INTER-DENOMINATIONAL MOBILITY OF THE FAITHFUL AMONG CHURCHES IN NAIROBI

BY

WAFULA ELIZABETH WERE

EAST AFRICANA COLLECTION

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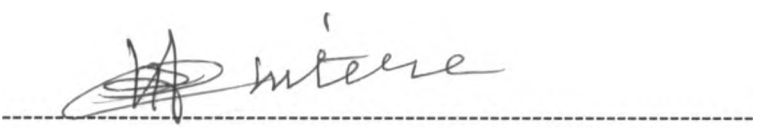
DECLARATION

This thesis is my original work and has not been presented for a degree in any other University.

Wafula Elizabeth were

This thesis has been submitted for examination with my approval as the university supervisor.



PROF. P. O . Chitere

Department of Sociology
University of Nairobi

P.O. Box 30197Nairobi, Kenya

DEDICATION

This thesis is dedicated to my husband Moses Wafula Hezron and children, Edith, Herbert and Vivienne for their love and sacrifice, which has enabled me, get to this level.

TABLE OF CONTENTS

Declaration ..... (i)
Dedication ..... (ii)
Tables of Contents ..... (iii)
List of figures ..... (vi)
List of Tables ..... (vii)
Acknowledgement ..... (viii)
Abstract ..... (xii)

CHAPTER ONE: INTRODUCTION 1

1.1 Problem Statement 4
1.2 Objectives of the Study 7
1.3 Justification of the Study 8
1.4 Scope and limitation of the Study 9
1.5 Definition of main concepts 11

CHAPTER TWO: LITERATURE REVIEW **13**

2.0 Introduction 13
2.1 Origin of Religion 15
2.2 Christianity and Christians 17
2.3 Historical analysis of Church history in Kenya 18
2.4 Contemporary denominations and divisions in Kenya 20
2.5 Recruitment and characteristics 21
2.5 1 Seventh Day Adventists 21
2.5.2 Nairobi Christian Church 22
2.5. 3 The Jerusalem Church of Christ 23
2.5.4 pull factors 25

2.6 THEORETICAL FRAMEWORK **28**
2.6.1 Re definition of the situation theory 28

2.6.2 DB Barrets theory on the rise of African Independent Churches 30
2.6 3 Exit and voice theory 30
2.7 Conceptual framework 34
2.8 Operationalization of hypothesis and variables 36
2.9 Variables 37
2.10 Conclusion 38

3.0 CHAPTER THREE: METHODOLOGY **39**
3.1.1 Site description 39
3.1.2 Sampling procedure 40
3.1.3 Observation and Unit of analysis 42

3.2 METHODS OF DATA COLLECTION **42**
3.2.1 Entry to the field 43
3.2.2 Phase one 43
3.2.3 Phase two 44
3.2.4 Phase three 44
3.2.5 Phase four 44

3.3 Problems encountered 44
3.4 METHODS OF DATA ANALYSIS..... 45

3.4.1 EVENT HISTORY ANALYSIS 45
3.4.2 Descriptive Statistics 46
3.4.3 Inferential Statistics 46

4.0 CHAPTER FOUR: DATAPRESENTATION..... 48

4.1 Selected Characteristics of respondents 48
4.1.1 Mobility in Christian religious groups since birth 49
4.1.2 Gender of respondents 49

4.1.3 (a) Generation of respondents 50

4.2 MOVERS AND NON-MOVERS AT THE TIME OF SURVEY..... 51

4.2.1 (a) Age and generation 1-3 51
4.2.2 (a) Gender and generation 1-3 52
4.2.3 (a) Marital Status and generation 1- 3 55
4.2.4 (a) Education and generation 1.3 58

4.3 Distribution of Respondents by gender and generation..... 61
4.4. Marital Status 62
4.4.1 (b) Distribution of respondents by Marital Status and Generation 62
4.5 Location of residence 64
4.5.1 Respondents' location of residence 64
4.5.2 Respondents' location of respondents' by generation 65

4.5.3 Gender and residence 66
4.6 Respondents denomination 67
4.6.1 Distribution of respondents' current denomination 67
4.6.2 Respondents religious affiliation at birth 69

