

AFRICA INTERNATIONAL UNIVERSITY

THE ROLE OF THE CHURCH IN SHAPING POLITICS IN KENYA: A CASE
STUDY OF CHRIST IS THE ANSWER MINISTRIES (CITAM)

BY

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STUDENT'S DECLARATION

THE ROLE OF THE CHURCH IN SHAPING POLITICS IN KENYA: A CASE STUDY OF CHRIST IS THE ANSWER MINISTRIES

I declare that the work presented herein is my original work and has not been whatsoever presented to any other College or University for academic credit.

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

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ABSTRACT

The study has examined the role of the Church in response to the political issues that are affecting Christians in Kenya in general and specifically in Nairobi. The study was structured on the belief that the Church lacks strong prophetic voice in shaping the dreadful politics occasionally affecting Christians. This has led to bad policies making, political hatred and negative ethnicity amongst Christians in Nairobi. The study was envisaged since people are comfortable in their lives when there is good political atmosphere and agreements in Kenya. However, when something awful in the politics happens that turns their lives upside down, then that is the time people will blame the church for not doing enough in preaching unity amongst the people and addressing the national leaders.

However, in order to know this phenomenon and give a suitable theological and biblical response, the core cause of the role of the church has been explored.

The research discusses the role of the Church and Christian perception on how the Church needs to respond to the social political issues affecting Christians resulting to the poor policies, killings, displacement of people, marginalization, hatred and bad ethnicity amongst Kenyan.

DEDICATION

To Almighty God, the omnipotent, all-knowing, and perfectly good, and to the body of Christ which is the prophetic voice to the nation. My lovely parents, Geoffrey Mugane and Jane Wanjiku; to my adored five siblings, and my Fiancée Wangui who have been source of encouragement during this research project and their immense supports and prayers. To much-loved, Grandmother Hannah Njeri for her prayers and words of wisdom.

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CHAPTER ONE

INTRODUCTION

Today, humanity has acquired more knowledge and more political power than any time in the history. Through technology global politics are going places never imagined, in fact the world has become a global village, any global political decisions or pronouncements made by the political leaders in one continent is affecting all other continents directly. Does this mean that the man was created as the political beast? Now that everything starts and ends with politics in today's world, will the church have a place and shape the political space in Kenya that is dominated by the mediocrity, hatred and tribal politics and still deliver its people to the promised land of godly and good governance? Moreover, apart from political leaders shaping the world politics; the citizens are as well empowered they can now afford to: choose their own leaders, create their own constitutions and dictates their own ruling styles and the manifestos, but who guide the citizens in making the rightful decisions?

Life, totally, appears restful for most Kenyans when political atmosphere is first-rate; people tend to forget about the role of the Church in shaping social-political issues...until something awful in the political arena happens in Kenya that turns their lives upside down. It is during this time when crowds of people will flock to the churches in droves seeking political way out. The idea of people resulting to the church when there is a political crisis has always been fascinating me, it had made me to enquire where was church before political crisis? Does the Church have a role in shaping the national policies and politics? Ironically the political individuals' interests and national political heartbreaks seem to cause a major rethinking and shift in people's

assessment of the church's role. Even the media, the general public and United Nations embrace the church or (the church position) during a time of political crisis, but in times of peace, prosperity and political agreements the church's role seems to sink into oblivion again. Regardless of this double standard, the church seems to keep people connected, disposing off the burden of life by providing bedrock of faith, hope and solutions to humanity in deepest needs. The role of the modern church in shaping the political issues in the 21st –Century is critical as it shapes and a fill a gap that only the church can. Moreover, whenever there is the political crisis in Kenya who will arbitrate? When there is the political marginalization and oppression in Kenya whose voice will be raised and heard? This study seeks to evaluate how the Christ Is the Answer Ministries (CITAM) as the Modern Church in Kenya has addressed and shaped the political issues affecting Kenyans or has it remained mute into the political issues?

Moreover, history is replete with the pain and suffering of the bad politics over the time; in the year 2007 after the Presidential results were announced on 30th December 2008, Kenya underwent its worst harrowing political experience as the bad politics carried the day. The Daily Nation newspaper reported... the carnage was horrific: 1,500 dead, 3,000 innocent women raped, and 300,000 people displaced. Sadly, it also reported burnings of houses, killings targeting particular communities and destruction of the properties escalated by every day with a little intervention from the government security agencies¹. One of the reports indicated that, "most of these atrocities happened in the first 14 days after 2007, Kenyan general election results were announced."²

¹ "Kenya since 2007-2008 Post-Election Violence - Daily Nation," accessed April 29, 2019, <https://www.nation.co.ke/news/politics/Kenya-since-post-election-violence-/1064-4046876-12j38pyz/index.html>.

² Maupeu H, *Revisiting Post-Election Violence: The General Elections in Kenya 2007* (Dar es Salaam: Mkuki Nyota Publishers, 2008) 187-225.

Agonizingly, ten years later in 2017 after the Presidential results were announced; Kenya would still go through the same political pain again, though it has not yet healed from aftermath of 2007/2008 post-violence. This time around the Daily Nation reported 37 people died and 126 others were injured during the post-election chaos witnessed between August 9 and 15, according to a report released on Monday by the Kenyan National Commission of Human Rights. The deaths were recorded in the Kawangware, Mathare, Kibera and Huruma in Nairobi County³

Finally, there has never been an ideal period to introduce this discussion of the role of Church in shaping politics than the period that we are in as the country. Currently, there is national peace and healing that emanated from the March 9, 2018 Handshake between President Uhuru Kenyatta and Opposition leader Raila Amollo Odinga, this handshake has helped cool the political temperatures across the nation⁴. The Church can take advantage of this kind gesture of handshake between the two leaders as a diplomatic tool to inform and educate its members how they can also handle the political issues as well, by extending the hand of love even to the perceived political enemies.

The thesis is based on the premises that the church is the most crucial structured institutions within the society that ought to speak for truth; towards the social-political injustice. Moreover, on this sort of thinking Fowler argues that the authority of state is received from the people who make social contract⁵. He observes keenly that the State can only do what its people want done; in this case the church holds special prophetic

³ "37 Died in Post-Poll Chaos — KNCHR Report - Daily Nation," accessed April 30, 2019, <https://www.nation.co.ke/news/Death-toll-of-Kenya-post-election-violence-2017/1056-4131688-w6fc91/index.html>.

⁴ Kwayera Mukalo, "National Discourse Must Go Past Handshake," *The People Daily*, December 17, 2018.

⁵ Stuart Fowler, *The State in the Light of the Scriptures*, Wetenskaplike bydraes of the PU for CHE. Series F, Institute for Reformational Studies. F2, Brochures nr. 46 (Potchefstroom: Potchefstroom University for Christian Higher Education, 1988), 1.

role towards shaping the political issues affecting the people.

Overview of the CITAM History

The history of Christ is the Answer Ministries (CITAM) can be traced back by its first founding missionaries and foundation upon which the church is built. The roots of CITAM are found through the ministry work of the Pentecostal Assemblies of Canada (PAOC) in Kenya. This Pentecostal movement generally traces its historical roots in the Asuza street revival in Los Angeles, California, USA from 1904 to 1906⁶. Some of the renowned Pentecostal Assemblies of Canada (POAC) missionaries who pioneered work in East Africa were Otto and Marion Keller. They began their work in 1918 and laid the foundation of the PAOC work in Kenya. Through these efforts of the PAOC missionaries, the Pentecostal Assemblies of God churches were planted across rural areas in Kenya. By 1950's and the 1960's, a remarkable growth was being experienced as the ministries spread in Rift Valley region, Nairobi, Central and Coastal regions in Kenya. As the church grew, several ministries developed and a Bible College was established in Nyang'ori in 1949 to meet the training needs, later this collage was renamed as Pentecostal Bible College⁷.

Later, in the year 1952, John and Ella McBride after serving many years at the Nyang'ori mission station sensed a different calling. They had a vision for starting an English-speaking church in Nairobi upon the realization that Nairobi was a City of many cultures and languages and the threats of death that was there then of many converts into Christianity, from Mau Mau the freedom fighters who considered them

⁶ Justus Mugambi, *Five Decades of God's Faithfulness: The Amazing Story of Christ Is the Answer Ministries* (Evangel Publishing House, 2009), 4.

⁷ *Ibid.*, 4.

as betraying their cause of freedom by following white man-religion⁸. The brief history of CITAM as the Pentecostal and English-speaking Church dating from 1952:

The CITAM history dates to 1952 when John McBride a PAOC missionary arrived in Nairobi after serving at Nyang'ori mission station over long time with the vision of establishing an English-speaking church. The first church services were held at Rahimtulla Hall near Jevanjee Street. In September 1960, the Church moved to 28 Valley Road where the present NPC Valley Road is located. The first sanctuary built by Rev. Richard Bombay was dedicated to God in October 1960. At that time the church was known as Pentecostal Evangelistic Centre (PEC). The church was a small assembly of 20-30 members who were mainly European and Canadian expatriates. He built the first sanctuary that was dedicated to the Lord on 22nd October 1960. It was during the pastorate of Rev. Mervyn Thomas in the 1970's that the name of the church changed from Nairobi Evangelistic Centre to Nairobi Pentecostal Church (NPC). He is credited with the design of the church logo and his leadership in the writing of the first Church Constitution. There was tremendous growth in the 1980's during the pastorate of Rev. Roy Upton and Rev. Dennis White, who handed over the leadership of the church to Bishop Bonifes Adoyo, NPC's first African leader. NPC changed its name to Christ Is the Answer Ministry (CITAM) and was registered as an autonomous Independent entity under societies Act of Kenya. The name of ministry was changed to reflect the nature and the geographical spread which was beyond Nairobi. CITAM is operating in a highly dynamic environment of towns with increasing challenge posed by major development. These include political factor, social political, ecological and legal changes. From a small assembly with a morning service attendance of about 20 to 30 people, the church has experienced enormous continuous growth to the current over 30,000 people in Sunday service attendance. The church has twenty-one assemblies; eighteen local assemblies and three international assemblies; the members cut across most sections of the tribes in Kenya and most of nations across the globe⁹

Background of the Study

As mentioned above, the idea of people resorting to the church for way out when there is a political crisis has always been fascinating me; it had made me to enquire what could be the role of the church in shaping the politics. The CITAM was born out of the need, to establish a church that is English speaking, targeting urban populace, multi-racial church founded in the word of God. The growth of CITAM has

⁸ Ibid., 5.

⁹ Justus Mugambi, ed., *CITAM Ministries Booklet* (CITAM Valley Road: CITAM, 2007), 3.

been enormous, with several new assemblies cropping up across the country. This presents rare and great opportunities for this CITAM church being a multi-racial and urban church to minister the love of Christ by shaping the political issues affecting the believers. Moreover, these could be possible either directly by supporting vying upright Christian's candidates or indirectly where the church has to address political issues affecting people through the media houses, an example of Hope FM 93.3, and having leadership forums for elected leaders to deliberate issues affecting the Christians and give biblical responses. Nevertheless, in the present times, that has not been the case in the Church. The Church's role in shaping the social-politics has been re-interpreted and misconstrued to the effect that those who press for the Church to have her role in shaping the politics are accused of being political, unholy and bi-partisan.

Sadly enough, there are those who are persuaded that the CITAM presiding Bishop and a few pastors when they talk about the role of the Church in shaping the good leadership and politics, they presume that they are tribal and campaigning in disguise about their clansmen or allies. This could have made the voice of the Church to be mute. Additionally, after the Court had nullified President Uhuru Kenyatta on August 8 wins, in favor of the opposition party which filed that election case, saying that election was marred by the irregularities. The presiding Bishop Dr. David Oginde in the last year 2017 advised that the both parties, to view the Court ruling, as a win for Kenyans not to individual, and peace for the country was paramount among Christians, given that the country was under tension of possible violence¹⁰.

¹⁰ "Bishop Oginde's Message to Uhuru, Raila after Supreme Court Verdict," accessed April 30, 2019, <https://hivisasa.com/posts/bishop-ogindes-message-to-uhuru-raila-after-supreme-court-verdict>.

Furthermore, Bishop Oginde delivered the sermon, “To view the Court ruling from narrow prism of win/lose is to miss its greater impact on national peace, especially for a nation that was at a precipice”¹¹ When Bishop referring and addressing the political stressed atmosphere that was there then for church members and general public; calling for all Christians to embrace peace and somberness. Consequently, this was not well received by a section of the church members as well as general public as they termed the sermon as a political statement, some even failed to be coming to the church then. With this mentality, it does not matter what the church does to shape the politics there always be dispersive voices countering the church’s efforts in shaping the politics. However, they are those who are lost in between whether the church in first place should be involved in politics or not.

The idea of the Church’s role in shaping the politics is scriptural, in book of the Isaiah 9:16 says that, “For the leaders of this people cause them to err; and they that are led of them are destroyed”¹² In this text it is clear that the Lord instructs the leaders who misrule and mislead will not escape His wrath.

Nevertheless, the church members in the CITAM seem to have had an opportunity to hear the role of the church in shaping the politics through Bishop’s leadership sermon that he occasionally addresses through the Church Sunday services and Hope FM Media. However, the pastors/church leaders seem to be economical with the truth and they do not train their flocks how to respond biblically to the political issues affecting the Christian. Many of the church members and some church leaders seem to have no idea of what the church’s role in terms of shaping the politics.

¹¹ Ibid.

¹² L. L. C. Books, *Electronic Bibles: E-Sword, Biblical Software, Go Bible, Logos Bible Software, Bible Analyzer, Openlp. Org, Accordance, the Word Bible Software* (General Books LLC, 2010).

Nevertheless, with proper guidance and teaching on the church's role, this subject can be addressed objectively.

The Christ is the Answer Ministries church is made up of twenty-one local assemblies and three international assemblies. There has been persistent problem when it comes to the church's prophetic role in shaping the politics, despite the Church being urban and multi-ethnic; the Church seems to have opted to remain mute. The faithful in these local assemblies are very sensitive and reluctant when it comes to the Church's prophetic voice in shaping the social-political issues; and to be more specific, they do not advise on the biblical response to the politics or discuss national leadership styles. This may be due to many factors; the church may not have understood about the subject of the church's role in shaping the politics, the church members might have been influenced negatively by the contrary teachings regarding the church and state. They might simply be withholding the whole truth about good national leadership and governance. This research sought to mine deeper into this problem on the four selected CITAM churches in Nairobi County, that are near and easily accessible by researcher i.e. Parklands, Buruburu, Valley Road and Rongai. Moreover, the research aimed at encouraging the prophetic role of the church.

Statement of the Problem

The problem is that, today there is a strong opposition for the Church's involvement in shaping the political issues; it seems politics are viewed by the church members as dirty game and worldly. Is it that Christians do not understand that any given authority under the sun has been established by God? Moreover, believers are arguing that the church is holy, and politics are dirty and unholy thus the church needs to keep off. This opposition centers along the idea that the church primary purpose is

to preach word of God to the world as it appears in different texts. “Matt 28:19, 20; Mark 16:5; Luke 24:47; John 20:21; Acts 1:8”¹³ In all these texts the Lord Jesus instructs that we should go out there to proclaim His word; not to shape the leadership or the world politics. The believers’ have perceptions that the role of the church is to: worship, prayers, instructs, fellowship and evangelize. In embarking upon the main issues here of contention, the researcher sought to answer these key areas: Do you think the modern Church should be involved in shaping the politics affecting Christians? Which among these departments or ministries in the church setting that has shaped the politics (SAAG ministry, Bishop’s office, Hope FM? Does the church doctrinal position affect one’s involvement in the politics? Does the politics contradict the gospel of the Lord Jesus?

