

**THE ROLE OF PENTECOSTAL ASSEMBLIES GOD CHURCH IN THE  
DEVELOPMENT OF EDUCATION IN NYAMIRA COUNTY-KENYA FROM  
1938-2015**

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of the Requirement of the Award of Master of Arts Degree in Religious Studies  
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**EGERTON UNIVERSITY**



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## DECLARATION AND RECOMMENDATION

### DECLARATION

I declare that this thesis is my original work and has not been submitted either in part or wholly to this or any other University for the award of another degree

Signature

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## **DEDICATION**

This thesis is dedicated to my late father Benson Bosire Ongwae and my mother Rusalia Bisieri in whose hands I have grown and had a firm educational foundation.

To my beloved wife Joyce Nyanchama whose sacrifice, inspiration, patience, encouragement and advice were instrumental to the completion of this work.

To our children Benjamin, Edna, Eric, Millicent, Asa and Ruth, who in many occasions missed the fatherly love and presence during my studies.

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## **ABSTRACT**

The Pentecostal Assemblies of God (PAG) Church has been in Nyamira County for almost a century today, just like the other major denominations found in the County. However, when compared with the other denominations in the county, more especially Seventh Day Adventists and Roman Catholics, PAG has performed poorly in the development of education. In spite of this, there has not been any systematic investigation and documentation of the reasons for this situation. The objectives of the study were: to find out PAG's level of involvement in socio-economic activities in Nyamira county, to determine factors for PAG's poor performance in the development of education in Nyamira County and to establish the possible contribution of PAG's teachings and beliefs to the Church's poor performance in the development of education in Nyamira county. The theory of liberation/salvation paradigm as understood by Mugambi (1990) informed this study. A mixed methodology was used in collecting and analyzing data, that is, quantitative and qualitative research methods. Populations of 115 respondents were sampled purposively and randomly from among members of PAG Church. The findings demonstrate that PAG has performed poorly in the development of education as well as in socio-economic activities in Nyamira County. It is hoped that the findings of this study would be useful to the leadership of PAG Church as a wakeup call as well as the state and non state actors in the education sector.



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## ABBREVIATIONS

PAG	-	Pentecostal Assemblies of God
PAOC	-	Pentecostal Assemblies of Canada
PA	-	Pentecostal Assemblies
AG	-	Assemblies of God
CMS	-	Church Missionary Society
SMS	-	Scotland Missionary Society
SDA	-	Seventh Day Adventist Church.
MHM	-	Mill Hill Mission
CM	-	Consolata Missions
FMS	-	Friends Missionary Society.
SA	-	Salvation Army
AIC	-	African Inland Missionary.
ELCK	-	Evangelical Lutheran Church of Kenya.
CHGF	-	Catholic Holy Ghost Fathers.
FPCK	-	Free Pentecostal Church of Kenya.
CCEA	-	Christian Church Education Association.
KCS	-	Kenya Catholic Secretariat.
KIE	-	Kenya Institute of Education
JIAM	—	Jesus Is Lord Ministry
MMC	---	Maximum Miracle Centre
CITAM	-	Christ is The Answer Ministry
OI	-	Oral interview

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## CHAPTER ONE

### INTRODUCTION

#### 1.1 Background to the Study

The origin of PAG Church is traced to the Pentecostal Assemblies of Canada which was formed in 1918 following the resolutions passed at the Pentecostal conference held in 1913 at Arkansas in America. This reawakening spiritual revival movement started as early as 1900. Individual missionaries volunteered to go out to other parts of the world on self sponsorship between 1903-1906 for evangelism. Pentecostal revival started far back in 1900's and its first meeting was held in 1906 at Heden East end Mission, Toronto. This spiritual reawakening sparked out in 1901 at a Bible school founded by Charles Parham at Bethel Bible College in Tobeka, Arkansas. The message was later taken to Los Angeles at Asusa streets by William Seymour (one eyed American preacher). Pentecostal movement spread to various parts as pentecostal Assemblies of America and Canada. With time it deemed necessary to reorganize this movement into a Missionary group and for that matter Pentecostal Assemblies of Canada [PAOC] missionary group was formed in 1918 and officially registered on May 17<sup>th</sup> 1919. Most of the preachers of PAOC were from different backgrounds: fishermen, farmers, tradesmen, and other professionals. From this point the movements spread quickly to English speaking nations of Europe and their colonies. The central component was missionary Evangelism and education in and outside Canada. Burnet (1960) has given statistical data that by August 1959, Pentecostal Assemblies had 771 missionaries sent abroad to spread the gospel but he is silent on the establishment of educational institutions which other missionaries never left behind in their evangelism programs. Through PAOC some of the missionaries from America and Canada found their way to east Africa and specifically Kenya.

Mugambi (2009), Kavaya (2003) have noted that PAOC's work in Kenya was pioneered by Rev. Otto and Marion Keller in 1918. They narrate that Marion was a wife of Rev. Karl Wittick who was a Missionary in Tanzania. Unfortunately Rev. Karl Wittick passed on and left the young wife Marion who narrowly survived after a serious illness. She later joined her husband's friend Otto Keller in Kisumu-Kenya. Otto Keller was initially a businessman but abandoned it on getting the sad news about the death of his friend Karl



Wittick. He decided to come to Africa in order to complete his friend's Missionary call. He landed in Kenya but because of the World War 1, he was not allowed to go to Tanzania then, a German colony. He remained at Kima Mission (CMS) in Kisumu where Marion met him. Later, they got married. The two are credited to be the founders of the PAG Church in Kenya which has its Headquarters at Nyang'ori in Western Kenya. Initially Nyang'ori mission's land was bought by Clouder Millar, a Missionary of the Independent Pentecostal Mission in 1908. The land belonged to British army officers Bolt and Gahmers. Miller came to settle there officially in 1910. Since Otto Keller was a professional Agriculturist, when he met Miller in an Agricultural farm at Nyang'ori, they became friends. When Miller was going home Furlough he left Otto Keller in charge of the Mission Station and the Farm. In 1924 Miller sold the Mission Station to Keller under PAOC Mission which met the cost of the farm for PAG Missionary activities. Through Keller PAOC work in Western Kenya, Pentecostal Evangelism was intensified within the region and beyond.

In 1927 PAOC was registered as Pentecostal Assemblies of East Africa (PAEA) with Rev. Keller as the first general superintendent. This opened doors for more Missionaries to Africa. Among them was Nellie Hendrickson who came to Kenya in 1929, she came to assist in education development since they saw it relevant. She started teachers training college at Nyang'ori as the principal as well as a teacher in a Bible institute.

By 1936 the family of Rev and Mrs. James Skinner joined the team in Nyang'ori. Skinner was an educationist (a school principal in Canada) came to help in school registration in order that graduates from the teachers college were given government recognition. This was because the education offered then was based on Biblical Knowledge. Later, the PAG missionaries decided to close the teacher training college and continued running the Bible training college which was their core vision. This closure paved a way for the Friend Mission (Quakers) to establish a teachers' training college at Kaimosi which replaced the one that was at Nyang'ori. In the same year 1936, Rev. Fred and Mrs. Clarke arrived in the Mission and were assigned to go to Goibei Mission station which had been started by Keller. Clarke supervised 35 village churches as Assemblies. Thereafter, Missionaries, Murino and Renata Stemens who were medical practitioners went to Goibei in Western Kenya and were able to establish a dispensary at the station. PAOC Mission started sending more Missionaries to open interior of Western Kenya. Unfortunately in 1942 Otto Keller, passed on leaving Nyang'ori mission under his wife Marion Keller in charge. It is from this Mission center that



PAG Church started spreading to other parts of the Western Kenya, Nyanza and further to Gusii land (Kisii and Nyamira) counties.

Rev. Andrew Mbego (OI) narrated, that by 1940 the Pentecostal message had reached in Gusii land having been brought by Luhya converts from Western Kenya. They settled in Gusii land by 1936. These were; Jeremiah Chenyuri, John Nchege and their family members. They first settled at Nyakoe, a small village in Kisii and started a small gathering of worshipers. They moved to the present Masakwe PAG church then Matongo PAG churches. By 1938 the missionaries settled in Gusii land. By 1940 the PAOC saw the need to start a Missionary station at present Itibo PAG Mission.

The opening of Itibo mission attracted Missionaries from the Pentecostal Assemblies of God (PAG) under PAOC to come to evangelize Gusii land. Some of those missionaries include Rev. John Kitts, Rev. Jack Lynns, Rev. Joseph Conelius and Rev. John Dancup from Canada. The missionary work was coordinated from Itibo Mission Station to other parts of Nyamira and Kisii. Rev Mbego (ibid) pointed out that the PAG church spread faster to most parts of Gusii land making converts from many parts of Gusii. These PAG pioneers had language problem in putting across their message to their converts as most of the converts were illiterate. This needed educational institutions in order to produce enough evangelists to be used by Missionaries as they advance into the interior of western Kenya. For that matter a few PAG community schools were to be established to cater for this disparity.

Mbego further pointed out that among the early converts who were accredited for much evangelism in Gusii (Kisii and Nyamira) include Abnel Mwebi, who after training led a group of converts in carrying out evangelism. Among those who spread the message to Nyamira include: Ezrom Orechi, Samson Maraburi, Hezron Nyabworo, Zachariah Tai, Melzedeck Mwagi, Nathan Masese, Joseph Ogamba, Philip Nyaburi and Michael Nyakundi among others. Melzedeck Mwagi, Philip Nyaburi and Michael Nyakundi were sent to Riomego and Ikonge Stations in Nyamira North while Naftal Omweri was taken to Kianungu, Jeremiah Ogwora and Nathan Masese were posted to Gianchore both in Nyamira South. According to Rev. Mbego these converts were directed by the Missionaries to preach salvation. Most of this earlier converts hailed from Kisii County and were appointed church elders in various stations in Nyamira where the church was opening. They were trained for 3 months and later confirmed as pastors who continued with the missionary evangelism in Gusii. These elders did much of the evangelization in Nyamira than the Canadian and



American Missionaries. Much of their focus was on evangelism hence sidelining the aspect of establishment of educational institutions as PAG teachings regarded this activity as earthly and spiritually irrelevant.

According to Rev. Samson Otoki (OI), Rev. Zablon Nyambati (OI) and Rev. Peter Karaya, observed that the missionaries intensified their evangelism in Gusii between 1940-1970, about 30 years. During this period much of the Pentecostal evangelization in Nyamira was carried out by African church leaders under missionary supervision before the missionaries departed from Itibo mission in the early 1970's. Further Otoki pointed out that in the early 1970s Rev. Isaac Kaguli, an African Luhya Pentecostal preacher from western Kenya (Nyang'ori) spearheaded a Pentecostal revival on miracles and healing which convinced many of the PAG leaders that Pentecostal message was indeed the end time preparation for the second coming of Jesus Christ. This understanding impacted the PAG believers negatively on involvement in Physical development. The leaders focused their believers on salvation and sidelined physical development in agreement with the Pentecostal missionary teachings on eschatology the end time message.

According to Rev Otoki, most African church leaders under the influence of this end time message saw no reason to inspire the PAG church community to start any development activities such as, educational institutions, health facilities and development of any kind. However other major denominations (Roman Catholic, SDA, Lutheran), in the region were characterized with evangelism and community development agenda which PAG Church leadership considered, irrelevant and loss of direction at that time. Establishment of schools was left in the hands of the church missionary but later the church became a principal sponsor. After Kenya's independence the Education Act on sponsorship allowed the church denominations to sponsor the schools they had established and those that the parents desired sponsorship. Other schools were left under local authority. This Act has been in force to date.

It is from this basis that the researcher collected data on school sponsorship to realize the seriousness each church missionary sponsor showed in its involvement in development of education in the County. According to Nyamira County school sponsorship registration (2015), there are 340 sponsored schools where PAG has 22 institutions, translating to 6.47% Roman Catholic 115 schools, translating to 33.8%, SDA 129 institutions translating to 37.94%, Lutheran 69 institutions translating to 20.29% while FPFK, one primary and one secondary translating to 0.58% of the total sponsorship in the County.

## **1.2 Statement of the problem**

In spite of the fact that Pentecostal Assemblies of God (PAG) Church has been in Nyamira county for almost a century, it has performed poorly in the development of Education compared to other denominations more especially SDA and RCC. The possible reason for this has not been the subject of any systematic investigation and documentation. This study collected relevant data to fill this apparent knowledge gap.

## **1.3 Purpose of the Study**

The purpose of this study was to investigate and document the reasons for the poor performance of PAG Church in the development of education in Nyamira County compared to other denominations.

## **1.4 Objectives of the Study**

The study was guided by the following specific objectives;

- i) To find out the level PAG's level of participation in socio- economic development Activities in Nyamira County.
- ii) To establish factors behind Pentecostal Assemblies of God (PAG's) poor performance in the development of Education in Nyamira County compared to other denominations..
- iii) To analyze the possible contribution of PAG's Teachings, and Beliefs to its poor performance in the development of Education in Nyamira County.

## **1.5 Research questions**

The study addressed the following questions;

- i) To what level has PAG Church participated in socio-economic development activities in Nyamira County?
- ii) What factors are responsible for PAG Church's poor performance in the development of Education in Nyamira County?
- iii) Is it possible that PAG's teachings and beliefs are partly or wholly responsible for its poor performance in the development of Education in Nyamira County?



## **1.6 Assumptions of the Study**

This study was carried out with the following assumptions;

- i) That PAG Church has performed poorly in the development of education in Nyamira County.
- ii) That there are certain factors or reasons to explain PAG's poor performance in the development of education Nyamira County.
- iii) That PAG's poor performance in the development of education is partially explainable to the Church's teachings and beliefs.

## **1.7 Justification of the Study**

This study was designed to find out the factors that have led PAG church poor performance in the development of education in Nyamira County. No study has so far been carried out to establish these factors and document them. This study would fill a very important knowledge gap that should serve as a wakeup call to the PAG Church as well as state and non state actors in the education sector.

## **1.8 Scope and Limitations of the Study**

It mainly investigated the role of PAG Church in the development of Education in Nyamira County. Among the challenges encountered included low levels of literacy of some respondents and unavailability of relevant literature on the PAG church in Nyamira County. Illiteracy made the respondents rather unable to respond to questions as expected. However, the research assistants translated the data collecting instrument into a language suitable to the respondents in order to get the required information. On the unavailability of relevant literature on PAG in Nyamira, the researcher interviewed individuals with requisite experience about PAG to corroborate existing literature. Some targeted leaders appeared reluctant to expose details of what appeared to them as a weakness of their church. The researcher assured them that the information required was purely for academic purposes and will not, in any way, be used against them. Thus confidentiality was ensured



## 1.9 Definitions of key terms

- Pentecostal Assembly:** A group of spiritual worshipers who traces their origin from the Pentecostal experience of the disciples of Jesus at Jerusalem Acts2;-
- Pentecost:** Fifty days after Passover in the Israelites historical festivals, when the spirit fell on the disciples.
- Development:** Process of growth: change from simple to complex it is used here to show how much the church has grown in term of physical advancement specifically on education.
- Church:** This is a group of believers who have come together to worship God. They may also be within a building especially for prayers.
- Sponsor:** This is a person or body in charge. The church was given right to sponsor or own their schools.
- Vabende:** A group that broke away from Friends church who were filled with the Holy Spirit and met in homes as Assemblies.
- Education:** This is a process of acquiring life skills, attitudes and knowledge.
- Bush school system:** A system of education where a teacher taught under trees and moved around with learners.
- Elite schools:** A well structured system of education where learners and teachers had classes meant for learning.
- Social transformation:** Make dramatic change in form, character and appearance of the organization of the society.
- Salvation:** The concept of understood by Christians as being set free from powers of sin by faith in the death of Christ on the cross.
- Liberation:** Being set free from any form of oppressive powers socially, spiritually and other forms of direct or indirect domination.
- Neo Pentecostalism:** Pentecostal ministry which split from main line Pentecostal church.

## Summary

This chapter has covered the background to the study ,the statement of the problem ,purpose of the study ,objectives ,research questions ,assumptions justifications ,scope and limitations and definitions of the key terms .The next chapter will focus literature rev

## CHAPTER TWO

### LITERATURE REVIEW AND THEORETICAL FRAME WORK

#### 2.1. Introduction

This chapter is a critical review of existing literature around the topic of interest to this study; that is, the role of PAG in the development of education in Nyamira county. It also consists of the theoretical and conceptual framework. The purpose is to confirm the suspected knowledge gap, which is, the possible factors responsible for PAG's poor performance in the development of education in Nyamira County.