4.7 Gender and Christian Religious Groups 70

4.7.1 Distribution of respondents by Christian religious groups And generations 72

4.8 Respondents' occupation 75
4.8.1 Occupation and gender 75
4.8.2 Occupation and generation 77

4.9 Education level 78
4.9.1 (b) Education and generation 79

4.9.2 Education and gender 81
4.9.3 Education level and residence 82

4.10 Respondents income level 83

4.10.1 Income and gender 84

4.10.2 Income and generations 84
4.10.3 Residence and income 85
4.11 Case Studies 87

4.12 CHAPTER FIVE: DATA ANALYSIS 95

4.12.1 Hypothesis 1 96
4.12.2 Hypothesis 2 97
4.12.3 Hypothesis 3 99
4.12.4 Hypothesis 4 101
4.12.5 Hypothesis 5 103
4.13 FACTORS INFLUENCING MOBILITY
106
5.0 CHAPTER SIX: SUMMARY RECOMMENDATION AND CONCLUSION 110

5.1 Summary 110
5.2 Recommendation 113
5.3 Conclusion 115
6.0 Bibliography 119

LIST OF FIGURES.

Fig 1 Conceptual model 34

Fig 2 Operational model.....35

LIST OF TABLES

Table 1 Distribution of the enumeration areas 40
Table 2 Distribution as per gender and generations 41
Table 3 Distribution as per gender and generations ratio..... 42
Table 4 Percentage distribution according to change in religion since birth 49
Table 5 Percentage distribution of respondents' gender at the time of survey .. 50
Table 6 Percentage distribution of generations at the time of survey..... 51
Table 7 Percentage distribution of respondents' religious steps of change according to age and generation at the time of survey 52
Table 8 Percentage distribution of respondents' religious steps of change according Gender and generation 1 53
Table 9 Percentage distribution of respondent's religious steps of change according to gender and generation 2 54
Table 10 Percentage distribution of respondent's religious steps of change according to gender and generation 3 54
Table 11 Percentage distribution of respondent's religious steps according to marital status and generation 1 56
Table 12 Percentage distribution of respondent's religious steps of change according to Marital status and generation 2 57
Table 13 Percentage distribution of respondent's religious steps of change according to martial status and generation 3 58
Table 14 Percentage distribution of respondent's religious steps of Change according to education level and generation 1..... 59
Table 15 Percentage distribution of respondent's religious steps according to Education level and generation 2 60
Table 16 Percentage distribution of respondent's religious steps of Change According to education level and generation 3 60
Table 17 Percentage distribution of respondents by gender and generation 62
Table 18 Percentage distribution of respondents by marital status and gender 63
Table 19 Percentage distribution of respondents by marital status and gender ... .64
Table 20 Percentage distribution of respondents by place or resident.....65
Table 21 Percentage distribution of respondents by location of residence and generation.....66
Table 22 Percentage distribution of respondents by gender and residence.....67
Table 23 Percentage distribution by current Christian religious groups and gender..68
Table 24 Percentage distribution of respondents' parents religious groups at birth...70
Table 25 Percentage distribution of respondents by gender and Christian religious affiliation.....71
Table 26 Percentage distribution of respondents according to their generation and Christian religious groups.....74
Table 27 Percentage distribution of respondents by occupation.....75
Table 28 Percentage distribution of respondents by their occupation and gender.....76
Table 29 Percentage distribution of respondents by occupation and generation.....78
Table 30 Percentage distribution of respondents by education level.....79
Table 31 Percentage distribution of respondents by education and generation.....80
Table 32 Percentage distribution of respondents according to education and gender 81
Table 33 Percentage distribution of respondents by location and education level... 82

Table 34 Percentage distribution of respondents by income..... 83
Table 35 Percentage distribution of respondents by income and gender.....84
Table 36 Percentage distribution by income level and generation.....85
Table 37 Percentage distribution by residence and income level.....87
Table 38 Change in Marital Status versus mobility in Christian religious groups..... 97
Table 39 Change of residence versus mobility in Christian religious groups.....99
Table 40 Change in occupation versus mobility in Christian religious groups...101...
Table 41 Change in level of education versus mobility in Christian religious Groups 103
Table 42 Change in income level versus mobility in Christian religious groups.....105

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ABSTRACT

The major focus of this study was an investigation on factors influencing interdenominational mobility of the faithful. It also sought to expose the nature of change of religion in the area and was guided by five hypotheses. The study specifically sought to explore the relationship between social and economic factors and change in Christian religious groups. The social and economic variables under investigation were change in education, residence, marital status, occupation and level of income. Nairobi Province was purposefully chosen because it is the largest town and the capital city of Kenya, which is heterogeneous in all aspects of life. The enumeration areas were randomly selected out of the eight divisions by use of multi-stage proportionate sampling.

