

**COMMUNICATION AND THE SURVIVAL OF A CHURCH: A
COMPARATIVE STUDY OF ST. JAMES ANGLICAN CHURCH, GACHIE
AND THE NEIGHBORING EVANGELICAL CHURCH**

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DECLARATION

I declare that this project is my original work and has not been presented in any other university/institution for consideration of any certification. The research project has been complemented by referenced sources that have been acknowledged.

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Supervisor's Declaration

This project has been submitted for appraisal with my approval as University Supervisor.

Dr. Leah Muchemi

Signature:Date:

DEDICATION

I dedicate this research to my parents and siblings who have remained supportive in my life's journey. God bless you for the sacrifice you made to make me educated.

ACKNOWLEDGEMENT

I sincerely thank God for His constant providence and granting me sound health in the course of this study. My gratitude also goes my supervisor, Dr. Leah Muchemi, for her constant guidance, patience and encouragement in this study.

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ABSTRACT

This study sought to find out how the survival of a church is enhanced by communication. These churches are the Anglican Church of Kenya St James Gachie and the Evangelical church, which is the Vision of Life Church International Gachie. The general objective of this study was to assess the importance of strategies of communication used by Anglican Church of Kenya, St. James Gachie and Vision of Life Church International, Gachie. The specific objectives were: to identify communication strategies used by Anglican Church of Kenya St James Gachie and Vision of Life Church International, Gachie; to compare the strategies of communication used by Anglican Church of Kenya St James Gachie and those used by Vision of Life Church International Gachie; to find out the number of followers joining or leaving Anglican Church of Kenya St James Gachie and Vision of Life Church International Gachie as a result of communication strategies used and to find out the image of Anglican Church of Kenya St James Gachie and Vision of Life Church International Gachie, among the youth. The study was guided by Systems Theory and the Medium Theory. Probability sampling was conducted to obtain a sample of 34 youth respondents from Anglican Church of Kenya St James Gachie and 39 youth respondents from Vision of Life Church International Gachie. These samples were obtained from the membership lists of both churches. The same sampling was also used to get respondents from the clergy of both churches. In Anglican Church of Kenya St James Gachie, they were three while Vision of Life Church International Gachie had two. The study adopted a mixed approach to collect data. Quantitative data was analysed using descriptive statistics and results presented in tables and graphs. Qualitative data derived from interviews and unstructured observations were analysed in relation to the research objectives and trends established. The study findings indicate that Anglican Church of Kenya St James Gachie was slow in adapting modern styles of communication compared to Vision of Life Church International. This trend had made the Anglican Church of Kenya St James Gachie to experience a low membership population among the youth as compared to Vision of Life Church International which attracted a large number of youth based on the modern means of communication used there. This study found out that Anglican Church of Kenya St James Gachie had set an image of an equal society among the youth while Vision of Life Church International was said to set an image of a modernised society. The study recommends that two strategies of communication especially role plays and movies be introduced in both churches. Additionally, the study recommends that the two churches hire trained communication personnel as well as set up communication offices since, just like any organisation; each church has a vision and mission to accomplish.

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ABBREVIATIONS

A.C.K	Anglican Church of Kenya
C.P.K	Church of the Province of Kenya
E.C.M	Emergent Church Movement
N.I.V	New International Version
V.O.L	Vision of Life Church International, Gachie

CHAPTER ONE

INTRODUCTION

1.1 Overview

This section provides the background of the study, statement of the problem, objectives of the study, research questions, justification of the study, scope and the limitations of the study.

1.2 Background

According to a report by the Bureau of Democracy, Human Rights and Labor, (2012), the Kenyan population is made up of 80% Christians, 10% Muslims and the remaining percentage comprises Hindu, Sikhs and Bahais. The report further indicates that the Christian religion being the dominant, 42% of its population entails Roman Catholics and 58% Protestants. From the above findings, it is evident that Kenyans have the freedom to engage in the religion of their choice. In fact, the Bill of Rights in the Constitution of Kenya, (2010) stresses that each person is entitled to the right of conscience religion, thought, belief and opinion.

Such freedom has thus created space for Kenyans to engage in a religion of their choice as well as introduce new churches. These practices aim at spreading the gospel to the entire citizens. As Chaves & Tsitsos, (2001) contend, the vital role of Christianity is for its members to do good as this is a ticket to heaven .In as much this gospel might rely on other factors for it to spread, communication takes center stage as it accounts for all proceedings in this field.

1.3 The Anglican Church

As it is noted in (Hillerbread, 1996), “Anglicanism” can be traced in the nineteenth’s century mission for the uniqueness of the doctrine and discipline of the English Church and with the spread of that beyond Britain to other parts of the world. This contributed to formation of the Anglican Communion of autonomous Church.

The Anglican church of Kenya dates back in 1840’s. Actually, its existence came from Ludwig Krapf, who was the first missionary to step foot at the Port of Mombasa in 1844. Krapf was from a London-based Missionary Church society and this triggered him to set up a new diocese by the name Eastern Equatorial Africa. The diocese comprised of Uganda, Tanganyika and Kenya with its first Diocesan Bishop being James Hannington. It was later in 1898 that the Diocese of Mombasa was established. As (Kevin, 2006) notes, a second diocese was constructed in Nairobi to create room for the learning of English traditional religion.

According to C.P.K Provincial Unit of Research, (1994), the Central Province of Kenya which is occupied by *Kikuyu* Community is also key to spread of Anglicanism in the country. This can be attributed to the fact that the missionaries scrambled to construct in-land churches in Kikuyu land. For this case, The Church of Scotland Mission was established. The growing number of congregates created different missions by the First World War. It is from here the Anglicans established a number of one-man stations in Kikuyu; which were responsive to new converts. By 1920s, these converts had become critiques of colonialism.

1.3.1 Emergent Church Movement

As it is identified by (Frank & Elizabeth, 2005, p.582), “the Evangelical Church is a small protestant religious body. Its founder was Jacob Bethren and he was a member of the Lutheran Church”. To bid support for his church, Jacob started preaching in Germany and affiliated himself to the Methodist Episcopal Church. Unfortunately, he failed to win support from the Methodist leaders thus creating an independent organization for his followers. As Frank and Elizabeth further indicate, in 1816, Albright’s followers formed the Evangelical Association. This association later changed its name to the Evangelical Church in 1922.

In Kenya, the Evangelical Alliance was established in 1975. As Brian et-al, (2015) indicate, this Alliance has 38,000 churches that are sub-divided into fifty-two denominations. In total, these denominations have 10 million followers when combined. These denominations have given rise to Emergent Church Movement, with its pioneer being Brian McLaren. Actually, as (William & Adam, 2009) indicate that the Emergent Church Movement arose from the seeds of discontent within the Evangelical Church. He argues that, these seeds were deprived of sunshine, spiritual water and nutrients required for growth. As a result, believers who were dissatisfied went in search of a new place to call home, thus creating communities of faith among themselves. In fact, most of these believers are youth in their twenties. According to Eddie & Ryan, (2005, p.27), “an Emergent Church Movement is a community that practices the way of Jesus in post modern cultures”.

In this research, Vision of Life Church International Gachie happens to be the case under study as part of the Emergent Church Movement.

1.4 Statement of the problem

For decades, religion has been regarded as a pillar of the society. Smith (1991), insists that religion has been the richest source of values. “In fact, the ideals of equality and freedom are deeply rooted in Christianity,” (Gavin, 2012, p. 189). As (Charles, 1994) concurs, religion is therefore responsible for setting the criteria for what human beings do with their social life.

However, there is the Emergent Church Movement, such as Vision of Life Church, Gachie, which entails a fair bit of protest against “traditional” ways of spreading the gospel, and more broadly, against all that it understands by modernism (Carson, 2005).

According to (Brett, 2010), E.C.M is poised towards retaining post modern people and attracting a tide of mass exodus among the young generation. He also observes that the mainstream church has gone stale thus leading to migration to other churches. This thereby triggers the followers and the clergy of the E.C.M to radically reshape the church’s practices and beliefs to go in tandem with post modernism as well as resonate with the young generation cultures. Others are redesigning their worship styles to resonate with today’s youth.

From this inclination, it becomes crucial to research and compare what strategies of communication the mainstream church, in particular the Anglican Church of Kenya, St. James, Gachie, and the E.C.M, particularly (Vision of Life Church International, Gachie) are taking in order to remain relevant and avoid being “stale” in today’s society.

1.5 Objectives

1.5.1 General Objective

To assess the importance of strategies of communication used by Anglican Church of Kenya, St. James Gachie and Vision of Life Church International, Gachie.

1.5.2 Specific Objectives

1. To identify communication strategies used by ACK St. James Church Gachie and Vision of Life Church International, Gachie.
2. To compare the strategies of communication used by ACK St. James Church Gachie and those used by V.O.L.
3. To find out the number of followers joining or leaving ACK St. James Church Gachie and V.O.L as a result of communication strategies used.
4. To find out the image of ACK St. James Church Gachie and Vision of Life Church International Gachie, among the youth.

1.6 Research questions

1. Which strategies of communication are used by ACK St. James Church Gachie and Vision of Life Church International, Gachie?
2. What is the comparison in the strategies of communication used by V.O.L and ACK St. James Church Gachie?
3. What is the number of followers joining or leaving V.O.L and ACK St. James Church Gachie based on the communication strategies used?

4. What is the image of ACK St. James Church Gachie and Vision of Life Church International Gachie among the youth?

1.7 Justification of the study

With the changing technology and globalization in today's world, people are adapting to new ways of worshipping in churches. The mainstream church including the Anglican, which was used to using the 'traditional' ways of spreading the gospel, is left with no choice but embrace new ways of communication in order to resonate with the ever-changing technology. This move to shift to the digital platform of communication in the mainstream church is as a challenge from the Emergent Church Movement, which is a church founded upon new ways of spreading the gospel and retaining a large congregation. The church being a pillar to values in the society, it is therefore being tasked to instill positive morals among its congregants. For this case, the research also discusses about the communication strategies it has taken to ensure that such positive morals are instilled in the society it operates within.

