INFLUENCE OF CHURCH MACRO-ENVIRONMENT ACTIVITIES ON CONGREGATION SOCIOECONOMIC DEVELOPMENT: A CASE OF P.C.E.A. MOLO PARISH, NAKURU COUNTY-KENYA

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A DISSERTATION SUBMITTED IN PARTIAL FULFILLMENT OF THE REQUIREMENTS OF ST. PAUL'S UNIVERSITY FOR THE AWARD OF MASTERS DEGREE IN DEVELOPMENT STUDIES

SEPTEMBER 2019

DECLARATION

This dissertation is my original work and has not been presented for a degree or any other award in any university to the best of my knowledge.

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DEDICATION

This study is dedicated to my father Elder James Ngatia Kaibarari for teaching me the virtues of honesty, hard work and the fear of God.

ACKNOWLEDGEMENT

In the preparation of this work, I am sincerely grateful to a number of people for their support, encouragement and valuable contributions. I am particularly grateful to my supervisors Dr. Paul Gesimba the coordinator St. Paul's University Nakuru Campus and Dr. Peter Koome Head of Department Organization Development at St. Paul's University Nakuru Campus who found time to asses my work and provide necessary guidance. Special thanks also go to my dear wife Elizabeth Wamaitha Mwangi, my children Christine, Phoebe and Annette and the entire family for their support and encouragement during the times of preparing this work. Despite appreciating all the above persons any error of omission and commission remain solely my responsibility.

ABSTRACT

The purpose of this study was to investigate the influence of church macro-environment activities on congregation development at PCEA Molo Parish in Molo Sub-County, Nakuru County in Kenya. The specific objectives of the study were to assess the influence church economic activities on the congregation socioeconomic development, the influence of church social activities on the congregation socioeconomic development, and church political activities on the congregation socioeconomic development within the study area. The study was be guided by Amartya Sens Capability Approach and Durkheim's Functionalist Theory of Religion. It employed the descriptive design that involved collecting view and opinion in relation to church macro-environment activities without manipulating any variable. The population of the study was 1093 individuals comprising of 690 communicants, 390 church groups' leaders, and 13 congregation chairpersons. From this population 285 respondents comprising of 180 communicants, 102 group leaders, and 3 congregation chairperson were selected using the systematic sampling technique. Questionnaires were used to collect data from communicants and group leaders while interviews schedules were used to collect data from congregation chairpersons. The instruments were piloted at the PCEA Elburgon Parish where data was collected from 29 respondents that is equivalent to 10% of the sample size for the main study. Quantitative data was analysed using descriptive and inferential statistics and presented in the form of graphs and table. Qualitative data was analysed thematically and results reported in quotes and narratives. Results revealed that church economic activities ($r= .573$, $p= .001$), church social activities ($r=.625$, $p=.000$), and church political activities ($r= .418$, $p=.014$) were positively and significantly associated with congregation development at PCEA Molo Parish. These findings led to the conclusions that church economic activities, church social activities, and church political activities have a significant positive influence on congregation development at PCEA Molo Parish. The study recommended that parish consider initiating entrepreneurial financing program to further promote the economic development of the congregation. The Parish should also consider investing in water and sanitation services as well as encourage members of its congregation to increase their participation in politics and governance issues.

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ABBREVIATIONS AND ACRONYMS

ACK	-	Anglican Church of Kenya
AIC	-	Africa Inland Church
CBO	-	Community Based Organization
EVT	-	Expectancy Value Theorem
FBO	-	Faith Based Organizations
GA	-	General Assembly
NGO	-	Non Governmental Organization
OECD	-	Organization for Economic Cooperation and Development
PCEA	-	Presbyterian Church of East Africa
SPSS	-	Statistical Package for Social Sciences
UK	-	United Kingdom
UN	-	United Nations
UNSDSN	-	United Nations Sustainable Development Solutions Network
USA	-	United States of America

CHAPTER ONE
INTRODUCTION

1.1 Background of the Study

Religion in some form or another has been around since the evolution of early man. Although in the early days, religion was largely unorganized and varied from region to region, it gave people something greater than themselves to believe in. Worldwide, more than eight-in-ten people identify with a religious group (Pineda, 2015). A comprehensive demographic study of more than 230 countries and territories conducted by the Pew Research Center estimates that there are 5.8 billion religiously affiliated adults and children around the globe, representing 84% of the 2010 world population of 6.9 billion (Pew Research Center, 2012).

Religion has a significant political and social role in the world (Kastfelt 2015), serving as a strong source of identity, motivation and meaning to many people (Todaro & Smith, 2015). Notably, religion has not disappeared from the public sphere, withdrawing into the private sphere. Instead, public religion has become even more visible, partly prompted by the global rise of a new sort of identity politics (Kastfelt, 2015). Religion is therefore part and parcel of people's social life. For many years, narratives of modernization and secularization have shaped development theory and practice. Religion was understood as a conservative and traditional force, destined to withdraw and eventually disappear from public life as part of societal progress towards an increasingly modern society, and as such difficult to reconcile with or relate to development's logic of economic progress and bureaucratic rationalization. Jones and Petersen (2011) argue that development practitioners did not include religion in their policies and programmes, and development scholars did not write about religion in their books and articles. This all changed around the turn of the millennium, and today there is common agreement that development cooperation needs to take religion into account.

Globally, there are certain characteristics that have given religious organization an added advantage when it comes to matters of development. The first characteristic is the trust that religious organization have established in their communities (Raney & Raveloharimisy, 2016). Faith-based organizations (FBOs) tend to have longstanding histories in distressed neighbourhoods, having remained long after other institutions

have left. This commitment to the community coupled with a mission of service fosters the impression that FBO leaders act on principle and can be trusted.

The second feature is the leadership that religious organizations command within communities. Congregation leaders have historically played a leadership role in distressed neighbourhoods (Tomalin, 2012). Moreover, an FBO's activities provide ample opportunity for congregation and community members to serve their communities and develop leadership skills in the process. The third characteristic is the religious organization's capacity to mobilize human, financial, and other resources. Faith-based organizations can often access the financial resources of their congregants, including upwardly mobile members who no longer live in the community (Raney & Raveloharimisy, 2016). In addition, many FBOs are able to access committed and skilled volunteers from affiliated congregations.

In addition, Miller (2015) noted that FBOs are community and cultural anchors. FBOs often have an "open-door policy," and thus serve as a central meeting place for communities, where various issues are discussed and activities organized. In some communities, FBOs have further developed this facilitative role to include that of stabilizing land owner. Watson (2012) also pointed out that FBOs are more readily holistic in nature. Faith-based organizations tend to be more holistic in their approach to development when compared to secular non-profit organizations. The FBOs address the financial, social and spiritual needs of community residents. According to Heist and Cnaan (2016), FBOs make-up almost 60% of USA-based international development organizations and make considerable contribution to international development.

In Africa, religion has gained a lot of impetus in the development arena and has become an inseparable part of many societies (Ogbonnaya, 2012). Social, political, and economic activities are often interlinked with religious rituals. An estimated 99% of the population in Africa subscribes to some form of religion and thus religion is a critical part of the African social fabric (Agbiji & Swart, 2015). The role of religion in the development of African society can be traced back to the colonial era. In their effort to spread religion to African communities, missionaries also brought various services including education and health services that were least developed at the time (Haustein & Tomalin. 2018). Contribution of spiritual institutions to development

diminished with the establishment of colonial governments that took over the responsibility of providing basic services. The faith-based organization regained their prominent position in the development arena in the post-independence era when most African government privatized state services leaving most vulnerable populations exposed (Ogbonnaya, 2012).

Kenya is predominantly a Christian country with this religion being adhered to by an estimated 84.8% of the total population. Islam is the second largest religion with about 9.7% of the total population subscribing to this faith (Oparanya, 2010). Further, the first words of the Kenyan national anthem and our constitution describe Kenya as a God-fearing nation. Religious freedom is provided for under the Constitution of Kenya 2010, Article 32:2 that state that every individual has the right, either individually or in community with others, in public or in private, to manifest any religion or belief through worship, practice, teaching or observance, including observance of a day of worship' (Republic of Kenya, 2010). These statistics coupled with laws shows that religion forms a huge part of the Kenyan population, and as such it's operation and direction not only depicts the society's behaviour but a source of analysis of the general population.

The church has played a central role in the development of this country. The Catholic Church reports that it operates 28 percent of the nation's primary schools and over 30 percent of its secondary schools. The Christian Health Association of Kenya and the Kenya Council of Catholic Bishops also run an extensive network of health facilities (Njoroge, 2018). But, faith actors' reach extends not just to health and education but also faith-inspired organizations are deeply involved in almost all development topics or sectors. When the missionaries came they not only brought Christianity but also health care, education and agriculture/farming, what is now defined as holistic ministry (Njoroge, 2018).

The PCEA church has also been involved in development activities. The church established some programs that have made an impact to its members and the community such as spiritual growth and development, mentorship, family life education, health, education, environmental stewardship, economic empowerment and campaign against drugs, alcohol and substance abuse (Berkley Centre for Religion,

Peace, and World Affairs, 2017). These therefore have made the church to remain relevant within the surrounding community.

In 1976, the PCEA through the General Assembly's (GA) Secretary General Rev. John Gatu engaged the church in discussing the foreign missionaries and funding with the aim of changing the structures that perpetuate poverty, oppression and injustice (Njoroge, 2018). This gave rise to the moratorium debate in which the churchman argued that continued charity by Western missionaries inevitably resulted in the destruction of the dignity of the recipients of aid, turning them into perpetual beggars. Rev Gatu drew a blueprint for a self-supporting, self-governing and self-propagating church whose clarion call was *Jitegemea*, or self-hood. This pastoral policy brewed in the crucible of the PCEA had far-reaching implications and impacted on many other Christian denominations on missionary work and projects funding (Njoroge, 2018). This conversation finally called for a suspension of missionary agents and aid to the church and a redirection of all the social programs and development projects towards internal funding sourced from members' contributions and support. Since then, the church has been actively involved in the implementation of development activities within its environment. This study sought to examine how the church macro-environment activities have influenced the development of the congregation.

1.2 Statement of the Problem

Religious organizations have played a central role in development of communities around the globe. In Kenya, religious institutions play an active role in the provision of health services, education, and other development programs. The success of churches in implementing development programmes is largely anchored in the organizations' embeddedness within the community, the level of trust and respect that religious institutions command within the community, and the church's ability to mobilize financial and human resources. The advantages associated with faith-based organizations are also accompanied by potential challenges. Pineda (2015) postulates that FBOs lack Organizational capacity to plan and implement some development activities. This he argues results from Faith-based organizations reliance on volunteer staff, leading to a lack of necessary skills. Competition with secular non-profit organization is another challenge facing the FBOs development agenda. Goldsmith & Eimicke (2005) argues that this issue is linked with organizational capacity issues in

that many FBOs new to an activity lack the experience of their secular counterparts. For this reason, inexperienced FBOs are at a disadvantage when competing for funding and other scarce resources.

There are concerns that the challenges experienced in the implementation of church development programmes might be having a negative impact on the effectiveness of these programmes in improving the wellbeing of communities (Berkley Centre for Religion, Peace, and World Affairs, 2017). Promoting community wellbeing is usually the ultimate goal of all development programmes. The bottom-line for any effective development should be to improve the wellbeing of beneficiaries. Despite the active involvement of the church in various aspects of development, few studies have examined the effect of church development on the wellbeing of the congregation.

The study by Ayiemba, Theuri, and Mungai (2015) examined the contribution of the Anglican Church of Kenya (ACK) in poverty alleviation in Maseno and Winam Division of Kisumu County. The study noted that due to its proximity to the community, the church was a prominent tool for addressing poverty especially in the rural areas. Findings revealed that the ACK promoted economic development within the study areas by developing and implementing income-generating programmes, supporting small scale business entrepreneurship, investing in education that improved human capital in the areas, and supporting health programs. The study by Kapinde (2018) has also documented the contributions made by the church towards political progress in Kenya including advocating for multiparty democracy and constitutional change. However, these studies have not demonstrated how the efforts by the church have influenced the wellbeing of the congregation.

This gap in research limits our ability to assess the effectiveness of the church activities in bringing about development among their congregation. It is this light that the study sought to investigate the influence of church macro-environment activities on congregation development with a specific focus on the community served by the PCEA Molo Parish. Specifically, the study examined the influence of church economic activities, church social activities, and church political activities on congregation development in Kenya.

1.3 Purpose of the Study

The purpose of this study therefore is to investigate the influence of church macro-environment activities on congregation development in the PCEA Molo Parish, Molo Sub-county in Nakuru County, Kenya

1.4 Objectives of the Study

The specific objectives of the study were to:

i) Assess the influence of church economic activities on congregation socioeconomic development in the PCEA Molo Parish
ii) Determine the influence of church social activities on congregation socioeconomic development in the PCEA Molo Parish.
iii) Examine the influence of church political activities on congregation socioeconomic development in PCEA Molo Parish
iv) Recommend ways of enhancing the positive influence of church microenvironment activities in congregation socioeconomic development in PCEA Molo Parish

1.5 Research Questions

The research questions that guided this study were:

i) What is the influence of church economic activities on congregation socioeconomic development in the PCEA Molo Parish?
ii) What are some of the influences of church social activities on congregation socioeconomic development in the PCEA Molo Parish?
iii) To what extent do church political activities influence congregation socioeconomic development in PCEA Molo Parish?

1.6 Significance of the Study

This study has highlighted how various macro-environment activities implemented by the PCEA Molo Parish influences the development of the congregation. This knowledge will be of benefit to the church leadership within the parish as it will enable the church to focus on activities that have the most significant impact on the development of it congregation.

The findings of the study can be generalized to other churches and faith-based organizations that are actively involved in the implementation of macro-environment activities geared towards the development of their communities resulting in improvement in the planning and implementation of future church macro-environment activities.

The study will also be beneficial to scholars and researchers in the field of development studies as it has added to the existing body of literature relating to faith-based development activities. Based on findings, the study has also recommended areas for further research and thereby promoted additional research on the subject of faith-based development initiatives.

1.7 Scope of the study

The study focused on examining the influence of church macro-environment activities on congregation development with a specific focus on the PCEA Church Molo Parish. It examined three macro-environment activities implemented by the church: economic, social, and political activities. Data was collected from congregation members, group leaders, and congregation chairpersons at the PCEA Church Molo Parish. Data collection took place between March and April 2019.

1.8 Assumptions of the Study

The study assumed that there are various church development initiatives within the study area. The study also assumed that the methods that were deployed provided accurate information regarding the development activities initiated by the church within the study area. It was also presumed that there is a relationship between church macro-environment activities and the wellbeing of the community members. The study also assumed that all the respondents were cooperative and honest in providing reliable information. It also assumed that the sample of the study was representative enough to guarantee an accurate generalization of findings and conclusions to the entire population.

1.9 Limitations of the Study

The study was also confined to church members and leaders at PCEA Molo Parish. However, more useful information can be obtained from other Parishes and

presbyteries. It was not possible to include all of them because it requires considerable time, resources and other logistics.

1.10 Delimitations of the Study

The study used a cross-sectional approach of data collection that entails assessing the study variable at a single point-in-time rather than tracing their evolution over a period of time (Bryman, 2016). This approach diminished the study's ability to deduce a cause-effect relationship between the church macroeconomic activities and congregation socioeconomic development. However, the approach enabled the researcher to overcome time and logistical constraints.

1.11 Chapter Summary

This chapter has discussed the background of the study and the problem that the study seeks to address. It has also stated the purpose of the study, the research objectives, and research questions. The significance, scope, assumptions, and limitations of the study are also discussed.

1.12 Definition of Key Terms

Church Economic Activities: Church-inspired activities that seek to improve the productivity and income of a given community (Hiagbe, 2015)

Church Macro-Environment Activities: Church inspired activities that seek to identify and respond to issues and problems that affect large groups/ populations such an entire community. Examples of such activities include church-sponsored schools, hospitals, and advocacy campaigns among others.

Church Political Activities: Church-inspired activities that seek to improve the capacity of the political system to manage public affairs, control conflicts, and cope with popular demands (Karimi & Singh, 2014).

Church Social Activities: Church-inspired activities designed to address social problems such as poverty and hunger, illiteracy, gender discrimination, maternal and infant mortality, environmental degradation, and poor sanitation (Geyer & Lombard, 2014).

Church: A faith based organization that is rooted in a particular faith carrying out programs and services related to that faith (Divirgio, 2016).

Communicants: In the PCEA Church, these are full members of the church who have been vetted to be reliable people.

Congregation Socioeconomic Development: The improvement in the quality of life within a given congregation (Lee and Kim, 2015). In this study, congregation development was measured in terms of member happiness, satisfaction, optimism, security and safety, and literacy level

CHAPTER TWO
LITERATURE REVIEW

2.1 Introduction

This chapter analyses theoretical and empirical literature related to the influence of church macro-environment activities of congregation development. It is divided into several sections including theoretical review, empirical literature review, the conceptual framework, and summary and research gaps.

2.2 Theoretical Review

Theories provide a framework for examining and understanding phenomena that occur in the environment (Bryman, 2016). In research, they help to organize information and guide the researcher on what to look for during data collection and analysis. The study was guided by Amartya Sens Capability Approach to Development and Functionalist Theory of Religion.

2.2.1 Amartya Sen's Capability Approach

Amartya Sens proposed the Capability Approach to development in the 1980s as framework for guiding development efforts (Desai, 2010). Sens noted that development models that were present in the past relied on narrow economic metrics such as GDP per capita. Sens also faulted the traditional model of development for relying on people wealth or commodities and their mental reactions as measures of their wellbeing. The Capability Approach measures wellbeing in terms of the quality of life that individuals are actually able to achieve (Poolman, 2012). The capability framework analyses quality of life using two concepts: functioning and capability.

Functioning are state of being such as having shelter, being nourished, and being in good health (Schmidt, 2013). On the other hand, capability refers to the set of valuable functionings to which an individual has access such as the capability for literacy, political freedom, and health. The capability model also asserts that an individual's functioning is a product of his or her ability to convert the resources available to him or her into capability sets. It recognizes that people have different ability to convert resources into functionings and thus the evaluation of people's wellbeing should focus on assessing people capability to live a meaningful life and not their resources or wealth (Poolman, 2012). The model proposes a number of

capabilities that are essential to living a good life including education, health, personal autonomy, economic fairness, political freedom, nutrition, and self-respect.