#### 2.2. Works on the Role of PAG in Development of Education

Warral (1954), Bunnett (1960), have observed that Assemblies of God church started in Hot spring (Arkansas) in America. It started as a Pentecostal movement as early as 1904 at Bethel Bible College. This movement spread to Norway, Scandinavia, German and many parts of the world. On his part, Bunnett has collected data on Assemblies of God church development by 1959 as follows: 6094 Church Assemblies had been established with membership population of 305, 552 having trained 9517 pastors and 717 missionaries sent abroad. In 1918, the Pentecostal Assemblies of Canada (PAOC,) was formed and sent its missionaries to Kenya, particularly to western Kenya to spread Pentecostal evangelism. In their work they have not focused on how PAG participated in education in Kenya and particularly Nyamira.

Mbiti (1969, 1975), on his part has observed that missionaries had a great impact upon the African people through their faith, teachings, ideals, schools and hospitals. The preaching of the gospel was crucial to the Africans as away of interaction with the missionaries. He points out that it is through these schools that majority of today's African leaders were educated. Mbiti points out those missionaries played a vital role in opening up the African communities to understand themselves and their rights by using education. He has not specifically pointed out which missionaries settled where, when and the teachings that helped to build the present leaders. He however criticizes, some of the church missionaries having had teachings that created negative attitude towards development of any type and led some communities lagging behind in matters of development while some missionary groups were very positive to development. In his work he has not specified the role that each missionary group played to develop education.



Barrett (1973), Anderson (1977), have discussed the history and establishment of church missionary in East Africa (Kenya, Uganda and Tanzania). They observe that the Protestant and Roman Catholic missionaries were routed to Kenya by the Berlin Conference in 1888 with an aim of evangelizing and civilizing the Africans. With this objective in mind, the Missionaries set up the church buildings, hospitals and educational institutions in the areas where they settled. For example, the Consolata Mission landed in Nyeri and Meru in 1902, the Seventh Day Adventist (SDA) arrived in south Nyanza in 1906. Anderson further points out those missionaries had objectives of developing education although it was not itself missionary. To achieve this objective they persuaded chiefs to give them their sons to learn in their mission boarding schools that were started in the mission stations as well as those which were away from mission stations. Later (CMC) started Bado College in Uganda and Maseno School, while Roman Catholic Church build Namlyongo College in Uganda and St. Mary's college in Tabora to train students on the needed manpower to spearhead education and evangelism. Barret has further collected data on sponsorship of schools by both Roman Catholic and protestant churches by 1971 as follows: Protestant had 2,613 primary schools and 251 secondary schools, Catholic Church had 1,876 primary schools, 171 secondary schools in Kenya. While Anderson has highlighted on the development of "*Kusoma*" Christianity as part of development of education handled by church leaders. It is clear that many educational institutions were put up by missionary groups in the societies where they settled as a way of developing education.

Adayemo(1979) has viewed the concept of salvation in the African Traditional Religious context and dismisses the possibility of salvation therein. However, he concedes that the idea of liberation may apply in African traditional religion in the sense that ATR responds to immediate and urgent crises in an African community such as drought, disease and barrenness

Gitari (1986) has discussed the partnership between the state and the Church in the development of education in postcolonial Africa. This partnership, it is argued, stems from colonialism. In his view, people are common factors in this process. He exhibits that the World Council of Churches (WCC) was formed in 1948 with an aim of formulating strategies of getting involved in the process of development. With this reason, 1960s were declared by the United Nations as development decade. In his work Gitari has quoted Kobia, (1986) pointing out that the church has contributed greatly in educational development especially in vocational training, architecture and medicine. He has focused on the church involvement in



development of educational levels; primary sector, tertiary sector, university and other professions addressing social human welfare. In his assessment, physical facilities, human resources and the quality of the product are necessary. According to Gitari educational development for social transformation of communities in Africa, an idea that remains elusive in the PAG Church. It is important to test and determine whether or not PAG buys this philosophy.

Burgman,(1990), has observed that the missionary movement came at different times and settled in different places in Kenya. They started constructing schools right from the onset on their arrival in Africa but parallel to the colonial Governments. After attaining its independence in 1963, the Kenya government and the church started to work together to develop a curriculum incorporating Christian Religious Education in the school system having realized its acute role in the society. The church Secretariat, the Kenya Catholic secretariat (KCS), the Christian Churches Education Association (CCEA) incorporated the Kenya Institute of Education (KIE) in preparation of the CRE material. The ministry Inspectorate personnel throughout the country was concerned with making CRE a school subject as recommended by Ominde Commission 1964. The discussions by these groups came up with a unified syllabus to be used in all public primary and secondary schools. The joint syllabus 1972 addressed both Protestants and Catholics as a Christian unit. According to the Education Act Cap 211 (1968), the constitution of Kenya defined the role of the church as a principal stakeholder in education and especially as a sponsor. This section of the code gave the church a right to sponsor schools they owned then and those that the community desired sponsorship. For that matter, each church had equal opportunity to sponsor as many institutions. The question is, did PAG missionary fail to take up the opportunity to count in this regard?

Mugambi, (1990), on his part has noted that, the Christian missionaries came to evangelize in Africa with the objective of bringing total change to the African way of life. Salvation was the main objective of the Christian missionary movement. He argues that education was used as a tool of character formation and liberation as a process towards realization of total freedom. He contends that there is intimate connection between liberation and salvation. Mugambi points out that realization of total liberation means elimination of all forms of domination of human beings by other human beings. Mugambi advocates for an African Christian theology that addresses the challenges the Africans face. He grounds his argument in Luke 4:18 where Jesus declares himself the liberator of humanity from all forms of



bondage. However, Mugambi does not direct his study to a particular Christian church group or denomination but indicates the vital role the Christian Church has to perform in Africa regardless of denominational background. The question is, can PAG be counted in this regard?

Namwera, (1990), has observed that different structures of churches today have been developed in different places and time. He contends that the churches should be motivated so that they meet the needs of the society they serve. The hegemony of doctrines of one Christian denomination over the others is not a necessary sign of truth in Christ nor is a variety of interpretation a sign of falsity. Namwera has noted in his work that many of the independent church movements in Africa seek identity, dignity and self respect. He does not single out the denominations that have such teachings and Biblical interpretations which do not meet the social needs of the society. Although the author does not specifically deal with PAG church, the idea of whether or not Church doctrines serve society is central to this study.

Baur (1990), has also pointed out that most missionaries came to Kenya between 1896 - 1913. Their mission had strong focus on evangelization and education development. The completion of the Kenya - Uganda railway in 1901 opened the western part of Kenya for missionary activities. The CMS started Maseno School, Butere and Ngiya in Western Kenya. By 1910 the (MHM) had established itself in Yala, Kakamega. Mumias and Asumbi. He further shows that the Seventh Day Adventist (SDA) settled in Kakamega, Gendia and Nyanchwa in South Nyanza between 1906–1912. The Friends Mission (Quakers) was established in Vihiga and Kaimosi while PAG settled in Nyang'ori – western Kenya. Baur points out that education in the western region was started by the devotion of these missionaries. This work has not raised any issues about PAG hence it is generalized.

Sifuna and Otiende, (1992) have observed that the church missionary movement to Kenya entered and settled in various parts of the country. They have discussed the various missionaries which came to Kenya and where they settled. In their observation, Holy Ghost Fathers (HGF) came to Kenya and settled in Nairobi, Kiambu, Bura, Mombasa and Kabaa in Ukambani, Gatanga in Muranga and Rioki in Kiambu. They have also focused on the missionary involvement in development and more especially on education in areas where they settled. In their work they have not captured the PAG church and its educational development related activities.

Bogonko(1992) Onyancha(1989) on their part have demonstrated that through the influence of western Christianity the church has used education, to produce people who



have brought drastic change to the community economically, socially and politically. In his observation, Bogonko on his part has discussed that some of the churches that have established themselves in Gusii have produced elites that have been very resourceful in bringing change to the pre-Christian Gusii traditions in certain aspects of the society. On the same note, Onyancha (1989) has discussed the response of Africans to western Christianity with particular reference to Abagusii and the SDA church. Onyancha has not specifically addressed the Church's involvement in educational development.

Hollenweger (1992), has observed that the Pentecostal membership is no longer confined to the poorest of the poor but within a wide range of socio-economic and educational backgrounds. He has pointed out that recently there is a growing number of Pentecostals taking Higher Education and actively involved in various forms of academic disciplines than before. He has further pointed out that there is an increasingly significant core of critical Pentecostals who have dared to move beyond the arrested views of Pentecostal establishment. In his observation, he has pointed out that in the early 70s the Societies for Pentecostal Studies (SPS) was founded by leading Pentecostal Scholars in North America. One of its objectives was to provide a forum so that Pentecostal Scholarship would have a context within which to flourish independently of denominational supervision and censure. This kind of movement has not extended its operations to Kenyan Pentecostals. His argument indicates that the church at the beginning did not put emphasis on education. This observation made by Hollenweger reveals that there is a drastic turning point in the perception that was given to education in the North American Pentecostal although he has not given factors leading to this change.

John's (1993), has noted that Pentecostal scholarship has covered a wide range of issues facing Pentecostal churches by proposing Paul Freire's method of liberation pedagogy in Pentecostal spirituality. John's has developed a characteristic based on Freire's approach that bridges Pentecostal experience with the situation of social oppression. The goal of Pentecostal catechesis, as defined by John's is the means by which the faith church community becomes aware of God's revelation and responds to the revelation in faithful obedience. However, John's has not explained how faith community was to be aware of God's revelation except for liberation pedagogy and increase of knowledge hence emphasis on education development which PAG Church in Nyamira almost sidelined at the expense of salvation.



Maiz (1994), in her study of the Pentecostals in Brazil notes that despite the claim of Pentecostal leaders that they do not get involved in political activities, her findings show opposites. For example she observes that Pastors frequently obtained powered streets or electrification of churches from politicians they have supported who are products of formal education which PAG seem to neglect. She is of the opinion that the practical part of their beliefs and teachings don't agree.

Cox, (1999) observes that for Pentecostals to develop a critical theology of culture highlighting the importance of recognizing the relationship between culture and religion which is explicit in New Testament (Acts 19:23-37). Missionaries had not emphasized training of locals in the early days of Pentecostal Movement. This kind of assumption may have been the reason why there has been poor performance in the Church's involvement in educational development.

Marshall (1995), Samah-Gydu (2004) and Parsitau (2012) observes that the Neo-Pentecostalism in Kenya stress salvation as being born again after repentance of the past sins committed. Being saved or being born again is concepts used interchangeably to mean the same thing. They observe that salvation starts with repentance. This justifies a Christian to be Christ like in character, attitudes disposition, motive, speech and other such traits and virtues. These saved Christians are expected to be transformed totally both spiritually and morally. Salvation is to lead to a positive personal transformation. It is understood to be an encounter and experience of Christ seen as something to be experienced, lived and personal. The question that stands is that; how much do the saved think about liberation here on earth. Jesus the author of Christianity (Luke 4:18) claimed to have come for the purpose of liberation of man kind. It is important to interrogate whether or not the Pentecostal notion of salvation has any aspect of liberation in relation to the development of education.

Lamellas (1996), observes that missionaries were mostly interested in the establishment of the three institutions where they settled. They focused on Churches, Educational institution and Hospitals. Wherever they settled in Africa, they tried to convince their followers to see the need for these three institutions as vital for their lives in the society. Lamella says that these were basically addressed nearly by all missionaries. For this reason Missionaries embarked on building Mission schools, hospitals and churches to cater for the lives of their followers and the community. Teachers and medical training schools were also established by the same missionaries to produce manpower to spearhead missionary



objectives. The question to interrogated by this study was whether or not the Pentecostal missionaries similar ideas with other missionary groups.

Shinende (1996), has carried his study in examining the participation of PAG church on education in Kenya basing his study in Nyang'ori High School, a PAG sponsored institution and the headquarters of PAG church in Kenya. In his study he has pointed out that the school has produced students who have participated in various professional fields, formal and informal activities such as, religion, education, farming, politics and administration within Nyang'ori community. However, his study is focusing on Nyang'ori community and does not extend the PAG's educational impact to Nyamira County.

Wessels (1997) points out that, unlike the mainline churches in South Africa, charismatic congregations (including traditional Pentecostal groups) have a liturgy which empowers lay members for service. This empowerment lies in the initial experience of glossolalia which Wessels (ibid) describes as, the most dramatic instrument of empowerment in charismatic liturgy. No one has gone through the bridge-burning, often embracing, exhilarating initial experience of glossolalia over doubts that she has been called, sanctioned and empowered to speak to outsiders about faith and to minister to whoever in need kind of empowerment here, serving is on matters of faith the church only, this does not focus educational empowerment as such, bearing in mind its vital role. This study focus on PAG Church specifically how it has addressed educational empowerment.

Macchias (1999), has argued that the Pentecostal movements in its early decades was driven by a fervent eschatological expression of the 'soon' coming of the kingdom of God. The basic task of Biblical interpretation and proclamation gained forefront of a vigorous effort to evangelize the world before the arrival of Christ in judgment and salvation. With this zealous expectation, the focus of training in the Bible school and colleges in the 1920's was placed on the Mastering of doctrinal teachings and the memorization of the scriptures rather than critical thought or scholarly research. Macchias observes that at this point not much was focused on the church in transformational development issues. However, Macchias' research is general on Pentecostalism. He has collected his data in Philippines and has not done his study on specific area of transformational development. This study focuses on the factors that have led PAG to participate minimally on the development of education in Nyamira County which Macchias has not done.



Samuel and Sugden (1999) carried their study on Pentecostalism's response to globalization viewing globalization as actualizing God's vision of society in all dimensions: social, economical and spiritual development. The objective is that God's will may be reflected in the human society and his love be experienced by all communities regardless of race or nationality and especially the poor. In their study they have observed key elements of transformation as the church and the school which PAG has sidelined. Alvarez and Avarientos, (1999), have done their study on Christianity as a development agency, defining transformational Development as seeking positive change in the whole human life, materially, socially and spiritually. They have further suggested that the goals of transformational Development are to recover our true identity as human beings created in the image of God and to discover our true vocational as productive stewards faithfully caring for the world and all the people in it. Transformation Development strives to enhance people's awareness and ability to free themselves from cultural social, spiritual and doctrinal bondage that causes them to remain in poverty, oppression and unjust relationships in their work. Alvarez and Avarientos have observed that one must be freed (liberated) for Transformation Development to be realized. They have not focused on any Pentecostal church group to show its participation in transformative issues. .

Kerre, (1999) has discussed how most missionaries came to Kenya after the declaration of the British East African protectorate in 1895 and granting of the Royal Charter of the company in 1899. This enabled the Christian missionaries to move within the country freely because law and order had been in operation. Competition into the interior increased with the completion of the Kenya- Uganda railway in 1901. Kerre has further observed that African independent churches were critical of the missionary approach on the Africans in condemning them of being sinful, and primitive. He has also pointed out that the independent churches sprang up from the mainstream churches which dominated the country. These include the Anglican, Lutheran, Roman Catholic, SDA and Pentecostal churches. The African independent churches have some similar teachings as their original mainstream churches except for the criticism. These churches do not focus on development as a priority a characteristics displayed by the PAG Church.

NCKK, (1999) has pointed out that the church has played a vital role in promoting education by training, funding and creating awareness on the importance of education as a liberating agent and a means of achieving the national development goals of any nation, Kenya included. PAG as a member of this body has responded to the development of



education in its lowest participation in Nyamira County but the factors leading to this kind of response are unknown.

According to Shaull and Caesar (2000), Pentecostal movements present among the poor puts its adherents in a position to be engaged in activities that benefits them from Transformational Development. This can be viewed by the community more as cooperation than opposition. In their study on Latin American Pentecostalism, they observe that whatever limitations the Pentecostal message and experience had radically transformed their understanding and experience of their world view and thus found new life and energy.