The sample that was used by the researcher was 457 respondents who had changed denominations. These respondents were drawn from three generations aged between 25-34, 35-44, and 45-54. Seven respondents interviewed for case studies were purposively selected out of the 457 and aged between the above three generations. They represented the mainstream churches, Africa independent church and evangelistic churches. The key instrument of data collection was the interview schedule, however for case studies, unstructured interviews were also administered to specific respondents.

It was found that 51% of respondents were from the low-income group, which had predisposed the faithful to interdenominational mobility in search of economic, spiritual and social cushioning. It also revealed that majority of the respondents had primary education and that explains their low economic status. Female respondents

out numbered the males for they constituted 62.66% while the males 37.34%. This explains why women are generally more in Christian religious groups than males, and therefore more women changing Christian religious groups than men. Apart from change in occupation, change in marital status, education, income levels and residence were variables, which were tested and found to have significant and positive relationship to change in Christian religious groups. Case studies revealed that the faithful changed denomination for social, economic and spiritual reasons.

The research offered several recommendations, which are hoped if adhered to, would minimize inter denominational mobility. Recommendation addressed social, economic and spiritual issues. Finally, the researcher recommends further similar studies concentrating on spiritual, economic and social factors to be carried out in other parts of the country for previous studies have dealt with the general survey of the churches in Nairobi.

CHAPTER ONE: THE PROBLEM

1.0 INTRODUCTION:

The apparent high turnover of some members of 444 various Christian Churches cannot be overemphasised nor ignored either by faithful in general or by the church and government leaders because there are now too many Christian denominations. This is not only against what was intended by the founders of Christianity who preached the Good news to both the Jews (the chosen nation) and the gentiles (representing the rest of the world). In many respects, the faithful may not be in a position to tell the difference between the current and previous Churches attended. The main difference and cause is leadership, which does not seem to bother Church leaders especially of those Churches introduced by the missionaries from outside. Some of these religions especially associated with individuals and those that are syncretic worry the government as they pose security risks both to their members and the public at large.

This can be seen from the large crowds crusading in public places such as Parks and Stadiums. Even with the United Nations Universal Declaration (1048) on freedom of worship where every human being has the right to embrace the religion of his or her choice, (Barrette 1982) Christian religion has far too many religious groups. By 1982, Christian religion had 20,800 denominations with divergence of faith and practice. However their enormous diversity and fragmentation is exactly what one would expect when Christianity spreads among many people speaking many languages in the modern world (Barrette 1982). This diversity has also influenced interdenominational mobility of the faithful in Christian groups.

Notwithstanding the differences in historical background or origin, Christian denominations in Kenya could be classified into three broad categories. The first category comprises of the mainstream churches such as the Catholic, Anglican, African Inland church, Methodists and Reformed church. These churches were started by missionary societies from Europe and later North America. The second category is made of the African Independent churches, which broke away from the mainstream churches the example being Legio Maria, the African Israel Nineveh and the African Independent Presbyterian Church of East Africa (Muga 1974). The third category is made of Pentecostal which is the fastest growing compared to the first two. Their foundations is found in MATHEW 28:19-20. Therefore go and make disciples of all nations''(N.I.V, Bible), and their mission is based on transformational reality of man's thoughts, practical patterns and regeneration of the souls believed to be oppressed by sins and depravity (Ogutu, 2000).

Interdenominational mobility within denominations is not restricted to Kenya, it is indeed a phenomenon found elsewhere in Africa. For example in Nigeria even in small towns of about 2,000 – 3,000 inhabitants, about 50 or 60 different types of Christian movements exist where people move from one to another. In fact, a Nigerian politician once referred to churches as an industry (Beckford, 1982). In Nairobi, the split and formation of churches is a common occurrence, which began during colonial times when different Christian groups were introduced. Evidently, when missionaries imposed harsh regulations on the Africans like abolishing circumcision for girls especially among the Kikuyu and polygyny, most African Christians in the mainline churches decided to split and form African Independent Churches (Barrette 1973). In early 60s, other churches began with lunch hour

evangelism, morning and evening fellowships in various places in the city of Nairobi. (Ezekiel, 1995).

