

UNIVERSITY OF NAIROBI

FACULTY OF ARTS

DEPARTMENT OF SOCIOLOGY AND SOCIAL WORK

**THE INFLUENCE OF PROSPERITY GOSPEL ON THE WELL-BEING OF THE
YOUTH: A CASE STUDY OF CONTEMPORARY CHRISTIAN CHURCHES, NAIROBI
COUNTY.**

BY

ELINA KANAIZA MILEMBA

C50/81443/2015

**A RESEARCH PROJECT SUBMITTED IN PARTIAL FULFILLMENT OF THE
REQUIREMENTS FOR THE AWARD OF THE DEGREE OF MASTERS OF ARTS IN
SOCIOLOGY (RURAL AND COMMUNITY DEVELOPMENT), UNIVERSITY OF
NAIROBI.**

DECLARATION

This research project is my original work and has not been submitted for a degree in any other university.

Elina Kanaiza Milemba

C50/81443/2015

Signature-----

Date -----

This research project has been submitted for examination with my approval as the University supervisor.

Professor Preston Chitere

Date

Signature -----

DEDICATION

I dedicate this work to my beloved parents Mr. Patrick Milemba and Mrs. Alice Milemba without whose diligence and determination I might have never joined the world of academia. My fiancé Felix Omondi Otieno and my future children.

ACKNOWLEDGEMENTS

My special thanks of gratitude goes to my supervisor Professor Preston Chitere for his counsel, understanding, commitment and positive criticism and tireless effort in ensuring the accomplishment of my project, through teaching, which has contributed a lot to the accomplishment of this work. I am also grateful to all my lecturers in the Department of sociology and social work, University of Nairobi for the role they played in the whole course at large. I sincerely wish to acknowledge the very many knowledgeable authorities who have played a task in my work. The community of JCC and JTM .My heartfelt thanks to my beloved parents who continue to be a source of strength, thereby enabling me to undertake my academics. My gratitude to all my friends who offered me their very helpful comments in the course of preparing this project work.

Above all, my special thanks to the Almighty God for his love, care, protection and giving me strength in writing this research work. .

TABLE OF CONTENTS

DEDICATION	ii
ACKNOWLEDGEMENTS	iii
TABLE OF CONTENTS.....	iv
LIST OF TABLES	viii
LIST OF FIGURES	ix
ACRONYMS AND ABBREVIATIONS	x
ABSTRACT.....	xi
CHAPTER ONE.....	1
INTRODUCTION AND BACKGROUND OF THE STUDY	1
1.1 Background of the Study	1
1.2 Statement of the research problem	5
1.3 Research Questions	7
1.4 General objective.....	7
1.5 Justification of the study.	7
1.7 Definitions of Key Terms and Concepts.	8
CHAPTER TWO.....	10
LITERATURE REVIEW AND THEORITICAL FRAMEWORK	10
2.1 Introduction.	10
2.2 Calvinism and the rise of Protestant Ethics.	10
2.3 Global Origin of the prosperity gospel.	12
2.4 Religious Demography in Kenya.	14
2.5 Pentecostalism in Kenya	14
2.6 The causes of growth of the Prosperity Gospel churches.....	17

2.7 Methods used by Pentecostal churches to attract many individuals	20
2.8 Doctrines preached in these churches	22
2.9 People's perception of the prosperity gospel.....	23
2.10 The effects of prosperity gospel on followers.	24
2.11 Theoretical Framework	26
2.12 Conceptual framework.	31
2.13 Operational definitions	32
CHAPTER THREE.....	34
RESEARCH METHODOLOGY	34
3.1 Introduction	34
3.2 The study site and description.....	34
3.3 Research design.....	34
3.4 Unit of analysis and observation.	35
3.5 Target population	35
3.6 Sampling size and sampling procedure.	36
3.6.1 Sample size	36
3.6.2 Sampling Procedure	36
3.7 Data collection methods and Instruments.....	37
3.7.1 Data collection.....	37
3.8 Ethical considerations.	40
3.9 Data Processing and Analysis	40
CHAPTER FOUR:.....	41
DATA ANALYSIS, INTERPRETATION AND PRESENTATION	41
4.1 Introduction	41
4.2 The churches Studied.	41
4.3 Personal characteristics of the Respondents	45

4.3.1 Age Bracket of the Respondents	45
4.3.2 Gender of the Respondents	46
4.3.3 Marital Status of the Respondents	46
4.3.4 Level of Education of the respondents.	47
4.3.5 Sources of Income	49
4.3.6 Respondent's Employment Status	49
4.3.6 Respondent's type of employment.	50
4.4 Causes of Growth of Prosperity Gospel Churches	51
4.4.1 Response whether respondents were born and raised in Nairobi.	51
4.4.2 Reasons for Relocation to Nairobi.....	52
4.4.3 Duration of residence in Nairobi	53
4.4.4 Respondent's previous church of Worship	53
4.4.5 How the respondents became Aware of their current Church of worship.	54
4.4.6 Respondents Monthly Income Earnings.....	55
4.4.7 Respondents Monthly Contributions to their Church.	56
4.5 Methods Used in Attracting Youth into Prosperity Gospel Churches	58
4.5.1 Respondents Previous church of Worship.	58
4.5.2 Respondents reasons for Leaving Former Church for Current Church.....	59
4.5.3 Other attractions respondents enjoyed in church.	60
4.6.1 Response on whether there were differences in doctrines in current and previous church.	62
4.6.2 Respondents responses on different Statements of doctrines taught.	62
4.6.3 Respondent's Views on the doctrines taught.	64
4.7 Perceptions of the respondents on the Prosperity Churches.....	65
4.7.1 Respondent's responses on rating of different Perception Statements	65
4.7.2: Respondent's views about recommending other persons to their church.....	67
4.8 Effect of Prosperity Gospel on the well-being of the youth.	68

4.8.1 Respondents response on whether they faced Challenges.....	68
4.8.2 Challenges faced by the respondents.	69
4.8.3 Respondents responses on mode of Assistance received from the Church.	69
4.8.4 Benefit of the church to the respondents.	70
4.8.5 How the Church has benefitted the respondents.	70
4.8.6 Reasons of respondents not benefitting.	71
CHAPTER FIVE	73
SUMMARY, CONCLUSIONS AND RECOMMENDATIONS	73
5.1 Introduction	73
5.2 Summary of Findings.....	73
5.3 Conclusions.	74
5.4Recommendations	76
5.4.1Policy Recommendations	76
5.5 Suggestions for further Research	77
REFERENCES	78
APPENDICES I Questionnaire	82
APPENDICES II Interview Guide.....	88
APPENDICES III:Observation	90
APPENDICES IV:Introductory letter from the department	91

LIST OF TABLES

Figure 2.1: Conceptual Framework	31
Table 4.1: Age Bracket of the Respondents	45
Table 4.2: Marital Status of the Respondents	47
Table 4.4: Respondent's Employment Status	49
Table 4.6: Response whether respondents were born and raised in Nairobi	52
Table 4.7: Reasons for Relocation to Nairobi.	52
Table 4.8: Duration of residence in Nairobi	53
Table 4.9: Respondents Previous Church of Worship	54
Table 4.10: How the respondents became aware of their current church of worship.	55
Table 4.11: Respondents Monthly Income Earnings	56
Table 4.12: Respondents Monthly Church Contributions to their church.	57
Table 4.13: Response of respondents Previous Church of Worship.	59
Table 4.14: Respondents reasons for leaving former Church for Current Church	60
Table 4.15 Other attractions respondents enjoyed in the church.	61
Table 4.16: Respondent's responses on different Statements on Teachings	63
Table 4.17: Respondent's Views on the doctrines taught in their church.	65
Table 4.18: Rating respondents' responses on perception statements of their church.	66
Table 4.19: Respondent's views about recommending other persons to their church	67
Table 4.21: Respondents responses on Mode of Assistance from Church.	70
Table 4.22: Type of Benefits received by the respondents.	71

LIST OF FIGURES

Figure 2.1: Conceptual Framework	31
Figure 4.1: Respondents' Gender	46
Figure 4.2: Response whether respondents had any Source of Income.	49

ACRONYMS AND ABBREVIATIONS

JCC	Jubilee Christian Church.
JTM	Jesus Teaching Ministry
KNBS	Kenya National Bureau of statistics.
PGC	Prosperity Gospel Churches.
TBN	Trinity Broadcast Network

ABSTRACT

The purpose of this study was to examine the influence of prosperity gospel on the well-being of the youth in Nairobi County. The specific objectives were to establish the causes behind their fast growth, methods used to attract followers, influence of doctrines on its followers and followers perception on this gospel and how in turn affects their well-being. The study made use of Emile Durkheim functionalist theory where he views religion as a key factor in influencing the thinking and behavior of individuals. Social movement theory was vital to the study in explaining how these churches emerge and the reason why many join, and Max Weber's work; the protestant Ethic and spirit of capitalism, whereby individuals believe that having material possessions, good health and success is a sign to prove Gods blessings.

The study targeted all youth who attend prosperity Gospel churches in Nairobi County. The research used a totalsample size of 86 members and 5 leaders who were used as Key Informants. The study was conducted by use of descriptive-survey research design by making use of secondary and primary data through questionnaires, interviews and oral observation. Secondary data was obtained from churches database and the internet. Primary data were collected, analyzed, classified and tabulated in frequencies and percentages then data was presented using tables and pie charts.

The study findings indicated that youth and especially females were the major adherents in these churches. The main cause contributing towards church growth was the use of social media.Vibrant worship, church leadership, motivating testimonies, Sunday services and the church teachings were major attractions. The study found that church teachings were relevant on the generation today hence able to survive in a dynamic society.

The study recommends that youth organizations should focus much in supporting youth programmes as these have shown to be a key factor in addressing the issues affecting the youth in our society. Finally, despite some negativity in these churches to a larger extent they have had a positive contribution to its members. This is so since, it tends to create a positive mind, motivates and empowers persons who desire to improve their lives at whatever cost.

CHAPTER ONE

INTRODUCTION AND BACKGROUND OF THE STUDY

1.1 Background of the Study

This chapter outlines the background information of prosperity gospel, statement of the problem, purpose of the study, objectives of the study, significance of the study, scope and limitations of the study and the definition of operational terms used in the research Study.

Religion is a faith in and worship for a heavenly power. It is a social arrangement of conduct and practices, perspectives, holy messages, heavenly places, morals and societal association that identify with humankind. As indicated by Emile Durkheim (1976) Religion is a bound together arrangement of convictions and practices with respect to consecrated things set apart and taboo, which join into one single good group called a congregation for every one of the individuals who cling to them. Durkheim was occupied with “coordination” of men in the public eye, as showed by his worry with the operation of religion as joining men into “one single upright group.” In the world today, religion plays such a big role in people’s lives as it is a contributing factor to people’s choices and decisions made. There are many religions in the world today, and while some are concentrated in some specific areas, others are spread in the entire world with a huge following. The different religions have got different unique characteristics though all follow the same basic morals and guidelines that are quiet familiar.

According to Pew Research Centre (2011), Christianity is the most widely spread religion globally with an estimate of about 2.2billion followers by 2010 from about 600 million in 1910. Its origin is dated back in the mid-1st century from Judea spreading through to other nations. By the fourth century, it became the official religion church of the Roman Empire. It spread to the Americans, Australia, sub-Saharan Africa and the rest of the world through missionary work and colonization. It is monotheistic based on the teachings of Jesus Christ, who is seen as the focal point of the religion. Christians believe in the Apostles creed which state that Jesus suffered, died, was buried and went to the spirit of the dead and later rose from the dead in order to grant

eternal life to those who believe and trust in him for the forgiveness of their sins. His incarnation, earthly ministry and crucifixion is what is referred to as the “gospel” meaning “good news”

The Pew Research Center (2012), Christianity has three denominations, globally: the Catholic Church which consists of 50%, who are united under their leader the pope living in Rome. Orthodox Christians 12%, who broke away from the catholic, have the same doctrines as Catholics but do not have the Pope as their leader. The Protestants are 37% including the Anglicans as well as independent and non-denominational churches which sometimes are known as evangelicals. More so, people who belong to other traditions that view themselves as Christians subscribe to 1% including Jehovah Witness, Mormons and Christian scientists. They appeared in renewal in the sixteenth century part from the Catholic Church. The greater part of the Protestants dismiss doctrines as authoritative articulations of confidence however they concur with a few sections of the statement of faith. The Protestants further broke into other denominations with different beliefs and majority of these groups tend to embark on prosperity gospel.

Thriving gospel is likewise alluded to as 'wellbeing and riches gospel', 'the good news of progress'; 'Name it and claim it religious philosophy' or 'Confidence gospel', Ukah (2007) Gifford (2004; 2009). It is a religious conviction among a few Christians who trust that monetary favors and physical prosperity are dependably the will of God for them and confidence, positive discourse and gifts to religious causes will build ones material riches. It holds that prosperity of all kinds including good health is the right of every Christian to claim particularly if one gives generously to the proponents of the prosperity gospel; who are also founders of these churches, Gifford (1999; 375). It sees the book of scriptures as an agreement amongst God and people; if people grasp confidence in God, he will convey security and success. Amid recuperating restorations, in the 1950s, thriving gospel came to be conspicuous in the United States, it later figured noticeably in the expression of confidence development in the 1980s televangelism.

Prosperity gospel has been received with mixed reactions; some calling it as a philosophically bankrupt showing that is fundamentally against Christian, Jones(1998). Some call it, 'obviously insufficient and now and again blasphemous teachings; Bill Muhlenberg(2009). The expansion

of success gospel is that – once in a while unequivocal, here and there relying upon the minister is that the poor will be poor since they need confidence that destitution is simply the blame of poor people,(Brouwer,Gifford,and Rose 1996;Fee 1985;Gifford 1990;Mc Connell 1988).Klassen (2009:133)observes that prosperity gospel church leaders often take particular interest in specifically blessing the money being donated while some have been reported to instruct worshippers to hold their donations above their heads or hands to receive blessings.

While churches remain vigorous, each splinter group will continue to grow and to develop in its own particular direction, becoming more differentiated from the others as an increased emphasis is placed on a particular aspect of belief or order which originally caused the rapture from a mainstream church. One source watched that places of worship, in which thriving gospel is instructed, are regularly non-denominational, free, and normally coordinated by a sole minister and rejects the system that requires him to be accountable to a body of church leaders, Simon Coleman (2000).

Prosperity gospel is built on a quasi-Christian heresy, popular in the 19th century and early 20th century in the U.S.A,known as a new thought from the common practices people knew about religion. It teaches on the importance of thinking, visualizing and speaking right words. Thoughts of new idea impacted among others E.W. Kenyon (1867-1948) an evangelist minister and author of Bethel Institute and his reasoning being talking the correct words to realize another reality, what you admit you have.

In 1940s, Oral Roberts burst into a religious scene in his service talking on recuperating and monetary thriving. In 1980s his program was so prevalent in the nation. The most perceived of all was Kenneth T. Hagin (1917-2003) who is even alluded to as the father of, "Confidence word Movement" which was a vehicle in spreading prosperity success over the U.S.A. in the twentieth century. In 1962, Hagin developed his evangelistic Ministry in spreading this new doctrine. Numerous other preachers adopted what Hagin was doing and were able to telecast their gospels worldwide through the media. It compromised of teachers who concurred on three things; healing, positive confession and successfulness.

According to T.D Jakes, for whatever length of time that the flourishing gospel goes for battling destitution which as per him is a hindrance to carrying on with a full Christian life then it remains an appreciated gospel that must be spread with life and rejects what he sees as the belittling of success. (See J Walton, 2009). Koch (2009), Prosperity gospel is a genuinely adaptable religious philosophy that is appropriate to be adjusted to changing social areas and circumstances, particularly to the U.S.A people group that is to a great extent individualistic.

In a Standard Newspaper Report, (A.Ndegwa 4th September, 2007), the Registrar Generals Office is overpowered by expanding requests for enrollment of new holy places. Previous Attorney General Amos Wako, talking in a workshop for chapel pioneers, uncovered that, "The office is overpowered by an expanding interest for enlistment of these houses of worship and the office is confronting troubles in preparing 6740 pending applications by different religious associations." Wako uncovered that there were roughly 8,520 enrolled temples and around 60 applications were filled each month. He included that a transitory ban enrollment of new places of worship and related associations had caused expanded build-up. 'Today in the urban centers in Kenya, thousands of churches have sprouted, some within less than three to five kilometers. Some big churches as well as very small ones still come for registration'. This is a clear indication that Kenya is no exception when it comes to new churches which tend to spread this gospel.

Back in November 2014, The Attorney General, Githu Muigai had guaranteed to put directions to help streamline places of worship and mosques following an open clamor. This was gone for wedding out the individuals who need to popularize chapels and prevent mosques from being utilized as rearing justification for psychological oppressors. On a standard Newspaper Jan 11th2016, Office of Attorney general came up with rules that required clerics to submit certificates of good conduct and theological certificates. It also required all religious organizations to submit their constitutional statement of their doctrine of faith which will affect imams, pastors, rabbis and other religious leaders. Their constitutions were to have programmes, charitable activities and educational activities undertaken by the religious organizations. However, this was not taken positively with many persons. On the Daily Nation, 22, 2015,

Religious leaders during a National prayer day rejected the Attorney General's regulation proposal.