They have observed that indeed, the story of Pentecostals around the world is to experience individuals and families which address economic poverty through transformation of their personal and family life. The approach given to Latin American Pentecostalism has not been extended to Kenyan Pentecostalism and its impact on developing education which is key to transformational development which is not evident in the PAG Church. Tadaro, (2000) has pointed out that development is a process of improving the quality of all human lives. He cites important aspects for this quality improvement as: raising people's self-esteem and increasing people's freedom (liberation) by increasing the ranges of their choice variables. The church must give this kind of development to its adherents. The missionary enterprise had this in mind when introducing education to the areas where they had settled although with divided interests. Todaro has generally proposed that all churches should be focused to this kind of development where as PAG Church in Nyamira County has had minimal participation on development of education.

Miller and Yamamori, (2007), have observed that Pentecostal as a movement has many groups with diverse view points. There is a group that emerged in 1990 focusing on transformation of societies in adopting the liberation theology especially in social transformation, social justices and development. To this group salvation must be viewed as liberation by using education as agent of social transformation development but PAG church has participated inadequately in developing education in Nyamira County. Deryke Belshaw, (2001, 2003) has observed that the theologians from rich countries have a problem of seeing the relevance of Biblical material relating to extreme poverty in Agrarian society. Although these are the context in which a great majority of the world's poor are located, most Pentecostals who come from poor backgrounds have attendance to overlook the poor who are outside their churches. In his investigation he has not highlighted how the poor in the church are addressed and the type of poverty he is investigating. However, Philippines



Pentecostalism had been studied whereas this study focuses on Nyamira County in Kenya with emphasis on factors leading to PAG church's minimal participation on development of education.

Fanuel, (2002), contends that the church has taken another approach to meet the special needs group. In this approach, it has targeted children with impairments: the physically handicapped, the deaf, dumb and the blind. In his study he has demonstrated how the Church has been concerned for this group since 1945. The Roman Catholic Church, the Salvation Army and the Lutheran have constructed schools for the needy learners in different places in Kenya. Thika School for the blind was started by the Salvation Army in 1945; Egoji School for the blind was begun by the Roman Catholic Mission in 1958. Countrywide, these type of schools have been started by Roman Catholic, Salvation Army to mention but a few, to meet the needs of those who are physically or mentally challenged which the PAG Church does not address.

Suico (2003), has observed that transformation and development projects (evangelistic and relief services) initiated by the missionaries are seldom conceived locally. The plans were hatched somewhere else and once a particular program reaches in a country it is ready for implementation. The locals are expected to participate in the projects initiated by the missionaries often budgeted at thousands or sometimes millions of US dollars. In his view Suico sees that transformation and development have an objective of encouraging the locals to assume responsibility and ownership of their projects. In practice, this does not always work and it often leads to disastrous results. Currently, most foreign initiated programs are still managed, if not highly subsidized by missionaries or their agencies. This is due to lack of contextual analysis. Most of their missionary projects are not locally sustainable because when missionaries leave the locals find it difficult to maintain the original goal of the project. Joseph has observed on Pentecostalism view on transformation development in Philippines this study focus Nyamira County.

According to Kavaya, (2003), Pentecostal Assemblies of God started spreading from Nyang'ori mission to Kisii. He has further stated that PAG started its first school at Tsimbalo in 1946 and Madira in 1947 in western Kenya. In his data he has shown school sponsorship of 31 primary schools in Western, 4 secondary schools and 1 polytechnic. Kavaya has done his work in western Kenya but he has not extended his work to Nyamira focusing sponsorship of schools and the PAG Church's participation in development in the education. Neither has he highlighted factors that have led PAG church to participate insignificantly in



the development of education in Nyamira County. Sheppard (2006) has observed that that Pentecostalism stress on the experience and baptism the Holy Spirit manifested in speaking in tongues, divine healing, visions, prayers with uncontrollable weeping, prophesy and feeling the presence of God. On the same note Balcomb (2007) observes that this reinforces on other wilderness that is also often characterized by a form of withdrawal from the world, lack of involvement in worldly pursuit and concentration on the future development. Mwaura (2005) notes that other characteristics include public confession of sins, fasting, night vigils and spiritual emotionalism which has negative impact in social transformation in the society served by the Church .

Njue, (2008), has re-examined the role of the Catholic Church in the development of education in Kenya with emphasis that the church has to re-evaluate its provision of quality education and holistic formation of schools. He emphasizes the spreading of the gospel and promoting education in sponsored schools to improve the community which the church serves. This concern shown by the catholic leaders is evident and that they have realized education is a community transformative agent. Nowhere has the Pentecostal church leadership seen displaying such a concern on education in the case of Nyamira.

Bernstin (2008), observes that Pentecostal churches in South Africa targets much on salvation as the main factor regulating economic development rather than education. He has not given factors that have lead to this kind of attitude. His study is done in Pentecostalism in South Africa while this study was designed to find out factors leading to this minimal participation of PAG church in development of education in Nyamira County.

Mugambi (2009), has observed with an emphasis Nairobi Pentecostal which originated from Nyang'ori. The Nyang'ori Mission was started by PAOC mission. In his study, he has traced PAOC to Canada The PAOC pioneer included Mr. and Mrs. Otto Keller who started working in Kenya in 1918 as a founder of PAOC work in Kenya. In 1923 Nyang'ori was formally registered by the government. Through Keller the PAOC work in Kenya developed two chief characteristics in its outreach education and evangelism going hand in hand although the PAG Church in Nyamira shows low participation in education though. Mugambi contends that through evangelism several mission stations were founded and played key role to transform the whole nation, Kenya. Mugambi has not traced the establishment of PAG in Nyamira with its emphasis on factors leading to its poor participation on development of education. CTAM/NPC, (2010), focuses on Nairobi Pentecostal church and its impact in socio-economic development. The Service Bulletin commentator urges teachers and



preachers to be more balanced in their approach in biblical interpretation and give priority to the gospel together with material possession. Failure to use this approach will cause damage to the society. This means that material possession and salvation are necessary for this life and the life to come. This study focus on the factors leading to the scanty involvement of the PAG Church in developing education although it is an agent of change in society.

Wood (2011), has emphasized that there are young Assemblies of God Christians who want to see change in the world and take part in it using the word of God. In this article he has stressed the importance of joining Assemblies of God colleges and universities in prayers throughout Europe. However, this idea has been borne in Pentecostalism in Europe and not in Nyamira, Kenya Wamugunda, (2011), points out that the church has to be present in educational institutions with an active role to teach and free people from ignorance. According to him, the church missionaries used education for evangelism and secular education for transformation of the communities.

Parsitau (2013) has pointed out that the PAG church is the mother of many Pentecostal Movements in Kenya. In her work, she has highlighted the historical background of the PAG church with reference to Anderson (2005), Mwaura (2005) and Mugambi (2009) that it was spearheaded by the PAOC mission from Canada as early as 1900. Since then it has spread in the whole nation of Kenya. Parsitau has carried a study on three Pentecostal movements in Kenya-CITAM, MMC and JIAM observing their impact in socio-economic and spiritual development. However she has not emphasized their role in education development.

All the reviewed literature confirms that there is a knowledge gap, factors for PAG's minimal participation in development of education in Nyamira County has not been studied

### **2.3 Theoretical Framework**

This study was guided by the theory of liberation/salvation as understood by Mugambi (1990). The theory operates on the premise that the church in Africa has an obligation to address issues of liberation of Africans from all forms of bondage. Mugambi's argument is that the Christian church that preaches salvation of the soul and deliberately ignores the physical condition of those to whom the preaching is directed to is irrelevant. The undisputable reality here is that the church should not be preoccupied only with heavenly concerns that it fails to alleviate the physical suffering of those that the church is addressing here on earth. The Christian church must first and foremost focus on liberating people from their physical forms of oppression such as poverty, disease, ignorance, famine, slavery and



colonialism. Salvation is an eschatological goal in the final analysis which is utopian but necessary to crown the final history of mankind and enter the Kingdom of Heaven which is spiritual. The ministry of Jesus was not only addressing the spiritual but also the physical.

Education having been defined as a process of positive character formation and liberation as realization of total freedom, then the two terms have a close connection. It is until the covered is discovered that knowledge gains its ground to stand and that is the role Education performs to individuals without which ignorance dominates. For necessary physical transformation to take place in society people must be liberated from all forms of oppression, meaning holistic salvation.

This theory is biblical in that, in the Old Testament, God liberated the Israelites from Egypt where they had been enslaved. (Exodus 3:1-11) He delivered them from Egyptian bondage, where they were experiencing all sorts of oppression from the Egyptians. He set them free using Moses. Moses led them across the wilderness towards the Promised Land. God through Moses had to provide for their physical needs such as water, food and security before they finally entered the Promised Land which of course was the ultimate destiny. In the New Testament Jesus emphasized his mission as a liberator, freeing the human race from physical and social oppression (Luke 4:18, Isaiah 61; 1-). Here Jesus was emphasizing his concern with the present life situation of human race while leading them to his Heavenly kingdom to receive their salvation. Therefore, the Christian church in Africa should aim at leading people to freedom by tackling the challenges the Africans are experiencing now, as this is necessary for holistic salvation.

This was the basis for the church missionaries' involvement in poverty eradication, ignorance and health programs among others. To achieve this, accessibility to formal education is necessary. The church therefore should program for provision of educational, medical and other necessary community social facilities within their areas of operation. Further in [Mark 1:12-13, Luke 4:1-13, Mathew 4:1-11] Jesus, during his temptation in the wilderness pointed out that man shall not live on bread alone but by the word of God. Here Jesus does not mean that people should stop looking for daily basic necessities for their survival and embark only on evangelism programs, but the two should be done concurrently without bias. Therefore the church in Africa must create a balance in its evangelism programs bearing in mind that it should contribute positively to transform society to reflect the kingdom of heaven here on earth as they wait for the heavenly one.



The PAG church's teachings emphasizes on spirituality (salvation) which is in the other world and ignores the physical needs and challenges facing its adherence presently .Indeed, Nyamira County is facing many challenges that the church also need to address. These include: poverty, disease, ignorance, and socio-economic problems which need to be dealt with by the church groups in the County together. Evangelism targets only on the spiritual world (Heaven) while education transforms a whole person and the society therefore has to be developed physically and materially. In this case the PAG church must lay emphasis on physical development, education and evangelism as liberating forces from all forms of ignorance and domination of any kind.

#### **2.4 Conceptual Framework**

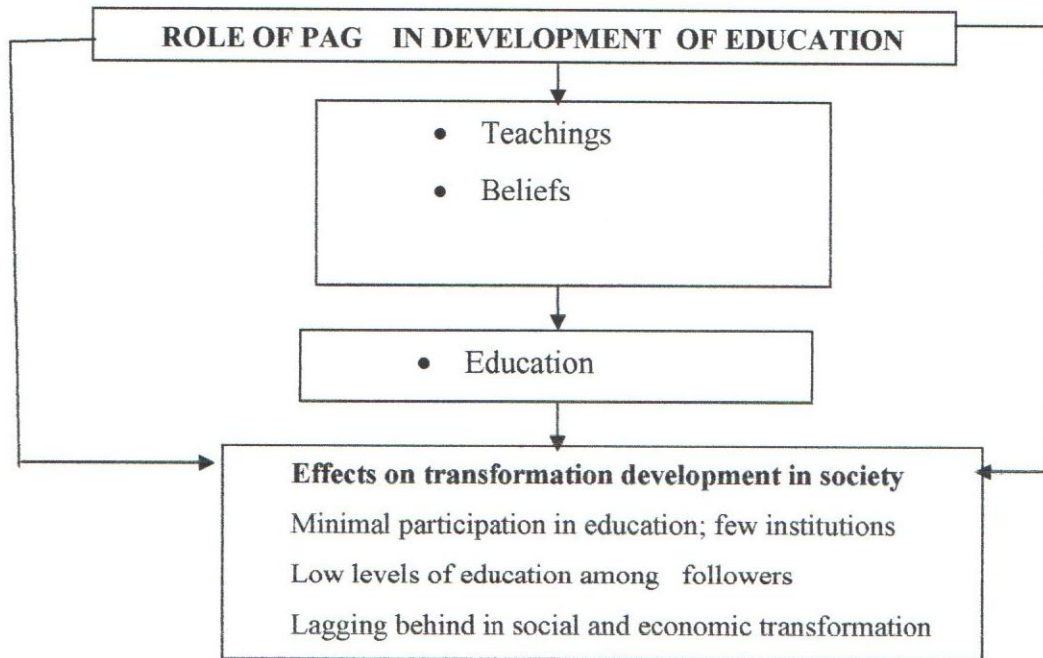
The church missionaries which came to evangelize Africa were from different backgrounds and taught different doctrines, majorly originating from different Biblical interpretations. These interpretations differed from one denomination to another although they originated from the same bible. Each church missionary group got involved in developing education where it settled. However, the impact of the church doctrine was realized as some communities were developing a head of others following their social economic transformation trends characterized by low or high education among its members, the number of educational and other training institutions. This means that the value each church missionary group accorded education had a great social impact on its members and the community at large.

The PAG church missionary for that matter stressed much on salvation with a focus on the spiritual realm (Heaven) while displaying little participation in developing education and other socio-economic activities. The teachings and beliefs, as dependent variables impact negatively on development of Education as a depended variable. This has had a great negative impact on transformation development in the society that it served.

The conceptual frame work below explains this.

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**Figure 1. Conceptual** Framework showing the relationship between the study variables.

## CHAPTER THREE

### RESEARCH METHODOLOGY

#### 3.1 Introduction

This chapter discusses the methodology used in this study. It contains research design, study area, target population, sample size, sampling procedures, research instruments, pilot study, ethical considerations, data collection procedures, data analysis and presentation.

#### 3.2 Research design

This study employed a mixed research design, that is qualitative and quantitative methods. According to Kombo and Delno (2006) the design facilitates detailed assessment of the single instance which for this study is factors for minimal participation of PAG church in the development of the education in Nyamira County. By using this design it was possible to discover those factors contributing to low participation in education. This method was found to be advantageous because of its flexibility in using both qualitative and quantitative methods. This gave the researcher greater option in selecting the instruments for data collection and analysis. The study aimed at collecting information from respondents on their attitudes, opinions and habits in relation to P.A.G church's participation in the development of education in Nyamira. The information was collected from church leaders, church elders, head teachers of sponsored schools and a county education officer. The researcher used both primary and secondary sources. Primary data was obtained by use of questionnaires, interviews and a Focused Group Discussion. Secondary data was obtained from books, journals and P.A.G archive



### 3.3. Study Area

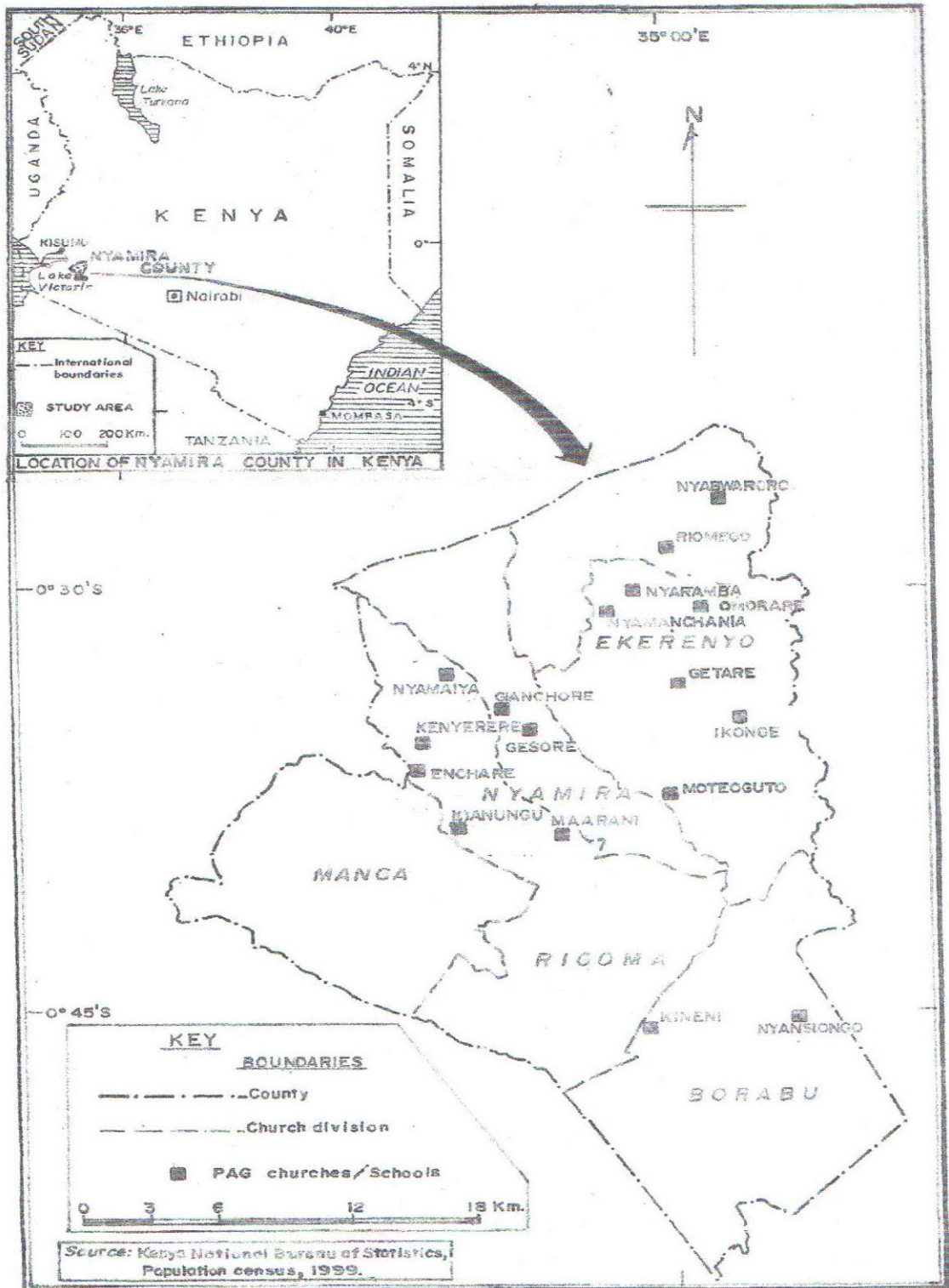


Fig. 2 The map of Nyamira County

Nyamira is one of the counties in Kenya. It was carved from the larger Kisii County. It has a population of 598,259 (Kenya Bureau of Statistics Census Projection 2009). It is subdivided into five administrative sub-counties. It is about 450 Km from Nairobi the capital city of Kenya. The county's main economic activity is agriculture. The main denominations found in the county are Roman Catholic, SDA, Lutheran and PAG church which is the focus of this study.

