THE RISE OF SECULARIZATION IN KENYA AND ITS IMPACT TO THE CHURCH

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Dedication

In loving memory of my late brother Benson Gitonga Kang'entu who was my great inspiration and mentor.

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Abstract

Secularization is a global challenge that confronts all religions in all contexts. There has been an increase of secularism in Kenya that has continued to erode the ecclesiastical authority of late especially in the urban centers. Open criticism of the church by the public, government and atheists were the main inspirations behind this research. In this regard, I was motivated to explore how secularism is impacting lives of Christians in Nairobi given that the above-mentioned traits are more vivid in the city.

Research findings have indicated that various tendencies and factors are responsible for the rising secularism in the country of which has had various effects to the lives of Christians especially in Nairobi, and dichotomizing clearly between sacred and secular remains cumbersome in Kenya. Howbeit the challenge being enormous the church seams not to have elaborate systems and measures of addressing the phenomenon though there are some endeavors. The research has established that diverse groups are affected differently hence attention ought to be accorded as per the magnitude of the influence

This research has therefore given a way forward of positively embracing secularism and considering its merits and demerits with an open mind to use it as a tool of evangelism. This doesn't imply Christianity to be both secular and sacred, but rather endeavor to coexist with an evangelism mind given that it is a challenge right on the ground.

Geoffrey K. Kang'entu

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Abbreviations

ACK- Anglican Church of Kenya

BBC – Bed side Baptist Church

CMS- Christian Missionary Society

K24- Kenya Television

KANU- Kenya African National Union

MCK- Methodist Church in Kenya

PCEA- Presbyterian Churches of East Africa

TV-Television

YMCA-Young Men Christian Association

YWCA -Young Women Christian Association

Chapter One: Introduction

1.1 Motivation

Having been a youth pastor in an urban church for over eight years, and a school chaplain for one year not to mention other years that I served as a pastor in an urban setting, interaction with different people of diverse opinions in relation to matters of religion and secular world was inevitable. It becomes cumbersome to lay a line of dichotomy between the sacred and profane, especially in a country like Kenya that is not only considered to be religious but also Christianity being the predominant religion (Religion in Kenya).

My motivation on this topic was provoked after watching a live discussion of atheism versus religion dated 7th November 2014 on Kenya television (K24) one of the major media stations in Kenya. Though I did not take initiative immediately, this issue rejuvenated later at the opportune time when I thought of doing my master thesis. The discussion between Mr. Harrison Mumia chairman of the atheist association of Kenya and two clergymen from two of the major churches in Nairobi Kenya was a dumbstruck to me that such an issue could be discussed openly in the media. Comments twitted during the conversation were clear intimations that I was not the only flabbergasted Kenyan (K24 Friday Gig: Atheism).

It is also amazing that unlike the previous years, whereby preaching in the public places was appreciated by majority if not everyone. Today much as it is happening, the public has no interest or reverence to the same, especially in Nairobi and other major urban areas in Kenya. In fact, the preacher man/woman appears like a comedian if not psychotic, and one is left to wonder what has happened to the urge for God's word.

In the public transports, especially the buses and min-buses commonly known as (matatus) were known with gospel music and live preaching. Lamentably this has been replaced with very loud secular music and stickers all over the windows "*preaching and hawking prohibited here*" this is a change statement in a country like Kenya. Since when did preaching started to be equated with hawking, is a question that lingers in someone's mind.

It's not long after the cabinet secretary of education in Kenya banned prayers for candidates during third term in all schools associating it with exam cheating. This was a shock to most

Kenyans, despite the fact that prayers were moved to second term as compared to third term. Being a former chaplain, I could understand parents and candidates reasoning, of which I could not fathom his utterances and actions (Matiang'i under fire for 'banning' prayers). With all the above signs of increased secularism in the country and many others, I deem it necessary to explore this topic further to, fully understand the real impact of the phenomenon.

1.2 General Introduction

With the rise of science and technology, education, influence of globalization, Kenya is a changing society. With these changes, there is increased questioning the role of the religion as the ultimate measure of morality. Trigg points out that within most countries Kenya not being an exceptional, there is a wide range of religion and anti-religious beliefs that validates science as the reliable source of knowledge. He argues that some see science as the repository of all truth, and in consequence dismiss all religious beliefs, simply because they are unscientific (Trigg 2007, pp. 1-9). This therefore has led to the rise of secularization in the country mainly in the urban settings. Secularization has not only rejected the metaphysical and religious explanations of reality, but also separated religion from the culture, the sacred from the secular, the spiritual from the material, holy from unholy just to mention but few. These constitute vexatious questions on the direction and kismet of the church today within the context of study.

Conjectures of the Christian church therefore are enormous from both the Christians themselves and even none Christians as they endeavor to elucidate discord. This alternative source of truth, and freedom, as compared to religion has been on the increase in Kenya of late, whereby even the secular music has found its way in the church especially by the youths in the name of modernity and repackaging the gospel to indulge all. It's prudent to mention that, because of increasingly secularized society, Christianity continues to lose ground in both public and private sphere. Church leaders both clergy and laity have started looking for ways that theology might engage the secular context more effectively. Lamentably, it's not working probably because there are no proper strategies but just adopted as a crisis management response.

The Church in her endeavor to enhance religiosity of the congregation in such an epoch of increased secularization in the country has diversified her ways probably due to the challenge. Church buildings are open almost twenty-four seven hours for prayer not to mention street

preaching and social media groups. However, other religions like Islamic and Hinduism has continued to posse a real challenge to the Christian church, and at the same time the public viewing the whole idea as a bother than a blessing.

On the other hand, religion in general faces enormous challenges particularly from rising atheism, which is slowly gaining grounds in a rapidly changing Kenyan society especially in the urban setting. This has continued to influence many and especially the youths even those from well-known religious backgrounds like the current secretary of atheist association of Kenya who happens to come from a family of a clergy (Atheist in Kenya- Questions unasked).

Dr. Adeyemo who was born in a Muslim faith family before converting to Christianity later, evaluating difficulties that arise in distinguishing religious and secular issues claims that African politicians make sharp dichotomy between secular and sacred matter, where by church is told to care for the soul while the state take care of the body. He further argues that it is devil's attempting to treat politics as worldly affair or as an activity to be avoided by the people of God, since both sacred and secular all is under God's authority (Adeyemo 1997, pp. 80-81). I agree with the author that separating the two especially in my study context is cumbersome but at the same time there ought to be some limits in the level of engagement in order for the church to maintain its authority, especially when giving advice or direction on secular matters. Though I concur with Adeyemo that the gospel of Christ addresses the holistic life, it is my view that if the church gets so deep into secular matters there is a danger of the secular world getting so familiarized hence taking the gospel for granted.

Probably it is the same direction that was adopted by the known secularized nations today especially in Europe as claimed by Schreiter who points out that secularization is a process that have been going on in Europe throughout the modern period. First understood as the appropriation of church property by non- ecclesiastical agents, usually the state, it has come to be understood as the disengagement of religious rule and influence in modern society, on both an institutional and a personal level. He states that in an earlier stage of modernity, predictions about the eventual disappearance of religion were quite optimistic. He observes that there has been a decline in the presence of religion in Europe, or at least of institutional religion. Church attendance, as well as church baptisms, weddings and funerals continue to dwindle (Schreiter

1997, p. 87). Of course, this might not delineate the exact scenario in Kenya currently but the effect can be felt at a different magnitude. The dignity and authority accorded to the clergy and church in general today speaks volumes.

1.3 Statement of the problem

Putting numerous factors into consideration as mentioned in the introduction, there are obvious signs that Kenya is rapidly becoming a secularized society. Despite church controlling and managing most of the institutions of education and health among others, church is slowly lacking cultural authority, and the religious organizations has little social power. There has been a marked increase of secularism and secularization in Kenya of late. Open discussions and excuses by Christians on why it's not vital either to attend church or follow religious activities is not a surprise to many.

 Some Christians are preferring civil marriages in lieu of church weddings, and those opting for church weddings are considering garden as compared to church buildings. The rationale behind this being that you can make a church anywhere not primarily the actual church buildings. Hence one is left to wonder what has happened to the whole notion of the ecclesiology and the reverence that was given to the places of worship.

Churches are also being opened anywhere by anybody especially in Nairobi. You find a bar or a restaurant on Sunday being transformed to a place of worship and a big sign board indicating the name of the church hanged outside and after the service, it is replaced with that of a restaurant or a bar. The same room is a bar on Saturday night and a church on Sunday morning. Someone is a business man /woman today and tomorrow he/she is a pastor. This again triggers the question if it would be the reason behind church losing her moral authority. Church attendance and baptisms are on the nose-down, not to mention introduction of secular music in the church among others as earlier held. Church owned institutions are also directly influenced by the government, and one is left wondering who has authority over what?

The overall research problem to be addressed in this study is that despite an increase in the number of churches, denominations and church governed institutions in Kenya and particularly Nairobi (the capital city), little has been done to critically explore the impact of secularization on

the church which has been on increase as evidenced by the few cited above concerns. However, despite such vivid intimations of rising secularization effects in Kenya, church leaders and pastors are desultory. Schreiter (1997) writes that there has been a decline of religion in Europe and as a result church attendance and other religious rites (sacraments) like baptism, and weddings are on the decline too. He further argues that secularization is offering a number of new openings for the place of religion in society today (Schreiter 1997, p87 & 90). It in this regard that I feel if the issues of secularization are not treated with justifiable gravitas, to pinpoint and handle its determinants especially among Christians, then church in Kenya is likely to dwindle like European church as claimed by Schreiter.

It's worth noting that albeit religion and especially Christianity not only commands majority in terms of population, but also learning and health institutions, her social and cultural significance is wanting. It would therefore be prudent to know what is ailing the church to warrant this visa-vie her potential. This research therefore aims at exploring this unpopular yet important phenomenon regarding the rise and impact of secularization to the church in Kenya, and analyzes plausible fountainheads while making probable recommendations as per the respondent's views.

Aim

The aim of the study is to investigate factors leading to the rise of secularization in Nairobi Kenya

Objectives

- To identify factors responsible for the rise of secularization in Kenya.

- explore the impact of secularization on the church

- examine the role played by the clergy and church leaders in addressing the phenomenon of secularization among Christians

- propose appropriate measures and strategies that would help address secularism among Christians as per the views of the respondents.

1.4 Research Questions

This study will be geared towards answering the question on: How is secularization impacting lives of Christians in Nairobi?

Responses to the following questions will enable me to answer the main question.

- How is secularization understood?

-Why is secularization on the rise in Nairobi?

- How does secularization impact the church?

-What could be done to counteract secularization?

1.5 Review of related literatures.

Though not so much that has been written regarding secularization within the Kenyan context, available literature and research that is related, to the ongoing study has shown that the phenomenon is a real challenge to the church and religion in general that needs to be addressed.

1.5.1Books, research and other literature

Literature has indicated that the notion of secularism is not only difficult but also bewildering in the Kenyan context. The national anthem itself opens in the first line by not only acknowledging God as the creator of all things, but also invoking Him to bless the land and nation. "O God of all creation, Bless this land and nation" (Barret, Mambo, Mc Laughlin and Mc veigh 1973, p. viii).

On the other hand, academics have noted that weekly attendance of religious events (going to Church, etc), as well as the opinion that religion is 'very important', are both at their highest in developing countries, and at their lowest in developed countries.

However, despite the above claim, a survey carried out by Evangelical churches in Nairobi revealed that there is worry of the Protestant churches on the rise of "a godless generation" youngsters aged 24 and below who's' Christianity is only by name. According to the survey, church attendance is plummeting as Kenyans flock towards exciting cults or back to traditional religions.

The study further warns that while Protestantism nominally accounts for 65 per cent of Kenyan Christians, only seven per cent of the population attends a Protestant or evangelical church on a typical Sunday. This speaks volumes given that Protestants carries the biggest population in the country (Godless young generation worries Kenyan churches).

Jacob S. Dreyer argues that one of the important indicators of whether a country is secular or not is by evaluating her constitution. Jacob claims that howbeit there are diverse types of constitutions; a state can be regarded from a legal perspective as secular if the constitution provides for freedom of religion. According to his claim a state that only allows one religion as state religion, and actively discriminates against other religions, are a theocracy and not a secular (Grab and Charbonnier 2009, p. 46).

 Though from that above description and legal point of view one might be tempted to conclude that it is a secular country very few ordinary Kenyans if any will ascribe to such a notion given the command of religion and especially Christianity in the country. Of late matters of secularization has erupted some disquiet in Kenya not withstanding it being one of the top most religious countries in the continent. This has made various faiths and denominations in the country castigate the government's move which probably was not really intended to subvert the operations of the church, but rather ensure responsibility and accountability.

For instance, the Religious Societies Rules published by the Attorney General's Office also require that all religious organizations submit their constitution showing statement of their doctrine of faith. The rules were to affect all religious leaders such as imams, pastors, rabbis and just to mention. Any religious society in Kenya must have its constitution with programs, ministries, charitable activities and education activities undertaken by the religious society and details of persons coordinating these activities. The new rules also demanded that all religious societies must be registered and open to the registrar's inspection any time. Religious leaders should make a declaration of familial relations with other religious leaders and officers. They also demand that all pastors in Kenya must hold a theological certificate from an accredited theological institution. The new rules were set to be gazette, after which they could be operational after a year. This was aimed at regulating religious bodies. (Kenya sets new regulations for religious leaders, churches).

Available literature shows that secularization in Kenya has been a matter of concern to many scholars though most of them have relied on western ideas to explore the situation in Africa. For instance, when Patrick Astor from Nairobi –Kenya examined the impact of secularization on religious life in Kenya, his definition of the phenomenon not only followed western models in being focused on the spread of non- Christian ideas, such as rationalism, and deism among others but also invoked western way of life by equating Africa secularization with growing conformity to such practices as found in large cities of Europe. Though I find secularization more less similar despite its varied impact depending on the context, Paul notes that its somewhat sarcastic that in their attempt to identify the sources of secularization in Africa, almost all authors point to western- style such as education as major factors contributing to changing religious behavior and declining church attendance. He argues that in thinking about secularization most of the authors make no single attempt to free this concept from western connotations or challenge its indebtedness to western experiences. Paul further writes that it would be more prudent for the scholars not to apply western secularization theory to African case studies but rather explore the whole concept with a notion of helping and encouraging western church to develop better resources for understanding their own situation (Paul, Herman: Secularization in Africa- A Research Desideratum, pp.67-69).

Ndunge on the other side argues that secularization in Kenya doesn't take historical course like in western world, but rather arrives as a finished reality "good" which is implanted in the nation. She further claims that the divorce between the secular and the religious worldviews was clearly visible to the Kenyans ever since the arrival of the westerners in the country. Ndunge also states that as secularization advances in Kenya, it is experienced at the social- cultural level whereby, the church is demanded to live and be concerned with matters that concern the religion and not to interfere with matters in other spheres of life (Ndunge 2010, Master thesis, pp. 39-40).

Idow writes that by nature, Africans are "a people who in all things are religious" an argument supported by other African scholars such as Mbiti and Opoku. In relation to this Jenkins also reported that in the case of worldwide Christianity which seems to be on the decline in the west, it is not the case with respect to the southern hemisphere, especially Africa where there has been a resurgence of Christian faith (Zuckerman 2010, p. 73).

Though I echo their arguments that the African church is the fastest growing church in the world, it is also evident that secularization and rationalism are on the rise today as revealed from various incidences cited on the literature. In my view, the northern hemisphere might also have started same way to have gotten where it is today as claimed by Zuckerman (2010) that Christianity is declining on the west. This therefore makes this research quite valid and necessary at such a time so as to know the right position and remedies that the church in Kenya and Africa at large could take in order to mitigate the situation.

1.5.2 Constitution and other related laws

Kenyan constitution upholds freedom of worship hence posing the question whether it is a theocratic or secular state in reference to Grab, and Charbonnier (2009) description of a secular state (Constitution of Kenya, 2010 Article 32, freedom of conscience religion, belief and opinion)

This has put Kenyan laws under denunciation by various stakeholders in the recent past. For instance, due to various malpractices that has been associated with the church recently, the Attorney General of Kenya, Mr. Githu Muigai, drafted laws to regulate religious organizations and groups together with its preachers. However, this was not only challenged by the Christian faith but also the Islamic religion who responded to the Attorney General by unanimously condemning the intention.

> "We condemn with the strongest terms these laws which in reality are a manifestation of the filthy and corrupt secularist thought which has given the human being the liberty to legislate his laws and to infringe the religious sanctity. We categorically state that these proposed laws are contrary to the alleged constitutional right of freedom of worship and that the state is not supposed to interfere with religion" (Mwalimu, Shabani.Secularism Entrenching its Harm in Mainstream Religions in Kenya)

Paradoxically when kadhis' courts were a born of contention in the constitution the Islamic faith religion agreed that Kenya was a secular country as noted by Vanderpoel in his article.

While the push for Kenyan constitutional reform began in 1991 primarily as a means of addressing land conflicts and the question of federalism (majimboism), the process that culminated in the adoption of the 2010 Constitution provoked societal debates on a broad range of issues, including whether Kadhis' Courts should be enshrined in the new constitution. This debate was linked to broader popular dispute over the nature of Kenyan secularism and the politics of religious equality, spurred by the changing language around religion in the draft constitutions and the prospect that a successful constitutional referendum could grant popular legitimacy to Islamic courts (Vanderpoel S. Rachel. Religious equality in Kenya?- Religion and diversity project. p 5).

Vanderpoel further in his article writes that the 1963 independence constitution provided for freedom of religion under the freedom of conscience clause but did not explicitly declare Kenya a secular state. Referring to a case filed in 2004 by a group of Protestant clergy through *Jesse Kamau & 25 Others v. Attorney General* at the high court of Kenya, pointed out that the constitutional review process retained the original provisions on the freedom of religion but addressed the relationship between religion and the state more explicitly.

Arguments supporting Kadhis Courts claimed that a secular state could protect a variety of religious practices across different religions without elevating one religion over another. They further noted that Kenyan secularity should be understood in terms of religious tolerance and that freedom of worship would be frustrated if the state infringed on a specific religious practice or community rights. Thus, debates on secularism in Kenya, reinvigorated during the constitutional reform process, were linked directly to the question of the inclusion of Kadhis' Courts within the constitution and thus the place of Muslims within the state (Vanderpoel S. Rachel. Religious equality in Kenya?- Religion and diversity project. p 6).

In a nutshell though secularization may not be so pronounced in Kenya and Africa in general like in Europe it is a growing phenomenon that cannot be ignored. It would therefore be prudent for different authors and scholars to focus their attention on Africa and not only concentrate on the west. However, I feel probably Africa has been left out intentionally due to the growing religious

movements and a misconception that secularization is not a reality in the continent but still that could as well be documented if it is validated.

1.6 Methodology, division of the research and limits

Given the nature and scope of this research I used three units of analysis namely, the laity (ordinary church members), lay church leaders, and the clergy in aid of answering the outlined research questions above. To be able to explore how secularization is impacting lives of Christians in Nairobi as the main interest of the study, an explorative approach was adopted for this study. This study used a qualitative research strategy, where by a case study research design was employed to respond to the research questions. I sampled my respondents from the three units of analysis with the first two (laity, and lay church leader) comprising of five informants each and the third (clergy) ten respectively making a total of twenty respondents. Using qualitative method, I collected data by interviewing residents of Nairobi (Kenya), where by five church members one from each congregation which included Pentecostal, (Baptist and Deliverance churches) Roman Catholic and three main stream churches namely Anglican, Presbyterian Church of east Africa (P.C.E.A) and Methodist were put into consideration. Lay church leaders and clergies were likewise interviewed in the same order although two clergies were interviewed from every category unlike the laity and leaders where only one respondent represented each category.

An interview guide defined by Bryman as a semi-structured interview was adopted in this study due to its flexibility. Most of the people living in Nairobi can express themselves in English hence it was the preferred means of communication albeit Swahili was as well used whenever needed. Despite flexibility in terms of how respondents chose to answer questions, alteration and additional questions that were deemed necessary, the content and wording of questions was maintained from one interviewee to the other (Bryman 2012, p. 471).

Interview method of data collection was adopted in this research due to the nature of the study so as to allow respondents give more detailed accounts, based on their contextual understanding of the phenomena and its impact, since available literatures have a western inclination than Africa. This therefore aimed at boosting the reliability and validity of this study. It is also prudent to admit that the theme of this research is obviously wide and challenging at the same time, even

since very little has been documented about it in regard to the Kenyan context. It might therefore require more time and space than a master's thesis can provide, for it to be conclusively exhausted. Conducting data for such work will also require more time than a month or just few weeks that I did my research. As an upshot of limited literature that directly links issues as per the Kenyan milieu, assumptions that African setting is Kenyan scenario were inevitable.

1.7 Research Outline

I will disjoin this work into seven chapters each of which follows a discrete methodology adequate to it, geared to answering the main research question. Having introduced the first chapter in the previous pages detailing the introductory part of the study, it will be fair at this juncture to briefly focus on the remaining six chapters.

Chapter two endeavors to present this case study on a theoretical perspective of the research being undertaken. Since we are dealing with secularization which is more of a progressive than a spontaneous event and its impact to the church, it was prudent to use a historical approach on the question. This helped me to understand the historical background of Christianity in Kenya and how secularization encroached in, and to explore the transformation that church has undergone since then. On this rationale, therefore this chapter aimed at describing the historical background and development of Christianity in Kenya. I therefore selected the following literatures that were resourceful for this endeavor, as follows: *Kenya Churches Handbook,* by Barret, Mambo, Mc Laughlin and McVeigh,and *Christianity, Politics and public life in Kenya* byGifford Paul. Though these were the main literatures for this chapter at the beginning others were also consulted where necessary.

Chapter three being theoretical aimed at presenting the process of secularization especially from the perspective of my two theoretical partners namely: - Berger and Momen, due to their major contributions on the topic. However, additional works from other scholars that was deemed necessary was also included in additional to theoretical partners. It will also be important to briefly discuss the historical background of secularization and the religious situations in Europe to grasp a gist of this phenomenon from a broader perspective. Some of the factors leading to secularism are presented which are the bases of the theories on focus in this chapter which include: Modernity, science and technology theories. The chapter also presents the challenge to

secularization from Berger's point of view which explains the rationale for recanting his initial position. Summary of some of the present and historical forces that have antagonized organized, established religion, especially Christianity was also on focus in this chapter.

Chapter four concentrated on presenting the methods, design and strategies adopted in this study. Insights from the data, views of the informants from the three units of analysis, limitations and challenges encountered during the study were also factored in this chapter.

Chapter five comes in as a presentation of the empirical findings from the conducted interviews. Reactions from the three units of analysis were of vital importance in this chapter as well.

The sixth chapter focuses on discussing the findings emanating from the empirical data, in relation to the research questions. Analysis of the factors contributing to the rise of the phenomenon and how the church is responding were equally considered on this chapter, which helped in presenting a theological application about the reflections gathered during the study.