Mobility from one church to another is high especially in Nairobi as well as other urban areas of Kenya. Perhaps in comparison with the rural areas, urban areas tend to be heterogeneous in nature because people act independently with a blasé attitude. On one hand in urban areas, choosing where to go for worship is an individual's decision and therefore mobility is common. On the other hand people in rural areas tend to be homogenous and in most cases decisions are made for communal interest. One does not decide independently where to worship. In addition, urban areas have many churches in one locality whereas churches in the rural areas are scattered, a factor that keeps people in their churches to avoid walking long distances in search of other churches. There is no doubt that in the urban areas, the way of worship is so sophisticated for it is aided by modern instruments which pull people to different churches depending on their musical tastes. While in the rural areas, the way of worship in most Churches is accompanied by local instruments such as drums; bottle tops and clapping. However, there are other pull and push factors such as faith healing and economic cushioning.

Christian's ecumenical bodies such as the National Council of Churches of Kenya (N.C.C.K) and All African Council of Churches (A.A.C.C.) have stated that, there are various churches in Kenya. Their records and numbers however can only be approximated because new ones emerge daily. All African Council of Churches can only guess what they do, teach and the distribution of their Church members. In these churches, there is a lot of mobility because people want to find religious groups that

fulfil their interests (Stark, 1969). It is noted that interdenominational mobility of the faithful within Christian groups is more common compared to mobility from Christianity to other religions such as Hinduism or Islam. It ought to be noted that by 1991, cases of mobility from Christianity to non-Christian movements were few, but these mobility highlighted the overriding importance of social causation such as marriage and employment over the religious ones (Mbiti, 1991). More importantly however, as people continue to change from one denomination to another questions emerge concerning factors influencing these changes. Therefore this study will examine factors influencing this mobility.

1.1 PROBLEM STATEMENT

Empirical evidence on mobility of the faithful from one denomination to another especially from mainstream churches to Pentecostal and the so-called evangelical movements could explain why mobility is high (Beck ford, 1982). This mobility has increasingly been controversial because changing denomination is a social phenomenon, which is torn between two crucial perspectives. One end lays the changing character of the churches, which are said to be providing a place of belonging where one fits (Mbiti, 1991). On the other hand, they are considered to be movements without direction and with bad intentions that destabilize Christian religious groups.

In comparing African traditional societies with Christian religion, there were no other religious groups in the African setting apart from the traditional African religion. Before Christianity was introduced, 95% of the population belonged to African traditional religion (Barrette, 1982). This is a complete disparity with the present

Christian religion, which has very many divisions and thus encourages mobility of the faithful within denominations. African traditionalists viewed religion as a vital phenomenon associated with a supernatural being who was responsible for the nourishment of crops, health and general well being of society. It was thus treated with respect and failure to adhere to that led to consequences, which affected the whole society (Mbiti, 1969).

Since people have diverse explanations of their movement from one denomination to another, it could be argued that interdenominational mobility of the faithful demonstrate lack of seriousness in people's view of God as supernatural as might have been the case in traditional societies. In fact, Barrette (1974) states that people seek where they can get physical rest but not spiritual cushioning. Diversity in faith and way of worship in Nairobi has led to hypocritical Christian religious groups such as cults, which are on business and out to make fortune out of their members. It has also encouraged stratification of churches. For instance the high-income people are associated with prestigious churches like Nairobi Pentecostal Church Valley Road and Baptist Church. On the other hand, the low-income people are associated with indigenous denominations such as the Akorino, the African Israel Nineveh and the Legio Maria. Rebellious pastors who move from their churches have led members to shift with them. These pastors have used this mobility to exploit their members by use of powerful sermons and miracles. They use certain questionable powers to encourage members to flock in to their churches giving up to their last meagre savings, in anticipation of unprecedented blessings. These leaders later on drive around in big cars, travel worldwide; have hefty incomes and big accounts at the expense of their members (Nation, March, 11,2001).