1.8 Significance of the study

This research is crucial if adapted since the clergy members will be in a position to come up with new strategies of communication in order to enhance loyalty among the flock. Not only will this contribute to the growth of the church in terms of member attendance; but also ensure the gospel resonates to the congregants-based on their age and occupation in the ever changing world. The church will thereby be in a position to confront anew the world and its needs. In fact, as cited in (Warren 2009), (Granfield, 1980), maintains that the church should strive to transition its focus upon classical culture to that of a modernized society.

Other beneficiaries of this research include the society. The society or the followers will be in a position to learn about the communication process that takes place in the church.

1.9 Scope of the Study

The research compares the strategies of communication used in mainstream church which is Ack St. James Gachie, and the emergent church movement, which is Vision of Life Church International, Gachie. The two churches paint a different image on the way they communicate the gospel to their congregants. Ack St. James Gachie is used to the 'traditional' ways of spreading the gospel including word of mouth and a liturgical order of service, while Vision of Life Church International, Gachie, uses modern ways of communication including the internet and television screens inside the church in order to cater for the large audiences it communicates to.

2.0 Limitations of the Study

The researcher faced time constraints while conducting this study. This was attributed to the fact that majority of respondents are youth, who are students hence it was sometimes hard to find them during the actual scheduled date for interview. This posed adjustments to my schedule on how sample size would be studied and the time when the result findings will be analyzed and distributed.

Another drawback that was anticipated was that of getting authorization to get an interview from the respondents especially youth who were below the age of eighteen years. The researcher had to personally ask for authorization from the parents. Some of these parents were resistant due to issues of secrecy of information.

CHAPTER TWO

LITERATURE REVIEW

2.1 Overview

This chapter presents a review on the strategies of communication that are used in church. It will highlight the importance of different strategies of communication and how they translate to the growth of the church in terms of efficiency in spreading the gospel, mass exodus of congregants from one church to another based on the communication strategies used, how the media has influenced emergent of new churches, and lastly the image the churches strive to give among their congregants.

2.2 Strategies of Communication in Church

In their publication, (Philip & Linda, 2009), maintain that the strength of a church's life and ministry is dependent on how information is shared. They go ahead pointing that, in Latin the terms "*communication*," "*community*" and "*communion*" mean "to share". From the relationship of the three terms, a church is said to be healthy when it has good communications-good sharing of information.

Philip and Linda's argument coincide with (Wanda, 1998), who claim that catching God's vision for what He wants is essential for a ministry or a church. This vision is attainable by incorporating communication in every sub-system of the church. Essentially, as a prerequisite to attaining the organization's vision, communication should be handled by a member of staff that has qualifications and enthusiasm about functioning in that role. (Wanda, 1998) is adamant that how an organization's

communication committee is structured determines how planning and evaluation of projects will take place.

In the emergent church, communication that occurs is designed for the 21st Century. As (Caldwell, 2006) argues, the emergent church should pursue to prepare for the future of the 21st century generation by using the EPIC model. This model stipulates that communication should be, participatory, image-based and communal.

By being experimental, the church follower should enter into church worship or their desired department as an experience. He or she should not be limited to listening and thinking. They should play a role in improving the operations in the department they enroll to. Among the experimental ways of functioning in this church as noted by (Del, 1988) may include coming up with creative scripture readings and meditative prayer stations.

The participatory aspect posits that the idea of communication is not something to observe. Rather, one should participate and ensure their voice counts. Essentially, as cited in (Wanda, 1998), Charles Fuller from the institute of Evangelism and Church Growth is on the argument that members in the church must be allocated roles so that they can feel as being part of the church growth. He draws this argument from the fact that members of a church have different expertise, thus each person has a responsibility of participating in church activities by not only providing their skills, but also using communication to air out they might have concerning the progress of the church.

The third feature of being image oriented stresses that the church should not only use words for communication. On the contrary, it should incorporate the digital technology and be in a capacity to use film and video to project images to the followers. In his publication, (Robert, 2003), notes that

young pastors from contemporary churches have pioneered innovation such that many traditional churches are borrowing from it.

“This innovation ranges from new communication technologies such as musical instruments, lyrics unheard of in churches a generation ago, home produced videos and the internet. This has thus attracted with little interest in historic approaches to worship”, (Robert, 2003, p. 152).

While it comes to the communal standpoint, strong emphasis is given to the community. This viewpoint is captured well in the Pauline approach of worship, as cited in (Liesch, 1993). It posits that, by the guidance of the spirit, everyone in the body is encouraged to contribute in the church. Pauline draws his argument from Corinthians 14: 26, (N.I.V) which indicate:

“What then shall we say brothers? When you come together, everyone has a hymn, or a word of instruction, a revelation, a tongue or an interpretation. All of these must be done for the strengthening of the church. ”

The communication structure in the mainstream church, in specific the Anglican Church, is a routine based. Actually, (Kimball, 2004) observes that the normal church operates like a “show “in a theatre that has congregants as the audience.

Kimball describes a church service as a mechanical session:

“Congregants are issued with the church bulletin. They read the names of the pastoral staff and an outline of the sermon...then the movement everyone is waiting for begins! People look up to the stage and sit as they watch Act 1 start with a band and the band leader cheerfully singing a few songs. Act 11 includes announcements and promotion about various upcoming church events...Act 111 features the main star, who is the preacher, who later gives the sermon...The show ends, then we are dismissed.” (Kimball, 2004, p.75).

2.3 Mass exodus from Mainstream Church to Emergent Church Movement

Putting variables such as infrastructure and geographical proximity constant, this research assumes that the Emergent Church Movement has invested in significant communication in order to attract new flocks. This assumption hails from (Corson, 2010), who observes that the Emergent Church Movement gets its name from the idea that as culture changes, a new church should emerge in response. For this case, this church thrives on the mantra that conversation with outsiders will attract many people to be part of their community and later be in a possibility to believe in what they teach.

With such a mission, then there is a possibility that this movement is attracting new members from the mainstream churches. These followers are in the youth age bracket hence most are accustomed to being attracted by new communication methods used in these churches.

As noted in (Dickson & Millicent, 2014, p.38):

“The society is now preferring the ECMs since they (ECMs) are trying to bring the scattered people from different families together by coming up with fellowships, which reach the person as an individual. They try to reach the marginalized groups in the society especially those who are hopeless and secluded like the street children, single mothers, divorced, immigrants, the poor, the handicapped and the uneducated.”

2.4 Mass Media and Emergent Groups

To understand how the media affects emergent groups, it is crucial to understand the terms modernism and post modernism.

Modernism, as noted by (Peter, 1995) is a name given to a movement which dominated the arts and culture of the first half of the twentieth century. Actually, it brought down much of the structure of pre-twentieth century practice in music, painting, literature and architecture.

In as much modernism had gained pace in that period, come 1930's, it generated tensions in the political and economic platforms thereby creating a crisis. As a result of such crisis, modernism's eminence ended. Modernism assumed that there is objectivity of knowledge and that there is an autonomous knower.

The term "Post modernism" was thus coined in 1930's by Nietzsche. He was on the argument concerning language, truth and society. It was from his writings that modern critiques about the foundations of post modern knowledge emerged. Post modernism is therefore used to refer to aspects of social life ranging from fine art, musical forms and styles, literature, philosophy, consumer culture and cultural expressions that are dominating the present-day society.

As it is argued in (Prasidh, 2011), the aspect of consumer culture is responsible for shaping values and perception, creation of identity and demographic trends. Prasidh insists that postmodernism has created options for linking the culture of consumption on a global level in such a way that forms of knowledge and commodities have been offered by forces way beyond individualistic control.

According to (Stanley, 1996, p. 8),

"Postmodern world view operates with a community-based understanding of truth. Postmodern world view focuses on what is held to be true within a specific community, since that truth consists in the ground rules that facilitate the well being of the community in which one participate."

Post modernity is also concerned with the tensions of similarity and difference emanating from increasing cross-cultural interactions, globalization process and capitalism, and unavoidable connection of local and global knowledge.

As part of cross cultural interactions, issues of dressing, gender and fashion acceptable in the African setting come into play. On the one hand as argued by (Powell & Gilbert, 2009), from a biological

perspective, clothes have been used to conceal our sexual differences since ages. They have also been used in signaling this difference by creating assumptions about the code of dressing in either gender.

On the other hand, from a feminist stance,

“Fashion is seen as imposing oppressive forms of gender identity, embodying practices designed to objectify and limit women, locking them into defensive and inauthentic forms of presentation, and reinforcing their cultural association with narcissism and triviality,” (Powell & Gilbert, 2009, p.2).

This argument hails from the tendency that fashion and clothing are viewed in a semiotic angle in the sense that the society attaches meaning or identifies to the wearer of certain kind of clothes. Actually, by wearing certain clothes in different settings, society is prone to create inaccurate conclusions.

Focus should be given to the youth to get an understanding of the prospect of religion in the contemporary society. (Pink 2010, p.1), indicates that,

“The engagement of youth with religion, religious ideas and institutions tell us how resilient beliefs and practices are. Actually, they tell us how religions might adapt, transform and innovate in relation to the wider social and cultural trends.”

This argument hails from the inclination that media across all platforms have brought with it post modern culture. Individuals are capable to get subscription for accessing numerous forms of culture, create their own cultural forums, and establish relationships as well as identities. Actually, (Miriam & Rita, 2005) insists that some sociologists refer the mass media as an ‘emerging social institution’. This draws from the inclination that, the development of magazines, newspapers, radio, movies, network television, and the Internet and the presence of electronic devices have made the media an increasingly powerful and influential social institution.

Take for instance, the social media. This media platform provides unity to the Emerging Church Movement as a dispersed community. The network of relationships among these emergers carries on through Whatsapp, Instagram, Facebook, and other social media sites. This is because members in the Emerging Church Movement readily use social media as rightful, practical, and personal means for keeping in touch. Such a trend can be attributed by the views that young people make up the highest growing section of internet users.

2.5 Church and Image

According to Douglas, (1992) the image of the church is viewed in terms of growth both numerically and spirituality.

This argument hails from the inclination that, churches need to lay out procedures that pave way for implementation for youth oriented programs, defining the target audience in each service as well as improving communication so that it goes in tandem with the church's vision.

