, displayed the aspect of "being there" (Babbie 2007, 313) which technically offered rich insights about the area of research. This being a case study, the researcher adopted what Creswell and Clark refers as "member-checking" (Creswell & Clark 2011, 211) as the best method of validation. Through the interpreter who is a leader in the church, the researcher verified the participants' commitment were membership and commitment at COMS church as per the researcher's requirements of the sample.

### Pilot Testing

Leedy advises researchers to take questionnaires through a pilot test referred to as a pretest for the purpose of "precision of expression, objectivity, relevance, suitability to the problem situation, and probability for favorable reception and return" (Leedy 1993, 143). In addition Juma points out that pilot testing is important as it helps "the researcher to establish the understandability of the items by the respondents" (Juma 2003, 27) by unraveling any existing defects for the researcher rectify. The researcher pre-tested the interview questions by interviewing fellow students. The pretest brought out such defects such as repetition in questions' required



information while other questions would require long explanations from the respondents. The researcher made the necessary adjustments to address these defects.

### Entry

In preparation for the research, the researcher obtained a formal permission from the CITAM Missions Department and was in communication with COMS' missionary so as to make the members of my plans. Moreover, the researcher obtained approval for data collection from African International University (AIU), Institutional Ethical Review Board (IERB) as well as the National Commission for Science, Technology and Innovation (NACOSTI).

### Ethical Issues

Mugenda asserts that, it is an ethical obligation for all parties involved in a research to protect “the rights and the welfare of the participants”(Mugenda 2008, 293). He points out that, ethical standards ought to be applied in “the planning of the study, data collection and analyses, dissemination and use of the results” as well as “honesty, compassion and empathy” in the researcher’s dealings with the respondents (Mugenda 2008, 294). According to ethics of research, Gregory emphasizes that “the ethics of research is insistent that consent given should be voluntary” (Gregory 2003, 38). In this study, the participants voluntarily described their thoughts, experiences and feelings without coercion.

In addition, John and Lyn Lofland have termed as unethical, instances where researchers have talked to people and recorded their words without their knowledge (Babbie 2007, 312). On the principle of consent, the researcher sought consent from all sampled respondent and those who did not give consent were not interviewed.

Moreover, Gregory writes, “the expectation is that researchers seek the informed consent of those who are to be parties to research” (Gregory 2003, 37). The researcher agrees with Gregory that any considerations to justify research “not grounded on informed consent is a matter of significant and contentious debate” (Gregory 2003, 37). Two of the members of the sampled population at COMS were not interviewed because they declined the interview meaning that they did not give consent.

While voluntary and informed consent may be achieved, Gregory adds that confidentiality is paramount ethical issue. He argues that, guaranteed confidentiality secures the consent. The researcher fully employed Gregory’s advice by assuring confidentiality to all the respondents and their responses at the same time assuring them that the collected data would only be used for the sole purpose of its collection. The researcher guaranteed this on the “basis of anonymizing the collection of data” (Gregory 2003, 49). The researcher thus opted not to use participants’ names but instead employed a code for each participant. The CITAM Missions Department formally communicated to the COMS’ Missionary of researcher’s case study and data collection activity.

### Data Collection

Through the instrument of data collection, there searcher with the help of a COMS church leader as an interpreter conducted in-depth face-to-face individualized interviews and recorded their responses as guided by Babbie (Babbie 2007, 264). The researcher tape-recorded the interpreter as he repeated the interviewee’s responses in English.

The researcher and the interpreter used follow-up questions to seek clarity on the meanings on what the respondents really implied or meant. Marshall and Rossman

argue that, “the richness of an interview is heavily dependent on these follow-up questions” (Marshall and Rossman 2011, 145) that seek to elaborate and clarify responses. However, Marshall and Rossman advises that due to language barrier and lack of expression skills of participants, “the interviewer may not ask questions that evoke long narratives” (Marshall and Rossman 2011, 145). This was achieved by ensuring that the questions were absolutely clear. The interpreter occasionally explained where a question was unclear or too short for a respondent to understand.

## **CHAPTER FOUR**

### **DATA ANALYSIS, FINDINGS AND INTERPRETATION**

#### Introduction

This chapter provides the research findings and interpretation after the data was collected, analyzed, and described in relation to previous studies so as to answer these research questions. It

RQ. 1. How did Samburu traditional and cultural norms influence the Samburu Christians' conversion?

RQ. 2. What views do the Samburu Christians' have towards the gospel and its teaching in relation to their culture?

RQ. 3. To what extent did Samburu Christians' understanding of the gospel mold their contextualized Christian lifestyle?

#### Description of the Participants

All the participants interviewed were adult male and female members of the COMS church. Throughout the data analysis, the researcher referred to the respondents using codes capturing the church abbreviation (COMS), participant (P), interview number, gender which was either 'male' (M) or female (F), age group or cluster (A, B, C, or D), and period of salvation in years. hence they bear the code COMS and P referring to 'participant'.

Due to the participants who are victims of the cultural practice of underage marriage and would not like to reveal their specific age, the researcher created age

clusters in order to have them comfortable. The respondents fit in only three age clusters are, A (18-30), B (31- 40), C (41-50). For example, COMSP01FB3 indicates, CITAM Olturot Mission Station (COMS), participant (P), interview number (03), gender (F), age group (31- 40), and years of salvation (3).

*Table 1: Participant's Consistent Walk in Salvation and Age Group*

<b>Period of Salvation Age</b>	18-30 (A)	31-40 (B)	41-50 (C)	Total
1-2 Years	4	0	1	5
3-4 Years	3	3	0	6
5-6 Years	1	2	0	3
7-8 Years	1	0	0	1
9-10 Years	1	3	1	5
Total	10	8	2	20

The research data was collected through facet-to-face interviews carried out on sampled participants who are Samburu Christians, the residents at Olturot. Table 1 above shows the evidence of salvation according to the number of years that participants of different age-groups have shown consistency in their spiritual walk.

*Table 2: Different age group participants' and their commitment in fellowship and service*

<b>Level of Service Age</b>	18-30 (A)	31-40 (B)	41-50 (C)	51-60 (D)	Total
Church Leaders	3	3	1	0	7
Non-Church Leaders	7	5	1	0	13
Total	10	8	2	0	20

Table 2 above indicates the participants' level of commitment in their Christian walk through consistent discipleship indicated by their regular involvement in fellowship in the church. Whereas all participants are involved in church fellowship, the church leaders' involvement is beyond the church fellowship. That means they have various leadership responsibilities in the church. The indication of their specific responsibilities were not necessary for this study.

*Table 3: Rate of participation of the sample population*

Participants Response	Number	Percentage
Consensual	20	80%
Non-consensual	2	8%
Unavailable	3	12%
TOTAL	25	100%

Before the data was collected, the participants' consent was sought to ensure in line with the principle of voluntary participation. Table 3 above shows that twenty-five respondents had been sampled out of the about seventy adult members of the church. At the time of the interviews, three of the twenty-five were not available while two although available did not consent to participate. The participants are those who consented and were assured of non-disclosure of their responses. For confidentiality, the researcher used codes in place of the participants' names.