In Kenya today, 45% of Kenyans are Protestants inclusive of prosperity gospel, 33% are the Roman Catholics hence a clear picture of the many individuals attending the prosperity churches compared to the Roman Catholic which was the initial church, and its members are decreasing day in and day out. Prosperity gospel is on rise daily: with many individuals opening these churches but with their interest first, that is greed for money. In most of the urban Centre's these churches are so many. Kenyans' introduction to prosperity was confirmed in 2006 when American preacher T.D Jakes visited Nairobi and drew a lot of people to Uhuru Park (Economist 2006 quoted by New Forum of Religion and public Life, 2012)

Prosperity is traced back in the Holy Book –The Bible. Prosperity is seen in scripture closely associated with giving especially tithing. Tithing is an ancient practice that predates the giving of law (Willington, 1984). The bible illustrates good examples of individuals described to have given out their offerings and tithes to God, for example Abraham gave tithe of all his produce to Melchizedek, a king of Salem, priest of the most High God, Ross(2000). The tithes Abraham gave provoked a blessing from Melchizedek (Harrison, 1988). Hence whatever is going on today is a continuation of the same but to some extent it has been misused by some greedy people.

1.2 Statement of the research problem

A number of scholars have argued that prosperity gospel provides comfort, consolation and support more than it provides a basis for social action oriented to changing structural conditions in society. (Winter 1962; McCoy 1964; Berton 1965; and Cox 1965) have argued religion has become a private matter related to personal and family problems more than to social and community problem. Many youth are the major group that moves from rural to urban areas on a high rate. Many move to Nairobi County because of different reasons; unemployment, seeking better living standards, seeking education opportunities and some with the notion that urban centers have more opportunities. Failure to achieve their aspirations may lead to frustrations, hopelessness and despair, including even those born and raised in Nairobi County itself. These challenges can prompt individuals to indulge in practicing negative vices in order to sustain

themselves for example, indulging in crime and robbery, drug abuse and even prostitution. In the urban set-up, relationships are formal thus leaving individuals feeling isolated and lonely compared to the rural set-up. Such individuals end up in searching for friendship, finding groups which they can associate with and people whom they can call family.

Today, we live in, a materialistic and consumer society, where one is recognized by where he lives, the clothes he wears, the car he drives and how much he makes. It is therefore a very competitive society. As a result, majority of the youth want to find a solution to their problems and therefore they seek solutions into the churches that preach prosperity gospel. A gospel that promises goodies and claiming to reverse situations. It is so vivid and clear that so many have a mindset of receiving blessings instead of true worship to God; seeking first the kingdom of God. Prosperity, being seen as a gospel that solves daily life problems, it tends to win more populations that are faced by a decreasing quality of life, by the insecurity of modernity, by feelings of isolation hence will be chosen by many as a last resort, after trying “everything else”(Mayrargue,2008)

Religion is believed to be opium of the people, Karl Marx (1844). It is through religion that values, ethics, and morality are taught to the society we live in and more so, it is seen to promote unity with the various teachings it gives and a solution too many of the problems and challenges facing individuals and promises a greater future for all who embrace it. The many churches should bring positivity in the society we live in; in that people should have good values and especially from those who lead the “flock.” However, some of these churches are using the desperations of individuals as a way of enriching themselves in a way. Majority in these churches, being the youth who fall into this trap who are “brainwashed” because of the many challenges they encounter. The little they get is given to these churches in form of “planting a seed” in return God will enrich them. The research is of concern as to why many of these churches and their leaders continue to flourish whereas the congregations suffer and despite that many youth are still flocking. Therefore this study will look into the influence of Prosperity Gospel on the well-being of the youth, Nairobi County. This is so, since in most of the cities, the most targeted are the youth who tend to be the majority followers of these churches. We will find

out if the Prosperity Gospel Churches have influenced the well-being of the youth and if they have, to what extent.

1.3 Research Questions

The study sought to answer the following questions:

- i. What are the causes of the fast growth of Prosperity Gospel churches in Nairobi County?
- ii. What methods are used to attract the youth into Prosperity Gospel churches?
- iii. What are the major doctrines of prosperity gospel churches, and how have they influenced the well-being of the youth?
- iv. What is the perception of followers towards Prosperity Gospel churches in Nairobi County?
- v. How has the prosperity gospel impacted on the well-being of the youth?

1.4 General objective

The general objective of the study was to examine the influence of the prosperity gospel on the well-being of the youth in the city of Nairobi, Kenya.

Specific objectives

The specific objectives of the study were:

- i. To examine the causes of the fast growth of prosperity gospel churches in Nairobi County.
- ii. To examine the methods used in attracting youth into the prosperity gospel churches.
- iii. To investigate the influence of the doctrines of prosperity gospel on the well-being of the youth.
- iv. To establish the perception of followers towards the prosperity gospel churches in Nairobi city.
- v. To find out the effect of prosperity gospel on the well-being of the youth.

1.5 Justification of the study.

It is hoped that the study's findings would be vital in providing an explanation to the current trends of these churches in urban centers and especially Nairobi County. The study will also be useful to everyone in the Christian community and especially those who are prone to these

churches, and live in urban centers to be aware of the bad ideologies of some of the modern churches being turned to business ventures in the name of “*panda mbegu*” and therefore learn to be very selective in their choices of which church to attend to.

The study will sensitize the church community on the causes of rise of prosperity gospel and how it affects the youth and how to effectively deal with these elements. It is also relevant to the world of academia and especially in Kenya in the body of Literature review on prosperity gospel. This will act as a reference material for future researchers who will be interested in the same. It is also an awakening to the leadership of each country and especially Kenya, to come up with mechanism which can be able to pin down individuals whose intentions is to make money, contrary from the positive works the church is entitled to do in the community. This will enable many individuals escape from the greedy efforts of some unfaithful “men of God”

1.6 Scope and Limitation of the study

The study was limited to two churches in Nairobi County; JTM and JCC churches because of limited time. The research was confined to the rise and growth of these churches, its doctrines, methods of attractions used, perceptions of followers and the effect of PG on the well-being to its youth. Lack of sufficient funds was a major obstacle; the work was more costly than expected.

The study was limited by the fact that some individuals were not free in talking about matters concerning their faith. Due to some other churches having been identified on the social media as exploitative, it acted as a hindrance where some were suspicious hence failed to get in-depth information for my study. There was also a challenge of meeting the Key Informants who purportedly were so busy during that period of study. Information that could not be obtained through the questionnaire and interview guide, participant observation was used by attending to several services in both churches.

1.7 Definitions of Key Terms and Concepts.

Prosperity- It is a state of being prosperous or a condition of having money and being successful. Prosperity is not only about money but being successful in a journey, marriage, career, education, health among others in life.

Gospel –An account describing the life, death and the resurrection of Jesus Christ .It is termed as the good news.

Prosperity Gospel-A total spiritual teaching which focuses on teaching about positive thinking, confession and giving money that in turn grants individuals assurance that with this, it is a guarantee they will succeed in terms of health, money, jobs and social lives improved.

Youth –According to the Kenyan constitution, a youth is a person between the ages of 18years to 35years.

Perception –This means a feeling or opinion about something .In this case, it means different individuals opinions concerning prosperity gospel.

Charismatic –A form of Christianity that emphasizes the work of the Holy Spirit, spiritual gifts and modern day miracles as an everyday part of believers' life.

Pentecostal–A form of Christianity that believes in the Holy Spirit and emphasizes on direct personal experience with God through baptism of the Holy Spirit.

Heresy –a belief that is against what the official or popular opinion and shows there is no respect for official opinion. In this case prosperity gospel does contrary to beliefs and traditions of Christianity.

CHAPTER TWO

LITERATURE REVIEW AND THEORITICAL FRAMEWORK

2.1 Introduction.

This chapter focused on literature review written on prosperity gospel, the conceptual framework and theoretical framework. It also gave an overview of the rise of protestant ethics and Calvinism history, growth and development of prosperity gospel worldwide and then focused on Kenya. It also looked into attractions used by these churches, doctrines and teachings used and the effects on the well-being of its followers and more so, people's perception on the same.

2.2 Calvinism and the rise of Protestant Ethics.

In his book, *The Protestant Ethics and the spirit of Capitalism*, Marx Weber (1904-1905) asked why current private enterprise grew first in Western Europe and he understood it was in its specific religious examples. The soul of private enterprise is an arrangement of convictions that underscores on the amassing of pay and resources through beneficial movement. It urges individuals to see over the top utilization as inefficient and consequently as a remark maintained a strategic distance from. The benefits of business must be reinvested instead of devoured in a lavish and excessive use. The soul developed first among the individuals who ended up noticeably dynamic industrialist business people in the seventeenth and eighteenth century. He presumed that its inceptions were found in specific attributes of the protestant Religion. He said that this is a Christian religion that originated in MartinLuthers protestation against the authority of the Roman Catholic Church in the 16th century. Luther had emphasized the authority of the bible, as a direct word from God. He rejected the catholic view that priests were able to interpret Gods wishes. Luther held that each individual must open his or her mind to God and must rely on conscience as the sole guide to conduct.

In 17th century, the partisan sects particularly the Quakers and the Baptists built up an ethic that saw achievement in an occupation, business or calling as giving individuals some sign of whether they were spared or damned. Members were urged to be tireless and persevering in their work and taught in all parts of their lives. The individuals who buckled down observed they were, indeed, likely to be fruitful and this diminished their feeling of nervousness concerning their destiny (Marshall 1982). Weber further, portrays this way of life as one of ascetism. To him, the parsimonious life included diligent work, train, shirking of waste and deliberate utilization of time. Turner (1966), discussed fasting, shirking of non-regenerative sex outside marriage, an existence of virtuousness and abstinence were viewed as methods for restraint through which authority of body could be accomplished.

Around the same time, the quest for these qualities by vendors in the puritan groups drove them to more prominent business accomplishment than their partners in different religions. Their parsimonious lifestyle, focused on the evasion of over the top pay and inefficient or rich utilization and this prompted them furrowing back their benefits into their business and grow their scale for operations.

Ascetism gave another significance to functional financial life. A Distinctively current perspective of business action and an ethic of diligent work were empowered. This new viewpoint permitted entrepreneur business ventures to develop an extraordinary scale in the eighteenth and nineteenth Century. The Protestant Ethics had now brought forth the soul of Modern Capitalism. This soul created the cutting edge entrepreneur arrangement of generation. It quickly spread cross wide over Europe and into the more extensive world. In longer terms in any case, the accomplishment of entrepreneur framework undermined hallowed and religious implications. Weber contended that people are compelled to work by monetary need and not by profound responsibility regarding it as a calling. For a great many people, there is essentially no contrasting option to industrialist financial action. On the off chance that businesses don't buckle down they will be sacked and supplanted by the individuals who will. The soul of present day private enterprise vanishes and current life turns out to be progressively void and inane.

He believed that beliefs in this worldly ascetism and predestination created a crisis of meaning among adherents. This crisis made them look for signs to prove that they were among Gods chosen people, destined for Salvation. Accumulated wealth therefore, became an important indicator of whether one was among the chosen. The worldly ascetism acted powerfully against the spontaneous enjoyment of possessions, it restricted consumption, especially of luxuries (Weber, p171).The frugal behavior encouraged people to accumulate wealth and make investment an important action for the success of capitalism.

2.3 Global Origin of the prosperity gospel.

Many individuals have been accredited behind the prosperity gospel. The most central known individual behind prosperity gospel is Kenneth Hagin, who is often termed as the father and grandfather of the movement. He popularized it through “word Faith teachings.” Kenneth Hagin was born and raised in McKinney, Texas, a small city in Dallas. He was the son of Lilic Viola Hagin and Jess Hagin. According to Hagin's testimony, he was born and raised in McKinney, Texas, a small city in Dallas. He weighed two pounds at birth and later he was diagnosed with a deformed heart believed to be an incurable *blood disease*. He was not expected to live and was bedridden at 15 years. He was raised up by the mother and grandmother who together attended the local Southern Baptist Church. Hagin claimed a miraculous healing from his medical condition on 17th August 1934. Following his healing and without any training, he became a Baptist Evangelistic for three years.

In 1937, Hagin began to attend the full gospel tabernacle in McKinney, a Pentecostal church affiliated with “the Assemblies of God”. He made switch to Pentecostalism because to him Pentecostals had similar beliefs of the healing power of prayer. He served as an ordained pastor in small Texas town. In 1949 he joined groups of burgeoning ranks of healing evangelists. In 1966, he emphasized his evolving role as a ‘teacher’ which had initially began in 1960 and the publication of his first book, *Redeemed from poverty, sickness and death*. In 1968, initiatives that followed with the word of faith were a monthly magazine that eventually grew to circulation of over 200,000 copies. By now his word –Faith theology was gaining momentum and attracting followers. Later in 1974, he launched Rhema Bible Training Centre in Tulsa. The ministry expanded over a period of time until 1976 to move to a larger location in Broken Arrow,

Oklahoma, a suburb of Tulsa. One of his repeated sayings was that anyone who does not drive a luxury car has not understood the gospel.

In 1979, Hagins' son, Kenneth Junior, helped to establish the international convention of faith churches and ministries. Through this body, the faith gospel became even more widely known, and Haggins anointed successor Kenneth Copeland, took the doctrine around the world in the 1980s, through seminars and publications. The basic teaching being that God wants the Christians to be wealthy and that poverty is an indication of personal sin. They also proclaimed that a Christian must reap what he sows in relation to 2nd Corinthians 9. To mean a Christian must contribute abundantly to the work of evangelism and to the upkeep of his pastors, if he wishes to enjoy health and material gain.

In the years 1960s and 1970s in the U.S.A, this gospel was seriously booming. These were the days when living standards of people were visibly increasing, opportunity was everywhere and success through a positive mental attitude was the rule. In Africa, this gospel has spread in a very quick way. It is preached at length in the prosperity gospel churches and more emphasis placed on collections of offerings and tithes. It has spread through various means: through wide diffusion of literature, through organizations and even the media. For church leaders, this gospel is functional for it tends to bring in revenue that enables them to survive and flourish in a very competitive field. The teaching becomes functional to its preachers and dysfunctional to its followers since they seem to have more problems and to some no solution is found. Most of these churches are independent creations which offered alternative forms of Christianity to that of mainstream churches. Therefore, my study will attempt to fill the gap by researching on prosperity gospel among the youth who reside in towns; mostly those in Nairobi by trying to look into the rapid growth of these churches and the reason behind their establishment. Why is it that majority of them are concentrated in the urban centers and tend to grow faster day in day out? This is a question that this research will look into.

2.4 Religious Demography in Kenya.

Kenya is dominated by the Christian community. According to, KPHC (2009) revealed that Kenyan Christians constitute about 31.8% million of Kenya's 38.6% meaning 82.6% of the population in Kenya is Christian being the majority in comparison with the other faiths. Religion is very important in any country and in this case, Kenya. This is so since it promotes peace, encourages stability and ensures social order in any community. Christianity in Kenya has transformed since its emergence in the first century and continues to transform with change in time. Pentecostalism is the fastest expanding stream of Christianity viewed as shaping Christianity in the 21st century. Individuals have captured Pentecostalism and in their own way tried to manipulate it to get benefits which is referred to as "prosperity gospel.

2.5 Pentecostalism in Kenya

Pentecostalism is the fastest growing and expanding strand of Christianity which is viewed as shaping Christianity in the 21st century (Asamoah-Gyadu 2005) views Pentecostal churches as churches which emphasize on salvation as a transformative experience brought about by the Holy Spirit. In Africa, Pentecostalism, is as a result of Welsh Revival (1903-1904) pioneered by T.B Barrat. He arrived in Britain in 1907 and Pentecostalism was formed with emphasis on the books of Acts 2 concerning the day of Pentecost when disciples were waiting for the holy spirit and at its arrival individuals began speaking in different tongues and many were baptized on the very day as acclaimed in Mathew 28:18-22, "Go ye into the world making disciples and baptizing them in the name of the father, the son and the holy spirit." Pentecostal preachers were then sent to Africa to evangelize to Africans especially from America. The first countries to experience this being the Nigerians, S. Africa and Botswana. For a period of time now, these churches tend to be a challenge towards missionary churches in Africa for examples the Catholics who tend to hold so much on church traditions and cultures.

In 1930s, the evangelist restriction of Female Genital Mutilation goads the making of indigenous holy places, including African Independent Pentecostal church of Africa. The East African Revival, which started in Rwanda was achieved in Kenya by 1937, drawing numerous

Protestants towards evangelicals and appealing Christianity, (Morgan 2006; Droz 2001), Kimani February 27, 2006. In 1942, a Pentecostals evangelist established the African Israel Nineveh in the wake of breaking with Pentecostal Assemblies of Canada. Two vital Pentecostal groups developed, the Pentecostal Evangelical Fellowship of Africa began by Christian ministers in 1944 and Full Gospel places of worship of Kenya began by Finish Missionaries in 1949.

The year 1957, American Evangelist T.L.Osborn set up a healing mission on the Kenyan coast. Osborn movements, with its emphasis on healing and its readiness to confront issues like witchcraft tend to attract more followers. (Anderson 1977; Anderson 2004). The visit to Kenya in 1968 of the Pentecostal evangelist Oral Roberts and the healing rallies he held in Nairobi, marked a major advance in the establishment of Pentecostalism. A survey done in early 1990s found out that the Assemblies of God in Nairobi was the fastest growing denomination, with annual growing rate of 30% (Garrad 2003; Maxwell 2000). The Osborn Foundation included the Native Evangelism Programme, which trains and supplies initial financial backing for young ministers until they can set up their own independent congregations.

In 1970, Joe Kayo, built up Pentecostal Deliverance church of Kenya an indigenous Ministry that pulled in urban youth. Deliverance church turns into a critical individual from the fervent Fellowship of Kenya, an umbrella body shaped in 1976 of generally Pentecostal and appealing houses of worship. In 1986, Pentecostal houses of worship two-fold (Droz 2001) Televangelism success philosophy and campaigns by western evangelists turn out to be more pervasive (Ombuor and Ayieko, 2004). In 2006, the American Pentecostal minister T.D Jakes moves about one million individuals to Uhuru Park in Nairobi (The Economist 2006 cited by New Forum of Religion and Public Life 2012). In 2003, Kenyans populace is roughly 63% protestant, 26% catholic (Kenyan Demographic and Health survey 2003).