Chapter seven gives conclusion remarks that aim at reconnecting the study from beginning to the end. Lessons in the entire study and where they have brought us are also on focus and finally the recommendations.

CHAPTER TWO: HISTORICAL RELIGIOUS BACKGROUND IN KENYA

The first chapter introduced and gave motivation behind the study that led me into formulating the problem under discussion. Related literature was also analyzed through which we could understand concerns and limitations of authors and scholars from an African point of view.

To understand and explore the problem, this chapter focuses on the historical background of religion in Kenya which servers as our inception of comprehending the genesis and development of secularization in the Kenyan context. Since Christianity is the key focus in this study, a detailed account will be presented in this chapter.

As we progress on this topic its worth noting that though missionary work continued in the country even after independence, most of the missionary founded churches became autonomous shortly after the country attained herself governance from the colonial government. Development and secularization go hand in hand as noted elsewhere in this study. This makes it prudent to mention key missionaries and probably their contributions not only towards the development of Christianity but also education that is a major factor in secularization. Though the focus will be on the colonial period also post-colonial period will be discussed briefly. This will make it necessary therefore to consider some political leaders and their contributions regarding secularism. Religion in general from Christianity point of view will be on the limelight on this chapter to grasp the prevalent notion of how secularization has been progressing.

2.1 Forms of faiths in Kenya

Unlike some of the countries in Africa and other parts of the world where there are limitations on religion asseverations, Kenya there is freedom of worship. This has therefore encouraged various faith professions in various parts of the country and especially urban settings. However, despite the freedom Christianity stands out to be the faith of the majority among others. Due to the diversity of the population in terms of culture and ethnic backgrounds especially regarding their native languages, Swahili has been adopted as the national language while English is the official language. This is an intentional strategy of unifying the forty-two tribes in the country that speak

different mother tongues. Nevertheless, despite this unifying factor still the country is divided largely on tribal bases which are so evident especially on political affairs and affiliations.

Lamentably, religion is not an exception of this challenge too. Most of the religions and especially Christianity is segregated on tribal lines as well. Almost all the main stream denominations are to a considerable extent tribal based except of the Roman Catholic. Most likely this could be attributed to their founding history given that various missionaries took control of specific districts or tribes hence making their respective denominations thrive in specific areas. Pentecostal churches however, seem to overcome this challenge as compared to the mainline churches, because they seem to spread all over. Roman Catholic too was not under the restrictions of where to establish their mission centers since they were the first ones hence spread all over the country.

Other religions like Islamic and Hinduism too has either the inclination to specific areas like the coastal region or specific families that are Kenyans by birth but with a different historical originality like India or some Arabic countries among others. Since there is no much documented information about this, we may not get into much details of it but it will still be prudent at this juncture to briefly consider various faiths that are professed in the country today.

Christianity

Christianity is the predominant religion in Kenya with an adherence of more than 82% of the national population. Though this will be discussed further on (Christianity in 2.2), it is prudent to mention at this point that Protestants are known to be the majority comprising of both the main stream and the Pentecostal churches (Religion in Kenya).

This has been the fastest growing faith in the country that has spread in the entire country especially after independence. Various mission societies and other institutions like the bible society of Kenya have greatly enhanced the spread of Christianity. Mission partners have contributed immensely on church constructions and other religious related institutions like hospitals and schools to mention but few. Bible society of Kenya has also done a great deal of ensuring most of the tribes in Kenya can access bible not only in English and Swahili but also in their local languages and dialects. Despite the efforts most of the Christian churches have tribal

inclination depending on where they were initially founded, as earlier mentioned. This is mainly vivid in the leadership of many denominations where by most of the top leadership positions are mostly driven from the dominant ethnic group. Many sects have also come up under the cover of Christianity, and at the same time church disintegration has been on the rise. This has not only deprived the moral authority of the church, but also has a political influence in the country especially during election time in the country (Possamai 2009, Pp. 140-141).

Islam

This is the second largest faith in the country. Islam is the religion of approximately 11.1% of the Kenyan population. Islamic organizations dispute the figures suggested. Some sources suggest the number of Muslims in Kenya between 35% and 45%. Muslims just like the Christian denomination; they also have their differences that identify them as diverse groups. However most of the Muslims in Kenya are Sunni, howbeit other groups also like shafii, shia and Ahmadi are also present (Religion in Kenya).

Buddhism

This religion founded by Siddhartha Gautama is a faith that has been in existence for a long time in Kenya though with a small following especially by a few Indian Buddhists who have been there for long. Nevertheless, it is not a popular religion in the country since it has not attracted many locals (Adam 2009, pp. 126). Like other religions Buddhism has continued to grow in Kenya though not like Christianity or Islam, with more than 1000 adherents currently. Buddhism is also one of fastest growing traditions in Kenya. In my view, this might have been influenced by multifarious developmental projects in the country which has led to influx of new developmental partners from east especially china in the country. Nairobi Buddhist Vihara/Temple is their main centre of worship in the country (Religion in Kenya).

Baha'i

Like other small religions in Kenya, very little is documented about Baha'i faith though it has been present in the country from 1945. Howbeit its foundation relates to the locals, it has been very dormant till late 90s; hence making its impact minimal in the society. However, the religion

grew to an estimated 308,000 people in 2005 or about 1% of the population. In the 1990s the Baha'is in Kenya participated in a nationwide community health project including vaccinations, maintaining latrines and developing clean water sources (Religion in Kenya

Hinduism

There are Hindus living in Kenya. The numbers are estimated to be around 0.14% of the population. They are mainly located in the capital of Kenya, Nairobi, and other urban areas such as Mombasa, Eldoret, Thika and Kisumu (Religion in Kenya)

No religion

In the 2009 Census, 922,128 people reported themselves as having "no religion". This is 2.4% of the total, making this group larger than the groups reporting themselves as traditionalists, Hindu or other religion (Oparanya Wycliffe, 2009 population & Housing census results). Roger (2007) states that, Christian belief is itself under attack even in countries with a long Christian heritage (Roger 2007, pp. 4-5). Though probably he was referring to Europe in this case, the situation is more less the same in Kenya and entire Africa a context described by Mbiti as "notoriously religious" (Mbiti2015, p.30). Many things seem to fall apart and one is left wondering what the religious groups and especially Christians being the majority, are doing. Though there is a reasonable population of those who claim to have no religion, there is a stigma against people who are atheists in Kenya. Nevertheless, of late this group has been very vocal to an extent of not only seeking legal registration and recognition, but also asking the government to burn teaching of religious education in schools. This as noted earlier has been my great motivation on this topic. A Gallup poll conducted in 2012 found that 88% of Kenyans considered themselves "a religious person", 9% consider themselves "a non-religious person", while 2% define themselves as "a convinced atheist", placing Kenya in top 10 religious populations in the world (Religion in Kenya).

African Traditional Religions

African religion is among other religions found in Kenya today, but the only one that can claim African originality due to the fact that other religions have their origins in other parts of the world. It also differs from other religion like Judaism and Christianity just to mention, because it

has no single founder or central historical figure such as Moses or Jesus among others (Lugira 2004, p. 11).

Kenya being a diverse country with different tribes has rich African traditional religions based on various believes on different ethnicities. Beret et al, states that, African religions are typically based on natural phenomena and reverence to ancestors. The dead are presumed to merely transform into another state of being and capable of bringing good fortune or calamity to the living. Most religious rites are therefore centered on appeasing the dead through sacrifices and proper burial rites. The wishes of the dead must also be followed to the letter.

Followers of traditional religion just like other religions have got their places of worship either forests, mountains, shrines or some trees that are considered sacred just to mention but few (Barret, Mambo, Mc Laughlin and Mc veigh. Pp. 291-314).

Despite its originality, like other religions traditional African religions is not exempted from globalization challenges. Thomas (2005) writes that western society has committed a grave injustice by its role in the destabilization of African traditional religions and society. He argues that global and technical nature of the world events has posed a great challenge to ATR (Thomas 2005, p.43).

2.2 Christianity in Kenya

The genesis of Christianity in Kenya is like that of Africa in general and more specifically black Africa. It would therefore be right to generalize experiences and challenges of Christianity in Kenya and Africa were more less the same. For us to grasp the gist of what transpired in the Christianity era in relation to Kenya and Africa at large, key missionaries will be a must mention at this juncture. However, before getting to that it is important also to note that missionaries were important to government for several reasons, among them to legitimize the colonial rule, to educate people for service in government, and to break down the African value systems and ritual practices such as ancestor veneration (Grab and Charbonnier 2009, p. 48).

African traditional religions were to a very great extent not regarded by missionaries. Although colonial African cannot be regarded as secular in the modern, legal sense of the word, the missionaries played a significant role in the secularization of Africa. Dreyer writes that one

should have to rank Christian missionaries as the greatest secularizing force in Africa due to the role of educational institutions and medical services provided by missionaries (Grab and Charbonnier 2009, pp. 50-51)

So as not to lose focus of the chapter which is to give the historical background of Christianity, lets now revisit our discussion on the early missionaries who are worthy of mention at this point. Starting with Vasco da Gama a Portuguese explorer, he arrived in Kenya coast at Malindi in company of several Roman Catholic missionaries, in 1498. Despite the presence of missionaries in the region for quite a lengthy period nothing tangible could be noticed on the ground in relation to Christianity up to 1729.

In 1844, a German Lutheran preacher, Johann Ludwig Craft, then arrived in Mombasa, which marked the start of modern era of Christianity in Kenya and east Africa in general. By his arrival however, there were minimal traces of earlier Christianity period even with the presence of Portuguese in the region. Despite the efforts of Craft also it is in record that only one person a dying cripple by the name 'Mringe', was baptized because of his stay. However, he pioneered in languages and produced the first Swahili dictionary in addition to scripture translation. Notwithstanding his departure back to Europe after disagreements with other Christian missionaries' society (CMS), he was commissioned back by the British united Methodist to pioneer a new mission in Galla which was launched in 1862. This new mission too was not free from challenges just like the previous, hence could not as well thrive as envisaged.

An approach was therefore adopted by sir Battler Frere, governor of Bombay in India and a convinced evangelical Christian. This included strategies of ending slave trade which bore fruits and by 1890 there were more Christians especially from Anglican and Methodist (Barret, Mambo, Mc Laughlin and McVeigh 1973, Pp. 29-31).

After the beginning of the colonial movement in Kenya there was a radical change in missionary operations which was enhanced by the new rail line that extended to Lake Victoria. As an upshot missions, especially Protestants sprang up in every direction. New missionary groups with diversified mission and evangelism goals and methods also found their direction in Kenya.

Education and health care were major among other approaches they used to rich the locals (Barret, Mambo, Mc Laughlin and McVeigh 1973, Pp. 33-34).

However, due to differences that included faith practices, administration among others, divisions in the church especially Protestants were inevitable, howbeit became more evident in 1940. Despite this, the crisis of the emergency propelled the churches into new and more relevant forms of service. Because of the social disruption of those days, Christians began to be seriously concerned with social economic and political problems in the country (Barret, Mambo, Mc Laughlin and McVeigh 1973, P.36).

2.2. 1 Modern protestant missions' movement

Nthamburi argues that, if Western powers partitioned Africa during the Berlin Conference (1884/ 85) it is obvious that Christianity came to East Africa forty years before colonialism. He further noted that it has been suggested that the European invasion of Africa was prompted by economic factors that were brought about by the second industrial revolution. According to Nthamburi, although this is largely true, we ought to distinguish between the inducements of merchants, traders, philanthropists and those of missionaries. Their motives were different and did not share the same objectives, for the missionary was motivated by the desire to preach the gospel, with its liberating effects, but the traders were to a significant extent influenced by the profit motive. Although the explorations of such pioneers as David Livingstone gave a new impetus not only to the missionary cause but also to colonization, Christian explorers were more concerned about opening opportunities for evangelization. If commerce and civilization were to accompany such a noble venture, these were a means to an end, and not as an end in themselves.

After the initial missionary work which was more Roman catholic and protestants mainstream churches oriented settled and established churches and mission stations, other protestant societies begun their work in Kenya. These included the southern Baptists the German seventh day Adventist, the salvation army, Pentecostal assemblies of God mission, which has the work of the apostolic faith mission of Iowa (USA) among others.

Probably it's out of this that Kenya has been called a haven for missions. In recent times, there has been a conglomeration of many small missions there, who all feel that they have a mandate

to communicate the gospel. Some of these groups, like the Mormons, have strange doctrines that orthodox Christianity would find unorthodox. There are also Para-church organizations such as the African Evangelistic Enterprise, World Vision, Campus Crusade, the Navigators, the young men Christian association (Y.M.C.A), and the young women Christian association (Y.W.C.A), among others. These organizations are inter-denominational and supplement the efforts of churches in the propagation of the gospel. (Nthamburi. *Beginning and development of Christianity in Kenya*).

Denominational proliferation is therefore of importance to be mentioned at this point. Like other parts of the world church in Kenya has undergone tremendous '*metamorphoses*' from the missionary time to date. Noticeable growth that has been parallel to the population growth is evident enough of the change. One of the major milestones that church in Kenya has achieved after independence is the way it has impacted millions of lives both spiritually and academically not to mention health matters among others. Worth noting is that most of the learning and health facilities are church related either direct or indirect.

Nevertheless, this has not been without its pros and cons too. As mentioned elsewhere in this paper, church is more disintegrated today than in the past, with every denomination seeking her own good recognition while the clergy is after affluence and influence. As noted by Isichei in her book *"A History of Christianity in Africa",* there has been a huge proliferation of new churches in the 1980s and they undoubtedly attempt to derive a livelihood in an age of unemployment. I concur with Isichei that founding of churches is a career open to talent, for which no formal qualifications are needed.

Isichei claims that many of these churches and most of the new foreign missions being founded are in the evangelical and Pentecostal traditions, and emphasize the need for a specific conversion experience, and the literal inerrancy of the bible. Those who choose Jesus have an eternity in heaven; while those who do not, an eternity in hell.

Unlike most of the prophetic figures in the past who were people of limited education, many of the churches today are being founded by graduates according to author (Isichei 1995, pp. 334-336).

This has continued to tarnish the church image, with the society viewing it more of a business enterprise as compared to spiritual. Churches open and close whenever they probably prove unattainable to the intentions of the founders just as shops or kiosks that open and close without notice to the clients' especially in big cities like Nairobi. If the business has no growth indicators the owner in most cases opts to close or move to a new town a trend that the churches discussed above are adopting. It's unfortunate to mention that this has in a big way eroded the integrity of the church to an extent of making the state to intervene in seeking the credibility and qualifications of the clergy albeit the evangelicals have been critical and arrogant on the idea, since most of these churches are not dully registered (Kenya sets new regulations for religious leaders).

2.3 Religious influences'

As initially stated most Kenyans are religious in the sense that they are associated with one of the above-mentioned faiths. That's in my deductions the country would be more religious than what statistics indicate, with Christian traditions commanding the majority, hence I might be right to say Kenya is generally a religious community. But how this religion works out in different areas like economics, politics, ethnicity, aesthetics, in defining ethical values or as a true worship and as a religion itself are the critical questions that we are now being called upon to engage. The Kenyan society has assumed that their religion is deep enough. However, it might be getting eroded in one way or the other and even if it was deep the truth is that it is not deep enough now. Looking at the iniquitous in the county today ragging from corruption at all levels both public and private, mismanagement of institutions among other wicked traits one is left fascinated about the role of religion.

It is unfortunate that religion has not stood to what it ought to. For instance, during the post-election violence in the year 2007, when push came to shove, there were priests who sided with their ethnic communities. Almost everybody in Kenya was biased, doesn't matter who: the teachers, the law society, the civil society organizations. It was total entropy full of disintegration from the church to the family level. It was a very difficult situation for the country, and we felt if someone was going to bring healing into the country someone was needed to take responsibility for their part. Even some of the clergy did not stand by the word. In other words, they were not

prophetic to their ethnic communities. The right thing would have been to tell the community "You cannot do this. You can't burn other peoples' property, even if you are aggrieved." But they were silent albeit not all (Gregory 2006, Pp. 40-41).

I might be right to say that most of the religious groups and especially those within Christian traditions are ethnically or economically influenced. Some are just founded as a source of income due to the economic constrains and lack of employments in the country while others are ethnically motivated. Since the Kenyan government is lenient on religious operations and not in the tradition of taxing the church, many find it as a pain sailing wellspring of survival.

As Marx elucidates the utility of money in the current world many are out to make as much with less strain whenever possible hence turning churches into business hubs. Though it will be wrong to make an indiscriminate judgment of money as the motive behind, a great percentage will fall under the acumen (Gregory 2006, P. 42).

2.4 Religious co-existence

Due to freedom of worship in Kenya that has been highlighted previously in this paper, different faith confessions have found their harbor in the country. Despite their ideological divergence there has never been any perceptible acrimony. All religions and even Christian church denominations however will endeavor to persuade the public into joining their doctrine while others will even inveigle them. Despite such they have always coexisted and collaborated in different affairs especially those that affect human life, like various tragedies that happen time to time.

There have been some discrepancies regarding the insecurity matters in the country of late because of various terror attacks that has claimed thousands of lives. Different religions have allegedly accused others of indoctrinating their adherence in relation to the phenomena, though in a very implicit approach. However, none can out rightly point a figure to the other since all religions advocate for peace. As Wijsen (2013) noted, both Islam and Christianity teach and preach peace '*salaam, shalom*' as their core value. Surprisingly scholars of religion point out that there is a lot of violence in the sacred texts, although word count reveals that the bible

contains many more words that refer to hostility as compared to the Qur'an (Wijsen 2013, Pp.144 -145).

The author outlines such paradoxical statements and many others contained in the religious language that he argues in one way or the other they tend to make the public more rational and rebellious on matters of faith. Wijsen noted that to some extent religious languages can result to conflict or make the public more hardliners than to encourage social cohesion. For effectiveness of speech and cohesion authority and trust are vital components. This is what is lacking in our Christian church hence congregational members are left to rationalize and make options, which tend to incline more to science and technology in lieu of faith due to facts and readily available facts (Wijsen 2013, P. 150).

2.5 Summary

To sum up, this chapter has provided a brief background of religion in Kenya and an elaborate account of Christianity which is my main focus on this study. The study has noted that regardless of the divergence views of various faiths in the country there has been a noticeable coexistence all through.

The chapter has also revealed that though Christianity was introduced in the country by early missionaries as early as 15th century, very little was achieved until 19th and 20th centuries mainly after independence. Grab and Charbonnier (2009) writes that missionaries helped the government to legitimize the colonial rule, to educate people for service in government, and to break down the African value systems and ritual practices such as ancestor veneration (Grab and Charbonnier 2009, p. 48). This in my view could be the genesis of secularism in Kenya, because African context is different from West and Christianity though faced with other challenges, did not find roots in African context from first word go?

Despite being the leading religion in the country in terms of adherence, it is faced with various challenges ranging from other religions and the increased secularization especially in the urban setting. This chapter therefore provides an opportunity to explore further factors responsible to this increased secularism in the next chapter.

CHAPTER THREE: THEORIES OF SECULARIZATION

The previous chapter has given religious background in Kenya which servers as our inception of understanding the genesis and development of secularization in the Kenyan context.

This chapter therefore aims at presenting the process of secularization especially from Momen and Berger's initial standpoint. To conceptualize what secularization theories entails as we endeavor to explore some of them, it is important to briefly discuss the historical background of secularization and the religious situations in Europe to grasp a gist of this phenomenon from a broader perspective. Summary of some of the present and historical forces that have antagonized organized, established religion, especially Christianity will also be on focus in this chapter (Aldridge 2013, p. 52)

Though my study focuses in Africa and Kenya perspective, very little has been written regarding the topic in the continent hence my intention to use western scholars as my reference in relation to this study, will be inevitable. Apart from most of the authors being Europeans and other western countries nationalities there seems to be biasness, limited knowledge, or assumption of the phenomenon as far as Africa is concerned.

3.1. Definitions of Secularization

For us to comprehend what this topic entails it is important to first understand various meanings attached to it by different proponents of secularization. Aldridge states that despite the dissension regarding definition of religion that of secularization has no contention. He noted that arguments regarding this topic are more on the evidence for the proposers and opposes of the process to which it refers.

Quoting different scholars like Berger, Bruce, and Wilson respectively Aldridge further defines secularization as the process by which sectors of society and culture are removed from the domination of religious institutions and symbols. Bruce on the other side views secularization as a social condition manifest in the decline of non-religious roles and institutions such as that of the stare and the economy among other aspects of life. Wilson gives a more appealing definition

by taking it as a process by which religious thinking, practice and institutions lose social significance (Aldridge 2013, p. 49).

Deducing from definitions enumerated above we will take secularization to refer to the belief that as society's progress, particularly through modernization and rationalization, religion loses its authority in all aspects of social life and governance. This understanding is informed by among others (Aldridge) that the rise of the nation-state brings "societalization", the end of locality. Religion has less and less scope to supply an overarching system of transcendentally grounded values (Aldridge 2013, pp. 52-53)

3.2. Historical background of secularization

Holyoake invented the term "secularism" to describe his views of promoting a social order separate from religion, without actively dismissing or criticizing religious belief. An agnostic himself, Holyoake argued that "Secularism is not an argument against Christianity; it is one independent of it. It does not question the pretensions of Christianity; it advances others. (Zuckerman 2010, p.73). Though Holyoake might be making a point with increased rationalism that fosters secularism his arguments might also be fallacious since reason is open to question why I believe secularism query the assertions of Christianity.

Beckford (2003) writes that secularization is related to different major ideas in social science since it has been adapted from usage that can be traced back to Roman civilizations and the medieval Catholic Church. Beckford argues that adoption of Christianity as one of the major religions of the late Roman Empire was a manifestation of power separation between political and religious authorities, a notion of distinguishing secular from sacred. As an upshot, the church employed the term secular to designate priests ordained to work outside the authority of religious orders. Secularization initially connoted the process of releasing priest from their vows, but later in the modern period it denoted the relations between religious institutions and the spares of politics and commerce which were gaining independence from religious control then. He further observed that strands of liberation have also contributed towards the weakening of religious ideas and religious organization on the lives of individuals (Beckford 2003, pp. 33-36).

3.3 Contemporary secularization in Europe

Though secularization is the same across the globe its extents and understanding will differ from one context to the other. According to peter Berger's remarks, the notion of this phenomena would be best understood in Western Europe where the religion has been eroded. He noted that in Western Europe religious practices has foundered, while clergy face a crisis of recruitment not to mention church lack of effective political influence. Additionally, faith in God has declined while Christian confessions are taken for granted. On the other hand, personal, moral consciousness has replaced the ethical prescriptions of religious systems (Berger 2001, P. 116).

> European societies constructed their political modernity over a long-time period through the emancipation of political authority from the tutelage of religion. Allowing for very different historical and national contexts as for clearly contrasting paths towards secularization, they all experienced a gradual of a brutal emancipation of the political sphere implying, as it did in diverse ways deliverance from the dominion of religious authority (Berger 2001, P. 118).