This theory was relevant to the study as it provided a useful framework for assessing the socioeconomic development of the community served by the PCEA Molo Parish. The theory suggests that the development should not be assessed by looking at just the material wealth and resources in the area but rather by assessing the quality of life of community members. The capability approach notes that even when resources are abound, good living may be affected by other factors such as limited freedom to participate in governance issues, deficient security, gender and ethnic discrimination, environment degradation, and poor transparency (Desai, 2010). It emphasizes the evaluation of how economic, social, and political aspects of development influence the quality of living of individuals and the community at large.

2.2.2 Functionalist Theory of Religion

Functionalist theory of religion was developed by Emile Durkheim in 1912 with aim of explaining the role of religion within societies (Shilling & Mellor, 2011). The theory focuses on organization of societies at macro level and seeks to explain how societies functions. The theory postulates that society is a system that is made up of interrelated and interconnected parts such as families, schools, religious institutions, government agencies, and businesses among others (Slingerland & Sullivan, 2017). Each of these components fulfils a specific function that is essential to the survival, wellbeing, and growth of the society.

The functionalist theory specifically identified the role that religion plays in society. According to this theory, religion brings order to society by providing principles that distinguish things that are right, wrong, profane, or sacred. It brings about a collective conscience that reinforces good behaviour and ethical conduct with a given society (Shilling & mellor, 2011). Religion also helps to bind individuals, families, and communities within a given society together creating a strong sense of harmony and belongingness. It holds people together by inculcating common values and beliefs (Slibngerland & Sullivan, 2017). It also makes individuals feel that they are part of something greater than themselves strengthening them to face life difficulties and overcome struggles.

Bellah (1970) advanced Durkheim initial contribution by arguing that although society was becoming more secular, the role of region in society has not been diminished. Instead, religion has assumed more secular functions. Bellah observed that religion had moved from reserved roles of promoting values and cohesion to more active roles such supporting those living in destitution through delivery of services as well as spiritual resources that increase their resilience. Secular institutions have come to recognize the role of faith actors in development while religious institutions have learnt how to engage in the discourse of development (Tomalin, 2018). Faith-based organizations are today viewed as legitimate development partners to the extent that they are frequently invited to policy dialogue and receive donor funding.

This theory was relevant to the current study as it provided a framework for understanding how religion contributes towards the development of communities and society in general. The theory proposes that religion play a central role in promoting stability in society by creating moral consciousness, inculcating values, and building cohesion among societal members. Religion also assumes secular roles such as delivery of services to people experiencing poverty and engaging in policy formulation.

2.3 Empirical Literature Review

Empirical literature review focuses on examining works that are based on original research such as experiments, surveys, and observation (Bryman, 2016). The goal of this review is to identify what has already being researched in relation to the issue of interest and uncover gaps in the existing literature. The section examines empirical studies related to the subject of church macro-environment activities and congregation development.

2.3.1 Congregation Socioeconomic Development

Enhancing the wellbeing of communities is one of the primary goals of church development activities. Wiseman and Brasher (2010) defined community wellbeing as the combination of economic, social, environmental, political, and cultural conditions that are essential for a given community to flourish and realize their potential. Lee and Kim (2015) defined community wellbeing as the quality of life within a given community. Atkinson (2017) asserted that community wellbeing is more than a mere

aggregation of the wellbeing of individuals. It also encompasses the wellbeing of the larger superorganism of the community including collective norms and habits. It also encompasses the wellbeing that emerges from the relationships between individuals within the community, relationship between individuals and place, as well as the relationship between individuals and cultural values.

Various indicators have been used to assess community wellbeing. Atkinson (2017) pointed out that community wellbeing can be measured using individual pointers such as individuals feeling about life, level of education, and employment status. It can also be measured using community level pointers such as level of safety, trust, aesthetic, crime rates, health status, life expectancy, literacy levels, mortality rates, purchasing power, and facilities utilization. Lee and Kim (2015) proposed various measures of community wellbeing including how well the community is functioning, how well the community is governed, the effectiveness of basic services within the community, the safety of the place, and how pleasant it feels to live within the community. Although these studies (Atkinson 2017, and Lee & Kim 2015) provide useful insights on how development should be measured from wellbeing point of view, they are significantly different from the current study as they did not examine how religious organizations contribute to development.

In their study examining the wellbeing of a school community, Adler (2016) administered a survey that assessed wellbeing using psychological indicators such as level of engagement, perseverance, optimism, connectedness, happiness, and satisfaction. The advantage of Adler measurement approach is that it assesses wellbeing from an outcome perspective as it identifies what individuals intend to achieve after going through different aspects of development including education and health. This approach looks at the bottom-line for individuals and communities. Similarly, the study by Adler (2016) provides a good framework on how community development should be assessed, but does not link development to the activities of religious organization, which was the aim of the current study.

The Organization for Economic Co-operation and Development (OECD, 2013) developed the Better Life Index for purposes of measuring wellbeing of cities. The index comprises 11 indicators namely: housing, income, jobs, community, education, environment, governance, health, safety, work life balance, and life satisfaction. A

major advantage of the OECD approach of measuring community wellbeing is that it combines both objective and subjective measures. The current study also combined subjective outcome measures such as level of engagement, perseverance, optimism, connectedness, happiness, and satisfaction and objective measures such as safety, health, life expectancy, mortality rate.

2.3.2 Church Macro-Environment Activities and Congregation Socioeconomic Development

In order to have a clear picture of what "church macro-environment activities" are, it is important to understand what the church is all about and the purpose for its existence. Worancha, (2012) says that the word church is a translation of the Greek *ekklesia*, which means "a calling out." The Septuagint, the Greek version of the Hebrew Old Testament book uses the Hebrew *qahal*, which stands for "gathering,' "assembly," or "congregation" (ibid). Thus the church is therefore a faith based organization and as Divirgio (2016) explains faith based organizations are rooted in a particular faith carrying out programs and services related to that faith, but the activities are not necessarily what would be considered faith activities. For instance, a Christian school is a faith based organization that is based on faith and one that has some teachings related to the faith included in its curriculum. But, education in and of itself is not a faith activity.

Development activities implemented by any social unit can be analysed at three levels: micro, messo, and macro. Micro level activities focus on addressing problems affecting individuals and small groups such as families (Bergstrom & Dekker, 2014). They focus on smaller social forces that affect intimate relationships such as domestic violence and child neglect. Meso activities focus on addressing problem that affects a medium group of people such as a neighbourhood. These activities focus on intermediate societal forces such as drug abuse in a neighbourhood. Macro activities focus on addressing problems that affect a large group of people (Bartkeviciene & Raudeliunaite, 2013). It focuses on larger societal forces such as education, health, the economy, and political landscape. Macro development activities seek to generate large scale positive change by providing broad and systemic solutions.

On the other hand, development is the process of improving people's way of life. It is a continuous and liberating process that seeks to gradually change people and their

society. According to Kobani (2014), development means change in six cultural dimensions namely: technological, economic, interactive, political, ideological, and world view. According to Todaro and Smith (2015), development is a process of improving the quality of all human lives. It has three equally important aspects that are now referred to as Todaro's Three Objectives of Development. The first aspect entails raising peoples' standard of living by improving incomes and consumption, access to proper nutrition, medical services, and education through relevant growth processes. The second aspect involves creating conditions conducive to the growth of peoples' self-esteem through the establishment of social, political and economic systems and institutions which promote human dignity and respect (Todaro & Smith, 2015). The third aspect entails increasing peoples' freedom to choose by enlarging the range of their choice variables, such as varieties of goods and services. Development is therefore not purely an economic phenomenon but rather a multi-dimensional process involving reorganization and reorientation of entire economic and social system. Thus in viewing church development it should not be construed to mean a focus on economic wellbeing of the people only but also it should incorporate increasing space for people to express their views and freedom of choice as well as upholding their human dignity and self-esteem (Rumambi & Marentek, 2015).

Faith-inspired organizations and religious leaders often work in tandem with secular global development practitioners, with similar motivations to fight poverty and alleviate suffering (Corman, 2014). At the same time, many development practitioners work with faith actors engaged in the community. In their study examining the church involvement in development activities in Zimbabwe, Magezi (2017) found that churches used a holistic development approach that integrated various community needs without focus on single interventions. It was also found that churches found it easy to implement community projects because they were viewed as subsystems of communities.

2.3.3 Church Economic Activities and Congregation Socioeconomic Development

Economic activities refer to actions related to the production, distribution, sale, purchasing, or consumption of goods and services. The church has been involved in economic activities for thousands of years. The work of Archaeologist Richard Hodges showed that the church was economically active as early as the year 300 (Sutter,

2015). The church generated a lot of wealth from its offerings and from enterprises such as tool-making for farmers, glass-making, and jewellery. Apart from engaging in economic activities, the church has also been actively involved in advocating for alleviation of poverty and economic inclusivity (Korman, 2015).

The church has become an important agent of economic development. Economic development refers to the improvement of the productivity of a given community. Hiagbe (2015) defined economic development as the sustained growth in the per capital income of a country accompanied by fundamental changes in the structure of the economy and overall sustained improvement in the material well-being of the people. It refers to improvement in key productive areas such as agriculture, industry, transport, trade, and power. The end goal of economic development is to improve the income of a given community and consequently improve their standard of living. In his study, Deaton (2010) identified various factors that are prerequisite to economic development. These factors include production, employment, savings, and consumption.

In their study, Reese and Shields (2012) examined the economic development activities undertaken by churches in the City of Detroit in the USA. Results showed that economic activities by the church mainly revolved around the provision of housing, social services, and job training. The churches also engaged in wide range of other economic development activities including operating businesses, providing financial services, and supporting other community development agencies. Reese and Shields (2012) provide a good overview of some of the economic development initiatives undertaken by churches. However, this study was conducted in the USA where the churches differ from Kenyan churches in terms of resources, priorities, and practices. Since the USA is a developed country, churches within the country have an advantage when it comes to mobilizing resources. Therefore, USA churches are better placed to implement mega economic development projects when compared to Kenyan churches.

In another study, Anozie (2013) examined the contribution of the church to the economic development in Nigeria. Results showed that the church contributed directly to economic development by providing employment to local people and consuming local products. It was found that many churches employed at least one

person with most having more than 20 employees, particularly those that operated schools or childcare facilities. It was also found that churches and the facilities that they operate were major consumers of local products such as electricity, food stuffs, and clothing. Anozie (2013) also found that churches provided impetus for economic development by inculcating positive morals such as integrity and curtailing vices such as corruption, embezzlement, and bribery. Although Anozie (2013) study highlights the contribution that the church has made in spurring economic development in Nigeria, it does not show how this development has translated to improved wellbeing of local communities, which is the focus of the proposed study.

In Haiti, Entwistle (2013) examined the role played by the church in promoting entrepreneurial activities among the youth. The study observed that the church was involved in holistic integration of programmes aimed at assisting youths to acquire skills and resources needed for entrepreneurial activities. The church acted as incubator for youthful entrepreneurs by providing them with training, finances, and market linkages. Although the study by Entwistle (2013) showcases how the church economic activities can contribute to development within the community, it was conducted in a setting that is significantly different from Kenya. Consequently, findings may not reflect the situation in Kenya.

In Somalia, the study Folkema, Ibrahim, & Wilkinson (2013) examined the role played by World Vision (a Faith based international assistance organization) in promoting economic development and wellbeing of the community. Results showed that the organization was actively involved in the implementation of projects aimed at strengthening infrastructure, institutions, and community asset base. The projects focused on four main sectors including water where they constructed water entrapment to support irrigation, food security where they provided drought resistance seeds and trained locals on good agricultural practices, disaster management, and sanitation. Although the study by Folkema *et al.* (2013) highlight the economic activities implemented by a faith based organization in an Africa setting, it mainly focuses on an international assistant organization that differ significantly from most Kenyan churches in terms of finances, man power, and technical capacity.

In Kenya, Ayiemba, Theuri, and Mungai (2015) examined the contribution of the Anglican Church of Kenya (ACK) in poverty alleviation in Maseno and Winam

Division of Kisumu County. The study noted that due to its proximity to the community, the church was a prominent tool for addressing poverty especially in the rural areas. Findings revealed that the ACK promoted economic development within the study areas by developing and implementing income-generating programmes, supporting small scale business entrepreneurship, investing in education that improved human capital in the areas, and supporting health programs. Although the study by Ayiemba *et al.* (2015) sheds lights on the various ways in which churches in Kenya contribute to economic development, it does assess how these economic development initiatives influence the wellbeing of the communities.

The study by Ontinta (2012) examined contribution of the church in developing and strengthening the livelihoods of communities in Sengeta Village, Nyamira County. The study utilized the ethnographic research design where the life histories of various village members were tracked through several interviews. Results showed that the biggest contribution of the church toward improvement of community livelihood is by providing a platform where members can create friendships and social networks. These social networks support innovative economic activities such as savings and credit and joint ventures/ investments. Results also showed that the church contributed to improvement of livelihood by providing members with crucial information such as dates and venues for agricultural fairs, and availability of credit programs by various organizations. The study by Ontinta (2012) provides an in depth analysis of the economic activities supported by the church and how they have impacted the community. However, the reliance on qualitative method means that the influence of church activities on the development of congregants and the greater community was not statistically tested. The current study sought to address this gap by using statistical test to examine the relationship.

2.3.4 Church Social Activities and Congregation Socioeconomic Development

Church social activities are actions designed and implemented by the church to address social problems such as poverty and hunger, illiteracy, gender discrimination, maternal and infant mortality, environmental degradation, and poor sanitation (Geyer & Lombard, 2014). These activities aim to build stronger communities and promote social development, which is an important dimension of development. Teshale (2016) defined social development as planned social change designed to promote the well-

being of the population as a whole. Social development differ from economic development as the latter focus on material aspects while the former is more interested with improving human aspects such as health, literacy, and equality. It focuses on advancing the richness of human life rather material wellbeing (Geyer & Lombard, 2014). It also entails changing the norms and institutions in order to make the society more equitable and inclusive for all members.

The church has played a significant role in promoting social development in different parts of the world. In Scotland, Flint, Atkinson, and Kearns (2016) examined the role played by the Church of Scotland in the social development of communities. Findings revealed that the church had made noteworthy contributions towards reducing social exclusion and promoting neighbourhood renewals. The church had achieved this by developing social networks based on trust and norms that facilitated coordination and cooperation between community members resulting in mutual benefits. However, Flint *et al.* (2016) also found that the effectiveness of the church in promoting social development was hampered by declining church membership as well as little involvement of local communities in the design and implementation of social development programs. Although the study by Flint *et al.* (2016) provide evidence regarding the contribution of the church towards the social development of community, it was conducted in a European setting and thus results may not reflect the situation in Kenya.

The study by Mylek and Nel (2010) also examined the part that religious organizations have played in mobilizing action towards addressing social problems such as poverty, hunger, and diseases among others. Results showed that religious organizations have the social capital and cultural power that make them effective tools for mobilizing people to participate in social courses. It was found that church members were 15 to 25% more likely than non-members to contribute money towards charity and 15-30% more likely to volunteer for charity work. The study by Mylek and Nel (2010) shed light on the social activities in which religious organizations partake and factors that make them effective at mobilizing people towards social courses. The study however does not examine the impact of the social activities on the development and wellbeing of communities, which was the main aim of the current study. .

In another study, Agbiji and Swart (2015) examined the role of religion in promoting social transformation in Africa. The study noted that although there are high levels of religiosity in many Africa societies, poverty and corruption are rife throughout the continent. Results showed that religion in African has been instrumentalized to propagate poverty and corruption. However, Agbiji and Swart (2015) further noted that religion can still play a central role in supporting positive social transformation by inculcating virtues such as integrity and honesty. The church can also contribute directly to social development through the development of technology. Although the study by Agbiji and Swart (2015) has examined the effect of church activities on development of communities, it has mainly utilized qualitative methods and thus the statistical significance of the effect was not tested. The current study has utilized robust statistical test to examine the effect of church social activities on the development of the congregation.

The study by Jansen, Pretorius, and Niekerk (2009) found that the church had played a central role in the advancement of education in Africa. It was observed that the church played a major role in establishing schools in places where there were no schools. Where the church could not construct the schools on their own, they helped to mobilize members of communities and other stakeholders with the goal of establishing schools. Churches have also provided literacy training to adults who did not get a chance to attend school during their childhood. Although the study by Jansen *et al.* (2009) highlights the contribution of the church towards the provision of education in Africa, it did not examine how these activities have shaped the wellbeing of communities.

Another study by Magezi (2018) found that the church was actively engaged in provision of primary health care in Africa. The study was conducted to examine the role played by Salvation Army in East Africa in provision of the healthcare. Findings showed that the church was engaged in provision of a wide range of health services including basic treatment, health promotion and education, disease prevention, and community health development. It was however observed that most of the interventions were skewed toward health promotion and education. Although the study by Magezi (2018) provides evidence regarding the contribution of the church towards the provision of health services, it did not assess how the healthcare activities

by the church have shaped the development of the congregation and community at large.

The study by Mwije (2012) also found that the church has made major contribution towards promoting gender equality and empowering women in Africa. The church has contributed towards women empowerment through various ways including providing a platform for women to interact and share experiences, lobbying for women rights, supporting women economic activities, and supporting women to join leadership positions. The study also showed that churches have been on the forefront in supporting girl's education and fighting negative cultural practices such as female genital mutilation, early marriage, and polygyny. The study by Mwije (2012) did not however assess how these empowerment activities by the church have transformed the congregation.

In South Africa, Schoeman (2012) examined the role played by the Dutch Reformed Church (DRC) in transforming the society. Results showed that DRC was actively involved in the implementation of project aimed at alleviating the effects of HIV/AIDS. The study noted that HIV/AIDS was highly prevalent in the South African society, which had the fourth highest rate of infection in the world. Results also showed that the church was also heavily involved in the implementation of poverty alleviation projects. It was observed that poverty was also a major social problem in the South African society as 40% of households were living below the poverty line. Although the study by Schoeman (2012) provides evidence regarding the involvement of African churches in social activities, it does examine how the church social activities affect the wellbeing of communities they serve; hence, the need for the current study.

In Uganda, Arinaitwe (2011) examined the role played by religious institutions in promoting social development. Findings revealed that religious institution in Uganda had responded to the misery of the people by providing a wide range of social services including health and education. Findings however showed that the church had done little to curtail environmental degradation and improve the quality of the environment. Arinaitwe (2011) identified a set of ethical principles that should guide the church social development efforts including beneficence, preferential option for the poor, common good, stewardship, sanctity of life, and distributive justice.