### **3.4 Target population**

The study targeted 115 respondents drawn from five administrative sub-counties in Nyamira as follows; 22 head teachers from PAG sponsored schools, 55 pastors from the church assemblies, 37 Church member and a county education officer, respectively, were purposively selected. In selecting them, consideration of facts such as Gender, Age, Location, Period of stay in PAG church or school and Level of literacy were considered. These respondents were subjected to both quantitative and qualitative study instruments in a corroborative engagement.

### **3.5 Sampling Procedures**

The study involved a sample size 115 respondents from which 88 respondents were selected randomly to fill questionnaires. These were both men and women with responsibilities in the church and sponsored schools. They included 55 pastors, 22 Head teachers of sponsored schools 10 church ordinary members, a County education officer. The remaining 27 participated in oral interviews and FGD in order to corroborate the data collected using questionnaires. This sample size was arrived at after considering that the topic under study it required a detailed assessment, observation and interactions.

This number was relatively manageable and enabled the researcher to spend reasonable time with each respondent. This made it possible to understand their views on the factors that are responsible for PAG's minimal participation in development of education in the County. The study employed purposive sampling procedure in identifying the pastors, Head teachers, ordinary members. The researcher targeted specific groups of people believed to be having information appropriate to the study by snowballing method. It enabled the researcher to select informants with in-depth knowledge for interviews and Focused Group Discussion on the factors for P.A.G's minimal role in development of education. The targeted group cut across all groups of Church membership; pastors, Church elders and ordinary



members. Thus, they were also expected to have knowledge on the topic under study. All respondents should also have been in P.A.G Church for long and were accessible to the researcher.

### **3.6 Research Instruments.**

Three main data collection instruments were used namely: questionnaires, unstructured interview and Focused Group Discussion schedules. The data collected corroborated each other.

### **3.7 Questionnaires**

The questionnaires in Appendix A, B, C, D, were the main tools used for data collection in this study. It had both open ended and closed items. It was divided into two sections: demographic information of the respondents, items addressing each of three objectives of the study. The language used was simple, clear and straight forward to avoid misinterpretation. These instruments enhanced and upheld confidentiality. Through the questionnaire, it was possible to gather data within a short period of time hence saving time. The questionnaires were distributed to the identified faithful, who were randomly selected. Most respondents were literate. They were able to fill questionnaires with minimum support and 86 of them were returned and used for analysis, 2 questionnaires were not fully completed and therefore were not used for analysis.

#### **i. Unstructured Interviews**

In this approach, an interview guide was used. This had a list of questions to be answered. The questions were open ended. They were guided by the items on research questions and objectives. According to Kombo and Delno (2006) unstructured interviews help the informant to open up as the researcher stimulate the respondent to produce more information. Prior to formal interview the researcher was to find out when the respondents were available to spend time in responding. The interviews were conducted in the church buildings and selected places for the purpose of privacy and confidentiality. This helped the researcher to gather detailed information on the research investigations. 17members were purposively selected by snowballing method to arrive as the right respondents for this study.(See Appendix G).

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## **ii. Focused Group Discussion.**

This approach was used on a selected group of 10 participants with knowledge on the PAG church, mostly pioneers of PAG church in Nyamira (Appendix H). They were guided by the items that aimed at achieving the study objectives. The targeted group discussion had opportunity to discuss factors leading to minimal participation in development of education as the researcher was noting down their oral responses to research questions.

### **3.7 Pilot Study**

The researcher conducted a pilot study prior to the administration of research instruments. This enabled the researcher to refine the research instruments by making corrections based on the observations made, added new items, tested some items and estimated the time taken in responding to the questionnaire. This ensured a refined questionnaire before final administration was made. It also tested the validity and reliability of research instruments for objective achievement. The selected pastors from the following Assemblies had been visited during pilot study: Nyamwanchania PAG Assembly, Ikonge PAG Assembly, Riomego PAG Assembly, Kianungu PAG Assembly, Nyachururu PAG Assembly, Getangwa PAG Assembly and Gianchore PAG Assembly. The heads of schools visited during the pilot study included: Nyamwanchania primary, Gianchore secondary, Manga girls secondary.

### **3.8 Data Collection Procedure**

The researcher obtained a research authority letter from Postgraduate School Egerton University, a permit from National Council of Science and Technology, another letter was also obtained from office of the President and County Education Office to permit the researcher carry out formal visitation and collection of data. This was to formalize the researcher's visitation on data collection process. (Appendix I)

#### **3.8.1 Ethical Considerations**

The researcher promised confidentiality in dealing with the information that was obtained from the respondents. Those respondents that were sampled to be interviewed were consulted in writing and mobile phone calls to confirm when they were available and the convenient place where they could be met. The respondents were assured that the information



to be collected was going to serve no other purpose but academic for which it was intended. Therefore, they were to give information without any fear.

### **3.9 Data Analysis and Presentation**

The large quantity of data collected from the 88, was analyzed using descriptive tools of data analysis; frequency tables and percentages (Kombo and Delno (2006). 17 interviews, and 10- respondents in a Focused Group Discussion as guides were also analyzed on the basis of the study objectives. All the questionnaires and interview schedules obtained from the field were coded. Using the study objectives and research questions as guidelines, the Church members, Pastors and Head teacher's and interviews were summarized then conclusions drawn. The researcher brought out a meaningful observation for the study. The findings of the study were analyzed critically to determine the factors that have contributed to PAG Church's minimal participation in its role in development of education in Nyamira County.

#### **Summary**

This chapter has covered the methodology for the study, the next chapter will focus on the results and findings from the study.

## CHAPTER FOUR

### RESULTS AND DISCUSSION

#### 4.1 Introduction.

This chapter presents the study findings based on the research objectives. The first research objective was to find out the level of participation of Pentecostal Assembly of God (P.A.G) Church in socio-economic activities in Nyamira County. The second objective was to establish factors behind P.A.G's minimal participation in the development of education in Nyamira County. The third objective was to analyze the possible influence of the teachings and beliefs of P.A.G Church on its involvement in the development of education in the County. The demographic information of the respondents who participated in the study are presented here below.

##### 4.1.1 Demographic Information of Respondents.

Here the researcher focused on gender, location of the church assemblies, duration of stay of targeted pastors in the PAG church, age of the targeted pastors and ordinary members, educational level of PAG pastors, gender on school administration and period of stay of head teachers in PAG sponsored schools.

**Table 1: Gender distribution of respondents**

Gender	Number 115	%
M	90	78.26 %
F	25	21.73%

According to table 1 above, respondents were selected from among pastors and ordinary members as follows: 25 females representing to 21.78% and 90 males or 78.26% .Men were apparently overrepresented because there were fewer women in leadership roles at the time of this study.

**Table 2: Location of participant PAG church Assemblies**

Location	Number 26	%
Rural	26	100%
Urban	0	0%



This study was basically rural hence 100% of participating assemblies were rural based as demonstrated on table 2 above. In any case that is where there is concentration of PAG assemblies perhaps for the reason that the rural population is poor and uncritical thus easy fodder for Pentecostalism. It is also correct to say that Nyamira County is largely rural.

**Table 3: Duration of stay of respondent pastors in PAG church.**

Duration	Number 55	%
0-10yrs	5	9.09
11-20yrs	10	18.18
20-40yrs	17	30.90
41-60	17	30.90
60 and above	6	10.90

From table 3, it is evident that most of the pastors who responded had stayed in the PAG church for more than 10 years hence had a high level of credibility.

**Table 4: Age of the targeted pastors and members**

Age	Number 65	%
40-50	10	15.38
51-60	17	26.15
61-70	20	30.77
71-80	10	15.38
Over 81	8	12.31

From table 4 above, it is evident 65 respondents were very mature in age ranging between 40 and 81 years old and had been in the Church long enough to be credible.

**Table 5: Level of education of pastors.**

Level	Number 55	%
University	0	0
Secondary	7	12.72
Primary	29	52.72
Other (Appointed literate elders)	19	34.54

From table 5 above, it is evident that the majority of PAG pastors were either lowly educated or had no formal education at all.

**Table 6: Gender distribution of PAG Sponsored Schools Administrators.**

Gender	Number 22	%
Male	18	81.1%
Female	4	18.18%

From table 6 above, it is evident that the majority of administrators in PAG sponsored schools are men at 80%, most of them from other denominations.

**Table 7: Period of Head teachers' stay in PAG sponsored school in Nyamira.**

Period	Number22	%
0-5	12	54.54
6-10	8	36.36
Over 10yrs	2	9.0

Table 7 above shows that most head teachers had stayed in PAG sponsored schools for a relatively short period of time, less than 10 years. This created a problem of lacking head teachers who had enough historical background of the church's involvement in the school as a sponsor



## 4.2 PAG's Level of Involvement in Socio-economic activities in Nyamira County

Table 8 below contains responses to the research question about PAG's involvement in socio-economic activities in Nyamira County. The respondents were expected to indicate YES or NO as appropriate to the socio-economic activities in question.

**Table 8: Involvement in Socio-economic activities in Nyamira County**

Activity	Number of respondents 65			
	Respondents who indicated "Yes"		Respondents who indicated "No"	
	NO	%	NO	%
Formation of self help group in the Church.	7	10.77	58	89.23
Establishment of Church economic activities e.g. Business, Projects	8	12.31	57	87.69
Training institutions initiated by the Church; Colleges, Institutes.	8	12.31	57	87.69
Training institutions for members empowerment, e.g. Agricultural, Medical.	6	9.23	59	90.77
Community health facilities.	3	4.62	62	95.38
Members' welfare association.	5	7.69	60	92.31

### 4.2.1. Formation of self help group projects

After analysis, the researcher came up with the results as shown in table 8. The table shows that the PAG church has not participated much in formation of self help groups based on economic focus. During oral interview held by the researcher the respondents were in agreement with this finding.

Rev. Aristarichus Okemwa (01) pointed out that the PAG church missionaries from the onset did not emphasize education and other development economic projects. They neither got involved nor motivated their membership. Rev. John Nyanumba (01) on the same note pointed out that the teachings held by the church leadership were contrary to development. Projects were known to have their central theme on development of self and society. This was viewed by the PAG church teachings as if getting fully committed to this



world and losing the Heavenly focus. This finding was actually contrary to other missionary church focus.

Lamella (1996) has observed that most missionaries wherever they settled focused education and health facilities as their main liberating projects apart from evangelism. Parsitau (2010) has observed positive involvement of Neo-Pentecostals on socio-economic issues such as entrepreneurship and business as a way to eradicate poverty among members. The study she carried showed that the JIAM, MMC and FEM view business as an important part of the Church's vision. They view business not only for making money and ensuring personal wellbeing but also to serve the overall purpose of advancing of the Kingdom of God. The information derived from table 8 is evident that the PAG Church did not involve itself in self help projects. These projects that are socio-economic in nature such as medical clinics, dairy farming, horticulture, poultry crop farming were never given priority in the church program although they are practically essential to support the present life.

On the same, Parsitau, (2010) has also observed that the teaching of skills, life competencies and promotion of talents are stressed by the three Pentecostal Churches cited above. Through these teachings many have benefited from skill training and small medium micro-finance enterprise. These kind of teachings are not evident in the PAG church. However the point of emphasis for the PAG Church was on salvation and evangelism.

#### **4.2.2 Church Economic Activities**

From table 8, a large number 57 translating (87%) of respondents indicate that the church did not engage itself in economic activities. These activities include: Business project, Agricultural projects, medical clinics, Private educational institutions.

The oral interviewees, Rev. Peter Karaya (01) pointed out that according to the Church doctrines, these activities were taken as earthly and promoted this life and not life to come. This meant that the PAG Church did not focus much on this present life support activities with a claim that these were not focused on the heavenly kingdom.

On the same note, Rachel Omwenga (01) observed that the Church Leadership was set spiritual and not material oriented although practically there was need for both. Rev. Samson Otoki (01) also observed that there was no time that was left for such activities since according to the PAG Church Missionary teachings; the world was coming to a sudden end.

Mbiti (1975,) observes that some Missionaries had teaching that misled their members, causing them to lag behind others in terms of physical development and socio-economic involvement. Mugambi (1990) also has observed that the Missionaries came to



evangelize in Africa with an objective of bringing total changes to African way of life and thinking. Namwera (1990) also observes that the Church has to motivate their members towards solving their physical, social and economic problems. He has pointed out that some African independent church sought identity, dignity and self respect instead of addressing the needs of their members and neighborhood.

The growth of the society in economic terms could also help the Church to grow and address its social, economic and spiritual needs. This was a very important area to address but the PAGChurch technically ignored it.

#### **4.2.3 Educational Institutions Initiated by the PAG Church**

Table 8 shows that the PAG Church has not done much in this area. It has only addressed sponsoring a few primary and secondary schools which are public institutions. The focus of this study was on private schools, teacher training Colleges, medical and agricultural training. Colleges with an aim of addressing job creation and empowerment of its membership and the community they serve.

Rev. Andrew Mbego (01) pointed out that the PAG Church as a Mission had its doctrines originating from the Pentecostal movement where the Holy Spirit dictated the church programs and activities. In his opinion Missionaries who came to evangelize Nyamira did not put much emphasis in education and socio-economic activities. Rev. Zablon Nyambati (OI) observed that when he went to Nyang'ori to train as a pastor, Nyang'ori Teachers College had been abolished and a Pastoral institute took its place without clear reasons to counter the initial program for its establishment. Rev. Nyambati further pointed out that the Agricultural farm that was established in the present Nyang'ori was also abolished and in its place pastoral college and later Nyang'ori High School was established on seeing the pressing need from the community for a school.

The economic oriented programs were viewed by the church as earthly and loss of focus. As much as other churches were engaging in putting up projects that were economic in nature; colleges, projects, health centres, schools along with church buildings the PAG church discouraged its membership from following suit in that these world will come to an end very soon and all these will be a waste. Macchias (1999) pointed out that Pentecostal movement in the early decades was driven by eschatological expressions of the soon coming of the kingdom of God. Pentecostals moved out to evangelize the world with emphasis of salvation and the coming judgment. This message of the end time prophesy made the church



focus on Bible training without mastering the content but only memorization of scriptures without critical scholarly research. This crippled the Church in matters of critical analysis of the word of God and its real meaning to mankind.