It's prudent however to mention that secularization is not the end of believe but the movement by which the element of believe break free of the structures prescribed by religious institutions (Berger 2001, P. 119)

Casanova argues that there is no uniformity for religious situation in Europe. In fact, he states that there are not only multiple situations and trends but also diverse and ambiguous scenarios. Casanova endeavors to explain the complexity situation of religion in Europe by analyzing three levels namely: individual religiosity, participation in collective congregation and religion at the confessional level of affiliation (Joas and Wiegandt 2009, p. 207).

3.3.1 Individual religiosity

Casanova argues that most of the Europeans still affirm believe in God with exceptions of former East Germany and Czech Republic where numbers of those who believe in God is very minimal. He also noted that in the Scandinavian countries, France, Netherlands and Russia, the number of believers dropped to a great percentage in the 50's. Casanova further claims that howbeit a majority of the population in most European countries still maintain general believe in God, the number of those who have a real commitment in regard to believe in God is a small minority. He

categorically states that a majority in Europe can be characterized as simply secular, and non-religious (Joas and Wiegandt 2009, pp. 207-208).

3.3.2 Participation in collective congregational religion

Casanova pointed out that there is a drastic secularization of most of the European societies evidenced by Low Church attendance. According to the research statistics (*illustrated on table 3 p211, of the book book title: secularization and the world religion*), only three countries in Europe namely Ireland, Poland and Switzerland do most of the population claim to attend church regularly. This is an indication of religiosity that has experienced the most drastic and dramatic decline throughout most European societies since 1950's

He noted that the data on drastic decline in church attendance across Europe constitute the strongest evidence for the defenders of the traditional theory of secularization. While making a comparison of United States and European congregational association he noted that the variance was large given that United States religions participatory were much higher as compared to that of Europe hence stated that this would be the fundamental difference between Americans and European Christianity. He further noted that European Christianity for all kinds of reasons, never made the full historical transition from territorial national churches based on the territorial parish.

 Unlike Momen who ascribes to modernity regarding secularization, Casanova argues that process of modernization and urbanization could not explain this decline, claiming that British Christianity like American Christianity had already made a successful transition to modern urban industrial centers by the end of the nineteenth century. He therefore warns that for proper understanding of the forces behind drastic secularization of western European societies since the 1960's, more avenues would be explored rather than concentrating on modernization alone.

He argues that albeit former East Germans, Czech and France are the most secular of all European societies, with a religion that is almost disappearing, the scenario could not be fully understood only in terms of modernization process. Historical dynamics of state, church and nation ought to be put into consideration as well. In a nutshell Casanova stated that one should look less at levels of modernization, which explains very little and focus more on historical patterns of relations between church, state, nation and civil society, when endeavoring to

understand secularization especially as far as Europe is concerned. (Joas and Wiegandt, pp. 210-214).

3.3.3 Religion at the confessional level of affiliation

Grace Davie has characterized the contemporary European pattern of relatively high levels of individual religions believe in combination with relatively low levels of church attendance as "believing without belonging" (Joas and Wiegandt, p. 214).

Traits of high levels of confessional affiliation with low levels of believing and participation are equally evident in Europe too. Though this is more dramatic among Lutheran Scandinavian countries it can also be traced in former West Germany. It is believed that only two, five and six percent of Danes, Norwegians and Swedes respectively attend church with some regularity. Amazingly Scandinavian countries show elevated levels of affiliation when compared by the small proportions of those who declare no religious affiliation, similar to the proportions found in much more religious catholic countries like Italy and Portugal or more religious mixed nations like Switzerland. Majority of Scandinavian simply consider themselves members of their state churches, even though many of them have no religious beliefs and worse enough never attend church.

Religion therefore according to Grace Davie is performed and practiced by a small minority on behalf of others. National churches are still considered as public goods of which all citizens have rights to access when occasionally needed like during various rites of passage, times of national crisis or disasters (Joas and Wiegandt, pp. 214-215).

3.4 Process of Secularization process

Different arguments from various authors presented on previous pages of this paper vividly show that the phenomenon is a process that demands more exploration for better understanding. In this regard therefore, Berger states that the term "secularization" has had a somewhat adventurous history originally employed to denote the removal of territory of property from the control of ecclesiastical authorities. Berger defined secularization as the process by which sectors of society and culture are removed from the domination of religious institutions and symbols.

Berger is known as a key proponent of secularization theory due to his contributions. Echoing his definition Berger noted that modern west has produced an increasing number of individuals who

look upon the world and their lives without the benefit of religious interpretation. He also points out that though it could be viewed as a global phenomenon of modern societies, it had varied effects on diverse groups of the population. Berger argues that the effect was more on men than women, youth than the very old or young, Protestants than Catholics and in the cities than in the country. In addition to the mentioned categories by Berger, we could probably go further to note that the effect is conversely more to the educated as compared to the illiterates and affecting the well to do in the society than the poor. Berger further noted that secularization forces have now become worldwide during westernization and modernization (Berger, 1969, p 105-108).

Like Momen, Berger argues that secularization has resulted in a widespread collapse of the plausibility of traditional religious definitions of reality. Different strata of modern society to Berger have been affected by secularization differently in terms of their closeness to or distance from this process. He noted that one of the effects of secularization has been the tendency for religion to "polarized "between the most public and the most private sectors of the institution order like that of state and tendency toward the secularization of the political order that goes naturally with development of modern industrialism (Berger 1969, pp. 105-108).

Berger despite his later opinion which is presented below, he had initially admitted that secularization had greatly affected life in general and stated that: -

> The over-all effect of the above mentioned "polarization" is very curious. Religion manifests itself as public rhetoric and private virtue. In other words, insofar as religion is common it lacks "reality" and insofar as it is "real" it lacks commonality

He argues that we may speak of pluralism anywhere where religious ex-monopolies are forced to deal with legally tolerant and socially powerful rivals in the definitions of reality. Berger claims that effects of pluralism situation are not limited to the social structural aspects of religion, but also extend to the product of the religious marketing agencies (Berger 1969, pp. 134-144).

3.5 Criticism to Secularism

It's amazing that one of the key exponents of secularization theory peter L. Berger, even after his previous position discussed above later changed his mind. He defends his view by claiming that unlike philosophers, or theologians who are bound to stand with their initial positions, social scientist have a leeway of changing their mind when their theories are falsified as when are verified. Recanting his primary view Berger stated that,

> "My point is that the assumption that we live in a secularized world is false. The world today with exceptions to which I will come presently is as furiously religious as it ever was, and in some places more so than eve" (Berger 1999, P. 2)

His change of mind probably left many surprised of his disavow given his previous contributions of the theory. However, he argues that he was in good company and most sociologists of religion were of the same view and had enough reasons for their previous position.

Referring to the definition of secularization in the previous pages in relation to modernity, Berger was categorical that modernization has some secularizing effects in some places, but provoked powerful movements of counter-secularization. According to Berger, modernity is not necessarily linked to secularization on the level of individual consciousness. He therefore concluded that the proposition that modernity necessarily lead to a decline of religion is in principle "value free" (Berger 1999, p. 3). This is a view echoed by Casanova previously in this study who argued that apart from modernity other factors would be prudent in explaining secularization.

Berger wonders how modernity could eliminate the religious impulse, the quest for meaning that transcends the restricted space of empirical existence in the world and which has been a perennial feature of humanity (Berger 1999, p. 13). Despite his concern however, it is important to note that Berger does not deny that there are tendencies of secularization within modernity. His argument is that secularization is not the dominant trend. He claims that one setting where secularization is entrenched is among an international subculture composed of people with western –type higher education, especially in the humanities and social sciences. Considering the likely future course of religious resurgence, he makes a general prediction that the world of the next century will not be less religious than the world of today (Berger 1999, pp. 10-12).

3.6 Factors leading to secularization

Despite diverge views regarding causes responsible for secularism, different authors in one way or the other agree that secularism is real and on the increase in the world though its magnitude is felt differently depending on contexts. Various factor having been mentioned by many in the previous submissions it will be prudent at this juncture to direct my attention to a few that will enhance our study as argued in accordance to Berger and Momen.

3.6.1 Modernity theory

Many forces in modern life have led to the decline of religion, not only in Europe but also in Africa though it may not be so vivid. Most of them form part of general modernism, and some lead to secularism, where governments and officials run a country without the need for religion, and without endorsing any set of beliefs. Individualism has seen personal beliefs and privacy become more important than community-wide shared religions. Multiculturalism has seen tolerance win out over religious intolerance; now, religious people are protected legally against discrimination. This means that no religious system can dominate law, opening up a level playing field for religions to compete. For instance, in Kenya competition is not only amongst different religions but also denominations of the Christian faith. This often leads to believers becoming disillusioned about which religion/denomination is proper, allowing people the choice to abandon religion altogether.

Momen argues that in most parts of the world west included religious and secular worlds were not sharply defined and separated until the age of enlightenment. He states that religious values permeated all ethical values and aspects of society from family life to politics and as an upshot secular world did not challenge the religious. He pointed out that religions were not so acutely challenged by genuine competition from other religions and ideologies until very recently. According to Momen secularization phenomenon and religious pluralism in the modern world have antagonized the liberal split to the fore of religious life. He noted that religious and so to speak Christianity as at times met challenge by seeking to accommodate their traditions to the change induced by modernity. This has therefore led to an inevitable decline in morals and in the authority of religion not only in Europe but also in Africa and Kenya in particular (Momen 1999, pp. 380-382).

Momen states that modernity has tried to demythologize life and remove humanity from the realm of sacred time. He pointed out that human beings appear to need a religion underpinning both to their personal and to their social lives. He argues that human beings are in search of what can frame their identities and give meaning to their personal lives, at the same time there is also need for some ideology to give people a vision of their history, their present place in the world and their future direction, to act as a focal point of unity, and framework for policy. He claims that whenever religion fails to provide such, alternatives have evolved (Momen 1999, p.296).

Religion no longer holds its paramount place as the ultimate legitimate to the social order and the conceptual universe. However, Momen noted that modern substitutes for religion have not proved as successful as legitimators of social order and the symbolic universe of a people. He admits that this could be as a result of its limited scope compared to that of religion. We have to acknowledge that social ideologies have little to say about the frightening marginal situations of life such as death among others. Nevertheless, despite such limitations we ought to note that religion is not held with the dignity and authority that it deserves or that it was accorded before modernity infiltrated (Momen 1999, p. 411). The modern world has thrown up several challenges to religion. These initially at least weakened the position of religion as there seemed to be no adequate response from the religious world.

In addition to my theoretical partners Tanye states that modernism has had a significant effect to the traditional African family that has been conveyed slowly to the church. He claims that modern factors such as education, media and urbanization among others has had an immense influence on the traditional African family a fact whose effect cannot be underestimated to the church as well. The fact that church and family may not be separated in the African setup, most of the factors that affect the family will have an effect to the church too (Tanye 2010, pp. 81-83)

Cox on the other hand argues that even nations that were considered so religious like the United States of America are not an exceptional to the global sweep of secularization mainly because of modernism. According to Cox, modernism has been welcomed by everyone as a state of liberation. He points out that religiously humanity has entered a long night that will become darker with the passing of the generations and which no end can yet be approximated. Referring to an article by Richard Fenn, Cox states that a normative order based on religious beliefs and

values is no longer possible in all modern industrial societies. The argument here is that secularization does not actually drive religion from modern society completely but rather fosters a type of private religion that has no real function for the society. Despite upsurge of gurus and charismatic revivals, the link between religion and the public domain- politics- was forever gone (Cox 1984, pp. 11-12).

Momen noted that modern world has divorced itself from an exclusive attachment to a religious world view and now presents a variety of world views, from which the individuals may choose. He states that modernity has led to religious lack of social control. Religion initially controlled all aspects of life. For instance, religious institutions were the only pathways for acquiring formal education, health care and relief to the poor just to mention. This is no longer the case since secular states and other secular institutions have taken over from religious establishment control of such areas like education, medicine and welfare provisions to the poor.

Modern world has also led to increased importance given to individualism, as compared to previous religious perspectives to predominate over their individual views. This has resulted to reduced religious authority due to the belief in the beneficial effects of self- interest as the guiding principle of human action, hence Momen therefore noted that:

> Secularization has gradually permeated the Christian world. It has led to the situation in which, by the nineteenth century, Christianity had ceased to have much real influence on the social and political life of Europe. The form was maintained in that political leaders usually made a great show of attending religious ceremonies and was often personally pious. Religion no longer had a role, however in the shaping of political and social policy. Other considerations and other secular ideologies had taken over. Following the loss of social and political influence, religion became increasingly irrelevant to the lives of ordinary people also (Momen 1999, p. 477).

Modernity has also pushed religious groups to think more of material as compared to spiritual world. Everyone desire for modern style of life as led to compromised spirituality. Church attendance is no longer important as compared to our jobs and education. Christians attend church only when it is convenient and it is okay with them (Momen 1999, p. 296).

Albeit proponents of secularization like Peter Berger recanted his previous view regarding secularization thesis, it cannot be concluded that modernity has no effect to the decline of religious authority. His claim that Modernity does not necessarily produce secularity, but rather produces pluralism, which he calls the coexistence in the same society of different worldviews and value systems, is not convincing enough. Why I hold a different opinion with Berger's recantation is because he doesn't come out clear on the effect of what he causes pluralism. Secondly it is evident that urbanization which is because of modernity has a significant role on the different world views he is talking about. Having served and interacted with different congregations both at an urban and rural setting I have evidence that the church has more authority on people's lives in rural as compared to the urban setting.

3.6.2 Science and technology theory

As stated on the introductory chapter regarding effects of technology on secularization, Berger also explores the connection in depth. Like modernity, technology undermines religion because it gives better solutions to specific problems and thus reduces the occasions for recourse to religious explanations and offices. Technology production assumes that every object can be reduced to a series of infinitely replaceable components, according to Berger. It also opposes constant change and regular reflexive monitoring. Though technology may not be the absolute cause of secularization, its contribution cannot be underestimated (Berger 2001, P. 95).

In this case I concur with the author that technology and industrialization to a very great extent contribute towards secularization of the society. It is evident that traits of secularism in most countries are normally noticed in major towns as it spreads to other urban settings and finally to the village. Bruce additionally supports the arguments of Berger that secularization of a certain type and extent cannot be reversed due to the conditions needed to build, maintain and regenerate across generations as a shared supernatural world-view are destroyed by individualism and pluralism. It is not clear however that the societies of the second and third world will follow same direction as the first world did. Howbeit increased technology and industrializations are visible signals of secularism there is still more that goes to it which calls for further research (Berger 2001, P. 95).

Important also to mention is that Science and technology are all causes of the decline of religion, as they cause people to be less likely to remain religious. Modernity is defined to great extent in terms of science and technological development. A modern world is that which is digital and scientific in most of her operations. Conversely a person who is not technologically and scientifically informed is assumed to be living in the old age.

As people advance both in science and technology in the name of modernity, they tend to turn their attention to search for more knowledge about the world than the spiritual probably due to the exposure and influence, we cannot ignore the fact that there are more diverse options in technology that seem more captivating and winsome especially from the media. As a result, people tend to be more rational not only to life issues but also spiritual matters.

Secularization phenomenon may be viewed as a process by which religious thinking and practice lose social significance. People, who once relied on religion to guide personal and social life, now look upon science, education and their own personal taste and ambitions in lieu of religion. Momen further argues that as science increases our understanding of humanity and of the world, the area of mystery and supernatural decreases, hence religious popularity and impact reduces too (Momen 1999, p. 296).

Additional to theoretical partners, Barbour argue that technology is not just a set of adaptable tools for human use but an all-encompassing form of life, which he views as a pervasive structure with its own logic and dynamic, claiming that its consequences are unintended and unforeseeable (Barbour 1992, p.11) This is probably the thinking behind Berger and Momen who a earlier noted claimed that technology in one way or the other undermine religion in different contexts of the society.

In agreement with the views presented by Barbour that science and technological consequences are unintended and unforeseeable, it's worth mentioning that apart from novels and other interesting literatures taking place of the bible in our society, many parents will remember to buy phones as gifts for their children than bibles. The life style has completely altered the goals of the church and church institutions. This and many other reasons validate the claim of various authors like Berger and momen on the effects of science and technology to the religion.

In a nutshell, as earlier alluded science and technology just like modernity are all agents of secularization. What modernity has done is to separate the various aspects of social into different entities. When religion started to lose the intellectual argument with science and rationality, it was driven away progressively from the centre ground that it had occupied, as an integral part of the authority structure (Momen 1999, pp. 477-480).

3.7 Secularization process in Africa

Toren argues that Africa has for long been considered a most religious and possibly "notoriously religious" or even "incurably religious" continent. Though, some research and reports from church leaders in the same continent indicate that secularization also presents a potential or very real challenge to the Church in Africa. Christian communities not only face the challenges of African Traditional Religions and Islam, but also of modernity with its secularizing influence (Toren-and-De-Wit, Secularization and Discipleship in Africa: Conclusions and Recommendations p.152)

> Secularization is "rapidly becoming a more generalized phenomenon in the African continent, spreading from a small circle of privileged individuals to a whole society". It is though, not an independent reality born in the continent but it is an effect of the contact of the African continent with the western world which dates back to the times of colonization that took place concurrently with the Christian missionary activity (Ndunge 2010, Master thesis, p 38).

As noted on the introductory remarks, While Christians and others in the West tell stories of how secularization has affected Christianity and the church, there is currently very little "secularization discourse" happening in Africa, and we are not aware of dominant "secularization stories" that need to be critically analyzed (Toren-and-De-Wit. P.154)

Prof. Zacka Jimi writes that the African continent has a history that is largely tragic, including socio-political, economic, and religious chaos. He states that Bad governance and manipulation of ethnic and religious differences have resulted in misery for the people. He argues that has a result,

> Many Christians falling for lies and being misled, leaving the church confused, discouraged, and betrayed. False dogma, end time spiritual deception, and strange

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techniques in supernatural engagement are holding the church hostage. For example, the church recently past has suffered a storm of deceptions including the prosperity gospel, corruption, and hatred (Zacka Jimi. Tasks of a theologian in Africa today)

To some extent this has deprived the church her moral authority since Societies around the continent have understood the role of the church as setting an example of Christian social life. This has reduced Christian's dependency on the church in terms of seeking for life solutions by casting doubts and questioning the genuineness of not only the church but also her leaders especially the clergy. The church has been a custodian of moral principle, as a critical norm for biblical spirituality resulting in the reform of society. In Jesus' words, the love for God and neighbor underlies the teaching of the Kingdom of God (Matt. 5:13-14). Because of this, the failure by the church to love has been a blow to the church's commitment to society.

Zacka claims that there is a vast gap between Christian profession and Christian life in Africa that can only be bridged by an effective Christian teaching if at all church is to address secularization and rationalization (Zacka Jimi. Tasks of a theologian in Africa today)

Twesigye in his book "*African Religion Philosophy and Christianity"* argues that though everyone has some knowledge about God rationalization is inevitable because there is always a desire to know more which human nature. He compares this urge by quoting an African proverb referred to by professor Mbiti that "No one ever shows the child the moon," illustrating that Africans take for granted that everyone children included has knowledge of God. Twesigye writes that even young children are known to ask their parents embarrassing questions of where they came from, which is the genesis of asking more adult religious and scientific unending questions of meaning and reason for being (Twesigye 1996, p 274).

He further argues that more complex existential questions are asked later in life due to increased awareness of the all- encompassing mystery of life and human beings that the child is in daily contact with. This to a great extent lead to secularism since not all questions about God can efficiently be answered by human knowledge. As echoed by Twesigye, response to such questions requires faith not only to give sufficient feedback but also to continue living fully or meaningfully both in face life's uncertainty, and in the presence of the infinite mystery (Twesigye 1996, p 275).

This however has been eroded not only in the west but also in Africa of late and religion seems to lack credibility especially in the lives of the youths who are more inquisitive than the old ones.

3.8 Summary

The process of secularization and how it's conceived by different authors together with theoretical partners among others have been presented in this chapter. Different definitions enhanced my understanding and presentation of process and its historical background.

Though secularization process has many similarities across the globe, its impact and genesis varies from one context to the other. As the diversity of religion in Europe is noted by Casanova, so is secularization across contexts (Joas and Wiegandt 2009. P 207). In a nutshell secularization has had great impact to Christianity in Europe as noted by Berger (1969) who claims that modern west has produced an increasing number of individuals who does not necessarily consider religious interpretation to their daily undertakings. His argument that the effects of this are more to the young people as compared to the old not only applies to the European context but also to my Kenyan context.

Both theoretical partners and others whose works have been factored in this chapter agree on the widespread collapse of the plausibility of traditional religious definitions of reality which as equally impacted a continent whose people are noted to be "notoriously religious". Though there're other factors that would be put into consideration in the study of secularization especially in Kenya and Africa in general, modernity, science and technology seems to have contributed immensely to its rise as Ndunge claims it to be "rapidly becoming a more generalized phenomenon in African continent" (Ndunge 2010, Master thesis. p 38)

CHAPTER FOUR: METHOD AND METHODOLOGY

In this chapter, I have described the research design or methodology that I followed when engaging in this study, and the technique used in collecting data in this research referred to as the method (Bailey 2007, p. 63). The research is done empirically, through qualitative strategy, whereby primary data are obtained through interviews. Qualitative research strategy was adopted for this study because as Bryman explains it emphasizes on words rather than quantification in the collection and analysis of data, which further emphasizes an inductive approach to the relationship between theory and research (Bryman 2012, p. 36). To explain further my methodology and method, this chapter is arranged in sections which include; research design, entailing the frame works used for collecting and analyzing data, research site and informants, after entering the field, interviews, recording and storage of data, transcription and analysis, ethics, challenges and limitations encountered during study and finally the reliability and validity of the research.

4.1. Research design

The research design is a criteria or frameworks that are used for collecting and analyzing data (Bryman 2012, p. 46). The research design therefore holds all the variables together. Kombo and Tromp states that it is the "glue" that holds all the elements in a research thesis together. Meaning that "a design is used to structure the research, to show how all of the major parts of the research work together on endeavor to address the main research questions" implying that it constitutes the blue print for the collection, measurement and analysis of data (Kombo and Tromp 2006, p. 70). In other words, "a research design is the logical sequence that connects the empirical data to a study's initial research questions and, ultimately to its conclusions (Yin 2009, p. 26).

In this study, I adopted a case study research design to effectively address the research questions of this study. Kombo and Tromp states that a case study seeks to describe a unit in detail, in context and holistically (Kombo and Tromp 2006, p. 72). Therefore, Yin says, "a case study is an empirical inquiry that investigates a contemporary phenomenon in depth and within its real-life

context, especially when the boundaries between phenomenon and context are not clearly evident" (Yin 2009, p. 18). Case studies according to Yin are also the preferred method when posing questions such as how or why, which my study adopts due to its explorative approach. The investigator in this case has little control over events, and at the same time the focus is on a contemporary phenomenon within a real-life context (Yin 2009, p. 2). Bryman further states that case study research is concerned with the complexity and particularly the nature of the case in question (Bryman 2012, p. 66).