In Kenya, Kombo and Gogo (2012) examined the role played by the church in the provision of early childhood education in Nairobi County. Results showed that 69 out of the 545 sampled churches had a preschool, with the number translating to 12.7%. Seventh day had the largest number of preschools at 200 followed by the PCEA churches at 188. The ACK church had the largest expenditure on early childhood education at Kshs 2.8 million followed by Deliverance Church at Kshs. 1.5 million. Findings showed that the church's run preschools offered subsidized fees to parents making early childhood education more accessible. Some churches also provided uniforms, food, stationary, personal effect, pocket money, and free tuition to the needy children. The study by Kombo and Gogo (2012) however concentrate on just one social activity that the churches engage in, provision of education. It also failed to assess how provision of education has impacted the development of their communities, which was the focus of the current study.

The study by Mburu (2011) also assessed the role played by FBOs in Nairobi County in the delivery of urban services in the informal settlements. The study adopted a case study design where data was collected from 29 FBOs using in-depth interviews, analysis of documents, and observation. Findings showed that the FBOs were involved in a delivery of a wide range of urban services to the informal settlements including provision of improved drinking water, upgrading of shelter, development of improved toilets, and development of waste management systems. Although the study by Mburu (2011) showcases the social activities that church engages, it also fails to link the social activities to community wellbeing. Similarly, the study focused on FBO activities in urban informal settlements, which are different from the locale for current study in terms of social needs and wants.

2.3.5 Church Political Activities and Congregation Socioeconomic Development

Church political activities are actions that are inspired by the church with the view of improving the capacity of the political system to manage public affairs, control conflicts, and cope with popular demands (Karimi & Singh, 2014). These activities are design to promote political development with the society. The term political development has been defined in different ways. Karimi and Singh (2014) defined political development as the improvement of the capacity of the political system to manage public affairs, control conflicts, and cope with popular demands. Political

development can occur at different levels including national, regional, local, and even organizational level (Thomas, 2011). The term political development is also closely associated with the promotion of democratic values such as improved participation of citizens in governance, and respect for fundamental freedoms and human rights.

In the United States, Djube and Grant (2015) examined the role of the church in promoting political participations of their congregation. Results showed that the church promoted political participation in various ways including inculcating civil skills, recruiting members into politics, holding political meetings, and clarifying political expectations. Results also showed that the church were active in influencing policies and setting political agendas. The study by Djube and Grant (2015) is however different from the current study as it was conducted in the American setting where churches might have different resources, practices, and tradition from those in Kenya. The study also identified how the church influences political activities but did not assess how church involvement in political issues affects the wellbeing of members.

In Mexico, Hale (2018) examined why some religious institutions are more successful in facilitating political participation than others. The study used a comparative case design where two states were compared: (1) Chiapas that exhibits high level of indigenous political activism, and (2) Yacatan that experiences very little political activism. The study revealed that political activism by the church in Chiapas was mainly attributed to the highly decentralized structure adopted by the Catholic Church. On the hand, low political activism in the state of Yucatan was attributed to centralized approach of management adopted by churches within the state. The study by Hale (2018) highlights factors that determine the impact that churches have on political issues, but does not examine how church participation in politics affect the wellbeing of the community.

In the Pacific Island of Vanuatu, Matthew (2015) found that religion played a major role in shaping the political development of the country. Churches such as the Catholic, Anglican, Pentecostal, and evangelical were directly involved in the movements for advocating for the independence of the country. These churches also played a central role in the development of the legal and political structure of the nation after independence. The study by Matthew (2015) details the contribution

made by the church towards the political development of Vanuatu. The study however, does not assess how political development has affected the wellbeing of communities within the country. The current study sought to establish the connection of the political development initiatives made by the church and the wellbeing of communities.

In Ghana, Asamoah (2017) examined the role played by Charismatic Clergy in political development in Ghana. Results showed that the majority of the clergy did not show interest in the political development of the country and thus their contributions were inadequate. The study recommended that to support political development, the clergy need to advice politicians and educate church members on political issues. They should also provide a platform for collaboration and reconciliation of communities. The study of Asamoah (2017) was however conducted in Ghana and thus findings may not reflect the situation in Kenya with regard to the church involvement in political issues.

In Kenya, Kenga (2014) examined the role played by religion in politics and governance. Findings revealed that there is a strong interconnection between religion and politics in Kenya. Religious institutions play a prominent role during national ceremonies, opening of parliament, and other state functions. Religious convictions also have a strong influence on election outcomes but the influence of religion is superseded by factors such as ethnicity, geographical location, and historical factors. Gumo, Akuloba, Omare (2015) also noted that in the 2007 General Elections, even religious leaders campaigned and supported camps for their campaigned. This scenario demonstrated how despite the spread of Christianity, ethnic consciousness has resisted Christian assimilation.

Despite the failure of the church documented in the studies by Kenga and Gumo *et al.* (2015), the contribution of the church to political transformation in Kenya cannot be dismissed. The church was very instrumental in the movement that sought to introduce multiparty democracy as well as the movement that sought to change the constitution. In his study, Kapinde (2018) has documented how the church shaped the constitution change agenda from 1992 citing key church personalities such as Timothy Njoya, Henry Okullu, and Gideon Ireri. However, it is still not evident how

the political activities of the church have impacted the wellbeing of communities. The current study sought to address this gap.

In another study, Rhodes (2015) examined the relationship between the international organization of churches in Kenya and their participation in political activities. Results revealed that churches with nationwide reach, authoritarian decision-making structures, and centralized leadership were more likely to interact with the government. It was found that churches with these features have a negotiation advantage when compared to small decentralized churches and thus tend to get more attention from political actors. The study by Rhodes (2015) identifies factors that determine the church participation in political activities, but did not examine the impact of participating in these activities on the wellbeing of members. The current study aimed to investigate this issue.

The study by Kioko (2013) examined the response of Kenyan churches to politics with a specific focus on Africa Inland Church (AIC) in Masinga Sub-County. The study found that the church has been silent on political issues apart from those that directly affect the church. This approach has largely been influenced by the church's doctrinal assumption regarding the relationship that exists between the church and the world. The limited political participation was also attributed to the administrative structures of the church that are characterized by high levels of ethnocentrism. The study by Kioko (2013) did not however examine how the AIC's response to politics affects the development of its congregation.

2.3 Conceptual Framework

Independent Variables

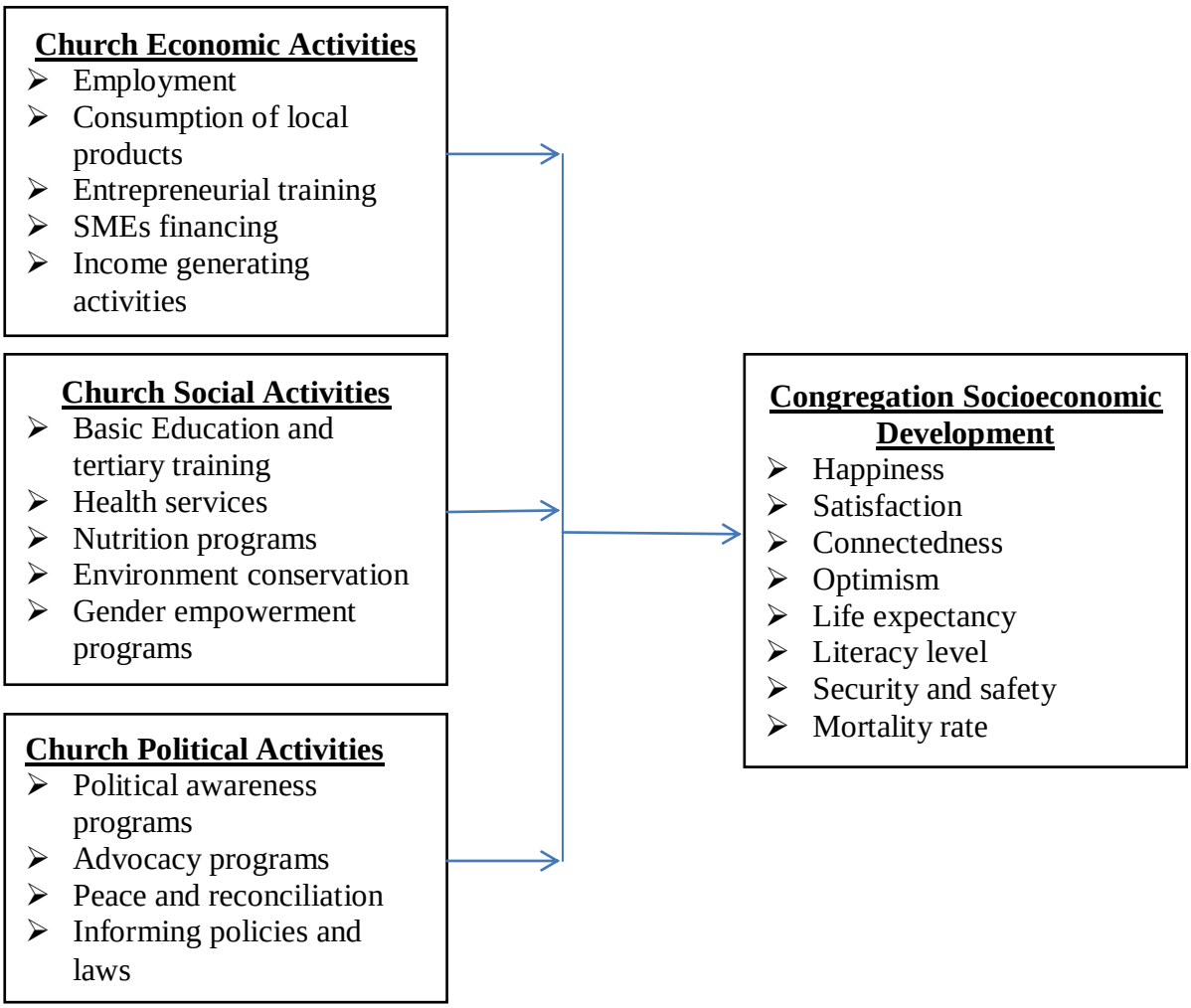


Figure 2.1: Conceptual Framework for Examining Influence of Church Development on Community Wellbeing at PCEA Molo Parish

As Figure 2.1 illustrates, the study had three independent variables namely: church economic activities, church social activities, and church political activities. Church economic activities were assessed in terms of the extent to which the church has provided employment to community members, market for local produce, entrepreneurial training to locals, SME financing, and other income generating activities.

Church social activities were assessed in terms of the church involvement in the provision of basic education and tertiary training, health services, nutrition,

environmental conservation, and gender empowerment. Church political activities were assessed in terms of church involvement in raising awareness of political issues, advocacy programs, peace and reconciliation, and informing polices and laws.

The study presumed that the three church macro-environment activities influence the congregation development by affecting the mortality rate, security and safety, literacy level, life expectancy, level of optimism, level of connectedness, life satisfaction, and happiness.

2.4 Summary and Research Gaps

This chapter has examined theoretical and empirical literature relevant to the research issues. The review has established that many theories have been developed to assess development and its influence on community wellbeing. However, the most relevant theory to this study is the Sens Capability Approach to Development. Sens Approach emphasizes that for the development efforts to be considered effective; it should advance the quality of living of beneficiaries rather than just increase their wealth and resources. This approach asserts the need to assess the wellbeing of communities in terms of members' capability to access functionings that are essential to living a good life such as health, education, political freedom, and gender equality.

The review has also established that there are quite a large number of studies that have examined the role that church has played in development of communities. Studies such as Ayiemba *et al.* (2015) and Reese and Shields (2012) have showcased the economic development programs implemented by churches in Kenya and the United States respectively including provision of employment, entrepreneurial training, and development of incoming generating activities. Kapinde (2018) has illustrated various ways in which the church has contributed to political development in Kenya. However, few of these studies have demonstrated how the development efforts by the church have influenced the wellbeing of communities in Kenya. The absence of this evidence limits the church's ability to make improvements that will enhance the impact of their activities on congregation's wellbeing. The current study sought to fill this gap by investigating the influence of church macro-environment activities on congregation development with a specific focus on the community served by the PCEA Molo Parish.

CHAPTER THREE
RESEARCH METHODOLOGY

3.1 Introduction

This chapter deals with the description of the procedures and strategies that will be used in the study. The section focuses on research design, locale of study, sample and sampling procedures, data collection techniques, research instruments, piloting of research instruments and data analysis. It also deals with logistical and ethical considerations.

3.2 Research Design

The study employed a descriptive design since the study sought to identify the state of affairs in regard to the macro-environment activities implemented by P.C.E.A. Molo Parish and how it has influence development among the church congregation. The descriptive research design was appropriate for this study because as Bryman (2016) note, descriptive survey is intended to produce statistical information about aspects of the population that are of interest to the policy makers without manipulating any variable. Since the researcher had little control over the macro-environment activities of the church, the influence of these activities could only be studied as they existed in the study setting without manipulating them in any way. Particularly, the study aimed to examine the variables by gathering the opinions and views of the church congregation regarding the church macro-environment activities and their influence on congregation development.

3.3 The Study Site

The study was carried out in PCEA Molo Parish in Molo Sub-County, Nakuru County. Molo town is approximately 50 kilometers from Nakuru town and 4 kilometers from Nakuru – Eldoret Highway. The area is a highland with a cool and wet climate. The main economic activities are farming and forestry. The Sub –County covers part of the Mau Ranges on the western border of the Great Rift Valley. The choice of the Parish as a research site was informed by the relatively large number of macro-environment activities implemented by the PCEA in this area, which made it a suitable locale for assessing the influence of the activities on congregation development. The local people in the area have also experienced various social and

economic problems in the past most notably post-election violence in 2007/2008 and 1992/1993 hence the researcher's need to examine their wellbeing.

3.4 Target Population

The population of the study was 1093 individuals comprising of 13 congregation Chairpersons, 390 group leaders (officials) and 690 communicants from the PCEA Molo Parish. The Parish comprises of 13 congregation chairpersons, 10 Parish groups with a total of 390 officials, and 690 communicants. Orodho (2010) posits that all the items or people under consideration in any field of inquiry constitute a universe or targeted population, only a few items from the target population in universe are selected for study. Bryman (2016) defines target population as members of real or hypothetical set of people, events or objects, to which the researcher wishes to generalize the results of the research.

3.5 Sample Size and Sampling Techniques

The sample size for the study was determined using the Krejcie and Morgan 1970 Table (see Appendix XI). According to the Table, assuming that 50% of the population has the characteristics that the study is looking for (population proportion=0.5) and a confidence level of 95%, the appropriate sample size for the proposed study was determined as 285 respondents. These respondents were proportionately distributed across the three groups as illustrated in Table 3.1.

Table 3.1: Sample Size of the Study

Respondents	Population	Proportion (%)	Sample Size
Communicants	690	63.1	180
Group Leaders	390	35.7	102
Chairpersons	13	1.2	3
Total	**1093**	**100**	**285**

The study employed the systematic sampling technique to select the 285 respondents from the target population of 1093. According to Bryman (2016), systematic sampling is where the research picks every n^{th} item in the list of objects that forms the study population. For the current study, the researcher picked every 3^{rd} person in the list of members, group leaders, and chairpersons until the desired sample size for each category of respondents was attained.

3.6 Research Instruments

In this study, data collection instruments included questionnaires for members and group leaders, and interview schedules with congregation chairpersons. This is supported by Orodho (2010) who asserts that in social science research, the most commonly used instruments are questionnaires, interview schedules and observation forms. The data that were collected by each instrument are discussed in sections 3.6.1 and 3.6.2.

3.6.1 Congregation Chairpersons Interview Schedules

In order to get a detailed understanding of the macro-environment activities implemented by the church and how they have influenced congregation development, the researcher used interview schedules for the congregation chairpersons. Interview schedules assisted in gathering in-depth data on the contribution of church macro-environment activities to the development of the church congregation. Congregation chairpersons play an important role in the implementation process of the church programs and therefore were better placed to provide information regarding the implementation of these programs and activities. The head of a congregation is in charge of resource allocation, supervision and coordination of all the church activities and programs. Thus, information on resource allocation, strategies and policies existing in the church that relate to the church development activities was gathered from the chairpersons including the challenges faced in this development process. They also helped to gauge the effectiveness of the strategies employed and how they deliver on the envisaged objectives.

3.6.2 Members and Group Leaders Questionnaires

The members and group leaders' questionnaires was used to collect information on the macro-environment activities deployed by the church, the effectiveness of these activities, and how the activities have influenced the development in the church congregation. According to Bryman (2016) questionnaires are important research instruments since they give respondents the freedom to express their views and opinions as well as allowing them to make suggestions. The questionnaire contained both closed ended and open-ended questions. Mugenda and Mugenda (2003) contend that closed – ended questions are easier to analyze since they are in an immediate usable form, whereas open – ended questions allow a greater depth of response.

Close-ended questions were useful in gathering quantitative information on the various activities implemented by the church and thus facilitated the statistical evaluation of the contribution of these activities to the development and wellbeing of the congregation. On the other hand, open-ended questions were useful in providing in-depth insight regarding the church macro-environment activities and their influence on congregation development as they encouraged open discussions and free expression by the respondents.

3.7 Piloting of Research instruments

To test the reliability and validity of the items in the research instruments, the instruments were pre-tested at the PCEA Elburgon Parish. The Elburgon Parish was selected because it has similar characteristics as the Molo Parish. As Orodho (2010) explains, in order to have meaningful observations during data collection, selected sample for pre–testing the questionnaires should be identical from those that will be used during the actual study. The pilot study involved 29 respondents equivalent to 10% of the sample size for the main study. The sample for the pilot study comprised 18 church members, 10 group leaders, and 1 congregation chairperson from the PCEA Elburgon Parish.

3.7.1 Validity of instruments

The selection of a research instrument is determined by the objectives to be evaluated (Bryman, 2016). So the question arises as to whether the instrument is measuring what it was supposed to measure (Orodho, 2010). Thus, to determine this, the researcher sought for Expert judgment from research supervisors at St. Pauls University, who are competent in the area under investigation. The supervisors were requested to assess the relevance of the content used in the questionnaires developed. Further, recommendations of the supervisors and discussion with colleagues were used in appraising the suitability of the items in gathering data according to the research objectives. The data collected in the pilot study was also used to evaluate the content and construct validity of the instruments.