2.5.1 Aspects of Neo-Pentecostalism in Kenya

According to Damaris Seleina Partissau (2014) writing on civic and public roles of Neo-Pentecostal churches in Kenya for a period of 1970-2010 research, finds out that these churches emerged in the late 1980s and early 1990s –founded by local people though few have

international ties. Many have grown to religious organizations founded and run by charismatic leaders usually with family and close relatives. The founders of these churches are seen as “presiding bishops”, president, executive director or founding president. In Kenya she gives examples such as, Neno Evangelism which are mainly known as ministries. These ministries have evaded public spaces in cities and towns. They have gone into public spaces for example; parks, bus stations, markets and many other places. The most targeted being where people congregate are always targeted for evangelistic crusades and also during lunch hour meetings, revivals, prayer and bible study. Other places include cinema halls, theaters, night clubs and conference rooms and other buildings. Majority of these churches have also been influenced by North American Pentecostalism examples she gives are Margaret Wanjiru, Pius Muiro of *Kuna Nuru Gizani* and Ng’ang’a of Deliverance church have influences from West African Deliverance ministries while Teresiah Wairimu of Faith Evangelistic Ministries was greatly influenced by Evangelist Reinhard Bonke. Other theological influencers can also be discerned in most of these preachers who have spiritual mentors from West, south and Central America, Europe and Asia.

The second aspect according to her findings (Partissau 2012) include the establishment of ministries, quasi-religious structures within neo-Pentecostal congregations that emerged in the late 1990s. These became increasingly visible in the public sphere thereafter. Examples she outlines, include the House of grace, World Harvest International Ministries, Jubilee Christian Centre both in Nairobi. Some of the ministries began by people who were directly mentored by founders of the First generation of Neo-Pentecostal preachers and others began on their own for example Jubilee Christian Centre by Allan and Cathy Kiuna. They both served at Faith Evangelistic Ministries (FEM) before being anointed to start their own ministries. To date they acknowledge evangelistic Teresiah Wairimu of FEM as their spiritual mentor and mother (Parsitau 2011; Wairimu 2010) their teachings are more less the same but their leaders are much younger than 1980s and 1990s, generation. They tend to attract big numbers of youth, particularly University and college students. Their music is also more current, dynamic with a strong appeal to the youth. They use the latest musical instruments and incorporate languages

normally used by the youth for example sheng' and other slangs that are appealing to the youth. (Parsitau 2009; 2011)

The third level aspect is the proliferation of smaller congregations that have sprouted all over urban centers particularly in informal settlements, residential areas in both major and smaller urban centers and towns e.g. Nairobi, Kisumu, Nakuru, Mombasa, Eldoret, Kitale. Collins Smith (2007) refers to the newer groups as informal Pentecostal churches. Damaris Partissau (2014), These ministries display incredible creativity in naming their organizations e.g. finger of God ministries, New Beginner church, oasis of love and peace church, first-born church ministries, kingdom seekers. These are splinter groups from larger and established neo-Pentecostal churches mostly due to leadership related disputes. When leaders in these larger churches don't agree with leadership in the previous churches, they will tend to move out and form their own ministries.

The fourth group of neo-Pentecostalism movements are those who believe in prophetism (Partissau 2014). They have a high degree of grounded beliefs and practices in African worldviews, for example the famous Dr. David Owour of National Repentance and Holiness which began in 2004 has attracted a lot of followers all over the country and the likes of T.D. Jakes in Nigeria. Majority of the people in these churches are middle class and especially women. It has been found that many move to these churches in search for healing, deliverance from witchcraft and many more afflictions that they believe the "man of god" can heal then since he does not also ask for money in return compared to the other churches.

2.6 The causes of growth of the Prosperity Gospel churches.

A number of scholars have done work of the issues of prosperity gospel in trying to investigate its origin and its fast growth in Africa. Adeleye (2011) in his book, *Preachers of a different Gospel* notes that the loss of focus on the fundamentals in some of the charismatic's churches and fellowships in the 1980s led to all kinds of decisions that were made in the late 1980s and 1990s. One of the decisions being, obsession with materialism. Prosperity gospel that emerged in

several charismatic groups implied that wealth was a sign of God's favor and blessing to an individual. The pursuit of wealth for Christians in a way that would embarrass Christians in the 1970s has now become the quest of many Christians today. Individuals are moving to these churches because of the many promises given in this gospel. Pentecostalism which began as the work of the Holy Spirit has been hijacked by people who have turned the gospel of Christ to a license of earning all kinds of evil instead of impacting the world with the Gospel. Despite the fact that the prosperity preachers are impacted by the word of God, others end up misusing and compromising God's word with their interest at heart.

Alyward and Njiru (2001) concur that these movements began to appear in Kenya in the 1980s-1990s and took their forms of mass evangelism which appeared in the Southern States of the U.S.A. in televangelism. The main aim being to have a huge network of followers. The viewers who follow up these teachings are able to communicate with these organizations and are able to contribute donations, buy literature books, compact discs in support of the organizations. They agree that most of the well-known televangelists are linked to international organizations with their offices held in Nairobi. Some of the ministers attached to these international organizations receive training in the U.S.A and are supported in all manner of ways in order to stabilize their organizations. However, they also agree that some of the churches are homegrown who operate their organization, and meetings locally. To a larger extent many of the upcoming churches in Nairobi are local ministries and this can be verified through the naming of churches for example, the first-born churches, and helicopter churches. My study will look into the causes of growth of prosperity gospel in Nairobi city and their tremendous growth, day in day out. If it is a local growth, what are some of the factors that contribute towards individuals opening up many of these churches and especially in cities and in turn what contributes towards their fast growth.

One of the pioneer scholars of African Christianity specifically the African Pentecostalism is Paul Gifford, (Gifford 1988, 1991, 1992, 1993, 1994, 1998, 1999, 2004, 2009). In these works he claims that African Pentecostalism is imported from North America. (Driegers 1999; 10, Brower, Gifford, Rose 1996), he asserts that African Pentecostalism is funded and influenced by the religious right of the American Evangelicalism. In his view the North Americans are responsible for the exponential growth of African Pentecostalism. However, he fails to acknowledge the diversity and complexity of African Christianity. According to Adogame

(2010; 507) this failure resulted in overall generalizations and insensitivity to historical and cultural complexity of African Pentecostalism. He equates African Pentecostalism to the North America themes and gospel of prosperity as an American export glosses over indigenous religious creativity and innovation. While we have external influences evident in African and Kenyan Pentecostalism, we also have elements of localization and adaptation to the local environment. Despite the gospel being viewed in the European countries it is clear that many come up with African cultures that will suit the common man though to a larger extent some imported cultures have also been incorporated. His thesis is based on the American origins of the born again and much emphasis put on the faith gospel as being an American cultural import. His view could be true but he fails to acknowledge, that despite many Pentecostal churches having borrowed ideas and concepts of faith gospel from America Pentecostalism, they have also domesticated these ideologies to suit the local context. However, the truth is the two groups; the Americans and Africans have different cultures and therefore despite the origin being American it cannot fit the local churches hence the domestication. If this is true it will be a study that this research will try to find out. Therefore my study will look into churches of this caliber with own origin in Kenya or outside and critically access the reasons behind their fast growth until they establish many more churches in other towns in the country and even abroad.

Larbi (2001) Researched on the origins, forms and development of Pentecostalism in Ghana. He explored on the continuity and discontinuity between Ghanaian Pentecostalism and the indigenous religious imaginations, as well as their peculiarities. Larbi's work tended to show so much privilege to the African Indigenous creativity and appropriation of Christianity in Ghana. Omenyo (2002) on the other hand explores the charismatic churches in Ghana mainstream churches as one of the most challenging issues of Christianity in Ghana lately. Many individuals are moving from the mainstream churches to the new churches who to them tend to preach a gospel that suit people's needs with funny names for example in Kenya; first born churches, helicopter churches. Our research will look into the causes of rise of much prosperity gospel churches yet majorities have not taken long since they were established yet have many branches and a big population.

On the other hand, Maingi (July 2013) investigated the connection that exists between the rise of prosperity gospel and Pentecostalism. Moreso, his research sensitizes on the importance of the church being aware of the prosperity gospel which in turn relates to Pentecostalism. He majored mostly in Nairobi, being a town with a day to day increase of prosperity gospel churches. He clearly outlines how the two are connected and through Protestantism, prosperity gospel arose. He argues that some of the Pentecostals have taken the gifts of the Holy Spirit and misused them and also issues concerning tithing are being misinterpreted for the sake of a few individuals. Although he talks about the relationship between Pentecostal and prosperity gospel, he fails to talk about the major adherents who are the youth. Therefore my study will attempt to fill the gap by researching on prosperity gospel among the youth who reside in towns; especially those in Nairobi by trying to look into the rapid growth of these churches and the reason behind their establishment. Why is it that majority of them are concentrated in the urban centers and tend to grow faster day in day out? This is a question that this research will look into. It has spread through various means: through wide diffusion of literature, through organizations and even the media. For church leaders, this gospel is functional for it tends to bring in revenue that enables them to survive and flourish in a very competitive field. The teaching becomes functional to its preachers and dysfunctional to its followers since they seem to have more problems and to some no solution is found. Most of these churches are independent creations which offered alternative forms of Christianity to that of mainstream churches.

2.7 Methods used by Pentecostal churches to attract many individuals

Most of these churches make use of the mass media in spreading their gospel which is their greatest investment. Media is used as instruments of power and especially televangelism. Mugambi, (1995) in his book, *From Liberation to reconstruction*, acknowledges that the oral medium remains very important for the majority of Africans, to the extent writers' world by-passed even though it has authority of its own. In the churches most preachers do not write their sermons, because their oral communication seems sufficient for majority of the worshippers. If the preacher establishes a bond relationship with his congregation the latter may go to church just to interact with him or her not necessarily to learn a new interpretation of the scriptures. The preaching rally becomes a show rather than a worship service. This is what the youth want to hear and see and so, the attraction makes them to look for such churches and join. Music and

lively form of worship attracts majority of followers and especially the youth. The songs that are used are modern and easy to learn. They are accompanied by dancing, clapping hands with the use of electronic instruments and at times even wrapping is accepted.

Alyward and Njiru (2001) there are many subjective factors that lead people to join the classical Pentecostals. These include illness, family conflicts, alcoholism, and emotional problems, lack of family support, with marriages breaking down and families becoming divided. This makes individuals be in need of, “instant community” that tries to offer solutions. Pentecostalism offers people a challenge and a purpose to live for as they enter a materialistic –consumer society. They offer their members with a secure environment in a hostile and complex world. The major attraction used in these churches are several and due to this they always term themselves being successful compared to other churches.

Koch (2014) *Journal of Ideology, Who are the prosperity gospel adherents'* volume 36 discusses success followers and on how one conceptualizes being a piece of the flourishing gospel. It features how the blacks, less taught and the more established tend to search out for thriving gospel in light of the social auxiliary confinements on their entrance to their conventional directions of upward portability. This study will try to research a case in Kenya with much focus on the youth in urban centers who tend to be most attracted in these churches. The research was discriminative in terms of highlighting blacks, less educated and older people to be at the forefront in these churches. My research will try to fill the gap, in that not only these people find themselves into these churches but also the whites and the rich and much more the youth. Moreso, despite being a prosperity gospel other reasons could be a contributing factor as to why individuals fall trap. Moreso, even rich and educated individuals can fall into these trap if they fail to get help with their money in case of sicknesses they will go to these churches in search of a miracle as the “last option” and in case they receive their miracle they will become members. Koch fails to point out that most vulnerable to these churches are the young people especially if unemployed, come from unstable families, or minority group because the churches tend to give a solution to many of the problems they go through hence believe they will receive their miracle.

2.8 Doctrines preached in these churches

Appealing sermons which these new religious movements preach is another factor. These new religious movements preach a gospel of health and wealth that can be achieved through prayer and faith. They offer a strategy for Christian living in a consumer society affirmation and a sense of security to the individual by enforcing a sense of belonging and solving identity crisis. They are so much vigorous in their communication. Their sermons are lively and sometimes spell-binding. Their sermons is always in form of a dialogue in which the listeners respond with set formulas which becomes more attractive. They make use of loudspeakers and amplifiers despite the population in church.

In line with this, Shorter and Njiru (2001) in their book *New Religious Movements in Africa*, talk about the youth and women being the individuals who are attracted to these churches with the highest population in attendance. The women are attracted by the message of having financial breakthrough, economic independence, family stability and well-paid jobs. The youth on the other hand, are attracted by popular music, dance and electronic media. They say the youth have plenty of leisure time during which they indulge in all these activities. Despite the effort of these churches in solving their problems, by giving them hope, they have entirely failed in looking into the root cause of their problems. This is so since the youth are still having problems with their social-cultural, religious and psychological isolation in their search for employment, money and education. The message of New Religious Movements is basically a message of hope one that soothes the pain and suffering of those who stand in a consumer society by offering some immediate benefits to individuals and families. The churches through their doctrine offer a sense of security to an individual through a sense of belonging and identity. Instead of the youth misusing their leisure time in demoralizing themselves into physical and harmful deeds, they end up enriching their lives and making it more meaningful. This is so since these churches give an opportunity for the youth to expose their talents, indulge in leadership forums and their potentials appreciated.

Shorter further argues that these movements offer youth with strategies for a better living in a consumer society that is becoming secular and individualistic, but he does not explore further on

these strategies. This study therefore will try to identify other doctrines used by the prosperity gospel churches to attract more Youth in Nairobi and to look keenly on the doctrines of these churches and how they influence the well-being of the youth. Is it true that these churches doctrines give solutions to the challenges the youth face for example unemployment, isolation, sense of belonging among others.

2.9 People's perception of the prosperity gospel

Karuri, a pastoral Assistant at an Emmanuel Baptist Church in Nairobi in the Christian times magazine (April, 2017) complains about the prosperity gospel in the country. He says that prosperity gospel is prevalent in Africa and the “prophets” or “apostles” always claim to be able to reverse bad fortune, restore marriages and break curses. According to him, these are just false gospel and not something new. To him he calls it “a malevolent concoction”; African poverty, joblessness, general societal dysfunction is born of Pentecostalism and traditional African Religion. The preachers claim to heal diseases, curse demons, pray for individuals to be financially stable and more. To him, this things were done by witchdoctors before emergence of prosperity gospel.

Prosperity theology is a malevolent concoction; African poverty, joblessness and general societal dysfunction meeting an antithesis born of Pentecostalism and traditional African Religion.

In his book, *who is stealing our sheep?*(1997), Richard J Quinn, a catholic missionary in Kenya, talks about how churches make converts of each other's members. According to his perception and survey many Catholics were moving from the church joining the new religious movements and wonders what could be the problem behind that. Could there be a reason for that; that is in their churches that they are not doing? Therefore his perception is that these churches are stealing sheep from them, teaching a different gospel. Njiru and shorter(2001)in their book, give one of the reason the mainstream churches has failed is holding so much into cultures and traditions and failing to embrace technology and change in times. Therefore, my research will embark on finding out followers perceptions concerning this gospel.

2.10 The effects of prosperity gospel on followers.

Omoje, (2015) talks about the positives and negatives contributions of prosperity gospel in Nigeria. He goes on to emphasize about the various preachers who have strayed like lost sheep in their homilies because they tend to overemphasize on materialism thereby sacrificing the true gospel of Christ on wealth and health messages. It tries to identify the shift from ascetism to materialism which probably favors the mushrooming of Pentecostal churches in the recent years. Although he did his study on prosperity gospel, his location was in Nigeria, therefore there is a gap to be filled and need to do such in Kenya and especially in Nairobi. Our research will focus on the effects of prosperity gospel churches on the lives of the youth. Despite the fact that it could have some negative effects it will also have some positive effects for example, in raising individuals self-esteem, positive thinking among individuals and also giving a sense of belonging among others. David Bishau (2013), researched on the pros and cons of prosperity gospel, basing examples on the people of Zimbabwe. This research will be of benefit as we are also dealing with effects of prosperity gospel on the youth. Although his research was based in Zimbabwe and to all adherents of these churches, our research will focus on the influence of prosperity gospel churches on the youth alone and specifically in Nairobi Kenya.

Njoroge (2012) in her thesis study of Mavuno church and its responses to the concerns of young adults. She talks about the cities being of high population day in day out because of the many individuals who move to urban centers in search for employment and greener pastures, education, better living standards and services and it turns out that majority of this people are the youth. In case the youth fails to secure employment they face economic hardships and they lose hope of their lives. They will then fall trap into negative vices. Unlike the rural set-up, the city environment creates anonymity and formal relationship hence leaving individuals lonely and feeling isolated. Because of identity crisis, the individuals will end-up falling trap in these churches which tend to solve most of their challenges. She talks of the attractions and challenges affecting Mavuno church. She highlights some important characteristics like vibrant worship, praise and worship, sermon testimonies, social media, outreach activities as some of the most attractive drives that makes many Youth join the church. The researcher found out that as a church, Mavuno was able to solve some of the problems as youth were able to find their purpose in life, connect with God the church and the community.