The image of the church takes a public relations approach in the sense that strategized communication is integral in spreading the gospel. In fact, (Falber, 2009) gives an illustration that Jesus was the pioneer of this approach since He communicated the gospel in diverse ways. This is due to the fact that he identified his target audience, determined their need and delivered His gospel directly to them.

In order to get more followers in church, (Barry, 2010) found out that having a youth program in church is responsible for influencing the perceptions of youth as to whether that church is flexible, warm and welcoming. In fact, he insists that, “youth involved in youth oriented programs in church are more likely to perceive the church climate to be healthy,” (p.78)

However, according to (Norman, 2013), all Anglican Churches in the world are compliant to the laws and guidelines put forward by its senate. In his publication, (Norman, 2013, p. 365) puts it this way:

“Cannons and principles of all Anglican churches are adamant that all persons are equal in dignity before God; and all that: all persons have inherent rights and duties inseparable from their dignity as human beings created in the image and likeness of God.”

2.6 Theoretical framework

This research will be guided by two theories. They include: the Systems Theory and Medium Theory.

2.6.1 The Systems theory

The Systems Theory was pioneered by Ludwig von Bertalanffy as he advanced it from what he earlier called general systems theory. As cited in (Stanley 1998), Bertalanffy clarifies that the aim of this theory is the general tendency toward integrating natural and social sciences. This integration leads to development of fused principles running “vertically” across the universes of individual sciences.

One of principles of this theory as noted by (Alan 2010), is that organizations can be viewed as either open or closed systems based on the degree they influence the outside messages and forces have upon internal communication. Systems theory is an important theory since it is believed that communication aids in defining a system. Additionally, Systems theories also play a role in communication theories since it helps in developing strategies for effective communication, whether group, intercultural or individual communication.

This theory takes a sociological approach. According to (Harald, 2013), as an organization, the church is understood to have a given set of social relationships. Actually, as he clarifies, the church is an organization if it is seen from natural systems and open systems perspectives.

The natural systems perspective majors on activities and processes that ensure the survival of a group. On its part, the open systems viewpoint stresses that organizations work and interact with their surroundings.

“This thereby makes it possible to find out the identity and unique culture created within the church setting,” (Harald, 2013, p. 128).

(Warner, 2011) concurs with Harald by giving his explanation of the church being an organization. He draws his argument from Acts 6: 1-6, a time when the servants were appointed to nurse abandoned Hellenistic widows. These servants had to have some organizational order in the way they would carry out this task. Herbert therefore claims that this example applies to today’s church; which requires some form of organized efforts for its operations to be effective.

This study also draws from the organizational angle of the church and focuses on how communication takes place. Just like any other organization, the church also has some hierarchy in the way the duties are performed. From the church elders up to congregants, information has to circulate to ensure that the gospel is on the move. According to (Goldhaber, 1990), organizational communication is contextual and it aims at building interpersonal interactions with internal and external organizational members. He further adds that this communication is purposeful as it influences people their attitudes and direction.

2.6.2 Medium Theory

This theory was founded by Joshua Meyrowitz in 1985. The theory centers on the particular characteristics of each individual medium or of each particular type of media. Actually, as noted Medium Theorists strive to find,

“What are the relatively fixed features of each means of communicating and how these features make the medium physically, psychologically and socially different from other media,” (David & David, 1994 p.50).

The theory assists us understand some of the ways in which technologies we create tend to recreate us. This theory is thereby essential in this study considering that the church will be informed about the characteristics of the medium they use to communicate the gospel. Citing that the Medium Theory assumes technology to be powerful and mostly positive force for social change, the clergy ought to know the medium to incorporate so that the gospel is disseminated quickly to its audience and whether it is easy for the audience (church members) to decode the message.

According to (Robin & Mary, 2009), by determining the characteristics of the medium used, the church will have the capacity to shape its communication structure as either bi-directional or unidirectional. Unidirectional communication is poised towards going in one direction only; hence it is depicted to omit both feedback and context. Bidirectional communication originates from different directions or sources hence it allows for feedback. Bidirectional communication is recommended for the church setting considering that the opinion of every member determines how information is shared as well as deciphered. In his book, (Stephenson, 2006) insists that every church should embrace this communication since it has offered a platform of new technology that meets the needs of people.

The Medium Theory is also categorized based on two approaches including the micro and macro cultural level. The micro level focuses on the use of a certain medium for a particular purpose at a specific time. This level questions the intended and the intended consequences of using one medium over others. The macro level approach centres on how the extensive use of a new medium, when added to an existing media and face-to-face communication may influence various dimensions of social life within the society.

“ Macro level medium approach explores how changes in media may subtly or not so subtly reshape the social roles , social institutions , conceptions of time and space , thinking patterns and interactions among cultures”, (Robin & Mary, 2009 p. 524).

However, Joshua considers himself as the ‘second generation medium theorist’ citing that he recognizes the gap in the two leading figures of ‘first generation’ including Harold Innis and Marshall McLuhan. According to (David & David, 1994), Innis was on the argument that any medium of communication is biased toward its utility based on space and time. He goes on to claim that bias of a culture’s dominant medium affects the degree of the culture’s stability and conservatism as well as the culture’s ability to take over and govern a large territory. Innis insists that control over communication media leads to manipulation of social and political power.

According to Mc Luhan, modern societies are shaped by the different media technologies that are available. This thereby makes the society more interested in technologies and not the content of these media technologies. As cited in (Dan, 2010), clarifies that ,

2.7 Conceptual Framework

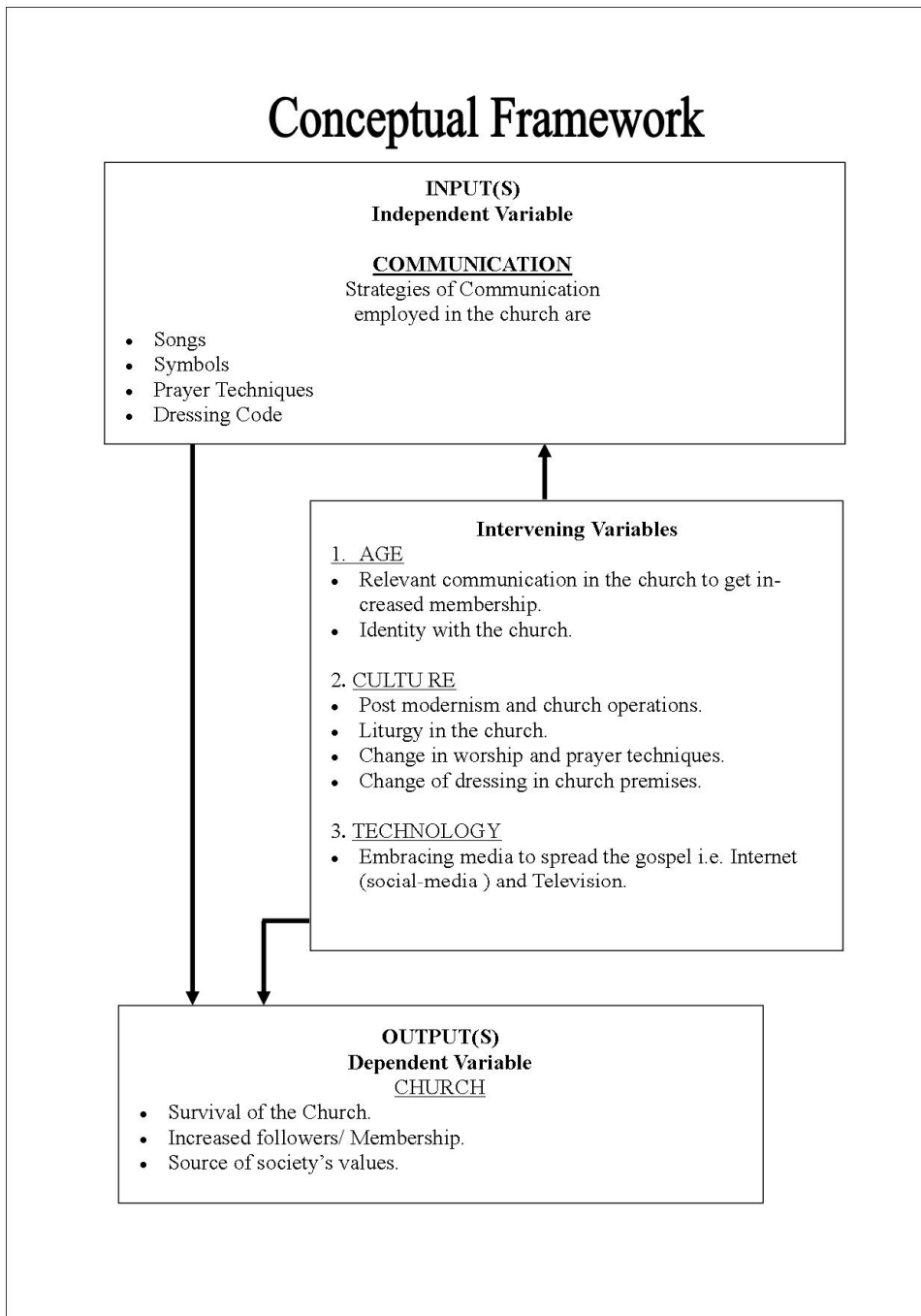
This research is steered by three variables including church, communication and culture. The church is understood to be a pillar for setting and enhancing positive morals in our society. For this case, it needs to create an environment that accommodates divergent followers. Followers who have different expectations about their faith need to feel represented in this setting.

For that reason, their representation can be assured by using relevant communication. This communication not only gives them a sense of representation and identity with their creator, but also enhances their understanding on the operations of the church. Considering that this communication is poised towards modernity in the way things are done in the church, the aspect of culture comes into play.

Culture has to do with how the respondents of this study adapt or are even affected by post modernity. With the upcoming of new cultures, the society is adapting to ‘cooler’ ways of doing things in order to attain that sense of belonging. However, this society still needs to adapt to the culture of their church so that they have sustained spiritual nourishment. This nourishment comes by the worship and praise style they incorporate while in this premise.

Figure 1.0 illustrates this relationship.