3.7.2 Reliability of instruments

This study employed a Cronbach alpha method to determine the reliability of the research instruments. Reliability refers to the extent to which a repeated measurement in respect of the same respondent produces the same result (Bryman, 2016). Only the

questionnaire was subjected to reliability test. Responses from the 18 church members and 10 group leaders were used as raw data points to compute a Cronbach alpha for questions measuring each of the four variables of the study. Results are presented in Table 3.2.

Table 3.2: Cronbach Alpha Results

Variable	No. of Items	Cronbach alpha
Church Economic Activities	7	0.743
Church Social Activities	7	0.815
Church Political Activities	7	0.768
Congregation Development	7	0.797

According to Bryman (2016), a reliable scale should give a Cronbach alpha of at least 0.7. As Table 3.2 illustrate, the sets of questions measuring each of the four main variables of the study had Cronbach alphas that were greater than 0.7. This implies that the instrument was reliable.

3.8 Data Collection Procedure

The researcher first got a letter of authorization from St. Paul's University which was used to obtain a research permit from the National Commission for Science Technology and Innovation (NACOSTI). Research authorization letters were also obtained from the office of the county commissioner and county director of education in Nakuru as well as the PCEA Presbytery. Afterward, the pre–tested research instruments were administered by the researcher in the sampled congregations where the church members and group leaders were accessed through the congregation chairpersons and patrons respectively. The questionnaires were distributed on a Sunday after church services as this was the best day to access most church members and group leaders. The church members and group leaders were given a period of one week to complete the questionnaire and return to the researcher. The researcher personally conducted the interviews with the congregation chairpersons.

3.9 Data analysis and Presentation

The researcher used both quantitative and qualitative data analysis techniques. The data collected using questionnaires was edited, coded and entered in the Statistical Package for Social Sciences (SPSS) version 24. Using this software the data was

analysed using descriptive statistics such as percentages, frequencies, and means. The relationship between the independent and dependent variables was analysed using the Pearson correlation technique. The result of analysis was presented in the form of frequency distribution tables, graphs and charts. Qualitative data was analysed thematically by organizing it into themes relevant to objectives and research questions. Results of the qualitative analysis were presented in quotes and narratives.

3.10 Logistical and Ethical Considerations

The researcher sought permission from the relevant authorities including St. Paul's University, the National Commission for Science, Technology and Innovation (NACOSTI), and the PCEA Elburgon Presbytery and the PCEA GA Office. Secondly, the respondents were informed and assured of confidentiality. In order for the respondents to remain anonymous they were not required to write their names on the questionnaires and were informed of the same prior to filling– in the questionnaires. At all times no respondent was made to give information under duress. The researcher also made use of codes when referring to respondents during the reporting of qualitative data in order to conceal the identities of the participants. In addition, the questionnaires and interview guide were kept under lock and key during transportation and storage to avoid unauthorized access. The researcher adhered to strict discipline and punctuality during visits to the congregations. In addition, the researcher maintained a high level of objectivity during data collection, analysis, and interpretation. The researcher ensured that results are reported in the most accurate and honest manner.

3.11 Chapter Summary

This chapter has discussed the method, procedures, and techniques that were deployed during data collection and analysis. Specifically, the chapter has discussed the research design, study locale, target population, sample size and sampling technique, data collection instruments, data collection procedures, data analysis and presentation, and logistical and ethical considerations.

CHAPTER FOUR
RESULTS AND DISCUSSION

4.1 Introduction

This chapter presents and discusses the results of the study. Particularly, the chapter presents and discusses the response rate, respondents' background information, congregation development at PCEA Molo parish, church economic activities influence on congregation development, church social activities influence on congregational development, and church political activities influence on congregational development.

4.2 Response Rate

Response rate is the proportion of the people who completed the study vis-à-vis the total number of people that were in the study sample (Bryman, 2016). Reporting of response rate is essential in survey research as it enables readers to evaluate the risk of non-response bias. Table 4.1 summarizes the data on response rate for the current study.

Table 4.1: Response Rate

Respondents	Sample Size	Returns	Response Rate
Communicants	180	161	89.4
Group Leaders	102	97	95.1
Chairpersons	3	3	100
Total	285	**261**	**91.6%**

Source: Field Data

As Table 4.1 shows, 261 out of the 285 individuals that formed the sample of the study were able to either complete their questionnaires and return them to the researcher or complete the interview. This figure translates to a response rate of 91.6% that according to Mugenda and Mugenda (2003) is excellent. The high response rate is largely attributed to the data collection strategy that was adopted where the researcher enlisted the help of the congregation chairpersons and group leaders to reach the communicants. Questionnaire respondents were also requested to complete the questionnaire on the same day they were issued. Chairpersons recorded the highest response rate of 100% while communicants had the lowest (89.4%).

4.3 Respondents' Background Information

The background information of respondents was analysed in terms gender, age, level of education, and church location.

4.3.1 Gender of Respondents

The gender composition of the sample was assessed in terms of whether the respondent was male or female. Results are presented in Figure 4.1.

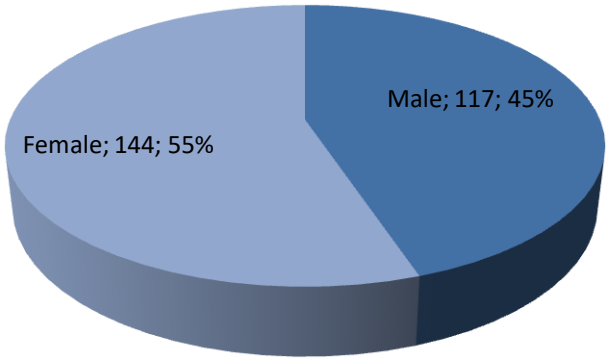


Figure 4.1: Distribution of Respondents by Gender
Source: Field Data

As exhibited in Figure 4.1, out of the 261 respondents 144 were female accounting for 55% of the respondents while the remaining 117 were male accounting for 45% of the sample. This finding indicates that the views of both male and female members of the congregation regarding church micro-environmental activities and socioeconomic development were adequately represented in the study.

4.3.2 Age of Respondents

The age of the respondents was also evaluated. Respondents were grouped into three age categories: 35 years and below, 36-50 years, and above 50 years. Results are presented in Figure 4.2.

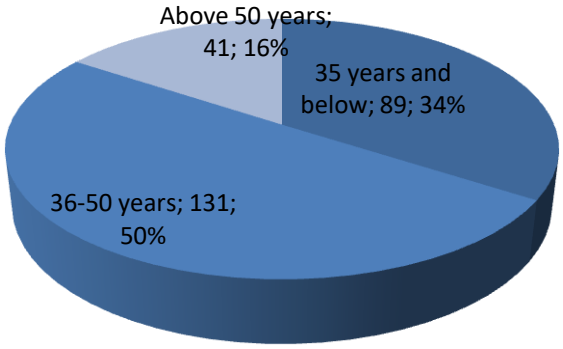


Figure 4.2: Distribution of Respondents by Age
Source: Field Data

As displayed in Figure 4.2, a large proportion of the respondents (50%) fell in the 36-50 years age category. Another 34% of the respondents were 35 years and below while the remaining 16% were above 50 years. From the finding, it is evident that the study involved individuals of diverse ages and thus the view of the various age groups that form the church congregation are adequately represented in the study.

4.3.3 Respondents Level of Education

The study also sought to determine the respondents' highest level of education Results are presented in Figure 4.3.

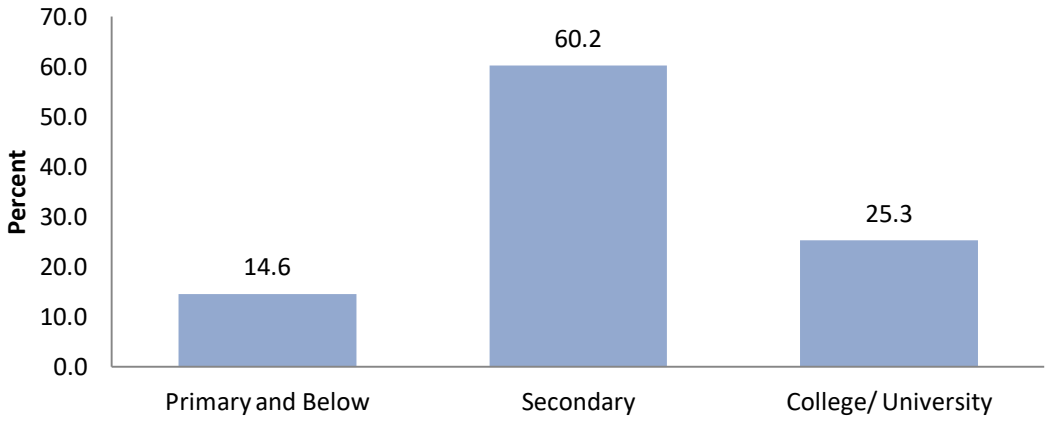


Figure 4.3: Distribution of Respondents by Highest Education Level
Source: Field Data

As presented in Table 4.3, the largest proportion of respondents (60.2%) had the secondary level of education. About 25.3% of the respondents had either college or university education while 14.6% had the primary level of education or below. From the findings, it is also evident that the study was inclusive of congregation members with different levels of education.

4.3.4 Church Location

The study also examined the location of the respondent's church in terms of whether the church was located in a rural or urban area. The aim was to determine whether the findings the data obtained was representative of churches located in different parts of the PCEA Molo Parish. Results are presented in Figure 4.4.

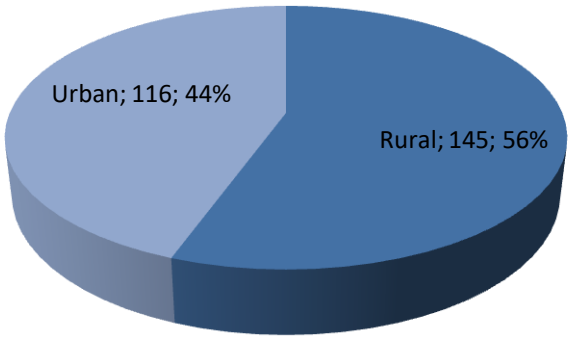


Figure 4.4: Distribution of Respondents by Church Location
Source: Field Data

As revealed in Figure 4.4, the largest proportion of respondents (56%) was from churches located in rural areas while the remaining 44% were from a church located in the urban area. From this finding, it is evident that the study captured the views of respondents from churches located in different locations within the Molo PCEA Parish.

4.4 Congregation Socioeconomic Development at PCEA Molo Parish

The aim of the study was to examine the effect of church macro-economic activities on congregation socioeconomic development at PCEA Molo Parish. To fulfil this objective, it was essential to understand the level of congregation socioeconomic development at PCEA Molo Parish. In line with Amartya Sen approach that views

development from the perspective of the wellbeing of communities, congregation development was measured using various indicators of wellbeing including happiness, life satisfaction, relationship between members, literacy levels, infant mortality, life expectancy, and security.

4.4.1 Happiness among Congregation Members

Happiness among members of PCEA Molo Parish congregation was one of the indicators that were used to measure the level of socioeconomic development and wellbeing of the congregation. Communicants and group leaders were asked to indicate whether it was true that congregation members are happier than five years ago. Results are presented in Figure 4.5.

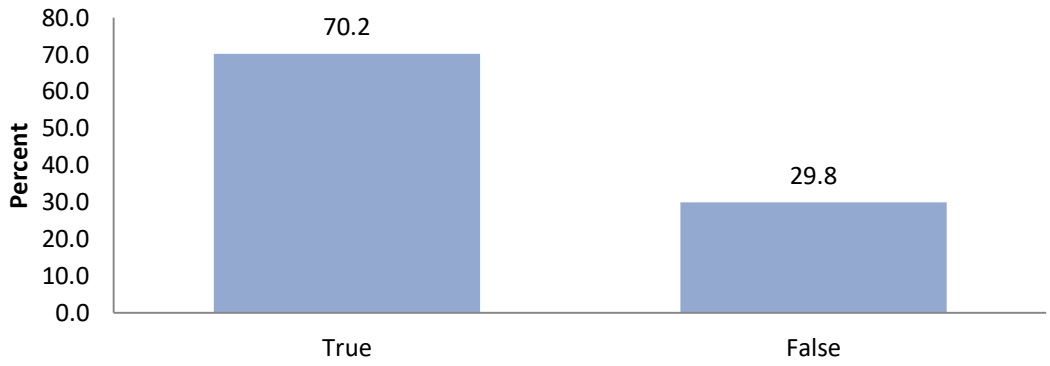


Figure 4.5: Congregation Members are Happier
Source: Field Data

As displayed in Figure 4.5, the largest percentage of respondents (70.2%) was of the view that congregation members are generally happier than five years ago. As Adler (2016) pointed out, happiness is a vital indicator of the wellbeing of a given community. It is the basic aspiration of humankind. It is not always associated with income and other material resources. However, Amartya Sens emphasized on the need to distinguish happiness as an emotion at a given time and happiness as a judgment about quality of life when assessing wellbeing (Poolman, 2012). When a survey captures the respondent's emotions at a given time, the validity of the study in terms of evaluating the general wellbeing is reduced.

In recognition of happiness as an indicator of sustainable development, the United Nations conducts annual survey to assess the happiness of different countries. In

2019, Kenya was ranked 121 out of 156 countries in the UN Global Happiness Report (UNSDSN, 2019). The fact that Kenya fell in the fourth quartile of the surveyed countries implies that Kenyans are generally not happy with the state of the lives when compared to citizens of other countries. However, Kenya was the highest ranked country in Eastern Africa and 17th in sub-Saharan Africa.

4.4.2 Life Satisfaction among Congregation Members

The second indicator that was used to measure level of development of the congregation served by the PCEA Molo Parish was life satisfaction. To evaluate the level of life satisfaction among the PCEA Molo Parish congregation, respondents were asked to indicate whether it is true that congregation members are generally satisfied with life that they are living. Results are presented in Table 4.2.

Table 4.2: Congregation Members are satisfied with their Lives

Response	Frequency	Percentage
True	175	67.8
False	83	32.2
Total	**258**	**100.0**

As Table 4.2 displays, the majority of the respondents (67.8%) held the view that members of the PCEA Molo Parish congregation were generally satisfied with their lives. The term refers an individual's outlook and feelings regarding own life (Adler, 2016). The concept of life satisfaction is broader than that of happiness as it more than a positive emotional state. It involves meeting certain standards and expectations that one associates with good life.

4.4.3 Relationship between Congregation Members

The third indicator that was used to measure congregation development was relationship between members of congregation. Respondents were asked were asked to indicate whether it was true that there is a generally good relationship among congregants in their respective churches. Their views are summarized in Table 4.3.

Table 4.3: There is a Good Relationship between Congregation Members

Response	Frequency	Percentage
True	224	86.8
False	34	13.2
Total	**258**	**100.0**

As Table 4.3 demonstrates, a large proportion of respondents (86.8%) were of the view that there is a good relationship among members of their congregation. Atkinson (2017) asserted that community wellbeing is more than a mere aggregation of the wellbeing of individuals. It also encompasses the wellbeing of the larger superorganism of the community including collective norms and habits. It also encompasses the wellbeing that emerges from the relationships between individuals within the community, relationship between individuals and place, as well as the relationship between individuals and cultural values. Current findings suggest that there is a strong bond between members of PCEA Molo Parish congregation. Strong bonds among community members is an indicator of development as connected communities are more organized and systematic in dealing with challenges. The findings were reinforced during the interview with the congregation chairpersons. In one of the interview, Interviewee 1 stressed that:

> *"There is a great love and unity among church members. This unity is what enables us to achieve what we purpose to achieve. Once we set our eyes on a particular target, all members come together to offer different kind of support."*

4.4.4 Literacy Levels of Congregation Members

The next indicator that was used to measure congregation development was the literacy levels of congregation members. Respondents were asked to indicate whether it was true that it is now easier to access education for themselves and their kin than five years ago. Their views are presented in Table 4.4.

Table 4.4: It has become easier for the Congregation to access Education

Response	Frequency	Percentage
True	142	55.0
False	116	45.0
Total	**258**	**100.0**

Source: Field Data

As Table 4.4 demonstrates, 55% of the respondents felt that it was now easier for congregation members to access education for themselves and their kin while 45% felt otherwise. Unlike the three previous indicators, there was a split in the respondents views on this issue suggesting that there might still be challenges relating to access to education. The majorities' views were supported during the interview where Interviewee 2 stated:

> *"We have welfare programmes that are designed to assist the less fortunate members of the church. The programmes help to cater for essential needs such as health and education of members."*

4.4.5 Infant Mortality among Congregation Members

The fifth indicator that was used to measure the development level in the PCEA Molo Parish congregation was infant mortality. To assess this issue, respondents were asked to indicate whether it was true that the number of infant death among members of the congregation have declined in the last five years. Results are summarized in Table 4.5.

Table 4.5: Infant Mortality has declined among congregation members

Response	Frequency	Percentage
True	196	76.0
False	62	24.0
Total	**258**	**100.0**

Source: Field Data

As Table 4.5 shows, the majority of the respondents (76%) were of the view that infant mortality has declined among members of their church's congregation. According to Lee and Kim (2015), infant mortality is an important indicator of development as it signifies a population's access to healthcare services. Poolman

(2012) also asserted that access to health is an essential indicator of development as it determines a person capability to live the life that he or she desires to live.

4.4.6 Life Expectancy of Congregation Members

Another indicator that was used to evaluate congregational development was life expectancy of members of the congregation. To analyse this matter, respondents were asked to indicate whether it was true that members of the congregation are now living longer than in the past. Results are presented in Table 4.6.

Table 4.6: Congregation Members are now Living Longer than in the Past

Response	Frequency	Percentage
True	130	50.4
False	128	49.6
Total	**258**	**100.0**

Source: Field Data

As Table 4.6 demonstrates, opinion of the respondents was sharply divided on this issue. About 50.4% of the respondents were of the view that congregation members were living longer now than in the past while 49.6% held contrary views. National statistics are however in support of those who reported an increase in life expectancy. Statistics indicate that the life expectancy of Kenya increased from 57 years in 1990 to 67 years in 2018 (Irungu, 2018). Increase in life expectancy is also supported by the sentiments expressed by the congregation chairpersons during the interview. For instance, Interviewee 3 narrated that:

> *"Each church within the Parish has a dispensary to serve members of its communities. The dispensaries have brought health services closer to the people. In the past, people had to be taken all the way to Molo District Hospital even if it was an emergency case. I believe the dispensaries have helped save lives."*

From the sentiment above, it is evident how church activities might have directly contributed towards improved life expectancy. Lee and Kim (2015) further argued that life expectancy as an indicator of development does not signify a population access to health. It is also an indicator of improvement in other areas such as security and safety.