If these raised questions above are not responded to carefully, the misunderstanding will escalate into doubt and hence the Church will not properly address the political issues affecting the country. Furthermore, the Church of God will remain mum thus it will lack its voice concerning the matters of the check and balance in the politics. Sadly, Journalist and media will overdo the Church when it comes to addressing matter of the politics. The Church then it will have no other options other than to follow the existing political system blindly, without raising its prophetic voice. Moreover, the Church has a chance to agree with Pilgrim who advises that, “Irrespective of the social-cultural changes, “the church can and does have a vital role to play in the debate on the nature of good government and on what constitutes a just and healthy society.”¹⁴

¹³ Ibid.

¹⁴ Walter E. Pilgrim, *Uneasy Neighbors: Church and State in the New Testament*, Overtures to biblical theology (Minneapolis, MN: Fortress Press, 1999), 64.

Research Questions

1. Do you think the modern Church should be involved in shaping the political issues affecting Kenya today?
2. Which are CITAM departments that have shaped the political issues affecting the society?
3. How has the Church involvement in shaping the politics improved the state of nation?
4. Does the Politics contradict the gospel of the Lord Jesus?

Significance of the Study

This study is of chief importance to the church's doctrinal position and level of involvement into the politics among other teachings in the Church regarding the political issues, for instance CITAM has Social Action, Advocacy and Governance Ministries. It's therefore imperative to know what the mission position of such ministries is, for it may also affects believers' understanding of the role of the church in shaping the politics as well as what the bible texts say about worldly leadership. This study will therefore open the eyes of believers and remove the inconsistency currently faced by many Christians about role of the Church. Moreover, this study is very crucial to comprehending the way God expects the church to relate with worldly power without losing its salts and light.

A closer assessment of this study demonstrated to the believer and the church leadership that there is a need of the Church to influence the world of politics, not the world of politics influencing the Church's position. And with the partial confusion in the Church today concerning the Church's involvement in shaping the politics was equally addressed in this study. Just as Pilgrim observed that the role of the church in

the life of the community was an important aspect in the teachings of Christ who makes a radical call for the community of believers to be critically involved in affairs of the society through their lifestyle.¹⁵

Therefore, this study touches on core of the church functions. In adjudicating the Church's role Adam argues that, "the church must be contextual because it is still held in high esteem and still sufficiently independent to redefine the rules that govern Africa societies."¹⁶ Sadly, when the believer is not well informed what to do when confronted with these recurring political issues, they are likely to make the wrong decisions that will affect the perfect image of the church and God. Therefore, this study is important on correcting these perceptions of the political issues, and CITAM be able to know she has a mandate to shape the political issues affecting people.

The Purpose of the Study

This study intends to correct the notion that politics are dirty games and the Church should keep off. This was done by highlighting some scriptures and authors' recorded work in the different sources. Moreover, this study sought to show that politics does not in any way contradict the gospel of the Lord Jesus as many would purport. This study sought to show the reasons why the believers and the Christian leaders should address and tackles the political issues affecting the country. Additionally, this study will be a visible guide on how the national policies should be properly shaped that is affecting the nation.

¹⁵ Ibid., 65.

¹⁶ Adam K. A. Chepkwony, ed., *Religion and Health in Africa: Reflections for Theology in the 21st Century*, Ecumenical Symposium of Eastern Africa Theologians (ESEAT) no. 2 (Nairobi: Pauline's Publications Africa, 2006), 312.

Scope of the Study

This research was carried out in Christ Is the Answer Ministries i.e. Parklands, Buruburu, Rongai and Valley Road Assemblies. The researcher allocated the enough time for collection of data. The research sought to obtain small sample of representative of population. Data collection was done by use of questionnaire and interviews. The research is based on analysis of the role of the Church in shaping the politics affecting the Christians. This type of research is sensitive, and it can be politicized; therefore, the researcher sought to establish the real issue underlying the problem with the Church's leadership that understands how the Church works. For that reason, study will examine main groups which include Pastoral team, advisory and Social Action, Advocacy and Governance members (SAAG).

Methodology

The main resources in this study come from the respondents' responses and the CITAM information concerning the role of the Church in politics. However, in order to succinctly complete this noble task, the researcher also endeavored to focus in gathering information from the published materials in the library as well as online data inform of books, articles and journals. These sources were investigated, and the arguments presented are weighed against what the Scriptures standard and thereafter a closer examination was employed to counter what is unscriptural.

Moreover, this took the researcher to the field. The researcher was able to interacts with the Church Pastors , advisory and SAAG members, and collected their views regarding role of the church using questionnaires and interviews as the method of gathering primary data, the church information was also looked at, and this was geared towards establishing how the political issues (i.e. national policies) are shaped,

and how? The information gathered then was used as evidence to illustrate the extent of the problem and gave the way for recommendations on how to carefully handle these issues of the politics.

However, the researcher first focused on the data gathered in the library and online resources. In this area of study, those supporting this idea of the church role in shaping the political issues were together tested with those opposed to the very idea. A clear academic and theological conclusion was reached. Then, the information from interviews was transcribed for analysis. In the area of interview, the researcher organized the collected data into concepts or themes and analyzes it by categorizing the usefulness of the findings. As Mugenda emphasizes that, “the researcher closely evaluates the usefulness of the information in answering the research questions.”¹⁷ Those who are for the Church has a role in shaping the politics were grouped as group Y and those not for the Church involving itself with the politics were grouped as group X.

However, all respondents’ responses in questionnaires and interviews the responses given by group (Y) formed the findings; these findings were supported by the literature findings of those who support the Church’s role. However, the researcher sought to know the arguments of the protesters on the role of the church in shaping the politics (X) and why they argue so, then researcher drew conclusion. The questionnaires and interviews contained both semi-structured unstructured questions, as Mugenda reiterates that, “In open-ended questions, the respondents were free to give their own responses.”¹⁸

¹⁷ Olive M. Mugenda, *Research Methods: Quantitative & Qualitative Approaches* (Nairobi: ACTS Press, 1999), 205.

¹⁸ *Ibid.*, 115.

Definitions, Assumptions and Limitations of the Study

Definitions

The key words in this work were defined for better understanding of the subject under consideration. These key words include: Role, CITAM, SAAG, Shape, Governance, Issues and the Politics. These terms were key in build-up of this thesis discussion; they provided a better understanding of what role of the Church is all about. It has to be noted that some of these definitions may look synonymous with other meaning; however, these was clarified where required, others word was used interchangeably depending on context of study.

1) Role –

According to *Webster's New World Dictionary a role is*, “the part played by an actor, or a function assumed by someone as an advisory role.”¹⁹

And according to the *Encyclopedia World Dictionary a role is*, “is a set of connection behavior, rights, or by norms as conceptualized by people in the social situation.”²⁰

2) CITAM -

According to the online, the revised constitution of Christ is the Answer Ministries; “The name of the Church is Christ is the Answer Ministries (CITAM)” CITAM is a Pentecostal Church that is submitted totally to the one true God who eternally exists in three persons; the Father, the Son and Holy Spirit.²¹

3) Social Action, Advocacy and Governance (SAAG)-

¹⁹ David Bernard Guralnik, ed., *Webster's New World Dictionary of the American Language*, Concise ed. (New York: Meridian Books, 1960).

²⁰ CITAM, *Christ Is the Answer Ministries* (CITAM: CITAM, n.d.).

²¹ Ibid.

According to revised and updated CITAM website SAAG is, “a created Ministry at Christ is the Answer Ministries that develop and implement a biblical response to matters Social Action, Advocacy and Governance, as it offers practical expression of God’s love and active participation on areas that affect the well-being of fellow human beings”²² Additionally, Kalu agrees with the church’s role when he emphasizes that, “in spite of obvious lack of political concentration, the same church which was treated with carrot and the stick by the state sometimes found itself as the only institution which can give voice to cry of the people.”²³ CITAM has created the SAAG to develop and implement a biblical response to various social-political matters.

4) Shaping-

According to *Webster’s New World Dictionary*, the shape is, “to give a definite shape to, or to arrange, to adapt to our needs.”²⁴

However, according to Okullu, the church bears “the role of being the national conscience, championing the cause of national moral issues.”²⁵

5) Politics-

According to *Webster’s New World Dictionary*, the Politics is “of, concerned with, or engaged in government, politics, etc.”²⁶

²² Mugambi, *CITAM Ministries Booklet*.

²³ Ogbu Kalu, *Power, Poverty, and Prayer: The Challenges of Poverty and Pluralism in African Christianity, 1960-1996* (Africa World Press, 2006).

²⁴ Patrick Hanks and Simeon Potter, eds., *Encyclopedic World Dictionary* (London, Newyork: Paul Hamlyn, 1971).

²⁵ John Henry Okullu, *Church and Politics in East Africa* (Nairobi: Uzima Press, 1974),2.

²⁶ Michael Agnes, *Webster’s New World Dictionary*, 4th ed. (New York: Pocket Books, 2003).

And according to the *Encyclopedia World Dictionary* a political is, “is the process of making decisions that apply to members of a group, position of government organization and control over a human community, particularly state.”²⁷ For the purpose of this study, term ‘politics’ meant all *national policies* that emanate from political space and in anyway affect the people either positively or negatively. Moreover, Okullu advises that, “The Church...has an historical mission, which is to assist in the definition, validation and articulation of just political, economic and social objectives.”²⁸

6. Issues-

According to *Webster’s New World Dictionary*, the Issues is, “an outgoing thing or a point under dispute.”²⁹

7) Scripture-

According to the *Webster’s New World Dictionary*, scripture is, “Writing, manuscript or document, any sacred or religious writing, the Bible books of the Old and New Testaments.”³⁰ Moreover, the *Expository Dictionary of the New Testament Worlds* defines Scripture as, “graphe-writing of the Old Testament-those accepted by the Jews as canonical and those of the New Testament- those accepted by the Christians as authoritative.”³¹

8) Church-

²⁷ Guralnik, *Webster’s New World Dictionary of the American Language*.

²⁸ Henry Okullu, *Quest for Justice: An Autobiography of Bishop John Henry Okullu* (Shalom, 1997).

²⁹ Guralnik, *Webster’s New World Dictionary of the American Language*.

³⁰ Ibid.

³¹ W. E. Vine, *An Expository Dictionary of New Testament Words: With Their Precise Meanings for English Readers* (London: Oliphants, 1969).

The Greek word in the New Testaments for English word, “Church” is *ekklesia* derived from the Greek verb *ekkeleo*. The compound *ek-* means “out” and *kaleo-* means “to call or summon.” Thus, literal meaning is “to call out.”³²

Assumptions

This study assumed that some of the Church leaders don’t see a prophetic role of the Church in shaping today’s politics. It also assumed that those who do not support the church role in shaping politics lack the biblical knowledge about the issues of good national governance. Moreover, it assumed that all the citations from scholar opposing the Church’s role in the politics are accurate and true representation of their worldview. This study also assumed that, all books written by the renowned scholars who have champion of the Church’s role in shaping the political issues affecting the believers and the public general are accurate and genuine representation of their belief. Finally, this study sought to carry out on the assumption that all respondents gave genuine information or responses to the interviews. It is also assumed that the respondents were honest and cooperative.

Limitation of the Study

The issue of the Church role in shaping politics is a huge subject, and to do it in a single thesis discussion may not humanly possible. As a result, this study was not able to exhaustively bring all the supporting arguments and objections against the church role on the table. But the authenticity of this discussion was highly observed. Moreover, the research is expensive as it involves resources, money to bring it to conclusion bearing in mind the cost of acquiring published literature and Video and

³² Earl D Redmacher, *What the Church Is All About* (Chicago: Moody Press, 1978).

Radio recording. Additionally, it allowed online searches which complied with rules of subscriptions. Therefore, the researcher primarily relied on published literature in Africa International University-Karen and other reliable sources. The study finally brought on board the views of the respondents in questionnaires and interviews to compliment it.

Organization Approach to the Study

This study under investigation has been approached and organized in this manner:

Chapter one is the introduction, in this chapter, the researcher has introduced the subject of the role of the church in shaping politics affecting the Christians. This has been done carefully with reference and considerations of scriptures. Chapter two is the literature review, whereby the researcher dug deeper into library research by keenly exploring the arguments of authors. Chapter three, the researcher has detailed on the issues of methodology engaged in the thesis. In chapter four, the researcher has concentrated on data presentation and analysis, the information collected from the field has been given meaning and rounded up as findings. Chapter five constitutes the conclusion and recommendations. In the appendix, has the question which has formed the data collection process.

CHAPTER TWO

LITERATURE REVIEW

Introduction

It must be well-known that the subject under consideration has been researched on before by several authors. A great number of theologians, biblical scholars have dedicated their lives and plentiful time to discuss and write about the role of the church in shaping and addressing the political issues. Nevertheless, the research wishes to uncover their arguments and why they believe that the modern church today has a role in shaping the social-political situations. The study under consideration focused on understanding the role of the church as the body of Christ must play in the shaping today's politics and how it can avert some of the pains that come with the bad politicking and poor governance. Kombo asserts that, "the literature review involves examining documents such as books, journals, and dissertations that have previously dealt with the subject that is being researched on."³³

The author had a desire to deeply look at the contribution of the Church in determining how the political issues are tackled, bearing in mind that Kenyans majority are Christians. Though, the church boasts of up to 80% membership in Kenya population its influence on electives politics, holding elected leaders to account and influencing national values and policies is still low.³⁴ With such high number of

³³ Donald Kisilu Kombo and Delno L. A. Tromp, *Proposal and Thesis Writing: An Introduction* (Nairobi, Kenya: Paulines Publications, 2006), 48.

³⁴ Census national, *The Kenya Population and Housing Census* (Nairobi, Kenya: Action Publishers, 2010).

the Christians, it is obvious that the Church is an integral asset in the society in addressing the political issues that are often affecting the people.

A Historical Analysis of the Religion and the Political Context in the Africa

To understand the role of the religion in political discourse in contemporary Africa we need to refer to the early Christianity and the colonial era. It is important to conduct a brief analysis of the historical background that gave rise to the planting churches in Kenya. A proper understanding of this history necessitates that first we look at the introduction of missionary Christian in Kenya as well as the development of the Kenya political history during colonial era.

Oosthuizen observed that in the early part of fourth century Christianity was securely rooted in North Africa. By the middle of the fifth century Egypt was a Christian country but the church had inherent weakness as it was not truly the African Church; its members was from Roman and Greek middle class, then the colonists who lived among the African peoples³⁵. It's interesting to scan through the author's chapter on Christianized of early Africans that Latin language was used as sole vehicle of conversion. The colonists then were not keen in Africanizing the Christianity to suit indigenous people that looked like first amiss in addressing and shaping the African issues through the Christianity.

Additionally, Oosthuizen expounds how later years Protestantism found its way in Africa before 1800 at cape, where the Dutch formed a settlement and stated to enter the colony in Africa. Wilberforce and Thomas Fowell Buxton when campaigning against slave trade they would bring many missions to Africa in the

³⁵ Oosthuizen G. C, *Post-Christianity in Africa: A Theological and Anthropological Study* (Grand Rapids, Michigan: Eerdmans Publishing Co, 1968), 1.

nineteenth century. Thereafter, the scramble for Africa movement would emerge divided amongst the European powers.³⁶

The Beginning of the Missionary Movement in Kenya

Anderson argues that, the missionary efforts of Johann Ludwing Krapf who arrived at the Kenyan coastal town of Mombasa in May 1844, joined by Johann Rebmann, in 1846 and Erhardt in 1849, is generally accepted as one of pioneer missions work in the East Africa as he holds the view that they were first missionary to begin their work in Kenya.³⁷ Moreover, Anderson observes that other mission movements that sent their missionaries to the East Africa paved the way for the opening up of the links between these parts of the continent of Africa and the rest of the world.

Interestingly, “Kenya was among the first territories with the first European missions... however missionaries were slower to occupy the land, and Christianity took longer to take hold. The reason for this was the difficulty of penetrating the harsh, waterless hinterland before the construction of the railway”³⁸. Anderson observes in his book that, the efforts to spread Christianity necessitated the fighting of slave trade, which needed for a concerted effort then between mission movements and British Government.