Figure 1.0 Conceptual Framework



(Sogaard, 1996)

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Overview

This chapter presents the methodology of research employed by the study. The chapter looks at the research designs including the comparative approach since the study compares the communication strategies used in the two churches under study. Further, the chapter looks at the sampling size and procedure, data collection instruments, data analysis and presentation. Lastly it concludes by discussing the ethical issues the research experienced.

3.2 Research Approach

This research used the mixed methods research. According to (Tashakkori & Teddlie, 2008), mixed method research result from pragmatist paradigm which combines the qualitative and quantitative approaches within different phases of research-process. In their writings, (Marguerite, Lodico & Spaulding, 2010), note that pragmatism is understood as a framework of research developed by American philosophers. This framework is on claims that research helps us identify what works. For this reason, pragmatists contend that knowledge comes from examining problems and determining what works in a certain situation.

In this research, the pragmatic approach is relevant in the sense that one of the characteristics of this approach recognizes the existence and significance of the natural world as well as the emergent social and psychological world that includes culture, human institutions, language, and subjective thoughts.

For this case, my research about communication in the church relates well to the cultural inclinations of the congregants. These cultures are attributed to modernism, media and technology.

As Sharlene, (2010) insists, mixed method research design is a rich field for data combination because words, pictures and narratives can be used to make meaning to numbers. Actually, the reason for considering this design is because it incorporates complementarity.

“Complimentality of qualitative and quantitative methods allows the researcher to get full understanding of the research problem and/ or to clarify a given research result,” (Sharlene, 2010, p.4).

Considering that this research took a comparative approach, it is thereby crucial to also include triangulation. According to (Jan & Bartjan, 2010), triangulation consists using two or more methods on the same research problem so as to increase reliability and validity of the results. It is suitable while collecting data about the same phenomenon. This study used data triangulation that entailed using contrasting sources of information that is the members of the clergy and the flock.

“Triangulation by contrasting sources means comparing data from different informants (informant triangulation) or using data collected at different timestime triangulation” (Denscombe, 2014, p.154).

He adds that it can also entail the context of space triangulation (using more than one cultural or social context).For this case, this research used the above methods, in order to produce comparable data that is data from ACK St.James Gachie and Vision of Life International Church Gachie.

3.4 Research Site

The research took place at ACK St. James Gachie and Vision of Life International Church Gachie. These venues were suitable for conducting this study considering that congregants in these churches are cosmopolitan.

Taking into account that about 50% of youth who were born and brought up in this residence were first introduced to ACK St. James Gachie as one of the native mainstream churches since their ‘Sunday School’ days, it thus becomes crucial to find out why some of them are preferring to join Vision of Life International Church after they reach their youthful years.

3.5 Population of Study

Going by the records from the vestries of these respective churches, their membership is varied. ACK St. James Gachie had an approximate population of 570 followers and Vision of Life Church International, Gachie had 650. In these churches, 60% of the congregants were made up of the youth aged between sixteen to thirty years. These youth were selected based on the list of membership of the cell group category in their respective churches. Additionally, the fact that the Emergent Church Movement targets youth in post-modern cultures, it was thus crucial to conduct this study among the said age bracket. Members of the clergy from the respective churches were also crucial in this research so as to expound about the avenues of communication they use to enhance clarity of the gospel as well as loyalty among church going members. Table 3.1 below indicates the total population of these two churches.

Table 3.1 Total Population of Ack St. James Gachie and Vision of Life Church International, Gachie

	AGE BRACKET	FREQUENCY	PERCENTAGE
ACK. St. James Gachie	10-20 YEARS	124	21.7
	20-30 YEARS	210	36.8
	30-40 YEARS	106	18.6
	40-50 YEARS	65	11.4
	50-60 YEARS	38	6.6
	ABOVE 60 YEARS	27	4.7
	TOTAL	570	100
Vision of Life Church Gachie	10-20 YEARS	136	20.9
	20-30 YEARS	231	35.5
	30-40 YEARS	120	18.5
	40-50 YEARS	82	12.6
	50-60 YEARS	59	9.1
	ABOVE60 YEARS	22	3.4
	TOTAL	650	100

Table 3.2 Membership of the clergy of Ack St. James Gachie and Vision of Life Church International, Gachie

MEMBERSHIP OF CLERGY	
ACK. St. James Gachie	30
Vision of Life Church Gachie	26

3.6 Sampling Size and Procedure

3.6.1 Sampling Size

Since this study targeted the youth, it was necessary to draw their population from the membership lists of both churches. According to these membership lists, ACK St. James Gachie had 342 youth while Vision of Life Church International Gachie, had 390 youth.

Clergymen from both churches were also informants in this research.

From the above figures about the total population of youth in these two churches, the sample size was selected using a percentage of ten (10%). This research used 10% considering that Roxy, Chris & Jay, (2012) note that, a large sample results in better inferences about the population.

Ten percent (10%) sample size conforms to (Earl, 2014) who indicate that a sample should represent more than 5% of the population it is drawn from so that it can be relevant to the findings.

From the youth population in ACK St. James Gachie, the sample size will be $342 \div 10\% = 34$. Drawing from the youth population in V.O.L, the sample size will be $390 \div 10\% = 39$. This means that, in ACK St. James Gachie, each of the youth in the sample represents 34 youth of the church. In V.O.L, each of the youth in the sample represents 39 youth of the church.

The membership of the clergy in ACK St. James Gachie is 30 members. V.O.L has 26 members

The sample size of the clergy was also acquired using 10%. The research settled for this percentage considering that a large sample results in better inferences about the population. The informants from ACK St. James Gachie, will be $30 \div 10\% = 3$. In V.O.L, the informants will be $26 \div 10\% = 2$. Both qualitative and quantitative data from both churches had the same sample size.

Table 3.3 illustrates the above data.

Table 3.3 Sample size of the youth and the clergy members of Ack St. James Gachie and Vision of Life Church International, Gachie

SAMPLE SIZE OF TARGET POPULATION (YOUTH)	
ACK. St. James Gachie	$342 \div 10\% = 34$
Vision of Life Church Gachie	$390 \div 10\% = 39$

SAMPLE SIZE OF THE CLERGY	
ACK. St. James Gachie	$30 \div 10\% = 3$
Vision of Life Church Gachie	$26 \div 10\% = 2$
SAMPLE SIZE FOR QUALITATIVE DATA (YOUTH)	
ACK. St. James Gachie	34
Vision of Life Church Gachie	39
SAMPLE SIZE FOR QUANTITATIVE DATA (CLERGY)	
ACK. St. James Gachie	34
Vision of Life Church Gachie	39

3.6.2 Sampling Procedure

The study used probability sampling. As (Kate & Judith, 2010) indicate, probability sampling ensures there is random selection of units from the population that is being studied. By selecting the units of

study randomly, it means that any difference noted between the entire population and the sample, results from chance, except when there is a sampling error. A sampling error is described in (Kris, & Richard, 2008) as what occurs when an event occurs contrary to what is expected. This results from chance or random effects.

Such error emanates from the sample size. Actually, the smaller the sample size, the higher the sampling error. For that reason, (Earl, 2014), warns that unless a sample represents, say, 5 percent or more of the population it is drawn from, that proportion is irrelevant.

Under Probability sampling, the research will use the Systematic sampling. In the systematic sampling approach, the researcher chooses every *k*th unit in total list for being included in the sample.

From the list provided from the membership of youth in these churches, the *k*th unit was chosen from an interval of the 15th youth. The sampling interval for getting into the 10th youth was attained by dividing the population size by the sampling size, (Population size ÷ sample size= Sampling interval).

The sampling interval for ACK St. James Gachie is $342 \div 34 = 10$ while that of V.O.L is $390 \div 39 = 10$.

“Systematic sampling approach is suitable considering that it allows the researcher to estimate the amount of variance present in a given data set that is due to sampling errors,” (Harry& Charles,2003, p.230).

3.7 Data Collection

The research used the sequential transformative strategy of data collection. As (Terrel, 2011) clarifies, priority is given to either or both data types and the data collected are integrated during interpretation.

This research commenced with quantitative data collection, which will later led to collection of qualitative data.

The qualitative section used interviews and unstructured observations to obtain data. As it is noted in (Jan & Bartjan, 2010), an interview is a conversation with a purpose. One of the advantages of using interviews is that, they have the capacity to secure data that is difficult to get through observations or written forms. However, (Patricia & Cathy, 2008) warn that, interviews are time consuming and they require interviewer's preparation to ensure that the process is consistent.

On their part, unstructured observations are beneficial as they allow the researcher to collect all the occurrences of the field without specifying in advance what is to be observed. Actually, (Mehdi, 2016) specifies that use of field notes is one of the popular techniques employed while using unstructured interviews. He adds that, while using unstructured observations,

“Knowledge about the participants and the events will be co-constructed by both the observer and the observed and that it is impossible to detach each from the other,” (Mehdi 2016p. 339).

Observation as a method of data collection has its cons including lack of control over extraneous variables in the natural environment hence interfering with the data.

According to (Jerome, 2011), none of these methods are stand-alone. These multiple methods will be used to capture data about the strategies of communication employed in these churches.

These qualitative approaches were supplemented by surveys. The instrument used in this survey were questionnaires which collected quantitative data about the mass exodus to Emergent Church Movement and/ or related factors contributing to this tendency.

Questionnaires normally involve several questions that have structured response groups; some open-ended questions may also be incorporated. The questions are examined for clarity, bias, sequence, and

face-validity. To determine their usefulness and sometimes reliability, questionnaires are usually tested on small groups.

The survey method of data collection considered elements such as gender and social status as some of the intervening variables while choosing of the respondents.

3.8 Data Analysis and Presentation

3.8.1 Data Analysis

Data analysis in this study used the embedded approach. According to (Victor et-al., 2004), this design attempts to answer different questions that require different types of data. It allows the collection and analysis of the second data set to be conducted before, during and after the first data collection.

The qualitative strand of data analysis was used to identify patterns or themes among the respondents and informants. Such themes included gender and the cultural affiliations based on how they affect communication in the church. Quantitative data was analyzed based on the number of believers joining or leaving the churches under study. From this analysis, it was possible to make credible conclusions on whether or not communication has an effect on the growth of the church in terms of numbers. After gathering quantitative data, tables and graphs were created using Ms. Excel.