As people move from one denomination to another, some are indoctrinated in to cults, which are a breakaway from a given established religious body on traditional faith. Some students who join these cults drop out of higher learning institutions like universities' claiming that angels have instructed them to do so for education is sinful and leads to capitalism and oppression. Mobility in denominations has also encouraged conflicts in homes because as people seek solace in different denominations some of them have regulations that can destabilize families. There is an incident where a man complained that ever since his wife joined her new church valuables slowly started disappearing in his well furnished home. One piece of furniture after another mysteriously found its way out to be given as a seed of faith to some so called messiah; one who promises all manner of material and spiritual blessings in exchange for gifts in the form of plates, spoons ,shoes, money, clothes and television sets (Nation, March, 11 2001).

The city of Nairobi has new forms of denominations that have emerged such as Pentecostals and other indigenous religious sects. All have assumed the role of preparing Christians for life after death just like the mainstream churches introduced by the westerners were doing (Muga, 1974). This is evident in the large numbers of people in Nairobi Christian Worship halls like Odeon Cinema Hall, Shun Cinema Hall, Globe Cinema, tents and other venues (Ezekiel 1995). Some scholars maintain that even under their rugged umbrella churches, people still go to these places to seek spiritual refuge and hope. However, on several occasions members do not tolerate for long under these umbrellas before they exit to other churches. This interferes with the church development for, as powerful members like elders exit their churches, social

and economic development stagnates. An example of social and economic stunted growth of the church as a result of mobility is that of the Anglican Church of Kenya, in Maseno and Kajiado where the members of these two dioceses quit and joined the Episcopal Church of Africa after they voiced their demands to the Archbishop and were not heard (Daily Nation, July, 1997). In Kajiado, the Anglican Church of Kenya had sponsored a community polytechnic but when members quit the donors withdrew and this had a negative impact on both the church and the community because the polytechnic project collapsed (Daily Nation August 1997). In Maseno diocese, clinics that were also sponsored by the Anglican Church as well closed down (Daily Nation, May, 1998)

A breakaway of people from one denomination to another results into conflicts especially where prominent members are involved; this leads to church disintegration or division (Nation November 30th 1999). Also as people move from one denomination to another they encounter new teachings and doctrines thus interfering with the spiritual nurturing which is supposed to be gradual and consistent. This in the long run denies the person consistent spiritual growth and nurturing (Barrette 1974).

In a nutshell, this study will seek to answer the following research questions.

i) What factors contribute to mobility within Christian religious groups in Nairobi?

ii) Is there a relationship between the socio- economic and demographic factors with mobility in Christian religious groups?

iii) Which age group is mostly vulnerable to mobility?

1.2 OBJECTIVES OF THE STUDY

The proposed study will seek to examine factors influencing individual and group mobility within Christian groups and will be guided by the following objectives:

i) To study factors influencing people's mobility within Christian religious groups.

iii) To find out the relationship between socio economic and demographic factors with mobility in Christian religious groups.

iii) To find out the most vulnerable group to mobility.

1.3 JUSTIFICATION OF THE STUDY

This study is justified for various reasons. First, although a considerable amount of work has been done on areas pertaining to religion and Christianity in general, little study has been done on people's mobility from one denomination to another, in Nairobi and other towns.

Secondly, written material on people mobility is scanty, and most material found discusses religion, Christianity and Christian churches in general (Nation March 10, 2001). The little that has been written can only be found in articles that are published in local dailies that may not actually have reliable and accurate information. Therefore there is need for such a study to be done to add on the existing literature.

Third, mobility of people from one denomination to another is common in both the rural and urban areas. However, the rate at which people move varies. It is important for a study to be carried out in Nairobi, which in this study is perceived to be a heterogeneous society due to high population of diverse culture. The findings of this

study on mobility in Nairobi would provide important comparative data for scholars who may wish to compare the same problem in rural and urban settings in Kenya or elsewhere.

Fourth, this study takes place at a time when the cost of living is so high in Kenya especially Nairobi. This has made people so prayerful and associated with different religious groups for economic, social and spiritual cushioning. This particular aspect of study offers the basic units of evaluating the relationship between change of residence, economic, marital status, education and mobility in Christian religious groups.