## Analysis of Data

Data analysis is the methodological examination of what has been collected in a survey or experiment and making deductions and inferences. It involves uncovering underlying structure, extracting important variables, detecting any anomalies and testing any underlying assumptions (Kombo and Delno 2006, 117). In addition, Creswell argues that, the process of data analysis involves making sense out of text and image data through open-ended data that requires asking general questions and analyzing the responses given by respondents (Creswell 2002, 90).

To prepare the collected data for analysis, following Mugenda and Mugenda's advice, the recorded information was transcribed immediately after the researcher left the field. This is to enable the researcher studies the information collected through the interviews, observation and experience while still fresh in the mind (Mugenda and Mugenda 2003, 83). The interview recordings were immediately transcribed and saved as a word document file besides each participant's code. To find out what views the Samburu Christians at COMS church held towards the gospel, the collected data was analyzed to answer the research questions as guided by the sub-themes under each research question.

To analyse the data, the researcher used conventional content analysis which is also referred to as inductive category development. The researcher started the data analysis process by generally reading through the entire participants' responses which were transcribed. Although he had an understanding of the whole content, this he did in order to have a concentrated focus on the transcripts. The researcher then cautiously re-read the transcript word by word highlighting key words that brought out common and shared concepts across the responses of different participants.

The researcher created codes formed by making note of the identified shared concepts and notable patterns drawn from the interviewees' views, opinions, impressions and thoughts. The researcher then organized the created codes into groups depending on the correlations of different codes to form certain meaningful patterns, clusters and themes in a way that described the views of the Samburu Christians at COMS church in relation to their perception towards the gospel.

In research question one the researcher sought to know the Samburu's traditional concept of God, their understanding of religion, and their religious practice. In research question two the researcher sought to understand the Samburu Christian's understanding of God, their perception towards the Gospel, and their response to the gospel. In research question three the researcher sought to find out the impact of the gospel in the Samburu Christians' personal transformation, transformation within the church, and transformation in the community.

This involved editing and coding of the raw data to create data sets from the interview transcript. According to Sogaard, the raw data collected ought to be "edited, coded, and entered into a computer program" (Sogaard 1996, 182). However, the researcher applied qualitative data analysis methods hence no computer program was used because as Babbie argues, in qualitative research of a case study, the researcher did not require the conversion of the collected data to a numerical format (Babbie 2007, 378).

## Findings

In the process of content data analysis, the researcher came up with themes under the research questions under which the findings were aligned. Below are the research questions and the respective thematic areas brought out by the analysis of the



data. The finding under these research questions are captured in the different graphs on the number of participants out twenty against the thematic issue.

Research question one: how did Samburu traditional and cultural norms influence the COMS Samburu Christians' conversion? Under this, the researcher found out the COMS Samburu Christians' understanding on the Samburu traditional concept of God, Samburu traditional religion, believes and practices and Samburu traditional religious practices.

Research question two: what views do the COMS Samburu Christians' have towards the gospel and its teaching in relation to their culture? Under this, the researcher found out the Samburu Christians' concept of God, Samburu Christians' views towards the Gospel and Samburu Christian's response to the Gospel.

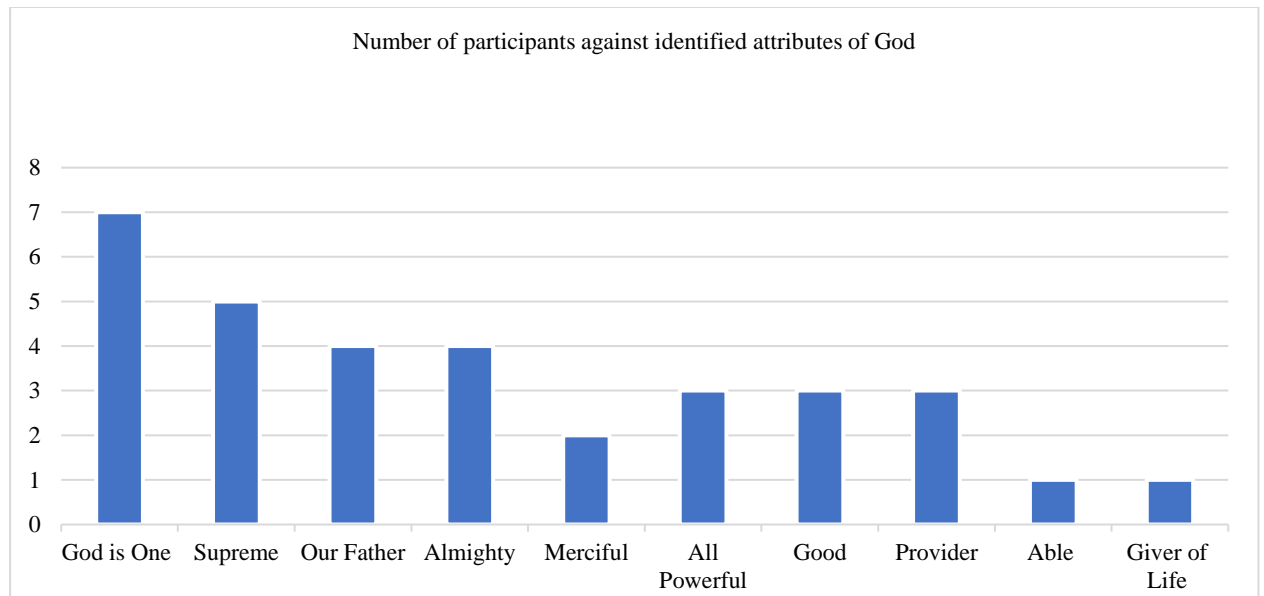
Research question three: to what extent did COMS Samburu Christians' understanding of the gospel mold their contextualized Christian lifestyle? Under this, the researcher found out transformation in individual Christian's way of life, transformation among Christians in the COMS church and transformation in Olturot's Samburu society.

### Samburu Traditional Concept of God

Traditionally, the Samburu know that there is only one God who created the heavens, the earth, and all that is in it. According to COMSP03MA3, "there is only one God being worshipped." This God they referred to as *Nkai* who has son called *Laitorian*. He lives in heaven but hears the prayers of the Samburu people. This is the God who lives in heaven, and sacred places such as the mountains, rocks, and caves.

COMSP07MB5 "So somebody always goes to the mountains or long trees so that they see God in the nearest way. And ask for what they want. According to the

Samburu they know heaven is called *shumata*. So there is heaven and God is in heaven. We believe that God always comes from heaven and also comes around the people but in caves, on rocks and on the high mountains. God in Samburu is similar to the Christianity God. Like that of CITAM Olturot because God of Samburu is one God of Samburu has a son called *Laitorian* who is Jesus”.