Ishmael (2012) dealt with the impact of New Religious movements in Christianity and pinned himself to a case study of Repentance and Holiness Ministry in Kisumu City. He talks about the challenges the society faces at the foundation of these movements and how these churches shape the nature of teachings to be given and how the teaching positively or negatively influenced the society in Kisumu. In his case study, he realizes that majority of the followers are women who he says they are exposed to more challenges than men hence making them be quick to follow the New Religious Movement. However, in his research, he alludes that many individuals feel that Repentance and Holiness church is appropriate and for the poor and middle class individuals and that's why despite its emergence in 2004 it has many followers. The followers feel that the church is genuine and not ready to exploit adherents. He elaborates more on the negative perception individuals have on prosperity gospel. In his works, he talks about the founder of the church, prophet Owuor who condemns men of God who misuse the gifts of God by encouraging individuals to "*panda mbegu*" and in return use the monies to their own benefit. Ishmael indicates that this church of Repentance and Holiness does not ask individuals to bring tithes and unnecessary money. If this is true then one is left to wonder where the prophet gets a lot of money to be driven in such expensive vehicles as the ones he does and the money he uses for the big rallies. Therefore, my research will look into Prosperity Gospel churches and the influence on the youth. If it is true that these churches are only meant for women my research will try to find out. Majority of young people go to urban centers in search for greener pastures and are more prone to fall into these churches with a mindset of being blessed and therefore drastically improve their lives.

Kasera (2012) wrote a thesis on the biblical and theological examination of prosperity gospel theology and its impact on the poor Namibians. His main aim is to seek ways of effectively responding to the biblical, theological and ideological problems raised by prosperity theology without overlooking the social issues of poverty and suffering, which this theology claims to be solving. The teachings emphasize that poverty is as a result of lack of faith, lack of giving and lack of knowledge or negative speech and thinking. (Goroh 2009), He concurs that this theology has positive aspects although he goes on ahead to say that the theology is established upon false heresy and it is not helpful in providing biblically and theologically sound solutions to the

problem of poverty. To him, poverty remains a reminder of the sinfulness of the world people live in and therefore to him they cannot evade it at all. Instead he emphasizes on the need of Christians going out of their way to assist the poor instead of promising them breakthroughs when it is not true. My research will try to look into the impact of prosperity gospels on the youth, in this case in Kenya specifically in Nairobi County. Does this gospel just have negative effects on youth, if so why do we have so many youth still moving away from mainstream churches to the upcoming churches. This research will try to look into that, to find out the positive and negative effects of this gospel if any of its adherents and especially the youth.

2.11 Theoretical Framework

Emile Durkheim's Functionalist Theory.

The study will make use of functionalist theory of Religion by Emile Durkheim (1858-1917). He contended that religion is utilitarian in the public eye since it reaffirms the social bonds that individuals have with each other, making social union and intergration. He trusted the cohesiveness of a general public relies upon the association of its conviction framework. Social orders with a bound together conviction framework would be very durable while those with a more diffuse conviction framework will be less firm. He saw religion with regards to the entire society and recognized its part in impacting the reasoning and conduct of the individuals from society. He considered religion to be a binding together factor in the public arena. He characterized religion as a reasonable refinement between the holy and the degrade. The sacrosanct for this situation spoke to the interests of the general population particularly solidarity encapsulated in hallowed gathering images though the disrespect included individual concerns. To him, individuals tend to isolate religious images and customs that are consecrated from every day images. He underscored on customs and functions that are a piece of a gathering adherents, who at that point create and reinforce a feeling of gathering solidarity. To him religious ceremonies are emblematic exercises that express a gatherings profound feelings. He sees religious ceremonies as vehicles for the articulation, creation and fortification of social union. The gatherings performing ceremonies express their way of life as a gathering. They incorporate rituals as part of the practice of faith, although some are ritualistic than others. Therefore, the rituals freshens a group's awareness of its unifying beliefs for example; receiving sacrament, clapping of hands, dancing are behaviors that unite the group. Rituals are necessary to bind

together members of a religious group and allows individuals to escape from the realities of daily life into a higher realms of experience .The theory is important in this study, because it influences the thinking and behavior of the youth into joining these churches.

According to him, religion contributes to the continuation and stability of the society in general, hence it binds the society together by them affirming their basic esteems and convictions all the time. He contended that through religion, people can rise above their individual personalities and consider themselves to be a piece of a bigger gathering hence having what he called *collective consciousness*; that give people a sense of belonging. He also fore so, the religious influence decreasing as the society modernizes, that scientific thinking would replace religious thinking, with people only giving minimal attention to rituals and ceremonies. The theory is relevant to the study since it develops group cohesion among the youth in urban centers created by rituals, ceremonies and doctrines on the believers part who develop and strengthen a sense of belonging, solidarity and having a family hence the many individuals joining them. The prosperity gospel tends to accomplish this.

However the limitation of the theory is that, the prediction of modernity and scientific thinking replacing religion is not true. This is evident since the growing number of adherents in different religions and more so, Christianity, rules it out especially in the Kenyan society. On the other hand modernity like ICT has been embraced and is being used to promote religion.

The study also assumes that the society will always be in a consensus. However, societies are not always in a consensus and religion can at times act as a barrier to any consensus.

Max Weber

The Protestant Ethics and spirit of Capitalism.

The study also explored on Max Webers' work on Protestant Ethic and spirit of capitalism (1864-1920). This is an investigation that demonstrates the connection between the morals of protestant ascetism and the rise of the soul of current private enterprise. Weber, saw the need between the religious standards of society and other institutional needs. In his work, he contended that the protestant confidence upheld the improvement of Capitalism in the Western

World. As protestant confidence created, it incorporated a faith in destiny. He contends that religious thoughts of gatherings for instance the Calvinists' assumed a part in making the entrepreneur soul. He sees a relationship between being a protestant and in business. Subsequently, he saw religion as a potential reason for the advanced monetary conditions. He saw that advanced soul of free enterprise considers benefit to be an end in itself, and seeking after benefit as prudent. He tries to discover the wellspring of that soul. This influenced him to investigate Protestantism. To him, Protestantism offers an idea of the common 'calling' and gives common movement a religious conduct. Calvinism as a branch of Protestantism gives this clarification. This state made uncertainty and nervousness among adherents who scanned for pieces of information in without a moment's hesitation about whether they were among the picked called or the chosen. As indicated by Weber, material achievement was taken to be one piece of information that a man was among the chosen and in this manner supported by God, which drove early Protestants to persistent work as a methods for affirming and showing their salvation. Diligent work and abstinence are viewed as key highlights in the protestant Ethic that lead to salvation as well as to the aggregation of capital. They have faith in pre-goal that God has officially figured out who is spared and who isn't. Calvinism built up a profound mental requirement for pieces of information about whether one was really spared. They took a gander at their achievement in common exercises with a specific end goal to get the pieces of information. Along these lines, the esteemed benefit and material achievement went about as indications of Gods favor. Other religious gatherings had comparative mentalities yet to a lesser degree. He additionally contends this new state of mind separated the customary financial framework, giving route for present day capitalism. However, once free enterprise developed, the qualities held by the protestant were not any more important and along these lines morals took an alternate line. In that, one's salvation is foreordained and a blessing from God, not something earned.

In this way, the religious thoughts fit pleasantly with the requirements of private enterprise. As per him, Protestantism was a contributing variable to the industrialist soul and furthermore free enterprise all alone affected improvement of religious thoughts. He saw religion in support of other social institutions. He thought religious beliefs provided a cultural framework that supported development of specific social institutions in other realms and especially in the

economic sector. He emphasized the moral and spiritual dimensions of economic behavior. Today, we live in a consumerist society where creation of wealth is through good use of resources. Many individuals' founders who begin the prosperity churches believe that their work must be fulfilling in achieving their potentials and therefore they make their churches attractive to many who want to transform their lives. This is by making use of followers who are seen as resources in order for them to achieve their potentials. The groups who join continually want to improve their economies of scale and fit in the consumer society. Therefore, they believe they have a calling hence gaining an extra, powerful dimension from God materially. Having material possessions, good health and success is a way to prove that one is blessed by God, hence their struggle to achieve the same. The theory also influences the followers characters created, strongly shaped by religion, plays a massive role in creation of wealth.

One of his limitation is that some groups and societies are disadvantaged since they lack the protestant work ethics. He maintained that one's established, capitalism would generate its own norms and become a self-sustaining force. In such circumstances religion becomes an increasingly insignificant factor in maintaining capitalist theory.

The social-Movement Theory.

Social development is a deliberate exertion by a gathering in a general public to make new organizations or change existing ones. Such developments regularly become out of more unconstrained scenes of aggregate conduct; once they are composed they keep on planning aggregate occasions to advance their motivation (Blumer 1978, Genevie, 1978). In our case the founders of P.G.Cs initially they were worshippers from other churches but later they decided to begin their own churches each with a reason based known to themselves and afterwards they organize and plan themselves well in such a way that the church becomes more attractive hence more followers. There are so many categories of social movements but this study made use of millennium social movements. In his classic study the pursuit of the millennium (1961) Noman Cohen analyzed what he called messianic or millennium movements; both being expressive and revolutionary. Millennium movement guarantees its supporters add up to social change by inexplicable means. These developments imagine an ideal society without bounds, *'another*

heaven on earth', a world cleansed of affliction and sin, a kingdom of holy people. All over the world it emphasizes on one common thing; a reversal of the social order, in which those who accept the prophecy will be triumphant over their enemies. They often begin as small movements, with a charismatic leader-that is someone who sees to possess powers and a few devoted followers.

According to Cohn, (1962) the participants of these movements were typically uprooted, homeless, and unemployed laborers who hoped for divine intervention to better their own lives and to torment their own persecutors. This theory is relevant to our study, in that many individuals who move to these churches are having many challenges in life; unemployment, diseases, family challenges, better living standards. The PG churches give hope in justifying that they have solutions to the many challenges people go through hence many joining in order to receive divine intervention hence bettering their own lives. These millennium social movements are, in effect religions of the oppressed. Before adopting the new religion members would have felt a lot of injustices or deprivation and therefore will join the churches with the hope of improving and hence tormenting their persecutors-who is viewed as the devil.

It tends to offer compensation-not as "pie-in the sky" in the hereafter, but here on earth and soon. The recruits are people whose traditional norms and values are no longer relevant to their new plight. In their confusion and desperation they will grasp at any hope and turn into a religion vision of supernatural resources, for better for worse are the only resources they believe they have. In this case, because of the many challenges experienced many will be ready to offer anything and see their lives improved by all means. Social movements are found primarily in societies that have democratic systems and so permit dissent hence the many churches in Kenya rising day in day out. This theory is vital in my study because many of these prosperity gospel churches are as a result of break-away from many mainstream churches and tend to bring tension within society. Individuals because of various reasons; desire for money, fame, will tend to come up with ideas of how to open their own churches hence the many churches. In case of their need to change the social structure in their current church and it becomes difficult to bring a revolution, they will opt to open their churches elsewhere with what they believe in hence forming other churches.

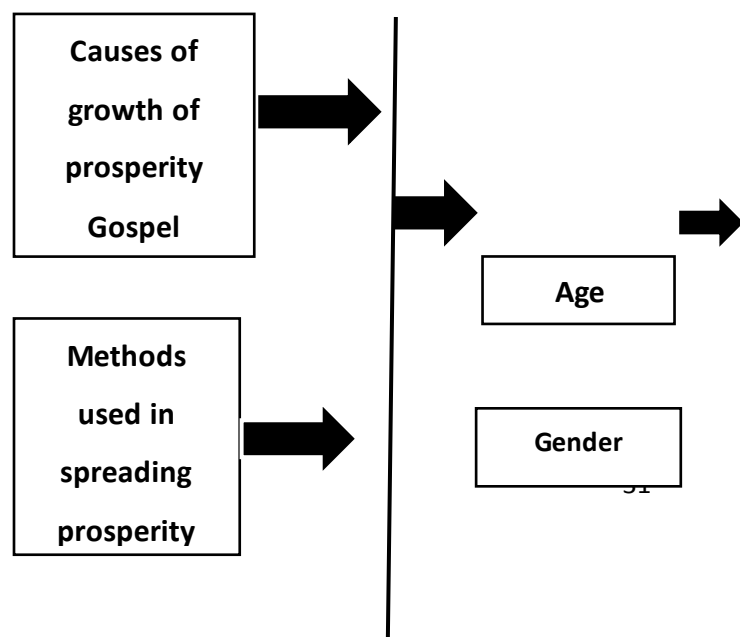
2.12 Conceptual framework.

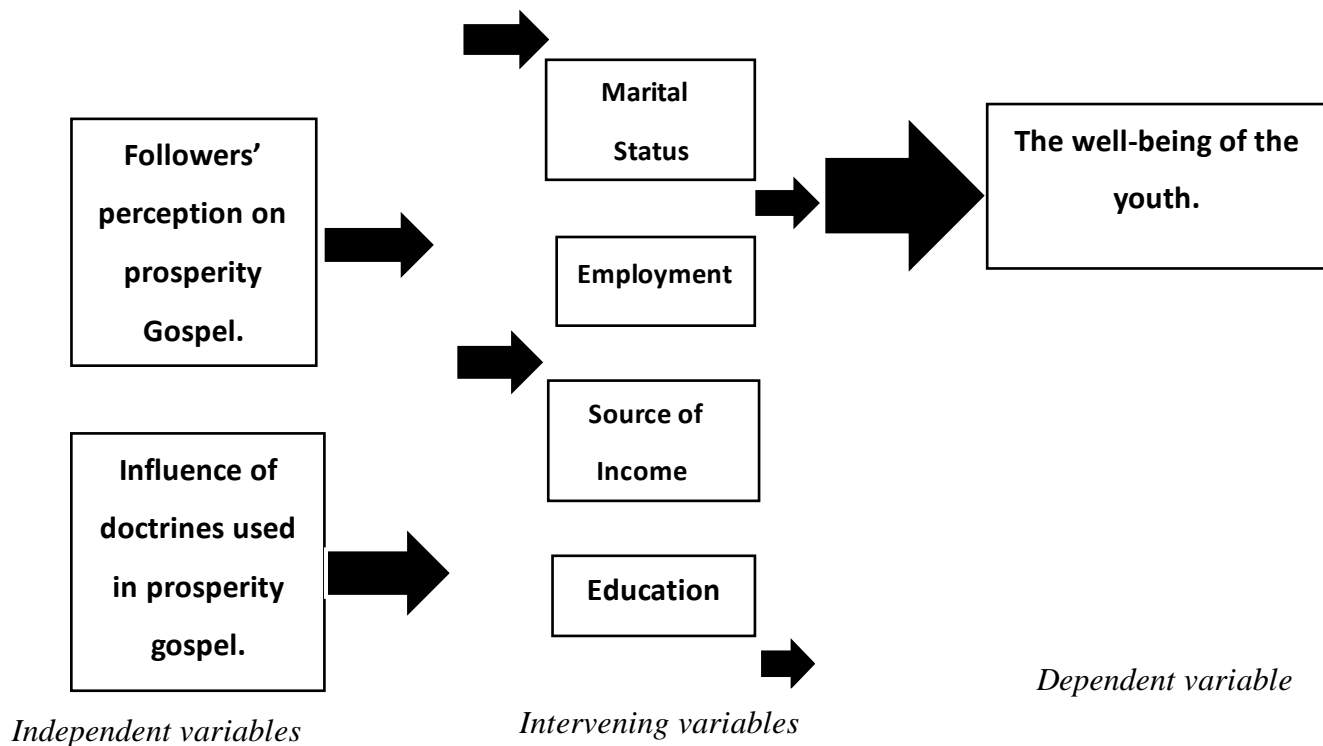
Conceptual framework involves forming an idea about the relationship between variables in the study and showing relationships, graphically or diagrammatically (Mugenda and Mugenda 2003)

In figure 1.0 below, the causes of growth of prosperity gospel to its followers, methods used in PGC, followers perception towards prosperity gospel, the influence of the doctrines on the followers are independent variables (IV). On the other hand, the well-being of the youth is a dependent variable (DV). In this case, the well-being of the youth; health-wise, economically, socially depends on the independent variables. Many individuals move from mainstream churches because of the many challenges they go through for example unemployment, social challenges, economic challenges among others. These PGC tend to preach a gospel that creates an impression that they have a solution to all these problems and suits their needs therefore, majority will join them in hope of changing their identity crises.

Intervening variables would be characteristics of followers for example, age, gender, education, and employment. The characteristics will contribute towards an individual joining the churches or not which in turn will contribute towards the well-being of an individual and the growth of these churches or downfall. For example, if a youth's background has challenges e.g. feels isolated, family-broken up, poor, as the reason of one joining the church would be to seek solutions to the problems and therefore will not hesitate to join if these churches promise to reverse their situation.

Figure 2.1 Conceptual Framework





2.13 Operational definitions

Causes –This is a person or something that gives rise to an action or condition. In this study it means the reasons behind the rise of the many prosperity gospel churches. This were measured with these indicators; period of residence in Nairobi, awareness of church, and reasons for leaving previous church, monthly earnings and church contributions could be reasons behind the rise of these churches and its fast growth.

Method –It is a way of doing something. In this case, what ways do these churches do and embrace that makes individuals' especially the youth to be attracted to join them. Indicators used to measure were: previous church of worship, vibrant music, appealing sermons, programmes in church.

Type of Doctrines –A belief or set of beliefs held or taught by a church, a political party or a group of people. In this case it is the belief held by these churches. Indicators to measure

included; different doctrines taught, statements on doctrines, respondents view on doctrines, examples of doctrines.

Perceptions-The way in which something is regarded, understood or interpreted or thought about. Our study looked into adherents of these churches and other individuals view about prosperity gospel in Nairobi. The indicators were respondents' perceptions of prosperity gospel doctrine, respondents' perception different issues of their church and any recommendations.