3.8.2 Data Presentation

Quantitative data was presented in form of tables and percentages. These tables were in form of frequencies and they will have several rows and columns to allow for comparison. In the event there

were large amounts of data in these tables, they were presented as percentages that add up to 100 across rows and columns.

The qualitative section used narrative logic to present data. This allowed the study to plot data in a style that allows for transition from one exemplar to another. Actually, it enables the researcher to arrange details in order to best relate to the particulars of the story, (Ronald, 1995). Comparison of the gathered data was done by theorizing the aspects or variables in the study. In their book, (Kimberly, & Roderick, 2016) argue that tables and figures can be included to facilitate theorizing. In the event of the presenting data gathered from the interviews, the voice of their original voice was clearly included and distinguished from paraphrased data.

3.9 Ethical considerations

Before conducting ground research, I had to acquire authorization documents from the School of Journalism. The school presented me with a fieldwork certificate (see appendix 5) that would facilitate easy access to the premises where the study would be conducted. The certificate of fieldwork made it easier for me to approach the clergy of ACK St. James Gachie and Vision of Life Church Gachie and introduce them to the issue at hand.

It is from this consultation I briefed them about the research at hand and how I anticipated to get crucial data for academic purposes only. Since the research was dealing with minors, I requested the clergy of the two churches to grant me an opportunity during one of their Sunday Services in order to introduce myself to the parents of these minors. This move allowed me to convince them about the importance of conducting this research and at the same time upholding the privacy of information acquired from their children.

Qualitative data from interviews was treated with utmost confidentiality in order to avoid instances of discrimination. I was aware that discrimination (either direct or indirect), may arise from members of these churches towards the respondents, on claims that they might be disregarding the importance of talking about the negativities of their respective churches. The same would also happen to clergy members who might have been accused of disseminating secretive information about their churches.

Since the qualitative section of this study is interpretative in nature, (Chenny, 1983), argues that this research is thus subject to biases. However, (Schegloff, 1997) notes that this bias can be reduced when the researcher is aware of their bias and accounting for them in their work.

For my research, I anticipated that bias might had arose from the inclination that I am a member of ACK St. James Gachie, thus I might have failed to question their way of conducting their services/work since I was accustomed to their beliefs from an early age. In spite of this bias, I took necessary precautions against this bias enhancing my objectivity towards the study. This was done by detaching my religious beliefs concerning this study and approach it philosophical perspective-which will involve critiquing the data acquired.

After the study was complete, the school issued me with other two certificates including Certificate of Originality, that was used to check for plagiarism (see appendix 6) and the Certificate of Corrections that was issued after the corrections of the final defense were effected (see appendix 7).

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND INTERPRETATION

4.1 Overview

In this chapter, the study presents data that was collected from respondents. Quantitative data was analyzed using tables and graphs while qualitative data was analyzed based on the theme of gender and how it affects communication in ACK St. James Church Gachie and Vision of Life Church International, Gachie.

4.2 Demographic Data

This chapter presents data analysis and findings. Quantitative data was gathered through questionnaires while the qualitative data was gathered by an interview guide and observation guide. The findings focused on the strategies of communication used by ACK St. James Church Gachie and Vision of Life Church International, Gachie.

Table 4.0 shows the response rate of questionnaires

Table 4.0 Questionnaires administered to respondents

Table 4.0 shows that from a total of thirty four questionnaires administered to church followers in ACK St. James Gachie, two were never returned; four were spoilt while twenty eight were responded to. In Vision of Life Church International Gachie, thirty nine questionnaires had been issued and three were never returned, one was spoilt and thirty five were responded to. Questionnaires for the clergy

members were administered on Sundays. The response rate for the clergy members for both the questionnaires and the interviews received a response rate of 96%.

Figure 4.2 Age of Respondents (church followers)

(Source: Researcher 2017)

Figure 4.2 above shows that, out of 28 respondents in ACK St. James Gachie, 12 (48.8%) were males while 16 (57.1%) were females. It is therefore an indication that this study had more female than male respondents. In V.O.L, female respondents were the majority since they were 15 (42.8%) while the males were 20 (57.1%).

Data from figure 4.2 also indicate that in ACK St. James Gachie, 7 (25%) respondents are aged between 15-20 years; 11 (39.2%) respondents were between 21-25 years; 6 (21.4%) were between 26-30 years. The age bracket of 31-35 years had 4 (14.2%) respondents, while the “others” category received 0% response rate. This finding confirms that majority of the respondents in this church are between the ages of 21-25 years. It is therefore an implication that, the numbers of youth aged

between 21-25 years frequent this church. Additionally, there also seems to be a similarity in membership of the age bracket of 21-25 years both in V.O.L and ACK St. James Gachie since this age bracket has the majority respondents. In V.O.L, the respondents aged between 15-20 years were 2(5.7%); those in the age bracket of 21-25 years were 18 (51.4%). The age bracket of 26-30 years had 6 (17.1%); respondents between the ages of 31-35 years had 9 (25.7%) respondent. The category of “others” had 0% respondent rate. This is an indication that, just like in ACK St. James Gachie, the age bracket of 21-25 years remains dominant in terms of population. It would therefore be true to conclude that this age bracket had the highest preference of attending the church.

Figure 4.3: Period of membership of Respondents (Church Followers)

(Source: Research 2017)

Figure 4.3 reveals that from the 28 respondents in ACK St. James Gachie, 7 (25%) are members of that church for over 20 years; 16 (57.1%) have been members for 10-15 years; 4 (14.2%) have been members for 5-10 years while 1 (3.5%) member has been in that church for 1-5 years. There was no respondent who had stayed in that church for less than one year. This is an indication that majority

of the respondents were a young generation considering that their membership period in this church had is between 10-15 years. Considering that ACK St. James Gachie, has a large number of youth respondents, this tendency can be said to go contrary with (Corson, 2010), who maintains that only the Emergent Church Movement has a possibility of attracting many youth from the mainstream churches. V.O.L had 5 (14.2%) of the respondents having been members for over 20 years; the category for 10-15 years of membership had 8 (22.8%) respondents; 16 (45.7%) have been members for 5-10 years; 3(8.5%) have been there for 1-5 years. 3(8.5%) have stayed in that church for less than one year. This implies that most respondents were a young generation whose membership period had not exceeded ten years.

4.3 Strategies of communication used in ACK St James Gachie and V.O.L

4.3.1 Styles of communication used in these churches

Table 4.1 Strategies of Communication used in V.O.L and ACK St. James Gachie

Church	Strategies of Communication	Frequency	Percentage
ACK St. James, Gachie	Bulletins & Magazines	0	0
	Internet	4	14.2
	Television & Radio	0	0
	Projectors & Word of mouth	12	42.8

	Text Messages & Phone Calls	8	28.5
	Role Plays & Movies	4	14.3
V.O.L	Bulletins & Magazines	0	0
	Internet	14	40
	Television & Radio	0	0
	Projectors & Word of mouth	6	11.4
	Role Plays & Movies	4	17.1
	Text Messages & Phone Calls	11	31.4
TOTAL	ACK St James	28	100
	V.O.L	35	100

In ACK St. James Gachie, 42.8% the respondents exposed that “word of mouth” and projectors were frequently used to spread the gospel. 14.2% said that the internet was also used, 14.3 % exposed that Role Plays and movies were used while 28.5% were on claims that Phone Calls and Text Messages were used. The categories for bulletins and radio and magazines received a response rate of 0%. This was indication that this church had not invested in communicating via radio and magazines.

Erick Irungu, a clergy member this church contends with the followers by claiming that:

“Our church has two major strategies it uses to spread the gospel including one-on-one preaching by the pastor to the flock. Secondly, the church recently acquired two projectors which augment for a large audience.”

From my observation, it was noted that the said projectors that Erick claimed that the church had acquired, they (projectors) were bought four months later after this study had already commenced. Considering that these projectors had not been earlier introduced in this church, claims of (Kimball, 2004) that the mainstream church have a tendency of using “traditional” ways spreading the gospel, remain valid. Additionally, this argument is an affirmation that ACK St. James Gachie, had for a long time depended on ‘word of mouth’ as the only style/ strategy of communication.

From the data, the communication strategies of Internet, Text messages and Phone calls have an equal percentage. This is an indication that this church is slowly adapting to use of modern technology to reach its audience.

Beatrice Nyaboke, one of the clergy in ACK St. James Gachie, notes that,

“The age of cell phones is slowly revolutionizing how our church is sharing the gospel. For instance, we organize weekday meetings with the cell groups in our church and for this reason; we use text messages to remind these followers about time for attending these meetings. We get their phone numbers from the list of membership they fill while they become members of our church.”

The other observation was that this church had also attempted to introduce seminars and counselling lessons as a strategy of communication. For instance, on August 18, 2016, this church hosted a seminar that targeted to teach youth about life skills. Two counsellors who had been invited for this event used mixed lingos including Swahili and English to reach their audience. It was evident that mixing of languages increased the concentration of these youth since they were able to ask and

answer questions with ease. As Collins Kariuki, one of the followers who had attended this event puts it,

“This church is concerned with the affairs of the youth since it has seen it crucial to hire counsellors who have taken the task of getting youth learn about what is expected of them in society. Personally, I feel empowered by such counsellors who are open to teach me what my parents are sometimes shy to say to me. To make themselves clearer, these counsellors have mastered the art of mixing languages so that the youth can understand better.”

From the interview by the youth cell group leader, Erick Irungu, this seminar not only targeted youth in this church but also those from surrounding churches. He adds that, approximately 150 youth turned up for this event.

In V.O.L 40% of the respondents asserted that the internet was the regularly used style of communication. 11.4% of the respondents claim that projectors and “word of mouth” was used, 17.1% reported that Role Plays and Movies are used while 31.4% said that Text messages and Phone Calls were used. No respondent reported that bulletins, magazines, radio and television are used to communicate in this church.