On the same, Anderson (1977) has pointed out that Christian church missionaries came to evangelize and to civilize Africans. This being their objectives they build Churches, hospitals and educational institutions in the areas they settled so as to prepare manpower for both secular and evangelism ministry.

According to Mbiti (1975) the missionaries had great impact upon African people through their faith, teachings ideals, schools and hospitals. He also pointed out that it was through these institutions that most of the African leaders have originated.

According Mugambi (2009) and Parsitau (2013), there is significant concern on the three Pentecostal Movements on needy cases having established a children's home to cater for their social needs. She has pointed out that CITAM has also build some three schools. The church has also interests in education health and hospitality but a group of classical Pentecostals believers abandoned all activities that were not in relation with the PAG church's teachings. Students left schooling, workers left job to go out to evangelize the community in readiness for the return of Jesus. Those that remained in schools and jobs were fond of witnessing for Christ all times in and out of business area. Finally many of them dropped out of routine and joined evangelism teams and many of them are now ordained pastors. The teaching affected learning and learners and the spirit of developing education institutions and socio-economic development was also affected leading to this minimal participation.

#### **4.2.4 Community Health Facilities**

From table 8, the result shows that the church has not had any effort to address health issues. 62 respondents translating to 95.4 % pointed out that the church has not been involved in community health. Rev. Ainda Wilson (01) pointed out that the foundation of the PAG church was laid on miracle works and divine healing by faith. This doctrines discouraged building of Health facilities and embarked on prayers of faith this way they overlooked putting up of Health facilities for Health care and training. Rev. Samson Otoki (01) observes that the church believes in divine healing and miracle works through faith in Jesus (Luke 4:18) As Jesus was healing, so the Church must have same faith that leads to divine healing. Putting up of hospitals was trying to solve eradication of diseases



scientifically against the PAG doctrine. The argument here is that knowledge be it spiritual scientific has its origin on God who is omniscient (all knowing). Therefore, medical knowledge belongs to God. He gives different talents and abilities- teachers, nurses, doctors and each of us has knowledge on the basis of the degree God has given. Many of these hospitals have been very useful to many servants of the word of God who many fall unwell and are taken for medical treatment. "We treat God heals" following this poster in many hospitals. It means God uses this way also to bring healing.

Samuel (1999) has carried out a study on Pentecostalism's response on transformation in terms of actualizing God's vision on the society in relation to socio-economical and spiritual aspects. In his opinion, the objective is that God's will be reflected in the human society and his love experienced by all communities regardless of race, nationality or social economic status. The Church having had a Missionary vision should seek to find solutions to challenges that the community it serves face like disease, poverty and ignorance which are practical here on earth. Just like other churches that settled in the same community so that its membership does not portray a unique pattern by dismissing anything they consider as earthly.

Parsitau (2013) has observed that the three Pentecostal movements SAM, MMC and FEM emphasize healing and deliverance by faith. Faith healing can be described as the heartbeat of their liturgy and entire religious life. Kalu (2008) points out that healing and health living is an important aspect in religious life in Africa. He observes that faith healing relates to the regaining of health of an individual through praying. Prayers for healing are usually accompanied by laying of hands or anointing oil regardless of the cause of illness. Other forms of teachings related to this miracles signs and wonders. Miracles are really stressed in these studies. People hope to receive miracles related to money, success Visas to U.S.A, many social problems are settled by prayers. This kind of teachings resists development of health facilities which are essential to the society. God has revealed knowledge to medical doctors to deal with some diseases and give medicine for cure. This is the kind of teaching held by classical Pentecostals leading them to dismiss the idea of putting up health facilities. The next section will discuss on the Church involvement in educational development activities.



### 4.3 Involvement of the PAG church in educational activities

The second objective was to find out the factors that have caused the PAG Church to participate minimally in the development of the education in Nyamira County as compared to other major church groups. This subsection was to bring the respondents to the reality of the practicality of the need for this study although this same finding provoked the need for this study.

The relevant research objective question was: Do you strongly agree / agree or not agree that PAG church has participated minimally in the development of education in the following Educational Activities? The table below presents responses to this question.

**Table 9: PAG church involvement in educational activities**

Number of respondents 86						
Educational Activities	Agree %		Strongly Agree %		Not Agree (%)	
Building institutions; universities, colleges, secondary and primary schools.	27	31.41	53	61.62	6	6.97
Motivating church members on education development	30	34.88	49	56.97	7	8.14
Supporting Education for the needy cases, deaf, blind, physically and mentally challenged	30	34.88	49	56.97	7	8.14
Developing Professionals Medical, Education, Law, Engineers etc.	28	32.25	50	58.13	8	9.30

From the findings in table 9, it is clear that the church has not been involved in Educational activities listed in the table. This confirms the statement of the problem.

On corroboration of the information from the interviews, Reverend Andrew Mbego (01), and Rachel Omwenga (01), confirmed that the Church has had very little participation on the development of educational activities in the County. According to them, apart from the few sponsored schools, there are no tertiary colleges or university of PAG sponsorship. Further there has not been any focus on motivation of individual education, support education for the needy or challenged individuals, health facilities such as medical training colleges, development of professionals among the Church members such as medical personnel,



teachers and other professional fields. In their view, the Church has not focused development for transformation of the society and education has not been given emphasis. The need to find out why the church does not emphasize education was necessary. That is why this study was designed. Other churches show a contrarily pattern. Alvarez and Avarientos (1999), Samwel (1999) have observed that transformational development is aimed at recovery of true identity of human beings created by God to be creative transformers of their social environment in order to liberate humanity.

Tadaro (2000) observes that development is aimed at improving quality of all human lives giving it as the reason why Missionaries introduced education as a means to meet the social needs of the society in areas such as medicine, evangelism and other technical fields that are essential in addressing the present life challenge. Bogonko (1999) Onyancha (1989) have also observed in their studies that in response to western Christianity, some churches have embraced education and as a result most of the professional fields in the Gusii community have been flooded from either SDA or Catholic Church membership. Likewise Mbiti (1975) observes that the missionaries had great impact on African lives using their faith, schools and hospitals. This means that the Church can use education to transform its membership and the entire society in all sphere of life now and later.

Mugambi (2009) Parsitau (2013) have noted that the PAOC Missionaries started a Teacher training school and Agricultural farm at Nyang'ori which the PAG leadership later abolished basically on doctrinal reasons. Fanuel (2002) observes that the Catholic Church and Salvation Army started schools for the challenged groups, deaf, and blind, mentally and physically impaired to help the special needs of the needy cases in the society.

According to Rev. Karaya (01), PAG church did not embark on developing educational institutions simply because it was seen as preparing the people for life that was earthly oriented. The leaders never encouraged Church members to seriously seek to further their education. Needy cases were not attended to, simply because the church explained it as the devil's work that called for strong prayers for miracle healing. So the physical, mental challenges were viewed as demonic and cured by miracle work after repentance. Likewise the church never focused on health facilities since it was believed that building of hospitals was a clear indication of lack of faith on divine healing. Mugambi (2009) the PAG medical facility (clinic) established at Goibei was also abolished on doctrinal reasons. The PAG church teachings viewed development as preparation for permanent stay in this sinful world hence unprepared for the heavenly kingdom.

Rachel Omwenga (OI) also observes that the church should be an all round social institution in the society that enhances the development of the society leading its individual members to realize their potential. She further observed that Education must be seen as an agent of liberation and transformation in the society. The PAG church has not put all its efforts and resources to develop education as a priority. .

In summary, PAG church's participation in the development of educational activities as revealed in table 9 shows that the church has had minimal participation in development of education .The factors responsible for this are discussed in the next section of this work.

#### 4.4 Factors that have caused PAG church to participate minimally in development of education in the County.

In objective two of the study, the researcher was looking for the factors leading PAG church to Participate minimally in its role in development of education the county. The relevant research question to this was; list the factors that have caused PAG to participate minimally in the development of education in the county?

**Table 10: Factors for PAG's minimal participation in Education**

Table 10 below presents the summary of the findings on the factors behind PAG church's minimal participation in education development.

Factors	Number 86	
	Number	%
Church doctrines	76	88.37
Teachings and beliefs	79	91.86
Level of education of leaders	78	90.69
Church leadership	78	90.69
Church economic focus	75	87.20
Scriptural interpretation	76	87.20
PAG Missionaries	76	88.37



#### 4.4.1 The church Doctrine

From the table10 above, 76 respondents or 88.37% responded that the church doctrine is a factor for PAG's minimal participation in education. From this analysis it was concluded that this was a factor to this effect. The Focused group discussion (FGD) and the interviewee were in agreement with the result in table10.

Rev. Otoki (OI) on his part pointed out that the PAG church was founded on the doctrines of the early church. This doctrines were based on the infilling of the Holy Spirit, speaking in tongues, prophesy and miracle works. According to Otoki, the early Pentecostal missionaries emphasized on this spiritual gifts to all Pentecostal believers as they were spreading the Gospel in Gusii. The same was the case of Pentecostal Bible college curriculum contents for all pastors. They were taught that all the Spirit filled people were never expected to be concerned with matters of this world. They focused on heaven as their ultimate goal in their evangelization programs and nothing to do with this world. Education was together taken as a world endeavor, a means to live well here and miss the kingdom of heaven. Education was only useful to read the bible. Rev. Otoki's view concurs with Frack Macchias, (1999) who has pointed out that in the early decades the Pentecostal movements were driven by the doctrine of the infilling of the holy spirit and fervent eschatological expression of the "soon" coming of the kingdom of God. In this case, basic task of biblical interpretation and proclamation gained forefront in a vigorous effect to evangelize the world before the second return of Christ in judgment and salvation. With this zealous expectation, the focus of training in bible school and colleges in the 1920's was based in mastering of doctrinal teachings and memorization of scriptures rather than the critical thought or scholarly research. Macchias view here was that much of the transformation development issues were not focused by the Pentecostal evangelism.

Burnett (1960) points out that the Assemblies of God started as a movement when the spirit was poured on individuals in different places in America and spread to Canada leading to the formation of PAOC missionary group which sent missionaries to many parts of the world including Western Kenya. Kavaya (2003) has also pointed out that the same movement spread to Nyang'ori in Western Kenya which is also the PAG church Headquarters and a theological Bible college where pastors are trained on doctrinal concepts and beliefs of the PAG church. This spiritual movement spread from Nyang'ori to other parts of Kenya including Gusii land. Burnett further indicated that the main doctrine of the Pentecostal movement was founded on the infilling of the Holy Spirit with evidence of speaking in



tongues, evangelism, divine healing, the millennial reign of Jesus, rapture and sudden end of the present world. Parsitau(2013) in her work has observed that, in Kenya the issue of training pastors has generated its own tension because of doctrinal basis that underlie the theological training the same pastors go out and teach the theology on own understanding and interpretation with a claim of the guidance of the Holy spirit by revelation hence creating mixed understanding among the faithful on certain social aspects. Adebeye (2003) has also noted that while some of the Pentecostal preachers may be educated, they lack professionalism and claim that they have a divine call which they have had in a dream, vision, prophesy or some inner illumination. They consider this call more important than formal training yet this has contributed greatly towards confusion among the Pentecostal followers. Those without formal theological training education often lack language, history /philosophy, theology and culture that most ecumenist find useful. The Neo –Pentecostals leaders consider theologically trained pastors as cold and lack of spiritual anointing. However this makes the Neo–Pentecostals to participate contrary to the mainline Pentecostals by participating in socio-economic development. Parsitau (2009, 2011) refer this to the second generation of Pentecostal movement and that they are not radically different in their theology or doctrine except that their leaders are much younger than those of 1980s and 1990s. They attract big numbers of college, university students and other elites in the society. The early Pentecostals preached almost against development unlike Neo-Pentecostals it also affected Educational activities and other socio-economic development in the area where they settled.

The PAG doctrines need to be re-examined so that the spiritual gifts are the basis to focus its adherents towards all wisdom and self realization leading them to social transformation to reflect the kingdom of heaven here on earth. The PAG doctrine is a factor leading to its minimal participation in the development of education in Nyamira County.

#### **4.4.2 The teachings and beliefs.**

From table10 the result analyzed from data shows that a larger percentage confirms it as a factor responsible for minimal participation in education in Nyamira County. According to Rev. Otoki (OI), these teachings include, the understanding of the infilling of the Holy Spirit and its relevant gifts, speaking in tongues, evangelism, prophesy, teaching, miracle works and healing, as analyzed in Corinthians 9. In addition, teachings on eschatology (last things) dominated by the sudden return of Christ Jesus the second time and rapture of saints before the millennium era. According to Rev. Otoki those who were filled with the Holy Spirit were driven by the same influence to go out to teach and preach



salvation. They held prolonged meetings praying, speaking in tongues and occasionally interpreted prophetically within the same meeting. Further Rev. Otoki pointed out that most prophesy was centered on repentance and forgiveness of sins. He also pointed out that in such meeting the Spirit gave its program as he wished. It is from the same meeting that the Spirits of prophesy identified some people who were to proceed to evangelism. This led many to abandon schools and went to Bible College to be prepared to be fishers of men for the kingdom of God. The teachings on eschatology also were central to that of in filling of the Holy Spirit and miracle works. According to Otoki (OI) these teachings anchored the believers' faith in the belief that they were living in the last days and they were to prepare themselves to be raptured (snatched to heaven secretly) any time. For that matter the faithful had no time to engage in developing this evil world that to them was kept for sudden destruction. Education was also classified as worldly along with pursuing other socio-economic development. Many young people disvalued education to join evangelism.

According to Ainda (OI) the believers were taught by the missionaries and later African evangelists that all the last events in the prophetic message prior to the end of this sinful world were to come to pass suddenly. According to their teachings the world and all there is including development of any type were to come to a sudden end. Education was seen as a means to develop the same world and so it was classified among those to be destroyed together with its pursuers. This understanding may have affected education development negatively. Rachel Omwenga (OI) pointed out that these teachings had great negative effect on the response given to development matters by the PAG believers. She pointed out that education development which on her part was the backbone of development was seriously hit. She also pointed out that even presently the church has not seen the need to priotise on developing educational institutions; colleges, secondary schools, universities and other professional colleges although the church leaders have passed through institutions of the kind established by other bodies to their present positions in the society. Occasionally they are heard in their sermons condemning education. According to her, teachings given to the members of the society were reflected on the social transformation taking place in that society. She further said that these teachings and beliefs have changed the believers' ,the members of society served by the church negatively on their response to educational almost permanently. On practice, PAG believers are characterized by prolonged prayers, fasting, fellowshiping which occupied the believers regardless of the time and occupation one was engaged in.



Rev. Stephen Oywako (OI) confirmed that the believers were immersed in the beliefs that, prolonged prayers were scheduled for a period of time waiting for Spirit to respond. These prayer meetings cut across all believers, pupils, teachers and parents regardless of school and any other programs. According to Oywako, when in prayer mood, nobody would leave such meeting in fear that it was disobeying the Spirit. He pointed out that most of the earlier believers would pray loudly even while on their way to the place of work, school, even markets with this song in mind "*every time I feel the spirit moving in my heart I will pray.*" In that mood one would burst into prayer anywhere, anytime and anyhow. There was social disruption of programs including Educational Programs. He even cited examples where saved teachers (as they were called) would pray in classroom even in the office during working hours, others dropped their jobs and went to evangelize as they interpreted it as a divine call. Rev. Nyauma (OI) pointed out that the prayers held were never systematic, never orderly but every believer was obedient to the demand of the spirit. She explained that according to the prayer leaders, all activities were withheld and the prayers were given much of the time than both education and other economic activities.

Kavaya (2003) and Anderson (1988) have pointed out that the Spirit outpouring in 1927 at Kaimosi and Nyang'ori mission stations disrupted the society as the believers were uncontrolled when they were in prayer mood in order to be endowed with spiritual gifts such as divine speaking in tongues, healing, visions, prophesy, and other spiritual manifestations. They pointed out that these believers were violent to appoint that some lost their lives because of their faith. Mwaura (2005) has pointed out that this spirit filled Pentecostals who are said to be born again, saved, sanctified, prayed throughout and abandoned even their daily activities going round preaching. They never bothered to eat or regard their present life as worthy in order to be like Christ in character, attitude, motive and speech so as to guard their salvation. According to Parsitau (2013) this teaching is contrary to Neo-Pentecostals whose leaders teach and stress on both the spiritual and the physical material implications by pointing out that poverty is deemed undesirable God's standards. The early Pentecostal believers were set out to be fully occupied by spiritual activities as one way of being watchful for the return of Christ abandoning worldly development.