The well-being of the youth—A change which is as a result of an action taken. In this study, it will be used to mean a result seen by individuals who attend the prosperity gospel churches. The indicators to measure were: educational well-being, economic well-being, social well-being, available networking of friends have they been positive or negative. That is have they improved youth lives or are they the same or even negative.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter outlines the methodology of the study employed in order to obtain reliable and valid data that will provide insight on the influence of prosperity gospel on the well-being of the youth. It describes the techniques and procedures used in the study by focusing on the outline of research design used, site description, the study population, sampling size and sampling procedure used, research tools and instruments selected and, the validity and reliability of research tools and data analysis technique and ethical considerations.

3.2 The study site and description.

The study was carried out in Nairobi County, Kenya. Nairobi is the capital and largest city in Kenya. It was founded in 1899 and was and remains to be the epicenter of Kenya's administration and a commercial Centre. It occupies an area of about 696kmtsq. It is divided into nine sub-counties, twenty seven divisions and 135 sub-locations. It has been experiencing rapid expansion day in day out in terms of population. According to the Kenya National Bureau of statistics (2009) Nairobi County had a population of 3,138,369, (KNBS, 2009). The study population was the youth in Nairobi County with survey from two churches at Nairobi CBD along Haile Selassie Avenue and Westlandsside of the town, in Parklands. Being an urban center many churches preaching prosperity gospel are based in it. Many persons who open up these churches usually have identified problems individuals face in urban centers and therefore it is on this basis that they tend to claim to preach a gospel that will solve their problems and make them prosperous.

3.3 Research design.

Orodho (2003) defines research design as the outline or plan that is used to generate answers to research problems. The research was guided by Descriptive Research design and Exploratory Research design. According to Kerlinger (1973), a descriptive research design is a system of

empirical enquiry where the researcher does not have direct control of independent variables because their manifestations has already occurred and are inheritably not manipulable. This design was selected because independent variables in the study had already occurred, that is, factors that prompt people to join prosperity gospel churches. More so, it utilized the use of interviews and questionnaires to collect data. This allowed for collection of both qualitative and quantitative data collection.

More so, the research was guided by exploratory research design. The purpose of exploratory research design was used in order to get more insight about prosperity gospel in the community. This research was vital in getting information required in detail, interpreting the data in numeric figures as well as narratives on the influence of prosperity gospel on the well-being of the youth. It was also useful in generating new ideas, increased the researchers' familiarity with the problem and was also able to gather information for some concepts. The research design was also effective in data collection by use of participant observation.

3.4 Unit of analysis and observation.

Analysis denotes a detailed examination of somebody, something organization or an event. It is vital in trying to make sense on the item under study. Therefore the unit of analysis that was used in helping us make the detailed examination was to examine the influence of prosperity gospel on the well-being of the youth, a case study of Contemporary Christian churches in Nairobi County. The unit of observation is the level at which data is collected. In this study, the unit of observation was the youth who are adherents of these churches who provided quantitative information. In addition, five leaders who acted as key informants by giving an in-depth information of PG hence providing qualitative data of study.

3.5 Target population

Population refers to an entire group of individuals, events or objects having a common observable characteristic represented by a sample (Ruane, 2005). The target Population refers to the population that the researcher uses to generalize the results of the study, (Mugenda and Mugenda, 2003). The study only focused on the youth between the ages of 18-35 years and were adherents of these churches and the leaders of these churches who were used as key informants

by taking a sample from two churches in Nairobi County. Therefore, the population under study was these two categories of people. Since the study was about the youth between ages 18-35 years, other age groups were excluded and therefore did not take part of the sample.

3.6 Sampling size and sampling procedure.

3.6.1 Sample size

The sample size was drawn from the youth in the two churches. The calculation of the sample size of the youth was based on the target population size, and its breakdown per church. JTM had a population of 366 youth and JCC had 632 youth in general. In total the churches had a total of 989 youth. According to Mugenda and Mugenda (2008), a response rate of more than 10% is sufficient for a study. Therefore the targeted sample size was 100 respondents. However, the interviewer managed to receive 86 completed questionnaires.

3.6.2 Sampling Procedure

Sampling procedure entails choosing a sub-group from the population to be included in the study. In this case, the selected individuals are supposed to represent the larger group from which they were selected, (Ogula, 2005). The target population comprised the leaders who acted as Key Informants who were good prospects for accurate information concerning issues of prosperity gospel and the youth who were members of these churches. The researcher made use of cluster sampling, purposive sampling and snowballing sampling respectively.

.

3.6.2.1: Churches

Cluster sampling is a technique for sampling whereby a group is selected for sampling as a whole rather than an individual. This type of sampling is mostly driven by geographical attributes. It is suitable in areas with diverse geographical background and helps in minimizing costs by the researcher (Ahmend, 2009). A cluster sample was used where the population as a whole was divided into mutually exclusive groups. The segments being the Nairobi CBD and Wetlands side of the town. The researcher then by use of purposive sampling, chose two types of

churches with similar characteristics; that preach prosperity gospel but of different areas within the town. The churches sampled were Jubilee Christian Church at parklands and Jesus Teaching Ministry in Nairobi CBD.

3.6.2.2 Followers /Youth.

Purposive sampling was used to select the youth who had information in respect to the objective which was the influence of prosperity gospel on the well-being of the youth. The targeted ones were youth who attended the two churches JTM and JCC between the age 18-35 years. The approximate number of youth regular attendees was 989, which was used as the sample frame. We purposively delivered the questionnaires during the Sunday services to 50 youth attendees in each church. We then agreed with the respondents the duration of time of filling the questionnaires. Arrangements on when to collect the filled questionnaires at the appropriate time were agreed upon. Out of 100 questionnaires given, 86 youth attendees returned the questionnaires.

3.6.3.3 Key informants.

Snowballing sampling was used by the researcher in selecting Key Informants to give out relevant information on the outlined objectives. The researcher identified the first respondent who recommended other informants. A total of five Key Informants were sampled.

3.7 Data collection methods and Instruments.

3.7.1 Data collection.

The construction of a research instrument for data collection is the most important aspect of any research project. This is because, anything an individual says by way of findings is based upon the type of information collected and based upon the questions that were posed to the respondents, (Bowling, 2002). Data collection tools are devices or scales used to measure variables in the study. The instruments could be in the form of observation schedules, questionnaires, interview guides and other form of tools. Guided by the nature of data to be collected, time availability and the objectives of the research, the study made use of both qualitative and quantitative data. Moreover, making use of both primary and secondary data.

Primary data was obtained through the use of questionnaires, participant observation, informal discussions and interviews whereas secondary data was gathered from the internet, journals, books and theses documents.

An interview guide is a purposeful discussion between two or more people (Kahn and Cannell, 1957) the interviewer used an interview guide to guide her when discussing with the respondents. The interview guide was effective because it helped the researcher to gather valid and reliable data that was relevant to the research objectives. It also gave more in-depth as well as supplementary information on the study.

Questionnaires were distributed to the members present in the church on a Sunday service. The questionnaires were constituted of both open ended and closed ended questions hence the respondents were able to understand them with much ease. The open-ended questions had been more used as they allowed respondents to give an in-depth response without feeling held back in revealing any information whereas closed-ended questions gave an opportunity for the respondent's to choose from it hence making it easy. The questionnaires were developed and tested carefully to ensure the research objective was not lost. The researcher was contented that a majority of the respondents' read the questions, interpreted well as to what was expected and then wrote down answers by themselves. This tool was appropriate because it was versatile, it saved time and was also cost effective (Ruane, 2005).

Participant observations is a process of collecting systematic observations while being part of the activities of the group that the researcher is studying. The participant observation gave an opportunity for the researcher to see for herself and have more ideas concerning these churches, the practices, doctrines and methods used among others. The participant observation helped in drawing conclusions based on observation method.

A desk study was made to establish the history of these churches and the tendency of most Kenyans, especially the youth to flood in them. Official reports of the churches under study were also used.

3.8 Ethical considerations.

Before the study began, the respondents were assured of their safety and confidentiality and were further informed that the purpose of the research was purely academic and therefore information given was not to be used against them in any way. The respondents were also informed at the onset of study that it was voluntary and they had a choice to participate or withdraw at will in case they were not comfortable. Permission to conduct the study was requested in the respective churches.

3.9 Data Processing and Analysis

The data collected was summarized, analyzed so as to answer the research objectives. The primary data was classified and tabulated according to the objectives of the study. Frequencies and percentages were used in analyzing the data, then the data was presented using tables, and pie charts. On the other hand qualitative data was analyzed thematically and presented in forms of quotations and in summary of findings from the information of the interview schedule.

CHAPTER FOUR:

DATA ANALYSIS, INTERPRETATION AND PRESENTATION

4.1 Introduction

The purpose of this research was to investigate the influence of the prosperity gospel on the well-being of the youth in the city of Nairobi, Kenya. This chapter focuses on, data analysis, presentation and interpretation of findings. The data was gathered using a questionnaire as the research instrument. The questionnaire was designed in line with the objectives of the study.

4.2 The churches Studied.

4.2.1 Jubilee Christian Church.

The JCC is located in Nairobi County; on the westlands side of town on forest road, Nairobi at Parklands. The vision of JCC, is to teach, train and equip the Body of Christ with the word of Faith, so that believers can live a victorious life. On the other hand the motto of this church is Excellence. The founders of JCC are Mr. And Mrs. Allan Kiuna. In their story of how they begun the church, they acclaim to have met a man of God in 1996 called Macdonald, who prophesied to them that they had been called to teach His people. That God had called them to an apostolic ministry that would see the raising up of many sons and daughters. After his prophetic word they began to pursue after Gods' will for their lives, seeking more light and clarity into how God wanted them to move forward. They spent many months in earnest prayer seeking out Gods direction for their lives and ministry. In September 1998, God spoke to them to launch a church. He gave them a vision to "Teach, train and equip the body of Christ with the word of faith so that the believer can live a victorious life. 'Inobedience to Gods call and word they decided to launch JCC on January 17th 1999. They begun evangelism while living in someone's house because they could not afford to pay rent. At the time they began their ministry they left their daily careers, including a printing business and put all their efforts on preaching. Their first service was held at Temus restaurant. In about six weeks the church had outgrown the halls capacity and therefore they re-located to Harvest Restaurant on Kenyatta Avenue. More individuals attended the church and the number increased tremendously. In October, 1999 they

moved to TINTIN Restaurant in the Kenyatta International Conference Centre. At TINTIN Restaurant, the church grew exponentially and they deemed it necessary to begin evening services in 2001 and later their second morning service in 2002.

This time they moved their offices from Kilimani –Estate 24 in 2000 to Bunyala Road .From Bunyala Road, their offices re-located to Runda in 2001, then to Ngong road in 2002.In April 2003, JCC moved to Parklands where they continued to experience tremendous growth. In 2007, they claim God graciously gave them their land-11 acres of prime plot along Kiambu road where they are planning to build a 10,000-seater church complex, a Christian school and a kindergarten.

Jubilee Christian church core values are:Care, character, excellence, service and fellowship.JCC embraces Care as a command from the Lord. They esteem this as a pillar and a core belief of their foundation. Characteris paramount as the church does not only revolve on best practices but on character that is above reproach. They believe in good morals, integrity and ethics.Excellence isanother core value where it is motivated by the right values, priorities and motives. The desire for excellence makes them do their best as part of Gods will and an evidence of genuine spiritual growth and maturity.Service is another core value which is depicted in word and deed through their vision and fellowship is their last core value where they believe in companionship, the company of believers, and a community of interest, common activities, common Christian experiences and the involvement of all towards the growth of all. They believe that there is strength in numbers hence networking embraced in any area of one's life. Fellowship focuses on their spiritual unity with Christ, an inner relationship and doing Gods will together.The bishop and founder of the church at Parkland is the one at the top, followed by her co-founder Rev Cathy Kiuna and other pastors follow who have been trained and mentored by the two. The pastors are paid well, their rent is catered for, and their children educated in good schools at whatever level.

There are so many other programmes in the church organized in the year. Men mentorships are always organized by Bishop Kiuna whereas women mentorship by Rev.Cathy Kiuna. Couples dinner yearly in October,men's breakfast every October yearly, singles meetings which do happen any month in the year.Children's conference every August and April yearly .Youth conference every April yearly, Daughters of Zion meetings for every last Saturday of every month. All these programmes one has to pay in order to attend apart from Keshas and some

mentorship programmes. The church has more than 20 departments that to a large extent are so attractive. They include; Business forum department, children church, streets of gold, praise and worship, sports department, sanctuary keeper department, social media department, oasis department, ushering department, missions, catering, hospitality, follow-ups, intercessory, teens church evangelism department, choir department among others. These departments cater for every member in the church hence improving themselves in the areas they love the most. Many are encouraged to join departments and the departments contribute a lot towards the church's growth. When there is a convention in the church for a week, different investors come to display their work and they pay ksh. 10,000 a day for the whole week. JCC has more than twenty branches both in Kenya and even extended outside Kenya in Atlanta, Congo, the UK and in South Africa, headed by Kenyan pastors appointed by JCC heads.

The church also teaches Christians in all sectors of life; spiritual, economic, social, political and in education. They believe that Spiritual teaching is a primary pillar for which the church is built, scriptures are God-breathed with authority to instruct believers in righteousness and bring them to maturity. Economically, they create economic strength through the support and establishment of Christian based business. They claim economic stability will be fostered through job creation, wealth independence and legacy building. Socially, they impact and serve the community beyond their church through servanthood, love and humility in order to impact the world around them.

Politically, creating opportunities for civic engagement through education and training. They stress the importance of voting with a kingdom of Gods' consciousness. In Education, they claim to work holistically in the lives of the people in order to produce a total person.

Today, the church has attracted a lot of youth as they are seen to be the majority adherents in these church. They have written a lot of books and magazines of inspiration messages which are spread all over the country. In their church compound they have a bookshop where they sell books, magazines, DVDS among other things. One of the programmes for women is 'women without limits' which has attracted a lot of women both inside and outside the church with inspirational talks from people who have had their odds of life and later succeeded in life. In this programme, they have successfully opened, women without limits investment, where ladies

borrow money and pay with interest. They also do business together as women and even look for partners. This is aired every Sunday on NTV and the Sunday service aired every Sunday currently on K24 station. They emphasize a lot on giving during their Sunday services and time is always scheduled to emphasize on the same. On Sundays they have two services from 8.00-11.00 and 12.00 -2.00, with other activities during the whole week, www.jcc.co.ke.

4.2.2 Jesus Teaching Ministry.

Jesus teaching Ministry is a church located in the Nairobi CBD on Haille Selassie Avenue near the Nairobi railways at Kahawa House 1st and 2nd floor. Jesus teaching Ministry began in the year, 2006 under the leadership of Apostles Peter Manyuru after he received and accepted the call to teach and deliver people from captivity. He began preaching on the streets but God established a church for him. Since then, the church has experienced the move of the Holy Spirit through teaching, healing and deliverance ministry.

Since 2006, JTM has continued to grow due to its commitment to Gods word, through evangelism and reaching many through their Aviation TV and Radio. This has attracted many all over the country, who follow up what is going on through these channels and later decide to join. So far, they have opened six branches in the country and aspiring to open more in the near future within and outside Kenya so that they continue spreading the gospel to many. As a church they approximately have a population of around 1500 regular attendees in Nairobi CBD.

Every Sunday worship, they have two services. Their Sunday first service begins at eight in the morning all through to 12.30 and then another service begins from 1.00 -4.00 pm in the evening. During the week, they also have other services from Tuesday from 12.00pm till 4.00pm, each day with different topics to tackle. The founder of this church preaches all the time. Deliverance services happens after the sermon. Different persons are seen giving testimonies who are identified by ushers. The testimonies are shared with a lot of drama, falling down, screaming and even changing voices. Those giving testimonies are assisted by the preacher who asks questions that would convince the congregation in believing that they are not doing their best to improve their lives by giving financially. In their testimonies the issue of money is emphasized, and members are encouraged to give, in that the more one gives the more his or her problems reduce

and success prevails. People glorify the apostle more than God. There are a lot of self-exalting and giving all glory to oneself, even the so called demons who talk of being delivered praise JTM and encourage people to join them. Members of this church uphold that there is power in using anointing oil and a sticker written on JTM, which they buy and put on their doors hence nothing can happen to them and they become delivered from people with bad intentions. Every Sunday there is a time for dedication where individuals are encouraged to be giving some amount in connection to their problem even if it is a small amount. Almost the whole congregation moves upfront handing in their envelopes while the pastor touches them as a sign of blessings with expectation that they would receive breakthroughs. It is evident that majority of the persons attending the church are having a lot of problems hence many believing they have been bewitched hence they cannot have jobs, their social, financial lives have challenges, www.jtm.co.ke

4.3 Personal characteristics of the Respondents

The respondents of this study were requested to provide information on their age bracket, gender, level of education, marital status, source of income and employment status.

4.3.1 Age Bracket of the Respondents

The study sought to investigate the composition of the respondents in terms of age brackets. Table 4.1 illustrates the findings. According to the results, majority (40.6%) of the respondents were aged between 30 to 35 years, (33.7%) of them were aged below 24-29 years, and (25.5%) were aged between 18 to 23 years. The study findings indicate that the youth were well distributed in terms of age and hence provided useful and relevant information on the influence of the prosperity gospel on their well-being in the city of Nairobi, Kenya.