*Graph 1: Attributes used to describe the Samburu concept of God*

From graph 1 above, the Samburu understood the nature of God based on the needs of the people that He meets after praying to Him. God is holy, might, supreme, powerful, a provider, merciful, caring, able, faithful, the giver of life and the protector. COMSP20FB10 testified of how God provided for her family in a season of famine. COMSP05FC10 said, “God is our Father”. COMSP01FB3, said, “God is a Supreme Being”. The findings of this research showed that the Samburu concept of God was that, God is diverse in character and monotheistic in nature.

However, COMSP15MA10 is the only participant who categorically asserted that there is a major difference between God in Samburu culture and God in Christianity, not just in the practices but in nature. He argued that, “the Samburu God

is somehow different from the Christian God because in some ways the Samburu people tend to connect the protection of God with another ritual.” COMSP15MA10’s argument is a pointer to some of the practices that men in their fallen nature have religiously and culturally invented in their efforts to worship God. This does not make God any different but highlights some of the aspects that the Samburu Christians will have to deal with in their Christian living and worship.

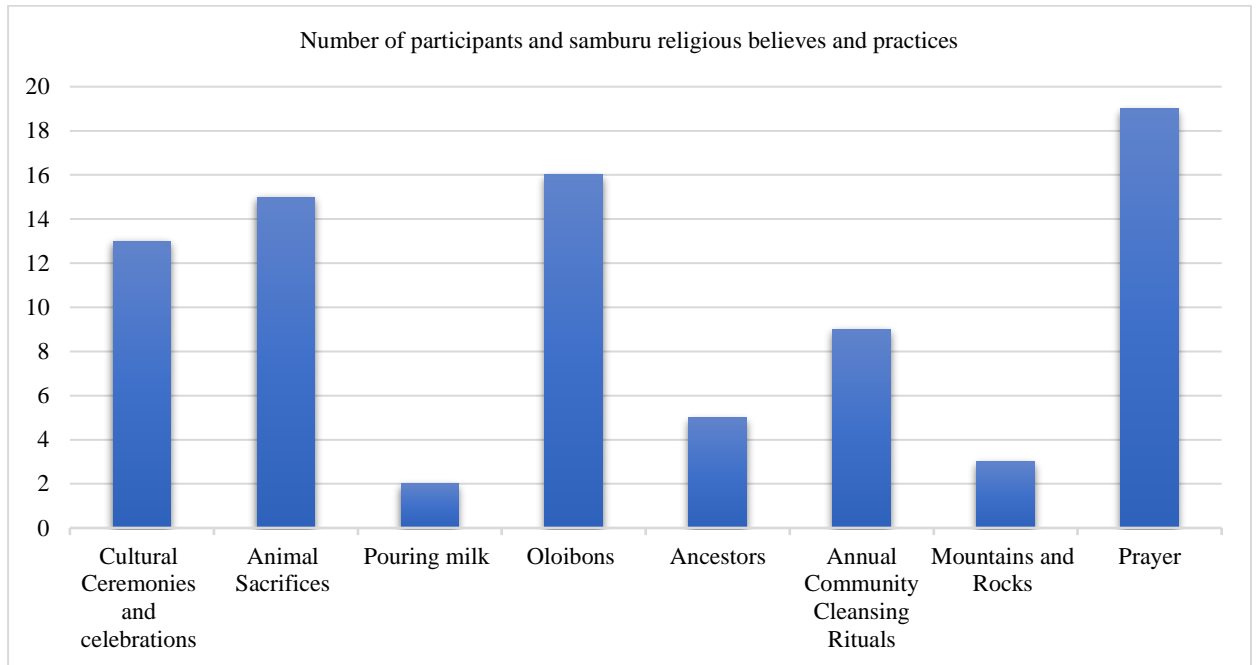
### Samburu Traditional Religion, Believes and Practices

Just like most global indigenous cultures, Samburu traditional religion is characterized by different believes and ritualistic practices which are familiar and ought to be observed to all members of the community. These include cultural ceremonies and celebrations, animal sacrifices, pouring milk, believe in *Oloibons* and ancestors, annual community cleansing sacrifices and sacredness directed to mountains, caves, and rocks.

In the Samburu traditional religion, a person is counted as good if he or she upholds and practices what the Samburu culture teaches regardless of their implications to any other member. An individual’s goodness grants them God’s blessings and while evil one are the ones who go against the cultural demands and they offend the spiritual world and are separated from God.

Goodness and evil is culturally defined among the members of the Samburu community. COMSP07MB5 explaining about good and evil in the Samburu culture says, “a good person is a person that does good things and he has a good heart full of love. They belief that, that person is a person called a child of God or he has friendship with God. Any person with a good heart with a lot of love who does not sin frequently and is close to salvation. The belief is that, any person who is in good, that

person will go to heaven. On the other hand, anybody who does wrong things or anybody who does not do good will go to hell because he is not a friend of God according to the Samburu traditional religion.”



*Graph 2: Samburu traditional religion, their cultural believes and practices*

The above Graph 2 shows the Samburu cultural believes and practices according to the level of significance as perceived by the respondents. COMSP01FB3 talked of “traditional faith like beliefs in the traditional prophets like the *Oloibon* and the traditional doctors.” COMSP14FA2 mentioned “the cleansing through the blood of animals.” COMSP04FA8 explained how sacrifices of goats or cows done once or twice in a year and the blood smeared on their doorposts for protection.

#### Samburu Traditional Religious Practices

According to the participants, the Samburu religion is dotted with traditional practices such as animal sacrifices to *Oloibons* carried out by the elders.

COMSP12MB3 and COMSP05FC10 said the *sorolua* annual sacrificial ceremony

demands adherence through participation by every household of the community.

Neglecting it may cause a curse or punishment.

Prayer directed to *Nkai* was central to the Samburu people. Among all aspects of worship in the Samburu community, prayer led. God communicates with the Samburu community through prayer and songs. Prayer played a key role of contextualization for the Samburus' to understand, accept, and respond to the gospel. The findings confirmed that the Samburu traditional religion was informed by how the community daily and occasionally related with God through prayer, sacrifices, and rituals carried by elders through the *Oloibons* on behalf of the community.