An interview with James Ouko, a clergy man in V.O.L revealed that, in year 2012, some of the followers complained that the church needed to shift to the digital platform in order to diversify its reach. For this case, the church was compelled to create a social media account dubbed *teamvisionchurchintl*; which has made it possible for the church to share sermons as well as announcements to its members. It was also observed that from this WhatsApp account, the administrator sometimes posts new songs in either Swahili or English version in order to cater for the different languages spoken in this church.

Nevertheless, Ouko noted that this church not only depends on the internet to communicate, but also uses mobile phones.

“Due to complaints about lack of a proper mechanism to inform followers about new songs to be practised and where to get Sundays’ Bible Sermons, in 2012 the church was compelled to open a social media account to address this problem. On the issue of mobile phones, our church is quick to use this device to communicate since a large percentage of our audience has it. Actually it even become easier to get in touch with followers who live under tight schedules,” notes Ouko.

Findings from the two churches have one similarity. The communication strategy of using Phone calls and text messages tends to be prominent in both churches considering that it has the second highest percentage from the respondents. This is an indication that the two churches have adapted to the technology of mobile telephony which allows for flexibility and real-time communication. This is evident since the two clergy persons from both churches affirm that they use mobile phone to remind followers about time for attending church meetings as well as get in touch with followers who operate under strict schedules in their workplace and they still need to get involved in church operations.

Despite this similarity, a difference looms where we find that ACK St. James Gachie still relies on word of mouth as its main communication strategy while V.O.L depends on internet as its main strategy of communication.

Such a claim coincides with (Miriam & Rita, 2005) who insist that mass media is an “emerging social institution” in the sense that the Internet and the presence of electronic devices have made the media an increasingly powerful and influential social institution.

4.3.2 Importance of the strategies of communication used by V.O.L. and those used by ACK St.

James Church Gachie

Findings from ACK St. James Gachie indicate that 73% reported that the styles of communication used in their church were vital considering that they have enhanced awareness of the matters arising in the society. This claim hails from the inclination that during the two services held on Sundays, announcements are read to the congregation. Such announcements range from social to religious. These include wedding announcements, death and funeral announcements; crusades and mission weeks. Civil announcements entailing those sensitizing the society about government immunization programs and the area chief's announcement to the residents are also read in church.

Based on an interview with a clergy member from ACK St. James Gachie concerning the importance the mentioned communication strategies have, it was evident that communication by word of mouth had brought about behaviour change among some youth who were prone to drugs consumption.

“Our church cannot downplay the importance of word of mouth since it creates a lot of attention in the case of persuasive communication. A case in point where this church has succeeded in persuasive communication is by introducing a program where we talk to people to shun consuming harmful drugs. Actually, about six of whom are converts from this vice have lauded the church for having this program since they had a chance to talk with counsellors who give advice from both spiritual and personal level. In return, the church boasts of having an upright society that has brought the crooked into the right direction,” says Irungu.

This means that ACK St. James Gachie was at the frontline of enhancing positive morals in its society. In as much as ‘word of mouth’ is a classical means of communication, it still has relevancy since it has contributed to behaviour change through one-on-one persuasive communication. This therefore goes in line with the Systems Theory which insists that organizations work and interact with their surroundings in order to create social relationships. For our case, ACK St. James, Gachie as an

organization has embraced this move by interacting with its society and environment through introduction of counselling programs that uphold positive morals.

In V.O.L, 86% reported that the strategy of using the internet had enhanced continuous interaction in the youth cell group. In fact, Mercy Kinyanjui, the leader of the youth cell group put it this way:

“Most of the youth in our church are sometimes shy to stand at the church’s isle to make a testimony or even express their views. However, with the opening of a social media account, this lot of shy people is with time becoming sociable since they are now able to air their opinions non-verbally through our WhatsApp group page.”

From the above response, there is also a possibility that such youth have had a chance to create networks that not only enhance the spreading of the gospel, but also where they share about real life experiences. The study puts forward this claim since it corroborates with (Robert, 2003 p. 152) who insists that,

“Young pastors from contemporary churches have pioneered innovation such that many traditional churches are borrowing from it. This innovation range from new communication technologies such as musical instruments, and the internet. This has thus attracted with little interest in historic approaches to worship.”

4.4 Membership of ACK St. James and V.O.L as a Result of Communication Styles used

4.4.1 Number of those who have ever transferred to another church

Table 4.3 shows the responses.

Table 4.3 Frequency of transferring to and from other churches

Option	Frequency	Percentage
Yes		
<i>ACK St. James Gachie</i>	17	60.7
Males	12	
Females	5	
<i>V.O.L</i>	16	
Males	7	45.7
Females	9	
No		
<i>ACK St. James Gachie</i>	11	39.2
Males	4	
Females	7	
<i>V.O.L</i>	19	54.2
Males	8	
Females	11	
Total		
<i>ACK S.T James Gachie</i>	28	100
<i>V.O.L</i>	35	100

Table 4.3 reveals that 60.7% of the respondents in ACK St. James Gachie, agree that they have ever transferred to another church. The remaining 39.2% of the respondents claimed that they had never transferred to another church. They attend ACK St. James Gachie, as their first church and are tolerant about the communication styles they found there.

To further the discussion, out of the 12 females who participated in this research, 25% of them represent the minority of those that have not transferred to another church because of the communication styles used in ACK St. James Gachie. Only 14.2% of the male respondents claimed that he had never transferred to another church.

An interview with Daniel Wafula who is a member of ACK St. James Gachie reveals that males in this church are in the tendency of moving to other churches since most have a liking for new technology. Wafula adds that, ACK St. James Gachie has for a long time been using classical styles of communication including word of mouth and carrying bibles and hymn books. This thereby created monotony and boredom among the males more so those who are passive about learning religious affairs through word of mouth and reading the hymn books and bibles. Consequently, such males opt for a church that has modern communication equipment including television screens, cell phones and internet to spread the gospel.

“ACK St. James Gachie was slowly losing its male population to other churches as a result of using the traditional means of communication. For instance, before acquiring projectors, the turn out for males during Sunday services was low. I would attribute this attendance to the inclination that, our church relied only on reading the bible and reciting hymns from hymn books which sometimes do not have images that are captivating to the eyes hence creating boredom. This created a loophole for the said gender to look for other churches that have alternative means of communicating mostly those using television screens which incorporate images and sound,” Wafula notes.

In V.O.L, 45.7% of the respondents claim they have ever transferred to another church and come back, a figure lower than that of ACK St. James Gachie. As claimed by Brenda Mwihaki who is one of those who had transferred and came back, she came back after she noted that this church had introduced a dancing sessions. That youth who had a talent in dancing had been given a slot during Sunday services to showcase their dancing moves.

“ I love dancing and since I heard from members of V.O.L that the church had introduced dancing sessions after I had transferred to another church, I had no choice but come back here to listen to the gospel as well as show the church my dancing talent which is a way of communicating the same gospel,” Brenda clarifies.

The males in both churches happen to have the highest preference for transferring to another church. Respondents who had never transferred from V.O.L amount to 54.2%.

4.4.2 Responses from the clergy about the number of followers joining or leaving ACK St. James Gachie and V.O.L

Findings from the clergy of ACK St.James Gachie revealed that in a period of five months, there were at least seven new members joining this church. From these seven members, at least three of them were youth aged between 16-30 years.

Furthermore, it was reported that between the two genders in this church, the females occupied the largest population. This outcome was attributed to the fact that the males had the highest tendency of leaving this church.

An interview with Beatrice confirms that females have a high population in this church since they are interested in engaging in church activities including the praise and worshipping and prayer intercessory.

“The difference between the membership of females and males is brought about citing that females have a liking of engaging in church affairs as a compared to males. With time, females go ahead and invite their female friends to take up church positions hence increasing their population,” notes Beatrice.”

These findings were different from V.O.L which reported that within a period of five months, it received an average of twenty new members. From these twenty, youth aged between 16-30 years were at least twelve. The males still had the highest tendency of joining this church. Nevertheless, the population of the females was higher than that of males.

From the two churches, it was evident that the population of females was high despite the tendency of the males joining or leaving either church. According to this study, this tendency of gender gap in both churches could be attributed to the inclination that females are accustomed to building their commitments to Christ and the Church.

“Women are more likely to teach and volunteer in church and are the greatest participants in church culture. The sad reality in many congregants is that the only man who participates his faith is the pastor,” (David, 2005 p. 12).

4.4.3 How communication affects the attendance of the church

Ngere, one clergy of ACK St. James Gachie argues that poor communication creates boredom among the congregants. However, he warns that modern means of communicating in church is breeding a generation that is passive in the sense that hardly remembers bible verses, songs and prayers off head, a tendency that is discouraging.

“In as much as modern technology ensures effective communication, it has however brought about laxity in the way the audience understands the gospel. It is discouraging to ask a church member to recite a certain Bible verse or the Ten Commandments only to realize that they have to refer to

either the projector or a media device since they cannot remember them off-head”, said Ngere.

In as much as having modern means of communication in ACK St. James Gachie, attracts a large audience, Ngere goes ahead to note that this tendency can sometimes translate to physical attendance rather than mental and spiritual attendance; citing the argument that some members cannot recite common prayers, Bible verses and songs without referring to the projectors and other modern means of communication.

When the same question was posed to the clergy of V.O.L, Mercy Kinyanjui the leader of youth in this church, she was on claims that communication programs which are youth oriented were likely to attract a large audience.

“I noted that youth are much attracted to something they are involved in. They want a church that allows them to exploit their God-given talent as well. For this reason, it became crucial for our church to introduce music lessons which aim at attracting more youth who are interested in singing. The demand for having such lessons was attributed to the fact that our social media platform, *teamvisionchurchintl* had many members with the suggestion that they needed a vibrant choir in church,” Mercy affirmed.

Actually my observation regarding this claim turned out to be true since by the time this study commenced, there were twenty three choir members and in the course of the study, eight new members had enrolled to this choir. This achievement was attributed to the mentioned music lessons. Actually this claim tends to concur with (Caldwell, 2006), who invented the EPIC model of communication. This model stipulates that communication should be, participatory, image-based and communal. The participatory aspect becomes more relevant in the sense that the idea of communication is not something to observe. Rather, one should participate and ensure their voice counts.