Table 4.1: Age Bracket of the Respondents

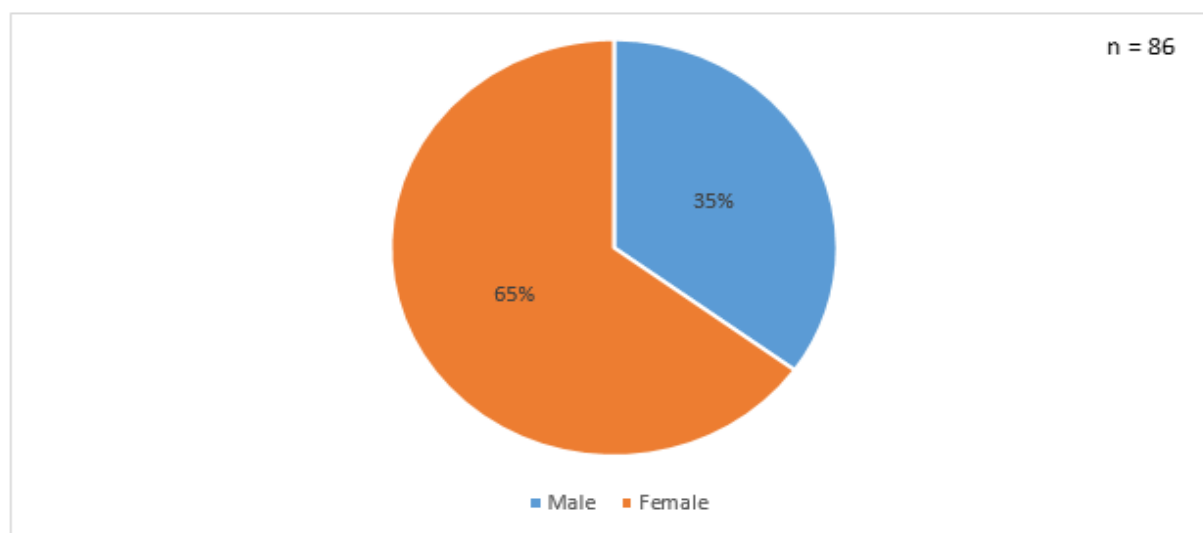
Age of the Respondents	Number	Percent
18 – 23 years	22	25.5

24-29 years	29	33.7
30-35years	35	40.6
Total	86	100.0

4.3.2 Gender of the Respondents

The study sought to find out the gender of the respondents. Figure 4.2 shows the distribution of the respondents by gender. From the findings, (65%) of the respondents were females while (35%) of them were males. This shows that a majority of the respondents that participated in this study were females. Additionally, the findings imply that the gender of the respondents and consequently their opinions were a representative as regards to the influence of the prosperity gospel on the well-being of the youth.

Figure 4.1: Respondents' Gender



4.3.3 Marital Status of the Respondents

The study sought to find out the marital status of the respondents as it was to shed light on the number of youth currently in marriage which in turn would help in understanding the influence

of the prosperity gospel on the well-being of the youth in the city of Nairobi. The Table 4.2 shows the results. From the findings, a majority of the respondents (50%) were single, (38.3%) were married, (6.9%) indicated that they were divorced /separated while (5%) of the respondents were widowed. This implied that a majority of the respondents were single indicating that they didn't have commitments and responsibilities which to some extent could affect their involvement in youth groups/networks.

Table 4.2 Marital Status of the Respondents

Marital Status	Number	Percent
Single	43	50.0
Married	33	38.3
Divorced/ Separated	6	6.9
Widowed	4	5.0
Total	86	100.0

4.3.4 Level of Education of the respondents.

The respondents were also requested to give information regarding their education level. Table 4.3 presents the findings. A majority of the respondents (56.7%) indicated that they had achieved college/ certificate/ diploma as their highest education level while (20%) indicated university as their highest education level. Some of the respondents (18.3%) indicated secondary as their highest education level while (5%) indicated primary as their highest education level. The

findings implied that most of the youth had obtained college/ certificate/ diploma as their highest education level thus had the capacity to understand the information sought by this study.

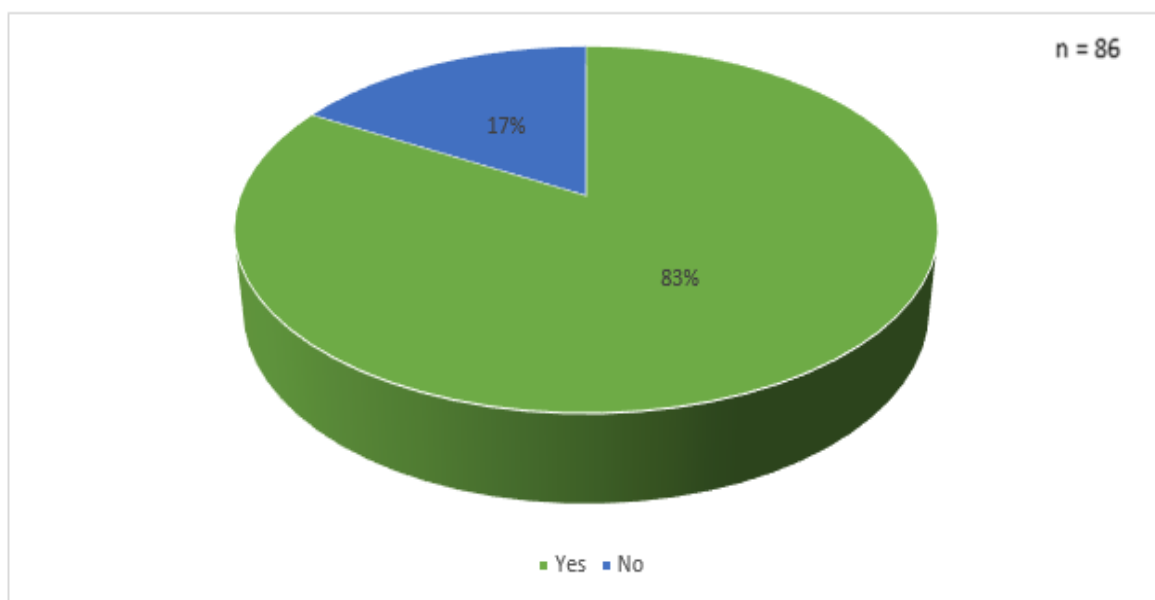
Table 4.3: Level of Education of the Respondents

Level of Education of the Respondents	Number	Percent
Primary	4	5.0
Secondary	16	18.6
College/ Certificate/ Diploma	49	56.7
University	17	20.0
Total	86	100.0

4.3.5 Sources of Income

The study asked the respondents to indicate if they had any source of income. Figure 4.2 below shows their responses on the sources of income. According to the findings depicted in the figure, (83%) of the respondents indicated that they had some source of income while (17%) of them indicated that they did not have any source of income. This was vital in understanding the churches contribution into their well-being.

Figure 4.2: Source of Income referred by the respondents



4.3.6 Respondent's Employment Status

Furthermore, the study sought to find out the employment status of the respondents. Their responses were analyzed and presented in the table 4.4 below. From the findings, (62.7%) of the respondents were self-employed while only (17.4%) were employed. More so, (6%) were schooling and (14%) were unemployed. The findings show that most of the youth were self-employed.

Table 4.4 Respondent's Employment Status

Respondents Employment status	Number	Percent
Employed	15	17.4
Self-employed	54	62.7
Schooling	5	6
Unemployed	12	14
Total	86	100.0

4.3.6 Respondent's type of employment.

The researcher asked the respondents to specify their type of employment. Table 4.5 below presents the findings showing that (56.3%) of the respondents were in business, (22.5%) of the respondents were in professional jobs, (15.4%) did skilled jobs while (5.6%) did non-skilled jobs while (14%) omitted this question. The findings show that most youth sampled were business persons.

Table 4.5 Respondents type of employment.

Job Type	Number	Percent
Non skilled jobs	4	5.6
Skilled jobs	11	15.4
Professional jobs	16	22.5

Business	40	56.3
Total	71	100.0

4.4 Causes of Growth of Prosperity Gospel Churches

The first objective of the study was to find out the causes of growth of prosperity gospel churches. The indicators were place of birth, reasons for relocation, period of residence, previous church of worship, and awareness of current church, amount earned and monthly contributions to the church.

4.4.1 Response whether respondents were born and raised in Nairobi.

The study asked the respondents to state if they were born and raised in Nairobi. Table 4.6 below illustrates the findings. According to the findings, (88.2%) of the respondents indicated that they were not born and raised in Nairobi while only (11.8%) of them indicated that they were born and raised in Nairobi. The findings showed that most youth were not born and raised in Nairobi. This was a clear indication that there was a mass movement of youth to Nairobi. The increase in population is a cause of growth since those churches are sure of having followers.

Table 4.6 Response whether respondents were born and raised in Nairobi

Response	Number	Percent
Yes	10	11.6
No	76	88.4
Total	86	100.0

4.4.2 Reasons for Relocation to Nairobi.

The study sought to find out the reasons for the relocation of the youth to Nairobi as shown in Table 4.7. From the study findings, majority of the respondents (47.7%) indicated employment as the reason. Additionally, (40.7%) stated education purposes while (11.6%) indicated business purpose as the reason for relocating to Nairobi. The needs of the youth are the reasons why majority come to Nairobi. The prosperity gospel churches claim to solve these problems hence attract many thus their tremendous growth.

Table 4.7 Reasons for Relocation to Nairobi.

Reasons for Relocation	Number	Percent
Employment	41	47.7
Education	35	40.7
Business	10	11.6
Total	86	100

4.4.3 Duration of residence in Nairobi

The respondents were asked to indicate the time when they located to Nairobi. Their answers are as shown in Table 4.8. The results portrayed in the table below show that (35%) of the respondents had resided in Nairobi for more than 10 years while (28.2%) stated 2-5 years as the time they had resided in Nairobi. From the findings, (25%) stated less than one year as the time they had resided in Nairobi while (11.8%) stated 5-10 years as the time when they did so. This implied that most youth had resided in Nairobi for more than 10 years hence contributed towards the church growth through their attendance.

Table 4.8 Duration of residence in Nairobi

Duration of residence in Nairobi	Number	Percent
One year and below	22	25.6
2-5 years	24	28.2
5-10 years	10	11.6
10 years plus	30	35.0
Total	86	100.0

4.4.4 Respondent's previous church of Worship

The study asked the respondents to state where they were worshipping before joining the current church. Table 4.9 reveals that majority of the respondents, comprising (33.7%) indicated that they were worshipping in a similar branch of the church,(30.2%) indicated Anglican Church while 15.1% indicated Catholic Church and the other (14%) indicated Presbyterian Church as the place they were worshipping before joining the current church. Furthermore, (6.9%) respondents indicated Seventh Day Adventist as the place they were worshipping before joining the church. The findings imply that most youth were worshipping in a similar branch of the church before

joining their present church. Hence the mass movement experienced from mainstream churches to these churches contributes in the church growth, in terms of membership. Key Informant 2 attributed the movement from previous church as a result of poor leadership, failure to address issues on how to live on the society today, strictness, failing to embrace change by incorporating anything in the changing times.

Table 4.9 Respondents Previous Church of Worship

Previous church of Worship	Number	Percent
In a similar branch of the church	29	33.7
Catholic church	13	15.1
Anglican church	26	30.2
Seventh Day Adventist	6	6.9
Presbyterian church	12	14.0
Total	86	100

4.4.5 How the respondents became Aware of their current Church of worship.

The study sought to find out how the respondents came to know about their current church of worship. Table 4.10 shows that (55%) of the respondents indicated television as the source of know-how of prosperity church while (18.6%) indicated social media. Another, (15.1%) indicated a friend, (6.9%) indicated print media while (4.6%) of the respondents indicated others including crusades as the source of know-how of their prosperity church. The findings implied that television was the main source of know-how of the prosperity church. Key Informant 2, agreed that most of their members knew about the church through television where they aired their services every Sunday. Key Informant 1, said they own their own TV and Radio Station, where they broadcast their services.

Table 4.10: How the respondents became aware of their current church of worship.

How the respondents' became aware of their current Church.	Number	Percent
Through a friend	13	15.1
Social media	16	18.6
Print media	6	6.9
Television	47	55.0
Crusades	4	4.6
Total	86	100.0

4.4.6 Respondents Monthly Income Earnings

The study further asked the respondents to indicate their monthly income earnings. Their answers were presented in table 4.11 below which shows that a majority of the respondents (36.6 %) indicated that they earned between than Ksh 30,000-39,000and (21.1%) indicated that they earned more thanKshs 50,000. In addition, (15.5%)indicated that they earned Kshs 40,000-49,000, (12.7%)earned Kshs 20,000-29,999 (8.5 %) earned Kshs 10,000-19,999 while (5.6 %) earned less than Kshs 9,999and, (17.4 %)gave no response. These results showed that most of the youth attending these churches earned between Kshs 30,000-39,000 and this may have influenced their contributions in the church hence their fast growth.

‘We remind our followers that resources don’t belong to them, they are just entrusted to them by God. One day, they will have to give an account on how they used their resources. We encourage them to support our programmes in order to reach out to others.’”

Table 4.11: Respondents Monthly Income Earnings

Monthly Income Earnings(Ksh)	Number	Percent
Less than 9,999	4	5.7
10,000-19,999	6	8.5
20,000-29,999	9	12.7
30,000-39,000	26	36.6
40,000-49,000	11	15.5
50,000 and above	15	21.1
Total	71	100.0

4.4.7 Respondents Monthly Contributions to their Church.

In addition, the respondents were asked to state how much they contributed towards the church monthly. The findings are shown in table 4.12 below which shows that a large number of the respondents (30.2%) indicated that they contributed between Kshs4,000-4,999. In addition, (18.6%) contributed above Kshs.5,000, (17.4%) contributed Kshs 3,000-3,999,(16.2%) contributed Kshs 2,000-2,999,(11.6%)contributed Ksh.1000-1,999 and (3.5%) contributed Kshs 500-999 while (2.3%) of the respondents contributed less than Kshs 499.The contribution made monthly contributed towards the cause of growth of prosperity gospel in Nairobi county.

Table 4.12: Respondents Monthly Church Contributions to their church.

Respondents Monthly Church Contribution	Number	Percent
Less than 499	2	2.3
500-999	3	3.5
1,000-1,999	10	11.6
2,000-2,999	14	16.2
3,000-3,999	15	17.4
4,000-4,999	26	30.2
5,000 and above	16	18.6
Total	86	100.0

In answering the first objective on the causes of growth of prosperity gospel, the following were achieved. The movement of the youth from other areas to Nairobi contributes towards population increase in Nairobi County, hence the many churches growth because they have a population to preach to. The youth moved to Nairobi in search for employment, education purposes and even business ventures among others. This shows the many challenges encountered by the youth, therefore in their search for jobs they end up in the prosperity gospel churches which preach a gospel of prosperity and having solutions to the many problems. Preachers in these churches understand challenges of urban life and therefore will claim to have solutions hence attract many. Due to the daily life problems many will flock in the churches with the hope of a better life, and therefore contribute towards their fast growth. The longer an individual resides in Nairobi is evident in contributing towards church growth. This is so since one will continue being a member of a certain church as long as he or she is around and therefore contribute a lot towards the growth of the church financially and even in membership. Monthly earnings and contributions towards the church is a clear evidence of the persons contributing financially

towards the development of the church. The more they contribute, the more they are able to increase the churches in growth in terms of building other branches elsewhere, finances used to meet other persons elsewhere through broadcasting hence attracting more people to their churches. Majority attributed knowing the church through television, indicating that indeed it was a contributing factor towards church growth. Key Informant 2, admitted that airing services on television has contributed a lot to the growth of the church. They were able to reach too many individuals who in turn joined them.

4.5 Methods Used in Attracting Youth into Prosperity Gospel Churches

The second objective of this study was to find out the methods used in attracting youth into prosperity gospel churches. The indicators were; previous church of worship and reasons for leaving former church, vibrant worship and encouraging testimonies.

4.5.1 Respondents Previous church of Worship.

We asked the respondents to state where they were worshipping before joining the current church. Table 4.13 reveals that a majority of the respondents, comprising (33.7%) indicated that they were worshipping in a similar branch of the church (30.2%) indicated Anglican Church while (15.1%) indicated Catholic Church and the other (14.0%) indicated Presbyterian Church as the place they were worshipping before joining the current church. Furthermore, the respondents (7.0%) indicated Seventh Day Adventist as the place they were worshipping before joining the church. The findings imply that most youth were worshipping in a similar branch of the church before joining the present church. This is a clear indication that these churches had something attractive hence many moving from different churches.

Table 4.13:Response of respondents Previous Church of Worship.

Previous church of Worship	Number	Percent
In a similar branch of the church	29	33.7
Catholic church	13	15.1
Anglican church	26	30.2
Seventh Day Adventist	6	7.0
Presbyterian church	12	14.0
Total	86	100.0

4.5.2Respondents reasons for Leaving Former Church for Current Church

Furthermore, the study asked the respondents to state the reason for leaving their former church for current church .Table 4.14 show that (41.9%) of the respondents stated vibrant mode of worship as the reason for leaving their former church, (26.7%) stated appealing mode of preaching while (20.0%) indicated appealing church leader as the reason for leaving former church for current church. In addition, (7.0%) stated peer pressure while (5%) indicated spiritual nourishment as the reason for leaving former church for current church. This implies that vibrant mode of worship was the main reason for leaving former church for current church.