Cole highlights how the missionaries joined effort in shaping to end the slave trade that was affecting people and being practiced then, “neither Christian mission work at Rabai, near Mombasa, nor the Methodist Missionary society’s work at Ribe

³⁶ Ibid., 2.

³⁷ William B. Anderson, *The Church in East Africa, 1840-1974* (Dodoma: Central Tanganyika Press, 1977), 128.

³⁸ Ibid., 134

could flourish until the decision on societies to rehabilitate the freed slaves.”³⁹ Moreover, Cole asserts that these efforts of ending the slave trade resulted in a virtual partnership between the missionary work and the British colonial governments. The missionary work in Kenya saw a number of missionary societies emerged, such as the Germany Protestant Societies; Lutheran Mission; Church Missionary Society, Scottish Mission a largely American Mission, Gospel Missionary Society and Pentecost missions.⁴⁰ This indicates that the beginning of Christianity in Kenya saw an incursion of different doctrinal expressions of the Christian faith for both Catholics and the Protestants.⁴¹ Moreover, Wanyoike an early African pastor shed more lights about the role of missionaries when he argues that, “Christian missions from Europe and America had their different work scattered and disconnected all over East Africa. As each mission sought for more adherents, a kind of (scramble for Africa) situation was created within religious field.”⁴²

The roots of CITAM found its way through the ministry work of the Pentecostal Assemblies of Canada (PAOC) in Kenya during the colonial era. Some of the renowned PAOC missionaries’ who pioneered work in East Africa were Otto and Marion Keller; they began their work of spreading Christianity in 1918 and laid the foundation of CITAM today.⁴³ Therefore, based on this introduction of the Christianity in Kenya, the researcher will examine the role of the Church today in shaping the political issues as it had a role then in the early colonial days during the process of establishing a colony and governments.

³⁹ Keith Cole, *Kenya: Hanging in the Middle Way* (Nairobi, Kenya: Highway P, 1959), 24.

⁴⁰ Anderson, *The Church in East Africa, 1840-1974*.

⁴¹ E. N. Wanyoike, *An African Pastor* (Nairobi: East African Pub. House, 1974),109.

⁴² Ibid.109.

⁴³ Mugambi, *Five Decades of God’s Faithfulness*.3.

The Role of the Church and Politics

On many junctures the church has constantly dissociated itself from participation in politics and therefore it has not been effectively influencing the necessary political changes it ought to have. Fowler is correct in his argument when he states that, “genuine Christian political views will not always be popular.”⁴⁴ Mostly the argument the church gives for not doing enough in shaping political space is based on its doctrinal position; that its main aim and the conversation should be how to win human souls through the transformation of the word of gospel and not been involved in shaping world political affairs.

Moreover, Pam agrees with many other authors who are in opinion that the church has a role in politics when he argues that, “conservative Christians view politics as dirty and refrain from it based on political decadence in most African countries.”⁴⁵ A good observation of the author’s sentiments seems to imply the Church need active people not the conformist, who can rise to the occasion and shape the political issues. Finally, he draws a stand in his book that the Church need a political theology which is vital and active going forward if the church wants to make any significant change in the political atmosphere and handle issues affecting Christians in the country.

Boyo in his dissertation has had a share of this discussions, he points out that the church must have an ongoing social-political involvement, where Christians will exercise their obligation to critique the state but at the same time being careful not to

⁴⁴ Fowler, *The State in the Light of the Scriptures*.5.

⁴⁵ Gyang D. Pam, *A Compendium of Theology* (Jos, Nigeria: Sele Printing and Publishing House, 2012), 86.

tie the knot with church and the state.⁴⁶ According to the author's arguments, he appears to support the role of the church in an involvement to the national issues so there can be a fair political atmosphere. Additionally, he moves on to say that many Christians are convinced that faith and political involvement are two different and mutually restricted fields of human life. He further argues that now at the foundation of the 21st century there is an urgent need to replace such ignorance with a strong determination to promote the social and political involvement by all the Christians.⁴⁷

Another author in this field of role of the church and politics is, Dinham who says that: "Religion shapes political and citizen engagement in ways: by developing a value system that encourages community involvement; by providing opportunities for participation; and one's responsibility to it."⁴⁸ The author is of the opinion that Church needs transformational leadership towards shaping politics, Burns another author supports Dinham's point on the church engagement, when he says, "when one or more persons engage each other, and in the process leaders and followers raise one another to higher levels of morality and motivation."⁴⁹ Such a response by the church is necessary since, as it helps growing oneness of the church in shaping the politics.

Gray must have a good time in the field of authorship. With the wealth of theological experience gained over the years, he put an argument that, "If the church is to be incarnate in whole men, whole societies, the political dimension cannot easily be put on one side."⁵⁰ He bases his argument on African theology, Moreover; he says

⁴⁶ Bernard Boyo, *The Role of the Church in the Social and Political Issues Affecting the Kenyan Context: A Case Study of the Theology of African Inland Church*, Thesis (PhD) Fuller Theological Seminary (Pasadena, Calif: Fuller Theological Seminary, 2005), 145.

⁴⁷ Ibid.

⁴⁸ Adam Dinham, Robert Furhey, and Vivien Lowndes, eds., *Faith in the Public Realm: Controversies, Policies and Practices* (Bristol, UK; Portland, OR: Policy Press, 2009), 136.

⁴⁹ James MacGregor Burns, *Leadership* (New York: Harper Perennial Political Classics, 2010), 20.

⁵⁰ Gray R, *Christian in Independence* (London: Rex Collings, 1978), 243-244.

there is need of clear practice and new African theology that escapes from the Cartesian dualism of western philosophy. He observes that, it is perhaps in the political kingdom that the western missionaries failed the young African churches most grievously. Finally, he observes that lack of a prophetic voice, a consistent official critique of European class society, meant that no coherent social philosophy was handed on.”⁵¹ He is of the opinion that the church needs to do more today not to fail like it has failed in the past colonial era.

Another scholar and a respected politician in this field of role of the church in shaping the politics is Kibwana who argues that, “the church has a God-given right to participate in the politics of society for many reasons; the church cannot avoid getting involved in any activity that its followers are involved in.”⁵² Kibwana makes a very straight forward argument here that the church voice must be heard. In agreeing with other renowned authors in the role of the church in the social political, Mbiti’s advises in his contribution in the *Kenya Church Handbook* that, “a greater formal involvement is called for between the churches and the government, if the religious energy in the country is to be fully harnessed and utilized for the good of the country.”⁵³ He observes in his book that the Church needs an integration of mission that should shape the good role of the country to all.

Mutongu gives a well detailed information on role of the Church; he insinuates that the church need to develops the multi-dimensional needs analysis in terms of proclamation for gospel or evangelism and display, “what it means to be part of God’s

⁵¹ Ibid., 245

⁵² Kivutha Kibwana and Patrick Ryan, eds., *The Role of Christians in Politics in Africa Today*, 7 (Nairobi, Kenya: Pauline’s Publications Africa, 2002),8.

⁵³ David B. Barrett, *Kenya Churches Handbook: The Development of Kenyan Christianity, 1498 -1973* (Kisumu, Kenya: Evangel Publishing House, 1973, 147).

kingdom, when the church help the needy in society to reduce poverty including physical or political poverty.”⁵⁴ He calls it “social action as it involves addressing needs in society.”⁵⁵ He views social action involvement in the society is rooted in the character of God that teaches that social involvement is part of God’s expectation of the people; confirmed by the Good Samaritan parable in the (Luke 10:25-35).

The Church Leadership’s Failure and its Involvement in the Political Ethnic Conflicts.

In a research conducted by Timothy Longman on Rwanda genocide of 1994, indicated that, the church leadership was also is involved in participating in the bad politics of ethnic conflicts. It reported that church personnel and institutions were closely drawn in genocide crisis.⁵⁶ Moreover, Longman observed in his report study that more people were killed in the church buildings than anywhere else in Rwanda. Ironically the church that is supposed to be salt and light of the nation, the members of church were accused of killing their spiritual leaders and vice versa.

Finally, he records that the church was strongly accused of among other atrocities for failing to condemn the massacre on their premises; however, the same research report discovers and echo the efforts of many other pastors who work hard to protect their own congregants and other victims of genocide.⁵⁷ Longman’s research is evidential that the church must have a godly role in term of shaping the national catastrophic.

⁵⁴ Zablon Mutongu, *Theology of Development: The Integral Mission Model of God-Centered Development* (Nairobi, Kenya: Nairobi Academic Press, 2011), 37.

⁵⁵ *Ibid.*, 38.

⁵⁶ Timothy Longman, “Christianity and Genocide in Rwanda by Timothy Longman,” *Cambridge Core*, last modified September 2009, accessed April 30, 2019, /core/books/christianity-and-genocide-in-rwanda/432282CD09F617EE795257D66D6A7788.

⁵⁷ *Ibid.*, 2.

Mbazumutima, has no doubt that the church and the pastors were implicated in the ethnic violence that swayed Burundi in 1972. In his work he accused, “the church did not do enough to avert the disaster. He refers to numerous incidences of Tutsi church leaders who even participated in the 1972 Hutu genocide which involved killing of students in schools without the Church raising a finger.”⁵⁸ Mbazumutima also gives a sad case of pastors who were currently living on land and occupying houses belonging to refugees who left Burundi in 1972. Finally, he draws a conclusion that church was influenced to all these atrocities⁵⁹ Mbazumutia submissions on his study makes one wonder and ponder what is the role of the Church is time of the political Crisis?

According to Waweru in his research study says that, after the Kenyan Presidential elections results were announced on 30th December, 2008, the post-election violence exploded, with people screaming, burning of houses randomly, killings and destruction of properties in Rift valley.⁶⁰ This is how he summarizes his observation on the state of nation then, “the area (Rift Valley) became the center of both local and international focus as roads were all blocks, churches were burned, people killed mercilessly... later people turned to their spiritual leaders, run to churches for refuge, prayers, guidance, and encouragement.”⁶¹

However, to his amusement pastors and church leaders’ responses varied on the basis of tribal inclination, political affiliation. He further observes that some

⁵⁸ Theodore Mbazumutima, “The Role of the Anglican Church in the Ministry to Hope and Homeland,” 2007, accessed December 7, 2018, Etd.Unisa.ac.za/ETD-bd/theses/10012007-125040/unrestricted/desertation.pdf.

⁵⁹ Ibid., 83.

⁶⁰ Patrick Waweru, “The Roles of Pastors During Ethnic Clashes That Occurred in Eldoret Municipality Between 2007 and 2008” (Africa International University, 2009), 9.

⁶¹ Ibid., 9,

pastors left their homes running for their lives, while other teamed up with the attackers even praying with them and occasionally issuing inciting political statements. He argues these incidences have put pastors and church leaders on the spotlight with many unanswered questions being raised from diverse area on the role of the church in the political crisis⁶².

The Church Pillars of Influence towards Political Issues and Development

The idea of shaping and influencing healthy politics towards the political issues affecting Christians must be based on strong reliable pillars that are created within the spheres of the church. The pillars are supposed to be the reliable places of influence in which church voice can be exercised towards the targeted purpose in the lives of the people which includes addressing the political needs of the people in the society. Moreover, James argues that, the heart of transformation is leadership of service, not leadership. Additionally, he views the role of church in politics as a model from Jesus Christ; with handful of untrained men, he founded God's kingdom that shall never end, and no gates of evil shall prevail. By the power of His Person, his leadership example, his teaching and spirit he changes the world forever.⁶³ The researcher assessed the possible documentary evidence to interrogate the church principles that have been practiced by the church in shaping and influencing the political matters.

⁶² Ibid., 11.

⁶³ Means James E, *Leadership in Christian Ministry* (Grand Rapids, Michigan: Baker Book House, 1989), 62.

The Perceived Biblical Role of the Church

The biblical view of the role of the Church according to John Mac Arthur; He discusses the basis and responsibilities of the Church as: -

1. Confess our faults (Jas 5:16)
2. Rebuke sin in each other (Eph 5:11; 1 Tim 5:20)
3. Bear one other's burdens (Gal 6:2)
4. Gently restore one another (Gal 6:1)
5. Prefer the weak brother (Rom 14:13; 15:1)
6. Pray one for another (Jas 5:16)
7. It is to care for its own in the time of need (2Cor 8,9; 1 Tim 5:1-16).⁶⁴

According to Henry Thiessen the role of the church seeks, "to promote all that is good" when he was referring to the role of church. He holds a view that the primary duty of the Church is toward fellow believers, but that notwithstanding the believers have a duty toward the rest of the world. He keenly urges in these days of the social services it is necessary for believers to be visible as to the ministry toward the world. Moreover, he delves into the discussion using Jesus' practices as the best example to follow. He observes that Jesus always responded to the physical needs and to the spiritual help of others. Jesus went about doing well and healing all that were oppressed of the devil, though His main principal mission was never lost (Acts 10:38-43). He makes an alter call for all believers to devote themselves to social services on account of Jesus without losing their focus of God. Finally, he advises that Jesus may

⁶⁴ John F. MacArthur, *The Church: The Body of Christ* (Panorama City, CA: Word of Grace Communications, 1981), 169.

have fed the five thousand as a humanitarian act.⁶⁵ Thiessen support he puts an argument that:

While the believer is to separate from all worldly alliance (2 Cor 8, 9; 1 Tim 5; 1-16) he is yet to support all causes that seek to promote the social economic, and educational welfare of the community. Paul says, “so that, we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith (Gal 6:10).⁶⁶

Kunhiyop a theologian expounds from the scriptures the reason why every believer should be involved in shaping the political issues affecting the believers and the general public based on Scriptures. On the Church role he takes a sketch look at the Scriptures and conclude that; it’s church to learn from Bible and come up with theology that is consistent with Word of God.⁶⁷ Finally he articulates that:

Kunhiyop observed that, God’s work in redemption did not cease with his revelation in scripture. There are many lessons to be learnt from history of the church, both oral and written to help us create a theology that is consistent with the Bible and what God is doing in and through the church.⁶⁸

Moreover, Fowler in analyzing Biblical historical survey, he observes that, “the giving of the law at Mt Sinai placed the Church in intimate relationship with a theocratic state.” The author graciously responds to the most common and expected queries when it comes to the role of the Church in shaping the political issues. He views the Church as the first government God established on earth and gave them the constitution/commandment to govern and guides them how to worship Him while on the Israel.

⁶⁵ Henry Clarence Thiessen and Vernon D. Doerksen, *Lectures in Systematic Theology*, Rev. (Grand Rapids: Eerdmans, 1979),436.

⁶⁶ *Ibid.*, 436.

⁶⁷ Samuel Waje Kunhiyop, *African Christian Theology* (Zondervan, 2019),71.

⁶⁸ *Ibid.*, 72,

Additionally, Sider another author agrees that Bible is the Christian manual when he advises that, “we turn to scripture as our reliable guide in reflection on issues concerning economic, social and political life.

God the creator and redeemer is the ultimate owner. “The earth is the Lord’s and the fullness thereof” (Psalms 24:1). But God has entrusted the earth to human beings to be responsible for it on God’s behalf. They should work as God’s stewards in creative, faithful management of the world, recognizing that they are responsible to God for all they do with world and to the world.⁶⁹

⁶⁹ Sider Ronald J, Herbert Schlossberg, and Vinay Samuel, *Christianity and Economics in the Post-Cold War Era: The Oxford Declaration and Beyond* (William B. Eardmans Publishing Company Grand Rapids Michigan, 1994),13.

CHAPTER THREE

RESEARCH METHODOLOGY/DESIGN

Introduction

In this chapter the researcher focused on the study design, target population, sampling size and sample size, research instrument, data collection procedure and data analysis techniques.

Qualitative Research Design

The study at hand was undertaken as a qualitative research. This type of research is vibrant, and the results are evidential. Moreover, the researcher preferred this method because according to Creswell, the “qualitative research is an inquiry process of descriptions based on distinct of the quality that explore a social or human problem; the researcher builds a complex, holistic picture, analysis words, reports detailed views of informants and conducts the study in a natural setting.”⁷⁰ The author highly relied on the interviews, questionnaires and CITAM information as methods of extracting data for this study.