4.4.7 Security of Congregation Members

The final indicator that was used to assess congregation development was security. To evaluate this issue, respondents were asked to indicate whether it was true that security situation within their area has improved in the last five years. Results are summarized in Table 4.7.

Table 4.7: The Security Situation in their Area has improved

Response	Frequency	Percentage
True	211	81.8
False	47	18.2
Total	**258**	**100.0**

Source: Field Data

As Table 4.7 demonstrates, the majority of the respondents (81.8%) were of the view that the security situation in their area has improved. As Adler (2016) explained, security is a vital indicator of the development as improvement in several areas including access to economic opportunity, relationship between communities, level of organization in the community, and sense of justice. This view is echoed by the data collected during interview with the congregation chairperson. For instance, Interviewee 1 expressed that:

> *"The church has program to engage and empower the youths. By engaging the youth, it bars them from engaging in negative behaviours such as drug and alcohol abuse, theft, and robberies."*

4.4.8 Overall Development Score

To assess the overall development of the PCEA Molo Parish congregation, the false responses were coded as 0 while the true responses were coded as 1 for each of the seven indicators. For each respondent, an overall score was obtained by summing up the score that he or she assigned to each indicator. This implies that a respondent who indicated that the statements for all the seven indicators were true had an overall score of 7 (7x1) while a respondent who indicated that all the statements were false had an overall score of 0 (7x0). A mean overall score was then arrived at by summing up the overall score for all the 258 questionnaire respondents and then dividing the figure by 258. These computations were done through SPSS. Results are presented in Table 4.8.

Table 4.8: Overall Development Score

Statistic	Value
N	258
Mean	5.11
Minimum	3
Maximum	7

Source: Field Data

As displayed in Table 4.8, the mean overall development score was 5.11 out of a highest possible score of seven (7). This implies that as per the communicants and congregation group leader, the level of development within the congregation as measured by the seven indicators was above average. The lowest overall score assigned was 3 while the highest score was seven (7).

4.5 Church Economic Activities and Congregation Socioeconomic Development

The first objective of the study was to assess the influence of church economic activities on congregation socioeconomic development in the PCEA Molo Parish. In line with this objective, the study sought to examine the economic activities that the PCEA Molo Parish was involved in.

4.5.1 Providing Employment

The first issue that was interrogated was whether the PCEA Molo Parish was actively involved in providing employment to members of the congregation. Respondents' views are summarized in Table 4.9.

Table 4.9: PCEA Molo Parish has provided employment to Congregation Members

Response	Frequency	Percentage
True	243	94.2
False	15	5.8
Total	**258**	**100.0**

Source: Field Data

As Table 4.9 displays, the largest proportion of the questionnaire respondents (94.2%) asserted that PCEA Molo Parish has provided employment to members of the

congregation. This finding is reinforced by qualitative data collected through interview with congregation chairpersons. Interviewee 1 reiterated that:

> *"The church has employed various people in various capacities including pastors, secretaries and clerks, and guards among others. Priority is usually given to members of the congregation during church recruitments."*

Interviewee 3 also narrated that:

> *"Besides the people employed to do church activities, each church with the parish also runs other institutions such as dispensaries and early childhood education institutions. These institutions have also created employment to members of the congregation and the community at large."*

These findings are consistent with the study by Anozie (2013), which found that the church in Nigeria had contributed directly to economic development by providing employment to local people. It was found that many churches employed at least one person with most having more than 20 employees, particular those that operated schools or childcare facilities.

4.5.2 Purchasing Local Products

Next, the study examined whether the church was actively involved in the purchase of local products. Respondents' views are summarized in Table 4.10.

Table 4.10: Church purchases goods and services from congregants

Response	Frequency	Percentage
True	231	89.5
False	27	10.5
Total	**258**	**100.0**

Source: Field Data

As Table 4.10 exhibits, the majority of the questionnaire respondents (89.5%) affirmed that their church purchases goods and services from congregants thus contributing to their economic development. This position is consistent with the study by Anozie (2013), which found that the church in Nigeria had contributed directly to economic development of communities by consuming local products. It was found that churches and the facilities that they operate were major consumers of local

products such as electricity, food stuffs, and clothing. Similar sentiments were also captured during the interviews with congregation chairpersons. For instance, Interviewee 1 explained that:

> *"The church has also contributed to the economic development of the area by providing a ready market for local products. For example, our nursery schools purchase food stuffs like vegetables and cereals which are used to feed the pupils."*

4.5.3 Entrepreneurial Training

Another issue that was interrogated was whether the church is actively involved in provision of entrepreneurial training that promote the economic development of congregants. Respondents' views on this issue are summarized in Table 4.11.

Table 4.11: Church provides Entrepreneurial Training to Congregants

Response	Frequency	Percentage
True	153	59.3
False	105	40.7
Total	**258**	**100.0**

Source: Field Data

As Table 4.11 unveils, the largest proportion of the respondents (59.3%) held the view that the PCEA Molo Parish was actively involved in the provision of training to congregant. However, it is worth noting that the proportion of respondent who expressed the contrary opinion was also significant. This may boil down to whether the respondent has encountered the training programmes offered by the church. The majority's views that PCEA offers entrepreneurial trainings were also echoed by one of the chairpersons during the interview. Interviewee 2 mentioned that:

> *"The church is also involved in training youths in various professional areas so that they can make a career for themselves. The church runs a vocational training institution in Molo Town known as PCEA Molo College of Professional Studies."*

These findings are consistent with the study by Entwistle (2013), which found that the church in Haiti was actively involved in promoting entrepreneurship among the youth by providing requisite skills and knowledge. The study by Ayiemba *et al.* (2015) also

found that the ACK had promoting economic development in Kisumu County by providing education that has improved the quality of human capital in the area.

4.5.4 Entrepreneurial Financing

Another economic activity that churches can use to promote development of its congregation members is providing finances for supporting entrepreneurial activities. Respondents were asked whether it is true that the PCEA Molo Parish has such programmes. Results are summarized in Table 4.12.

Table 4.12: Church provides Entrepreneurial Financing to Congregants

Response	Frequency	Percentage
True	62	24.0
False	196	76.0
Total	**258**	**100.0**

Source: Field Data

As Table 4.12 exhibits, the majority of the respondents (76%) rejected the claim that the PCEA Molo Parish provide entrepreneurial financing to members of the congregation. These findings are inconsistent with the study by Reese and Shields (2012) where it was found that churches in the City of Detroit in the USA engaged in wide range of economic development activities including providing financial services. This inconsistency suggests that there might be difference between the economic activities of churches in Kenya and those in Western Countries. The study by Folkema *et al.* (2013) also found that World Vision was actively engaged in training local communities in Somalia on good agricultural practices so as to enable them to develop sustainable livelihoods.

4.5.5 Income Generating Projects

The study also sought to determine whether the PCEA Molo Parish engage in income generating projects that leads to the economic empowerment of congregants. Respondents' views on this issue are presented in Table 4.13.

Table 4.13: Church engages in Income Generating Projects

Response	Frequency	Percentage
True	228	88.4
False	30	11.6
Total	**258**	**100.0**

Source: Field Data

At Table 4.13 demonstrates, the largest proportion of respondents (88.4%) acknowledged that the PECA Molo Parish is involved in implementing income generating projects that seek to economically empower its congregants. This finding was also reinforced during the interview where one of congregation chairperson explained some of the income generating projects that the church has supported within its community. Interviewee 1 explained that:

> *"The church has been supported a number of income generating projects within the Molo Community such as tailoring and beadwork, poultry farming projects, dairy farming, and bee keeping."*

These findings are in line with the study by Reese and Shields (2012) where it was found that churches in the USA were actively involved in income generating projects such as operating businesses.

4.5.6 Developing Infrastructure that support Economic Activities

Another way in which a church can support economic development of its congregants is by developing infrastructure that supports economic activities such as markets. Respondents were asked to indicate whether this was being practiced at PCEA Molo Parish. Table 4.14 summarizes their responses.

Table 4.14: Church develops infrastructure that support Economic Activities

Response	Frequency	Percentage
True	49	19.0
False	209	81.0
Total	**258**	**100.0**

Source: Field Data

As Table 4.14 shows, the majority of the respondents (81%) refuted the assertion that PCEA Molo Parish is actively involved in the development of infrastructure that

supports economic activities. The findings suggest that churches under the PCEA Molo Parish are not actively engaged in development of infrastructure within the community. This finding is not consistent with the study by Folkema *et al.* (2013), which found that World Vision was actively involved in the development of infrastructure for supporting economic activities such as water pans and irrigation farrows. The inconsistency may be attributed to the difference in resources of the two organizations (PCEA Molo Parish and World Vision). World Vision is an international assistance organization that has a wide resource mobilization network that enables it to assemble sufficient funding for financing major infrastructure projects.

4.5.7 Helping Congregant to acquire Productive Assets

The final issue that was examined with regard to church economic activities was whether the church helps congregants to acquire product assets such as land and vehicles. Respondents' views are summarized in Table 4.15.

Table 4.15: Church helps Congregants to acquire Productive Assets

Response	Frequency	Percentage
True	173	67.1
False	85	32.9
Total	**258**	**100.0**

Source: Field Data

At Table 4.14 reveals, the largest segment of respondents (67.1%) confirmed that their church helps congregants to acquire productive assets. This position was reinforced by the qualitative data collected through the interviews with congregation chairperson. One of the chairpersons, Interviewee 1, narrated that:

> *"Women in the church in Molo started a group with the view of establishing economic ventures. They said that they wanted to do tailoring and beadwork. The church supported them in acquiring sewing machines, a place to work in, and materials to start with."*

Interviewee 3 also mentioned that:

> *"The church encourages members to form savings and investment groups. Many members have headed the call and have managed to*

save a lot of money. Some groups have acquired assets such as land and vehicles."

These findings are consistent with the study by Folkema *et al.* (2013), where it was found that World Vision played a central role in assist households in Somalia to accumulate livelihood assets such as land, livestock, and agricultural tools and machineries. These assets helped the communities to become economically independent and more resilient to external shocks. Ontita (2012) also found that the church in Kisumu County played a central role in the economic development of its members as it provided them with crucial information such as dates and venues for agricultural fare. The church also creates social spaces that cultivate positive social relationships. According to Ontinta (2012), information and social relationships are valuable intangible assets.

4.5.8 Overall Church Economic Activity Score

The study sought to come up with a single score that will indicate the level to which the churches under the PCEA Molo Parish engage in economic activities that lead to the development of their congregations. To come up with this score, the false responses to all the seven questions on church economic activities were coded as 0 while the true responses were coded as 1. For each respondent, an overall score was obtained by summing up the score that he or she assigned to each of the seven indicators of church economic activities. This implies that a respondents who indicated that the statements for all the seven indicators were true had an overall score of 7 (7x1) while a respondent who indicated that all the statement were false had an overall score of 0 (7x0). A mean overall score was then arrived at by summing up the overall score for all the 258 questionnaire respondents and then dividing the figure by 258. Results are presented in Table 4.16.

Table 4.16: Statistics on Overall Church Economic Activity Score

Statistic	Value
N	258
Mean	5.29
Minimum	2
Maximum	7

Source: Field Data

As Table 4.16 shows, the mean overall score for church economic activities was 4.79 out of a possible highest score of 7. This implies that according to the respondents, the church involvement in the economic activities was above average. The lowest score assigned was 2 while the highest score was 7.

4.5.9 Correlation between Church Economic Activities and Congregation Socioeconomic Development

To determine the influence of church economic activities on congregation socioeconomic development, data on overall church economic activity score was correlated with data on overall development score. Results are presented in Table 4.17.

Table 4.17: Results of Correlation between Church Economic Activities and Congregation Development

		Congregation Development score
Church Economic Activities score	Correlation coefficient (r)	.573**
	P-value	.001
	N	258

Source: Field Data

As Table 4.17 displays, the correlation analysis gave a coefficient of 0.573 for the relationship between church economic activities and congregation development. A positive coefficient means that there is a positive relationship between variables. Therefore, this result implies that the relationship between church economic activities and congregation development is positive. This means that when the church increases it level of engagement in economic activities, the level of congregation development will also increase. The p-value for the relationship between church economic activities and congregation development was 0.001. Since the value is less than 0.05, it implies that the relationship between church economic activities and congregation development is statistically significant. These results lead to the conclusion that church economic activities have a positive and statistically significant influence on congregation development at the PCEA Molo Parish.

These findings are consistent with the study by Reese and Shields (2012), who found that economic development activities implemented by churches in the City of Detroit in the USA such as operating businesses, providing financial services, and supporting

other community development agencies had contributed to the transformation of the community. These economic activities helped to reduce crime, increase employment, and uplift the general living standards of communities in the area. The findings are congruent with the study by Anozie (2013) who found that the church in Nigeria had contributed to the development of communities by providing employment to local people and consuming local products. Anozie (2013) also found that churches provided impetus for economic development by inculcating positive morals such as integrity and curtailing vices such as corruption, embezzlement, and bribery.

4.6 Church Social Activities and Congregation Socioeconomic Development

The second objective of the study was to determine the influence of church social activities on the socioeconomic development of the PCEA Molo Parish congregation. To realize this objective, the study assessed the social activities that churches operating under the PCEA Molo Parish are involved in.

4.6.1 Provision of Education

The first social activity that was examined is provision of education. Respondents were asked to indicate whether it was true that their church is actively in the provision of education services to the community. Their responses are summarized in Figure 4.6.

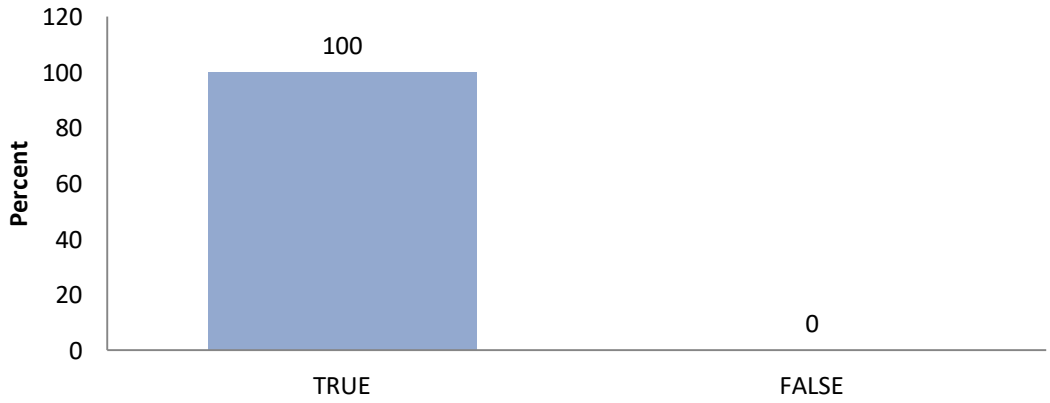


Figure 4.6: Church is involved in the Provision of Education Services
Source: Field Data

As Figure 4.6 demonstrates, all the 258 questionnaire respondents affirmed that their church was actively involved in the provision of education services to the community.

This view were also reverberated by the congregation chairpersons during the interview. Interviewee 1 explained that:

> *"Our church has also played a role in the education of the community. Each church within the parish runs a nursery school that plays a big role in nurturing the small minds. The parish also operate one primary school, one secondary school, and one tertiary training institution within its jurisdiction."*

Interviewee 3 also mentioned that:

> "*One of the social development activities that our church is actively involved in is provision of education. The church has established many education institutions that offer early childhood education. It also has a primary and secondary school*"

These findings are consistent with the study by Jansen *et al.* (2009) where it was found that the church had played a central role in providing education in Africa by mobilizing resources for building and running of schools. The findings are also consistent with the study by Kombo and Gogo (2012), where it was found that 12.7% of churches in Nairobi County had preschool with the Seventh Day Adventist Church and the PCEA churches having the largest number of preschools at 200 and 188 respectively.

4.6.2 Provision of Health Services

The second social issue that was examined was provision of health services. Respondents were also asked to indicate whether it was true that their church was actively involved in the provision of health services to the community. Results are presented in Figure 4.7.

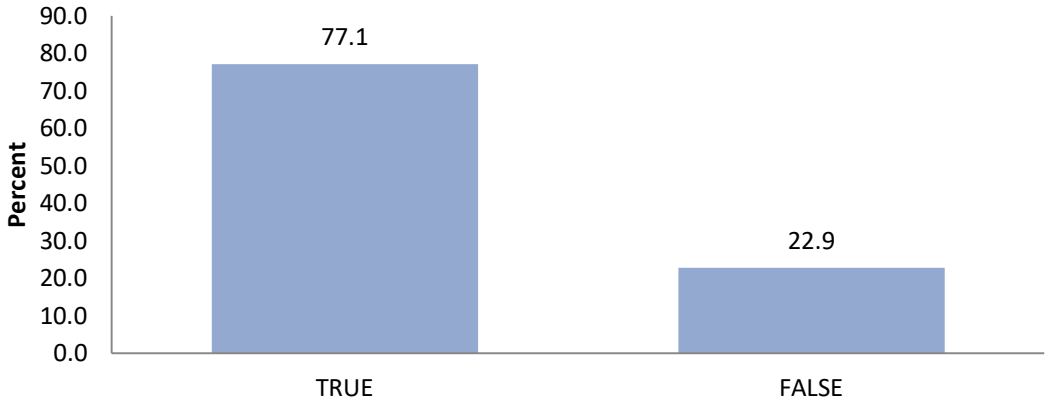


Figure 4.7: Church is involved in Provision of Health Services
Source: Field Data

As Table 4.7 reveals, the majority of the respondents (77.1%) confirmed that the PCEA churches in the Molo Parish were actively involved in the provision of health services to the community. This finding was consistent with the accounts providing by the congregation chairpersons during the interview. Interviewee 3 explained that:

> *"Each church within the Parish has a dispensary to serve members of its communities. The dispensaries have made brought health services closer to the people."*

Interviewee 2 also narrated that:

> *"The church is also involved in the provision of health services through its dispensaries. The dispensaries provide essential primary care to communities including antenatal care, post natal care, immunization, and laboratory services."*

These findings are also consistent with the study by Magezi (2018) where it was found that churches were active participants in the provision of primary health care in Africa especially in the marginalized areas. The study found that the Salvation Army in East Africa was actively involved in the provision of a broad range of health services including basic treatment, and health promotion and education.