The phenomenon of the study is secularism, due to its nature in this research case design was preferred. This is because case study enables me to explore the nature of the phenomenon in details and within the context of the study. This allows an in- depth understanding of the impact secularization is having on the lives of Christians within the studied context. It brings out deeper insight and better understanding of the problem by the laity members, laity leaders and the clergy (Kombo and Tromp 2006, p. 72). My research questions are built in relation to the phenomenon and cases were selected to explore how it exists within a case. In further definition of my research design, it is prudent to state that, the phenomenon of the study is secularization. The units of analysis for this research are the laity (representing church members), leaders (representing laity leaders), and the clergy. The study is carried out in Nairobi Kenya, with Nairobi being the case study area.

4.2. Research site and informants.

For the study purposes, Nairobi County was selected as the study location due to it centrality, being the capital city of Kenya. It was also suitable being characterized by many Christian denominations, different tribes and communities, individuals of all ages and education background, not to mention different lifestyles that are present in the city hence making access to the informants easy. Nairobi is also both heterogeneous and cosmopolitan city since it is the capital city of Kenya. Within its heterogeneity and cosmopolitanism, effects of globalization and modernization are more rampant in Nairobi as an urban setting than in rural areas of Kenya, making Nairobi a suitable place to study secularism. However, despite this, this research studying Nairobi does not necessarily present a reflective view of the entire country Kenya regarding secularization. Bryman states that "a case study is not samples of one drawn from a

known population" he further states that "the people who are interviewed in qualitative research are not meant to be representative of a population" (Bryman 2012, p. 406).

In relation to connecting with my informants, having worked in Nairobi before gave me an advantage of not only knowing the geographical area of the city but also several people either as friends, relatives and former colleagues. This was an advantage when connecting with my personal networking that helped me in recruiting the informants. To Roulston, personal networking is that individual or a person who helps you to connect with your informants (Roulston 2010, p. 98). In this case, I relied on clergy colleagues as my personal networking. Two of the clergies served as my informants and referred me to other reliable informants who were clergies, lay people (members and leaders) of their various churches. This is also a process which Bryman refers to as snowball (Bryman 2012, p. 202).

I contacted my informants in appropriate time via different means such as, phone calls, modern social media like what's App, massagers and emails. I contacted some a month before the interviews, while others were contacted a week or two earlier through same approaches and means. However, in some churches like the two Roman Catholics and two Pentecostals churches, I had to make an impromptu visit because I dint have any contacts person. Regardless, the reception was okay though I had to book appointments for interviews later.

4.3 After entering the field

I had notified three participants of my research before travelling to Nairobi Kenya and all had accepted to my request. However, my travel schedule was altered due to my travel documents that were delayed by the relevant issuing authorities. I informed my informants of the changes and they were comfortable to be contacted once I am in Nairobi. Unfortunately, when I got my travel document ready I still missed a letter of introduction to the informants from my supervisor. I travelled without the letter, since I could not reach my supervisor in time, and I did not want any further delays with data collection and my entire project.

I arrived in Nairobi on March 4[th,] 2017, I started making calls to participants I had informed earlier to secure appointments with them. Two of them were clergies and they responded positively giving me appropriate dates. Unfortunately, one of the laity participants whom I had

contacted while in Norway could not respond to my phone calls, emails and other forms of communication, I tried for more than two weeks without any response. I finally opted to delete him from my list of informants and sort for a replacement. This was possible in this research since the selection of the informant was purposively done (Kombo and Tromp 2006, p. 82), for informant within the Nairobi case area, and a Christian member of the selected churches. For the informants were purposively selected who can best answer the research question and enhance understanding of the phenomenon under study (Creswell 2009, p.178).

One of the clergy accepted to be interviewed, though initially reluctant with the recording after seeing the gadget I was about to use in recording. It was part of my failure, that I had not informed him of the recording part, which I should have done as a researcher in upholding the consent. For he said he does not know what it was and then gave excuses claiming that he is not the authority of the church regarding the information. However, I apologized, and made him understand that my intention behind the study phenomenon was not about the church position rather the individuals and the recording was to ensure I had memorable data with me. I also assured him that the information will remain anonymous, and will be deleted after the research is completed, he finally accepted the recording. The two clergies also allowed me to interview their church member and leaders whom I met during other church programs that are conducted during weekdays.

From then, and in the entire interview period, I made a brief introduction to every participant about myself, the purpose of my study, briefed them of the entire process and sought consent to do recording. I also assured every participant that the research was confidential and anonymous. This is in relation to Bryman's view where he states that "the identities and records of individual should be maintained as confidential" (Bryman 2012, p. 136). In addition, Bailey states that confidentiality is one of the requirements of informed consent whereby participants are informed whether the research is anonymous, confidential or neither (Bailey 2007, p. 24).

Though some of the informants did not have any problem with their identities being revealed, but a respectable number also wanted to remain unknown, so I upheld the anonymity. Many clergy participants expressed the fact that they were not allowed to speak on behalf of the church especially for maters that might enter into record for the public scrutiny. They argued that they

were only pastors of specific branches and in most cases the head of the overall denomination is the one to speak on sensitive issues. However, as I earlier stated, I assured them the phenomenon had nothing to do with church perspective, rather an individual view regarding the same.

In accordance to the anonymity principle, I note the informants as laity 1,2,3,4 and 5, leaders 1,2,3,4 and 5, then clergy A, B, C, D, E, F, G, H, I and J. Two clergies from the Pentecostal churches who also happened to be the senior pastors in their respective congregations and one laity of the missionary founded churches did not have any problem with their identities being revealed. However, as held earlier, I did not find it necessary since most of the informants wanted their identities concealed, so for the uniformity purposes, I had to use the same format of anonymity and opted not to reveals any of the identities. A total of twenty (20) persons were interviewed where five of them were lay members, five lay leaders and ten clergies. These represented 10 church congregations under five different denominations, which included: 2 Methodist Churches in Kenya (M.C.K), 2 Anglican Churches of Kenya (A.C.K), 2 Presbyterian churches of East Africa (P.C.E.A), 1 Baptist Church (Pentecostal) 2 Roman Catholic Churches and 1 Deliverance church (Pentecostal).

Details in relation to the names of the individuals were altered at the same time names of their specific church denominations were noted as 1 and 2 for instance (Methodist 1 or Methodist 2), to protect their identities. However, the cover name of the church denomination remained the same. It is prudent to mention that the changes made on the names of participants and those of specific church congregations did not change any of the details as far as the data is concerned. The following table below shows the number of participants, their changed names, denominations and positions unchanged, though their specific church denominations were concealed for anonymity purposes.

Participants changed name	Position in church	Denomination
Kirema A	Clergy	Methodist 1
Kalewa B	Clergy	Methodist 2
Mwangi C	Clergy	Anglican 1
Akinyi D	Clergy	Anglican 2
Kivito E	Clergy	PCEA
Subto F	Clergy	PCEA
Onyancha G	Clergy	Roman Catholic
Clement H	Clergy	Roman Catholic
Ngure I	Clergy	Baptist
Nduwati J	Clergy	Deliverance
Simba 1	Laity	Methodist
Karendi 2	Laity	Anglican
Nzioka 3	Laity	Roman Catholic
Wanjiku 4	Laity	PCEA
Mzee 5	Laity	Baptist
Simon 1	Leader	Methodist
Kazungu 2	Leader	Anglican
Sumbua 3	Leader	Roman Catholic
Kigunda 4	Leader	PCEA
Kaloki 5	Leader	Deliverance

4.3.1 Sampling

Since the aim of the study is to explore the impact of secularization to the lives of Christians in Nairobi, purposive sampling technique was adopted for data collection. Kombo and Tromp state that the research in this technique purposely targets a group of people believed to be reliable for the study (Kombo and Tromp 2006, p. 82). Bryman calls it non- probability form of sampling, where by the researcher does not seek to sample participants on a random basis (Bryman 2012, p. 418).

First Nairobi was selected within this technique. Reason, Nairobi being a cosmopolitan city has representation of many Christian denominations, and presenting the faces of Kenya Christian within all faces of socio-economic, political and cultural status. Based on this view, purposive sampling was used to select Nairobi as the study site since all the denominations intended for the study could be easily reached. I choose ten churches to represent five denominations because they were of interest to me and equally appropriate and relevant not only to my research questions but also to the data I needed. The main reason is the different theological perspectives which might have shaped the informants from the different denomination in understanding the phenomenon (secularism) of study. However, no comparative analysis is done as far as the churches are concerned.

To have enough and relevant data to answer my research question, I organized my interview by combining main questions, follow-up questions and probes (Rubin and Rubin 2005, p. 129). I ensured that all participants understood the purpose of my interview by explaining to them my intentions in details. This is because some of the informants especially the clergy felt that some questions for instance those that were seeking to know if the church attendance was on the increase or decrease were a bit sensitive. Some felt that responding to such questions on a recorded interview was insecure. However, to repeat this again, I had to assure them of confidentiality and the fact that it had no harm at all, by explaining fully why I was undertaking this research (Bryman 2012, p. 419).

4.4 Sources of data

According to Kombo and Tromp, there are ordinarily two major sources of data used by researchers. These are primary and secondary data sources which I used both during my study (Kombo and Tromp 2009, P. 100). They are further explained below.

4.4.1 Primary Data-Interviews.

Most of this research data is primary which I collected through recorded interviews. Kvale 2009, states that an interview is "an inter-change of views between two persons conversing about a theme of mutual interest" (Kvale 2009, p. 2). In addition, a qualitative interview could be understood as "conversations in which a researcher gently guides a conversation partner in an extended discussion" (Rubin and Rubin 2005, p. 4). In this study, semi-structured interview was preferred as a tool of data collection, due to its flexibility. I gathered the data through face to face interview conversations among all my participants, and within a written guide of questions, though open ended with follow-ups. Kombo and Tromp say that these kinds of interviews are based on the use of interview guide which is a written list of questions or topics that need to be covered by the interview (Kombo and Tromp 2009, p. 93).

I opted for semi-structured interviews because, I wanted the interviewees to have a leeway in their responses due to the nature of the phenomenon of study that needed a detailed understanding of the issue under research. Where the question was not clear to an informant, I always offered a room for a follow-up question, a case I had already highlighted in 4.3.1. Bryman in this case states that, in qualitative semi-structured interviews, the order of questions can be altered, while additional questions that are not in the interview guide maybe asked as the interviewer pick up on things said by interviewees. However, all the questions were asked using similar wording from one interviewee to the other (Bryman 2012, p. 471). I had specific duration of fifteen minutes that I had allocated every participant but some exceeded since all my questions were open ended hence some participants could talk more especially on some issues that seamed of interest to them.

4.4.2 Secondary Data-Documented information.

During the study, I was also able to access some relevant documents from various churches where I interviewed the clergy. These included church membership registers, weekly programs attendance, baptism and marriage registers. Though I could see them, permission for taking copies of the same was denied. Most of the clergy argued that they were sensitive records that needed church council to authorization. To get hand copies of any of them required me to make a written request to the council for authorization with most of the clergies expressing confidence that I can get the documents if I only followed the laid down procedures. However, this could not be possible in my case since none of the council was about to meet within the duration of my study. With the nearest council meeting scheduled in two months' time long after my interview schedule. As an upshot, I avoided the copies but just mastered the information I needed, hence these records may or may not be used in this analysis and discussion.

4.5 Recording and storage of data.

As advised by the supervisor I had a trial recording before entering the field for actual interview recording. This is because I was not familiar with the audio recorder gadget; hence I had to do a pre-test in school first before travelling to Nairobi Kenya. I choose three of my friends in school who willingly accepted to participate on my trial record, and it worked out perfectly by simply following the instructions from the IT (Information technology) department. This also improved my way of posing questions to the participants. However, after the trial the recording was deleted since it was not part of data albeit same questions were used.

During interviews, I used the same digital voice recorder as my main method of interviews recording. I also took notes as a supplementary whenever need arose, especially when I needed to note a key word or a repeating theme for future clarity during transcription and analysis. Using an audio recorder gave me an ample time to concentrate listening to the interviews and writing down whatever I found worthy to be clarified later since I didn't want to keep on interrupting the interviewee especially when giving some explanations (Kvale 2009, p. 179).

After recording I stored the data into my laptop and memory disk as a backup just in case anything happened before transcribing completed. The backed-up data in the computer was very

much useful during transcription because as Bryman states, I could easily play it back again and again, to listen to portions that were not very clear (Bryman 2012, p. 483). I also kept the raw data on the digital voice recorder until I completed the first-hand copy. After transcription, and completion of the research all the data was deleted in accordance to the research ethics.

4.6 Transcription and analysis.

Roulston 2010 writes that mishaps can occur during transcription just like recording. Being aware of this therefore I was careful to take all the necessary precautions prior to the transcription phase of the data. I made several copies of audio files that I had to transcribe in case the digital files are lost or erased and stored them safely to avoid loss of recordings (Roulston 2010, p. 105).

I was careful to transcribe all the narrations without changing the content. English was used as the major language though some participants especially the youths could make few statements either in Swahili or Sheng slang, (language commonly used in urban by youth which is a mixture of English and Swahili) which was not a problem for me to understand. However, I translated such statements in English during transcription while on some instances; I use them as stated by informants with an additional translation based on the magnanimity of the words used.

I organized my data into smaller portions to develop appropriate themes and sub themes. These smaller segments also made it easy to access the data during analysis, a process that is referred to as coding (Bailey 2007, p. 126). This was also helpful as I endeavored to develop themes and sub themes as they emerged from the data.

4.7 Ethics

Research ethics were appropriately observed in the entire research as has been already argued in some cases above. There were no cases of plagiarism or falsifying information. Deception was also avoided and honest considered at all levels among other ethical considerations (Yin 2014, p. 76). Informants consent and anonymity was adhered to in accordance to the research ethics. The data are stored in safe and secure places, which will also be delated after the research study is over.

4.8 Challenges and limitations

This research was not without challenges despite the preparations I had done prior the study commenced. As earlier alluded, having worked in Nairobi city before gave me some confidence because of the connections I had and the fact that I knew its geographical setting well. Hence, I did not anticipate much challenge which ideally proved me wrong when I got on the ground. My first challenge started with one of the participants I had contacted while in Norway. As mentioned, despite our conversations and all the information I had given him, I was unable to trace him while in Nairobi. The informant could not answer my calls and emails after I arrived in Nairobi. Though I had informed him and others whom I had contacted all what I needed and what my research involved as stated by Rubin and Rubin. However, for this participant it never worked and could not get him so I ended up deleting him from the list of my informants, and took time for replacement (Rubin and Rubin 2005, p. 93). Though I managed a replacement, the inconvenience costed me time.

The other challenge I encountered was with the reference I was given by my first informant. One clergy, whom I was referred too turned my request down and kept on postponing our meetings and did not allow me to interview any of his congregation members. He could give me an appointment and when I get to his office, I always found him absent and after waiting for an hour or two he calls to re-schedule the appointment to a different date. I had already wasted two weeks as I waited for his appropriate dates. Finally, he told me that he was travelling out of the country and he could not be available neither could I be allowed to interact with his congregation for interviews in his absence. This disoriented me for some time, however, like the first case; I again had to change this informant (a gate opener too in his church) and looked for another church. I luckily succeed and found another church as a replacement.

The third challenge I faced was the background noise during interview recording. One of the clergy informant offices is directly opposite to the open play ground that is used by the school pupils. During my interviews, the pupils came out of class for a break that lasted till my interviews were over. The noise was really a great challenge given the fact that even the clergy himself was a soft-spoken person. In addition, there was another clergy whose office too is located along a busy highway next to a National hospital and a city mortuary. The noise from the

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'matatus' (public transport vehicles) and the ambulance rushing people to the hospital plus the hearse ferrying bodies from the mortuary was inevitable. To some extent when I was transcribing my data from my house I was interrupted twice to look outside thinking there was an ambulance passing before I realized it was a noise recoded during interviews. Notwithstanding all these challenges I was still able to retrieve the entire data and transcribed effectively.

Finances were also a big challenge to this study. Being a self-financed student, I had to finance my travel and upkeep in Nairobi which is equally an expensive city. Travel alone to various parts of the city was very expensive while some informants wanted to be interviewed in some public private places in the city where they could order some drinks or food and I ended up paying though I was not coerced to do so.

Time was also limited due to the number of participants I needed to meet and their availability. Nairobi is a busy city and congested with a population of five million people hence very heavy traffic most of the time. This made if difficulty to manage more than two interviews in a day, and I thought that this needed more time than I thought. However, I still squeezed my schedules and managed to meet my intended target.

4.9 Reliability and validity.

Bailey defines internal validity as "the correspondence between what is reported and the social phenomena under study" (Bailey 2007, p. 181). Having used the primary data from informants creates a reliable correspondence between the informant's narratives and the phenomenon under study. This research is also valid in regard to Kvale who underscores validity as pertaining to the quality of the craftsmanship of the researcher throughout an interview inquiry, which denotes the whole procedure of undertaking the study (Kvale 2009, p. 241).

Having therefore adhered to all research ethics that pertains to a research of this nature from the start of formulating the problem, questions, case study choice and participants sampling to methodology, reliability and validity of this study is unquestionable.

4.10 Summary

This chapter has presented an explicit reflection on method and methodology adopted in the entire study from the conception of the hypothesis to the data collection and analysis. The chapter has not only presented the method used but also defined and justified why it was preferred. Within all the topical sections developed within this chapter, all the aspects of a research study have been put into consideration. An in-depth description of research design, detailing the frame works used for collecting and analyzing data is presented. Research site, interviews, and informants who included lay church member, lay church leaders and clergies has also been considered in this chapter, not forgetting the section of recording and storage of raw data. Ethics, challenges and limitations encountered during study and finally the reliability and validity of the research, among other areas were of importance in this chapter which have all been equally presented. This has provided a good picking point for the next chapter which will focus on the transcription of the data collected from primary source, mainly interviews.

CHAPTER FIVE: DATA TRANSCRIPTION AND ANALYSIS

This chapter presents different themes which emerged from informant's narratives through the data collected from the church members (laity), leaders (laity leaders) and the clergy leaders. The themes have been carefully developed from the transcribed data in accordance to the research questions

The following four guiding themes were generated from the data collected to efficiently present informant's responses. These includes: - General perception of secularization, aimed at finding out how the informants understood the concept and their general interpretation. This theme has been narrowed down to sub-themes as they appeared from the informants' narratives through the data collected.

The second theme focused on identifying factors responsible for the rise of secularization within the context of the study. This has further been divided into sub themes to present a detailed account of the respondents' views.

The third theme will address the impact of secularization to the church, which has also generated specific sub themes relevant to the topic. These will be prudent on capturing sundry notions narrated by the informants regarding the effect of secularization to the church within the study context.

Last theme focuses on the church response to the rise of secularization as narrated by the informants. This has equally generated relevant sub themes that will expound on the procedure the church is using in responding to the challenge.

5.1 General perception of secularization

From the data collected through interviews during the research study all the informants interviewed proved to understand what secularization is all about. Different informants perceived it in diverse ways such as humanism, decline of religious values, becoming worldly and de-Christianization. This was evidence that secularization is not really a strange concept in Kenya.

5.1.1 Humanism

Many informants understood secularism as a philosophy that advocates the self-fulfillment of man within the framework of Christian principles.

An informant explaining his understanding of secularism said that the terminology has different connotations. Mentioning a few of his perceptions he said that I see secularism,

> As an approach to life based on rational thinking that includes ethics based on shared human values, or a way of living without religion and striving to do good within society or community just for the sake of doing it. For example, the humanist activists we hear fighting for human rights, on the streets and the politicians, most of them are not religious and their arguments or defense is never based on any religious values or believes. Some of course have been doing it to gain a political mileage, that's why after some time, some of them join politics because they have already made a name for themselves, like the former human rights activist who is currently a member of parliament (Clergy H).

Giving almost a similar description, a clergy informant understood secularism as a means by which people seek to live good lives without religious or superstitious beliefs, where he stated,

> To me secularism is the idea of trying to base moral principles on thinking which makes people to reject the notion of any supernatural agency, on shared human values and respect for others. I see it as a way of believing that moral values follow on from human nature and experience in some way. For instance, there're people who are uninterested in religion or who reject it all together. They believe that people should work together to improve the quality of life for all and make it more equitable. Which to me, if it's not motivated by the love of Christ, then its secularism (Clergy J)

Secularization was also understood by a leader informant as a way of people forgetting about the whole idea of the biblical teachings and adapting to other methods or teachings that they think are more favorable to them or ways of living and disregarding the teachings of the bible. "That is in a nutshell leaving the ideal according to the word of God" (Leader 2)

A different elaborate understanding of secularism was given by another informant as who said,

> It is a mode of thinking mainly originating from human secular reason, or in other words of people who want to be independent of God, and not just separating the sacred from

secular but believing on a philosophy that dismisses God from the picture, that elevates human reason, human agenda, human being, human destiny, human program as what ought to be safeguarding our lives (Clergy I)

Giving an example of the Kenya atheist association, and the free thinkers of Kenya as the major groups that are propagating this agenda in Kenya, he noted that they are trying to make the society have an alternative of God.

Like recently the free thinkers of Kenya had a seminar on *how to raise a child without God.* So these are some of the key traits and signs of the philosophies and theories that I am talking about. Mainly in our setting they may not rule out the notion of God out rightly because they know the level of religiosity, but endeavor to sneak in the idea silently but finally it overrides (Clergy I)

From the above descriptions of secularism by informants it appeared that a good number of them understood it as humanism with most of them mentioning the idea of human reasoning.

5.1.2 Decline of religious values

Some informants also understood secularism as the decline of Christian ethical principles founded on the Christian faith and believe as per the word of God.

A clergy informant on his response perceived secularization as the erosion of, conceptions of right conduct and good living that are derived from, the biblical teachings. Expounding it further he said,

It is when society, community, nation or a group of people either intentionally or unintentionally moves away from holding on unto the religious values that they have been clinging on for a very long time or even from institutions affiliated with those religious values when they dissociate themselves from that and embrace none religious values (Clergy G).

A different leader informant described secularization as the decline of Christian ethics such as love, grace, mercy, and forgiveness as compared to increased personal values. He said that such values are slowly being overtaken by personal values in the church just as in the outside world.

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For example, the love of Christ is practiced by few in our church today. No one cares about a fellow believer. Pastors themselves have left the biblical teachings. The other day a pastor collided with a member and he told him right in the church he is a devil's agent and he will not forgive him.

Hearing of this I was interested to know the genesis of pastor's pronouncement, and the informant added that "the whole issue was about some finances that the member accused the pastor of misappropriating during leaders meeting and the pastor became emotional" (Leader 4).