4.5 Church and Image

4.5.1 The image portrayed to the people by Ack St. James Gachie and Vision of Life Church International, Gachie the church

Regarding the image the church portrays to the community, table 4.4 below reported the following results.

Table 4.4 The image portrayed to the people by Ack St. James Gachie and Vision of Life Church International, Gachie the church

Church	Image	Frequency	Percentage
<i>Ack St. James</i>	Low class society	3	10.7
	Modernized society	8	28.6
	High class society	0	0
	Equality in society	17	60.7
Total		28	100

<i>V.O.L</i>	Low class society	0	0
	Modernized society	26	74.2
	High class society	6	17.1
	Equality in society	3	8.5
Total		35	100

According to table 4.4, In Ack St. James, 28.5 % reported that this church showcases the image of a modernized society while 60.7% were on claims that this church gives the image of an equal society. 10.7% reported about the church having the image of a low class society. No respondent was on the view that this church portrays the image of a high class society. The image of an equal society bears communication aspect which

When Irungu, one of the clergymen was asked about the kind if image Ack St. James gives to the youth, this is what he had to say,

“Biblical equality is embedded and grounded in our Savior Jesus Christ the Lord and the Bible. In Genesis 1:26–28, all human beings are created alike in the image of God. For this reason, biblical equality means human equality of all; equal responsibility for all believers without regard to wealth, class, gender, or race; and mutual submission to one another in the name of Christ. It is therefore the duty of the church to create an environment where all persons feel equal in our society,” Irungu noted.

From Irungu’s response and the findings from the followers, the research concluded that this church strives to attain the image of an equal society.

In VOL, 74.85% reported that their church portrays the image of a modernized society. 8.572% maintained that this church represents a society where all are equal. However, 17.143% claimed that V.O.L represents an image of a high-class society. No one claimed that there is a low class society in V.O.L.

From the above findings, it is clear that Ack St. James portrays a society where everyone is equal, while V.O.L represents the image of modernized community. According to the clergy of V.O.L, the image of a modern society is achieved in the manner that communication is via modern means of communication.

Mercy clarifies that,

“Our church uses communication that resonates with the young generation in the aspect that there is flexibility in the way the gospel reaches them. Unlike other churches which may sometimes restrict the code of dressing among the congregants, V.O.L is open to modern dressing styles so long as it does not portray our church in bad taste.”

To some extent, the image of a modernized society in V.O.L tends to follow the claim of (Barry, 2010) who insists that having a youth program in church is responsible for influencing the perceptions of youth as to whether that church is flexible, warm and welcoming. For this case, by

V.O.L not being strict on the clothing its followers wears, it is evident that there issue of culture is highly upheld.

V.O.L tends to understand that with the introduction of post modernism, its followers are likely to change their social life including philosophy and cultural expressions that are dominating the present-day society. Actually their ‘modernized image’ corroborates with (Prasidh, 2011), who maintains that the aspect of consumer culture is responsible for shaping values and perception, creation of identity and demographic trends. For the case of Ack St. James Gachie, the image of an equal society concurs with the doctrines of the Anglican Church as stressed by (Norman, 2013). Norman insists that all Anglican Churches in the world operate under a framework of canons of principles that uphold dignity and equity for all human beings. From this inclination, Ack St. James Gachie is thus responsible to maintain the said image.

4.6 Styles of communication the church should adapt in order to improve communication

The study also sought to establish what communication styles the respondents propose that their church should adapt in order to improve the kind of communication taking place here. Below is a table with these findings.

Table 4.5 Styles of communication the church should adapt in order to improve communication

Church	Communication style	Frequency	Percentage
<i>Ack St. James</i>	4. Allowing new dancing styles and Coming up with new worship and praise songs	4	14.3
	5. Allowing new dancing styles and Changing the order of service	11	39.3
	6. Coming up with new worship and praise songs and Changing the order of service	6	21.4
	7. Allow usage of mobile phone technology and movies	7	25
Total		28	100
<i>V.O.L</i>	a) Allowing new dancing styles and Coming up with new worship and praise songs	16	60
	b) Allowing new dancing styles and Changing the order of service	3	8.6
	c) Coming up with new worship and praise songs and Changing the order of service	7	20
	d) Allow usage of mobile phone technology and movies	9	25.7
Total		35	100

From table 4.5 above, 39.3% respondents in Ack St. James Gachie insist that this church should allow new dancing styles and change the order of service while 21.4% reported that it should come up with new worship and praise songs and change the order of service. 14.3% were on the view that the

church ought to allowing new dancing styles and come up with new worship and praise songs while 25.7% were on the view that the church should give room for using mobile phone technology and movies. Just like in Ack St. James Gachie, there is a large percentage (25.7%) vouching for frequent usage of mobile phone technology and movies.

These findings imply that Ack St. James Gachie is rigid on how it conducts Sunday services. It also noticeable that the said church has a monotonous cycle in the songs it allows its followers to sing and dance to. Considering that today's youth are familiar with interacting with various cultures, there needs urgency in reviewing the songs sang as well as re-adjusting or even adjusting the order of service in order to resonate with today's youth. Actually, from the findings of this study that the order of service and new worship and praise songs need to be introduced, that is why (Kimball, 2004) clarifies that the mainstream church service is mechanical since operates like a theatrical play with scenes. Therefore, (Warren 2009) gives a remedy that the church should strive to transition its focus upon classical culture to that of a modernized society. Warren's argument can be affected when this church focuses on using mobile phone technology and movies. Reason for introducing such modern ways of communication is because (McNamee & Pearson, 2015) insist that,

“The growth of internet usage in Kenya is set to fuel digital communication by 37% in 2017 while the growth of movies and films is forecasted to grow by 9% by 2017 resulting from usage of mobile phones.” (p.220)

In V.O.L, 20% respondents were on the view that this church should come up with new worship and praise songs and change the order of service. 8.6% reported that the church should allow new dancing styles and change the order of service. 60% maintained that it was necessary to allowing new dancing styles and come up with new worship and praise songs while 25% were on the view that this church should allow usage of mobile phone technology and movies.

Considering that majority of the respondents were on claims that V.O.L should allow new dancing styles, this was an implication that church is strict on the way followers dance. The data also implies that most of the respondents were comfortable with the order of service in this church. Compared to the case of ACK St. James Gachie, V.O.L could be said to have adjusted its Sunday services in a spontaneous manner so as to allow its followers to participate during the services. In fact, this move goes in tandem with the view of (Wanda, 1998) that, members of a church have different expertise. Therefore, each person has a responsibility of participating in church activities by not only providing their skills, but also using communication to air out what they might have concerning the progress of the church.

CHAPTER 5

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Overview

In this chapter, the findings of the study are summarized, discussed and conclusions drawn. The conclusions were used to draft recommendations that the mentioned churches ought to adapt to enhance efficiency in spreading the gospel.

5.2 SUMMARY AND CONCLUSIONS

This study was conducted in two churches including ACK St. James Gachie and Vision of Life Church International, Gachie. The research attempted to assess the impact of the communication strategies used by ACK St. James Church Gachie and Vision of Life Church International, Gachie.

As this research noted, some of these styles of communication had been there for long and some were recently adapted in order to conform to the cultures of the 21st Century. ACK St. James Church Gachie is the mainstream church hence it is accustomed to the classical means of spreading the gospel including ‘word of mouth’ which was the most dominant. This strategy of communication had its pros in the sense that it had led to behavior change in society. In fact, by using this means to communicate, ACK St. James Gachie boasted of introducing counseling lessons that had seen some drugs consumers conform to living a positive life. Thanks to persuasive communication through ‘word of mouth’ that this church can be seen to be a pillar in shaping societal values. Additionally, the findings led to a conclusion that this church was responsible setting the image of an equal society among the residents. A move that made followers regard this church as being open to everybody. In

relation to the Systems Theory, the strategy of communication by word of mouth is a technique that this theory upholds. That as an organization, the church can be viewed as an open system whereby it works and interacts with its surroundings thereby making it possible for creation of a unique culture and image to the society. The unique culture being created by ACK St. James of eradicating alcohol consumption is enhanced by the choice of the medium (face-to-face communication) used to communicate to the addicts. This move goes in tandem with the micro level of Medium Theory which focuses on the intended and the intended consequences of using one medium over others to communicate a certain message.

The study also noted that ACK St. James was too rigid in the way it conducts its Sunday services. It still uses hymn books thus not giving its members a chance to come up with new songs and dancing styles. Actually, 39.3% of the respondents were on claims that this church ought to change the order of services and allow introduction of new songs and dancing styles. To some extent, this tendency of rigidity hails from the inclination that all Anglican Churches in the world are compliant to the laws and guidelines put forward by its senate. From such a tendency, the Medium Theory is captured since Innis was on the argument that this theory shuns the notion of “inherent effects” of any medium, focussing instead on ways in which pre-existing trends are either favoured or not favoured by the new communication environment.

On the membership, the study concluded that ACK St. James recorded a lower number compared to V.O.L. There was also a high number youth who had relocated to other churches from this church as a result of communication strategies used. Actually, in a period of five months, ACK St. James reported that 60.7% of the respondents had transferred to other churches but came back after the church bought projectors. This tendency of exodus to other churches is attributed to relationship

between mass media and religion. In fact, this tendency corroborates with (Pink, 2010) that religions should transform and innovate in relation to the wider social and cultural trends.

However, some of these findings were different from those of V.O.L. This church having been founded on the basis of a modernized society, it was seen use modern strategies of communication.

Use of internet was the main strategy of communication. From the findings, 40% reported that V.O.L is fond of using the internet including social media as a way of keeping the youth up –to-date with the gospel and operations of the church. Alongside using the internet, mobile phone technology including phone calls and text messages were also used as a strategy of communication. Going by (Eddie & Ryan 2005) argument, V.O.L can therefore be seen conform to the mantra of the Emergent Church Movement which clearly indicate that ECM practices the way of Jesus in post modern cultures.

On the issue of membership, V.O.L had a large population of youth compared to those in ACK St. James Gachie. This was still attributed to the fact that modern styles of communication including use of phone calls and text messages, social media and spontaneous order of service allowed youth from different cultures consider being members here. Actually, according to the Medium Theory, the various characteristics of different media are seen as interacting with an individual's or group communication style and the nature of the specific task at hand.