4.6.3 Provision of Water and Sanitation Services

The next issue that was interrogated was provision of water and sanitation services. As Teshale (2016) explained, water and sanitation services are essential to the social

wellbeing of the community as they have a major bearing on the spread of infectious diseases such as typhoid, cholera, dysentery, amoeba, coli, and malaria. Respondents were asked to indicate whether it was true that their church was actively involved in the provision of water and sanitation services. Their views are summarized in Figure 4.8.

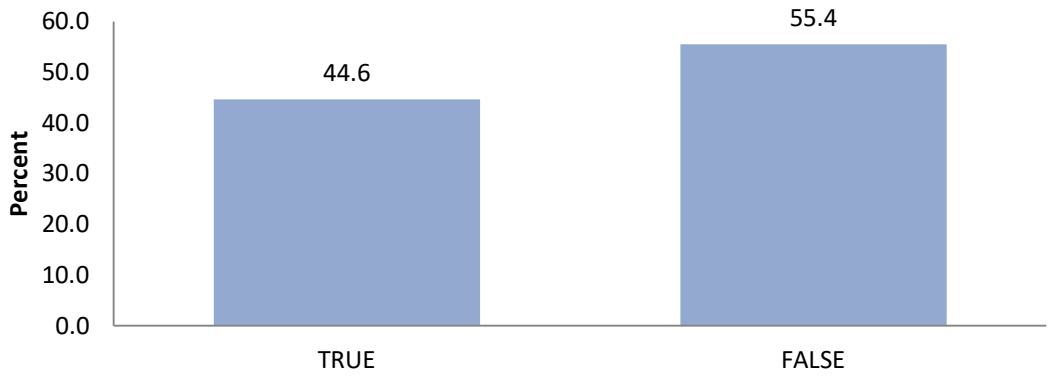


Figure 4.8: Church was actively involved in Provision of Water and Sanitation Services
Source: Field Data

As Table 4.8 shows, the majority of the respondents 55.4% contested the claim that the church was actively involved in provision of water and sanitation services. This finding is not consistent with the study Mburu (2011), which found that FBO were actively involved in provision of water and sanitation services in informal settlements in Nairobi County. The inconsistency may be explained by the fact that the study by Mburu (2011) was conducted in informal settlements in an urban area where water and sanitation is a major problem. Water and sanitation may not be a priority issue in Molo area given that they area is predominately rural and is characterized by wet weather conditions. Similarly, there are many water projects implemented by other organizations particularly the national government through the National Government Constituency Development Fund.

4.6.4 Nutrition Improvement

Another issue that was examined was nutrition improvement. Nutrition is also an important social issue as is closely related to the health and wellbeing of people (Teshale, 2016). To assess this issue, respondents were asked to indicate whether it was true that the church is actively involved in programmes that seek to improve

access to proper nutrition by community members. Results are summarized in Table 4.9.

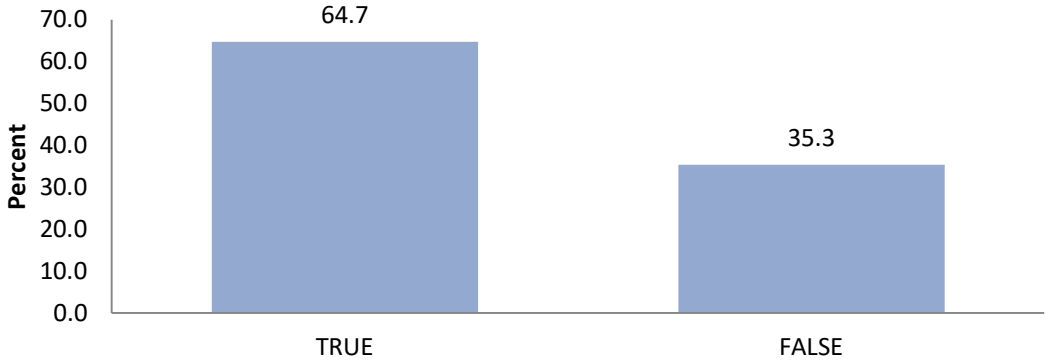


Figure 4.9: Church is involved in Programmes that seek to improve Nutrition
Source: Field Data

As Table 4.9 exhibits, the largest proportion of the respondents (64.7%) acknowledged that their church was actively involved in programmes that seek to improve the nutrition status of community members. This finding is also reinforced by the interview data provided by the congregational chairpersons. Interviewee 2 said that:

> *"The church runs special programmes where members contribute money and items including foodstuffs, which are donated to needy people."*

Interviewee 1 also mentioned that:

> *"The church also supports various projects within the community such as dairy farming, poultry, and crop farming with the view of enhancing food security and improving the economic condition of the people."*

These findings are consistent with the study by Mylek and Nel (2010) where it was found that religion played a major role in mobilizing members of the society with the view of addressing social problems such as hunger. It was found that churches around the globe play a central role in mobilizing money and other resources needed to assist starving communities. It was also found that religious institutions also provide effective channels for distributing food aid to communities affected by hunger.

4.6.5 Provision of Housing

The study also sought to determine whether the PCEA Molo Parish churches were actively involved in the provision of housing services. Sens' approach of development recognizes housing as one of the capabilities that an individual needs to live a life worth living. To assess this issue, respondents were asked to indicate whether it was true that the church is actively involved in the provision of housing to local community members. Their views are summarized in Figure 4.10.

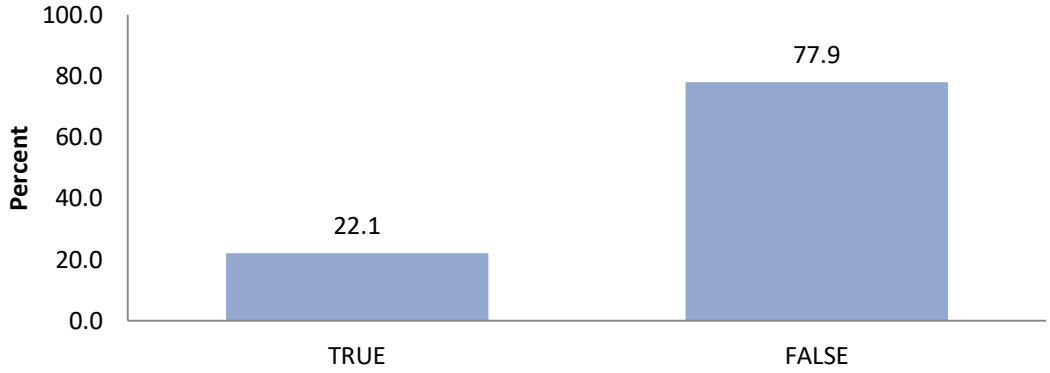


Figure 4.10: Church is involved in Provision of Housing.
Source: Field Data

As Figure 4.10 demonstrates, 77.9% of the surveyed respondents refuted the claim that their church was actively involved in the provision of housing. This finding is not congruent with the study by Reese and Shields (2012) where it was found that churches in the City of Detroit in the USA were actively involved in the provision of housing and other social services. The findings also contradicts the account provided by one the congregation chairpersons. Interviewee 3 had narrated that:

> *"The PCEA Molo Town Church has partnered with Arch-Link International Ltd to provide its members with affordable housing plans. The partnership is aimed at assisting members to acquire own homes."*

The inconsistency in view may be due to lack of awareness among most communicants and group leaders regarding the partnership. It may also be attributed to the fact that the housing plans were only available to members of the PCEA Molo Town Church, and not churches in the rural parts of Molo.

4.6.6 Gender Equality and Women Empowerment

Another social issue that was interrogated was gender equality and women empowerment. It is an important social issue as studies such as Teshale (2016) suggest that societies that demean and repress their women tend to suffer from underdevelopment. To assess this issue, respondents were asked to indicate whether it was true that the church has programs that seek to empower women and promote gender equality. The responses are summarized in Figure 4.11

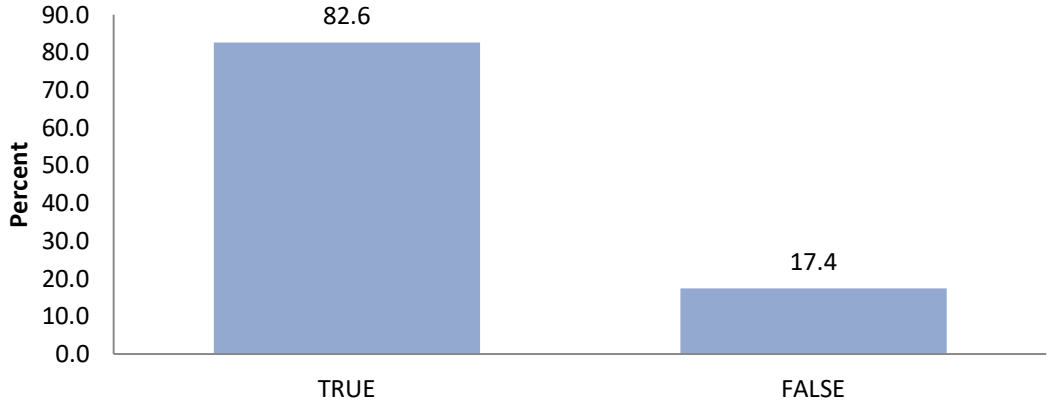


Figure 4.11: Church is involved in Programs that seek to Empower Women.
Source: Field Data

As Figure 4.11 reveals, the majority of the respondents (82.6%) confirmed that their church was actively involved in programs that seek to empower women and promote gender equality. This view was supported by the congregation chairpersons during the interview. Interviewee 1 mentioned that:

> *"The church has the Women's Guild Fellowship started in 1922. It brings together girls and women in the church for worship and service. The vision of this network is to empower girls and women to transform the society. The group organizes various projects aimed at empowering women such as sponsorship for girls in school and colleges"*

Interviewee 2 also said this about the Women Guild:

> *"The church has a vibrant group by women known as the Women Guild. This group empowers women by bringing them together and providing mentorship. The group also mobilize women to engage in various activities such as visiting the sick, fellowshipping with the disadvantaged, and mentoring teenage mothers."*

These findings are consistent with the study by Mwinje (2012), which found that that Christianity has played a critical role in enhancing gender equality in African society. The church has enhanced gender equality is several ways including providing a platform for women to network and interact, organizing campaigns to lobby for women rights, creating awareness regarding the need to empower women, supporting women to venture in economic activities, and incorporating women into church leadership positions.

4.6.7 Environmental Conservation

The final issue that was examined under church social activities is environmental conservation. Environment degradation has become a major social problem as it has detrimental effects such as drought, famine, floods, and increase cases of diseases. Addressing this problem has therefore become a priority area for society. To assess this issue, respondents were asked to indicate whether it was true that the church has developed and implemented programs that seek to conserve the environment. The responses are presented in Figure 4.12.

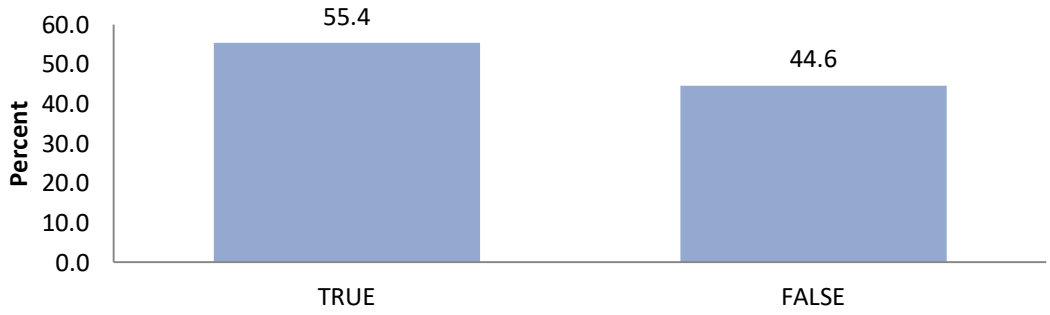


Figure 4.12: Church develops and implement Environmental Conservation Programmes.
Source: Field Data

As Table 4.12 displays, 55.4% of the respondents affirmed that their church was actively involved in the development and implementation of programmes aimed at conserving the environment. The remaining 44.6% refuted the claim. The majority's views were supported during the interview. Interviewee 2 expressed that:

> *"The church has been involved in numerous environmental conservation activities in the area. Last year, the parish mobilized its*

members to join other Kenyans in an annual tree planting exercise at the Mau Forest."

Interviewee 1 also mentioned that:

"Cleanliness is next to Godliness. Our Church is usually keen on ensuring the environment inside and around the church is kept clean. It engages its members and the surrounding communities in regular clean-up exercises."

4.6.8 Overall Church Social Activities Score

To get a broad and clear picture regarding the level of the Parish involvement in social activities, respondents' views on the seven social issues were summed- up so as to come up with an overall church social activities score. For each of the seven items, true responses were coded as 1 while false responses were coded as 0. Therefore, the overall scores ranges from 0 for individuals who indicated that the statements on all the seven items were false (7*0) to a high of 7 for individuals who indicated that all the statement were true (7*1). Results are presented in Table 4.18.

Table 4.18: Statistics on Overall Church Social Activities Score

Statistic	Value
N	258
Mean	5.63
Minimum	3
Maximum	7

Source: Field Data

As Table 4.18 reveals, the mean overall score for church social activities was 5.63 out of a highest possible score of 7. This implies that according to the respondents, the Parish engagement in social activities was above average. The lowest score assigned was 3 while the highest was 7.

4.6.9 Correlation between Church Social Activities and Congregation Socioeconomic Development

To establish the influence of church social activities on congregation socioeconomic development, data on overall church social activity score was correlated with data on overall congregation development score. Results are presented in Table 4.19.

Table 4.19: Results of Correlation between Church Social Activities and Congregation Development

		Congregation Development score
Church Economic Activities score	Correlation coefficient (r)	.625**
	P-value	.000
	N	258

Source: Field Data

As Table 4.19 displays, the correlation coefficient for the relationship between church social activities and congregation development was 0.625. Since the coefficient is positive, it means that the relationship between the two variables is positive. This implies that increases the Parish's involvement in social activities, would be corresponded by an increase in the level of congregation development. The p-value for the relationship between church economic activities and congregation development was 0.000. Since the value is less than 0.05, it implies that the relationship between church social activities and congregation development is statistically significant. These results lead to the conclusion that church social activities have a positive and statistically significant influence on congregation development at the PCEA Molo Parish.

The findings are consistent with the study by Flint *et al.* (2016) who found that the church in Scotland had made noteworthy contributions towards reducing social exclusion and promoting neighbourhood renewals. The church had achieved this by developing social networks based on trust and norms that facilitated coordination and cooperation between community members resulting in mutual benefits. The findings are also congruent with the study by Mylek and Nel (2010) who found that social activities by religious organizations have transformed communities by mobilizing action towards addressing social problems such as poverty, hunger, and diseases among others.

4.7 Church Political Activities and Congregation Socioeconomic Development

The last objective of the study was to examine the influence of church political activities on the socioeconomic development of the PCEA Molo Parish congregation. To accomplish this objective, the Parish participation in various political activities was assessed.

4.7.1 Encouraging Members to Run for Political Office

The first issue that was examined relating to church political activities was whether the church encouraged its member to run for political office. People who get elected into political position have a significant influence on the level of development in the area as they are directly involved in setting of policies, distribution of resources, and providing oversight. Consequently, a church can promote development by supporting their own to run for political position. To assess whether this is the case at PCEA Molo Parish, respondents were asked to indicate whether it was true that the church encourages members of its congregation to run for political office. Results are presented in Figure 4.13.

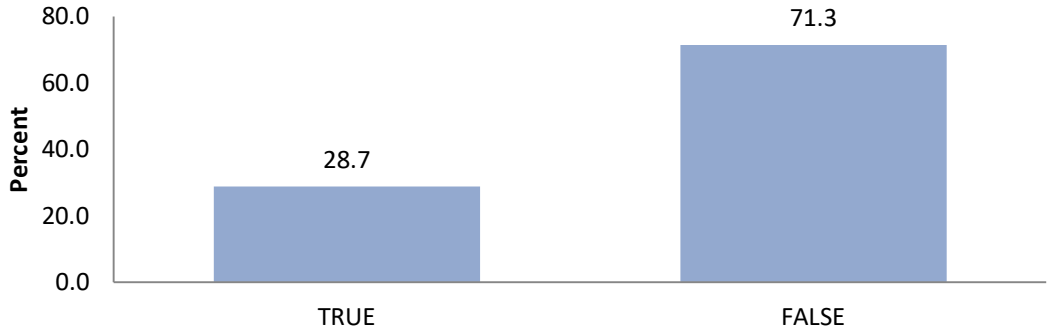


Figure 4.13: Church encourages Members to Run for Political Positions
Source: Field Data

As Figure 4.13 discloses, the majority of the respondents (71.3%) negated the claim that their church encourages members to run for political positions. This finding is the consistent with the study by Kioko (2013), which found that many Christians have developed the perception that politics is "dirty" and that Christians should not get involved. The study found that many churches tend to stay away from elective politics. A few churches endorse candidates but do not gloom members of their congregation to take up political leadership. The study by Kioko (2013) also observed that the churches were characterized by high levels of ethnocentrism that barred the church from taking common position on political issues. The finding is also consistent with the study by Kenga (2014) where it was found that the influence of the church on election outcomes in Kenya is superseded by other factors such as ethnicity.

4.7.2 Educating Members on Political Issues

The second issue that was assessed was educating members of the congregation on political issues. It is based on the rationale that to promote development in its congregation and the larger community, the church should ensure that its members are enlightened about political issues that are likely to have an impact on their wellbeing. To establish whether this was the case at the PCEA Molo Parish, respondents were asked to indicate whether it was true that the church educates its members on important political issues such as voting leading to community wellbeing. Results are presented in Figure 4.14.