With above proposed data collection methods, the researcher sought to investigate the four selected Christ is the Answer Ministries Churches located in

⁷⁰ Creswell John W, *Research Design: Qualitative, Quantitative Approaches* (Thousand Oaks, Calif: Sage Publications, 2003), 193.

Nairobi County for easy accessibility on the main issue leading to the role of the Church in shaping the political issues. The researcher sought to establish the real issues underlying this problem of church's involvement in politics, with the aim of addressing whether there is a misunderstanding regarding the role of church on the subject under study, or it is mere ignorance.

The data collected has been interpreted, just as Creswell recommends that, "Qualitative research is fundamentally interpretive. This means that the researcher makes an interpretation of the data."⁷¹ Therefore, it has been a rigorous exercise with tangible and observable results. The researcher sought to extract some understanding from the interviewees and respondents respectively on their understanding regarding the underlying problem.

Data Collection Procedure

The researcher focused on the interviews and the questionnaires as methods of data collection in the field. The procedure was carefully planned and executed just as Creswell recommends that, "the idea behind qualitative research was to purposefully select participants or sites that were best help the researcher to understand the problem."⁷² Creswell moves on to assert that, "this does not necessarily suggest random selection of a large number of participants and sites typically found in quantitative research."⁷³ Therefore, the researcher had selected some church members who had knowledge of the church and its engagements with the matter of social-political.

⁷¹ Ibid., 193.

⁷² Ibid., 185.

⁷³ Ibid., 185.

The Actors

For the interviews and questionnaires, the researcher sought to address the most educated (those who held post-secondary school certificate) pastors and advisory, and those involved with the Church Social Action, Advocacy and Governance (SAAG). This is because they were able to understand the social-political questions and the intentions of the researcher more easily. This aided to lessen misunderstanding and misrepresentation of the study. The researcher used purposeful sampling. Just as Patton advises that, “researcher can use purposeful sampling to focus on selecting individuals for specific and reliable information. The data collected from a purposeful sample illuminates the research questions”⁷⁴

However, the researcher also considered the rest of the advisory who might not grasp the contents in the questions. Just as Norman advises that, “the population sample will also be able to verbosely and accurately respond to the research questions as guided by the research instrument.”⁷⁵ However, the very questions in the interviews were considered.

The Events

The researcher sought to conduct interviews after the church worship service, and after mid-week prayer meetings. This way the participants were able to freely discuss the church’s role and national policies issues affecting the Christians since the environment was conducive. For the questionnaires the researcher distributed the questionnaire papers to be return later, while for the church information, the

⁷⁴ Michael Quinn Patton and Michael Quinn Patton, *Qualitative Research and Evaluation Meth* (Thousand Oaks, Calif: Sage Publications, 2002), 202.

⁷⁵ Norman K. Denzin and Yvonna S. Lincoln, *Handbook of Qualitative Research* (United Kingdom: Sage Publications, Inc, 2000), 386.

researcher had freedom, since he could borrow written documents and gather the data at his convenience.

The Process

The process was a short one, since the questions asked were straight forward, the process was less monotonous. Moreover, the researcher sought to help the participants to better understand the entire concept. Additionally, the researcher did not go to the entire church but just to selected number of 61 respondents to represent the church's views. Sogaard recommends that" the study population is the aggregate of elements from which sample is actually draw...the study population will therefore be smaller than the actual."⁷⁶ The study population was smaller targeting mainly the advisory, pastors, and social action advocacy and governance members.

Data Recording Procedures

For the interviews, the researcher aimed to write down where was possible, and pile of many handwritten documents. These has been filed and sorted out accordingly. In some cases, (where writing was not possible, for example when the interviewee was standing) the researcher resorted to audio taping using a mobile phone. Then the data was transferred in writing upon listening to the conversation. For the questionnaires the respondents were required to fill the questionnaire papers. For the Church information gathered it was typed and analyzed.

Data Sampling

The collected data from the interviews was then recorded together for interpretation and analysis. This information from the recordings from the interviews

⁷⁶ Viggo Sogaard, *Research in Church and Mission* (William Carey Library, 1996), 42.

was transferred to written scripts. Then the written scripts were classified according to content and grouped in alphabetical order for analysis. This was to ensure that no information is misplaced or even lost in this involving process. For the questionnaires the information was analyzed to find the common themes.

Target Population

The purpose of the interviews and questionnaires was to find out from individuals their understanding and contributions of the role of the Church in shaping politics. Just as Sogaard advises that, “the study population is the aggregate of elements from which sample is actually draw...the study population will therefore, be smaller than actual population.”⁷⁷ The study population sought to be smaller especially now that researcher was focusing on particular groups of members of the Church. The researcher targeted the church advisory, pastors, and Social Action, Advocacy and Governance in the four selected CITAM assemblies namely: Parklands, Buruburu, Rongai and Valley Road. The researcher targeted 61 respondents for the interviews and questionnaires out of the entire CITAM church of over 30,000 members; each assembly had 15 respondents. Researcher used sample size for infinite population that is more than 10,000, as the size of population could not be precisely be determined and he majorly relied on formula used to determine sample size for infinite population as stated by Kothari.⁷⁸ He assumed a 90% confidence interval with a margin of error being allowable within 10 units. The formula is as follows:

$$Ss = \frac{Z^2 p(1-p)}{E^2} \quad \text{Where Ss is sample size}$$

Z-Z value from the Z table of 90% confidence interval is 1.645

⁷⁷ Ibid., 32.

⁷⁸ C. R. Kothari and Gaurav Garg, *Research Methodology: Methods & Techniques*, 3rd ed. (New Delhi: New Age International (P) Ltd., Publishers, 2014),23.

p =Percentage of population assumed at 50%

q = (1 – p)...Remaining portion of population (50%)

$$E = \text{Margin of error} \pm 10 \text{ units therefore: } S_s = \frac{1.645^2 0.5(1-0.5)}{0.1^2}$$

$$= 68$$

Ethical Consideration

The social political research is highly delicate and controversial subject to study. Therefore, the research aimed being ethical, just as Lia advises, “some important ethical decisions need to be made during planning of the interviews so that the informants are protected by the researcher from the information they give concerning the research.”⁷⁹ This required the researcher to safeguards the rights, interest and sensitivity of the informants. The names of participants were masked by giving them pseudonyms like CRSP01 or CRSP02. The researcher requested the senior pastors to inform the pastors, advisory and the SAAG members in advance about the subject of the study. The respondents were informed that their participation in the interviews was voluntary. For questionnaires the respondents had the freedom of decline answering any questions that they did not feel like responding to. However, majority the respondents responded to all the research questions. The researcher was also ready to debrief those who felt that emotionally they were disturbed by the research questions raised.

Research Instrument

In this study the researcher used interviews guide for the advisory while questionnaires for pastors, SAAG members. The items in the interview guide were

⁷⁹ Litosseliti, *Using Focus Groups in Research*, Continuum research methods (New York: Continuum, 2003), 48.

enclosed in a way that it addressed the research question as well as to achieve the objective of the study.

Data Analysis

After collection of data from interviews the researcher, sorted, transcribed, processed, classified, organized and interpreted on the completeness and internal consistence of data according to particular research questions, as Mugenda recommends that data analysis, “is the process of bringing order, structure, and meaning to the mass of information collected.”⁸⁰ While for the questionnaires the themes of the object of the study were developed.

Validation and Reliability

According to the renowned analysis’s Kombo and Tromp the validity of a test “is a measure of how well a test measures what it is supposed to measure and reliability is a measure of how consistent the resultants from a test are.”⁸¹ For the questionnaires the respondents were given ample time to respond to questions including carrying the question papers to return later. The researcher called the respondents in advance and informed them about the study and some of the questions he sought to know about the role of the Church in shaping politics before they did interview to assure respondents confidentiality. The researcher had an assistance in some cases to type the responses as well audio tape the interviewees to ensure accuracy of the information given is guarantee. Just as Creswell recommends, “Validity is seen as strength in qualitative research, but it is used to suggest determining whether the findings are accurate from the standing point of the researcher, the participant or the readers of an account.”⁸² The

⁸⁰ Mugenda, *Research Methods*.203.

⁸¹ Kombo and Tromp, *Proposal and Thesis Writing*.97.

⁸² Creswell John W, *Research Design*.190.

respondents had freedom to clarify a question that they thought it was not clear during the interviews processes.

CHAPTER FOUR

DATA PRESENTATION

Introduction

This chapter deals with data analysis, presentation and its interpretation of the research findings. It is a way of making the raw material collected in the field clear and be able to make a researcher come up with a sensible research. Just as Strauss and Corbin advise that, “the researcher will study the collected data and identify emerging themes that are relevant to the research questions and objectives, report the intensity which refers to the number of times certain words, phrase or descriptions have been used in discussion.”⁸³ This study sought to investigate the role of the church in shaping the politics affecting the Christians in Kenya: A case study of the Christ is the Answer Ministries. It shows the procedure in which the data was collected, analyzed and recorded. This chapter is divided in three sections, namely; section one deals with the demographic characteristics of respondents; section two presents the descriptive data analysis of the items relating to the research questions and section three presents the discussions of the findings.

In this study, a total number of 53 pastors and Social action advocacy and governance leaders and 15 from church advisory leadership were sampled. 53 questionnaires were distributed to pastors and social action advocacy and governance. A total number of 46 (87%) fully completed questionnaires were returned; from four

⁸³ Ibid., 22.

selected Christ is the Answer Ministries Valley Road, Rongai, Parklands and Buruburu. A total of 15 interviewees among church advisory leaders were selected from all the four selected churches and similarly coded as e.g. CR01, CR02 ...CR015.

Moreover, a total number of the (87%) fully completed questionnaires were recorded, as illustrated in Table 4.1 below.

Table 4. 1: Questionnaire recorded return rate

Respondent Category	Number targeted	Number participated	Percentage
Pastors & SAAG Members	53	46	87%

In any research, the response rate of the respondents is of importance as it reflects the in-depth of the data gathered. According to Mugenda and Mugenda, a return of 50% and above is acceptable.⁸⁴ Therefore, the interviews and questionnaires return rate of 61 translating to (89%) of the interviews conducted was considered acceptable for this research. Information obtained from the interviewee's responses was analyzed in terms of table of frequencies, percentages and graphs and the interpretation given in a discussion section. Thus, the researcher felt that the views expressed in the interviews are therefore representative of the target population.

Table 4. 2: Distribution of respondents in term of assembly

Christ is the Answer Ministries Assembly level	Number participated	Percentage
Valley Road	11	23.5%
Rongai	11	23.5%
Parklands	14	32%
Buruburu	10	22%
Total	46	100%

⁸⁴ Mugenda, *Research Methods*.83.

The findings in Table 4.2 above shows that majority of the respondents were (14, 32%) were draw from Christ is the Answer Ministries Parklands whereby the researcher fellowships followed by Valley Road and Rongai respectively (11, 23.5%) while the remaining 10 respondents (22%) were drawn from the Buruburu assembly.

Demographic Characteristics of Departmental Leaders

The demographic characteristics illustrate the distribution of the respondents' categories about gender, age, department of service and the duration of service in ministry as described in Table 4.3.

Table 4. 3: Distribution of both Pastors and SAAG members according to Gender, Age

	Attributes	Category	Frequency	Percentage
	Gender	Male	28	60%
		Female	18	40%
Total			46	100%
	Age	21-30 years	19	41%
		31-40 years	14	30%
		41-50 years	9	20%
		50 and Above years	4	9%
Total			46	100%

The findings in Table 4.3 above shows that majority of the respondents were (28, 60%) were male while the remaining (18, 40%) were females. In this case it shows that majority of the respondents are male in the four selected Christ is The Answer Ministries. The Pie chart below suggests the church leadership is dominated by male both in pastoral and ministries as figure 1 below clearly demonstrates.

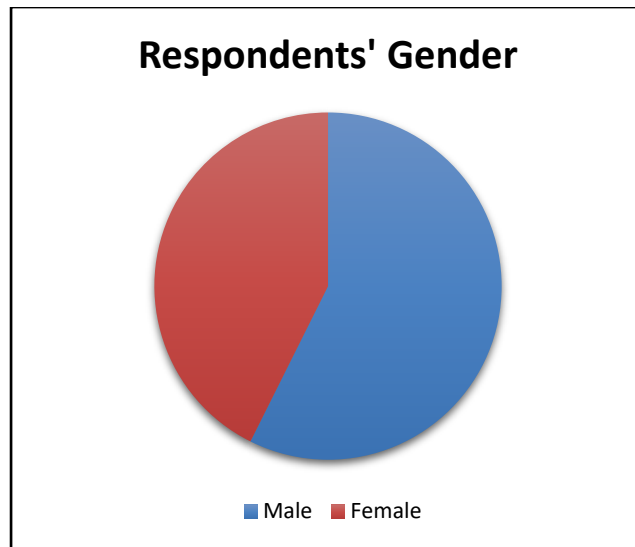


Figure 1: Respondents' Gender

It is also noted from Table 4.3 above, that the majority of the respondents (19, 41%) were aged between 21-30 years and followed by (14, 30%) between 31- 40 years. This finding suggests that most of the respondents' members in the selected churches are youths age 21- 40 years (71%). The remaining percentages (29%) were adult leaders who were aged between 41- 50 and above years.

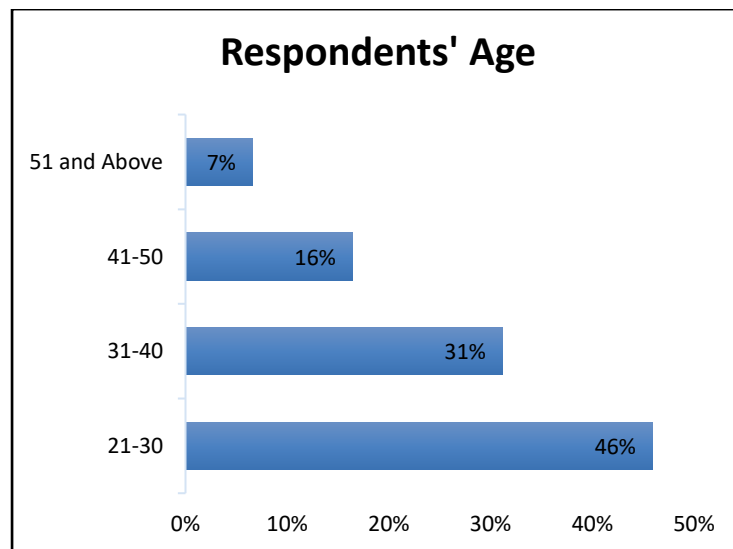


Figure 2: Respondents' Age

The figure 2 above clearly demonstrated the respondent age and their age brackets both in the pastoral and Social Action Advocacy and Governance department.

The highest percentage been between age 21-30 years (46%) and the lowest been 51 and above years (7%)

Regarding the level of the education in the respondents' in the four selected churches, majority of the interviewers were young professionals (*interns pastors and student pastors in Christ is the Answer ministries*) noted by researcher in questionnaires. It is noted in figure 3 below that majority of respondents were master's holder adding up to (43%). This is followed closely with holder of degree's level translating to (28%), the diploma's holders respondents' translating to (20%), and the lowest level of education was secondary. The highest level of education amongst the respondents was PhDs translating to 3%. However, the results reveal that majority of the respondent had masters followed by degree level. This could be explained by the fact that most of the respondents' leaders were in the age bracket of 21-30 years followed by 31- 40 years respectively.