Due to the use of modern means of communication including use of internet, mobile phone technology and not being too liturgical in its operations, it can be concluded that V.O.L sets the image of a modernized society among its followers. This conclusion is cited from the fact Douglas, (1992) is on claims that the image of a church is viewed in terms of growth both numerically and spiritually.

5.3 RECOMMENDATIONS

The study found out that the strategy of using role plays and movies to communicate was not common in the two churches under study. For this case, the research would recommend that the two strategies especially role plays be introduced. This is because as (Caldwell, 2006) argues, the emergent church should pursue to prepare for the future of the 21st century generation by using the EPIC model. This model stipulates that communication should be, participatory, image-based and communal. The participatory aspect posits that the idea of communication is not something to observe. Rather, one should participate and ensure their voice counts. Essentially, as cited in (Wanda, 1998), Charles Fuller from the institute of Evangelism and Church Growth is on the argument that members in the church must be allocated roles so that they can feel as being part of the church growth. He draws this argument from the fact that,

"Members of a church have different expertise, thus each person has a responsibility of participating in church activities by not only providing their skills, but also using communication to air out they might have concerning the progress of the church," (Wanda, 1998, p.58),

From the findings, it was also noted that none of the two churches under study uses suggestion boxes as a way of communication. It would be of essence if this strategy of communication is adapted since it allows bidirectional communication to take place. This form of communication is important as recipients are able to air out their views and grievances concerning the operations in an organization. As an organization, the clergy in the church need to ensure that the opinions of its followers count.

The study would thus recommend that these suggestion boxes be put at the entrance of the churches including main gates and doors. These locations are convenient considering that they have ease of access by most followers and they also reduce instances of intimidation emanating from fear been

seen by those holding clergy positions. Additionally, the fact that the person airing their grievances does not necessarily need to include their name in the suggestion ‘paper’ gives this style a plus since it is easy to conceal one’s identity.

The study also recommends that the two churches hire trained communication personnel as well as set up communication offices. This observation is necessary considering that, just like any organization; each church has a vision and mission to accomplish. For this reason, proper mechanisms of communicating are prerequisite to ensure efficient delivery of the message to the target audience.

5.3 FURTHER STUDIES

The study sees the need for researching about the future of televangelism. The need for such research is triggered by the observation that there are several local television stations that are broadcasting the gospel in Kenya since this country shifted to the digital platform of television broadcasting in 2016. For this case, there is need to come up with a detailed study exploring what is leading to the rise in this kind of evangelism as well as its pros, cons and the ethical considerations this evangelism ought to consider.

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APPENDIX 1

QUESTIONNAIRE TO CHURCH FOLLOWERS

I am Evans Wangoto, a student from the University of Nairobi, School of Journalism and Mass Communication. As part of my project, I am attempting to establish the communication techniques used in your church. This study will help in shaping church communication in a way that relates to today's world. Therefore, I kindly ask for your assistance by answering the questions provided in this questionnaire to the best of your knowledge.

The information provided will only be used for research purposes and will not be disclosed elsewhere.

SECTION A: DEMOGRAPHIC DATA

(Tick where appropriate)

1. What is your age?

- | | |
|--------|--------------------------|
| 15-20 | <input type="checkbox"/> |
| 21-25 | <input type="checkbox"/> |
| 26-30 | <input type="checkbox"/> |
| 31-35 | <input type="checkbox"/> |
| Others | <input type="checkbox"/> |

2. What is your gender?

Male

Female

3. Which church do you attend?

.....

.....

4. How long have you been a member of that church?

Over 20 Years

10-15 years

5-10 years

1-5 years

BELOW 1 YEAR (Specify ie 1 month, 4 months etc)

SECTION B:

1. Have you ever transferred to another church?

Yes

No

(If YES, skip to question 4) (If NO, proceed to question 2)

2. What communication techniques/ styles does your church use to spread the gospel?

(Tick At Least Two Choices)

Bulletins and Magazines

Internet

Television and Radio

Projectors

Word of mouth by the pastor

3. Which communication styles make you stick to your church?

a)

b)

c)

4. What style(s) of communication did you find different from your previous church?

Bulletins and Magazines

Internet

Television and Radio

Projectors

Word of mouth by the pastor

SECTION C

1. What other importance do communication styles used in your church have?

a)
.....

b)
.....

2. Which modern ways of communication has your church used that you think are useful in spreading the gospel?

a.

b.

c.

3. Communication do you think your church should adapt in order improve the kind of communication that takes place?

(Tick at least two choices)

a) Allow new dancing styles

b) Come up with new worship and praise songs

c) Changing order of service

4. What type of image/ identity does your church give to the community?

(Give one answer)

a) Image of a low-class society

b) Image of a modernized society

c) Image of high class society

d) Image of a society where all are equal

APPENDIX 2

QUESTIONNEIRE TO MEMBERS OF CLERGY

This questionnaire is part of a study to establish the strategies of communication used in your church. Kindly offer correct information below the question asked or tick to the appropriate answer. The information provided will be used for research purposes only and will remain confidential to avoid any discrimination.

1. Which church do you serve?

.....
.....

2. What techniques/ strategies of communication do you use to spread the gospel to your followers?

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

3. Do you think use technology has an effect on the number of people joining your church?

YES

NO

If YES, answer question 4 and proceed with the next questions apart from question 7.

If NO, proceed to question 5, and still answer the rest of the questions.

4. What is the number of youth joining your church due to use of new technology or communication strategies they can relate to?

.....
.....

5. Why do you think communication does not affect the number of those joining your church?

.....
.....

6. What is the number of believers leaving your church?

.....
.....

7. What kind of image do you strive to achieve among the followers of your church?

.....
.....

8. What challenges do you incur while trying to shape your communication strategies in this era?

APPENDIX 3

INTERVIEW GUIDE FOR CHURCH MEMBERS

I am Evans Wangoto, a student from the University of Nairobi, School of Journalism and Mass Communication. As part of my project, I am attempting to establish the communication techniques used in your church. This study will help in shaping church communication in a way that relates to today's world. Therefore, I kindly ask for your assistance by giving me a chance to interview you concerning this topic.

The information provided will only be used for research purposes and will not be disclosed elsewhere.

Section A: BACKGROUND DATA

1. Which church do you attend?
2. What is your age?
3. Why do you prefer attending that church and not any other?

Section B: CHURCH COMMUNICATION

1. Does your church have a communications department?
2. Some of the communication styles used in your church might be said to be monotonous in the sense that they have been there for long. Do you think they relate to today's society?
3. Justify your answer for the above question.

4. As a member of that church, what style of communication do you think makes you feel satisfied while praising and worshipping?

5. What is the importance of the communication styles used in your church?

Section C: CHURCH MEMBERSHIP

1. How do you think communication affects the number of people attending the church?

Section D: CULTURE AND IMAGE

1. What communication styles has your church put in place to ensure that people from different cultures feel represented?

2. What kind of image does your church portray to the society? Ie, is it that of the high class, middle class, modernized society etc

Section E: WAY FORWARD

1. What strategies of communication do you think your church should introduce in order to remain relevant in today's society?

APPENDIX 4

INTERVIEW GUIDE FOR CLERGY MEMBERS

I am Evans Wangoto, a student from the University of Nairobi, School of Journalism and Mass Communication. As part of my project, I am attempting to establish the communication techniques used in your church. This study will help in shaping church communication in a way that relates to today's world. Therefore, I kindly ask for your assistance by giving me a chance to interview you concerning this topic.

The information provided will only be used for research purposes and will not be disclosed elsewhere.

Section A: BACKGROUND DATA

1. Which church do you serve?
2. How long have you served in that church?
3. Which position do you hold in church?
4. What made you consider joining this church?

Section B: CHURCH COMMUNICATION

1. Take us through the communication styles that your church uses.
2. Why does your church prefer the mentioned communication styles?
3. What impact have these styles/ strategies of communication had in church?

4. Do you think some of the communication styles in your church have been passed by age?

5. Support your claims concerning as to why you think communication styles in your church have or have not been passed by aged.

Section C: CHURCH MEMBERSHIP

1. Considering that youths have the largest population in the country, which communication oriented programs have your church put in place to cater for people in this age bracket?

2. Has there been people joining and leaving your church due to the strategies of communication being used?

Section C: CULTURE AND IMAGE

1. Today's world is dynamic in terms of cultures, which communication strategies has your church implemented or ought to have implemented in order to remain relevant?

2. What type of dressing do you consider acceptable in your church?

3. What kind of image do you strive to give to the members of your church?


Section D: CHALLENGES AND WAY FORWARD

1. What is the biggest challenge your church has in terms of trying to communicate to its followers?

2. What do you recommend to make communication effective in your church?

APPENDIX 5

CETIFICATE OF FIELDWORK


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REF: CERTIFICATE OF FIELD WORK

This is to certify that all corrections proposed at the Board of Examiners' meeting held on 25/7/2016 in respect of M.A/Ph.D final Project/Thesis defence have been effected to my/our satisfaction and the student can be allowed to proceed for field work.

Reg. No: K50/74419/2014

Name: EVANS MATINDI WANGOTO

Title: COMMUNICATION AND THE SURVIVAL OF A CHURCH: A COMPARATIVE STUDY OF ACK ST JAMES GACHIE AND THE NEIGHBORING EVANGELICAL CHURCH.

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<u>Dr. Nkechi Ndeke</u> DIRECTOR	<u>[Signature]</u> SIGNATURE/STAMP	 UNIVERSITY OF NAIROBI SCHOOL OF JOURNALISM & MASS COMMUNICATION DATE AUG 2016

APPENDIX 6

CERTIFICATE OF ORIGINALITY

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CERTIFICATE OF CORRECTIONS



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This is to certify that all corrections proposed at the Board of Examiners meeting held on 21/09/2017 in respect of M.A/PhD. Project/Thesis defence have been effected to my/our satisfaction and the project/thesis can be allowed to proceed for binding.

Reg. No: K50/74419/2014

Name: EVANS MATINDI WANGOTO

Title: COMMUNICATION AND THE SURVIVAL OF A CHURCH: A COMPARATIVE

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