Fifth, the proposed study is justified in that a study using event history analysis technique has not been conducted in Nairobi. This approach involves tracing events during an individual's lifetime. This will provide methodological contributions to the field of sociology and add to the existing body of knowledge in the field.

Finally, the study will provide religious leaders, scholars and administrators with information that may be used to come up with strategies on how to enhance church organization.

1.4 SCOPE AND LIMITATION OF THE STUDY

The research was based on a larger project; Nairobi Urban Research Integration Project (NURIP) conducted by the University of Nairobi and French Institute for Research in Africa. The purpose of the larger survey was to measure the medium and long-term effects of micro-economic change on job markets, access to jobs, housing and demographic behaviour. It explains the relationship between social, economic and demographic behaviour of the population. The histories of individuals residing in Nairobi were analysed following age groups between 25-54 years. The research was done in Nairobi and limited to the scope and objectives of NURIP study. It was from the larger project that the researcher based her study. This means that, the researcher was confined to the main objectives of the NURIP study, which had major implications on the scope of the researcher in that the use of qualitative techniques was very minimal in data collection and analysis. Since almost no study has been done on interdenominational mobility of the faithful in Nairobi, it was not possible to cite earlier studies to back up the findings of this study because most studies done are journalistic in nature.

1.5. DEFINITION OF MAIN CONCEPTS

Mainstream Churches:

Are forms of Churches that are widely accepted as Christians by Christians in terms of biblical teaching and church traditions. They are such as Anglican, Catholic Orthodox, and African inland church, which have accumulated liberal, conservative, progressive, modern and ancient orientations.

Evangelical churches:

These are Churches that are more conservative in their view, and tend to stick to biblical teaching and reject new input from other sources.

Pentecostal churches:

They are Protestant Christian denominations, which grew out of the holiness movement that swept across various communities in the 20th century and which emphasize baptism by 'Water" and gifts of the spirit.

African Independent Churches:

These are bodies that have originated in Africa and are not dependent on any religious groups outside Africa for funding, leadership or control for example Legio Maria.

African instituted Churches:

They are those whose establishment and growth has take place on African soil for example an individual centered Church such as, Maximum Miracle Centre formed by pastor Pius Muiru. They still depend on the west for funding of their ministries.

Religion:

It is a faith in which one believes it could be Hindu, Islam, Christianity or Buddhism.

Denomination:

It is a distinct sub group within a religion but normally within protestant Christianity such as Methodist, Baptist or Anglican.

Schism:

Is a state of disassociation or separation from the social organisation that make one a member of the body of Christ of the Church.

Household:

Consists of a person or group of persons who live together in the same homestead and share meals but not necessarily in the same dwelling unit, have common house keeping arrangements and are answerable to the same household head.

CHAPTER TWO

LITERATURE REVIEW

2.0 INTRODUCTION

This chapter focuses on the available literature and was designed in order to understand factors influencing the faithful mobility within Christian religious groups.

In developing countries, thousands of people leave their rural areas each year to spend at least some part of their lives in the cities (Mbithi, 1994). Women often come to join their husbands, while others stay for a while with relatives or friends but end up taking work of some kind or simply drift back to their rural areas (Gurgler et al, 1981). The newcomers to the city leave behind their familiar environment and tend to look towards the city as a place of new opportunities. Usually the reality proves rather different because, for those who manage to gain a foothold, a great deal of both residential and occupational mobility is an inevitable part of life (Becker et al 1977). Under these circumstances it becomes too easy for one to become isolated and lonely within a city even though surrounded by thousands of people. Nairobi is no exception to this worldwide trend with its population of 2,143,254 people (1,153,828 males and 989,426 females) (CBS VOL I 1999).

Such growth along with all its social and economic implications leave desire to inquire as to the corresponding growth of the church in the city as well as the faithful mobility from one denomination to another. It is to be noted that just like most Africa cities, which have high population, people struggle with socio-economic problems. Many cannot meet their needs; there is high rate of unemployment and diseases such as HIV/AIDS. All these have really accelerated the miseries of Nairobi dwellers

(Malnos, 1968; Ominde, 1973; Republic of Kenya 1995). It has been asserted that people turn to religion due to threatening situations in unfavourable circumstances and economic insecurity in their environment. This is ostensibly because their situations incapacitate them in a way that they are unable to meet their basic needs. To confront these issues they resort to religious and to supernatural powers to cushion their uncomfortable conditions (Muga 1967). Such practices applied to both the primitive and the contemporary societies and there is therefore need to understand the empirical spiritual and social implications of the current mobility of people within different Christian denominations in Nairobi.