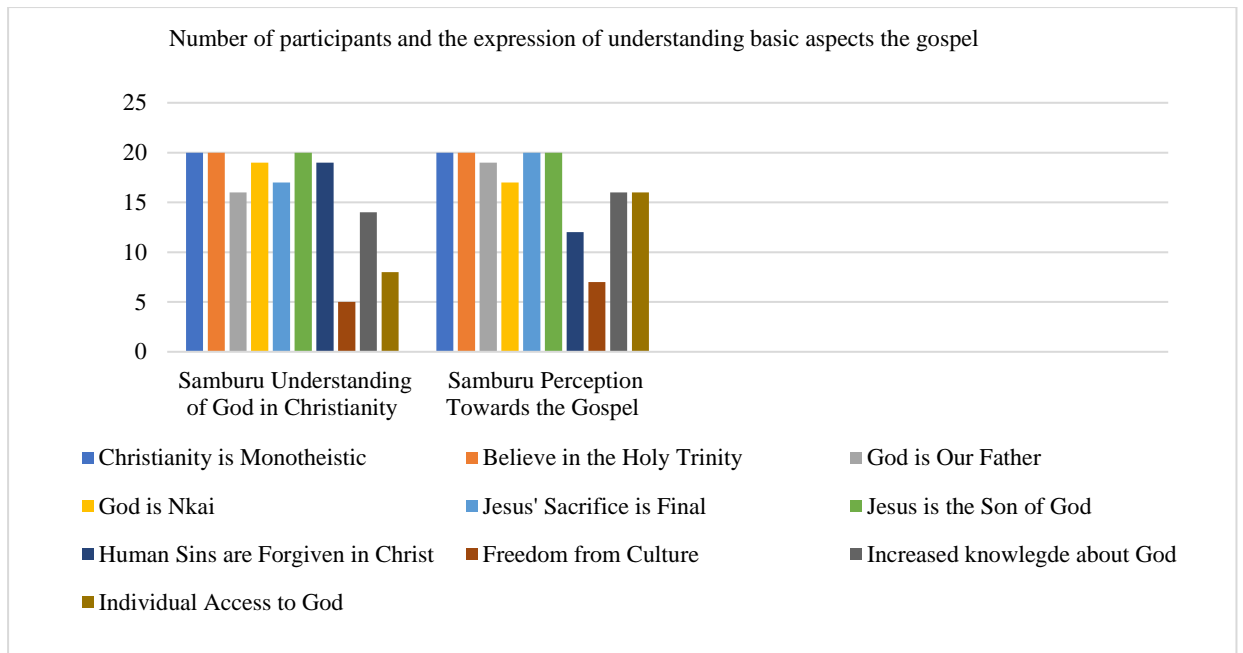
#### Samburu Christians' Concept of God

The concept of the Holy Trinity is a major aspect taught at COMS. Although majority do not clearly understand the oneness of the three persons, they agree with the explanation of the Holy Trinity. The findings showed that the Samburu believers cannot fully explain the Holy Trinity but they fully belief that God One who exists in three persons. Among the Samburu Christians each of the three persons are referred to as *Nkai* (God) hence the findings indicate that the existence of three persons of God does not contradict the Samburu monotheistic concept of God. COMSP05FC10 said "I believe in God the father God the son and God the Holy Spirit. Jesus Christ is the Son of God". The participants used the same attributes used to describe the concept of God as *Nkai* (as presented in graph 1) to explain their understanding of the concept of God. COMSP04FA8 says, "in the Samburu culture, we believe that God is the only God who is able. He is the only God that can change someone's life and no other God."

Describing God in Christianity COMSP07MB5 says, “He is a mighty God. He has all the names given in the Old Testament. He has several names according to His character and nature. God is a Giver, God is Almighty, and He is a Merciful God. The explanation of God in the Samburu culture has helped me to understand the God of the Bible. This is because the manner of similarities.”

### Samburu Christians’ Views towards the Gospel

As indicated in the graph 3 below, the understanding and the perception of the Samburu Christians towards the gospel were indicated using the variables. The understanding looked at the different levels of how the Samburu Christians at COMS church comprehended the concept of God. In other words, this explained the understanding they had about God as informed by the teachings carried out in the church. The perception on the other hand explains the spiritual image that they painted God or saw God to be in their Christian world as captured in the basic and foundational aspects of the gospel.



*Graph 3: The perception and understanding of the gospel among the Samburu Christians*

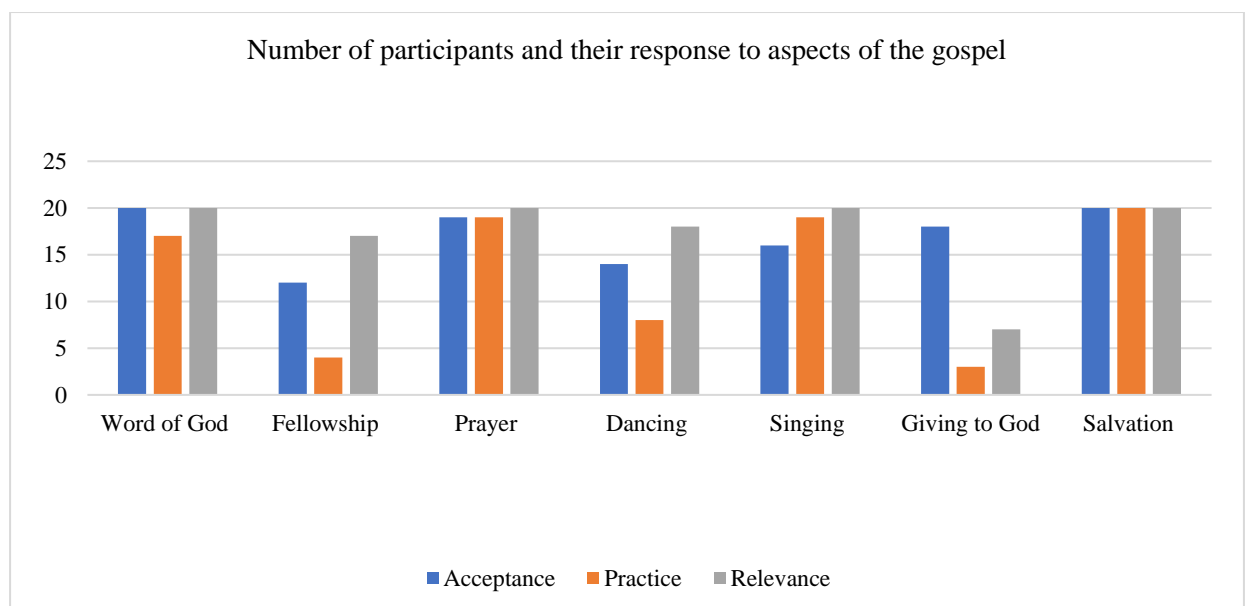
The participants viewed Jesus as the Son of *Nkai* who died for the forgiveness of our sins. However, culturally the Samburu have for years sacrificed animals to appease *Nkai*, because *Nkai's* son was not sacrificed. This explains why the animal sacrifices were religiously adhered to. According to the findings as Christians, all the participants have been able to overcome this argument and they believe that Jesus Christ is the perfect sacrifice for their redemption and forgiveness of sins.

The findings further revealed that, of importance concerning the gospel as presented at COMS is that, the gospel set all the participants free from cultural bondage and slavery. Unlike in their culture where God can only be accessed and communicated to by elders, in Christianity, all believers can personally access God. Sixteen participants indicated that the gospel enlightened them through a lot of knowledge, information, and understanding about God that their traditional religion had denied them. COMSP20FB10 said “God has a lot of explanation in the Bible and in Christianity. There is a lot of knowledge we have acquired about God.”

COMSP10MC1 confessed that “before I got saved, I used to feel and think that the church is against everything about Samburu culture. However, the moment I got saved, I got to love the things of God and my life changed and my thoughts and the way I do things. When I got saved, I found that things in the church are a beautiful. I mean, everything is just great I started enjoying life unlike before when I was not saved when life was a burden.”