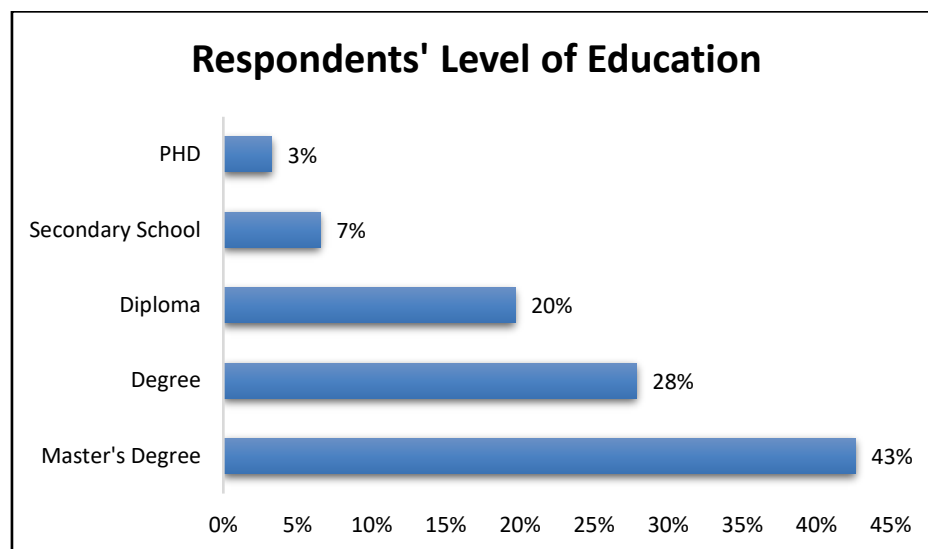


Figure 3: Respondents' Level of Education

Section Two: Respondents' Opinions in Relation to the Research Questions

Both interviews and questionnaires comprised same short and understandable questions (see appendix I)

RQ1: Do you think the modern Church should be involved in shaping the political issues (i.e. National policies) affecting the Christians today?

RQ2: Do the church (CITAM) have the departments or ministries that have shaped the political issues (i.e. National policies) affecting the society?

RQ3: How has the Church involvement in shaping the politics improved the state of nation?

RQ4: Does the Politics (i.e. some national policies) contradict the gospel of the Lord Jesus?

RQ1: Do you think the modern Church should be involved in shaping the political issues (i.e. National policies) affecting the Christians today?

Regarding the Church leaders they were asked to give their understanding of whether the church should be involved in shaping the political issues (i.e. national policies) affecting the Christian today. Most of the respondents were in conformity that the role of church is of paramount in the welfare of the society. The church was portrayed as one of the prophetic voices of the nation that fulfills the will of God to his people and the moral agent that transform the society to live in peace and harmony. The respondents seemed to know the role of the church in shaping social-political issues, but their main concern was that the church as body of Christ in Kenya is not doing enough in addressing the issues that are affecting Christians. Majority of respondents (87%) felt the church has not done enough in shaping the politics, while (13%) of respondents said that the church has done enough shown by figure 4 below. This section of question provides some of the respondents understanding of the church role in shaping politics that is affecting Christians. I interviewee CR01 was very open to my interview, I asked him whether the church should be involved in shaping the politics issues affecting Christians today, his answer was a sincere Yes! He strongly believed

that the politics whether good or bad affect the welfare of every believer as citizen of a country first. He expressed the desire of the church to always give God’s direction in matters of the nation. Such a response reinforced the resolve of important of the study. Moreover, I sought to know whether interviewees know the scriptures that support the church and the states. One of the respondents reiterated that, “Matthew 5:13-16, the church is the salt of the earth and light of the world, again, he quotes Romans 13:1 God ordains and established any given leadership”. Most of the respondent mentioned that the church has a role in shaping the political issues affecting the Christians today, (98%) of the interviewees felt that there is need of the church to be involved in shaping politics. However, few of the respondents (2%) mentioned that the church has no role in shaping the politics. One of the opponents of the church role in shaping politics reiterated that, “The church is holy and should not be involved in shaping earthly power as opposed to preaching the kingdom of heaven” (CR043). Additionally, another respondent argued that, “Politics are dirty game for the church to be involved in” (CR051). Nevertheless, majority of the interviewees’ supports the role of the church in shaping politics; this could be explained and illustrated better by the figure 4 shown below.

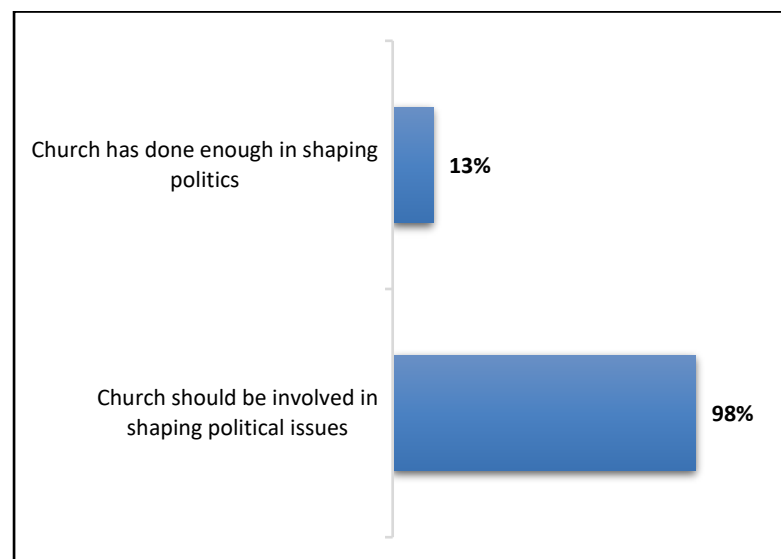


Figure 4: Relationship: Rating by the church leaders

The proponents of this idea of the role of church in shaping politics include the respondents who claimed that, “People like Daniel, Joseph in the Bible played significant role in shaping politics of the Israelites yet they kept their faith and testimony of the Lord doing in Israelites, thus the church is not exceptional toady” (CR01). This was supported by another respondent who also claimed that, “Christians are not immune to the political issues affecting our country. Not to participate is to abdicate on a national responsibility” (CR02). Another respondent supports the role of church saying, “The righteousness and redemption of God permeates every aspect of our social and political life as it does in our spirituality. (CR03). Moreover, another interviewee CR04, he was very enthusiastic to be interviewed. I enquired whether the church has role in shaping the politics. And according to her, the church gives spiritual and moral guidance to the nation; politics is one of the areas that the church can influence. Another respondent supports the church by arguing that, “majority of the people in different political office, often come to the church on Sunday; thus, the church ought to be very intentional in giving biblical response to the political issues affecting the church today (CR05).

In relation to supporting the role of church one of the respondents says that, “The mission of the church is both spiritual and social hence the church is both spiritual and social thus, the church must be involved to guide or shape how politics shape the social life in a godly way. (CR06). Another interviewee CR07, she was very ready to be interviewed, argued that, “I believe the church has a prophetic role to play in national politics as it is the conscience of society”. Another interviewee CR08 argued that when the bible calls Christians the light and the salt of the earth that should translate how we influence the nations as well. Moreover, another respondent interestingly mentioned

that people look up to government for governance, and the second agent that they look up to is the church; thus, the church has a big role in shaping the politics (CR010).

Whether the Church has done Enough is Shaping the Politics?

The researcher collected ideas both from the pastors and social action advocacy & governance regarding their understanding whether the church has done enough in shaping the politics affecting the Christians. Most respondents (87%) were in the opinion that the church has not done enough in shaping the political issues affecting the Christians today. However, few respondents (13%) of the respondents believed that the church has done enough as illustrated by figure 4 above. The researcher sought to know why the church has not done enough in shaping politics (i.e. national policies) affecting Christians. One of the interviewees narrated that.

The church has been cold and ought to maintain political correctness instead of being in the forefront in influencing godly and fair policy making. Though, the church occasionally raises its voice against national issues affecting the Christians like corruption, bad ethnicity and political killings. There seems to be no serious effort of the church to be involved on continuous basis. The church has no good mechanism to address political issues. The National Council of Churches of Kenya is not all inclusive and it is weak body and does not consult many churches thus when it speaks cannot purports to represent the voice of churches CR03.

Some of the respondents alluded that there is no dualism, of the politics and Christianity, it is separated and seen as two irreconcilable entities. However, the respondents asserted that liberal theologians are putting little efforts, while evangelical is silent CR01. As result of the separation of the church and state, another respondent argues that, “More often the politics are regarded as dirty, sinful, or worldly; yet the Christian have role to determine their destiny of the nation.”

Another respondent eluded that, “The church as one body in Kenya is more divided when it comes to politics even to challenge the bad national policies it is

difficult to have one strong voice, however the CITAM is waking up to reality of these political issues”. (CR02). Another interviewee, CR03 could not hide his dissatisfaction of the role of the church. He argued that, “The church has a duty to conduct civic education to its people, helping them to understand what is good for the country and what not.” (CR04). Still, another respondent decries the role of the church he says that, “The church is shy, and just comment only to some social political issues while most of the political matter it is very silent. The church therefore needs to have balance approach and careful how it responds to the matter of the national importance.”

Another interviewee opinion is that, “to some extent the church has raised its voice on issues of national importance, but I still feel it can do more as it is capable.”

Nevertheless, few of the interviewees felt that the church has done it best or the church is trying as it could to address these political issues affecting the Christians today. As result of these, one of the respondents agreed that, “The church has been vocal in addressing social political issues, it only people want big impact which cannot be felt. CR04” Another respondent was in the opinion that the church has doing enough when he said that, “The church most of the time it gives the prophetic voice to the political issues based on the need analysis and of national importance”. (CR06). Another respondent argues that, “The church cannot be blamed on the bad national policies making because that is not its duty though it always proactive when it is confronted with an ethical and immoral issues affecting Christians.”(CR 05) Another respondent urged that, “The church is beckon of hope and it has influenced the social norms but it cannot dictate how people will live in the society. It is people’s mandate to choose good leaders who will make fair national policies on their behalf.

RQ2: Do the church (CITAM) have the departments or ministries that have shaped the political issues affecting the society?

The researcher sought to know whether there were departments or ministries in charge of handling the social political matters affecting the Christians. Interestingly, when the researcher inquired about the Christ is the Answer Ministries structures many of respondents seems to be aware of the church structures as they mentioned: Social action advocacy and governance, Bishop’s office, Hope FM Media and Pastoral team. Nonetheless, few of the interviewees (2%) seem to have no idea of none of the above ministries or department in the church setting. This question attracted different responses from the respondents. The bar chart on figure 5 showed below shows how the respondents understand the role of the departments or ministries that have shaped the national policies affecting the Christian.

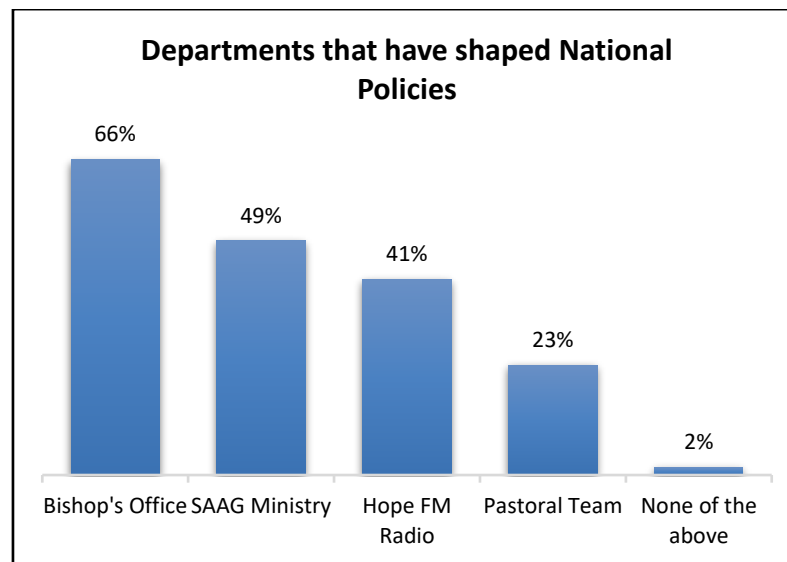


Figure 5: Departments that shapes national policies

In relation to the role of the ministry’s majority of the interviewees when they were asked by researcher which one has played a great role (66%) were in the opinion that Bishop’s office through the Presiding Bishop has been vocal and active in addressing the social political affecting the Christians. Secondly, (46%) of the

respondents seem to recognize the role of the social action advocacy and governance as a ministry created to oversight and implement social-communities development issues in the community. A few the respondents (41%) agreed that Hope FM Radio has been integral tool for broadcasting space as it has been preaching peace in the country and addressing the bad national policies and politics that has been a thorny to many Christians.

Moreover, some of the respondents (21%) were in the opinion that pastoral team has been key in addressing the political issues affecting the Christians. These responses given one could observe that it was not higher percentage for pastors based on pastors oversee the pulpits on every Sunday, to give Christian spiritual responses and shepherding the sheep of the Lord Jesus.

Lastly, out of all respondents a few of the respondents (2%) when they were asked by the researcher which departments in church has been involved in shaping the politics or addressing the national issues oppressing the Christians could not point out any departments or ministries. This clearly could tell that they are either new in their ministries or they were not much involved with the church daily on-doing activities.

Effectiveness of Departments or Ministries in addressing the Political Issues

The researcher sought to know the level of effectiveness in regard to above mentioned ministries by the respondents in the role of shaping the politics affecting the Christians. It was observed that; on *figure 6* shown below majority of the respondents' response (62%) seemed to mention there was no effectiveness of involved ministries in addressing issues of politics, these departments are: Social action advocacy and governance, Bishop's office, Hope FM media, and Pastoral team. On the other hand,

(38%) of the respondents seemed to agree there that these ministries were effective and could address the political issues affecting Christians on figure 6 shown below.

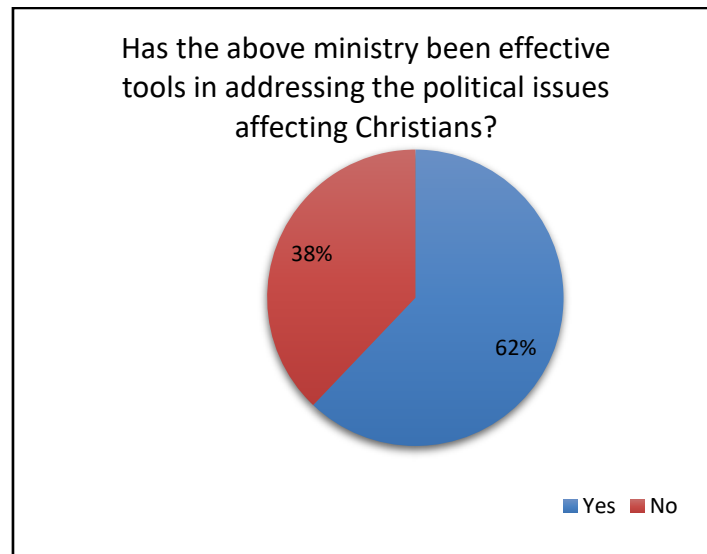


Figure 6: Departments Effectiveness

Interestingly, majority of the interviewees seems to trace some tangible evidence though, most agrees more need to be done to have a good level of effectiveness. On interviewee CR01, the researcher enquired his opinion on the effectiveness of these ministries, he said, “To some small extent these ministries have been active but there is lack of intentionality.” Another interviewee CR02, she answered no! The interviewee insisted that, “As the church of Christ I believe we have not understood our mandate.” Moving on, to another interviewee CR04 affirms that, “to some extent yes, because the Bishop’s office has been recognized through the Presiding Bishop, he is normally invited to participate in political discords.” While, another interviewee CR05, agreed to some extent the church has tried but its prophetic voice is not where it ought to be and the Church’s voice must be heard and obeyed. On interviewee CR06, he answered yes! “Yes! These ministries have been opinion shapers and have offered good guidance”.

Additionally, on interviewee CR07, he said no! “This is because there are a lot of matters that the church remained silent about.” On the interviewee CR08, she said yes with affirmative, “Yes! These ministries are well equipped by the church to handle political issues affecting the Christians” on the interviewee CR09, he just answered partially he think the ministries has been effective. On the interviewee CR010, he answered yes! “Yes! The departments have been useful but more need to be done to model good governance in the nation.” On the interviewee CR011, he said big Yes! “The Bishop’s office has remained independent despite the pressure from the political world to keep quite.”