5.1.3. Becoming worldly

Many informants also explained secularism as the idea of being concerned with material values or ordinary life rather than a spiritual life. Making his brief description of secularization, clergy A, understood it as the effect of secular behavior to the church ministry. "What people are doing in the world or the worldly lifestyles being incorporated in the church especially the negative part of it" (Clergy A).

A respondent clergy c gave almost a similar understanding where he described secularism as,

An invasion of the worldly tendencies in the life and ministry of the church, where secular tendencies gets their way in the life of the church. Where the church ceases to do things as prescribed in the scriptures and starts to look like the world conforming to the tendencies of the world (Clergy C).

Another corresponding understanding was given by another informant who viewed secularization as "worldliness or something that has no Christianity in it (Clergy B).

However, leader 3 added that, "it is purely worldly and has nobody to question whether it is right or wrong" (leader 3).

Related to this understanding another informant said it is the worldly way of doing things without depending on a super human being or help from God. He further added it is,

Being more worldly concerned for instance being more materialist oriented where by everything you do is about the material gain than spiritual gain. Having care less in terms of spiritual matters provided you are living a 'good' life. (Clergy E).

5.1.4 De-Christianization

De-Christianization is another sub theme that emerged from some of the informants' narrations, who described secularization as a way of depriving Christian influences and characters from the society.

A laity informant explaining it as the concept of turning from Christianity said "It is the change or shift of the religious culture we are used to, to a different culture that does not uphold the Christian values or teachings" (Laity 3)

With almost the same understanding a different informant stated that,

> It is the whole idea of religion losing its authority and relevancy in regard to the people's daily living. People putting little or no interest at all to the matters of religion and seeking other alternatives like science and technology to address their day today live issues: the loss of Christian Character. For example, thinking more about life this side of death, how, salvages it or gives it meaning and purpose, as compared to the Christians character of life after death (Leader 1).

Throughout the interviews, various descriptions narrated by informants made it clear that all the informants had a general knowledge of what secularization is all about. One key concept or word that kept on emerging in the entire interview process was that of worldliness though put in diverse ways.

5.2 Factors leading to the rise of secularization within the study context.

Having noted that all the respondents had a general understanding of what secularization is all about; I further wanted to find out the circumstances they attributed to the increase of the phenomenon in the society. Five factors emerged from informants' narratives as fostering secularism within the study context which included: media, technology, globalization, and rise of materialism, modern child upbringing and education

5.2.1 Media

Media was one of the factors mentioned by most informants as leading in the rise of secularization, especially in the city of Nairobi. Televisions are common to many families in the city today and showing too much of the western and many other none Christian related

programs. Mass communications are renowned for their command and influence of the social cultural situations in the city. An informant claimed that,

> Media imports western culture that has influenced our society through information via super electronic devices, such as the TV and mobile phones. These supported with printed media such as the magazines, novels and news papers sold to everyone along the streets spread a lot of information to unintended audience which in different ways influence not only their thinking but also general behavior and lifestyle. Ethos of secularization spread across the city especially through the television and other media create rapid impressions that foster shallowness of mind inviting viewers to withdraw from religious world view in regard to their morality and general life (Leader 3).

A laity respondent noted that secularization is being aggravated by the social media, the media that is there already. He pointed out that in the past there was no social media, no televangelists that have become so much on the television stations. He argued that though they are preaching, their preaching is not aimed at spreading the gospel but to edify themselves, and as a result people are looking for solace to the wrong teachings (Laity 2)

On the same note a different informant added that,

> Media has been used by false preachers to showcase their talents as though they were competing. Media seems to conspire with some of these televangelists probably because it's more of a business than calling. This way they lure innocent citizens into the cartels, and when this erupts out then you can be sure even those who respected the church will think twice. We have seen many of these mushrooming churches causing more harm than good to the faith. Though I may not have enough evidence am not convinced that such media stations that transmit those 'drama' like the fake miracles, does not collude with them in one way or the other (Laity 4).

This view was further emphasized by other informants, one of them stating that media gives lot of information that is not ethically right within our context. To quote one of them, "it is the high time we accepted that our values and ethics as Africans are different from those of the west, hence safe guard our culture from being eroded". The informant again attributed media to the decline child morality. "For instance, the homosexuality and other phonographic materials just to

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mention are not things fate for our culture but they are all over the media". The informant argued that such and many others are right in our homes through the media and when our children go to school we hear what they are doing. Further the informant attributed media to unbecoming behavior in public and even in schools, such as homosexuality and phonographic to increased secularization (Leader5).

Media especially televangelist has eroded the importance of going to the church as expressed by some informant. One informant stated, "Why go to church when you can watch it online and not even have to leave the house?" He noted that media makes this option increasingly available to the public which propagates laziness, and temptation of switching to other programs of preference. He stated that many think,

> If going to "church" once a week is just about gaining what you need spiritually to make it through another week, and then tuning in online would be just fine. We forget that we could get what we need on Christian radio, or watching our favorite TV preacher. But the purpose of church is so much broader than that. It is about corporate worship, praying and studying the Bible together, serving one another, and reaching out in mission together. This can't be done in isolation and to me this a worldly way of doing things because it is not within our Christian values (Clergy A).

According to a leader informant, Social media is another form that is greatly fueling secularism because information is easily passed to specific individuals and groups within a brief time. He argued that,

> When people are able to instantly post impressions and thoughts to their social media accounts, many mistakes are widely publicized—this has led to false doctrine and gossip spreading, and truths being distorted because people don't take the time to find the truth before talking about it online. We have seen Christians attacking each other on very minor things on the social media and affecting the spirituality of many especially when those involved are key individual in a congregation (Leader 3).

5.2.2 Technology

use of scientific knowledge and devices that ranged from televisions, computers mobile phones and I pads among others for practical purposes was a factor attributed to rise of secularization in Nairobi by many informants.

It was mentioned by several informants as one of the carries of secularization. Noting that technology breads fatalism and it's a challenge especially when overused. Explaining how it is contributing to increased secularism an informant said,

> I view technology as roadblock to spiritual dwarfism and deeper human relationships because it prevents people from interacting with each other. It has brought everything at our fingertips—answers to any question are just a Google search away. But unfortunately, this has created a lot of self-reliant know-it-alls who reflexively turn to the internet for information and never actually seek out any religious help. This is so forceful and that's why I feel it's terribly facilitating secularism because the values, the authority and respect church used to command before is not the same today (Clergy I).

He noted that due to technology, the place and role of the pastor has become limited that in church congregations, instead of going to a pastor for advice most people especially the youth open up the web for answers (Clergy I).

Attributing technology to the rise of secularization, a different clergy informant noted that, with majority of city dwellers owning various electronics such as cell phone and Ipad some have idolized them than the spiritual matters. "It's unfortunate today that some concentrate on the gadgets especially the mobile phones even in the church than they focus on the bible". He lamented that on Sunday you might find everyone in the church with a mobile phone but very few with the bibles.

> Many are busy chatting with their friends on face book, what's up and other social networks right in the church while the worship service is ongoing. You might think majority are checking bible verses but in the actual sense they are communicating with people very far or even playing some online games, while the sermon is going on (Clergy C).

An informant adding on how secularism is raising because of advancement in technology, argued that though it permeates across all age groups youths and especially in the urban are more influenced than other groups. He pointed out that some of the members are so busy especially with their phones to an extent of getting late to church, while those who come to church especially the youth opt even to remain in the vehicles chatting with their phones or listening to some secular music till the service is over. He reiterated that members spirituality is slowly eroding due to the space technology has occupied in their lives (Laity 4).

In addition, some informants expressed that, due to technology, the contemporary worship music is on decline and has lost its authenticity. A clergy informant stated that,

> The congregation now stands, and mostly listens, to a group perform music that is frequently not followed by a congregation. Too often the lyrics are of dubious theological accuracy, and have little deep meaning, and yet they are mindlessly repeated, on and on, again and again, over and over. When this technology was not there we used to carry our hymn books to the church and I tell you those hymns are very inspirational, but unfortunately they are being replaced by these heretical songs downloaded from the you tube (Clergy K).

On the same point an informant argued that, technology has reduced the Christian fellowship, and the closeness of the koinonia

> When technology was not as advanced as it is today worshipping, bible studies, discussing, debating, and asking questions were done verbally either in church or at the members' homes during cell group meetings. Having these verbal discussions was crucial, but it has been reduced to internet discussions no wonder our cell groups are poorly attended (Clergy B).

The informant further claimed that it has made members focus in general more difficult. It's harder to focus on sermons or pray for extended lengths of time, all because people have trained themselves to pay attention in short spurts. The constant availability of technology means other activities get cut short because people are drawn incessantly towards their phones to update a status, download an app, and put everything they do on the web. When it comes to church, this applies as well.

How can a person stay focused on what's really happening during the service if they're too busy tweeting about it? Because of this dynamic, technology has undermined the real worship in a big way hence eroding our faith and Christian values. There is a huge shift away from real spiritual community since people believe they can find everything they need online (Clergy B).

5.2.3 Globalization

Globalization was mentioned by several informants as one of the factors leading to increased secularization in the context of study. Being a process of interaction and integration among the people, as described by informants its effects on culture cannot be underestimated which has resulted in the loss of some individual cultural identities.

Attributing globalization to increased secularism an informant stated that it brings in different world views encourages faith relativism that, for example being a Christian and being in church is the old way of thinking to a good percentage of the city population today. Being born again (saved) is a conservative way of understanding Christianity, while following the biblical teachings is limiting someone's understanding if not being narrow minded, according to the current generation.

To a very great extent we want to see things from everyone's point of view. For example, in Kenya today if you are not corrupting, then your chances of dying poor are almost assured, and you are seen like a fool because it's almost becoming a way of life, acceptable and practiced by the majority from top to bottom, as a means of survival (Leader 5).

An informant who related globalization with "mindset." or a certain way of perceiving and interpreting reality argued that,

Our mindset changes because of the changes in society. Christians have always maintained the connection between right belief and morality. Unfortunately, we don't live in isolation and in one way or the other our way of thinking, our mind sets, interpretations have been influenced by the community and society around us in a big way. Important to note is that the values, practices within the society surrounding us are so opposed to the faith and Christian traditions. This goes without saying that most of the

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things that influence our minds do not build our spiritualities hence living as religious people by names but secular by behavior (Clergy I).

A leader informant noted that many people embrace different things in the name of modernity and civilization, as a result of different cultural interactions without considering their future harm to the society or even to the individual life. He argued that this may include things like dressing, general life, eating habits, and language among others. Noting language as a sub-culture of globalization effects, the informant gave example of our *Swahili* language having been affected by *'sheng'i '*(language commonly used in the urban areas mostly by youth, which is a mixture of English and Swahili) making fun of me that ,"I thought you could also come with some twang now that you have been out there for some time".

Arguing that Culture influence as an aspect of globalization, from West, to East the informant noted Nairobi is highly affected and more prone due to the fact that it's a cosmopolitan city.

> Talk of dress code, language and general life style among others. They have all in one way or the other eroded the values and dignity of our religious traditions and practices in different ways. Secularism traits are settling and influencing more people unknowingly as they struggle to be modern either to fit in the society or to achieve some goals in life. Globalization is like a wave that whether you like it or not one can't avoid the feel (Leader 2).

Attributing change of dress code in the city to globalization an informant noted that many people due to culture interactions have adapted to some dressing that are not meant for our weather or context. He noted that though modesty dressing is relative our society will still judge who you are because based on the context some codes of dressing are associated with secularism and though there no set guidelines on how a religious and secular person are expected to dress, it is still clear within the society.

> The secular way of dressing is perceived differently from the religious way of dressing especially with the young people because such traits are more vivid with the young people as compared to the older generation.

> For instance, a lady wearing clothes that in a way expose her private body parts like the breast or thighs is associated with prostitution from our context. Unfortunately, some of

> our people have copied this kind of dressing especially from the west without understanding their context is different from ours. Our context will associate such dressing with prostitution or sex commercial workers and church endeavors to be different because such intentions are not expected in the church (Clergy B).

A leader informant of the same opinion said it is sickening how men especially the youth are dressing today. Trousers are either too tight exposing the anatomy of their private parts or very loose leaving their inner wears outside.

> Norse and ears Piercing, hair platting among others are all behaviors considered secular and associated with homosexuality in the Kenyan context. Therefore, to see church members copying such and dressing in same manner is incredible but interestingly our members especially the youth know this but they are not worried or moved by it at all because of the interactions with other cultures (Leader 1).

Clergy informant of the same opinion added that, the uncanny way of dressing was worrying and will even be worse as globalization accelerates. He said that every generation in history has its time, but the current and future generations will have even more challenges due to technology that has made world a global village.

> The "*bling blings*" many rings and other ornaments they put on. Wearing trousers below the waist commonly known as the "*shagging*", short and very tight clothing among others are just signs of worse things to come. Probably soon they will start walking on their inner wears, on the streets. You know why I say this during our time we never used to hang our under pants on the open leave alone exposing them while wearing. But today our sons and daughters are spreading them on the same cloth lines together with their parents. *Mambo bando* thing not yet. (Clergy J).

5.2.4 Rise of materialism

Desire for worldly materials was another factor that was associated with increased secularism by many informants. Affluence and materialistic mentality have become the norm that has preoccupied the minds of our society. People are persuaded to join the church not for the sake of the gospel but their financial contributions. A leader informant pointed that,

Churches have equally turned to advertisements just like business in order to persuade the public to join them. I wouldn't have any problem if the motive was good, but my problem is that all sorts of drama are taking place so as to lure more people in order to get more money. The need for money is craving to the minds of the people even the clergy who preach that "the love of money is the root of all kinds' of evil" since for them the future depends on money regardless of your relationship with God.

The scripture "seek the kingdom of God and his righteousness first and all these things will be added to you" has lost meaning. Today it is to "seek material wealth first and the kingdom will be added" (Leader 5).

An informant adding to this view pointed that poverty has also contributed so much to materialistic mentality in the sense that the gospel has not only been compromised but also commercialized. Many of the televangelists are out there to even fake miracles. This has led to a culture of 'religious otherness'…faith that is confounded on materialism rather than genuine believe in God.

Sin is no longer a problem to be addressed in the church because what is more important is what comes from your pocket and not what you do or where you get it from. We have heard pastors and preachers asking people to give some certain amount of money as offerings to be prayed for.

The informant claimed that Commercialization has reduced the meaning and the essence of the church, and Christianity. Churches are opening everywhere by anybody simply because there are no jobs and people are desperate for some income. All these have in different ways eroded the dignity that was accorded to the church and the men of God (clergy) are no longer revered like before because its difficulty to tell who is out to fulfill the calling and who is out there to robe people in the name of the gospel. Our spirituality and faith in God decreases because of such practices instead of it increasing (Leader 3).

5.2.5 Modern Child upbringing

Historically, our society has relied heavily on the family to raise religious children and recruit new church members. Due to the city life demands today we have a major restructuring of the family setup, with a sizable number of kids not living in a normal (complete) family with both

parents and good parental care. This change in family structure has been responsible for less successful religious training and recruitment of young people. For example,

> Initially it was almost mandatory that immediately after birth a child was dedicated and baptism would follow thereafter. However, now day's things have changed and some parents prefer after dedication their children to wait till when they become teenagers and can go for some training (confirmation classes) to qualify for baptism. Unfortunately, by the time these children attain that age around (15 year) some of them have stopped coming to church, joined other churches while others have no interest on the whole idea.

> Baptism almost guaranteed an express membership but today parents are not ready because a sizable number are not ready to meet the church requirement that qualifies their children for baptism. (Clergy B)

Some informants also stated that secularization is on the increase because of the foundations we lay to our children at their childhood stage. Some of the children are taking up from their families according to a clergy respondent.

> Secondly even in the church, Sunday schools are not taken serious in the sense that those who teach them have no theological backing or even spiritually mature. They are just volunteers; hence they teach what they even themselves don't understand or believe.

> Third some of the churches are still stuck to the old methodology of doing things, and are not teaching things that are relevant to the generation. For example, you might not find some of my colleagues in the ministry preaching on issues of sexuality, homosexuality, drugs, phonographic materials and others. So many young people learn these things from other sources whereas they would have learnt or known about them from the church or even from their parents where they would have been given some proper guidance.

He argued that the church just as the parents have detached from genuine issues adding that, "nature hates vacuum. So, if such issues are not addressed in the church, the world outside there will addressee them and more often than not in the wrong or the negative direction" (Clergy G)

An informant attributing modern child upbringing to rising secularism in the city mentioned that parents are so busy hence having very little time or no time at all with their children. He lamented that most of the children in the city only gent parental care or attention for the first three months after birth also because of the countries working conditions that gives mothers only three months maternal leave. Arguing that this has continued to foster secular behavior and thinking among children, he stated that,

> Due to the gap created by the absence children develop a craving mentality of unnecessary items that parents also buy blindly as a cover-up. For instance, look at the toys we buy to our children at times. When we buy something like a toy gun, what message or values are we instilling on the child, when he grows up and try a real gun, who should be blamed? (Clergy F).

Making a slightly different observation another clergy informant noted that there are many single parents today than before.

> Children brought up by single parent will always lack some parental care in one way or the other since based on culture there thing a mother will do with the child that a farther cannot do and vise verse. There is question that will never be answered in the life of that child and when he/she grows up will inquire them from other sources that are likely to give again the inaccurate information. Some children in such families go through some pain and struggles that make them hate church and the whole idea of God, since he did not prevent them from having such expediencies (Clergy J).

5.2.6 Education

Attributing education to rising secularism a clergy informant argued that education and mostly formal, serves as the gateway to a wide mode of thinking, not limited to one traditional or one perspective of view. He stated that,

> Education equips individuals with plural and diverse means of perceiving things. It enhances the capacity to read, write and research by self, distinct from the traditional society that conceived and interpreted reality from the religious point of view. No more do people want to follow the unexplained taboos and customs in the name of faith.

We were wondering of the reasoning of the Y generation but as the Swahili proverb goes "*ukistaajabu ya Musa utaona ya Firauni*". If the acts of Moses make you wonder, wait until you see those of Pharaoh. I think the Z generation has become more secular due to education (Clergy I).

Adding to this a different informant argued that education has increased rationalism hence rationalism becoming the bedrock of secularism.

The more people increase in knowledge the more the challenge comes about the spirituality. Education serves as an eye opener and enables one to reason and see things in different perspectives. Knowledge if not well managed it can cause more harm than good to the society (Clergy D).

An informant noting that most of the city dwellers are literate claimed that there are lots of secular materials sold cheaply on the streets such as magazines and other secular related literatures that in one way or the other contribute to secular thinking.

Increased literacy in the city plus access to such materials fuels secularization since people can read and intemperate such stuff on their own. Instilling religious values to a mind that is already saturated with other worldly values is not easy. Unfortunately, this is happening at a very tender age in our society that has valued education than anything else in life, where by children of age three are able to read and write (Leader 2).

Another informant added that education fosters secularism because it starts at a very young age and also ending at quiet a late age. Noting that the education structure in the country requires one to spend a minimum of nineteen (19) continuous years in school, it create disconnection between parent and children hence enhancing opportunities for children getting secularized. He further said that,

Our children are going to school at a very tender age of between three and four years. They spend three years in pre-school after which they start primary education at age six or seven. This tells you that some start boarding at age ten year or even less. Religious values instilled in these children while in school are very minimal if any because education is the main emphasize due to resorts oriented mentality in our education systems. By the time these children are through with university education at age twenty-

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two or twenty-three, they are so secularized that religion is just but a story to some (Clergy A).

Stating it differently another informant noted that though education has fostered secularism thinking and behavior humanity at all levels, it's more vivid on the youth than other age categories. Arguing that youths are more affected by secularization because they are adventures and fighting for their space, he noted that some of them change from their faith once they get to the higher institutions of learning mainly because of the influence from others.

> In old times, we used to tell our children that babies are either brought by airplane or bought from some special shops. This worked for that generation and whenever, a mother was going to the market the children would remind her to buy them a child. In the village, you could always hear almost a chorus from the children *telling the aircraft to drop for them a child whenever it passed on the sky*. This too worked then because it is only after they became adults when the whole mystery of babies could be fully comprehended. However, this does not work again and children even below age ten seem to understand the entire process though not in details. By the time they get to teen age they don't only understand but also want to try or discover in practical what they probably know theoretically. In other words, the youths want to discover some of the values and ideas that were inculcated in them while young to know if they really work, and in the process, get deviated from such values religion included (Clergy F).

5.3 Impact to the church

Secularization appeared to have a tremendous impact to the church as narrated by informants. Six major areas of impact emerged from the transcribed data which included: Rise of relativism, rise of Christian nominalism, religiosity of double standard; loss of public trust and confidence with the church, church attendance and desacralization of church as a place of worship.

5.3.1 Rise of relativism

Secularism has resorted to increased positions taken by different members of the Christian faith especially in terms of ethics and morals of late. Some argue openly that there are no moral absolutes, or moral right and wrongs. Instead, right and wrong are based on social norms. This has caused some confusion regarding bible interpretations with some people understanding it their way.

Acknowledging that secularization led to the rise of relativism an informant claimed that most of the Christians though not so much in open act and want to think secular way. He said that, what the bible, the Christian faith considers as sin doesn't so much fit in that category of sin by many, but just considered as a way of life. These worldly tendencies according to the informant have so much encroached in the lives of Christians and nothing seams abnormal anyway. In his view, the church has borrowed so much from the world and that is why very few people today will totally see it as a holy institution. Giving his own experience, he said,

> I grew up in culture where sex before marriage was called a sin, based on the biblical definition of fornication. But right now, in my generations that one is outdated. Now days we have what the young people are calling "friends with benefits". This is where you are just my friend, a friend of the opposite sex but any time I am sexually aroused you come and help me, and vice versa with no string attachment. We are just friends to quench each other's sexual desires and nothing more (Clergy D).

This being a latest version to me I wanted him to elucidate whether it was his description or something he had probably witnessed, and in response he said,

> This is happening and I have met people who are in such friendship and this openly shows you that we are drifting away from religious values where right now sex has been detached from commitment to just an outward act and you know it is happening even within the church settings because people doing such are members of our churches and Christians for that matter (Clergy D).

Mentioning that he had some interactions with such, stimulated interest of finding out reasons or arguments regarding their behavior or actions, which the informant said that,

> They argue that they are sexual beings which I don't refute anyway, but above all out of the western influence especially via media, some argue that they want to adventure because the old style of doing things is boring and so they need to sample different things and get to see how they "taste". So, somebody would really want to have sex with their friends just to see how it happens, feel how they "taste", and probably see how big their private parts are. Others argue that they want to know how good their friends are in sex and romance in general.

The main reason for all the curiosity is to gain more experience as they argue experience is the best teacher. They need to accumulate lots of experience to avoid any disappointment in terms of styles, stamina, and duration they can spend in sex to their spouses when they get married. The argument is that for you to be a competent driver, "you ought to have been on the road for some time and probably with different cars, both manual and automatic", or else you are likely to cause many accidents.