### Samburu Christian’s Response to the Gospel

The participants did not find any Samburu cultural aspect helpful in their understanding of the gospel. Apart from the unanimous understanding of the nature of God and that he could be accessed through prayer, no cultural aspect that touched on the Samburu community could be related to the type of community that the gospel of Jesus Christ presented but the concept of God in the Samburu culture was found to be closely similar to that in the Old Testament presented to them through the church teachings.



*Graph 4: The Samburu's response to the gospel and its teachings*



Graph 4 above shows different aspects of the gospel presented indicating how participants responded to each aspect based on acceptance, relevance and practice of each aspect. All the participants accepted salvation as a relevant and practical aspect of the gospel followed by prayer. Most of the participants mentioned prayer when asked about aspects which the Samburu Christians found similar to the Samburu cultural way of relating to God. COMSP16FA2 confessed that even if she did not have the talent to sing, she preferred praying “because everybody can pray”.

All the participants affirmed with absoluteness that there was nothing that was objectionable about Christianity. COMSP08FA5 says, “There is nothing that I don't like about Christianity”. COMSP16FA2, says, “I like everything in Christianity because everything in Christianity is good.” However, two participants expressed displeasure in hypocrisy COMSP01FB3 says, “I don't like Christians when they gossip, instead of telling you things straight to the face”. The word of God was rated above average in COMSP01FB3 said that, “one thing I like about Christianity is when the word of God is shared in church. It makes me understand the true word of God that is what I like about Christianity. The word of God”.

#### Impact of the Gospel through Transformation

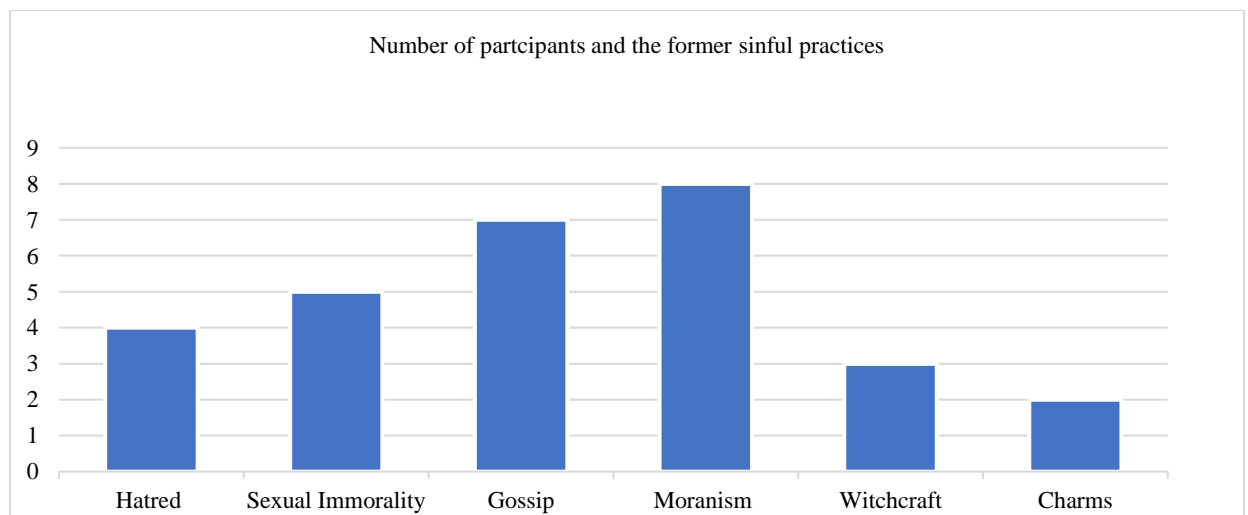
The transformative impact of the gospel evident through individual Samburu Christians' new lifestyle, godly relational values among believers in the COMS church, and the turning away from of unbiblical cultural practices among the Oltorut community by the Samburu Christians at COMS church. This transformation begins with newness of life through Christ, “Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come” (2 Cor. 5:17). The

transformed individuals form the family of the local church at COMS whose values permeate and transforms the society through new Christian values.

#### Transformation in Individual Christian's Way of Life

All the participants were in agreement that, according to biblical teachings and requirements given to them in the COMS church, Christianity calls for a transformation in an individual's life based on their new relationship with God. Graph 5 below indicates the rate in number of participants who experienced personal life transformation by shunning their former lives and embracing the Christian life that is driven a gradual transformation in their hearts, their desires and their conduct.

As shown by the graph, the participants were delivered from sinful living that the Bible refers to as the works of the flesh. In the Samburu culture there are culturally dominant evils due to the way of life in the community. By the grace of God, the Christians were delivered from such evil deeds as theft, immorality, gossip, and hatred towards neighbors and bad company, charms, and witchcraft.



*Graph 5: Samburu personal transformation from sinfulness to righteousness*

Among the former Samburu warriors referred to as *morans*, transformation has been characterized by change in the attitude they have towards other communities, towards war and towards life. These warriors who were culturally celebrated for being violent in their daily lives, fierce fighters against neighboring Turkana community in cattle rustlers, and sexually immoral have being transformed and embraced love and mercy and sexual morality. COMSP14FA2 who once a well-known soloist in war songs that celebrated the acts of the warriors confessed that her attitude towards their Turkana neighbors changed.

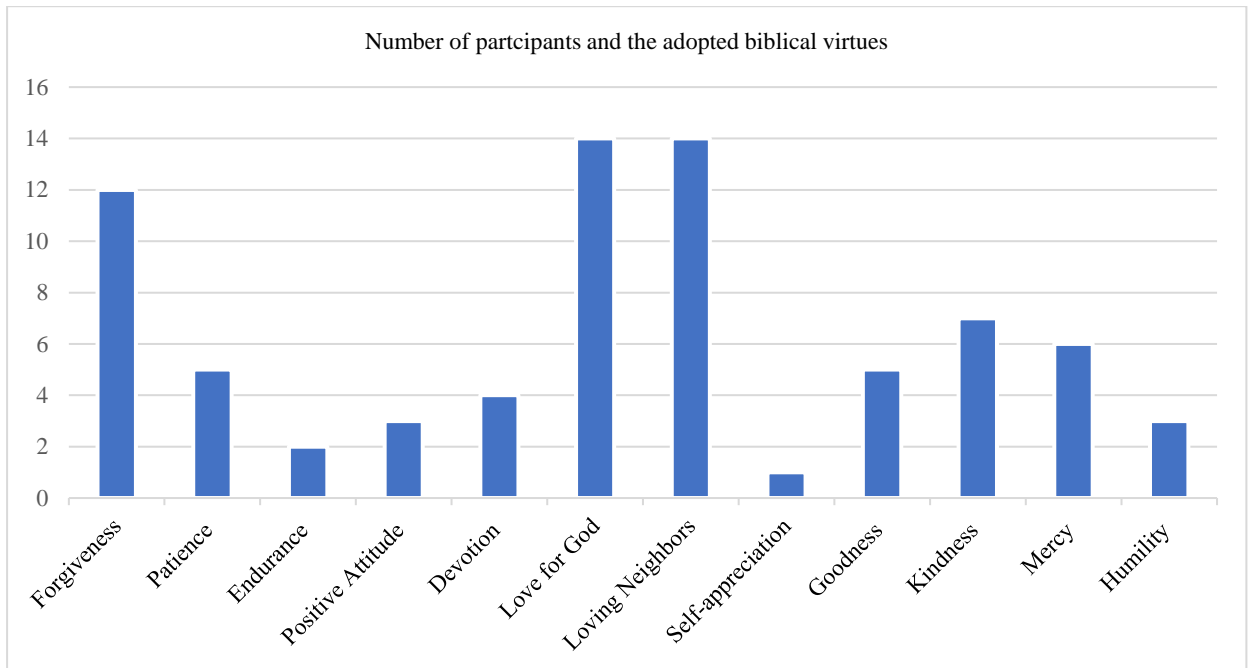
COMSP13FB9 confessed that her life changed because before salvation, she was a tough person, verbally abusive and aggressive but after Christianity she became humble and she is full of love and forgiveness. COMSP13FB9 explained, “when I heard about Jesus looked at my life and saw that I was a sinner. I wanted to become a new person, have a new way of God and become like Jesus. That is how I became a Christian.”The findings prove that impact of the gospel at COMS notable through individual Christian’s transformation.