The argument here is that the teachings and beliefs of the PAG church should create relevance with the current dynamic society as God is continually revealing his knowledge through man as his co-creator. Education and technology has been used to avail God's



knowledge to mankind as an eye opener of the society's understanding about God and his work among his people on earth. The teachings and beliefs should liberate the PAG followers from the doctrinal cocoon of ancient Pentecostalism in the PAG church and see God as a universal savior of mankind who is communicating to man through the Bible teachings to develop man; but not to enslave and oppress believers using the same Bible teachings and beliefs.

This section has so far discussed teachings and beliefs of PAG church as a factor causing PAG to participate minimally in development of Education in Nyamira. The next section will discuss on the level of education of church leaders as a factor.

#### **4.4.3 The level of Education of PAG Church leaders**

From table 10, the results from data that was collected and analyzed show that the level of education of PAG church leaders affected educational development by 90.06 % of the respondents citing it as a factor.

According to Rev. Peterson Moindi (OI), the early PAG church leaders were from those believers that were by nature able to read the Bible to the people. The highest qualification was infilling the Holy Spirit. Moindi pointed out that some leaders started learning to read a few vernacular words after they had been appointed leaders. Most of the leaders opted to imitate sermons, prayers and other leadership qualities from their predecessors. Leaders were only to guide the people to receive salvation in readiness of the coming of Jesus Christ the second time and the sudden end of the world. Those that were appointed leaders witnessed as saved and abandon the involvement of earthly things for Christ's sake to focus heaven. These earthly things according to Rev. Moindi included socio-economic activities as listed in table 8. The same were fit for leadership and would be appointed since their main focus was heaven and they were ready to lead others there to fish more converts for the Kingdom of Heaven. They believed this world was coming to its end very soon and so everybody was to abandon engaging in activities of this sinful world.

According to Rev. Arstarichus (OI), the Pentecostal message spread to Nyamira while they were in a school that SDA church was starting in their village. He pointed out that they were burned by the message of this new faith to a level that the youths from his own village abandoned classes and desired to go to PAG Bible College in order to join the preachers of this new faith. He said most of his age -mates that year joined Bible school and could not continue with studies. They received the message with an assurance that the world was



coming to an end and very soon. He too proceeded to Bible school to train as a pastor. Rev. Zablon Nyambati (OI) confirmed the views that were pointed out by Rev. Okemwa. He pointed out that education was not a quality for joining Bible College what was necessary was the call to preach. The message needed devoted gospel workers. Delay in embarking on developing “this” world meant that one did not belong to the kingdom of heaven. He pointed out that, hardly did his many converts saw the need to pursue higher education. He further said that SDA faith did not welcome other church going students. This later created desire for PAG to own schools.

John Njue (2008), in his address was quoted asking the Catholic Church leaders to re-examine the role the church is playing in education development. In his address, he advocated the church to evaluate its provision of quality education to its schools. He also advocated spreading the gospel and promotes the community that it is serving. It is a clear indication that those leaders that have realized the importance of education and advocate for education among its members. Parsitau (2013) observes that the Neo-Pentecostal leaders who claim salvation are seen participating actively in the civil society despite the fact that they share central teachings from the Bible; belief on Trinity, in filling of the Holy Spirit, prayers confession of sins, salvation and public life shaped by these doctrinal teachings. The main difference is that most of the leaders here are educated than their counterpart leaders in the mainline Pentecostals. These leaders seems to understand the Bible and interpreted it bearing in mind the theological, social ,spiritual and economical components together with their practical implications in the society, which PAG church leaders ignore. NCCC (1999) issued a statement focusing church and its role in public education and the democratic heritage that it supports. In this statement the churches should emphasize –through sermons, programs and by example – the importance of education and of public schools then put full support in it. Hardly was the PAG church leaders showed concern on what was going on in the society in terms of development.

Pentecostal church leaders did not put emphasis on education and social-economic development to the followers in order to focus the church’s energy towards developing education and other .Relevant related socio-economic development activities.

This section has discussed the level of education of leaders as one of the factors causing PAG to perform poorly in development of education in Nyamira County. The next section will discuss the PAG church leadership as a factor for the minimal performance in education development in the County.



#### 4.4.4 The Church leadership

The results from table 10 above shows that 78 of the respondents or 90.69% cited church leadership as one of the factors causing PAG to perform minimally in education development. The PAG church leadership focuses on spiritual matters and Pentecostal evangelism. Most of the church leaders are trained to focus its membership towards heavenly concern and achievement of salvation by rejecting the world and all there is. This is the theme of the church. Increase of church membership and planting of as many churches is core objective of the PAG church leadership.

Karaya(01,)pointed out lack of finances as a reason why the church was not able to address the educational needs of its sponsored schools. He cited the PAG structure of leadership as one that has not put education in the forefront and allocate church finances to develop educational in the years he has served in office as PAG education secretary. Reverend Karaya's view was corroborated by Rachel Omwenga (01) she pointed that the church has had sponsored schools, just by name but much of what is going on in the schools is not known by the church. She said that the community had a great say in these schools than the church since they are the ones who put them up. Rachel also pointed out that many of those schools the church has sponsored are headed by non PAG principals or a Head teacher which is a weakness that breaks strength for sponsored school development and focus because the leader is a vision bearer and implementer in an institution. The two concurs with Njue (1999) in his critique that , the church has a vital role in giving a hand to develop and promote education by training, funding and creating awareness on the importance of education as a liberating agent and a means to a chief the National development goals of any Nation.

Parsitau (2013) observes that leadership has played a key role in the Neo-Pentecostal churches in that the leaders teach the followers to focus heaven and at the same time participate in economic development. The leaders have encouraged their followers to engage in economic activities which has made some of them advance their social economic status in the society and further address the needs of those who may not be having. They also stress on the church as an agent of transformation in the society by communal and individual mobilization .Further they have highlighted to the followers that participating in political activities is not sinful as was the case with the teachings of the leaders of the mainline Pentecostal churches. The church leadership in the PAG church is emphasizing salvation but



has sidelined the practical aspect of liberation which addresses the present challenges. Chaskin et al (2001) observed that community capacity in terms of human capital and leadership links human capital and leadership by explaining the use of skills, knowledge and resources by residents through participation in community improvement activities. This entails the exercise of leadership. It involves grass root leaders who use skills and their knowledge of community network to mobilize neighbors and local churches. Esma and Uphoff (1984) observe that leadership is critical in identifying problems, fostering community change activities and providing opportunity for citizen participation. The increasing interdependence of individual and group within communities, it is essential that community leaders are knowledgeable about the broader community and its resources and have a sense of common good.

Human resource Development of Canada (2000) observes that effective leadership requires qualities of communication analysis and judgment, coaching, visioning, trust building, team work, reflection, learning and partnering. Presby Wandersman (1985) observes that the communities with greater capacity not only draw on skills of those in position of office, supervision or management but also tap talents of those who are extensively connected within and across diverse community constituents. He further noted that new leaders are needed as new leadership positions develop and as older retire, step down or move to other interests. Successful organizations are those that can successfully move new people into leadership position over time.

In this case the PAG church leadership has been of a type that is adamant in adopting change as change is taking place in the society. The argument here is that leadership is all about achievement of laid down objectives in the organization. Each organ is expected to work towards achieving a particular endpoint. PAG's constitution has an education department (Christian Education Department) with an education secretary but doesn't have clearly defined roles and objectives to be achieved for its membership through education. Many of the PAG church leaders who are meant to shape the PAG church leadership ignored emphasis on education development on the expense of salvation in evangelism programs. Gaining many converts regardless of empowering them was none of church leadership concern. Since many people also meant much capital in terms of donations to keep evangelism in progress.

This factor has a great impact as far as education development is concerned in PAG church in Nyamira County. There is need for church leadership to give equal emphasis on education



and give it a new perspective in order to save the church from its present situation. The next section will discuss economic focus of the church.

#### 4.4.5 The Economic focus of the Church

This factor was cited by 75 respondents translating to 87.20% of the respondents as a cause to PAG's minimal participation on education development.

According to Rev. Stephen Oywako (OI), the church from its onset did not have economic development agenda in its programs. Economic development was never mentioned in the church meeting forums as it was wrongly interpreted as a root cause of all evil. To PAG churches, the interpretation and application of ;( Luke 18:18-29, Mathew 19:16-30, Mark 10; 17-31) was not a favor of economic development. In this accounts Jesus in his public speeches was taken as if he condemned wealth. On the same note the church would not advocate for the teachings in favor of the members working towards economic achievement. The church therefore was not focusing on this kind of development activities. To achieve economic empowerment one was to embark on transforming the society by focusing on developing activities such as farming, education, business and employment in the government and private companies, but the church's doctrines were negative towards these activities.

Rev. Andrew Mbego (01) pointed out that when he was sent to start a PAG church at Riomegoin Nyamira together with many others who were appointed elders, they came on voluntary basis and supported themselves by their personal incomes. The church leadership regarded their service voluntarily and therefore did not deserve any wages while here on earth. Mbego further pointed out that the converts were held responsible in taking care of these elders' well being with their incomes. Reverend Samson Otoki (01) concurred with Rev. Mbego that they strained a great deal while they were planting the church in various places in Nyamira. According to Otoki the Lord's command to preach the gospel compelled them to serve without any form of complain whatsoever. They would accept that they were compelled by spiritual demand to spread the gospel in all circumstances for the time was short regardless of the consequences that surrounded them in evangelism field. This view held by Reverend Otoki concurs with Anderson (1988) Bunnet (1960) that the earlier Pentecostal missionaries were obliged by the spirit to move to other lands on self Sponsorship and went without food or transport. In each occasion they believed that God was providing for their daily needs. On their view education development needed finances to put up classes



pay teachers and other expenses but the Mission was not able to put up schools and maintain them.

According to Mugambi (2009) Parsitau (2010, 2013) the Neo-Pentecostals have given quite a different approach to Socio-Economic engagement in that they have put emphasis on Entrepreneurship and Business development to address the socio-economic needs of the adherents. The leaders themselves lead by example and this causes their members to aspire to be as successful as their pastor or clergy who serve the church as motivators of hard work. These leaders view businesses as an important part of the church's vision. Businesses are not only for making wealth and ensuring personal wellbeing but they also serve the overall purpose of advancing the Kingdom of God. In her study Parsitau observes that Wanjiru's ministry held teachings in her Sunday services specifically designed for business professionals and entrepreneurs and continued to hold annual seminars and conferences where born-again Christians are taught business ideals and how to build business using Godly ideals and principles with themes like 'How to grow using Kingdom principles' 'Kingdom Economics', 'Grow rich and serve God with your money'. This was followed with the same practical engagement. She also holds leadership seminars to help mould other leaders for continuity. This view on economic development is controversial to the mainline Pentecostal church (PAG) church which to date has sidelined economic development as can be observed from the study results.

This clearly indicated that since the PAG church's structure did not focus economic development it had no means to meet the educational expenses to transform the society in areas such as Infrastructural donation and academic support programs. The argument here is that the PAG church leadership should design an education structure to work towards specific economic goal achievement. This must be defined by design which cadre in its leadership does what, to which level and for whose benefit. It should also design projects that are of economic nature to enrich it in development and transforming the communities served by the PAG church. The next section will discuss the scriptural interpretation.

#### **4.4.6 The Scriptural Interpretation (Hermeneutics)**

According to Thamburi (1999), biblical hermeneutics refer to interpretation of the bible. It attempts to interpret the bible within different cultural milieus. If care is not taken it is likely to distort the real meaning that was intended by the scripture. Therefore, it is important to read the historical text and know the experience of the societies who were addressed their



setting, occupation, culture and worldview. It is when this is well understood that we can be able to put it into contemporary setting. Care should be taken here since there are variety of contemporary text, the aspect of tradition, inspiration and authority of scripture.

Burrett (1968) argues that translation of the bible verses led to African Independent churches as doctrines and practices are reformulated and understood with the Biblical context. Therefore, biblical hermeneutics becomes an ongoing process within the local founded churches.

This is a very delicate topic to deal with for it can either lead or mislead the society or individuals on the basis of a given scripture.

Scriptural interpretation is the core element that makes up what the scripture is all about. One can read a verse and apply the same literally or twist it to fit the focused target. This is where the church teachings and beliefs anchor. So it is the interpreter to base the followers on the right intended message as given in the bible or give it own interpretation for personal gains. One is at liberty to use the bible and interpret it to bring about doctrinal emphasis. From the findings in table 10 this factor was cited by 87.29% of the respondents citing this as a factor responsible for PAG's minimal participation in education development in Nyamira County.

According to Rev. James Nyakundi (OI) bible hermeneutics is a very complicated concept in the church. Each Christian church evangelist is at liberty to interpret bible verses to suit certain situations and defend the doctrine. The interpretations of the scriptures vary from one church to another. In his opinion, this is the basis of denominational evolution in the world and cultic movements. One group rebels against a Biblical interpretation of another Christian church one preacher from another and a cult or denomination emerges. Nyakundi points out that this started right from Martin Luther's time when Protestantism emerged out of the Catholic Church. The reason for the division originates from Biblical interpretation (hermeneutics).

According to Nyaanga (O1) the PAG church has had interpretations of some scriptures in which they have anchored their faith. This has caused it to create a pattern which is very unique as compared to other church groups on both education, socio-economic and development for social transformation. Biblical verses such as (Daniel 12:6) *in the last days knowledge shall increase and people shall move from one end to another in search of knowledge*. To the PAG church, the recent trends in the increase and search for knowledge means that the last days are at hand. With this interpretation the PAG followers would not see any reason why seek what the Bible has put as a sign indicating the last days. (Rev.22; 6-21)



look I come soon. This verse is taken literally "soon" But the Bible in (Peter 36-10) says that the Lord has not delayed for he wants all to receive salvation. To God one day is like a thousand years and a thousand years as one day. This then loses the real meaning of the word "soon" as used in Revelation 20:1-, Acts 2:1 Luke quotes prophet Joel's prophesy is fulfilled as God poured his spirit to disciples in the day of Pentecost as a sign fulfilling the end time. Enoch in his views pointed out that these and many other verses made the PAG church ignore what in its doctrinal understanding was belonging to this earth. Active participation on education for that matter was regarded as loosing church focus.

According to Rev. Stephen Oywako (O1) these verses are now given a different view than what they contained early cause a more confusion to membership. He pointed out that even when he was undergoing training at PBC (Pentecostal Bible College) he came out convinced that the end of this world was just at hand ,and those that were meant to get lost were busy developing the world which has its destine in eternal destruction. After the training they had totally lost the desire to get involved in physical development and were ready to lead others to the same understanding. Parsitau (2013) has observed a distinct division in the Pentecostal movement. She has observed that the mainline Pentecostal churches have had a counter; the Neo-Pentecostal churches which although they share the same Bible, and they have had a different approach in their interpretation of the Bible verses. In her study she has examined how neo -Pentecostals have freely participated in public life socially, economically, and politically .The next section focuses the PAG Church missionaries.

#### **4.4.7 The PAG Missionaries**

PAG Missionaries who planted the church in Nyamira were settled at Itibo Mission Station. They occasionally visited Nyamira where they had delegated the African church leaders to open up and plant churches. However, they left having already established church stations with few primary schools which they initiated the community to put up but have the PAG church sponsorship. From the research findings the result in table10 show that76 respondents translating to 88.37% cited out PAG missionaries as a factor for this minimal participation on education development in Nyamira County.

Rev. Karaya [01] observed that the missionaries who brought the Pentecostal message to Nyamira did not show great interest on educational activities. He further pointed out that he had served the PAG church as Education secretary after serving the government as a teacher, Education officer and now an ordained pastor but he did not and has not seen education given



apriority in terms of economic empowerment in many PAG church forums. No funds are set aside to run education secretariat in the educational department this was the same during missionary period and even when African leaders took over. No one cares what the school produces and its benefit to the church. Rachel Omwenga (OI) observed that the church lost its focus on education when the missionaries changed hands in terms of leadership. Some of the educational development projects that were started by the missionaries stagnated or started declining citing examples of schools such as Manga girls boarding and secondary in Nyamira County that showed a downward trend in matters of development. From the findings the missionaries did not direct their energy to Nyamira on the education development agenda.