He added that the shocking thing is that when you hear them argue they are genuine and argue from their hearts, not like just arguing for fun, or joking. Apparently, they are practicing, seriously and not ashamed. Second there those who just want to be adventures and explore the whole concept of sex (Clergy D).

Adding to the same notion another respondent claimed that there're young people who have just been influenced by friends, they don't have their own principles and since they want to be accepted in a group of people and their pears are doing that, they just follow to be part and parcel of the group. "Unfortunately, though it gives them some temporary pleasure, after a while some of them come to regret of their previous actions and behaviors" Clergy J).

Funny enough when they are doing these things they are ruthlessly honest. Somebody just meets you for the first time especially in the youth groups and just tells you openly, "you have a nice figure and I want to have sex with you". So, in other words they define that relationship even before they start. This is the kind of generation we have today. Twenty years ago or so, to be honest such talks were unimaginable, but today it's no big deal because it is happening right in the church. It is even easily done in the church today than in the outside (secular) world. Some youths have even formed some social media groups either on face book, what's up and others for such communication, which are less like dating sites but theirs are different because they are for individuals who know each other (Clergy J).

With this kind of information, I wanted to find out if he also had some encounter with such groups like the previous informant, and he emphatically said,

Yes, actually I know of a what's up group called friend with benefits and I know majority of the members there and they are the ones who explained to me what happens and much of the information I am sharing I got it from those group members (Clergy J).

Another informant noted that even some Christians today are not taking the biblical teachings for truth. Many literarily critique what the bible teaches and oppose it in open." For example, some when it comes to the issue of alcohol you might not convince them as to why they should not drink arguing that a little is not a sin" (Clergy B).

5.3.2 Rise of Christian nominalism

Nominalism has got different connotations, but in reference to the informant's perspectives, I am focusing to the Christian faith nominalism. To be more precise, nominalism referring to Christians who's Christianity does not go beyond mere identification with a church. Or in other words who are not committed and want a religion which is not too demanding. Those who are Christians only by name but their faith do not go beyond being identified with a church, or denomination. Attributing rise of secularism to the rise of Christian nominalism clergy informants argued that

> Despite the church being full on Sundays, some of the members are Christians by name only; Christ has no bearing in their lives. They attend church and Christian functions, and they self-identify as Christians, but it is just a label. They view religion primarily as a social construct, and they do not allow it to require much of them in terms of morality or responsibility. A respectable number of our members take a nominalist approach to their faith (Clergy H)

In addition, a different informant stated that many people in the city identify themselves as Christians, but the overall impact of Christianity in the city is not what it once was. He noted that many people prefer a nominal or in-name-only type of Christianity, because nominal Christianity is easy. It does not require a changed life, or commitment. They attend and participate in specific, activities, and programs which are appealing to them. Some are members of the Church by default, having been registered in infancy when they were baptized.

> Therefore the church attendance on Sunday does not correlate with the attendance of other church programs. For example, our mind week services are attended by very few not to mention our confirmation classes that have been canceled severally due to lack of participant, yet this is what prepares Christians into full church membership. We have many none full members but they are not ready for the training.

We don't ignore the fact that most of the people in the city are busy by the fact that majority have come from rural to urban setting either for education and employments among other reasons, but there is nobody who is busy through ought life. To many city duelers church is not a priority hence getting people to be devoted on such matters is not easy, because they want to remain noncommittal (Clergy J).

Similarly, another informant relating secularization to the growing nominalism in the Christian faith stated that declining interest on spiritual matters has greatly affected most of the church programs.

Those I have interacted with have always given very implausible reasons but the underlined point is that they have got other things that they consider more important and beneficial to them as compared to church programs. People have the notion that they only need to attend church on Sunday and for a very brief period so that they can go out and do other things that are more appealing and lucrative.

Though some of the excuses appear genuine to some extent the underlined point is that there is decline and the whole reason is lack of commitment. If you call same people for other functions like "*nyama choma*" roasted meat, picnics among others, the numbers will be overwhelming. In a nutshell people's minds are occupied by other things and God's agenda is not a priority any more (Clergy J).

5.3.3 Religiosity of double standard

Some informants also attributed secularism to 'religiosity of double standard'…where people live with one foot in the church and the other fully in worldly affairs. A respondent noted that there are members in the church whose loyalties are at the crossroads. "They are both in the church and at the same time in the world". The informant argued that due to pressure outside, the probability of such people becoming more secular than religious is much higher and the greatest challenge to the church is how to counteract the threat (Clergy C).

Relating to the same point another informant said, "This has a profound impact to the church because people have been influenced so much by different things in the world, and they expect the same to happen in the church". He claimed that when those secular traits are minimal or not found in a worship service, members complain that either the church is boring or their needs are

not being addressed because in the actual sense they are comparing the church vis-à-vis the outside world. The informant added that,

> In actual sense, not that their needs are not addressed per se, but as a matter of fact, we are reading issues from two different perspectives. The church (pastor) is looking at the situation from a religious/spiritual point of view while the members are gauging them from a different angle that has been informed by the secular world (Clergy G)

A clergy informant adding to the same point quoted John Mbiti that, *"Africans are notoriously religious"* and further said albeit he concurs with Mbitis' acclaimed statement it has two sides.

> I believe majority does not care the lives they live after church but they just purpose to attend church despite their lifestyle thereafter. People have just made it an element or habit to attend church on Sunday, and probably that was the view of mbiti.

> For example, it is not a surprise especially a time like now (2017) during election you will find many politicians attending church and claiming to be member or even to be born again. This is because despite the secular aspect in our country still there is a feeling that church has something to offer. In other words Kenya despite this phenomenon creeping in, many are at the crossroads of being religious and secular (Clergy B).

Putting it differently informant clergy j mentioned that even in the political rallies the greetings used are "*bwana asifiwe"* praise the lord! And what follows thereafter are pure negative criticism and insults" even by those politicians who claim to be Christians. Giving an example of how they camouflage their faith on daily basis he said,

> Our politicians are a good example on this. You can't exactly tell which faith they profess because they always like identifying with wherever they are. You see a president being sworn into the office using a Bible, and the following day he is with Muslims and dressed like them. He goes to Meru County and he is again installed as the "*njuri nceke elder"* traditional community council of elders.

> Others like the former prime minister we have seen him being baptized by different pastors and prophets in the country and you're left wondering which faith he professes in the actual sense (Clergy J).

An informant adding to this mentioned that some Christians also believe in the power of prayer and at the same time magic or witchcraft. We have people who will come to church on Sunday for prayers and if the situation persists you find them with the witch doctors. "That is why you see many adverts hanged on the electricity posts *mganga hodari kutoka Tanzania" an* expert witch doctor from Tanzania. (*Tanzania is well known with witch doctors in east Africa*)

> Look at all the vices taking place in this city. There lots of impunity everywhere, from corruption to bad morals on the streets and offices. We are living a complete different life from what we claim to be and that is why our city is full of bad things yet majority bear Christian names like john and Ruth (Clergy C).

The church has failed in one way or the other and as an upshot; many Christians are living a double stand life that is neither in the church nor in the world, and unfortunately, they are the majority. That is one of the reasons why the impact of the church is not so much felt in a country that claims to be over 80% Christian. This is a real challenge and church can only ignore the effect at her on peril.

5.3.4 Lose of public trust and confidence with the church

In the recent past different situations and occurrences have continued to deprive the church her authority and trust it has been enjoying from the public.

Informants argued that a lot of negative information about the church and her institutions has been exposed to the public via different methods revealing their darker sides. As we learn more about church and institutions under her management, we sometimes become painfully aware of hypocrisy and scandal. That may be one important reason that confidence in the church is below historical norms. Giving other examples, the informant said that,

> We see from the media pastors asking members for money to be prayed for, while others are having sexual relationships with their members. Corruption and misappropriation of financiers both in the institutions affiliated to church, and the church itself. Such scandals encourage cynicism among many observers regardless of their religious affiliation. I believe these and many others have played a role in enhancing secular reasoning in our society and church losing her authority to the public (Leader 2).

A different informant expressing that secularism has impacted the church making it lose her integrity and moral authority to the society, stated that there is no much difference between what is going on in the church today and in the world, because the society we serve is the same. He reiterated that,

> If we do not do anything about it we are not seated at a very safe ground. People and especially the young generation are not just looking at the church as the supreme authority to life issues any more. They see what their parents are doing in their places of work and even at home yet they are members and leaders in the church (Clergy B).

Confirming the impact of the phenomenon an informant argued that secularization is here and it's the high time church accepts the challenge and finds ways of averting it. Giving his own experience he said,

> When I was in high school ten years ago, people used to talk of devil worship as to what is really deviating to the ideas of the church and children towards the other direction, whereas right now the greatest challenge is the scheme of these secular way of thinking setting into our children because they are changing what is really right and whatever they call right is what they consider right in their own parameters and not as per the word of God. People today come to church not to so much worship but for other reasons such as meeting friends and even some have got their business meetings and Sunday becomes their preference day plus they get a free venue in the name of being members. The value and respect that was there as far as church is concerned it's not the same any more (Leader 4).

5.3.5 Church attendance

Different informants noted that rise of secularism in the city as a major impact to the church attendance which as conversely affected various groups in the church, such as the youth, men and women. Responding to the extent at which church attendance is affected by this an informant said that,

> Church attendance is on the decline or at a stagnant position in my view and as per our attendance register. Many don't see the need or the importance of waking up early and going to church. Some have opted for what they call "*Bedside Baptist church*" (BBC). I

would rather remain on my bed and follow the church, of my choice; I do not want to be disturbed (Clergy G).

Inquiring further why he attributed the decline or stagnation to secularization the respondent stated,

Secularization is a major factor to this, because when describing the terminology, I talked of the society moving away from the religious values. How this happens is by the world out there convincing them that there is no need to go to church, and offering them alternatives such as golf and business meetings just to mention. You have heard that there are religious universities in this city that teach even on Sundays. What does that tell you? Both the lectures and those students will not attend service and in case they attend they will be in hurry while others will prefer the (BBC) (Clergy G).

In the like manner, different informant associated stagnation and Low Church attendance to secularism. Illustrating with some evidence based on his church where he is the senior pastor he mentioned that,

According to our very recent audit regarding the issues of church attendance, we discovered that there is no co-relation between the membership register (those registered as members) and attendance register (those who attend the service on Sunday). The audit revealed that Sunday attendance is almost half of those who are registered as members. This implies that a very good number is registered and recognized as members but in the actual sense they either go to other churches on Sundays or they don't attend church at all. We were surprised that our membership register has over six thousand members youths included yet on Sunday less than four thousand members attend the worship (Clergy E)

In addition, a leader informant who claimed to have been a member for over ten years in his church also attributed Low Church attendance to the impact of secularism where he confirmed that the graph has been up and down for the number of years he has been a member in this church.

Though there are other factors that contribute to the decline on church attendance, secularized clergy or leaders also play a key role on the decrease. For example, when

> leaders or clergies with known secular tendencies like drinking, smoking or even immorality, get into church leadership some members tend to disassociate themselves from the church. Leaders whether clergy or laity, we are expected to be role models and if we don't measure to the standard, members too are likely to play double standard life or fail to attend church all together.

With this kind of response, I wanted to find out if the respondent had any experience on his claims or was just hypothetical, and in response the informant said,

> yes, in this church few years ago our senior pastor had several relations with church members and drinking of church wine, which affected not only the attendance of the church but also confused and messed up the entire leadership (Leader 3)

Noting that the decline on church attendance was more vivid among the youths and men groups in the church, an informant added that young people especially in the traditional (Missionary founded) churches are very reluctant to attend the worship service. Illustrating with his church the informant stated that,

> The reason why the upcoming Pentecostal churches are ever full is because they attract more young people than we the mainstream or missionary founded church do. We are very conservative in worship especially singing. We still enjoy the old hymns like "stand up for Jesus" and many others which are not so enticing to the young energetic people who like the choruses and loudest volume with all mixture of dancing styles that allow them to shake their bodies.

He further claimed that men too are few in the church as compared to women. He said that though it is said that the population of women is higher than that of men in the country, he felt that men are generally more rebellious to the spiritual matters than women. In fact, some men on Sunday drop their families to church and go with their friends to attend other events (Clergy A)

Though many informants attributed secularization to the decrease in the church attendance, two of the informants from the Pentecostal charismatic churches, held a different opinion that in their churches attendance was on the increase regardless rising secularism. In the light of this a clergy informant noted that,

There is a resurgence which is a great encouragement whereby like our mind week service that used to be attended by around nine persons, three years ago currently the attendance is approximately two hundred every evening, the Sunday worship service is ever packed to the capacity.

Seeking to know what he had done to attract such an increase within a short period of time given that he was still the senior pastor even when the service was poorly attended three years down the line, the clergy said,

Honestly, I can't say that there is much we have done to achieve this, because apart from the trainings I mentioned that we have been doing which actually we used to do even then though differently, this is just God's favor. (*Nawesa tu kusema ni mungu ametutembelea kwa sababu chenye tumefanya haistahili yenye tumekusundia)* I can only say God has visited us, because what we have done doesn't warrant what we're witnessing (Clergy I).

Putting it differently another informant clergy whose church has an attendance of between five thousand six hundred to six thousand (5600-6000) worshipers every Sunday, lamented that despite the high attendance on Sunday worship service, other mind week programs are poorly attended by a very small fraction of around one hundred to three hundred (100-300) member and inconsistently. Adding that the obvious excuses of insecurity, distance and work-related issues were not good enough, the informant attributed all this to lack of commitment, and further added,

Our members are generally not serious because same people will attend other events that are not church related same time and probably at more insecure places than church. To prove my point, we also have one hundred and twenty-eight (128) cell groups with an average attendance of ten (10) members each, which also do not commensurate to the Sunday attendance given the convenience since these groups are organized as per the estate or simply where the members stay (Clergy J).

He however regretted this doesn't translate to spiritual maturity mainly because these members apart from attending church on Sunday they are not interested with other church programs that can better nurture their spirituality. That the increase of Sunday worship service attendance does not translate to the member's spirituality.

It was evident from the informant's narratives that the traditional missionary founded churches experienced low Church attendance and stagnation mainly because most of the city dwellers were young and their programs didn't attract many as compared to the Pentecostal churches.

5.3.6 Desacralization of the church as a place of worship

The contemporary society has desacralized and trivialized not only some of the rites in the church but also the church buildings themselves. Church sacraments that were considered holy for celebration only in the church buildings have lost their sacredness and shifted to the secular public places not to mention church buildings that have been turned to business centers and social meeting halls. Citing an example an informant said that,

> In the old days, the sacrament of marriage was holy and could only be celebrated in the church building which has been replaced with garden, hotel and beach as preferred venues for weddings especially by the young people. Some of those whose weddings I have officiated think having a wedding in church is old school and somehow boring. Second there those who argue that God is everywhere as we talk of omnipresent, so whether at the church, hotel, beach or garden it's no big deal. There those of course who don't go to church or their partners go to different church, while others belong to different denominations. Such a couple will prefer a common ground of which will not be a church in this case. The holiness that was associated with the church seems to be fading away with the current generation (clergy A).

Explaining how the sacredness of the church sanctuaries have been underestimated, a different informant noted that Initially garden weddings were preferred because the churches were few and it was not a surprise to find two weddings taking place in one church same day, hence finding it difficult to accommodate a third one. He added that as a result,

> Business people became more innovative by bringing in the idea of gardens as alternatives for those who could not be accommodated in the church. However today churches are enough but still majority opt for garden, one, because of convenience, whereby you can do both a wedding and reception ceremony at the same venue as compared to the church where you will be required to move to a different venue after church, considering the traffic of Nairobi. Two some assume wedding is a personal affair

and do not consider the clergy or church in general to have much importance though they involve them (Clergy B)

In like manner, a leader informant lamented that many church buildings in the city today have turned to be social meeting halls and class rooms on weekdays and on Sunday they are used as places for worship. He regretted that the respect that was initially associated to the sanctuary it's no longer there illustrating with his church and few others in the city that he has visited.

Few weeks ago, I was attending a business forum that was held in one of the renown churches here in the city and I was surprised that a meeting that was purely business and with no relation to church being conducted in the sanctuary. What astonished me most is to learn that this venue was hired for tens of thousands just to host this meeting.

Our own sanctuary here has been leased out as a lecture hall during holidays to a college offering early child hood education (ECD). I have questioned this time and again but i seem like the only one who doesn't understand the importance (Leader 4).

5.4 Church response to secularization

In this theme, most of the informants involved here were clergy and the church leaders who are directly involved with pastoral care and church operations. Four sub themes emerged from the data as way of how church is responding to the rising effect of secularization which included: church stand firm, church fulfilling its role, teaching and mentorship, de-secularization of church and taking responsibility

5.4.1 Church standing farm (uncompromised)

From the informant's narratives, it was clear that church has of late compromised her position in terms of teaching and authority to the society. Many informants felt there was need to rekindle this uncompromised spirit since this is what church is called for.

Acknowledging that secularism is a challenge and mitigation strategies are necessary an informant stated that,

We have realized that secularization is a great threat but we are raising an alarm and explaining in details of what the phenomenon is taking us. We have deliberately decided to preach nothing but the word of God. We have realized that to some extent we have

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compromised the bible teachings and preached some "sugar coated" gospel to sooth the congregants but now we are calling sin a sin without compromising the word of God (Clergy D).

Inquiring further the procedure and mechanisms put in place to achieve this, the informant noted that,

> We have introduced programs; activities that are geared towards making people know God better and live to their faith. These include lunch hour prayer meetings even in offices of our church members, at their convenience. Organizing activities that are more appealing to members but bring in the idea of prayer or sermonette before the activity commences.

> We have also taken evangelism to a different level whereby chaplaincy within schools has been emphasized and taken more serious to impact Christian values to the students. In summary, we are trying to our level best and there is hope but we need to style up and be life to the event (Clergy D).

There was a feeling from another leader informant who noted that currently the church has compromised so much and created shortcuts to satisfy the need of the members. Giving example of his church, he lamented that the trend is wanting and the church ought to embark on her seriousness of teaching the scriptures. Emphasizing this he reiterated that,

> The way things are done in terms of membership training currently is different from how they used to be done before. Initially members used to be prepared into full membership of the church through a long and compressive procedure but currently it has been compromised. In the past such a program used to take not less than six months but today it is rushed for three days or two and people are received as full communicants of the church. This is one reason why we have Christians who doesn't even know what they believe in yet they are full church members (Leader 4).

5.4.2 Church fulfilling its role

Referring to the great commission (*Matthew 28:19-20*) as an effective tool for counteracting the challenge, a respondent mentioned that being guided by the great commission as stated in the

scriptures, his pastoral team is up to task on evangelism and discipleship especially to the people that are not committed to church.

> Jesus said go to the world, so we have the responsibility of going out there and not waiting for the world to come to us, because it is not the responsibility of the world coming to church but the other way around. However, if the world comes we will then have the duty to change it and make it part of the church (Clergy J).

Adding to this another informant noted that the church is called to care for the society as Jesus did. He mentioned that Jesus during his ministry he interacted and cared for all kinds of people in their different situations and that is how he was known to be God and different from other human beings.

> Church too is an institution in the society that is called to care for our needy society if at all we shall be different from other secular institutions. We have therefore assumed our neglected role of caring for the society by showing love and mercy especially to the needy. For example, we have established some programs to take care for the less fortunate individuals within our surroundings by proving clothing food and education to the children through member's contributions (Clergy A).

5.4.3 Teaching and mentorship

Teaching and mentorship came up as a sub theme during transcribing of data, as it emerged from several informants. Explaining his endeavors to extenuate the phenomenon a clergy informant stated that with his pastoral team they have embraced intensive training to their members more often than before. He mentioned that he has been able to conduct a sixteen (16) weeks series on apologetics at his church every evening and the results have been encouraging so far. He also added that he has equally trained professionals at Daystar University in Nairobi Kenya on the whole subject of apologetics. To quote his words he said,

> I have quite some knowledge on this topic and i wouldn't mind training people from other denominations, because to me the goal is to help many to know how to defend what they believe regardless of their denomination because at the end of the day it is the same faith that is shared within the Christian church despite traditional and theological variances (Clergy I).

Still on the same point a clergy informant added that understanding of the whole issue was paramount at this juncture.

> For us to attenuate the challenge of secularization we are first trying to understand the perspective from which members are interpreting their world views and then teaching the scriptures from an informed point of view without running away from these challenges we are facing today since they are real and present. We are intentionally trying as the pastoral team, to teach the word of God as it is because this is the major method we believe will enhance counteract this challenge (Clergy G).

Adding to this another informant said that they have noticed that their young people especially the young professionals are joining other secular groups in the city in search for connection and networking to better their carriers or professionals.

> We all know how challenging it is even to get an internship leave alone a job in this city. Our youths have been looking for these from some places that end up introducing them to other forms of beliefs or even ask them for sexual favors in return. In response, we have started mentorship program in the church whereby we identify various professionals in the church and link them with youth members in those areas of profession to mentor them through their career development.

> The good thing is that within our congregation we have many professionals in different areas and where we lack such we are using our church members to link our young people with people outside our church whose faith and morals are known. This has gone a long way and some of our young professionals have even secured jobs through such, and we are able to grow their faith (Clergy C).

Of the same view, laity respondents reiterated that in order to equilibrize the phenomenon there ought to have a new breed, of ministers, preaching and a new way of doing things. Paraphrasing Albert Einstein's quote one of them said, "They say insanity is doing the same thing always and expecting different results".

> We need now to change the tack ticks, target of our preaching ought to be different and the approach not to mention the topics we take to the pulpit every Sunday or any other

day we are in church. All this should be informed by the current challenges and threats that are at hand.

The values, parents instill to their children should be re-evaluated. Our culture has elevated education so much that a parent will never mind if the child doesn't attend church on Sunday, but missing school one day will involve serious talk and counseling by both parents. Parents will never ask their children what they leant in church after service but will ask if the child has any home work after school (Laity 2)

Having the same opinion several other informants stated that in order to mitigate the challenge of secularization teaching of the scriptures should not be diluted at whatever cost. However, a clergy respondent added that his pastoral team is also very keen on meeting the needs of the young people in the church by providing relevant attractive and spiritual programs because they are the most affected group by this phenomenon. "We are very particular in reaching out to the young generation" (Clergy H).

In addition, a clergy respondent noted that different tailor-made programs and facilities are being put in place to cater for various church groups so as to address their needs effectively.   The informant observed that having noted the magnitude of the phenomenon the church is up to the occasion.

For instance, we have come up with some designed programs for the young adults to help them in relationships to reduce the cohabiting tendencies that have been on the rise. We provide free guidance and counseling sessions which are done in bits within the service just as talks because if we do it purely as a full session we are likely not to get enough audience (Clergy E)

An informant who mentioned same response techniques as others above added that,

We are putting up an ultra-modern Sunday school theatre with state of the art children friendly facilities to attract and cater for more children as we impact them with the word of God. We have realized that facilities play a key role in terms of attraction and when they come then we can now take charge in molding them Christ's way (Clergy B)

On the same initiative, a different informant also mentioned that the church over the last three years has been so passionate on the needs of the youth and Sunday school since they are the most venerable categories to the effect of secularism.