Explaining the change that came with salvation, COMSP04FA8 says, “when I got saved my mind changed and so many things changed in me because I never lived again the life I lived before. Sometimes later even I had to leave some friends, because of my Christianity. They left me and departed from me. So I started coming to church every Sunday and many things changed in my life. God is the only God who is able and He is the only God that can change someone's life and no other God.”

### Transformation among Christians in the COMS Church

Transformation of individuals who have believed in Jesus Christ, leads to bearing of the fruit of the Holy Spirit within the body of Christ. This affects greatly

how believers view and relate with each other. Speaking about the relationships and fellowship among believers in the church, COMSP16FA2 explains, “when we have problems we pray to God and we praise Him. I am a Christian and serious person when it comes to God's affairs in church. After dedicating my life to God and I am committed to going to church and fellowshiping with others and praying together.”



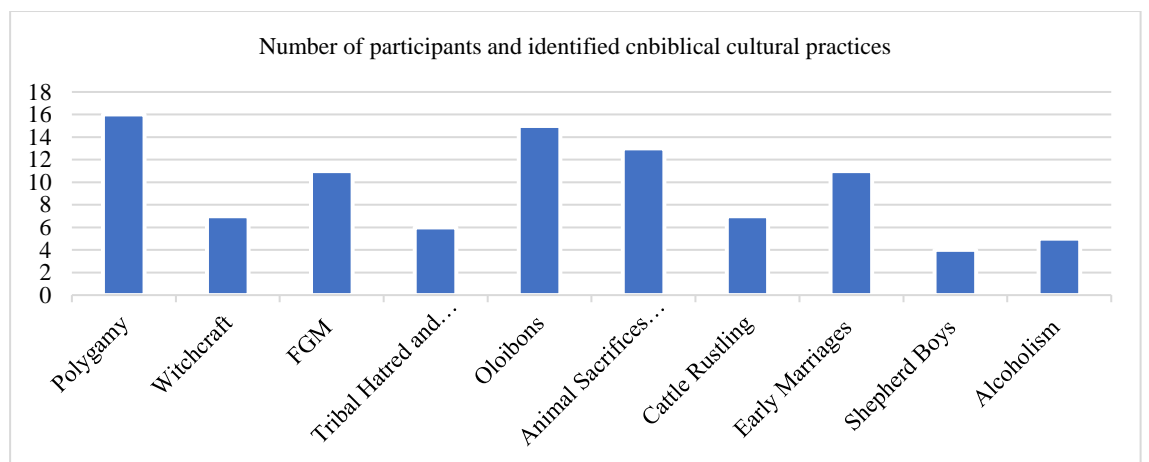
*Graph 6: Transformation in the church through participants' Christian virtues*

Most participants such as COMSP01FB3, COMSP07MB5, COMSP20FB10, COMSP17FA2, and COMSP19MA3 cited transformation in their hearts. This is characterized by forgiveness, patience, endurance, positive attitude towards others, devotion, love for God and neighbors, self-appreciation, goodness, kindness, and mercy.

COMSP07MB5 confessed that, “Christianity has really changed my life because my life was not the life of devotion but after being saved the life of devotion got into my life. I also feel loved and I love everybody: my neighbor, my God, and myself.” The findings of this study revealed the COMS church had been transformed evidenced by the members’ commitment to godly interactions and relationship.

### Transformation in Olturot's Samburu society

The Samburu Christians were committed to discipleship and upheld scriptures. However, all the respondents noted that although there many aspects that pointed them to the goodness of a Divine Being who existed among them and guided to build a values for the community, they acknowledged that many cultural aspects of their society whose ideologies and practices were not biblically acceptable.



*Graph 7: Samburu cultural practices that participants identified as unibiblical and unacceptable*

Graph 7 above indicates the such unibiblical beliefs and practices that the Samburu Christians at COMS have shunned in order to uphold scriptural teachings and cultivate spiritually sound Christian living. The graph indicates a number of unibiblical practices and beliefs against the frequency each of them was mentioned by different respondents. These include and not limited to FGM in the community, early marriages for girls below the adult age of eighteen years, polygamy, and cattle rustling by Samburu warriors.

COMSP07MB5 against polygamy pointed out that he decided to marry one wife because the Bible teaches “if you marry one wife, the whole of your love will be directed to that one person”. COMSP12MB3 and COMSP05FC10 noted that, the annual *sorolua* sacrificial ceremony that demands involvement of every member of

the community is unbiblical because Christ is the ultimate sacrifice not only for Samburu but for all humanity.

COMSP01FB3 says that change from traditional beliefs is necessary for Samburu Christians at COMS. He points out that “on the cultural things that we usually do in our culture which are not accepted in the Christian faith like beliefs in the *Oloibons* (traditional prophets, the traditional healers and in the traditional doctors) need to be stopped. This is because the *Oloibons* come to cheat you by telling you evil and scary things about your life so that you can believe in them out of fear. Christ does not do so.”

## CHAPTER FIVE

### SUMMARY, CONCLUSION AND RECOMMENDATIONS

#### Introduction

This chapter gives the summary, the findings and conclusion from the analyzed data, and provides recommendations following the conclusion. In light of background information of the study, the question posed and for which this study focused on was, what informed the COMS Samburu Christians' lifestyle that appears to be well integrated with their way of living? In other words, this study carried out among Samburu Christians at COMS sought to investigate their perception towards the gospel as determined by their understanding and views on the gospel, its teachings and the resultant transformative impact on individual Christians, the COMS church and the Olturot entire community.