“Many in our congregation come from churches that are condemning. We are accommodative and compassionate .Many with different issues search for places where they cannot be judged, and this is the place”

Table 4.14: Respondents reasons for leaving former Church for Current Church

Reasons for Leaving Former Church for Current Church	Number	Percent
Vibrant mode of worship	36	41.9
Spiritual nourishment	4	4.7
Mode of preaching appealing	23	26.7
Appeal from church leadership	17	19.7
Peer pressure	6	6.9
Total	86	100.0

4.5.3 Other attractions respondents enjoyed in church.

We further asked the respondents to state out other attractions in their church. According to the study findings (25.6%) found the transforming testimonies attractive,(22.1%) were attracted by the motivational programmes organized,(18.6%)found retreats to be attractive while (15.1%) were attracted by the Sunday services and (10.5%)were attracted by seminars organized for different groups. Furthermore, (8.1%) were attracted by celebrities who attend the church. It was clear that there were so many other attractions in these churches hence majority of the followers being the youth.*Departments in our church are so attractive to the youth. We have about 20departments within the church, which are categorized in accordance with the work they do. These are able to accommodate nearly all members into various categories and in what they enjoy doing the most, hence improving their talents and learning new ones from others.*

This church is the most welcoming I have ever attended, friendly people and it's a family that everyone is welcomed with a lot of love and compassion.

Table 4.15 Other attractions respondents enjoyed in the church.

Other attractions enjoyed in church	Number	Percent
Sunday services	13	15.1
Motivational programmes organized	19	22.1
Seminars for different groups	9	10.5
Transforming testimonies	22	25.6
Retreats	16	18.6
Celebrities in church	7	8.1
Total	86	100.0

From the findings, it was evident that a good number of the respondents had moved away from previous churches to the current church of worship. The mainstream churches ascribed to (66.8%) whereas from a similar church (33.2%). This shows that their previous churches had not been attractive hence the movement and attraction to the new churches. Several reasons were identified in current church that were attractive; vibrant mode of worship, spiritual nourishment, preaching mode was appealing, their church leader was appealing and others due to influence from peers as compared to former churches. Those who retained worshipping in these churches were satisfied with practices done. More so, Sunday services, motivational programmes organized in the churches, transforming testimonies, retreats and having celebrities in the churches were also attractive, hence the mass movement of youth to current church..

4.6 Influence of the Doctrines of Prosperity Gospel on the Wellbeing of the Youth

The third objective was to investigate the influence of the doctrines of prosperity gospel on the well-being of the youth. The indicators were difference in doctrines, statements on different doctrines, views on different doctrines and examples of doctrines.

4.6.1 Response on whether there were differences in doctrines in current and previous church.

In regard to doctrines, we asked the respondents to indicate whether there were any difference between the doctrines in their current church and previous church. All of the respondents (86%) were in agreement that there was a difference between the teachings in their current church and previous church. This implied that these differences in the teachings might have attracted them to the current church and had some influence on their well-being.

4.6.2 Respondents responses on different Statements of doctrines taught.

We requested the respondents to indicate the extent to which they agreed with the following statement regarding teaching. The responses were rated on a five point Likert scale where: 1= strongly disagree, 2= Disagree, 3= Neutral, 4= Agree and 5 = strongly agree. Majority of the respondents strongly agreed that poverty is a sign that God is unhappy and that it is a curse and a sin before God with 61.3% and therefore, material wealth is a sign of Gods blessings strongly agreed with 75.6% while Positive ideas in the mind begin to shape your destinies with 74.4%. Consequently, 75.6% strongly agreed that diseases, poverty, unemployment, marriage challenges and challenges of life are caused by evil. Other respondents were neutral that the more you dedicate finances on your problems to God the more you reduce them with 32.6%. However, some respondents disagreed that anointing oil transforms your life completely and the amount of finances you give in church is the same amount that will determine the blessings God will bestow you with 33.7% and 59.3% respectively. The findings therefore show that material wealth is a sign of God's blessings and God wants everyone to be wealthy and that diseases, poverty, unemployment, marriage challenges and other challenges of life are caused by the evil one and evil ideas in the mind. To a larger extent it was clear that the teachings in these churches had a significance on the well-being of the youth positively.

‘This church is the best and home for all. Come ready to be taught, and be equipped by the word of faith so that you can live a victorious life. This is a place for soul food, both spiritually, socially, economically hence improving the whole person. Make the decision to join us, and you will never regret and your life will never remain the same again.’

Statement	Strength of Agreement					Total	
	1 (SD)	2 (D)	3 (N)	4 (A)	5 (SA)	Percent	N
Poverty is a sign that God is unhappy, is a curse and a sin before God.	2.3%	2.3%	21.4%	12.6%	61.3%	100%	86
Material wealth is a sign of God's blessings and God wants all to be wealthy.	0%	0%	0%	24.4%	75.6%	100%	86
Anointing oil transforms your life completely.	33.7%	24.4%	30.2%	9.3%	2.3%	100%	86

Table 4.16: Respondent's responses on different Statements on Teachings

Scale :1=Strongly Disagree;2=Disagree;3=Neutral;4=Agree;5=Strongly Agree.

The amount of finances you give in church is the same amount that will determine the blessings God will bestow you.	23.3%	59.3%	3.5%	11.6%	2.3%	100%	86
Positive ideas in the mind begins to shape your destinies.	0%	1.2%	18.6%	5.8%	74.4%	100%	86
The more you dedicate finances on your problems to God the more they reduce.	16.3%	8.1%	32.6%	23.3%	19.8%	100%	86
Diseases, poverty, unemployment, marriages, challenges of life are caused by evil.	0%	1.2%	12.6%	10.6%	75.6%	100%	86

4.6.3 Respondent's Views on the doctrines taught.

The respondents were asked to state their views on the teachings of the church as shown in the Table 4.17 below. A majority of the respondents (65%) indicated that the teaching of the church was encouraging. In addition, (20%) indicated that the teaching gave hope, (11.6 %) indicated that the teaching was a source of empowerment while (3.5%) indicated that the teaching discouraged them. It was clear from the findings that most of the teachings were appealing to the respondents, hence a majority concurring with the teachings though others were on the contrary. This shows that the teachings have affected the well-being of the youth positively.

“Our mission is excellence, so we equip each member to serve with excellence in his/her area of gifting and doing everything in excellence. God destined us for excellence and therefore any negative things pertaining our lives is from the devil. Material blessings, health blessings are God's desire for mankind”

“Our church accommodates and shows compassion to all. We give teachings that give hope, motivates, and accepts all despite the society disregarding them. These teachings have positively influenced many in redeeming themselves. In case individuals are faced with challenges, we encourage them to read positive bible verses concerning their situation”

“This is the best place to serve God the messages are encouraging, and the man and the woman of God are so committed to equip and see the lives of many transformed. This is a church of excellence and deep worship”

Table 4.17: Respondent's Views on the doctrines taught in their church.

View on Teachings	Number	Percent
Encouraging	56	65.1
Gives Hope	17	20.0
Source of Empowerment	10	11.6
Discourages	3	3.5
Total	86	100.0

4.7 Perceptions of the respondents on the Prosperity Churches.

The fourth objective was to examine the perception of followers of prosperity gospel churches on certain issues. The indicators were, rating of perception statements, perception on recommending others to join.

4.7.1 Respondent's responses on rating of different Perception Statements

We requested the respondent's responses on their perceptions of the following statements. The responses were rated on a five point Likert scale where: 1=Strongly Disagree, 2= Disagree 3=Neutral, 4= Agree and 5 =Strongly Agreed. Table 4.18 shows that a majority of the respondents 70.9%,strongly agreed with the statements that methods used as mode of worship in their church is satisfactory,69.7% strongly agreed with the statement that church teachings on generation today is relevant respectively. The respondents agreed with the statements that their church was attempting to reach their spiritual, financial and social needs with 55.8%. Satisfaction on how finances are managed, with 70.9%,God blesses in accordance with the money you givewere neutral with 38.4% and others with 36% agreed that the church solved their problems.However,73.3% strongly disagreed on the perception that leaders in the church use congregations money to become rich and live expensively.

‘We have purposed that we are not going to pay attention to criticism. People might say what they want to say as long as we know what we are doing, we know who we believe, and we are servants of the highest God. We fear the Lord and so, if you gonna criticize –and by the way. This prosperity message, I don’t know whether there is a poverty message.Ive never heard it.’’

Statements	Strength of Agreement	Total
------------	-----------------------	-------

Table 4.18: Rating respondents’ responses on perception statements of their church.

Scale :1=Strongly Disagree;2=Disagree;3=Neutral;4=Agree;5=Strongly Agree.

	1 (SD)	2 (D)	3 (N)	4 (A)	5 (SA)	Percent	N
This church is attempting to reach your spiritual, financial and social needs	0%	0%	0%	55.8%	44.2%	100%	86
God blesses depending on the money you give	9.3%	12.8%	38.4%	29.1%	10.4%	100%	86
Church teachings on generation today is relevant	0%	0%	1.2%	29.1%	69.7%	100%	86
Methods used as mode of worship in your church are satisfactory.	0%	0%	0%	29.1%	70.9%	100%	86
Satisfaction on how finances are managed	5.8%	17.4%	4.7%	2.3%	70.9%	100%	86
Leaders in the church use congregation money to become rich and live expensively	73.3%	19.7%	7%	0%	0%	100%	86
This church has the ability to address your challenges	1.2%	1.2%	34.9%	26.7%	36%	100%	86

4.7.2: Respondent's views about recommending other persons to their church

The researcher further sought to establish whether the respondents would recommend people to join their church. The findings are indicated in table 4.19 showing that, a majority (80%) of them would recommend people to their church while a small proportion (20%) indicated to the contrary.

Table 4.19: Respondent's views about recommending other persons to their church

Recommendations	Number	Percent
Yes	69	80.0
No	17	20.0
Total	86	100.0

We asked the respondents why they would recommend people to their church. Most of them stated that the church teaches issues that face individuals in the dynamic society. Furthermore, the respondents indicated that it is a church that unites people and uses right method in spreading the gospel. Those on the contrary felt some of their expectations had not been met.

In addition, some of the respondents indicated that social media was used to spread the gospel hence attracted many youth to joining it. Some indicated owning TV and radio stations through which messages were spread. Furthermore, other respondents indicated that destinies are born and activated to work unlike in the former churches where preachers emphasized on heaven lifestyle. Still others indicated that evangelism is for everyone not just specific individuals in church and one does not need to go for training to be an evangelist.

“I will definitely recommend many to join this church because we address their issues and help them survive in this society today. The previous churches are more heaven-like until they have forgotten the many problems encountering the youth. Instead of embracing them they are condemning them.”

4.8 Effect of Prosperity Gospel on the well-being of the youth.

The fifth objective was to find out the effect of prosperity gospel on the well-being of the youth. The indicators of study were; challenges faced, benefits of the church to youth, mode of assistance given.

4.8.1 Respondents response on whether they faced Challenges

Furthermore, the respondents were asked whether there were challenges they faced as young adults. All of the respondents (100%) were in agreement that there were challenges they faced as young adults.

4.8.2 Challenges faced by the respondents.

The researcher sought to examine some of the challenges the respondents were encountering. From the study findings in table 4.20 show that (24.4%) face the challenge of unemployment, (23.3%) are faced with social challenges, (20.9%) financial challenges, (18.6%) are faced with identity crisis challenges, (9.3%) have family challenges and (3.5%) included other challenges. Consequently, all the respondents faced different challenges in their lives.

“The youth face a lot of challenges, drug abuse, sexual immorality, family breakdowns, identity crises, low self-esteem, unemployment, abortion. The church tries to address this by creating forums with individuals who have had same experiences but have been able to overcome. These people give them hope and they in turn feel accepted and become positive in their lives.”

Table 4.20 Challenges faced by respondents

Challenges faced	Number	Percent
Unemployment	21	24.4
Financial challenges	18	20.9
Social challenges	20	23.3
Family challenges	8	9.3
Identity crisis	16	18.6
Any other	3	3.5
Total	86	100.0

4.8.3 Respondents responses on mode of Assistance received from the Church.

Furthermore, we asked the respondents that received assistance from the church to state the way in which they had been assisted by the church. Table 4.21 shows that, a large number (43%) of the respondents indicated that they found people who they could call family. In addition, (22.0%) indicated that they had been socially empowered, (18.6%) indicated that teachings had helped

them overcome challenges, (12%) indicated that the church had empowered them financially and (5%) indicated other assistance.

Table 4.21 Respondents responses on Mode of Assistance from Church.

Mode of Assistance from Church	Number	Percent
The church has empowered me financially	10	11.6
I have found people who I can call family	37	43.0
I have been socially empowered	19	22.0
Teachings have helped me overcome challenges	16	18.6
Other assistance	4	4.6
Total	86	100.0

4.8.4 Benefit of the church to the respondents.

The researcher further sought to establish whether the church had been of benefit to the respondents. The findings indicated that a majority (86%) noted that church had been of benefit to them while a small proportion (14 %) indicated that the church had not been of benefit to them.

4.8.5 How the Church has benefitted the respondents.

The respondents were asked to state how their church had been of benefit to them. Table 4.22 below show that a majority of the respondents (28%) indicated that the church had spiritually enriched them, (23.2%) indicated that the church had helped them improve their talent, (18.6%) indicated that the church had empowered them socially, (11.6%) indicated that church had

assisted them in acquiring leadership skills while(5%) indicated that the church had financially empowered them. On the other hand (14%) felt they had not benefited as much.

“We create forums where we train youth in different aspects of life. The programmes have been effective and beneficial since many have been able to improve their talents and their lives at large. We encourage them to join departments that will give them an opportunity to explore their talents and extend it even outside the church. This has boosted their confidence and self-esteem and especially those who have moved from churches that missed such forums”

Table 4.22 Type of Benefits received by the respondents.

Type of benefits	Number	Percent
Spiritually enriched	24	28.0
Socially empowered	16	18.6
Financially empowered	4	5.0
Improved my talent	20	23.2
Acquired leadership skills	10	11.6
Not benefitted	12	14.0
Total	86	100

4.8.6 Reasons of respondents not benefitting.

Furthermore, those that did not benefit from their church were asked to give reasons why they had not benefited. More of the respondents (8.1%) indicated they gave more financially in hope of improving their challenges but their expectations had not been met, (4.7%) indicated that they

wanted assistance in education and that they had been told to wait for a long period of time and had given up and (1.7%) indicated seeking a spouse but had not succeeded yet.

From the findings therefore, it was evident that all the respondents agreed of having challenges as youth. Among the challenges; unemployment, social challenges, financial challenges, identity crisis and family challenges among others were stipulated. A majority agreed to have found a family, others had been socially empowered, and the teachings in the church had helped them overcome challenges and other assistances. More so, (86%) agreed to have benefitted whereas (14%) indicated having not benefitted. This show that to a large extent, the church has contributed positively to the well-being of the youth.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This chapter provides the summary of the findings from chapter four. It also gives the conclusions and recommendations of the study based on its objectives. The objectives of this research study were to: examine the causes that have led to the growth of Prosperity Gospel churches in Nairobi; find out the methods used in attracting the youth in Prosperity Gospel churches; establish the major doctrines of prosperity gospel churches and their well-being on the youth; perception of followers towards Prosperity Gospel churches in Nairobi city; and find out the effects of prosperity gospel churches on the well-being of the youth.

5.2 Summary of Findings

This research was motivated by an attempt to explore the influence of prosperity Gospel churches on the well-being of the youth, in Nairobi County. The research findings established that many youth move to Nairobi in search for greener pastures. The youth are faced with different challenges in life which tend to create desperation, in case one fails to get a solution to his or her challenges. It becomes more challenging in the urban set-up where it is a competitive society and persons live in individualism and isolation compared to the rural set-up. In their search for solutions, the youth identify with prosperity Gospel churches that preach on prosperity. The study revealed that many youth had joined these churches because of the many attractions. The study further found out that the doctrines taught in these churches had a positive impact on the youth and hence they were motivated to work hard and explore their talents. The study found out that the youth perception about their church was highly esteemed and did not accept any negative perception concerning their church. The study findings revealed that to a larger extent, these churches had had a positive contribution towards the well-being of the youth. The study findings ascertained that the founders of these churches live in expensive estates, drive latest models of cars, own colleges, a lot of property and invested a lot in other business entities.

5.3 Conclusions.

From the research findings, family background is of paramount importance in shaping the well-being of the youth. The study found that youth were well distributed in terms of age. The study found that majority of the respondents that participated in this study on the influence of prosperity gospel on the well-being of the youth were females. It found that most of the youth had obtained college/ certificate/ diploma as their highest education level thus had the capacity to understand the information sought by this study. The study also found that most youth in these churches were business persons. Though many youth had trained they sought to indulge in business in order to survive because of unemployment issues in Kenya. However, a good number of youth were also employed and therefore majority had some source of income, others were still schooling and others searching for jobs. The study concludes that there is need for unemployment issues to be addressed in order to accommodate the unemployed and those who are not satisfied with their current state of life.

On the first objective, it was evident that a large proportion of the youth were raised out of Nairobi, most probably in rural areas. Most youth had resided in Nairobi for more than 10 years hence their establishment and having a better understanding of their environment. The study found that employment was the major reason why many youth relocated to Nairobi. More so, search for business opportunities and education purposes were other reasons that brought the youth to the city. It is clear that television was the main source of know-how of their current church hence attracting majority of them to join. Most youth were worshipping in a similar branch of the church elsewhere before joining their current church. Consequently, a good number had also moved away from mainstream churches like the catholic, Anglican, Presbyterian, and SDA among others. The study further found that there must have been a problem in former churches at large. It also found that most of the youth attending prosperity churches earned at least ksh.30,000-40,000 and above and thus this salary scale acts as a determinant that affect contributions in the church, hence their fast growth. The study concludes that there is need for unemployment issues to be addressed by the relevant stakeholders and creating opportunities for youth empowerment.