> We have for instance engaged full time pastors for youth and Sunday school in the last three years who are fully trained theologians. These with the help of our voluntary laity they have been able to bring a noticeable change in terms of commitment and numerical growth. For example, we have been conducting a vocational bible study for the Sunday school every holiday for decades and the attendant has not been encouraging.

> However, with the help of the clergies being the organizers the last two years we have noticed a tremendous growth attendance, and even the youths have been incorporated on the same but at a higher level and it's really working (Clergy F).

5.4.4 De-secularization of church as a place of worship

Many informants felt that there is need for the church to commence the process of reasserting her societal influence through Christian values, church buildings, institutions, and symbols in reaction to the rising secularization tendencies.

In the context of the rising secularism culture, an informant said that the church has noted the challenge and doing the best to mitigate the phenomenon. Giving example with his church he said that,

> We are trying to look for ways and means of informing our members on the importance of using our church facilities especially for their functions like weddings. We hope this will become practical when our multipurpose hall opens soon, because it will cater for their reception and those who choose garden as for space and distance reasons will now have no reason for that. It is interesting the government has increased payments for garden weddings but for our case actually we have lowered our charges because the church opted to subsidize the payments for certificate in order to encourage more people to do a wedding than cohabiting.

Getting interested with the idea of subsidy I wanted to find out if this was only for those doing the wedding into a church building only and the respondent said, "unfortunately we didn't remember to put that into consideration but now you have opened my eyes" (Clergy H).

Another clergy informant lamented that some of the church institutions have not been a good example to the society but of resent things are taking a different angle all the same. He mentioned that their church owned university in the city has been teaching on Sunday.

> Two years ago, in our last general meeting my church proposed a motion to enjoin our university from teaching on Sundays, so that students and lectures can get time to go to church. This has gone through all church leadership levels has required by our constitution and am glad that this has been supported all through. The motion was passed and adopted and now awaiting implementation by the relevant bodies (Clergy F).

Putting it differently another informant whose denomination runs a university too, said that his denomination has also made a policy that their university will teach biblical related courses like introduction to New and Old Testament to all students as compulsory courses in order to enhance Christian values (Clergy B).

5.4.5 Responsibility

From the informant's narratives, the sub theme of responsibility also emerged where by some informants acknowledged that they are part of the church hence they had the responsibility of responding to the challenge. An informant noted that mitigating the challenge was a responsibility for all but added that,

> Where there is no vision people perish, and behind every success there must be a vision bearer, I think the leadership of the church from the top senior most clergy down to the lay leaders and general members are responsible in their own rights and levels of involvements. However, top on the list are the clergy as the shepherds who are well equipped in terms of knowledge and responsibility of overseeing and teaching the congregation on the ways of God (Leader 3).

Most of the informant ascribed mitigation role to the clergy claiming that they are more informed on religious matters and directly involved than any other member of the church. Affirming this a clergy interviewee stated that much as there're many sectors to be involved to achieve the objective the core person in the whole scenario ought to be the clergy. "Pastors are trained and have got what it takes to lead other stake holders in the entire process hence it cannot be possible without their spiritual and theological advice" (Clergy C).

However, a leader informant with a slightly varied opinion said, "it begins with the individual person not really looking at others to neutralize the phenomenon but everyone is responsible and has a responsibility" (Leader 4).

In a nutshell, all the informants agreed that secularism was posing a challenge to the church and though the church needed to act expeditiously the responsibility involved everyone since we are all part of the church. However, the clergy is expected to lead the way due to their expertise.

5.5 Summary

In conclusion has presented the data as they emerged from the respondents which were categorized in four themes. General perception of secularization was presented as the first theme which exhibited informants understanding of the phenomenon as per the empirical material.

The chapter farther presented empirical data which enumerated various factors responsible for increased secularization, and the impact it is causing to the church. Both the clergy informants, leaders and leaders' informants expressed that secularization was a challenge to the church and causing a great impact to the lives of Christians not only in terms of their commitment to church but also their morals among other areas of life.

However from the empirical materials it emerged that albeit secularization was cutting across all ages and gender the impact was more on the youth as compared to other age groups. This makes the challenge even worse given that the highest percentage of the Kenyan population comprises of the youths.

The chapter highlighted on various responses the church is taking to equilibrize the challenge. The empirical data indicated that though leader and other Christians are responsible to counteract the increased secularism, the clergy having their ecclesiastical mandate have to lead the way.

CHAPTER SIX: DISCUSSION

Having transcribed and analyzed the data collected from informants in the previous chapter, which generated four major themes and several sub-themes, this chapter will now focus on discussing the above said empirical themes. The chapter has therefore been disjoined into three topics of discussion based on the themes that emerged from the data which will enhance the discussion of the findings between theories and empirical data. These topics include; factors leading to the rise of secularization, impact of secularization to the church and finally the church response to secularization.

6.1 Factors leading to the increased secularization.

Based on the general views of informants, secularization is a social phenomenon that emerged from the informants which has existed within Africa and so to speak Kenya for a long time despite its western inclination. Its magnitude though felt differently depending on the social context has great effect to the entire society and more specifically to the Christian church. In accordance to the informants Secularization permeates in all contexts especially in the urban setting with youths being more prone as compared to other age groups (Laity 4, (p.61).

This confirms the words of Berger a key advocate of modernity theory before his later renunciation though indirectly admitted that modernity fosters secularization where he stated that "modernity has indeed produced a secular discourse, which enables people to deal with many areas of life without reference to any religious definition of reality" (Berger 2014, p. 51). He also points out that though secularization could be viewed as a global phenomenon of modern societies, it had varied effects on diverse groups of the population. Berger like most of the informants argues that the effect was more on men than women, youth than the very old or young, Protestants than Catholics and in the cities than in the country. In addition to the mentioned categories by Berger, I also learned from the data that the effect is conversely more to the educated as compared to the illiterates and affecting the well to do in the society than the poor. To this point I entirely concur with Berger since this is the same kind of observation I have noticed in Kenya which has driven my attention into this topic which also has been confirmed by

the data. Berger further noted that secularization forces have now become worldwide during westernization and modernization (Berger 1969, pp. 105-108).This presents modernity as a vehicle of secularization via different means such as globalization, modern upbringing of children media and education among others as discussed below.

6.1.1 Globalization and industrialization.

In accordance to the data which emerged I noted that Globalization is one of the key factors contributing to the rise of secularization. A clergy informant relating it to 'mindset' or way of understanding and interpreting reality stated that;

> Our mindset changes because of the changes in society. Christians have always maintained the connection between right belief and morality. Unfortunately, we don't live in isolation and in one way or the other our way of thinking, our mind sets, interpretations have been influenced by the community and society around us in a big way. Important to note is that the values, practices within the society surrounding us are so opposed to the faith and Christian traditions. This goes without saying that most of the things that influence our minds do not build our spiritualities hence living as religious people by names but secular by behavior (Clergy I, (p.62-63).

Proponents of modernization theory assert that even nations that were considered so religious are not exceptional to the global sweep of secularization mainly because of modernism, as I learned this is not an exception to the context of study. The theorists further affirm that modernism has been welcomed by everyone as a state of liberation and religiously, humanity has entered a long night that will become darker with passing of the generation and which no end can be approximated. Therefore, Cox adding to my theoretical partners stated that normative order based on religious beliefs and values is no longer possible in all modern industrial societies (COX 1984, pp. 11-12).

In my view globalization and industrialization has greatly contributed to cultural diffusion that has had a profound influence on the Christians in the city where cultural appropriation overruns all ages either at the learning institutions, working and social gatherings not to mention religious meetings among others. As noted by informant above, Christians do not live in seclusion hence their lifestyles have been influenced in one way or the other. Intermarriages and other relations

all invigorated by globalization and industrialization have completely changed the perception of religious culture to many Kenyans. Religious beliefs and practices are not exempted from this and many Christians interpret faith and practice in their own way. This has continued to fuel various secular thinking and practices to many Kenyans mostly in the urban settings.

Adding to the views of my theoretical partners Robertson (1992) states that advocates of the convergence position claim that most societies were at different speeds, moving towards the same point mainly as the result of the overriding emergence of 'industrial man' (Robertson 1992, P. 11). In addition, Eade claims that globalization is about what is happening to us all, where by the development of modern technologies, ways and means to communicate and exchange information has a direct impact effect on global changes and culture that affects all of us. He argues that many issues and social problems of globalization certainly do influence all of us, and there is no escape from globalization (Eade 2002, p. 38). The above arguments emerged from the data indirectly where informants argued that many people in our society embrace different things in the name of modernity and civilization without primarily considering their future harm to the society (Leader 2, (p.63)

Robertson quoting defines globalization as "the intensification of worldwide social relations which link distinct localities in such a way that local happenings are shaped by every occurring mile away and vice versa" (Robertson 1992, P. 141). In the same thinking, Momen (1999) claims that secularization has gradually permeated the Christian world, an argument I also learned from the data interviews. Momen states that it has led to the situation in which, by the nineteenth century, Christianity had ceased to have much real influence on the social and political life of Europe, which in many ways might have influenced the situation in Kenya and entire Africa especially in the twenty first century, through globalization and cultural interactions. This emerged from the empirical data that Culture influence has an aspect of globalization, from West, to East where by many informants noted Nairobi is highly affected and more prone because it's a cosmopolitan city. The data revealed that many people due to culture interactions and integrations have adapted many things that are not meant to our context or religion. Dressing being one of them, was noted that though modesty dressing is relative our society will still judge individual's personality from dress code due to the fact that some dressing

are associated with secularism and though there no set guidelines on how a religious and secular person are expected to dress, there stands some general ethos of every society. As a result of this, the Christian teachings and practices that have been clinged onto since the introduction of Christianity in the country are rapidly being eroded especially in the city all in the name of modernity (Leader 2, and Clergy B, (p. 62-64).

Momen advocating modernity theory further noted that the form was maintained in that political leaders usually made a great show of attending religious ceremonies and was often personally pious. Religion no longer had a role, however in the shaping of political and social policy. Other considerations and other secular ideologies had taken over. Following the loss of social and political influence, religion became increasingly irrelevant to the lives of ordinary people also (Momen 1999, p. 477).

6.1.2 Technology
Science and technological advancement emerged from the data as one of the factors fostering secularization. Some informants viewed it as one of the carries of secularization, arguing that technology breads fatalism and it's a challenge especially when overused. Informants claimed that,

> Technology is a roadblock to spiritual dwarfism and deeper human relationships because it prevents people from interacting with each other, data revealed that technology has brought everything at our fingertips—answers to any question are just a Google search away. Informant further observed that this has created a lot of self-reliant know-it-alls who reflexively turn to the internet for information and never actually seek out any religious help. I learned that the trend is forceful and terribly facilitating secularism because the values, authority and respect church used to command before is not the same today (Clergy I, (p.60).

Adding to my theoretical partners Beckford echoed this by stating that advancement in scientific thinking in the late eighteenth century contributed strongly towards innovative ways of conceptualizing the boundary between religion and non-religion (Beckford 2003, p. 34). The writer further quoting David Martins, threw into sharp relief the distinctive contours of religious and the secular that had been shaped by social and cultural mechanisms in countries that had undergone certain crucial historical experiences (Beckford 2003, p. 43). This is a theory

advocated by Berger who claims, that technology undermines religion because it gives better solutions to specific problems and thus reduces the occasions for recourse to religious explanations and offices. Technology production assumes that every object can be reduced to a series of infinitely replaceable components, according to Berger. It also opposes constant change and regular reflexive monitoring. Though technology may not be the absolute cause of secularization, its contribution cannot be underestimated (Berger 2001, P. 95).

Therefore, Momen states that secularization phenomenon may be viewed as a process by which religious thinking and practice lose social significance. Like informant clergy I and Berger noted above, he reiterates that People, who once relied on religion to guide personal and social life, now look upon science, education and their own personal taste and ambitions in lieu of religion. Momen further argues that as science increases our understanding of humanity and of the world, the area of mystery and supernatural decreases, hence religious popularity and impact reduces too (Momen 1999, p. 296). This is a claim also echoed by clergy I, an informant who noted that due to technology, the place and role of the pastor has become limited that in church congregations, instead of going to a pastor for advice most people especially the youth open up the web for answers (Clergy I, (p.60).

6.1.3 Media

Many informants stated that media gives lot of information that is not ethically right within Kenyan context. To quote one of them, who argued that our values and ethics as Africans are being eroded by those of west via media, informant stated that "it is the high time we accepted our values and ethics as Africans are different from those of west , hence safe guard our culture from being eroded" the church and entire society has a responsibility. The data revealed that decline of morality and other unbecoming behaviors like homosexuality and phonographs in some of the schools especially in the city are being aggravated by the media which has permeated in many institutions those sponsored by churches included (Leader5, (p.58-59).

Momen in modernity theory noted that modern world has divorced itself from an exclusive attachment to a religious world view and now presents a variety of world views, from which the individuals may choose (Momen 1999, p. 477). His claim that modernity has led to religious lack of social control emerged from the data though not direct where informants stated noted that,

Media imports western culture that has influenced our society through information via super electronic devices, such as the TV and mobile phones. These supported with printed media such as the magazines, novels and newspapers sold to everyone along the streets spread a lot of information to unintended audience which in different ways influence not only their thinking but also general behavior and lifestyle. Ethos of secularization spread across the city especially through the television and other media create rapid impressions that foster shallowness of mind inviting viewers to withdraw from religious world view regarding their morality and general life (Leader 3, (p.58).

Therefore, I agree with Momen, that it is a fact of modern life that media is a powerful factor in forming the public's attitude towards any social phenomenon. In this case how religion is perceived by the society depends on the image and information that media has communicated to the public either by radio, television and newspapers among others (Momen 1999, p.519).

6.1.4 Rise of materialism

From the data, I learnt that materialist mentality has occupied the minds of many Christians and clergy too are not immune. Many informants adding to this view pointed that poverty has also contributed so much to materialistic mentality in the sense that the gospel has not only been compromised but also commercialized. Many of the televangelists are out there to even fake miracles. This has led to a culture of 'religious otherness'…faith that is confounded on materialism rather than genuine believe in God (Leader 3, (p.65). This is as a result of increased poverty due to high levels of retrenchments and unemployment of the youths even after school especially in Nairobi.

It also emerged from the data that affluence and materialistic mentality have become the norm that has preoccupied the minds of our society. People are persuaded to join the church not for the sake of the gospel but their financial contributions. Few informants expressed their disappointments with the trend Churches have taken claiming that many denominations especially from the Pentecostal wing have turned to advertisements just like business in order to persuade the public to join them.

Though the notion of advertisement is not entirely evil the motive behind the idea is what most of the informants condemned, claiming that all sorts of drama are taking place so as to lure more people in order to get more money. Informants reiterated that,

> The need for money is craving to the minds of the people even the clergy who preach that "the love of money is the root of all kinds' of evil" since for them the future depends on money regardless of your relationship with God. The scripture "seek the kingdom of God and his righteousness first and all these things will be added to you" has lost meaning today it is to "seek material wealth first and the kingdom will be added" (Leader 5, (p. 65).

In addition to my theoretical partners, Isichei in her book "A History of Christianity in Africa", claims that there has been a huge proliferation of new churches in the 1980s and they undoubtedly attempt to derive a livelihood in an age of unemployment. Founding of churches is a career open to talent, for which no formal qualifications are needed according to the author who further argues that many of these churches and most of the new foreign missions being founded are in the evangelical and Pentecostal traditions, and emphasize the need for a specific conversion experience, and the literal inerrancy of the bible. The author further argues that unlike most of the prophetic figures in the past who were people of limited education, many of the churches today are being founded by graduates. This of course is as an upshot of modernity and increased technology which has reduced the job opportunities due to fact that job that could be done manually by many people has been reduced for a single individual via technology (Isichei 1995, pp 334-335).

Isichei's claims were supported by informant's arguments where it emerged from the data that gospel have been Commercialization thus reeducating the meaning and the essence of the church, and Christianity. Informants just like the above-mentioned author claimed that Churches are used for income purposes as opposed to the actual calling of spreading the gospel. All these have in ways eroded the dignity that was accorded to the church and the clergy because its difficulty to tell who is out to fulfill the calling and who is out there to robe people in the name of the gospel. As a matter of fact, this has continued to foster secularism in the society (Leader 3, (p.65).

6.1.5 Education

Education emerged from the data as one of the influences to rising secularism in Nairobi. Informants argued that education and mostly formal, serves as the gateway to a wide mode of thinking, not limited to one traditional or one perspective of view. Explaining the magnitude of the effect informant argued,

> That education equips individuals with plural and diverse means of perceiving things informants stated that it enhances the capacity to read, write and research by self, distinct from the traditional society that conceived and interpreted reality from the religious point of view. People no longer want to follow the unexplained taboos and customs in the name of faith (Clergy I, (p. 67).

The data further revealed that education in Kenya starts at a very early age and end at a later age which in total requires one to spend a minimum of nineteen (19) continuous years in school. Informants argued that this creates disconnection between parents and children hence providing conducive environment for children being secularized at a very tender age (Clergy A, (p.68). I also learned from the data that despite the set age limits of children joining kindergarten which is mainly four years some parents and institutions especially in the city collude for mutual benefit and children are sent to school even at a younger age of two years. This is because of parent's involvements with urban life hence looking for alternatives which mainly turn out to be the schools, which are already more than willing to collaborate. Regrettably most of Schools are commercial and some care less on the values they instill on the pupils which gives more room for secularism gaining profound base in their lives as they progress in education.

This confirms argument by Berger that the effect of secularization is more to the educated as compared to the illiterates and affecting the well to do in the society than the poor. Berger further noted that secularization forces have now become worldwide during westernization and modernization, which I also echoer based on the views I received from the informants in the course of this study (Berger 1969, pp. 105-108).

His argument cannot be emphasized further since this is the basis through which this problem has been formulated. There is a believe that rationalization corrodes and erodes religious faith by calling into question beliefs and practices that are revered as values in themselves or as part of

ways of life that are justified and warranted by sacred traditions. Beckford claims that rationalization pave way for secularization in several aspects such as challenging intellectual basis for truth claims made on the strength of sacred or revealed knowledge, and calling into question the authority of religious specialists just to mention but few. He argues that rationalization has watered down the religious ways of thinking and acting. For instance, the author points out that the growing authority of rational, scientific ideas about the world of nature, education among others has tended to replace or to marginalize religious authorities on the same issues (Beckford 2003, p. 48).

6.1.6 Modern Child Upbringing

Many informants attributing modern child upbringing to rising secularism in the city mentioned that parents are so busy hence having very little time or no time at all with their children. they lamented that most of the children in Nairobi city only gent parental care or attention for the first three months after birth also because of the countries working conditions that gives mothers only three months maternal leave. Arguing that this has continued to foster secular behavior and thinking among children, informants claimed that,

> Due to the gap created by the absence of parents, children develop a craving mentality of unnecessary items that parents also buy blindly as a cover-up. For instance, look at the toys we buy for our children at times. When we buy something like a toy gun, what message or values are we instilling on the child, when he grows up and try a real gun, who should be blamed? (Clergy F, (p. 67).

Adding to my theoretical partners May, et al (2005) writes that different factors besides family such as school, church, day care centers among others highly influence child upbringing. They argue that such environments and values held in every context shape the ethics and values of every child. According to the author such environments not only influence the child but the relationships between them also matter (May, etl 2005, p. 117). In agreement with the author, I learnt from the data that much as these challenges are everywhere, they are more visible in the urban setting as earlier stated in the previously discussed factor.

Additionally, Tanye (2010) argued, modernism has had a significant effect to the traditional African family that has been conveyed slowly to the church. His claim that modern factors such

as education, media and urbanization among others has had an immense influence on the traditional African family, was affirmed from the data whereby it was noted that historically, our society has relied heavily on the family to raise religious children and recruit new church members. Due to the city life demands today we have a major restructuring of the family setup, with a sizable number of kids not living in a normal (complete) family with both parents and good parental care. This change in family structure has been responsible for less successful religious training and recruitment of young people. This is a fact whose effect cannot be underestimated to the church as well. The fact that church and family may not be separated in the African setup, most of the factors that affect the family will have an effect to the church too (Tanye 2010, pp. 81-83)

The data insinuated that church to some extent has neglected her role in regard to child upbringing which has created a gap that secular tendencies are occupying. Clergy J for instance noted that the place for single parents and especially in the city where they are many is not addressed same as their children. Though the church will not encourage single parenthood, on the other hand it is a reality that Christianity should admit and not to hind the head under the sand. To quote the informants words, it is a fact that,

> Children brought up by single parent will always lack some parental care in one way or the other since based on culture there thing a mother will do with the child that a farther cannot do and vise verse. There is question that will never be answered in the life of that child and when he/she grows up will inquire them from other sources that are likely to give again the inaccurate information. Some children in such families go through some pain and struggles that make them hate church and the whole idea of God, since he did not prevent them from having such expediencies (Clergy J, (p.67).

This validates the argument that modern world has thrown up several challenges to Christianity as noted by (Tanye, 2010) on modernity theory which at least weakened the position of Christianity as there seemed to be no adequate response from the church set up. In addition, informants argued that the church just as the parents has detached from significant issues affecting the children adding that, "nature hates vacuum. So, if such issues are not addressed in

the church, the world outside there is addressing them and often in the wrong or the negative direction" (Clergy G, (p.66)

Modernity according to Momen has tried to demythologize life and remove humanity from the realm of sacred time. He pointed out that human beings appear to need a religion underpinning both to their personal and to their social lives. He argues that human beings are in search of what can frame their identities and give meaning to their personal lives, at the same time there is also need for some ideology to give people a vision of their history, their present place in the world and their future direction, to act as a focal point of unity, and framework for policy. Whenever religion fails to provide such, alternatives have evolved as the author claims (Momen 1999, p.296).

6.2 Impact to the church

In accordance to the data secularism has resorted to faith relativism where by members of the Christian faith argue openly that there are no moral absolutes, with a respectable number especially the young basing morality on social norms. Many informants acknowledged that secularization has led to the rise of relativism claiming that what the bible, the Christian faith considers as sin doesn't so much fit in that category of sin by many, but just considered as a way of life. The data revealed that worldly tendencies have so much encroached in the lives of Christians and nothing seams abnormal anyway. For instance, abstinence among other values that the church held and taught passionately is no longer an issue of concern to many Christian. We could therefore deduce from the data that the church has borrowed so much from the world and that is why some people today will totally see it as a holy institution (Clergy D, (p. 70).