The study also sought to find out the extent to which Samburu traditional beliefs and cultural practices influenced this perception and their Christian conversion considering that the Samburu community in Olturot is among those culturally religious communities which have preserved their indigenous from one generation to another in a span of thousands of years.

#### Summary

The findings agree with what Fumagalli in Koski, describes as the Samburu cultural and traditional perception of God. The Samburu Christians understand their cultural background defined by the "belief in the Supreme Being *Nkai*; belief in

special places where *Nkai* resides (mountains, rocks, caves); serious sins are those against *Nkai* (murder, incest, and neglect parents); not so serious offenses are against humans; man is mortal, the present is emphasized, *Nkai* blesses now” (Koski 2000, 4).

As Christians, they now not only believe but they relate with *Nkai* through Jesus Christ who is their *Laitorian* who was sacrificed for the forgiveness of their sins. The peace and joy they received upon their believing assure them that, *Nkai* is impartial and lives in them and not on mountains, rocks, and caves. They believe that man is mortal due to sin, all sins are because they separate one from God but due to the blood of Jesus, and they can access God and dwell with Him in heaven even after death.

The Samburu Christians found the light. Majority of the participants enthusiastically believed and confessed that Samburu traditional religion had kept them in the darkness but Christianity brought them light so that they could understand *Nkai* and His ways. The teachings in the church, helped them differentiate between the beneficial and harmful Samburu traditions.

Culturally, Samburu women were alienated from God. God could only be accessed by elders. Elders could only be male meaning that women had no chance to know God and relate with Him. Christianity gave the Samburu women the first opportunity to relate with God. For this reason, the Samburu Christian women at COMS highly value God’s love for them.

The Samburu Christians at COMS agree with Biblical teachings against other harmful practices which go against God’s character and have disadvantaged women such as FGM, *shaaga* girls (girls set aside for early marriage to elderly men), and polygamy left women with the greatest burden parenting because their husbands were too old to help or they die due to old age. The men in the church are expected not to engage in such practices. Culturally the school-going bright boys, on the other hand



became *shepherd* boys, by taking care of the livestock in the bushes many kilometers away from home. Most of these boys later became *morans* but now they have been salvaged by the church and are going to school empowering them to read and write as well as to grasp the Word of God.

For the Samburu Christians, their experience of newness and transformation in their lives when they accepted Christ gave them an assurance that Christ is indeed the ultimate sacrifice not only for them but also for all other communities. They, therefore, no longer believe in the ritualistic sacrifices and ceremonies done by the Samburu elders and *Oloibons*.

Based on the findings, the Samburu Christians at COMS found nothing objectionable about Christianity hence they highly approve the missionary work carried out by the CITAM missionaries at Olturot. The Samburu Christians at COMS have been transformed into people who uphold love, righteousness, mercy, and justice for their neighbors. The teaching of the Word of God is central to the COMS church members because it teaches them the ways of God. The information about God is absent in their culture. They can all know God have a relationship with him. The Bible is full of stories about how great men of faith like Abraham related to God. This agrees with Apel's observation that, the Samburu culturally learn through developed oral literature consisting of proverbs, songs, prayers, stories, and speeches (Apel 1996, 361). This makes the Bible stories, psalms, gospel songs and dances, proverbs, and parables an effective way of contextualization for teaching biblical truths to the Samburu church at COMS.

The findings confirmed that prayer is one of the most important practices for Samburu Christians. This is in agreement with the expression of Spencer, Fumagalli, Pendenzini, and Pavitt that, "the Samburu are a people of prayer"(Apel 1996, 361).

This affirmed Apel's observation that the Samburus perhaps pray "more often than the average Western Christian" (Apel 1996, 361). Although not all the Samburu Christians do all things in church such as leading in songs and interpretation, and teaching, each one of them prays. Every Samburu Christian values prayer and prayer meetings because it was culturally inculcated before they became Christians.

### Conclusion

In affirmation of their embrace of Christian faith, the findings indicated that, based on an evaluation of Samburu traditional religious beliefs and cultural practices, the Samburu Christians at COMS have continued to experience influence of the gospel on their worldview even within their cultural setting.

The findings affirmed Pendenzini's description of the Samburu religion that, "the Samburu religion is monotheistic. *Nkai* bears many similar characteristics as Yahweh in the Old Testament." Majority of the participants had in their responses Pendenzini's statement "God is one" (Pendenzini 1968, 70) and that is fully involved in their daily lives on earth.

Despite the Samburu Christians at COMS being a minority group in Olturot village and community, and occasionally facing different forms persecution, they appreciate and have confidence in the Christian faith. They view Christianity as the true religion that has spiritually elevated them and given them hope and authority based on their personal ability to know, understand, and relate with *Nkai*. This is unlike what the Samburu traditional cultural belief that God existed but did not be accessed or approached by ordinary individuals except the elders. The Samburu Christians highly value their found relationship with God which the traditional concept and approach towards God does not offer.

Further, the findings demonstrated that the Samburu traditional religious beliefs and cultural practices influenced the understanding of the Samburu Christians about God, Christianity and that it facilitated their positive response to the gospel and ultimate Christian conversion. Further this culturally informed worldview has continued to influence their discipleship and Christian living in diverse ways.

In light of this influence, COMSP07MB5 says, “the explanation of God in the Samburu culture has helped me to understand the God of the Bible. This is because the manner of similarities.” As Christians in their Samburu cultural setting in Olturot, they view the gospel and its teachings as culturally relevant, practical, and applicable in their Christian living. The findings as well show that, the Samburu cultural religious beliefs have influenced to a great extent the way the people understand God as presented in the Old Testament.

#### Academic Recommendations

Based on the results of these findings on the perception of the Samburu Christians at COMS towards the gospel, the researcher found out that, the Samburu traditional religious beliefs and practices have had influenced not only their understanding of the gospel, and their response in conversion, but also their consecutive discipleship and commitment to church.

Considering this finding, to effect relevant and effective spiritual growth among the COMS’s Christians, an in depth research needs to be carried out to find out what are the best forms of discipleship are culturally informed and are applicable to their context so that they bear maximum fruit of sound spiritual formation in individuals’ lives as well as that of the community where they belong.

Following the centrality of prayer and the teaching of word of God among the COMS Christians, they would spiritually develop if the missionaries applied discipleship materials that are custom made for COMS Christians rather than transferring to them what CITAM's urban churches use to disciple urban believers. What do they find applicable in their context as a form of discipleship and teaching them biblical truths? This is because not all forms of discipleship that are applicable in the urban setting is really relevant in their setting of nomadism. This will work best for them to sustain the excitement they have towards the gospel as well prepare them for the empowerment of the Holy Spirit to use them to evangelize to their own community members in the best way possible.