Furthermore, the study found that many individuals had been brought up in different churches, but in re-locating to Nairobi they opted to join their current churches. The reasons behind leaving former churches is that they were attracted in current church because of vibrant mode of worship, were seeking spiritual nourishment, the mode of preaching was appealing in current church, attracted by church leadership and others were motivated to join due to peer pressure. A large number of the respondents designated retreats, empowering testimonies, seminars, motivational programmes and Sunday services to be other attractions and what they enjoy the most in their church at large. There is need therefore, for mainstream churches to review their church programmes and incorporate some of the programmes, teachings that are attractive to this generation.

The study found that there was a difference between the teachings in their current church and previous church. This could be a contributing factor to majority joining them. It also found that material wealth is a sign of God's blessings and God wants all to be wealthy and therefore, if one is poor is considered as a sin before God. Diseases, poverty, unemployment, marriage challenges and challenges of life were perceived as caused by the evil one, even when other things were factual, they believe it is the devil. Positive ideas in the mind begun to shape one's destinies was emphasized, which in turn acted in the positive way too. Few of the respondents indicated the use of anointing oil as vital to any Christian and transformation of one's life completely. The amount of finances one gives to church is the same amount that will determine the blessings of an individual. The study concludes that all churches should try and address the various challenges that affect the youth through their teachings and in turn create a positive whole person.

On matters concerning perception of followers, the study found that methods used as mode of worship in church and teachings on generation today, were highly esteemed. Most of the respondents stated that the church taught issues that face individuals in the dynamic society. The study found that the perception on method used as mode of worship was highly regarded especially with the change in times. Satisfaction on how finances were managed and this church has the ability to address most of one's challenges was satisfactory to many. Leaders in the church used the congregation money to become rich and live expensively was unsatisfactory to many. A majority (80%) of the respondents perception on recommending anyone to join them

was positively regarded, claiming that their church was the best place to be and especially so in today's society. On the other hand (20%) of those on the contrary perceived the church to have failed in meeting their needs.

The researcher found that, all the respondents had challenges they faced as young adults including; unemployment, social challenges, financial challenges, identity crisis issues, family challenges and many more. A majority ascertained to have been assisted by the church in various ways. However, it was also evident that a small percentage felt they had not benefitted because their needs had not been met. About (8.0 %) gave finances as emphasized by their pastors in hope of their lives being improved, in terms of employment, better paying jobs, improving their business but had so far not attained that. About (5.0%) respondents had not achieved the assistance they needed in education. Some were being educated by the churches but took long to complete their studies because it was not the first priority, and (1.7%) respondents had not found someone to marry as anticipated. The study concludes that all stakeholders and different organizations of the youth should work extra hard in creating different forums that will assist the youth in overcoming their challenges.

On the other side of the coin, the preachers of the churches live a luxurious life, they drive the latest models of vehicles, move around the world to enjoy themselves. They have apartments in the city and some of their children live outside the county. They earn handsomely, their children go to the best schools and they are guaranteed to be taught at whatever level they desire. They even own TV and Radio stations where they air their programmes. More so, others are owners of colleges and other business entities.

5.4 Recommendations

5.4.1 Policy Recommendations

1. There is need for youth organizations to spend more time and money on issues facing the youth as these have shown to be a key factor in addressing the issues affecting the youth in our society.
2. There is also need for the youth to be trained not only in life skills but also on the dangers of engaging in some negative activities such as drugs, immorality and crime, among other ills.

3. Mainstream faith churches should improve their rigid administrative factors that seem not to conform with the expectations of the youth, put in place mentorship programmes, give youth opportunities, incorporate some of the attractive features in other churches instead of leaders fearing being overtaken by the youth who desire to have opportunities to explore their talents and potentials
4. There is further need for the government to take responsibility of the common needs of the youth in the market places, cost effective in education, and constructive social halls meeting for inspirational and motivational speakers to nurture the all-round optimistic citizens in this 21st century. And the youth's plans and policies should be implemented into actions.

5.5 Suggestions for further Research

This research mainly focusses on the influence of the prosperity gospel on the well-being of the youth in the city of Nairobi, Kenya. As such, there is the need for other research studies which include the factors influencing engagement of the youth in promoting their well-being youth in Kenya.

More so, further research should be done on the economic trends of young adults in the New Religious movements, non-governmental organizations, Government Departments and churches with youth programmes.

A comparative study can be done between a mainstream church and the prosperity gospel churches, in order to clearly portray the reasons behind mass movement of youth from those churches.

REFERENCES

- Anderson, A. (2004), *An Introduction to Pentecostalism: Global Charismatic Christianity*, Cambridge: Cambridge University Press.
- Anderson, A. (2001), *African Reformation: Africa initiated Christianity in 20th Century*, Ibadan: Africa World Press.
- Anderson W.B. (1977). *The church in East Africa 1840-1974*, Nairobi, Dodoma, Kampala: Uzima central Tanganyika Press and centenary Publishers.
- Anderson M. L. (2006) *Sociology, Understanding the Diverse society*; 4th Edition pp452-458
- Asamwa-Gyadu, J.K. (2005) *African Charismatic. Study of independent indigenous Pentecostal movements in Ghana*.
- Bandar B. (2002) *The Encyclopedia of Evangelicalism*, Westminster: John Knox Press.
- Barret, D.B. (1968) *Schism and Renewal in Africa. An analysis of 6000 Contemporary Religious Movements in Africa*. Nairobi: Oxford University Press.
- Barret, D B, et al Eds (2000) *World Christian Encyclopedia* (2nd edition), Oxford and New York: Oxford University Press.
- Beyer, P. (1994) *Religion and Globalization*, London: Sage Publications
- Bryan, W. (1982) *Sociology of Sect Religion in sociological perspectives*, Oxford: Oxford University press pp89-120
- Carder, K. (1994) *Proclaiming the gospel of Grace in Theology of Evangelism in the Wesleyan Heritage*. Nashville: Abingdon Press.
- Chepkwony, A.K.A Ed (2010) *An African response to Urban Ministry in Africa. Theological reflection for the 21st century ecumenical symposium of Eastern Africa theologians* 4edition by Chinwe M.A Nwoye. Nairobi: Pauline's publications.

- Coleman, S (1988), *The Globalization of Charismatic Christianity; spreading the gospel of prosperity*. Cambridge: Cambridge University Press.
- Cox, H.G, (1996) *Fire from heaven, the rise of Pentecostal Spirituality and Reshaping of Religion in the 21st Century*. Reading Massachusetts USA.
- Gifford, P. (2004) *Ghana in New Christianity: Pentecostalism in Globalizing African Economy*. London: Hurst and Co publishers.
- Gifford, P. (1990) *Prosperity: A new and foreign Element in African Christianity*. Religion
- Gifford P (1999) *African Christianity: Its public Role in Uganda and other African Countries*. Kampala: Fountain Publishers.
- <http://pewforum.org/surveys/countries/print / country>
- Hummel, C.E. (1991) *The Prosperity Gospel: Health, wealth and Faith movement*. IVP, pp, pp15-17
- Hunt S. (1998). *Magical moments; An intellectualistic Approach to the Neo-Pentecostals Faith ministries*, 'Religion pp271-280.
- (2014, March) *International Journal of Humanities, Social Sciences and Education*. Volume I, Issue 3, pp27-33. www.arcjournal.org.
- James A.B. et al (1986) *New Religious Movements and Rapid Social Change*. UNESCO: Sage publications Unesco ISBN.
- James F. and John S. (2011) *Introduction to Sociology*. Oxford: Oxford University Press
- Kenneth Copeland (1974) *The Laws of prosperity Forth worth*: Kenneth Copeland Publishers, 1974)
- Koch B. A. (2009) *The Prosperity Gospel and Economic prosperity. Race, class, giving and voting*, PhD unpublished thesis, Indiana University.
- Koch, B.A. (2014) *Journal of Ideology*. Georgia College and a State University

- Kombo, D.K and Tromp, D.C (2006) Proposal and thesis writing. Nairobi: Don Bosco printing Press.
- Michael Maura Otieno, Mbugua Ken, Piper John. Gaining the world losing the soul: How the Prosperity Gospel Distorts the Good News (Nairobi: English Press, 2012)
- Mugambi J.N.K (1995) *From Liberation to Reconstruction: African Christian Theology after the Cold War*. Nairobi East African Educational Publishers.
- Mugenda, O.M. and Mugenda, A.G. (1999) *Research Methods .Quantitative and Qualitative Approaches*. Nairobi: Nairobi Acts Press.
- Ndegwa, A. (2007) Over 6000 Churches Awaiting Registration; The Standard Newspaper, Tuesday, 4th September
- Njuguna Michael (2008) Preacher hit out at prosperity Gospel, The Sunday Nation, August 31/2008, pp 9.
- Ojo, M. (1998) The Charismatic Movements in Nigeria Today. International Bulletin of Missionary Research, 1993), pp14-18.
- Ojo, M. (1998).The Charismatic/Pentecostal Experience in Nigeria/.Journal of African Christian
- Orodho, A.J (2003) *Essentials of education and social sciences Research Methods*. Nairobi; Masola Publishers.
- Orodho, A.J (2005) *Elements of Education and Social Science Research Methods* .Nairobi .Masola Publishers.
- Paul and Gifford, (1990) prosperity: Anew and Foreign Elements in African Christianity Religion,” vol.20.Pp373-378.
- Pew Forum on Religion and Public Life (2006): History of African Pentecostalism accessed at [http: // pew forum Organization](http://pewforum.org).

Quinn R.J. (1997) *Who is Stealing our Sheep?* Nairobi: Kolbe Press, pp 10

Ruth, M. (1998) Pentecostalism in Southern Nigeria: An overview in Paul Gifford, *African Christianity; its public Role*, London: Hurst and company pp7-32)

Shorter, A (1977) *African Christian Theology-Adaptation or incarnation*. New York: Orbis books.

Shorter, A and Njiru J, (2001) *New Religious Movements in Africa*. Limuru, Kenya: Pauline's publications.

Stephen Dramatizing the, Health and Wealth Gospel. 'Belief and practice of Neo.Pentacostal"Faith Ministry', *Journal of Beliefs and value*, vol21, No.1(2000)pp73-86)

The Word of Faith Movement in Contemporary African, American Religion. (Oxford: oxford university Press, 2005)

Timothy K, (2009) *Counterfeit Gods: When the Empty promises of love, money and power let you Down*; London: Hodder and Stoughton Ltd.

Weber, M (1930) *The Protestant Ethics and Spirit of Capitalism*, Trans.T.Parsons.London: Allen and Unwin, Karthala.

APPENDICES I

The Influence of Prosperity Gospel on the well-being of the youth; A Case Study of Contemporary Christian Churches, Nairobi County.

Questionnaire for Church Members.

Dear respondent,

My name is Miss Elina Kanaiza Milemba. I am currently pursuing a Master's degree in Sociology (Rural and Community development) at the University of Nairobi. Please fill in the following questionnaire to assist me in my research. Information given here will be handled with a lot of confidentiality. Thank you.

Name of the respondent-----

Name of church-----

Location of the church-----

Date of interview-----

Section A

Demographic characteristics of respondents.

Tick where applicable.

1. Age

- Below 25 years() 26-35 years () 36-45years () Above 46 years()

2. Gender

- Male () Female ()

3. Marital status

- Single () Married () Divorced/separated () Widowed ()

4. Level of education

Primary () Secondary () College/certificate/diploma () University ()

5a. Do you have any source of income? Yes () No ()

5b.If yes, Employed () or self-employed ()

5c.According to your answer in 5b above, specify the type of job.

Non-skilled jobs () Skilled jobs () Professional jobs () Business ()

Section B.

The causes of growth of prosperity Gospel churches

6a. Were you born and raised in Nairobi? Yes () No ()

6b. What are the reasons you located to Nairobi

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

6c. When did you locate to Nairobi?

Less than a year () 2-5years () 5-10years () over 10years ()

7a. Where were you worshipping before joining this church

.....

.....

.....

7b. How did you come to know about this church?

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

8. What is your monthly income?

- Less than 9,999 ()
- 10,000-19,999 ()
- 20,000-29,999 ()
- 30,000-39,000 ()
- 40,000-49,000 ()
- 50,000 and above ()

9. How much do you contribute towards the church monthly?

- Less than 499 ()
- 500-999 ()

- 1000-1999 ()
- 2000-2999 ()
- 3000-3999 ()
- 4000-4999 ()
- 5000 and above ()

Section C

Methods used in attracting youth into prosperity gospel churches

10a. Where were you worshipping before joining this church?

.....

.....

.....

10b. What made you leave your former church to the current one?

- Mode of worship ()
- Spiritual nourishment ()
- Mode of preaching ()
- Church leader appealing ()
- Peer pressure ()

11. List some of the activities you enjoy the most in this church at large.

.....

.....

.....

.....

Section D

The influence of the doctrines on the well-being of the youth

12a. Is there a difference between the teachings in your current church and previous church?

Yes () No ()

12b. Do you agree or disagree with the following teachings in your church.

- i. Poverty is a sign that God is unhappy, it is a curse and a sin before God?

Strongly agree () Agree () Disagree () Strongly Disagree ()

- ii. Material wealth is a sign of Gods blessings and God wants all to be wealthy.
Strongly Agree () Agree () Disagree () Strongly Disagree ()
- iii. Use of anointing oil transforms one's life completely.
Strongly Agree () Agree () Disagree () Strongly Disagree ()
- iv. The amount of finances you give in church is the same amount that will determine the blessings God will bestow on you.
Strongly Agree () Agree () Disagree () Strongly Disagree ()
- v. Positive ideas in the mind begins to shape your destinies
Strongly Agree () Agree () Disagree () Strongly Disagree ()
- vi. The more you dedicate finances of your problems to God the more they reduce.
Strongly Agree () Agree () Disagree () Strongly Disagree ()
- vii. All diseases, poverty, unemployment, marriages, challenges of life are the devils work
Strongly Agree () Agree () Disagree () Strongly Disagree ()
- viii. If you give more to God you get instant breakthroughs.
Strongly Agree () Agree () Disagree () Strongly Disagree ()

15c.What is your view about the doctrines of this church?

Encouraging () Gives hope () Source of empowerment () Discourages ()

Section E

The perceptions of followers on the prosperity gospel churches in Nairobi.

13. Rate the following.

PERCEPTION SCALE					
	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
This church is attempting to reach your spiritual, financial and social needs					
God blesses depending on the money you give					
Church teachings on the					

generation today is relevant.					
Methods used as mode of worship in your church.					
Satisfaction on how finances are managed					
The leaders in this church use the church's money to become rich and live expensively.					
This church has the ability to address your challenges.					

14a. Would you recommend anyone to join this church?

Yes () No ()

14b.If Yes, why?

.....

.....

.....

14c.Comments on your church (if any)

.....

.....

.....

.....

Section F

The effect of prosperity Gospel on the well-being of the youth.

15a. Are their challenges you face as a youth?

Yes () No ()

15b.State some of the challenges that you go through as a youth?

.....

.....

.....

16a. Has this church been of benefit to you?

Yes () No ()

16b.If Yes, in which way?

.....

.....

.....

.....

16c.If you have not benefitted, why?

.....

.....

.....

.....

APPENDICES II

Interview Guide for Key Informants.

Dear respondent,

My name is Miss Elina Kanaiza Milemba. I am currently pursuing a Master's degree in Sociology (Rural and Community development) at the University of Nairobi .Please fill in the following questionnaire to assist me in my research. Information given here will be handled with a lot of confidentiality. Thank you.

1. What is your highest level of education
2. What course did you study?
3. Are you full or a part time pastor?
4. If part time, why?
5. What was your previous church of worship, and why did you relocate here?
6. Which year did you join this church.....
7. Who is the founder of this church and why did he begin this church?
8. Do you use any type of media technology in your church?
9. 9b.If Yes, which one and why do you use this technology?
10. How many members do you have in this church.....?
11. How many are in the age bracket of less than 35years.....
12. Majority of your congregation are the youth, what do you think attracts them to the church?
13. What teachings do you give to your congregation especially with a lot of challenges in the society today?
14. Is it true that giving more to God financially will make you prosperous in life?
15. What is the mission, motto and vision of this church?
- 16.** It is perceived that many churches steal from individuals to enrich themselves do you put yourself in that category as a church, and why.
17. What is your take on you being attributed as thieves who steal peoples “sheep’ from other churches?
18. Is it true you use other powers to perform miracles on individuals?
19. What are some of the problems the youth face?
20. What achievements has the church made so far in addressing these problems?

21. Has this church been able to create employment for some of its young members?
If yes, about how many over the past year?

APPENDICES III:

Participant Observation.

1. .Attend church, activity observed. Congregations' age, gender, order of church service.
2. .Sunday service prayers, singing, praise and worship, choir, sermons interpretations, tailored styles of preaching, offering collections, testimonies, deliverance services.
3. Teachings related to social, economic and political themes.
4. Other forms of programmes in church
5. Any other activities after church service.



UNIVERSITY OF NAIROBI
DEPARTMENT OF SOCIOLOGY & SOCIAL WORK

Fax 254-2-245566
Telex 22095 Varsity Nairobi Kenya
Tel. 318262/5 Ext. 28167

P.O. Box 30197 -
Nairobi
Kenya

31st July, 2017

TO WHOM IT MAY CONCERN

ELINA KANAIZA MILEMBA - C50/81443/2015

Through this letter, I wish to confirm that the above named is a bonafide postgraduate student in the Department of Sociology & Social Work, University of Nairobi. She has presented her project proposal entitled; **"The Influence of Prosperity Gospel on the Well-Being of the Youth: A Case Study of Contemporary Christian Churches, Nairobi County."**

Elina is required to collect data pertaining to the research problem from the selected organization to enable her complete her project paper which is a requirement of the Masters degree.

Kindly give her any assistance she may need.

Thank you.



Prof. C.B.K. Nzioka
Chairman, Department of Sociology and Social Work