Moreover, another interviewee CR012 did not say yes or no rather he point out there is need of creating members awareness about these church’s departments. While, another interviewee CR014, she answered yes! “These ministries have tried to shape and influence people for good governance but still more could be done.” Lastly, on interviewee CR015, he answered yes! “Yes! The Bishop’s office has been involved in the matter of nation including vetting of the Independent Election and Boundaries commissioners, Social Action Advocacy and governance ministry is still young in CITAM but is growing up”

What Changes do you Desire to see in the Church today to address the Political Issues?

Respondents were asked to share what changes they desire to see in the church today that they think would help to shape the politics affecting Christians in a better way. The respondents expressed some of their realistic expectations from the church. In regard to these realistic expectations most of respondents argued that they would want believers to get interested and involved in the politics. A good number of respondents indicated that there is a need of more civic education to create awareness

that politics are not bad. Some respondents said that the voice of the church need to be louder on the political arena than it is today. Moreover, some respondent asserts that the church needs to embrace national governance as part of its spiritual responsibility and create mechanism to influence fair politics. The respondents believed that the church started Social Action Advocacy and Governance as result of societal need analysis, thus, they need to empower this department with more resources to address these political issues affecting Christians with courage.

Nevertheless, a good number of respondents preferred that occasionally the church should address the political issues from pulpits and people will start identifying with the political issues and give biblical response when confronted. Interestingly, some respondents argued that the church should use its Hope FM Radio and TV to propagate godly and fair national policies.

Conversely, on the interviewees when asked what changes they desire to see in the church today for betterment of political issues affecting the Christians today? On to interviewee CR01 says that, "Civic education should be increased." Another interviewee says that, "More influence, visibility and accountability of the church." Another interviewee desire was that, "trainings and teachings of members on how to respond to political issues when need be" Moreover, another interviewee desire was that, "Not praying only, the church should also be involved in decision making of the country, and the church should rebuke without fear the bad policies promoting ungodliness." (CR04). Another interviewee views and desire were that, "proper discipleship and education on how members can impact and influence good politics from Monday to Saturday not only on Sunday." (CR06).

Another interviewee desire was that, “true born-again Christians should join the politics and challenge the bad governance and corruption issues.” (CR08). While, another interviewee desire was that, “to have effective and deliberate efforts in addressing the politics from the pulpit and supports ministries such as social action advocacy and governance to keep it advocating for good governance.” (CR011) Another interviewee was in the opinion that, “the church needs to be participating in public forum and giving biblical responses to the issues of the national budgets, justice and governances.” (CR012). Another interviewee responded with vigor that, “more leadership forums, more biblical-centered leadership preaching in addressing the political issues affecting Christians. (CR013)” Another interviewee interesting desire was that, “the church members need to support their own when it comes to vying for political positions if we want a change in the country.” (CR014). Then again, CR015 interviewee desires was to see that the church where, “the church leadership is the transforming agent to the society seeking to transform people and build God’s kingdom.”

RQ3: How has the Church involvement in shaping the politics improved the state of nation?

The researcher sought to know how the Church involvement in shaping the politics has improved the state of the nation. When researcher enquires from the respondents to what the role of the church has done to the state of the country. Majority of the respondents easily gave their honest opinions. Most of the respondents were in opinion that the when the church raises its voice there is a reduction cases of the evils like corruption and tribalism among others. Most respondents could easily identify with some of the role the church as body of Christ has been involved in the country, they mentioned: National Healing and Reconciliation crusades and caravans, Peace keeping

after post violence elections and constitution amendment. Most of the respondents believed that there is state of peace and unity in the county as result of prayers made for the national leaders.

Moreover, most of the respondent acknowledged that the state of the nation has improved any time the church was alert and active in shaping the politics affecting the Christians. This was supported by the facts of the most respondents recognized some public offices have been occupied by Christian national leaders like former Anglican Bishop. Rev. Wabukala who is heading Ethics and Anti-Corruption body he was picked to represent the church's position against corruption in the country and to effect corruption free in the country. Moreover, majority of the respondents also pointed out that some national political appointments has been made after religious leaders lead by the church leaders like Presiding Bishop Dr. David Oginde Christ is the Answer Ministries had done the vetting process. Nevertheless, few of the respondents did not find tangible change in the state of the nation as results of the church's involvement in shaping politics. Few of the respondents, in their opinions were upset that the church can only do little as it is now regarding the state of the nation.

Moreover, on the interviewees when asked how the church involvement in the shaping of the politics has improved the state of the nation. On to interviewee CR01, when the researcher enquired from him how the church's role has improved the state of nation, "he said not much as it is in our country, I am looking forward to the future". Another interviewee quickly said that, "there is peace and unity" (CR02). Another interviewee said that, "as result of the church involvement through prayers there is peace in the country" CR05. Most of the interviewee believed that the church has been praying for the national unity and peace and as result the state of the nation is better now however, much need to be done in the future. Agreeing on improvement of the

state of the nation, CR06 asserts that, “Yes! The church prays for the politicians, but it needs to be more aggressive in addressing the political issues affecting the Christians.”

On to interviewee CR07, when the researcher sought to know how the church has improved the state of nation, he said that, “The government is curbing corruption, tribalism and even building bridges for the opposition leaders to have peaceful and governable country; these are some of the answers we get as result of the prayers the church has been praying for.” Moreover, another interviewee CR08, could not hold back what the church has done he said that:

Prayers lifted by saints are not in vain as social action advocacy and governance we have been praying for the national political issues like run away corruption, political oppressions and killings affecting the Christians as the results today the nation is experience peace and prosperity. We have seen the president of Kenya Uhuru Kenyatta reaching out to opposition leader Right honorable Raila Odinga this year for peace deal and cohesion of the country. I believe this has happened as the result of prayers the church has been making often for this nation. We need to do more of these prayers as the church, this way the church will have its influence in this nation CR08.

On interviewee CR09, when their researcher enquired the status of the nation as the result of the church involvement, he said that, “There is peace and unity in the country any time the church prays for its national leaders”

Additionally, on the interviewee CR010, when the researcher finds out from him, he answered with energy that, “the church has promoted unity in the country, even during the post-election violence; the church was one of the peace agents. It has also helped in healing the nation regarding preaching peace and forgiveness.” Moreover, on interviewee CR011, when asked this question of the status of the nation as result of the church’s involvement on the political issues, she quickly answered that, “In Kenya there is peace and harmony; the church is able to neutralize tribal politics; it only media that

is reaching out to all people with the love of Christ, again the church need to keep the government on checks and balance.”

On to interviewee CR012, when the researcher sought to know from him how has the status of nation improved, he answered affirmatively that:

The church has been the prophetic voice to this country without which the nation could have crumbled and groped into political darkness, when there is national matter of importance that has been disputed or ungodly. The church has not hold back or felt intimidated to speak against such issues or vices like run away corruption we are witnessing nowadays many churches are rebuking people involved in the corruption. I believe the church has improved the general welfare of the nation, but more could be done to have a better leadership and governance. Look, like Christ is the Answer Ministries through the Presiding Bishop Dr. Oginde was involved with vetting the Independent Election and Boundaries Commissioners a few years ago. I believe after the vetting process they picked a balanced leadership though that commission later they experienced difficulties at least they were able to hold the largest second election in Kenya since the promulgation of the new constitution in Kenya.

On to interviewee CR014, when the researcher enquired to know how the status of the nation was, as result of the church’s involvement in shaping the politics. He said that, “The church has helped in national reconciliation and in peace making.” However, another interviewee CR015, when asked this question he answered that, “The impact is very minimal because the politicians in the church has not led a Christian public life and the church is silent about such church leaders” He felt that the church has been loudly silent on deep political issues that was affecting the Christians as citizens first.

RQ4: Does the Politics (i.e. some national policies) contradict the gospel of the Lord Jesus?

In relation to the Church leadership both pastoral and the members of the social action advocacy and governance they were asked to give their understanding of whether the politics through (i.e. some national policies) contradict the gospel of the Lord Jesus Christ. Majority of respondents’ responses (64%) viewed that some national policies contradicts the gospel of the Lord Jesus Christ in figure 6 shown below. Most of the

respondents gave answer based on the current emerging issues and the state of the nation. This was easily noted by some of the answers and explanations they gave. They mentioned some national emerging issues like: Run away corruption despite having new constitution, permission of lesbian's gay's bisexual and transgender organizations, allowing polygamous marriages, and the proposed Church regulation policy in Kenya.

However, on figure 6 shown below (36%) of the respondents felt that the politics, and through some national policies don't contradict the gospel. Instead, most of respondents argued that it is the church that need to wake up and influence the good politics. A number of those who were in the opinion that the politics don't contradict the gospel mentioned things like: Politics are not evil, it people who elect their own leaders whether good or bad, national policies represent the will of the people and have nothing to do with the gospel, and the politics is much different from the kingdom of God. Again, some of these respondents on favor that politics do not contradict gospel could not explain why politics did not alter the gospel. This was noted by the researcher from most questionnaires when researcher sought to know why? They did not explain why they are saying no! Interestingly, most of these respondents seem to separate the national politics and the gospel of the Lord Jesus. Thus, most of them could not identify and find correlation on how national policies could affect the Christianity gospel.

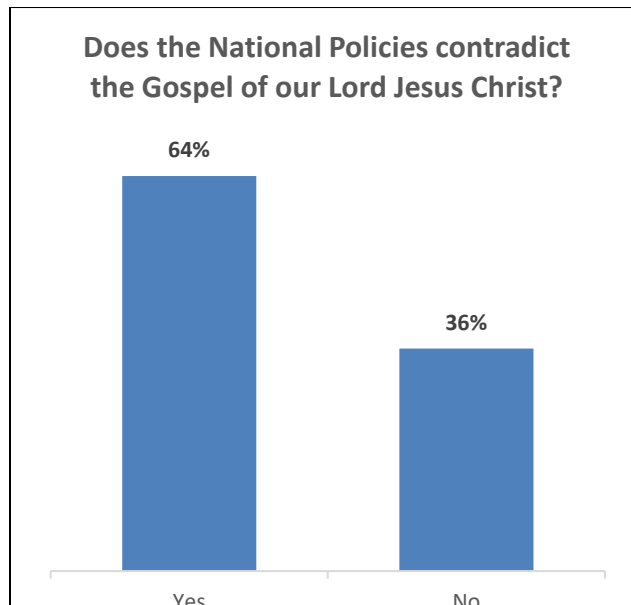


Figure 7: Does the national policies contradict the gospel of Lord Jesus

However, most of the respondents on favor that some national policies contradict the gospel strongly expressed their feeling based on the current emerging national issues that they felt were ungodly and should not be have been allowed in the country in the first place. Most of the respondents expressed their concerns on a recent court ruling and the constitution gaps that seem to allow things like formation of Lesbians Gays Bisexual Transgender (LGBT) body to adjudicates and fight for their right in the country. Although, a few the respondents expressed their optimistic views that the politics are not evil and does not in any way contradict the gospel of the Lord Jesus. Nevertheless, some respondents did not know whether there are some policies that could contradict to the gospel.

Regarding whether the politics through (i.e. some national policies) contradict the gospel of Lord Jesus in the country. Most of the respondents expressed their concerns and dissatisfaction that some national policies/ruling seems to have legalized homosexuality and making it lighter issue in the country but it's against the will of God and Christians. The issue of the Lesbians Gays Bisexual Transgender was observed by

the researcher as contentious issues among the respondents; noting that by the time the researcher was correcting these data the high court judges of Kenya had a week ago made a ruling allowing formation of Lesbians Gays organization to fight against marginalization and discrimination in the society. The respondents also expressed their views that some policies do contradict the gospel of the Lord Jesus, as they promote division among the families and kills the Christian traditional morals, like legalizing and allowing polygamy in the nation was termed by most of the respondents as against the Biblical principles.

Moreover, other contradicting issues that was strongly mentioned by most of the respondents to be against the gospel, was the proposed regulation of the churches by the state. This proposed church's regulation motion by a member of the parliament for legislation and implementation in the floor of the parliament was also a hot issue in the country by the time the researcher was collecting these data in the church. The respondent also through questionnaires expressed their concerns on the current constitution status arguing that it lack good clauses to fight grafts like economical crime, corruption, and most of the respondents felt that it overburden the Christians in paying higher taxes to counties and national government unlike before when the country had one governmental system.

Moreover, on the interviewees when they were asked by the researcher whether the politics through (i.e. some national policies) contradict the gospel of the Lord Jesus. They also strongly expressed their opinions on this issue. On to interviewee CR01, when the researcher enquired from him whether some national policies contradict the gospel, he answered No! "No! The national policies can change any time it depends whether we have the right and god-fearing leaders." Another interviewee CR02, when asked this question by researcher said that, "Yes! The gospel of Lord Jesus seems to

admonish love for God and others, but our national policies only empower few leaders and bettering their welfare on the expense of the poor.” Moreover, another interviewee CR04, called John not his real name said that, “No our politics does not all time contradict the gospel of the Lord Jesus, He is the one establishes leadership; the way we carry out our politics in this country that what contradict the gospel of the lord Jesus.”

Adding, to whether the politics contradict the gospel of the Lord Jesus, on the interviewee CR05 said that, “in some instances yes, some legislation policies we have in this country are ungodly, we all know them”. When the research sought to know whether some policies contradict the gospel, on the interviewee CR06 answered yes! and no! He argued that “No! National policies are made by members of the parliament that people elect to represent them, and Yes! Some of these policies contradict the gospel of the Lord Jesus because they are meant to achieve the interest of few senior people or politicians in the society.”

Furthermore, when researcher sought the answers from interviewee CR08, he said big no! Politics do not contradict gospel that “No! Jesus said whatever belongs to Caesar give to Caesar. Jesus was advocating for good leadership both in the church and in the nations through his teachings.” Another interviewee CR09, she said yes! “The kingdom of God cannot be compared with our national politics it must contradict the gospel in a big way.” Another interviewee CR010, when he was asked by the researcher whether some national policies contradict the gospel of the Lord Jesus said yes! He pointed out issues like High Court allowing homosexual organization in Kenya. He said that, “Yes! Of course, the constitution which is a national policy is silent on issues of homosexual, it only mentions marriage is between man and woman. It doesn’t say if you are lesbians or gay you should be jailed.” Additionally, another interviewee CR012,

when the researcher asked him whether some national policies contradict the gospel of Lord Jesus said yes! “Yes! Some policies allow polygamous marriage and now they are talking about the Lesbians and gays human rights” While, another interviewee CR013, when the researcher sought to know whether indeed some national policies are against gospel, he decried that today the politicians want to regulate the affairs of the church. He said bitterly that, “Yes! If the parliament wants to start regulating the church’s affairs that will be another ungodly policy in making in this country.” Still, another interviewee CR015, when asked by the researcher the same question he answered, yes! He believed that some national policies contradict the gospel. He reiterated that “some policies are creating loopholes to allow things like run away corruption, introduction of lesbians and gays rights.”

Does the Church (CITAM) Doctrine Supports Church Involvements in the Politics

Regarding the Church’s doctrine both pastoral and the members of the social action advocacy and governance they were asked to give their understanding of whether the doctrine of the church allow church’s involvement shaping the politics. The researcher sought to know whether the respondents understand the Christ is the Answer Ministries constitution which has church governance, leadership and management policy.