I also learnt from the informants that Secularization is causing a prodigious impact to the church as exposed by previously discussed factors that have been fostering its increase within the study context. Both Momen and Berger agree that secularization has resulted in a widespread collapse of the plausibility of traditional religious definitions of reality. Claiming that different strata of modern society have been affected by secularization differently in terms of their closeness to or distance from this process, Berger noted that one of the effects of secularization has been the tendency for religion to "polarized " between the most public and the most private sectors of the

institution order like that of state and tendency toward the secularization of the political order that goes naturally with development of modern industrialism   (Berger 1969, pp. 105-108).

According to Berger the over-all effect of the above mentioned "polarization" is very curious. Religion manifests itself as public rhetoric and private virtue. In other words, insofar as religion is common it lacks "reality" and insofar as it is "real" it lacks commonality (Berger 1969, p. 134)

He further states that we may speak of pluralism anywhere where religious ex-monopolies are forced to deal with legally tolerant and socially powerful rivals in the definitions of reality. He claims that effects of pluralism situation are not limited to the social structural aspects of religion, but also extend to the product of the religious marketing agencies (Berger 1969, p. 144).

6.2.1 Rise of Christian nominalism

From the data, I learned that nominalism is a widespread religious phenomenon today in Kenya and the entire Africa. It affects most of the Christian churches and other religions as well. This is present in virtually all counties and mainly in the urban centers in Kenya. Nominalism is growing in all families of the Christian faith, including Roman Catholics, missionary founded churches and Pentecostal movements. Most informants agreed with the words of Levi Williams "African Christianity is a mile wide and an inch deep" by noting that,

> Despite high church attendance on Sundays, some of the members are Christians by name only, whereby they attend church and Christian functions, and they self-identify as "Christians," but it is just a label. In reference to informants views many people understand religion primarily as a social construct, and they do not allow it to require much of them in terms of morality or responsibility (Clergy H, (p.72).

Adding to my theoretical partners Joas and Wiegandt quoting Grace Davie states that religion is performed and practiced by a small minority on behalf of others. National churches are still considered as public goods of which all citizens have rights to access when occasionally needed like during various rites of passage, times of national crisis or disasters. (Joas and Wiegandt 2009, pp. 214-215).

The data further informed me that this is the current scenario in Kenya as the country prepares for general elections scheduled for August eighth, 2017. Churches are suffused by both

politicians and general citizens on Sunday to pray for peace in fear of a repeat of a political turbulence witnessed in the previous elections. Lamentably same people praying for peace on Sunday are exchanging bitter words on Monday in a political rally.

The data revealed that many people in the city despite identifying themselves as Christians; the overall impact of Christianity in the city is wanting. Many informants stated that some people prefer a nominal or in-name-only type of Christianity, because it is easy and does not require a changed life, or commitment. It also transpired from the data that some people are Christians by default, having been registered in infancy when they were baptized. This definitely explains why Christianity is taken lightly by a number of the city dwellers (Clergy J, (p. 73).

6.2.2 Religiosity of double standard

The data indicated that traits of elevated levels of confessional affiliation with low levels of believing and participation are equally evident in Kenya. Many informants attributed secularism to 'religiosity of double standard'…where people live with one foot in the church and the other fully in worldly affairs, noted that there are members in the church whose loyalties are at the crossroads. "They are both in the church and at the same time in the world" (Clergy C, (p. 73). This has a significant impact to the church because people have been influenced so much by different things in the world, and they expect the same to happen in the church. The data disclosed a double standard of faith among Christians has resulted to careless life among the society which has seen secularism thrive. It was evident from the data that many Christians have made it an element or habit to attend church on Sunday in Nairobi without necessarily caring the kind of lives they live after church. An informant gave an example that as we await elections on (8.8.2027),

> You will find many politicians attending church and claiming to be church members or
> even to be born again. This is because despite the secular aspect in our country still there
> is a feeling that church has something to offer. In other words, Kenya despite this
> phenomenon creeping in, many are at the crossroads of being religious and secular
> (Clergy B, (p. 74).

I learned that in the actual sense the informant wasn't against politicians attending church or even being committed Christians but more so was referring to their code of ethics that doesn't

exhibit Christian values beyond the church walls. As alluded by some informants "*bwana asifiwe*" or praise the lord! Are the most popular greetings in Kenya regardless of the context, whether on a Christian gathering, a political rally or any other form of setting, even without considering the audience, praise the Lord is the greetings. Regrettably what follows thereafter does not correlate with the greetings and one is left to ponder about the lord who was being praised (Clergy J, (p.74).

In additional to my theoretical partners I found words of Joas and Wiegandt referring to Grace Davie's statement "believing without belonging" relating to this because they characterized the contemporary of relatively high levels of individual religions believe in combination with relatively low levels of church attendance (Joas and Wiegandt, p. 214).

Modernity theory apprises that secularization phenomenon and religious pluralism in the modern world have antagonized the liberal split to the fore of religious life the social and political life in the society. Momen noted that religious and so to speak Christianity as at times met challenge by seeking to accommodate their traditions to the change induced by modernity which gives room for double standard kind of faith as compared to the traditional religions. This has therefore led to an inevitable decline in morals and in the authority of religion not only in Europe but also in Africa and Kenya (Momen 1999, pp. 380-382).

The author further argues that secularization has gradually permeated the Christian world, and has led to the situation in which, by the nineteenth century, Christianity had ceased to have much real influence on the society. He claims that time is over when political leaders usually made a great show of attending religious ceremonies and was often personally pious. Religion no longer had a role, however in the shaping of political and social policy. Other considerations and other secular ideologies have taken over, and religion has become increasingly irrelevant to the lives of ordinary people following the loss of social and political influence (Momen 1999, p. 477).

Some Christians camouflage their faith on daily basis to suit their interest. The data for instance portrayed Christian politicians being on the forefront of double standard faith. It is cumbersome to exactly tell which faith they profess because they always like identifying with wherever they are. Illustrating with senior political class informant said,

You see a president being sworn into the office using a Bible, and the following day he is with Muslims and dressed like them. He goes to a certain community like Meru County and he is again installed as the "*njuri nceke elder*" traditional community council of elders. The former prime minister was another vivid example by the fact that he has been baptized by different pastors and prophets in the country and you're left wondering which faith he professes in the actual sense (Clergy J, (p.74).

6.2.3 Church attendance

Empirical data indicated that increased secularism has conversely affected different age groups in the society cascading down to the church attendance. Youth being the most affected group as per the data, the phenomenon appears far to mitigation. More than fifty percent of the Kenyan population comprises of the youth bracket and their slightest religious antithetical move poses a direct impact to church attendance or general worship. It emerged from the data that as an upshot Church attendance is on the decline or stagnant position based on the attendance register of various churches which were perused during interviews. As noted by several informants some of the youth and older persons too don't see the need or the importance of waking up early and going to church, hence opting for what we earlier referred to as BBC "*Bedside Baptist church*" (Clergy G, (p. 76).

This of course has been invigorated by different factors discussed elsewhere in this study such has media and technology that has provided alternatives to an already yearning society. This confirms Momen's argument that human beings are in search of what can frame their identities and give meaning to their personal lives at the same time there is need for some ideology that provides people with a vision of their history, present place in the society and their future course of action to act as a focal point of unity, and frame work for policy (Momen 1999, p. 296). Berger on the other hand underpins Momen's claim by reiterating that such factors undermines religion by giving better solutions to specific problems and thus reducing the occasions for recourse to religious explanations which translates to low church attendance and other related religious meetings (Berger 2001, p. 95).

I learned from the data that as secularization pervades in the society many Kenyans and especially city dwellers have adopted sundry defense mechanisms to exonerate themselves from

church attendance. No matter how incontrovertible the excuses might be the reality is that various tendencies within the church or outside has in a great way resulted to the numbers in church. Albeit many Pentecostal denominations recording increased attendance as suggested by data, informant's narratives further revealed that their spiritualities on the contrary is very shallow. This again is as a result of increased secularism in the church that has been embraced by some denominations mainly from Pentecostal unlike most of mainstream churches that are still conservative and so rigid to their traditions. Inclusion of secular dancing styles in the churches and other secular related activities has continued to lure many and especially the youth to the church. In this regard, therefore I learnt that secularization ought not to be viewed from a negative point of view since in one way or the other if well embraced probably it can provide an evangelism platform to the church (Clergy A, (p. 78).

6.3 Church response to secularization

Berger, Momen and other additional theoretical partners agree that secularization is not only real but also a challenge to religion hence church can only ignore it at her own peril. This therefore calls upon the church to take up the responsibility and devise ways and means of responding to the threats posed by the phenomenon. It is in this regard that some of the responses taken by the church are discussed as emerged from the data.

6.3.1 Church standing farm (uncompromised)

Many informants admitting that the church has of late compromised her position in terms of teaching and authority to the society felt there was need to rekindle this uncompromised spirit since this is what church is called for. Having realized the magnitude of the challenge presented by secularization the clergy is up to task by raising an alarm and explaining in details of what the phenomenon is taking the church. Preaching uncompromised word of God is a must in order to counter the phenomenon. What Momen (1999) states above in regard to the religion losing its cardinal place as ultimate authority to social order is as an upshot of compromised bible teachings and preaching of "sugar coated" gospel to sooth the congregants as alluded by informants who claimed to have taken the responsibility of averting the trend, by calling sin a sin without compromising the word of God (Clergy D, (p.81-82).

The data further revealed that teaching and mentorship were taken seriously as remedies of restoring the church glory and authority. This is because negligence of various groups and lack of spiritual grounding would have been a course to increased secularism as alluded by informants. Adopting such an approach by the church was meant not only to ground member's spirituality but also enhance their confidence in defense of their faith. Explaining his endeavors to extenuate the phenomenon a clergy informant stated that with his pastoral team they have embraced intensive training to their members more often than before. He reiterated that elaborate training has been offered to the members and other Christians as well. This could enable the church to counteract the phenomenon regardless the denominational or theological affiliation (Clergy I, (p.83). In my view a study in a religious comparative way would as well be of importance in this endeavor. This is because I learned from the data that though the authority of the church was lacking to the society still modernity was not providing definite solutions to individual lives which church could still do through teaching the word of God.

This would counter the phenomenon as Momen claims that though modern substitutes for religion have not proved as successful as legitimates of social order and the symbolic universe of people religion no longer holds its paramount place as the ultimate legitimate to the social order and the conceptual universe (Momen 1999, p. 411).

6.3.2 Church fulfilling its role
It emerged from the data that the church is fully committed to reinvigorating her mission to the society in response to the challenges posed by secularization. Most of the informants who were mainly clergies acknowledged the importance of church focusing on her biblical mandate as stipulate in the great commission (Matthew 28:19-20) this was noted by many as a reliable strategy not only to mitigate the phenomenon but also to reinstate church's authority that has been eroded over time due to several reasons as claimed by proponents of modernity theory like Momen (Clergy J, (p.82-83).

The data further divulged that the church in response has of late been actively involved in the entire fulfillment of the great commission not only by preaching the word but also caring for the community and being integrated in various social economic programs and factors that affect the society such as education, health and general welfare (Clergy A, (p. 83).

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Momen argues that modernity has led to religious lack of social control, because initially it controlled all aspects of life which is no longer the case. For instance, religious institutions were the only pathways for acquiring formal education, health care and relief to the poor among others, which to Momen is no longer the case since secular states and other secular institutions have taken over from religious establishment control of such areas like education, medicine and welfare provisions to the poor (Momen 1999, p. 477).

It is prudent to note that as earlier alluded in the previous chapter's church from her inauguration by missionaries in Kenya and Africa at large has been on the lead especially in matters of health and education by commanding many institutions in this regard. Despite this being a reputable course of action by church, I learned from the interviews that the initial purpose as to why such institutions were founded has been altered at various times. These institutions were meant to ameliorate the leaving standards of the society in terms of good healthy and literacy among others. Lamentably the whole idea has been commercialized and most of church denominations are busy establishing hospitals, colleges and universities not to fight diseases and illiteracy in the society but as income generating projects.

One of the challenges mentioned in chapter four as *(4.8, p.51)*, was that of the background noise that was generated by school pupils during interviews. It's worth noting that most of the churches I visited during interviews run an academy, health facility or both among other projects that are business oriented. Some operate book shops, Sacco's hotels and even public transport commonly known as (matatus) just to mention, (though not documented since it was not part of the interviews). Extortionate prices and mismanagement not to mention corruption and other impunity tendencies associated with such institutions has continued to trivialize the image of the church. Within Kenyan context not only the church that is expected to be a model to the society but also her institutions due to the fact secular institutions proved their lack of integrity way long. Momen writes that modern world has divorced itself from an exclusive attachment to a religious world view and now presents a variety of world views, from which the individuals may choose (Momen 1999, p. 477).

It's in this regard that most informants expressed the need not only for establishing such institutions but also to ensure that their management is as per the teachings and practices of the

church. Informant clergy F, had noted this with concern during interviews that he had proposed a motion to a leader meeting in order to enjoin his church owned university from teaching on Sundays and at the same time instill Christian values to the learners by making basic biblical courses compulsory to all students in response to the increased phenomenon (Clergy F, (p. 87).

6.3.3 Adoption

Having interacted and listened to informant's views during interviews, it is evident that the impact of secularization is very real and felt by the Christian church especially in Nairobi which was my study context. The church having noticed the magnitude of the impact has been passionate on various strategies as discussed above for the purposes of attenuating the phenomenon which I personally applaud, though more mechanisms ought to be put in place if this at all will be achieved.

However, much as I advocate the view the church has a responsibility of going beyond rhetoric's to actions in actualizing what it has already commenced or the proposed steps. Some churches for instance have contracted youth pastors and constructed sanctuaries to take care of the youth who cannot be contained in common sanctuaries due to many issues that ought to be addressed (Clergy F, (p. 86). I like the move which is an indication that secularism has made the church realize that despite many being Christians we have divergence needs that needs special attention. Probably if such measures were taken in time the magnitude of the phenomenon would be minimal.

6.3.4 Critical evaluation

Secularization has its own negative effects to the church and society at large. However, this ought not to be perceived so strange because there is nothing that affects human life which lacks demerits just as merits. Secularism like any other social phenomenon if viewed from a positive perspective could be advantageous to the Kenyan society and church to some extent. The data for instance revealed that some of the Pentecostal churches that have adopted modern methods of worship which probably are secular have continued to increase in membership attendance while the traditional mainstream churches that are conservative are recording decrease (Clergy I &J, (p. 79).

Before condemning the phenomenon and perceiving it as a threat one could probably pose to ask what it brings and why a time likes now. Perplexing and cumbersome as it may sound to unravel it's a puzzle worthy engaging if Christianity is to find its full meaning to Kenyans and Africans in general. My point of departure is because those whom we look upon as the major proponents of Christian religion (West) preached water to us (Africans) and drank wine. Christianity should be a liberator both in faith and practice and this can only be realized by taking secularism positively.

What can religious people gain from living in a secular world probably would be a valid question. Well, for one thing, the fact that we have a community around us that is not dominated by our co-religionists allows us, if we ever decide that our religion is wrong or confused, to change it or become secular. The existence of a realm to which we don't need to bring our religious commitments allows us to examine those commitments freely, and alter them if we think necessary. The secular world provides a break from religion, a place in which one can, if only metaphorically, stop and catch one's breath from one's religious passions, and assess them in a cooler fashion.

This break does not necessarily stop one being religious, or become a more liberal member of their religion, or convert from one religion to another. Instead it provides an opportunity of one taking stock of his/her life and ponder questions like why do I believe or do what I do. This kind of faith to me will be informed and more solid than believing everything as it was implanted to us and keeps on transmitting from generation to generation.

It is almost sure that those who have been in the secular world and joined the Christian faith are more loyal to church and firm in faith than those who have been to church from childhood as per my observation in the ministry for the years I have been a clergy, probably because as they return to religious commitment they do so with renewed fervor. The secular world thus guarantees the freedom of their own religious beliefs – which makes them more truly religious, less a product of fear or ignorance or habit.

Our knowledge about reality has developed despite religion. Consequently, secular society provides an important advantage to religious people which are not provided by religion itself.

Secularism looks at life more objectively and carefully evaluating the pros and cons critically which to me is the way of life. Therefore, in a Kenyan context if you drink wine you are a sinner and everybody will condemn you not giving any reason but because his/ her church says drinking wine is sin.

Regrettably the church finds increased secularism as a threat and big challenge to the church but the same church is in a great way fostering the phenomenon, ether by neglecting her responsibilities as emerged from the data for instance compromising of the gospel and having materialistic mentality just to mention (Leader 5, (p. 65). The practices in the church are no different from those practiced in the secular world. For example, when the secular world talks of corruption the same is also happening in the church. It beats the logic for instance if a church leader declares interest of joining political leadership the church demands his/ her resignation. One his left wondering if your service to God gets to an end just because you have become a political leader, yet same Christians will vote for you in those positions. What I see in the church is more of hypocrisy than genuine faith and that why I am for the opinion that secularism is just being real and it's prudent for the church to critically evaluate not only her teachings but practices too.

6.4 Summary

In this chapter I have discussed the rise of secularization and how its impact to the church in Kenya. The causes of increased secularism within the study context were among others issues my focus of discussion in this chapter. These included globalization, technology, media and modern child upbringing among others. I have also discussed how this rising secularism is impacting the church, and despite the effects varying from one denomination to the other within which interviews were conducted three areas were very vivid across all. Among them Christian nominalism, double standard of faith and church attendance emerged more often.

I finally endeavored to answer how the church can respond to challenge of secularization and suggested that in addition to the measure taken by the church to mitigate the phenomenon a study in a religious comparative way as well as a comprehensive critical evaluation of the issue in order to determine its pros and cons.

CHAPTER SEVEN: CONCLUSION

At the end of the study I can confirm that I have obtained the goals intended for this research. My hypothesis was that secularization is on the rise in Kenya hence endeavoring to explore how it impacted the church and more so lives of Christians in Nairobi. In this regard I reached some compelling conclusions which will be presented here below.

As religion continue to lose its authority and influence in Kenya and entire world due to rising influence of secularism, it is vital to accept the reality and focus on modalities of extenuating the phenomenon. This is because despite its effects to the religion and more specific the church in accordance to the research, there are no tangible strategies suggested within the study for mitigating it not withstanding its continuous rise. This study looks at the rise of secularization in Kenya and its impact to the church. The introduction chapter gave expounded motivation behind the study which is entirely personal experience and interactions as a clergy.

A case study was conducted in Nairobi the capital city of Kenya to respond to the research question. Three units of analysis were factored in this, which included lay church members, lay church leaders and the clergy. This chapter therefore aims at presenting the responses to the research questions as they emerged from the data.

7.1 Research findings

Chapter two of this study presented Christianity as the predominant religion with an adherence of more than eighty-two percent of the Kenyan population. Study underpinned the ongoing vital role of the church in the society from its inception. Answering the question of the rising secularism and its impact to the church, the study through conducted interviews confirmed that secularization is on the rise and the impact too is enormous. The need of addressing the impact was found necessary from the study by endeavoring to explore the factors behind its rise. In the course of study I found out that, the approach used by missionaries to evangelize African is a possible factor to a sudden rise of secularism in Kenya. Not only did Christianity not find roots in African from the word go, but also there is profound influence of postmodernism in African

context too. This therefore formed one of my conclusions that secularization is real and on the increase in Kenya.

My theoretical framework on chapter three brought two theories of secularization as modernity and science and technology which are advocated by my main theoretical partners Berger, and Momen plus other additional proponents of the two theories. Considering these theories, the study observed that secularization is fostered by many factors which included globalization, media, improved technology and education among others.

Albeit western theories of secularization have been used to study secularization in Africa (Kenya), in one way or the other they are challenged by different contexts of Africa, and above all the fact that western secularization grew over time. This therefore makes it cumbersome to exhaustively identify the original cause of this rapid secularism in Kenya.

Study findings affirmed the theories by enumerating and expounding further on the primary causes of secularization, as presented on the empirical data on chapter five. Despite divergence views of various scholars on the courses of secularism, majority arguing from a western perspective it was evident that secularization is a social phenomenon permeating most contexts but differently. This therefore forms my second conclusion that though there is no theory that may be rated superior in leading to secularism than others, western theoretical approach to studying secularism is not absolute.

Given the measures taken by the church on chapter five in response to the growing secularism my deduction is that there are no elaborate strategies to mitigate the phenomenon though the church has already experienced and acknowledged the impact. The suggestions presented were more of remedies taken as emergency measures, hence the church would be required to think and invest more on this. In my view the clergy and other stake holders would probably concentrate on gospel contextualization or in other words making the gospel indigenous, for many are becoming secular because they blame Christianity as 'neo-colonialism' or they think Christianity is a foreign faith

Putting into consideration the impact of secularization to the church mainly on the whole act of worship and members spirituality as it emerged from the data, the way forward suggested in this research that the church ought to consider the pros and cons of secularism and embrace the

challenge since it provides opportunities for evangelism now and age. Fighting secularization might be efforts in futility since as noted in the study it is like breeze that none can prevent fully.

7.2 Further studies suggestion

Though several factors responsible for secularization presented by different authors agree with those that emerged from empirical data secularism remains a dynamic social phenomenon that requires further study due to its sensitivity in the society. In my view a study in a religious comparative way, of different religions in the context would therefore be appropriate to see if they are all equally affected by secularism or only Christianity. This is because such factors causing secularization will be different in each context with time which is the reason as to why advocates for such factors and theories like Berger had to recant his initial position.

Appendix: Interview Questions

Questions for the laity

1. For how long have you been a member in this church?
2. How often do you attend church activities?
3. What motivates or de-motivates you?
4. What do you think is the reason behind low/ high church attendance?
5. How could you explain secularization?
6. Why do you think secularization is/not real?
7. How could you rate levels of secularization in Nairobi compared to other parts of the country?
8. How has secularization affected you?
9. What do you think could be done to counteract the phenomenon?
10. Who do you think is best placed to counteract it?
11. Do you have anything else to add?

Questions for church leaders

1. How long have you been a leader in this church?
2. What is your understanding of secularization?
3. How do you think secularization is affecting the church?
4. Which group do you think is more affected by secularization?
5. Why do you think this group is more prone to the effect than others?
6. What do you think could be done to counteract the phenomenon?
7. Who do you think is best placed to counteract it?
8. What are some of the issues do you associate with secularization?
9. What are you doing as a church leader to address the issue?
10. Do you have anything else to add?

Questions for the clergy

1. What's your general understanding of secularization?
2. What are some of the secularization habits are you able to indentify from the congregation?
3. What kind of arguments have you heard from the congregation or society in general that are secular related?
4. Do you think secularization is on the increase or decrease?
5. Which group of the Christians do you think is more influenced by secularization?
6. Why do you think secularization is/not a challenge to the church?
7. How could you rate the church attendance over the pasts few years and today?
8. What could you associate with the increase or decrease of attendance?
9. How many weddings do you solemnize in a year?
10. Why do you think they prefer weddings conducted in church buildings or garden?
11. How many baptisms do you conduct in a year?
12. What are some of the programs do you have in the church and how is the attendance?
13. What are you doing to counteract the phenomenon?
14. Do you have anything else to add?

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