Rev. Samson Otoki (01) and Rev. Andrew Mbego (01) were in agreement that the missionaries confirmed in a meeting they were in attendance that when missionaries were departing from Kisii region that “ *we came to preach the good news to the people and not to start project like other denominations.*” This remark was made when same leaders demanded missionary development agenda. This was discouraging the African PAG converts who had put all their trust in them as role models in helping them to develop in all spheres just as other missionary groups on the land. The statement had a great impact on the attitude of believers towards any form of transformative development since they believed that education was missionary enterprise. It however, had a negative impact on education development. For that reason the PAG missionaries did not show much interest on developing and constructing schools in Nyamira, those that are there are community efforts competing with other denominations.

Kavaya (2003), Mugambi (2008) and Anderson (1997) have observed that Pentecostal missionaries, who came to Kenya, basically were from Canada and America. They came on voluntary basis .It was after the registration of the PAOC as a missionary body was formed that they were recognized as a Missionary group among other Missionary groups that came to Africa and specifically Kenya. The PAG missionary settled at Nyang’ori, Western Kenya and was responsible in evangelizing up western Kenya parts of south Nyanza and the present Kisii and Nyamira Counties. On the same, Parsitau (2013) in her study has pointed out that during the missionary era, the PAOC which sponsored PAG had a focus on education, having established a Teacher-Training College in Nyang’ori. She also observes that PAEA was formed in order to register the PAG movement so that it can take part in development agenda. It catered for recognition for the teachers and registration of schools. Despite this, later



missionaries abolished the Teachers College in favor of Pastoral Institute. However Parsitau has not shown to what extent PAG church developed education.

James Cone (1970), Mugambi (1990) have argued that the church should liberate the societies from all forms of bondage. People have been bound by many situations such as poverty, ignorance, disease, political and spiritual bondage. Mugambi and James Cone are of the opinion that the church should not assume the challenges that are facing its adherents but address all areas affecting their lives. Their views are relevant to the theory guiding this study. Lamellas (1996) observe that western education has been used to empower and transform societies. The same education has been used to produce skilled manpower; teachers, health workers, engineers, lawyers and many other professionals in the societies. The missionary work was an eye opener but not an oppressor and salvation was to be understood as bringing people to the knowledge of the true, loving and concerned God. But not to physically cause people view their environment as evil and deserving no transformation to make it better for their own good and for the good of others. The PAG African leadership should use the missionary to bring about liberation by focusing development agenda.

In summary, the findings in objective two the factors which have led the PAG church in Nyamira County to participate poorly in development of education are found in church doctrines, Teachings and beliefs, level of education of leaders, church leadership, and church economic focus and PAG missionary approach are factors that have affected development of education. The next section will analyze how the teachings and beliefs of the PAG church have impacted on education development in the County.

#### **4.5 The influence of PAG teachings and beliefs in education development.**

Objective three of this study investigated the influence of PAG teachings and beliefs on its poor performance in the development of education in Nyamira County. It covers the following items: salvation, eschatology [last things], beliefs and practices i.e. evangelism, prayer, fasting and fellowship programs as well as doctrinal foundations.

The respondents were required to Agree or disagree. The responses are presented on table 11 below.



**Table 11: PAG teachings and beliefs**

Respondents- 86						
Church Teachings and beliefs	Strongly agree		Agree		Disagree	
		%		%		%
Emphasis on salvation.	38	44.18	37	43.02	11	12.79
Eschatology (last things)	40	45.51	39	45.34	7	8.13
Beliefs and Practices (Prayers, fasting, and fellowship programs).	38	44.18	39	43.34	9	10.46

From table11 above the result shows that the church teaching sand beliefs have a negative impact on the Church’s contribution to education development.

#### 4.5.1 The Concept of Salvation

The PAG church teachings implied that salvation meant receiving the Holy Spirit after repentance. The same were upheld in the belief that they do not belong here in this sinful world. The saved remained waiting to receive Christ in his return. This led many PAG communities disregard development including putting up educational institutions. The findings from table11 show that large percentage agreed that this concept also resulted to minimal contribution.

According to Reverend Zablon Nyambati (OI) PAG church was founded on the Pentecostal philosophy which is the infilling of the Holy spirit as a fulfillment of the Old Testament prophesy (Joel 2; 28 -32). *In the last days I will pour my spirit to my people and they will see visions, have dreams and prophesy.* Those that claim being filled with the Holy Spirit want to stay in the church building or anywhere the prayers were held to avoid contamination from the world. The reverend further said that some of the school pupils who claimed salvation and the infilling of the Holy Spirit would start praying even in a classroom during lessons which led many learners to be expelled from schools since some of them were in schools of different faith. Those PAG believers who dropped out of school were later admitted to train as pastors in the Pentecostal Bible College or elders of local planted

Assemblies. The same were among the first leaders of the church in Gusii Region. Anderson (1977) Kavaya (2003) points out that the outpouring of the Holy Spirit in Western Kenya between 1927-1929 created chaos in schools and administration.

Spirit-filled (saved), were wild not ready to reason and uncontrollable. Many left routine work and went out preaching and fellowshiping abandoning their daily routine work. Students left schools and joined this group. The civil administration was forced to arrest some for having disturbed the social community. It was as if the spirit was working contrary to the programs of the contemporary society. Education for that matter was not a priority to the saved group or born again but a waste of time .Adayemo (1979) points out that salvation is liberation on the African context but the idea of heavenly focus is not in the African context.

Parsitau (2013) highlights that the concept of the Holy Spirit, the 3<sup>rd</sup> person in the trinity occupied a critical place in religious life and practices of the Pentecostal church. The Pentecostals believe that through baptism of the Holy Spirit they can be empowered to engage in certain supernatural acts such as speaking in tongues, faith, healing, prophesying and performing miracles. Following Mathew 3:11 “...*He will baptize you with Holy Spirit and fire* and Acts 1:8 “*But you shall receive power when the Holy Spirit has come upon you and you shall be the witnesses to me...*”

The reality is that born again Christians remain in the physical world but they did not engage much on development of the physical world where they live. Salvation for that matter should be understood by the believers that those saved are used by the spirit of God to understand the mind of God in order to transform the society where they live to portray heaven here on earth. Man was created and given responsibility to be co-creators with God to transform his society for the good of man but not to neglect the world in which he lives.

#### **4.5.2 The concept of eschatology or last events and prophecy**

From the findings on table11 above, a large number of respondents agreed that the above prophecy is partly to blame for PAG’s minimal participation in education development.

According to Rev. Otoki (OI), the eschatological concept in the teachings of the PAG missionaries showed that it is futile to undertake development issue when the world was coming to a sudden end. This concept was taught to the believers with great emphasis by the Pentecostal evangelists. Edward Mosongo (OI) observed that most sermons offered by PAG preachers were centered biblical verses such as in on *Revelation; (22:1)* ‘*I am coming soon with my reward*’ (*Acts 1:10*) ‘*as you have seen him go he will come in the same way*’. The



millennium view of 1000 years of Christ's kingship on Earth was also understood with different interpretations which affected development and (*Rev 19:11-20:1*) understood that Christ will come to establish his kingdom before the Millennial period. Mosongo added that they were taught that the saved should get prepared for a sudden end to this current sinful world very soon.

Bishop Reverend James Ogendi, (OI), confirmed that these concepts analyzing last events were really scaring, he added that the most terrifying one was the concept of 'rapture,' which was explained that the church believers would be taken unaware at unknown time; hour, day, month or year but what seemed very clear was that it would be within (this age) church age. He further pointed out that those who believed and saved by accepting Christ will go missing very soon and suddenly. This concept scared many PAG converts greatly in that the world now being developed was coming to a sudden end and would not be of any benefit to those who have labored the worldly things so much. Most of the believers were held captives of continuous prayer as a sign of being of watchful on the signals of the last days so that they were not taken unaware. This message led many to take Education development and other socio-economic development as useless and time wastage. The argument is that this kind of interpretation was misleading since it captivated the minds of the converts to assume living in a world that is expected as if it were here when they were living in the present contemporary world. These teachings on end time prophesy had negative impact on development of education and socio-economic development.

Mbiti, (1975) and Macchias, (1999) have observed that some church missionaries had some teachings that led followers them to view this present life with negative attitude and considered the life worthless. Although they led a very miserable life here, they expected a full reward in heaven. This kind of interpretation contradicted the views of some scholars. Gitari, (1986), for instance has pointed out that the church should develop education as it is an agent of development in the society in its growth process. Namwera, (1990) observes that the church should motivate development in the society where it serves while Lamellas (1996) has highlighted that the missionaries were mostly interested in establishing three institutions where they settled; Churches, Educational institutions and Hospitals. Alvares and Avarientos, (1999), observes Christianity as an agent of development in offering teachings that are transformative to the society seeking positive change in the whole human life materially, socially and spiritually. Tadaró, (2003) also observes that development aims at improving the



quality of human life in raising peoples self esteem and increasing their freedom (liberation) to enhance the range of their choice.

This teaching offered by the PAG church had great effect on the development of education as it led the believers to a worldly endeavor. John Macquarry (1950) has pointed out that during his missionary period as a missionary at Itibo Mission in Kisii- Kenya was approached by young believers to write a book "*He is coming soon*" in this book eschatology is analyzed on basis of returning soon.

The PAG church should not use the concept of salvation and eschatology misleadingly to lead the believers to abandon development then remain static waiting for the return of Christ, but rather continue working for Christ. The next section will discuss practices of the PAG church.

#### **4.5.3 Practices and beliefs**

These practices include prayers, fasting, fellowship and evangelism programs. According to Reverend Aristrichus Okemwa, (01) the church was practically prayerful. It was during prayers that the Holy Spirit was believed to descend on the believers. Prayers would take hours, or days. Believers in this prayer mood were deep in Holy Spirit and taken to another world where they spoke in tongues. Others would be heard interpreting what was said in strange tongues. In this ecstatic state prophesy and vision were claimed which had a diverse impact on believers. Rev. Okemwa in his observation added that the sick were healed in such prayer meetings. This kind of practice was never programmed but took control and stopped only at the Spirit's will. He also added that most believers irrespective of age were involved.

Fasting was practiced as a form of prayer. One went without food for a week or three days in prayers. Robinson Maina (01) observed that they used to pray throughout. He further pointed out that some of his schoolmates who were converted to this new faith left schools and proceeded to Bible College to be trained as pastors. He further pointed out that they at times preached from house to house as youths and each evening held prayers in one huts the whole night. Maina, in his observation pointed out that most youths who were converted to this new faith abandoned routine commitment and followed evangelism programs and daily prayer meetings.



Zablon Nyambati (01) observed that fellowship / evangelism was carried out with a lot of emphasis on salvation and the second coming of Jesus. They went near and far to preach as Christ's Ambassadors (CA). Many young people suffered mistreatment from parents who would not understand this new faith. He pointed out that he and other many young school boys left school and went to Nyang'ori to train as pastors. There was social disintegration in families, in church services, and in schools for the spirit which they claimed came any time and caused them speak in tongues, prophesying and confessing as a form of witnessing for Christ. According to Rev. Ainda Wilson (01) the believers were to meet every evening for fellowship which lasted overnight. There were cases proceeding over night for prayers as the spirit demanded. He pointed out that among his fellowship group, he was the only one who proceeded with education while others dropped out and joined Bible school. He further pointed out that they enjoyed such fellowship as pleasant moments and they could not value at any other place. Rev. Nyambati and Ainda concur with Mbiti (1975) that some church denominations had teachings which had great negative impact on its converts in matters of development. He pointed out that some communities lagged behind others in matters of development while others had very positive attitude to development. Gitari (1990) also has pointed out that the church should motivate development to meet the needs of the society that it serves. He points out that the church, a part from seeking identify, dignity and self respect, should address the needs of the society. On the other hand Mugambi (1990) observes that the church in Africa should aim at bringing total change of the African way of life and bring liberty to its adherents since salvation and freedom (liberation) are intimate concepts. Samwel (1999) observes that the church has to bring transformation in terms of actualizing God's vision on society in all relations social, economical and spiritual. Therefore the teachings given to the believers should aim at actualizing God's purpose in humanity as creative creatures and not crippling ability and creativity.

#### **4.5.4 Beliefs of the PAG in relation to Education development**

From table 11 above, the results show that this aspect impacted negatively on education development. From the research findings, it was found out that beliefs held by PAG church impacted negatively on education development. These Beliefs helped to change the behavior of most PAG believers focusing them towards the desire of their denominational fundamentals. They made church members practice what the teachings pointed to. These

practices made up the beliefs that the church stood on. The three, (teachings, practices and beliefs) form pillars of the church.

The PAG church membership believe that those who had accepted salvation and were Holy Spirit filled never belonged to this evil world. Therefore to them physical development was irrelevant. It was through these beliefs that development of education by the PAG church suffered a kick-back. The youth and the elderly disvalued education and other socio-economic development activities dismissing them as losing the Christian focus. The PAG church leaders further believed that education was worldly and was used to produce unnecessary critics in the church and sidelined putting up educational institutions.

Through the PAG teachings and beliefs discussed above, education development was neglected, hence leading to this minimal participation in Nyamira County. The summary of the above will be given in the next chapter.

### **Summary**

This chapter has discussed of this study in relation to the objectives .The next chapter will focus on summary, conclusion and recommendation.



## CHAPTER FIVE

### SUMMARY, CONCLUSION AND RECOMMENDATIONS

#### 5.0 Introduction

This chapter focuses on the summary, conclusion and recommendations based on the objectives of the study which were;

1. PAG church involvement in socio-economic activities in Nyamira County,
2. Factors for its minimal participation in the development of education in Nyamira County,
3. Influence of its teachings and beliefs on education development in Nyamira County.

#### 5.1 Summary

##### 5.1.1 Involvement of PAG church in Socio-economic Development

From the research findings on objective 1, the results show that PAG church has had minimal participation in socio-economic development in the area having shown insignificant role in formation of self-help groups such as business, training institutes such as colleges of empowering the believers and addressing the social needs of the congregation. From the findings it was found that the church has had very minimal involvement or none.

Further, the result showed that that the PAG church has had insignificant participation in the development of education in the following areas; building educational institutions, colleges universities, secondary schools, primary schools and other training institutions. No evidence was produced that the church was concerned on developing individual education for needy cases, special need education for the physically or mentally challenged. On the same note it was found out that no health facility was established by the church to take care of the sick or train the medical personnel. The research finding also showed that there was no attempt to motivate members on professional development among the believers in fields like medicine, engineering, architecture e.tc.

##### 5.1.2 Factors for PAG'S minimal participation in the development of Education

From the research findings on objective 2, it was established that the factors that led the PA G church to participate minimally in the development of education were found in the PAG church doctrines, teachings and practices, level of education of leaders, church leadership, scriptural interpretation, church economic focus and the PAG church

Missionaries. Mainly these factors had a great negative impact on education development. They were used by the leaders to cause the PAG believers to lag behind in matters of socio-economic and education development.

These factors have held the believers captive in the church doctrines, beliefs and practices leading them to focus development of education and other socio-economic development with negative attitude.

### **5.1.3 Influence of the teachings and beliefs of PAG church in relation to education development**

From the findings in objective 3, it was found out that the teachings held by the PAG church had great negative impact on educational development. Since teachings impart and transmit knowledge to transform the life of the learner to suit the intention of the teacher, the PAG evangelists/ teachers/pastors used the PAG church teachings to captivate the minds of the believers to consciously or unconsciously focus negatively towards education and socio-economic activities. The preachers' liberty to interpret the scriptures using own understanding in claim of spiritual revelation as found in the PAG church has been a tool that has brought the congregation to captivity in certain social issues, hence economic and education have suffered mighty blow.

The teachings have influenced the church negatively leading it to its minimal participation on its role in development of education in Nyamira.

## **5.2 Conclusion**

From the study findings the PAG church having had a long period of stay in Nyamira. It has participated minimally on its involvement in social economic activities which are aimed at transformation of the society the church serves. The church has further displayed a very minimal role in development of education in the county. The results from the study revealed that the factors leading to this minimality are found in doctrine, teachings and beliefs, level of education of church leaders, church leadership, economic focus and PAG church missionaries. Further it was established from the results of the study that the church teachings and beliefs impacted negatively on the PAG church role in the development of education. Believers were made to view education as worldly and a waste of time. The teachings pointed out that the world was going to come to a sudden end very soon.