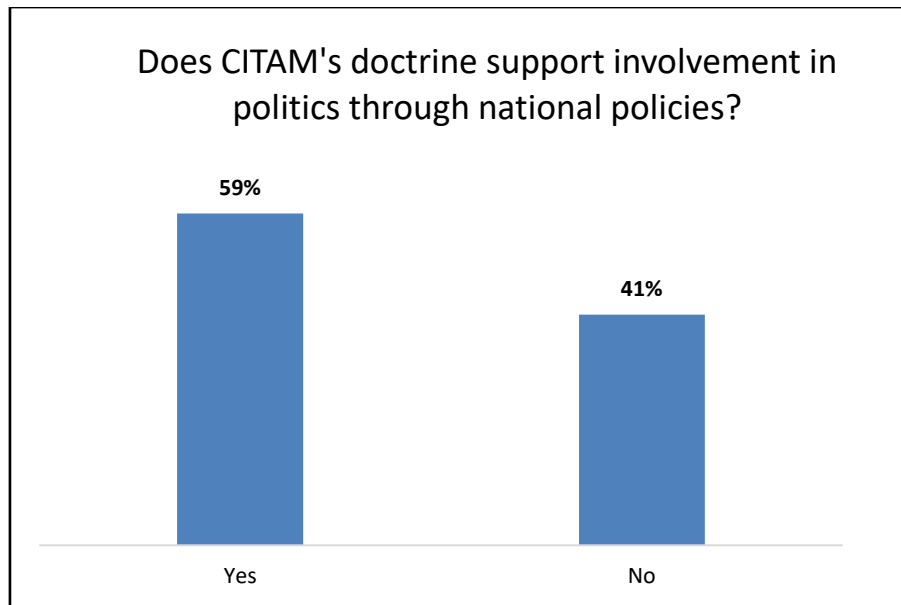


Figure 8: Does church doctrine support involvement in politics

Most of the respondents (59%) through questionnaires mentioned that the church allows people to shape the politics while the remaining (41%) of the respondents mentioned that the church is either silent or does not openly support involvement of the national politics. On figure 7 shown above most of the respondents' responses (59%) were in the opinion that the church shapes the politics through social action advocacy and governance department, Hope FM media and Bishop's office. These ministries were mentioned by most of the respondents. However, when the researcher sought to know whether the church's doctrine allow people to shape and influence the politics a good number of the respondents (41%) said no! this was as results that either the church is silent on political issues or respondents said just no! without explanation. This was because either most of the respondents did not know the church constitution or either they were ignorant of the existence of some church ministries. The researcher felt that there was a need for Christ is the Answer Ministries to create awareness to the members most of the times about church's structures and operations.

Moreover, on the interviewees when the respondents were asked by the researcher whether the church (CITAM) doctrine supports church's involvement in the politics. The respondents strongly expressed their opinions on this issue. On to interviewee CR01, said yes! "Through SAAG ministry" He believed the church's doctrine allows the church to shape the politics through social action advocacy and governance. On to interviewee CR02, he said yes! "SAAG ministry was created in the church to influence communities for good leadership, and Hope FM media is another outreach tool the church is using to shape the political issues." While another interviewee CR03, he answered no! "No! The church constitution is clear on the issues of politics, it says that the church will be non-political". The researcher affirmed and agreed with his observation as on ordinances and the practices through prerogatives section of the constitution says that, "The Christ is the Answer Ministries is non-political⁸⁵" Moreover, another interviewee CR05, when the researcher enquired on him how the church doctrines supports the church he said yes! "Yes! The church is addressing these issues through the social action advocacy & governance, Bishop's office, and Hope FM media." Most of the respondents were in favor that the church's doctrine supports the shaping of the politics mention these channels: Bishop's office, social action advocacy and governance and Hope FM media.

In your Opinion how has the Bible addressed the Issues of the Politics?

On this biblical issue, respondents were asked by the researcher what was their understanding on how bible has addressed the issues of the politics, and in this case the national leadership. The researcher sought to know how the respondents understand the relevant scriptures that give biblical response to the relationship of the state and that of

⁸⁵ <http://www.citam.org/download/constitution>, 6

the church. It was observed that most of the respondents agreed that bible is full of governance and leadership illustrations, the respondents mentioned and gave some of the example of: The Judges and the Kings in the Old Testament how they offered good leadership and administration to their communities then. Again, it was observed most of the respondents quoted and some paraphrased Romans 13:1 which says that “Let everyone be subject to the governing authorities, for there is no authority excepts from the God. And those authorities that exist have been instituted by God⁸⁶.” It was observed that majority of the respondents in their responses believed that Christians should be active in shaping and influencing godly leadership in the country. It was noted that most respondents encouraged the Christians to participate in the shaping political issues affecting many Christians and offer biblical responses to the national problems.

It was also observed that, majority of the respondents agreed that bible unfolds a narrative of justice peace, and integrity leadership especially in the Old Testament. Moreover, a good number of the respondents argued that Christians are the light and the salt of the earth that need to guide and influence the good politics and policies.

However, some respondents argued that bible does not explicitly encourage Christians to be involved in the politics, though; it encourages Christians to be the role model in submitting to governing authorities. It was noted that some respondents when they were asked whether the bible supports politics, they resulted to talking about the kingdom of God more than what bible explains about the politics of the nations. On to interviewee CR01, when the researcher sought to know what the bible says relating to the politics, he answered that, “The bible is full of demonstrative stories of good and bad leadership i.e. Babylon, Persia, Romans and Assyria and how God was responding

⁸⁶ The Holy Bible: English Standard Version, (Wheat, Illinois: Crossway, 2001), 948

to each leadership” Another interviewee CR02, when asked same the question answered that, “Romans 13:1 we are ordered as Christians to submit and respect all authorities but only when they are doing what is good, but Christians should rebuke and condemn what is evil in the politics or policy making without fear at all.”

Moreover, on to interviewee CR03, when asked what the bible recommends about the politics he answered, “As believers we ought to pray for political leaders in government and hold them accountable like Israelites were doing when confronted with a bad leadership in the Old Testaments.” While, another interviewee CR05, when enquired about what bible says, she answered, “In the bible politics and the church existed in harmony i.e., King David and Prophet Samuel; is a good illustration where the prophet advised the king and whenever the two conflicted, there was war, no peace and prosperity in the Israel.” Another interviewee CR07, when the researcher sought to know what bible says about the politics, his narrative was that:

Politics is key issue in the bible; from the bible God gave Israelites leaders that they deserved whether good or bad. The bible has addressed the kind of leaders God is looking for (Deuteronomy 17:14-20). He has used Judges and the Kings with ruling and prophets to gives prophecy for his guidance's. Both men and women were involved in leadership e.g. Deborah (Judges 4-5). The political leaders today can also mislead the nation as it case with Israelites, leading to God's punishment in this country e.g. Gideon (Judges 8:10) about polygamy (Judges 8:30). You can also get more about leadership in (Psalms 72:1-14, 12-14). However, true political stability is found and built in believing Christ Jesus.

Additionally, on to interview CR010, when the researcher enquired on her what the bible says about politics, he answered with affirmative voice that, “The whole bible is about reign of God but in bible we see he has allowed men to be his co-rulers here on earth, look a man like Saul was anointed by God to rule the Israel, God later said David was man after his heart despite being a national leader, so as Christian we can still rule or being politicians and please God.” Notably, another interviewee CR 13,

when asked by the researcher what does bible says about politics, he said that, “Yes! We see in the bible Jesus talk about political issues i.e. paying taxes; when he answered give Caesar what belong to him and God what belong to him. Again, Prophets also confronted kings when they did what was wrong before the sight of God.” While, interviewee CR015, when researcher enquired about what bible says on issues of the politics, he answered that, “The Bible is highly political with an array of examples of men and women engaging in the political lives of their nation e.g. Daniel, Nehemiah and Esther, even in the New Testament Jesus was compassion on welfare of the Israelites’ when he feed 5000 people and he respected the governing authorities of those days to his death though he rebukes them when they were evil. Apostle Paul also admonish the Romans Christian to submit to the ruling authorities for there is no leadership established on earth other than that come from the God”

Section Three: Discussion of the Findings

Discussion on whether the Church should be involved in shaping the political issues

The study showed that the respondents had some essential knowledge of what the role of the church entails is. Majority of them were concerned with the current status quo of the church regarding the matter of national importance that need church mobilization to advocate for godly nation. The study showed that social action advocacy and governance leaders, advisory and pastors had clear knowledge of prophetic role of the church, their concern was implementation of this church’s role of shaping the politics. The study revealed most of the church leaders clearly expressed the desires of the church not only to pray for the nation but to be actively involved in steering the country toward God’s direction. The study also portrayed there in no intentional approach to shape the politics in social action advocacy and governance

ministry. The study revealed that the mission of the church is both spiritual and social hence the church ought to be both spiritual and social to the society.

Additionally, the researcher noted that the church has been cold and had opted to maintain its political correctness instead of being in the forefront in influencing godly and fair policy making. In as much as some of the social action advocacy and governance leaders and pastors had in some instances addressed the political issues, there was a huge outcry that the church is silent on most of political issues. In consideration the role of church in shaping politics, Webber proposes that the church as the social agent has concern to the political, legislative, economic, and moral life of the community and individuals is appropriation of lordship of Christ to every aspect of life.⁸⁷ Moreover, Webber further asserts that evangelical Christianity has evolved over the time, “from individualistic Christianity toward a Christianity that relates not only to the whole person, but to the whole of society as well.⁸⁸” The study showed there was no dualism, politics and Christianity are separated and seen as two irreconcilable entities regarding politics as dirty game. The study also showed that the church as one body of Christ in Kenya was divided when it comes to the issues of the politics and they could not challenge the bad national policies with one accord.

Discussion on the church (CITAM) departments or ministries that shapes the political issue

The study showed that the respondents had some essential knowledge of what Christ are is the answer ministries or departments are. The study revealed that when the researcher enquired about the Christ is the Answer Ministries structures many of the respondents seems to be aware of the church structures majority mentioned: Social

⁸⁷ Robert Webber, *The Church in the World: Opposition, Tension, or Transformation?* (Grand Rapids, Michigan: Academie Books, 1986), 13.

⁸⁸ *Ibid.*, 13.

action advocacy and governance, Bishop's office, Hope FM Media and Pastoral team. Nonetheless, the study showed few of the respondents (2%) in figure seem to have no idea of none of the above ministries or department in the church setting. The study showed there is a need of effective communication of the church structures and functions to the members and the role each departments or ministries plays. Just as a leadership guru D'Souza recommends about communication when he says that, "effective communication is the core of all leadership activity, leaders know they can achieve their goals if they have the cooperation of the people."⁸⁹ Moreover, the study showed that the church leaders knew which of some of these ministries in the church that was addressing and shaping political issues. The study showed majority of leaders felt that the Bishop's office was more active and vocal when it comes to matter of shaping national issues. The study showed most leaders pointed out that Bishop's office has been recognized and invited through the Presiding Bishop to participate in national political discords. The study also showed that most of the leadership of the church acknowledged that social action advocacy and governance ministries were created solely to handle the issue of social- political communities. Just as world council of the churches Geneva affirms that, "God cannot be conceived as a residential God of a well-defined locality or group of people."⁹⁰ The council of Churches, they argued we need to acknowledge that God is active in the world, which he dominates throughout the history. He is the God of the creation of the whole world and God is concern with all spheres of the life.

⁸⁹ Anthony D'Souza, *Leadership: A Trilogy on Leadership and Effective Management* (Nairobi: Pauline's Publications Africa, 1994), 119.

⁹⁰ Gregory Baum, *The Church for Others and the Church for the World.: A Quest for Structures for Missionary Congregations* (Geneva: World council of churches, 1967), 16.

Moreover, the study also showed that the Hope FM media is another useful tool that the church sometimes uses to address and shape the political issues affecting the Christians. However, there was huge decries that Hope FM media as an evangelical tool was not that effective when it come to the issues of shaping the politics as was the case with secular media. It was noted that this could have been as result of either the Hope FM underscored the political issues and mostly concentrated on spreading the gospel to the world.

Discussion on changes that leaders desired to see in the church today to address politics.

This study indicated there is a need in the church for more civic education to create awareness that politics are not bad. The study also clearly showed that the voice of the church needs to be louder on the political arena than it is today. Moreover, the study showed most of the church leaders were on opinion that the church needs to embrace national governance affairs as part of its spiritual responsibility and create mechanism of reaching out to national leaders.

Notably, the study also showed most of the church leaders believed that the church started Social Action Advocacy and Governance as result of need analysis in the society. Thus, the study revealed that the church leaders suggested there was a need to empower that department with more resources to address the political issues more effectively. The study showed that the church needs to be more zealous in addressing political issues. Just as the Boyo proposed in his dissertation when referring to history and theology of evangelicalism in American politics that, “The zeal for Christians to

influence the social and political structure in America was evident in the early part of the nineteenth.”⁹¹

Nevertheless, the study showed that the church leaders preferred that occasionally the church should address political issues from pulpits and people will start identifying with the political issues and give biblical response when confronted. The study also showed that the church leaders argued that the church should make of the Hope FM Radio and TV to propagate godly and fair national policies. The suggested communication is vital in addressing the political issues like ungodly policies affecting the Christians, just as D’Souza recommends that, “through communication we share facts, feelings, ideas, and attitudes.”⁹²

Discussion on whether the Church involvement in shaping the politics improved the state of nation.

This study revealed that church leaders were in the opinion that the when the church raises its voice there is a reduced case of the evils like corruption and tribalism amongst other vices in the country. Moreover, the study also showed most of the church leaders identified with some of the role the church as body of Christ had been involved in the country: National Healing and Reconciliation crusades and caravans, Peace keeping after post violence elections, and Kenya constitution amendment. Notably, the study showed most of the church leaders mentioned that the state of peace and unity in the county being experienced was as a result of the Christian prayers to the national leaders. Barth’s persuasion was that it is the burden of the church to respond, either in love support or in denial of the prevailing political system.⁹³ He believed the church

⁹¹ Boyo, *The Role of the Church in the Social and Political Issues Affecting the Kenyan Context*.36.

⁹² D’Souza, *Leadership*.119.

⁹³ Karl Barth, *The Church and the Political Problem of Our Day* (Hodder and Stoughton, 1939), 30.

should be concern with political happening in our society as the church has power from God and it could survive all leadership systems like: an aristocratic, democratic, under monarchy or under dictatorship.⁹⁴

Nevertheless, the study showed that some leaders did not find tangible change in the state of the nation as results of the church shaping the politics. The study showed some church leaders were upset with the silent role the church has continued to play in the national matters. Additionally, the study revealed leaders felt that the impact of the church was very minimal because the politicians in the church were not leading a Christian public life and the church was silent.

Discussion on whether some national policies contradict the gospel of the Lord Jesus.

This study showed that most of the church leaders believed that there were some national policies contradicting the gospel of Lord Jesus as they mentioned the national emerging issues like: Run away corruption despite the country had a new constitution; permission of lesbian's gays bisexual and transgender organization by High Courts, allowance polygamous marriage, and the proposed Church regulation policy. This is the background behind which Barth cautions the church to denounce and renounce, as such policies were against the will of God in the country. His expression is that, "prayer is fundamental opposition to national socialism."⁹⁵ The prayer of the church should be done in repression and throw out of National collectivism.

Again, the study observed that church leaders expressed their concerns and dissatisfaction they had about some of the national policies/ruling of the High Courts seemed to have legalized homosexuality and making it lighter issue and that was against

⁹⁴ Ibid., 39.

⁹⁵ Ibid., 41,

the will of God and the Christians. The study also showed legalizing of polygamous families in the nation was termed by most the church leaders as against the biblical practices. Moreover, it was noted by the church leaders that the church had not alliance with any other church to crusade against such recent contradicting proposed national policies.

Discussion on whether the church (CITAM) doctrine supports church involvements in the politics.

It was noted in the study that the church shapes the politics through social action advocacy and governance department, Hope FM media and Bishop's office. The study proposed that the Christ is the Answer ministries had structures in place to address the political issues this was as a result of what was mentioned by most of the church leaders. However, the study affirmed that the church constitution in ordinances and the practices through prerogatives section stated that, "Christ is the Answer Ministries is non -political."⁹⁶ However, the study established that the constitution of the church allows the Presiding Bishop to represent the church in all matters of national level.