The role of the Holy Spirit in Christian living is necessary. Without the baptism of the Holy Spirit, the best discipleship and Bible teachings in any community and culture will produce a group of religious individuals who lack the passion and the fire to follow Christ and serve Him. While the researcher appreciates the transformation happening in the love for prayer, scriptures and fellowship among the COMS's Samburu Christians, there is need to research how the Holy Spirit has empowered these believers to carry out the evangelistic work of the kingdom of God. This is to find out what power drives them as Christians. Besides believing in the Holy Trinity, have they experienced the baptism of the Holy Spirit? Is He the one who drives their prayer as Christians or is it just a transfer of the religious prayer that is carried out by the traditional elders? What impact does prayer have in the kingdom of darkness? What power do their prayer exhibit? Further there is need to understand if the Samburu Christians perceive the Holy Spirit as a person who can be related with rather than a power that God uses to carry out His purposes.

There is need to carry out future study on how the Samburu Christians at COMS would have progressed spiritually in the midst of traditional religious beliefs cultural practices that they struggle with, with an agenda of strengthening their contextualized Christian way of living and developing nomadic evangelists from the COMS church.

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## APPENDICES

### APPENDIX A: INTERVIEW GUIDE FOR THE SAMPLED RESPONDENTS AT COMS CHURCH

For a reliable and consistent data collection and valid results, the researcher's face to face interviews were guided by close-ended and open-ended questions below.

Basic Information:

1. Age group (18-30); (31-40); (41-50); (51-60).
2. For how long have you been a Christian and member of COMS?
3. How are you actively involved in the COMS church?

RQ 1: How did Samburu traditional and cultural norms influence the COMS Samburu Christians' conversion?

1. How can you describe the Samburu traditional religion according to your understanding?
2. Who is God in the Olturot Samburu culture?
3. How does God relate with Samburu community in Olturot?
4. What similarities exist between God in Samburu traditional religion and in Christianity as taught at COMS church?
5. Explain how, if any cultural aspects about God helped you to understand the gospel?

RQ 2: What views do the COMS Samburu Christians' have towards the gospel and its teaching in relation to their culture?

1. Describe your understanding about God in Christianity?

2. What is your understanding about God the Father, God the Son, and God the Holy Spirit?
3. Explain your understanding of Jesus Christ and central role in Christianity.
4. What are your views concerning human sin, forgiveness, and salvation by faith in Jesus Christ?
5. What aspects of Samburu culture and traditional religion do think facilitated your understanding the gospel?
6. What aspects of Christianity would you consider objectionable based on Samburu culture?
7. What do you feel about these ‘unpleasant’ aspects of Christianity?

RQ 3: To what extent did COMS Samburu Christians’ understanding of the gospel mold their contextualized Christian lifestyle?

1. Do you think Christianity calls for a transformed lifestyle in a Christian’s life?
2. As a Samburu Christian, how has Christianity change transformed your life?
3. How has this change impacted your decision making inside and outside the church?
4. In light of Samburu religious beliefs and cultural practices, what changes do you think are remarkably important for the spiritual development of Samburu Christians at COMS?
5. What Samburu cultural practices and beliefs do Samburu Christians need not to change?
6. Briefly explain, between the Samburu traditional worship to God and Christianity, which one do you consider the most appropriate to you and why?
7. What aspect of Christianity do like most about Christianity?



APPENDIX C: IERB PARTICIPANT DEBRIEF FORM SAMPLE (AIU-A/IERB  
Form 2017-6)

This debrief was verbally said to each participant promptly at the conclusion of their part in the study.

Thank you for participating in this research study.

The purpose of the study is purely academic with a goal to gain further understanding of the perception of Christians among unreached people groups towards the gospel through a case study of Samburu Christians at CITAM Olturot Mission Station Church in Marsabit County. Your participation will help the researcher gain more insight into the perception of CITAM Olturot church members towards the gospel and the evangelistic efforts among the Samburu.

In the event you have any distressful reactions to the questions presented to you in this study, you may want to seek counseling for support from the church leaders.

Once again thank you for your participation.

Sincerely,

John Mutinda Muema

(Principle Investigator)

CURRICULUM VITAE  
John Mutinda Joseph Muema  
P.O. Box 3 – 90130 Nunguni, Makueni  
Email: [jonimutindah@gmail.com](mailto:jonimutindah@gmail.com)

Life Mission

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To love God, live in obedience to God's Word, and serve Him God through advocacy, evangelism and discipleship.

Education

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- ❖ 2017 – 2019: Africa International University (AIU)  
M.A. in Mission Studies (General)
- ❖ 2008 – 2014: Daystar University  
B.A. in Peace & Conflict Transformation (Major) and International Relations & Security Studies (Minor)
- ❖ 1998-2002: Mukaa Boys' High School  
Kenya Certificate of Secondary Education (K.C.S.E)
- ❖ 1997: Mwanyambevo Primary School  
Kenya Certificate of Primary Education (K.C.P.E)

WorkExperience

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- ❖ 2019, June : Pastor at CITAM
- ❖ 2017, Jan. – current: Pastoral Intern Volunteer at CITAM Buruburu in charge of Social Action, Advocacy and Governance (SAAG), Security and Traffic Ministries.
- ❖ 2016, Sept.- 2017, Sept.: CITAM Apprenticeship Ministry Program (CAMP)  
Intern Pastor at CITAM Buruburu, served in different ministries
- ❖ 2012, Sep. – Dec.: Volunteer at the Human Rights Education and Peace International (HUREPI) Trust in Arusha, Tanzania.
- ❖ 2011, Jan – 2012, Apr.: Chairman of the Daystar Christian Fellowship (DCF)  
Constitution Review Committee responsible for writing the 2012 DCF Constitution, signed by the University Vice-Chancellor and adopted on 17<sup>th</sup>/04/2012.
- ❖ 2006-2007: Kilome Region, Makueni Grass-root Youth Leader for Youth Redemption Africa facilitated by Life In Abundance (LIA) International.

## Positions of Leadership

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- ❖ 2015, Jan. - 2016 Aug.: Committee Member, for Young Professionals and Children Ministries at CITAM Athi River
- ❖ 2015, Feb.- May: OAYouth-Kenya Representative at Action/2015-Kenya National Team
- ❖ 2014, Sep. - Dec: Student Arise Movement (SAM) Africa, Harvest Conference Coordinator in charge of university students' mobilization held on 20<sup>th</sup> - 23<sup>rd</sup> Dec, 2014 at Kabarak University.
- ❖ 2014 – 2016: Elected Eastern-Kenya Regional Representative at Kenya Small Scale Farmers' Forum (KESSFF) National Committee.
- ❖ 2014, Apr. – Dec.: 2014/2015 Chairman of the Electoral Commission of Daystar University (ECD), Nairobi in charge of Daystar University Students Association.
- ❖ 2012 -2015: Work Study at Daystar University, Resource Mobilization Office, DUSA and Peace and International Relations Office.
- ❖ 2010 – 2013 Apr.: Missions Coordinator at Daystar Christian Fellowship Executive Committee Nairobi Campus.
- ❖ 2009 - 2011: Volunteer at Nairobi Baptist Church, Ngong' Road Children's Ministry Office