Empirically the church does not address the physical needs of its adherents. Contrary to the theory of which focuses the church as a liberating agent in the society as it teaches on salvation to its members. The theology of the Pentecostal church is based on the infilling of the Holy Spirit and salvation sidelining the efforts to address the physical challenges facing the believers. This means that theoretically the church does not agree with empirical or practical findings of the study.

### **5.3 Recommendations**

This section presents the recommendations on what the PAG church should do in its role in the promotion of educational development in Nyamira County. The following recommendations were made by the church leaders, elders, pastors, teachers and church members in corroborations with the focused group discussion and interviews:

1. The PAG church leadership should focus its leadership towards involvement of its members in socio-economic activities for social transformation in the society where they live by using education as an agent of liberation.
2. The PAG church doctrines, teachings, beliefs and Bible interpretations should be used to lead its followers to economic empowerment through emphasizing education as an agent of liberation.
3. The teachings and beliefs of the church should be adjusted to create a positive impact as far as education development is concerned.

#### **5.4.1 Suggestions for further study**

- i) A similar study should be carried out in PAG church in other counties in Kenya to establish whether the study findings apply to other areas to enable generalization of the results of this study.
- ii) A study should be carried out on the PAG church to establish its response to social change and development in the Kenyan society.

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**APPENDICES**

**APPENDIX: A CHURCH ADMINISTRATION**

Dear respondent,

My name is Bosire Ongwae Danny a M.A Religious Studies Student Egerton University currently undertaking a study on the role of PAG Church on the development of education in Nyamira County. I assure you that the information you will give will be treated with confidentiality and not be used for any other purpose other than the academic for which it is intended. Please give honest information as required and give constructive recommendation where necessary.

Thank you very much for your co-operation.

Yours sincerely,

Bosire Ongwae Danny.

**a) Pastor/Overseer's details**

- 1. Name .....
- 2. Gender: Male  Female
- 3. Duration of stay in the PAG church.....
- 4. Nationality: Kenyan  Non-Kenyan
- 5. Level of education Degree  Diploma  Form Four  Std eight

**b) Church Establishment**

- 1. How did the church come to Nyamira County and by who .....
- 2. Where did PAG church settle in Nyamira first? .....
- 3. When did you join PAG church? .....
- 4. When did you train as a pastor and where .....
- 5. Is the church involved in social economic development listed in the table below ?indicate, Yes  No   
Briefly explain your response .....

**c) Involvement in educational development**

1. (i) How much is the church involved in the following Educational activities in the County

Activities	Very much	Much	Not much
Building educational institutions			
Developing individual education			
Supporting education for the needy cases (blind, handicapped, deaf)			
Building Health facilities			
Developing professionals in the Church			

Briefly explain your justification in your response above .....

(a) List down the factors that have led PAG Church to participate minimally in the development of Education in Nyamira County.

- a.....
- b.....
- c.....
- d.....
- e.....
- f.....
- h.....
- j.....
- k.....

How many people have emerged to high levels of Education in your congregation attaining

Form 4  Tertiary colleges  Universities

2. How many government civil servants have emerged from your congregation to the following services (indicate number):

Teaching  Medical  Engineering Law  Civil service

(b) Church Teachings in Relation to Education.



- i). Do the following church teachings, and beliefs have an effect on PAG's participation in development of education in the county.

	Agree	Strongly agree	Not agree
Second coming of Jesus.(eschatology)			
Prophetic interpretation			
Evangelism program (salvation)			
Prayers fasting and fellowship.			

Yes  No

Briefly explain your response above.

.....

.....

- ii) Do you recommend re-examination of the teachings practices and beliefs of the church?

Yes  No

### 3. Recommendation.

Give your recommendation that can improve the current situation as far as PAG's participation in education is concerned.

## APPENDIX: B EDUCATIONAL ADMINISTRATION (SCHOOL)

Dear respondent,

My name is Bosire Ongwae Danny a M.A Religious Studies student Egerton University currently undertaking a study on the role of PAG church on the development of education in Nyamira County. I assure you that the information you will give will be treated with confidentiality and not be used for any other purpose other than the academic for which it is intended. Please give honest information as required and give constructive recommendation where necessary.

Thank you very much for your co-operation.

Yours sincerely,

Bosire Ongwae Danny.

### 1) HEAD TEACHERS

#### a) Head teacher's Detail

1. Name of head teacher .....
2. Gender: Male  Female
3. Religion Christian  Non- Christian
4. Duration of stay in the institution: 0-5yrs  5-10 yrs  Over 10yrs
5. Nationality: Kenyan  Non-Kenyan

#### b) School Establishment

1. Name of school..... Sponsor .....
2. Sponsorship date .....
3. Date of establishment.....
4. Who were the first teachers and how were they employed?.....

#### c) Church Involvement in Educational Activities

- i) How much is the church involved in developing education in the following areas.

Activities	Much	Very much	Not much
Building educational institutions.			
Developing individual education.			
Supporting education for the needy			



(blind, handicapped, deaf)			
Building health facilities.			

Briefly explain the response above.

.....

.....

(ii) List the factor that have led to this minimal participation in the development of education in Nyamira county?

- a.....
- b.....
- c.....
- d.....
- e.....
- f.....
- g.....
- h.....
- i.....

ii) Which areas in the church are active as far as educational development is concerned? (outline this areas)

.....

.....

**d) Church teachings, Beliefs in relation to Education.**

i) Do you agree that the following teachings and practices have an effect on educational development? Yes  No

Teachings/practices	Agree	Strongly agree	Not agree
Emphasis on second coming of Jesus.			
Emphasis On prophetic interpretation			
Emphasis on evangelism program.			
Prayers fasting and fellowship.			

Briefly explain your response above.

.....  
.....

ii) Do you recommend re-examination of the teachings practices and beliefs of the church?

Yes  No

**e) Recommendation.**

Do you recommend re-examination and re-interpretation of the PAG teachings and practices?

Yes  No

Briefly explain your response above.

.....  
.....  
.....

i) What can be done to help PAG church participate in development of education?

.....  
.....  
.....



**APPENDIX C: EDUCATIONAL ADMINISTRATION (COUNTY EDUCATION OFFICE)**

**a). Officer's Personal Details**

- 1) Indicate your gender: Male  Female
- 2) Which is your working capacity in the education sector in the County .....
- 3) For how long have you worked in this capacity in the County .....

**b). Educational Involvement**

1. According to your assessment in your capacity as an educational administrator how serious is the PAG church on participation as sponsor in the promotion of education in the county in the following areas (tick where you rate it)

Activities	Much	Very much	Not much
Building educational institutions.			
Developing individual education.			
Supporting education for the needy (handicapped, blind, deaf)			
Building health facilities.			
Developing professionals			

2. In your school administrative staff how many PAG head teachers and deputies do you have heading PAG sponsored schools?

Head teachers  Deputy Head teachers

3. Do you agree that PAG is participating minimally in development of education in the county compared to other churches?

Agree  Strongly agree  Not agree

(i) List the factors that have led PAG church to participate minimally in the development of education in Nyamira county?

- i. ....
- ii. ....
- iii. ....
- iv. ....
- v. ....
- vi. ....

4. Do you think the teachings and beliefs of the PAG church listed below have impacted negatively to education development? Tick “Yes” or “No”

Church Teachings and believes	YES	NO
Teachings held by the church		
Practices of the church		
Prophetic interpretation		
Evangelism programs		

**Recommendation**

What can you recommend to reverse the current trend in PAG as far as development of education in the county is concerned?

.....

.....

.....



## APPENDIX D: CHURCH MEMBER

Dear respondent,

My name is Bosire Ongwae Danny a Master student Egerton University currently undertaking a study on the role of PAG church on the development of education in Nyamira County. I assure you that the information you will give will be treated with outermost confidentiality and not be used for any other purpose other than the academic for which it is intended. Please give honest information as required and give constructive recommendation where necessary.

Thank you very much for your co-operation.

Yours sincerely,

Bosire Ongwae Danny.

### a) Personal Details.

1. Indicate your gender Male  Female
2. Location of your church Urban  Rural
3. For how long have you been a member of this church? .....
4. Age..... Village..... Location.....
5. Level of education.....primary  secondary   
University
6. Occupation .....Farmer  Teacher  Others (Specify)

### b) Church Details

1. How did the church come to Nyamira county ( indicate year and by who)  
.....  
.....
2. Where did PAG in Nyamira settle first (indicate year and place) .....
3. Has the church developed since it entered the county? Yes  No   
If "yes" give your justification  
.....  
.....

If "no" give your justification

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.....  
 .....  
 4. Is the church involved in socio-economic development in the county?

Yes  No.

Give relevant examples

- i. ....
- ii. ....
- iii. ....
- iv. ....
- v. ....

**c) Church Involvement in Education.**

i) How much is the church involved in development of education in the following areas?

Educational activities	Much	Very much	Not much
Building educational institutions.			
Developing individual education.			
Supporting education for the needy (handicapped, blind, deaf)			
Building health facilities.			
Developing professionals			

(ii) List the factors that have led PAG church to participate minimally in the development of education in Nyamira county?

- i. ....
- ii. ....
- iii. ....
- iv. ....
- v. ....



**d) Church Teachings in Relation to Education.**

i). Do you agree that the following church teachings, practices and beliefs have an effect on PAG's participation in development of education in the county?

Teachings and Beliefs	Agree	Strongly agree	Not agree
Emphasis on second coming of Jesus.			
Emphasis On prophetic interpretation			
Emphasis on evangelism program.			
Prayers fasting and fellowship.			

Yes  No

Briefly explain your response above.

.....  
 .....

ii) Do you recommend re-examination of the teachings practices and beliefs of the church?

Yes  No

**e) Recommendation.**

Give your recommendation that can improve the current situation as far as PAG's participation is concerned.

.....  
 .....

**APPENDIX E: FOCUSED GROUP DISCUSSION SCHEDULE.**

DATE.....VENUE.....

The focused Group Discussion comprised of mixed age, sex knowledge education and experience as far as PAG church is concerned. The questions focused the three objectives of the study. The discussion was open but focused. They were as follows;

- 1 How was the PAG church established in Nyamira County and how has it participated in socio-economic activities in the County?
  - i) Establishment
  - ii) Involvement in socio-economic activities
  
2. List factors that have caused PAG church to participate minimally in its role in the development of education in Nyamira County?
  - a.....
  - b.....
  - c.....
  - d.....
  - e.....
  - f.....
  - g.....
  - h.....
  - i.....
  
3. How are the Teachings Practices and Beliefs of PAG church impacting on its role in the development of education in Nyamira County compared to other churches in the county?
  
4. What can you recommend to be done in order for the church to realize the seriousness of its role as a principal stake holder in the development of education as a transformative agent of change in the community that it serves?



## **APPENDIX F: UNSTRUCTURED INTERVIEW SCHEDULE**

1. For how long have you been a member of the PAG church
2. What capacity have you worked in the PAG church?
3. What is your level of education?
4. When was PAG established in Nyamira County and by Who?
5. Which are the factors that have led PAG church to participate minimally in the development of education?
6. Do you think the teaching and beliefs of PAG impact in development of education?  
Explain how?
7. What do you recommend can be done to reverse the current trend on PAG churches involvement in development of education?

## **APPENDIX G: P.A.G CHURCH ASSEMBLIES AND DISTRICTS**

- A- RIOMEGO
- B- NYARAMBA
- C- NYAMIRA
- D- KIANUNGU
- E- NYANSIONGO

### **CHURCHES/ SCHOOLS**

- |                    |             |
|--------------------|-------------|
| 1. NYABWARORO      | 26.GETANGWA |
| 2. RIOMEGO         | 27.EKERUBO  |
| 3. NYAMWANCHANIA   | 28.GESURE   |
| 4. MOTE OGUTO      | 29.EKERENYO |
| 5. GETARE          | 30.NJARAMBA |
| 6. GESORE          | 31.GEETA    |
| 7. NYAMAIYA        | 32.ITIBO    |
| 8. GIANCHORE       |             |
| 9. KENYERERE       |             |
| 10. ENCHORO        |             |
| 11. KINENI         |             |
| 12. NYANSIONGO     |             |
| 13. MAARANI        |             |
| 14. KIANUNGU       |             |
| 15. OMORARE        |             |
| 16. IKONGE         |             |
| 17. NYANKONGO      |             |
| 18. NYAKENIMO      |             |
| 19. MANGA GIRLS    |             |
| 20. NYACHURURU     |             |
| 21. EKORO          |             |
| 22. RIANYAGECHANGA |             |
| 23. KIANYABONGERE  |             |
| 24. NYASIO         |             |
| 25. ISINTA         |             |



**APPENDIX H: ORAL INTERVIEW SCHEDULES**

No.	NAME	AGE	CHURCH POSITION	SCHEDULE	INTERVIEW DATE
1.	REV.PETERSON MOINDI	53	OVERSEER	NYAMIRA DISTRICT OFFICER	10/8/2013
2.	ELNEST NYANDEGE	85	ELDER	HIS HOME ITIBO	20/8/2013
3	ROBINSON MAINA	64	SECRETARY	NYANSIONGO DISTRICT OFFICER	21/8/2013
4	REV. SAMSON OTOKI	83	PASTOR	IKONGE PAG CHURCH	23/8/2013
5	REV. ANDREW MBEGO	88	PASTOR	NYAMIRA PAG DISTRICT OFFICER	26/8/2013
6	REV. JAMES OGENDI	64	OVERSEER	NYARAMBA DISTRICT OFFICER	12/8/2013
7	RICHARD MOMANYI	85	RET. TEACHER	MOTEOGUTO PAG CHURCH	9/9/2013
8	REV. EDWARD MOSONGO	70	RET. TEACHER	ISINTA PAG CHURCH	10/9/2013
9	RACHAEL OMWENGA	48	TEACHER	MANGA GIRLS HIGH SCHOOL	10/9/2013
10	REV. PETER KARAYA	79	EDU. SECRETARY	ITIBO PAG CHIRCH	4/9/2013
11	REV. ENOCK NYAANGA	47	PASTOR	KEBIRIGO MARKET	5/9/2013
12	REV. STEPHEN ONYWAKO	65	PASTOR	EKERENYO PAG CHURCH	18/9/2013
13	REV. WILSON AINDA	63	PASTOR	NYAMIRA TOWN	16/9/2013

14	ROSE NYAUMA	56	TEACHER	TOMBE PRIMARY SCHOOL	2/9/2013
15	REV. ZABLON NYAMBATI	79	PASTOR	GEETA PAG CHURCH	20/9/2013
16	REV. JOHN NYANUMBA	56	PASTOR	HIS HOME SENGERA	30/9/2013
17	REV. ALSTALKUS OKEMWA	68	PASTOR	GEETA VILLAGE	2/10/2013



## FOCUSED GROUP DISCUSSION

NO.	NAME	POSITION	DURATION AS A MEMBER IN PAG
1	RACHAEL OMWENGA	HEAD TEACHER	45 yrs
2	ROSE NYAUMA	PASTOR OBWARI PAG	45yrs
3	SAMSON OTOKI	PASTOR IKONGE PAG	70YRS
4	REV. ANDREW MBEGO	RETIRED PASTOR/OVERSER	77YRS
5	REV. PETER KARAYA	RETIRED EDU.OFFICER/PASTOR ITIBO PAG/EDU. SECRETARY	50YRSs
6	REV. PETERSON MOINDI	OVERSEER NYAMIRA	40YRS
7	REV. JAMES NYAKUNDI	OVERSEER KIANUNGU	40YRS
8	REV. JAMES OGENDI	OVERSEER NYARAMBA	55YRS
9	REV. WILSON AINDA	PASTOR NYAMAIYA	55YRS
10	REV. ENOCK NYAANGA	PASTOR SENGERA	35YRS

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**OFFICE OF THE DIRECTOR GRADUATE SCHOOL**

AM14/2643/10

18<sup>th</sup> July, 2013

Mr. Danny Ongwac Bosire  
Dept. of PHR  
Egerton University  
P. O. Box 536  
**EGERTON**

Dear Mr. Bosire

**RE: CORRECTED PROPOSAL**

This is to acknowledge receipt of two copies of your corrected proposal, entitled  
**"The Role of the PAG Church in the Development of Education in Nyamira  
County, Kenya from 1938 - 2011."**

You are now at liberty to commence your fieldwork.

Please note, you are expected to publish at least one paper in an international peer-  
reviewed journal before final examination (oral defense) of your Masters thesis.

Thank you.

Yours sincerely,

**Prof. M.A. Okiror**

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