Discussion on how the Bible addressed the issues of the politics

This study showed that the church leaders knew what the scriptures talked about the state and the church. Notably, leaders talked about the Judges and the Kings in the Old Testament how they offered both good and bad leadership in their administration to their communities then. Again, it was observed that most of the church leaders quoted and some paraphrased Romans 13:1 which says "Let everyone be subject to the governing authorities, for there is no authority expects from the God. And those

⁹⁶ CITAM, *Christ Is the Answer Ministries*.6.

authorities that exist have been instituted by God.”⁹⁷ It was observed that the church leader’s responses, proposed that Christians should be active in shaping and influencing godly leadership in the country. It was also noted that most of the church leaders encouraged the Christians to participate in the political issues affecting many Christians today, and they ought to offer biblical responses to these national problems. This was awakening call to Christians to shape and influence the nation is proposed by renown theologian Donner when he said that, “Calvinist generally are not satisfied by having the gospel preached to them every Sunday; they want to do something about it...they are swift to ask what they should think and do about the problems and the temptations of everyday life.”⁹⁸

Moreover, it was also observed that the church leaders viewed the bible it unfolds a narrative of justice, peace, and integrity of the leadership especially in the Old Testament. In addition, the study noted a good number of the church leaders argued that Christians are the light and the salt of the earth that need to guide and influence the good politics and godly policies.

However, it was noted few of the church leaders argued that bible does not explicitly encourage Christians to be involved in the politics though it encourages Christians to be the role model in submitting to governing authorities. Again, it was noted to those whom were on the opinion that bible is silent argued Christian’s role was to rebuke and condemn what is evil in politics or policy making without fear at all.

⁹⁷ Books, *Electronic Bibles*.234.

⁹⁸ Andre Donner, *The Christian and the Nations* (Grand Rapids, MI: W.B. Eerdmans, 1968), 9.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

Introduction

This final chapter of the researcher will consist of summary of the study findings, conclusion and recommendation based on the study finding. It will also include a discussion of relevance of the study to Christ is the Answer Ministries and the large body of the church in Kenya. Finally, it will discuss what the findings means to the church in term of its prophetic voice to the nation.

Summary

This section provides the summary of the findings of the analysis. The section focuses on the research questions which were;

1: Do you think the modern Church should be involved in shaping the political issues (i.e. national policies) affecting the Christians today?

2: Do the church (CITAM) have the departments or ministries that have shaped the political issues (i.e. national policies) affecting the society?

3: How has the Church involvement in shaping the politics improved the state of nation?

4: Does the Politics (i.e. some national policies) contradict the gospel of the Lord Jesus?

This study has examined how the church could shape and addresses political issues affecting the Christians as a way of stamping its prophetic voice to the nation. The study was structured in a way to answer the question, to what extent had the church been involved in the welfare of the politics especially addressing national policies affecting

Christians and the community, the viable channels the church could use to improve the state of the nation and create fair politics, the understanding of national policies, and whether the leaders views the church as the arbitrator in addressing issues of the politics affecting people, the biblical responses to the national political issues.

To answer the questions, the study examined the respondents of the church leadership (pastors, social action advocacy and governance team, and advisory team) of Christ is the Answers Ministries.

The answers to the issues raised have been discussed on the previous chapter will therefore be summarized in this chapter as follows:

Respondent Rate

The respondents' rate in this study was quite overwhelming. The social action advocacy and governance, and pastors involved, all returned the research questionnaires issued to them in good time. A total number of 46 (87%) fully completed questionnaires were returned; from the four selected Christ is the Answer Ministries Valley Road, Rongai, Parklands and Buruburu. A total of 15 interviewees were successively interviewed amongst church advisory leaders were selected from all the four selected churches. This gave the researcher a returns rate of 61 respondents translating into (89%) out of the 68 respondents (100%) targeted.

Relationship

The study sought to establish the church's role in shaping the politics in the country and which mechanism put in place to shape and address these political issues and to what extent was the relationship between the church and the state as cordial, as opposed to excellent or very good.

Should the Church be Involved in Shaping the Political Issues?

This study sought to examine whether the church should be involved in shaping the political issues affecting the Christians. Most of the respondents mentioned that the church has a role in shaping the political issues affecting the Christians today, (98%) of the respondents felt that there was a need of the church to be involved in shaping politics. However, few of the respondents (2%) mentioned that the church has no role in shaping the politics. The findings reveal that leaders of the church have a lot of interest in good state of the politics. Thus, needs modern church to influence the society for godly policies making and fair politics. The findings reveal that there was no intentional approach by social action advocacy and governance ministry to address political issues. The findings showed majority of respondents (87%) felt that the church has not done enough, while (13%) of the respondents said the church done enough in shaping the politics. The findings reveal that the mission of the church was both spiritual and social hence the church ought to be both spiritual and social agent to the society.

Departments or Ministries Shaping the Political Issues

This study sought to establish which ministries or departments the church has and could use to address the political issues. The study revealed that the church has Bishop's office, social action advocacy and governance, Hope FM media and pastoral team as the means to address political issues. In answering how these departments they shape and address the politics issues, majority (66% out of 100) declared that Bishop's office has been active and vocal in addressing political contemporary issues. Secondly, the social action advocacy & governance (49% out of 100%), followed by Hope FM media which came third (41% out of 100%). The pastoral team came at distance fourth

in this rating with (23% out of 100%). This shows that the church needs to be involved in holistic transformation of the society.

Changes Leaders Desire to see in the Church Today

This study sought to find out what were church's mechanisms its need to put in place today to address political issues affecting the Christian. The findings reveal that there was a need in the church for more civic education to create awareness that politics are not bad. The findings also clearly showed that the voice of the church need to be louder on the political arena than it is today. The findings reveal the church should address political issues from the pulpits and sometimes give biblical response when confronted. The findings also showed that church leaders supported the church to be using Hope FM Radio and TV to propagate godly and fair national policies when need in the country arise.

National Policies and Contradictions of the Gospel of the Lord Jesus

The researcher sought to find out whether some national policies in the country and politics contradict the gospel of Lord Jesus. The findings reveal that the constitution of Kenya as policy has failed and could not curb run away corruption; the High Court ruling giving permission of formation lesbian's gays bisexual and transgender organization was against gospel, allowance polygamy, and proposed Church regulation policy were found to be unscriptural amongst respondents.

The Doctrine of the Church

This study sought to examine what is the principle of church in terms of governance, leadership and management of church. The findings reveal that the church constitution in ordinances and the practices through prerogatives section stated that, "Christ is the Answer Ministries is non –political. The study established that the constitution of the

church allows the Presiding Bishop to represent the church in all matter of national level. However, it was noted that through the SAAG ministry the voice of the church members could be heard on shaping the political issues.

Conclusion

From the data analysis and the findings of the study, the research made this main conclusion that the church has major role to play in shaping the political issues affecting the Christians and the community at large. It is clear from the respondents that the church should approach its operations holistically with an aim to empower the believers spiritually and social politically.

The study reveals that the church leadership has a major role to play in order to shape and gives prophetic voice of God to the nation. It is through good leadership that the church could pray, and support what is good and rebuke the vices in the country. The study reveals that the relationship between the church and the state can be better if the church is involved in shaping the politics and helping the nation to have godly policies.

The prophetic voice of the church will act as deterrent to the national evils; thus, the church will bring the Christians and general public closer to the church hence more enlightenment and strong church-state relationship. The respondents suggested that the channels and mechanism that the church could use are: Hope FM, Pulpits, civic education, public leadership forums, trainings, and partnering with state in public leadership forums. These avenues if properly and prayerfully utilized the church will defiantly be the light and the salt of this country. The respondents also suggested that the church leadership forum and church initiated national leadership forums. This will bring the politicians to the church and build a strong god-fearing country. The

researcher concludes that when the Christians are empowered spiritually and social politically the church ends up being the major recipient. This is because the word of God will be preached and referenced in the country for country guidance, and some of the bad policies will be repealed and Christians will keep off from corruption and the evil.

It is important to conclude that when the church rises to the occasion and offer the prophetic national guidance. Many people will start fearing God and respect the church's voice and its decisions. The church will be the arbitrator in the political disputes and settlements that often than not keep affecting the Christians. The church will be both spiritual and social authority to the nation.

Recommendation

The study has revealed that the role of the church in shaping the politics is critical for the church to be holistic ministry. It is therefore recommended that the church leadership should create opportunities and means of addressing and shaping the politics. The respondents reveal that Christ is the Answer Ministries, has not done enough in shaping the politics affecting the Christians.

The church leadership should work to utilize properly the social action advocacy and governance department and Hope FM, the Church leadership forums and public forums as some of the channels of the church influence in shaping the political issues affecting the Christians.

Recommendations for Further Studies

There should be an in-depth study to come up with a good model for addressing the political issues in the churches. This in-depth study should also be

conducted to study the nature of the church and state relations. To establish whether the political system is a theological factor that influences the people beliefs.

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APPENDIX I: LETTER OF INTRODUCTION



AFRICA
INTERNATIONAL
UNIVERSITY

*Committed to His mission
Connected to His world*

12th March 2019

National Commission for Science, Technology
and Innovation P.O Box 30623-00100
Nairobi

Dear Sir/Madam,

**RE: INTRODUCTION CHARLES KARANJA MUGANE –
ADMISSION NO: 171373MATHEO**

The above-named person is a Master of Theology student under the
School of Nairobi Evangelical Graduate School of Theology of the Africa
International University (AIU).

He seeks to collect data for his research:

His research topic is: ***THE ROLE OF THE CHURCH IN SHAPING POLITICS
AFFECTING CHRISTIANS IN KENYA: A CASE OF CHRIST IS THE ANSWER
MINISTRIES (CITAM):***

Kindly accord him any help he may need to do his research. Please, feel free
to contact the university (see the details below) if you have any questions.

Thank you for your kind assistance.

Yours faithfully,

Samuel Ngewa,
Prof. Dean of
Graduate
School
E-mail:
Samuel.Ngewa@africainternational.e
du Phone: 0724442070

APPENDIX 2: LETTER OF IERB



*Committed to His mission
Connected to His world*

March 11, 2019
Mugane Charles
Africa International University,

RE: APPROVAL OF RESEARCH: THE ROLE OF THE CHURCH IN SHAPING POLITICS AFFECTING CHRISTIANS IN KENYA: A CASE OF CHRIST IS THE ANSWER MINISTRIES (CITAM): AIU/IERB/016/2019

Thank you for submitting your research proposal to the Institutional Ethical Review Board (IERB) at AIU, your proposal has been approved. The approval period is from March 11, 2019 to March 11, 2020 and is subject to compliance with the following requirements:

- i. Only approved documents (informed consents, study instruments, advertising materials
- ii. etc) will be used.
- ii. All changes (amendments, deviations, etc) will be submitted for review and approval by the IERB before implementation.
- iii. Death and life-threatening problems and severe adverse events or unexpected adverse events weather -related or unrelated to the study must be reported to the IERB Committee immediately by telephone, followed by email within twenty-four (24) hours after the PI becomes aware of the event.
- iv. Any changes anticipated or otherwise that may increase the risk or affect the safety or welfare of study participants and others or affect the integrity of the research must be reported to the IERB committee immediately.
- v. Request for renewal must be submitted to the IERB at least 60 days prior to the expiry of the approval period. A comprehensive progress report must be submitted with renewal request.
- vi. An executive summary report must be submitted to IERB within 90 days upon completion of the study. This information will form part of the database that will be consulted in future when processing related research studies so as to minimize chances of study duplication and/ or plagiarism.
- vii. The IERB shall have the authority to suspend or terminate ethical approval for Student, Faculty or Staff research where it is the IERB's findings that the research is not being or can no longer be conducted in accordance with provisions of the approved protocol.

Please do not hesitate to contact the undersigned for any queries or clarification.

Yours faithfully



Dr. Joash Mutua Chair, AIU-IERB Committee

APPENDIX 3: PROTOTYPE QUESTIONNAIRE GUIDE

Please refer to this information before attempting the questions below.

This questionnaire is part of a Thesis project being undertaken in the partial fulfillment of the requirements of the Master of Arts Degree in Theology from Africa International University (AIU).

The researcher will seek to find out about the role of the church in shaping politics affecting Christians here at Christ Is the Answer Ministries. To assist in doing this research you are chosen to kindly take few minutes to answer the questions below. Please note that your views inform of answers is considered highly confidential and will solely be used for the purpose of this research. Please feel free as you give your responses. One can call me via no. (0720546813-Karanja)

A. Personal Information (tick appropriately)

A. Indicate your gender

Gender: Male Female

B. Age 21- 30 31-40 41-50 51and Above

E. Level of education _____

Question 1

- a) Do you think the modern Church should be involved in shaping the political issues (i.e. National policies) affecting the Christians today? Yes OR No.....

Please explain you answer

- b) In your opinion, do you think the church has done enough in shaping politics (National policies) affecting the Christians? If yes explains, if not, why do you think so? _____
- c) Please explain your answer

Question 2

- a) Which among the following departments or ministries has shaped the politics (i.e. National policies) affecting the Christians: SAAG Ministry, Bishop’s office, Hope FM Radio, Pastoral team etc.?

- b) In your opinion, has the above department or ministries been effective tools in addressing the political issues affecting the Christians? If yes explains, if not, why do you think so?

- c) What changes do you desire to see in the Church, that you think are necessary in order to address the political issues (i.e. National Policies) affecting the Christians?

Question 3

- a) How has the Church involvement in shaping the politics improved the state of nation?

Question 4

- a) Does our politics (i.e. national policies) contradict the gospel of the Lord Jesus Christ? If yes explains, if not, why do you think so? _____

Please explain your answer _____

- b) Does the Church (CITAM) doctrine support church involvements in the politics? (i.e. National policies)

Please explain your answer

- c) In your opinion how has the Bible addressed the issues of the politics?

APPENDIX 4: PROTOTYPE INTERVIEW GUIDE

This interview is part of a Thesis project being undertaken in the partial fulfillment of the requirements of the Master of Arts Degree in Theology from Africa International University (AIU). The researcher sought to find out about the role of the church in shaping politics affecting Christians here at Christ Is the Answer Ministries from the 15 selected interviewees amongst the church's advisory.

Question 1

A. Do you think the modern Church should be involved in shaping the political issues (i.e. National policies) affecting the Christians today

B. In your opinion, do you think the church has done enough in shaping politics (National policies) affecting the Christians? If yes explains, if not, why do you think so?

Question 2

A. Which among the following departments or ministries has shaped the politics (i.e. National policies) affecting the Christians: SAAG Ministry, Bishop's office, Hope FM Radio, Pastoral team etc.?

B. In your opinion, has the above department or ministries been effective tools in addressing the political issues affecting the Christians? If yes explains, if not, why do you think so?

C. What changes do you desire to see in the Church, that you think are necessary in order to address the political issues (i.e. National Policies) affecting the Christians?

Question 3

A. How has the Church involvement in shaping the politics improved the state of nation?

Question 4

A. Does our politics (i.e. national policies) contradict the gospel of the Lord Jesus Christ? If yes explains, if not, why do you think so?

B. Does the Church (CITAM) doctrine support church involvements in the politics? (i.e. National policies)

C. In your opinion how has the Bible addressed the issues of the politics?

APPENDIX 4: CURRICULUM VITAE

Personal Details

Name: Charles Karanja Mugane

Nationality: Kenyan

Religion: Christian

Mobile Number: 0720546813

Email: charleskaranja07@gmail.com

Academic Qualification

2019: Master of Arts Theological Studies, Africa International University

2013: Bachelor of Computer Science, Kenya Methodist University

2008: Certificate of Computer Graphics & Design

2007: Kenya Certificate of Secondary Education, Kangema High School

2003: Kenya Certificate of Primary Education, Githima Primary school

Work Experience

2018- Date student pastor, Christ is the Answer Ministry

2016-2017 pastoral Appreciation Programme, Christ is the Answer Ministry

2014-2016- Co-founder of Salvo Express Limited, Businessman

2013 -2014 ICT Officer, Kenya Civil Aviation Authority

2009 Board Secondary Teacher, Turuturu secondary school