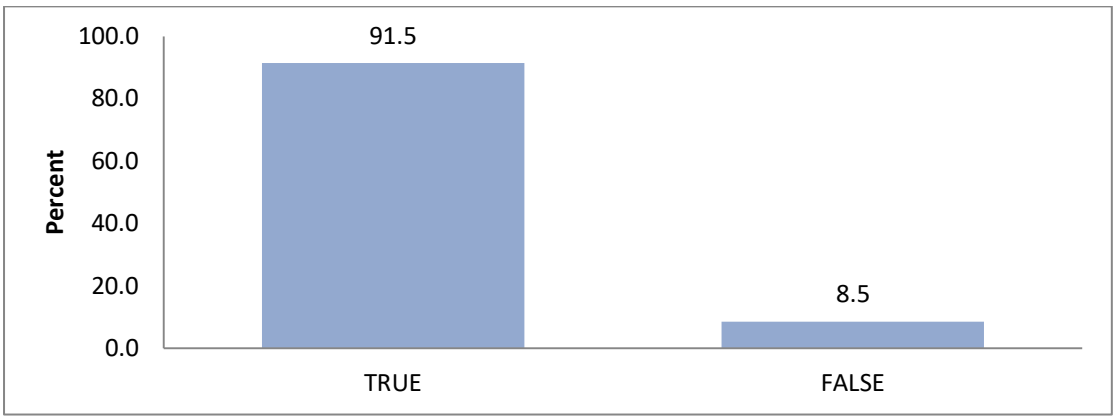


Figure 4.14: Church educates it Members on Important Political Issues
Source: Field Data

As Figure 4.14 displays, the largest percentage of the respondents (91.5%) acknowledged that their church educates members on important political issues. This position was also reinforced during the interview with congregation chairpersons. Interviewee 3 narrated that:

> *"The church educates members on the importance of voting and how it affects their lives. The church also urges members to vote wisely based on principles and values rather than ethnicity that has been the norm."*

Interviewee 1 also expressed that:

> *"The church educates people on various issues including voting and various programs offered by the government. In the past few Sundays, the church has been active in educating members about the Huduma Namba and urging them to register. A lot of misinformation had been spread about this programme."*

These findings are consistent with the study by Kenga (2014) where it was found that churches in Kenya were heavily involved in shaping political issues mainly through creating enlightenment. The study observed that due to the respect that the clergy command among members of the congregation, the information they provide on political issues carry a lot of weight. This finding is also consistent with the study by Djube and Grant (2015), who found that the church in the USA promoted political participation in various ways including inculcating civil skills, holding political meetings, and clarifying political expectations.

4.7.3 Advocating for Issues that are Important to Members

The next issue was church involvement in advocating for issues that are important to members. The church can provide a platform where community members can voice their concern and present their issues to people in government. To examine whether this was the case at PCEA Molo Parish, respondents were asked to indicate whether it is true that church is often active in advocating for issues that are important to members of the local community. Their views are presented in Figure 4.15.

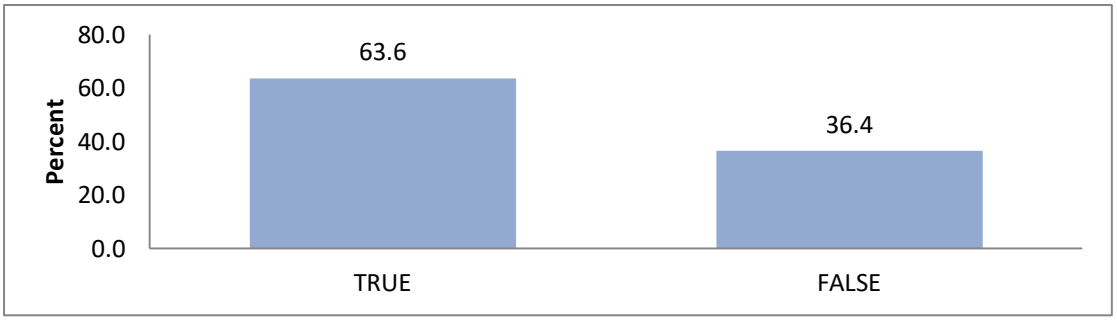


Figure 4.15: Church advocates for issues that are important to members.
Source: Field Data

As Figure 4.15 displays, 63.6% of the respondents asserted that their church is actively involved in advocating for issues that are important to members. The finding is congruent with the study by Hale (2018), who found that churches in Mexico were involved in political activism. Churches that had decentralized organizational structure were more active than those with centralized bureaucratic structure. The PCEA has a relatively decentralized structure where most activities are planned and implemented at the Parish or church level. This may explain the active involvement of the church in political activism. The finding is also consistent with the study by

Matthew (2015), who found churches such as the Catholic, Anglican, Pentecostal, and evangelical were directly involved in the movements for advocating for the independence of the Pacific Island of Vanuatu. These churches also played a central role in the development of the legal and political structure of the nation after independence.

4.7.4 Promoting Peace and Reconciliation

The next issue to be examined was the church involvement in promoting peace and reconciliation. Politics often creates division and lead to emergence of conflict. The church can play a role of promoting peace and reconciling communities that have been divided by political competition. To establish whether this was the case at PCEA Molo Parish, respondents were asked to indicate whether it was true that the church runs programs that seek to promote peace and reconciliation among various social groupings within the community. Results are presented in Figure 4.16.

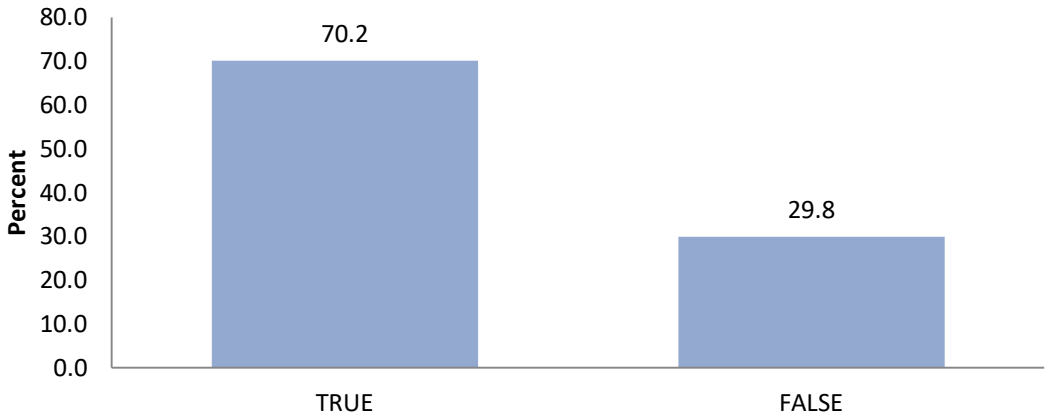


Figure 4.16: Church runs Programs for Promoting Peace and Reconciliation
Source: Field Data

As Figure 4.16 demonstrates, the majority of the respondents (70.2%) confirmed that their church was actively involved in running programmes that seek to promote peace and reconciliation. This position was reinforced by qualitative data from the interviews with congregation chairpersons. Interviewee 3 said that:

> *"The church has played a huge role in bringing together communities living the area. These communities have been significantly affected by political tension and violence in the past. The church has made it a*

priority to build harmony and create a peaceful coexistence within the region."

This finding is consistent with the study by Wafula (2014), who found that the church was in the frontline in promoting reconciliation between communities in the aftermath of the 2008 post-election violence. The church used various strategies to promote reconciliation including confessions, submissions, and peace visits.

4.7.5 Shaping Policies and Laws

Next, the study examines the level of the parish involvement in shaping of policies and laws. Policies and laws are a major component of politics and have a significant implication on development. Consequently, a church can promote development in its community by ensuring the right policies and laws are created. To asses this issue, respondents were asked to indicate whether it was true that the church is actively involved in shaping the policies and laws that affect members of the local community. Respondents' views are summarized in Figure 4.17.

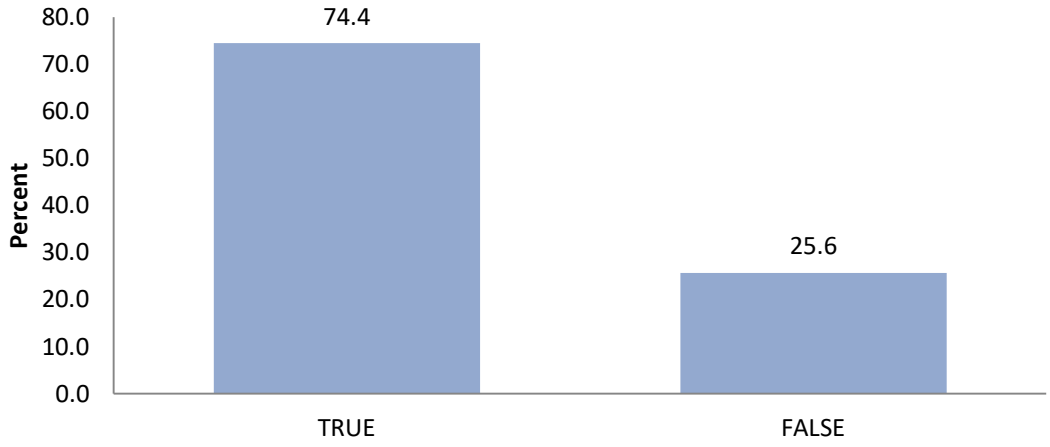


Figure 4.17: Church is actively involved in Shaping Policies and Laws
Source: Field Data

As Table 4.17 shows, the majority of the respondents (74.4%) confirmed that the church was actively involved in shaping policies and laws that affect members of the congregation. This view was also echoed during the interview with the chairperson. Interviewee 2 specified that:

"The PCEA Church has always been active in shaping laws and policies at the national and county levels. This church was very vocal in the clamour for creation of a new constitution."

These findings are also in line with the study by Djube and Grant (2015), who also found that the church in the USA was active in in influencing policies and setting political agendas. It is congruent with Kapinde (2018) who observed that the church was hugely involved in constitution change agenda from 1992 citing key church personalities such as Timothy Njoya, Henry Okullu, and Gideon Ireri.

4.7.6 Development of Values essential to Political Development

The study also interrogated that the contribution of the church in terms of developing values that are essential to political development. This item was founded on the rationale that one of the ways in which the church can influence politics is by inculcating values such as integrity, transparency, and accountability. To assess this issue, respondents were asked to indicate whether it is true that the church encourages the development of values that are essential to political development such as integrity. Results are presented in Figure 4.18.

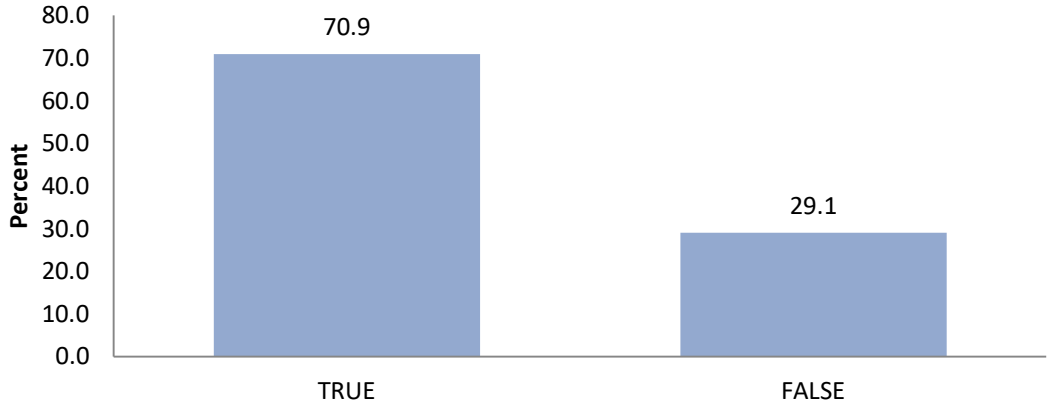


Figure 4.18: Church encourages Values that are Essential to Political Development
Source: Field Data

As Figure 4.18 shows, the largest proportion of respondents (70.9%) affirmed that their church encourages the development of values that are essential to political development. Similar sentiments were also captured during the interview. Interviewee 3 expressed that:

"Church leaders always educate congregants on the need to elect good leaders. They try to explain to the congregation the expectations that the church has when it comes to selecting a leader. Members are urged to elect leaders who are honest, transparent, and God fearing."

These findings reinforce an earlier study by Djube and Grant (2015), who found that churches in USA were influential in shaping the political landscape by setting expectation. It was observed that the churches had a significant bearing on the candidates that get elected by setting standards that the electorate use when vetting political candidates.

4.7.7 Encourage Members to engage in Governance Issues

The final issue that was examined was whether the church encourages members to engage in governance issues. Involvement of citizens in governance is one of the features of developed society. Church can therefore promote developing by urging their members to be active participants in governance issues. They should be encouraged to attend citizen participation forum especially those involved in formulation of county budgets and policies. To establish whether this was done at PCEA Molo Parish, respondents were asked to indicate whether it was true that the church usually push for the active involvement of congregants in key governance issues. Results are presented in Figure 4.19.

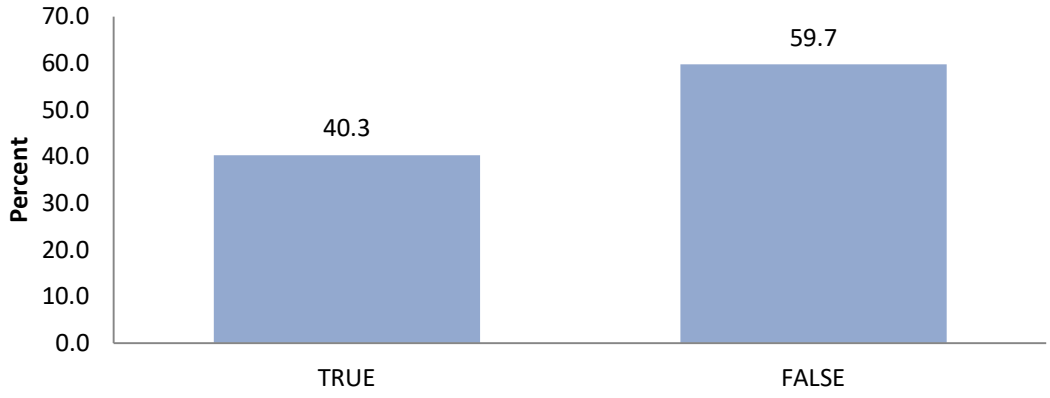


Figure 4.19: Church encourages active involvement of Congregants in Governance Issues.
Source: Field Data

As Figure 4.19 demonstrates, 59.7% negated the claim that the church usually push for the active involvement of congregants in key governance issue. This finding is

consistent with the study by Kioko (2013) which found that many churches in Kenya stay clear of political and governance issue because of the ideology that define politics as worldly things.

4.7.8 Overall Church Political Activities Score

An aggregate score for all church political activities was computed to provide an overview of the parish's involvement in political activities. The score for each respondent was obtained by summing up the score for all the summing up the score for all the seven political issues. Results are presented in Table 4.20.

Table 4.20: Statistics for Overall Church Political Activities Score

Statistic	Value
N	258
Mean	4.92
Minimum	2
Maximum	7

Source: Field Data

As Table 4.20 shows, the mean overall score for church political activities was 4.92 out of a highest possible score of 7. This implies that according to the respondents, the parish involvement in political activities was above average. The minimum score assigned was 2 while the maximum score was 7.

4.7.9 Correlation between Church Political Activities and Congregation Socioeconomic Development

To establish the influence of church political activities on congregation socioeconomic development, data on overall church political activities score was correlated with data on overall congregation development score. Results are presented in Table 4.21.

Table 4.21: Results of Correlation between Church Political Activities and Congregation Development

		Congregation Development score
Church Economic Activities score	Correlation coefficient (r)	.418**
	P-value	.014
	N	258

Source: Field Data

As Table 4.21 exhibits, the correlation analysis gave a coefficient of 0.418 for the relationship between church political activities and congregation development. Since the coefficient is positive, it means that the relationship between the two variables is positive. This implies that increasing the churches' involvement in political activities would results in an increase in the level of congregation development. The p-value for the relationship between church political activities and congregation development was 0.014. Since the value is less than 0.05, it implies that the relationship between church political activities and congregation development is statistically significant. These results lead to the conclusion that church political activities have a positive and statistically significant influence on congregation development at the PCEA Molo Parish.

These findings are consistent with study by Djube and Grant (2015), who found that the church political activities had played a central role in promoting political participation in various ways including inculcating civil skills, recruiting members into politics, holding political meetings, and clarifying political expectations within the United States. The church also transformed communities by influencing policies and setting political agendas. The findings are also congruent with Matthew (2015) who found that religion played a major role in shaping the political development of the Pacific Island of Banatu by advocating for the independence of the country. The churches also played a central role in the development of the legal and political structure of national after independence.

4.8 Chapter Summary

This study sought to examine the influence of church macro environment activities on the development of the PCEA Molo Parish congregation. This chapter presents and discuss results of the study. It has been found that PCEA is actively involved in a wide variety of economic, social, and political activities. Findings also revealed that church economic, social, and political activities have a positive and statistically significant influence on congregation development.

CHAPTER FIVE
SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

5.1 Introduction

The study sought to investigate the influence of church macro environment activities on congregation socioeconomic development with a specific focus on the PCEA Molo Parish. A total of 285 individuals were targeted for data collection out of which 261 completed the study. This chapter presents a summary of key findings, conclusions, and recommendations.

5.2 Summary of Key Findings

Results indicate that the sample from which data was collected was representative in terms of gender, age, level of education, and location of the church. Key findings relating to each objective are presented in the following subsections.

5.2.1 Church Economic Activities and Congregation Socioeconomic Development

The first objective of the study was to assess the influence of church economic activities on congregation development. Finding revealed that the PCEA Molo Parish was actively involved in various economic activities including providing employment, entrepreneurial training, purchasing local products, supporting income generating projects, and helping congregant to acquire productive assets. However, findings showed that the parish was not actively involved in provision of entrepreneurial financing and development of infrastructure that support economic activities. The overall economic activity score was 5.29 out of a highest possible score of 7. The Pearson correlation analysis showed that there was a significant positive association between church economic activities and congregation socioeconomic development ($r= .573$, $p= .001$). This implies that the level of congregation development tend to increase when church economic activities increase.

5.2.2 Church Social Activities and Congregation Socioeconomic Development

The second objective of the study was to determine the influence of church social activities on congregation socioeconomic development. Findings showed that the PCEA Molo Parish was also involved in a variety of social activities including provision of education, provision of health Services, nutrition improvement, promoting gender equality and women empowerment, and environmental conservation. Findings however showed that the parish was not actively involved in

the provision of water and sanitation services and the provision of housing. The overall social activities score was 5.63 out of a highest possible score of 7. The Pearson correlation analysis showed that there was a significant and positive association between church social activities and congregation development (r=.625, p=.000). This also implies that an increase in church social activities is matched with an increase in the level of congregation socioeconomic development.

5.2.3 Church Political Activities and Congregation Socioeconomic Development

The final objective of the study was to examine the influence of church political activities on congregation development. Findings revealed that the PCEA Molo Parish actively engages in an assortment of political activities including advocating for issues that are important to members, educating members on political issues, promoting peace and reconciliation, shaping policies and laws, and development of values essential to political development. Findings however showed that the parish does not encourage members to run for political office nor does it push for active engagement of members in governance issues. The overall political activities score was 4.92 out of a possible highest score of seven. The Pearson correlation also showed that there is a statistically significant positive association between church political activities and congregation socioeconomic development (r= .418, p=.014). This implies that an increase in church political activities is tallied with an increase in the level of congregation development

5.3 Conclusions of the Study

Regarding to church economic activities, findings have led to the conclusion that church economic activities have a positive and statistically significant influence of congregation socioeconomic development in the PCEA Molo Parish. This implies that increasing church economic activities would increase the level of congregation socioeconomic development.

Findings have also led to the conclusion that church social activities have a positive and significant influence on congregation socioeconomic development in the PCEA Molo Parish. This also means that increasing church social activities would also increase the level of congregation development. Church social activity had the strongest association with congregation develop as indicated by a correlation coefficient of 0.625.

Relating to church political activities, findings suggest that church political activities have a positive and significant influence on congregation socioeconomic development in the PCEA Molo Parish. This denotes that increasing church political activities would increase the level of congregation development. Church political development had the weakness association with congregation development among the three variables under study (r=.418)

5.4 Recommendations of the Study

Regarding church economic activities, the study recommends that PCEA Molo Parish should consider establishing entrepreneurial financing initiatives to make it easier for members who want to start business to access capital. Findings have shown that this activity is not widely practiced at the church. The study also recommends that the Parish should also consider engaging in development of infrastructure that supports economic activities such as markets. Findings have also shown that church engagement in infrastructure development was minimal.

Relating to church social activities, finding have shown that the PCEA Molo Parish is not actively involved in the provision of water and sanitation services. The parish should consider investing in this area as it is also critical to the development of the community. Another area in which the parish has fallen short is the provision of housing services. To enhance congregation development, the parish should also consider investing in this area.

In relations to church political activities, the PCEA Molo Parish should consider encouraging and supporting members of it congregation to run for political office. This is the only way that can guarantee that the area get good and upright leaders that can deliver development goals. The parish should also encourage its congregant to actively engage in governance issue particular in public participation forums that seek to determine budget allocation and formulation of laws.

5.5 Areas for Further Studies

The current study was confined to PCEA Molo Parish. To increase the generalizability of findings, future studies should consider replicating this study in other areas and using other churches.

The current study was also limited to three macro environment activities: economic, social, and political. The issues interrogated under each of these three areas were also few. Future studies should consider expounding on these variables by considering other parameters as well as exploring other macro environment activities.

The study was done in a mainstream conventional church in Molo Sub-County, Nakuru County-Kenya. For more conclusive results conventional and non – conventional church organizations should be studied.

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APPENDICES

Appendix I: Questionnaires Covering Letter

Date……..

Dear Respondent,

I am a post graduate student at St Paul's University pursuing a Master's Degree in Development Studies. As part of my degree requirements I am conducting a study on influence on church macro-environment activities on congregation development with a focus of the PCEA Molo Parish in Molo Sub-County, Nakuru County, Kenya. I would most sincerely appreciate if you spare your time to fill - in the attached questionnaires by giving your honest opinions on the given questions. There are no correct or wrong answers. Your response will be kept strictly confidential and will not be shown to other persons but only for the purpose of this research. I will not be asking for your name and therefore you should not be worried that anyone will know that you have provided the information. I look forward to Your Responses.

Yours Faithfully,

Ngatia Joseph Mwangi

MDS/NKR/5799/18

St Paul's University

Appendix II: Questionnaires for Members and Group Leaders

INSTRUCTIONS

This questionnaire is meant to collect information on the influence of church macro-environment activities on congregation development at PCEA Molo Parish in Molo Sub-County, Nakuru County. The information given will be strictly confidential and it is only for the purposes of research. You don‘t need to write your name.

Kindly tick (√) in the appropriate boxes and fill in the spaces provided where applicable

Section ONE: Contextual and Personal Data

1. Church Location: Rural [ ] Urban [ ]
2. Indicate your Gender: Male [ ] Female [ ]
3. Indicate your Age

   35 years and below [ ]

   36 -50yrs [ ]

   Above 50yrs [ ]
4. Indicate Your Level of Education:

   Primary School [ ]

   Secondary School [ ]

   College/University [ ]

Church Economic Activities

5. Please indicate the extent of truthfulness of the following statements regarding the economic activities implemented by the church in your area by ticking in the appropriate column.

Statement	**True**	**False**
The church has provided employment to members of the congregation		
The church purchases goods and services from the congregants such food stuff thus contributing to their economic development		
The church conducts entrepreneurial training to help congregants start small businesses and thus contributing to their economic development		
The church runs a program that provide funding to congregants who would like to start income generating ventures and thus contribution to the economic		

advancement		
The church run various income generating projects within the community that have contributed to economic development		
The church has supported the development of infrastructure (such as roads, markets) that supports economic activities within the area.		
The church had developed and implemented programs that help congregants to acquire productive assets such as land, vehicles, and motorcycles leading to the economic advancement		

Church Social Activities

6. Please indicate the extent of the truthfulness of the following statements regarding the social activities implemented by the church in your area by ticking in the appropriate column.

Statement	**True**	**False**
The church is actively involved in the provision education services to the community		
The church is actively involved in the provision of health services to members of the congregation		
The church is actively involved in the provision of water and sanitation services		
The church is actively involved in programmes that seek to improve access to proper nutrition by community members		
The church is actively involved in the provision of housing to local community members		
The church has programs that seek to empower women and promote gender equality		
The church has developed and implemented programs that seek to conserve the environment		

Church Political Activities

7. Please indicate the extent of truthfulness of the following statements regarding the political activities implemented by the church in your area by ticking in the appropriate column

Statement	**True**	**False**
The church encourages members of its congregation to		

run for political office.		
The church educates its members on important political issues such as voting leading to community wellbeing		
The church is often active in advocating for issues that are important to members of the local community		
The church runs programs that seek to promote peace and reconciliation among various social groupings within the community		
The church is actively involved in shaping the policies and laws that effect members of the congregation		
The church encourages the development of values that are essential to political development such as integrity		
The church usually push for the active involvement of congregants in key governance issues		

Congregation Development

8. Please indicate the extent of truthfulness of the following statements regarding the level of development of your church congregation by ticking in the appropriate column

Statement	**True**	**False**
Congregation members are generally happier when compared to five years ago		
Congregation members are generally satisfied with the life that they are living.		
There is generally a good relationship between members of this Congregation		
It is now easier for members of the congregation to access education for themselves and their kin than 5 years ago.		
The number of infant deaths among the congregation have declined in the last five years		
People are generally living longer within this congregation now than in the past		
The security situation within the area has improved in the last five years		

Thank you for your Participation

Appendix III: Interview schedule for Congregation Chairpersons

My name is **JOSEPH MWANGI NGATIA**; I am carrying out a research the influence of church macro-environment activities on congregation development at PCEA Molo Parish in Molo Sub-County, Nakuru County for my masters in Development studies at St. Paul's University as part of the requirements for the award of the degree. The information that I will gather will only be for research purposes and not for any other reason. I will not take much of your time

1. For how long have you served in your capacity in this church?
2. How old is your congregation?
3. How would you describe the general standard of living of the community served by this church?
4. How would you describe the level of economic development in church locality?
5. Please describe some of the initiatives made by the church to promote economic development of this area?
6. Briefly elaborate how the economic initiatives have affected the wellbeing of the community.
7. How would you describe the social condition within this local area?
8. Please describe some of the social development activities that the church has been involved in this area?
9. Please briefly expound how the social development initiatives have impacted the wellbeing of the local community?
10. How would you describe the political condition in this area?
11. Please explain some of the initiatives that the church has undertaken to promote political development within the area?
12. Please expound on how the political initiatives undertaken by the church has influenced the wellbeing of the local community.

Thank you once more for the time you have spared for this interview. The information you have provided is of great benefit to my research work. I want to assure you once again that this information will be treated with uttermost confidentiality.

Appendix IV: Authorization Letter from St. Paul's University

ST. PAUL'S UNIVERSITY

Private Bag 00217 LIMURU, KENYA
Email: postgraduatestudies@spu.ac.ke
Website: www.spu.ac.ke

Tel Office: +254 (0) 20-2020505/10
Mobile: +254 (0) 728-669000
(0) 728-062420
(0) 736-424440

BOARD OF POSTGRADUATE STUDIES

National Commission for Science, Technology and Innovation
Off Waiyaki Way, Upper Kabete
P.O Box 30623, 00100
Nairobi, KENYA.

Dear Sir/Madam,

RE: NGATIA JOSEPH MWANGI - MDSNKR579918

This is to confirm that the above named is a final year student of St. Paul's University registered for Master of Development Studies.

The final year consists of a major research work leading to a dissertation comprising 20,000 words. The student's selected topic is:

INFLUENCE OF CHURCH MACRO-ENVIRONMENT ACTIVITIES ON CONGREGATION DEVELOPMENT: A CASE STUDY OF P.C.E.A MOLO PARISH.

The research will take place in NAKURU COUNTY County from March 2019 to May 2019.

Kindly grant the student the required permit.

Yours Faithfully,

Dr. Sammy Githuku
Director, Postgraduate Studies

Appendix V: Authorization Letter from Nacosti

NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY AND INNOVATION

Telephone:+254-20-2213471,
2241349,3310571,2219420
Fax:+254-20-318245,318249
Email: dg@nacosti.go.ke
Website : www.nacosti.go.ke
When replying please quote

NACOSTI, Upper Kabete
Off Waiyaki Way
P.O. Box 30623-00100
NAIROBI-KENYA

Ref: No. **NACOSTI/P/19/88248/28781**

Date: **11th April, 2019**

Joseph Mwangi Ngatia
St. Pauls University
P.O. Private Bag - 00217
LIMURU.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on ***"Influence of church macro environment activities on congregation development a case study of PCEA Molo Parish Nakuru County Kenya"*** I am pleased to inform you that you have been authorized to undertake research in **Nakuru County** for the period ending **10th April, 2020.**

You are advised to report to **the County Commissioner and the County Director of Education, Nakuru County** before embarking on the research project.

Kindly note that, as an applicant who has been licensed under the Science, Technology and Innovation Act, 2013 to conduct research in Kenya, you shall deposit **a copy** of the final research report to the Commission within **one year** of completion. The soft copy of the same should be submitted through the Online Research Information System.

BONIFACE WANYAMA
FOR: DIRECTOR-GENERAL/CEO

Copy to:

The County Commissioner
Nakuru County.

The County Director of Education
Nakuru County.

National Commission for Science, Technology and Innovation is ISO9001:2008 Certified

Appendix VI: NACOSTI Research Permit

THIS IS TO CERTIFY THAT:
MR. JOSEPH MWANGI NGATIA
of ST PAULS UNIVERSITY, 90-20106
Molo,has been permitted to conduct
research in *Nakuru County*

on the topic: *INFLUENCE OF CHURCH MACRO ENVIRONMENT ACTIVITIES ON CONGREGATION DEVELOPMENT A CASE STUDY OF PCEA MOLO PARISH NAKURU COUNTY KENYA*

for the period ending:
10th April,2020

Permit No : NACOSTI/P/19/88248/28781
Date Of Issue : 11th April,2019
Fee Recieved :Ksh 1000



.....
Applicant's
Signature

.....
Director General
National Commission for Science,
Technology & Innovation

Appendix VII: Authorization from Ministry of Education

MINISTRY OF EDUCATION

STATE DEPARTMENT OF EARLY LEARNING OF BASIC EDUCATION

Telegrams: **"EDUCATION",**
Telephone: **051-2216917**
When replying please quote
Email:cdenakurucounty@gmail.com
Ref.CDE/NKU/GEN/4/1/21 VOL.VIX/68

COUNTY DIRECTOR OF EDUCATION
NAKURU COUNTY
P. O. BOX 259,
NAKURU.

13th May,2019

TO WHOM IT MAY CONCERN

RE: RESEARCH AUTHORIZATION – JOSEPH MWANGI NGATIA
PERMIT NO. NACOSTI/P/19/88248/28781

Reference is made to letter NACOSTI/P/**19/88248/28781**
Dated 11th April, 2019

Authority is hereby granted to the above named to carry out research on "***Influence of church macro environment activities on congregation development a case study of PCEA Molo Parish Nakuru County, Kenya***" for a period ending ***10th April, 2020***

Kindly accord her the necessary assistance.

For: COUNTY DIRECTOR OF EDUCATION
NAKURU COUNTY

JOYCE SANKOK
FOR: COUNTY DIRECTOR OF EDUCATION
NAKURU

Copy to:

St. Paul University
P.O Private Bag - 00217
LIMURU

Appendix VIII: Letter from Office of the President

THE PRESIDENCY
MINISTRY OF INTERIOR AND
CO-ORDINATION OF NATIONAL GOVERNMENT

Telegram: "DISTRICTER" Nakuru
Telephone: Nakuru 051-2212515
When replying please quote

COUNTY COMMISSIONER
NAKURU COUNTY
P.O. BOX 81
NAKURU.

Ref No. CC. SR . EDU/12/1/2 VOL.IV/89

8th May, 2019

Deputy County Commissioner
Molo Sub County

RE:- RESEARCH AUTHORIZATION – JOSEPH MWANGI NGATIA

The above named from St. Pauls University has been authorized to carry out research on "***influence of church macro environment activities on congregation development a case study of PCEA Molo Parish***" in Nakuru County for the period ending 10th April, 2020

Please accord him all the necessary support to facilitate the success of his research.

MARY W. MWANGI
FOR: COUNTY COMMISSIONER
NAKURU COUNTY

Appendix IX: Authorization Letter from Institution of Study

Presbyterian Church of East Africa

ELBURGON PRESBYTERY

P. O. BOX 77-20102,
ELBURGON.
EMAIL ADDRESS: pceaelburgonpresbytery@gmail.com

15TH MARCH 2019

NGATIA JOSEPH MWANGI

ST. PAULS UNIVERSITY

NAKURU CAMPUS

Dear Student,

REF: RESEARCH AUTHORIZATION

Receive greetings in Jesus name.

Following your application to conduct research on "***influence of church macro environment activities on congregation development a case study of PCEA Molo Parish***" which is in Elburgon Presbytery, the Presbytery has no objection. Proceed on with the research as planned.

The Presbytery wishes you well as you research on issues pertaining to P.C.E.A. Molo Parish.

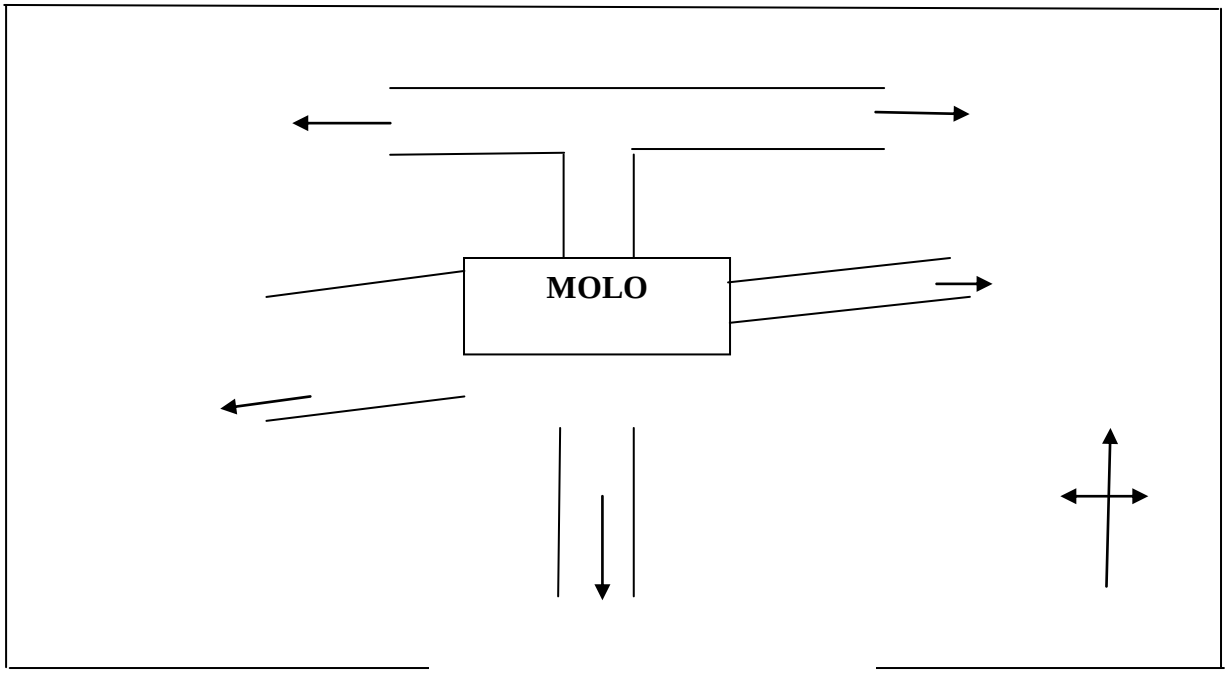
Yours faithfully,

Rev. Ezekiel Kosgei

Elburgon Presbytery Clerk

P.C.E.A. ELBURGON PRESBYTERY
DATE 15/03/19
P.O. BOX 77 ELBURGON

Appendix X: Map of the Study Locale



Appendix XI: Krejcie and Morgan Table

N	S	N	S	N	S	N	S	N	S
10	10	100	80	280	162	800	260	2800	338
15	14	110	86	290	165	850	265	3000	341
20	19	120	92	300	169	900	269	3500	346
25	24	130	97	320	175	950	274	4000	351
30	28	140	103	340	181	1000	278	4500	354
35	32	150	108	360	186	1100	285	5000	357
40	36	160	113	380	191	1200	291	6000	361
45	40	170	118	400	196	1300	297	7000	364
50	44	180	123	420	201	1400	302	8000	367
55	48	190	127	440	205	1500	306	9000	368
60	52	200	132	460	210	1600	310	10000	370
65	56	210	136	480	214	1700	313	15000	375
70	59	220	140	500	217	1800	317	20000	377
75	63	230	144	550	226	1900	320	30000	379
80	66	240	148	600	234	2000	322	40000	380
85	70	250	152	650	242	2200	327	50000	381
90	73	260	155	700	248	2400	331	75000	382
95	76	270	159	750	254	2600	335	1000000	384

Note: N is Population Size; S is Sample Size *Source: Krejcie & Morgan, 1970*