Although much research and study has been conducted on the socio-economic description of Nairobi by residents, students, sociologists and Anthropologists, little attempt has been made in understanding the city of Nairobi from a religious perspective. Francis Van Tate's (1970) study of the church growth was of great importance, although very precise. It provided some insights on church make up and dynamics. Burjara's study of (1983) Ethnicity and Religion: case study of Pumwani was also a positive contribution to this study as well. Daystar University's several studies based on the city of Nairobi, like Nairobi Church survey and Nairobi Youth Survey was also a positive contribution. However, there is need for further church related research in Nairobi because in spite of a number of studies on Christian work, there continues to be lack of information about the church in the city. This research will therefore answer the question of why the faithful move from one denomination to another. Many questions have been raised by religious leaders, administrators and scholars on how different denominations are represented in the city, where their churches are, as well as questions on ages, sex, occupations, economic levels,

residence patterns, educational level, churches location, the members and attendance, how new churches are established and the steps leading to new membership (Moschetti 1997). These questions show that there are many gaps in the knowledge of the denominations in the city of Nairobi.

2.1 ORIGIN OF RELIGION

Religion is a belief in the existence of God or gods who created the universe and given man a spiritual nature, which continues to exist after the death of the body (Mbiti 1991). According to Durkheim, religion is a unified system of beliefs and practices relating to sacred things. (Timasheff 1965) These sacred beliefs and practices unify people in a moral community sense. He looks at religion as a collective sharing of beliefs, which in turn are essential for the development of religion. To him, the function of religion is the creation, reinforcement and maintenance of social solidarity (Timasheff, 1965). Religion is also attributed to man's response to threatening situations such as economic insecurity and others, which incapacitates or hinders him to access his needs in his environment. To confront these threatening and uncomfortable situations, a person resorts to a kind of religion in order to be shielded from these perturbing conditions (Muga, 1975).

Currently, nearly everyone professes to be a member of some organized religion such as Christianity, Islam or any other (Gall, 1998). Every religious group originated from an individual founder a hero just like a presumed founder of a primitive clan. Christianity also has its origin in Jesus Christ for without his coming there would be no Christianity (Stark, 1970). In Africa, there are different versions of the origin of African religion. Some stress that it originated from "fetishism" which is the primitive

phenomenon associated with natural things such as trees, rivers and mountains with sacred and divine power (Ray, 1976). Others believe that monotheistic fetishism was the earliest form of religion of Africa and therefore other forms were generated. A catholic ethnologist argued that the earliest primitive monotheistic belief was found among the hunting and gathering forest pygmies of Central Africa who represent the oldest surviving culture on earth (Becker, 1977).

Among the many religions found in Kenya are African traditional religion, Bahai, Hindu, Islam, and many others, which are 10.50%, 1.00% 1.00% and 5.50%, respectively (Barrette, 1982). One, study reveals that by 1998, 62.% of the total population in Kenya was Christian (Gall 1998). There has been an increase in Christian adherents because by 1997, the percentage of Christians was 60% of the total population. Even though throughout the country churches are packed on Sunday, which shows high spirituality, paradoxically it is noted that only 12% in the Capital City of Nairobi attend church on a given Sunday (Niemeyer, 1986). Nairobi being a world-class city and a rapid growing metropolis of more than two million people, it is struggling with modernism of the 21st century. At the same time it is being shaped in the growth and life of different types of denominations. In Nairobi, the church is struggling to cope with urban decay (Louis 1938). It is from these that cases of mobility in churches has risen because people are looking for places where they can find both physical and spiritual nourishment. it is noted that, most of them are moving from mainline to more evangelical churches that would help them pace up with modernism, vitality and dynamism of the new age. That is why this study seeks to find the causes of this mobility.

2.2 CHRISTIANITY AND CHRISTIANS

The definition of Christianity and Christians has almost similar definition though it is not easy to define who a Christian is. There is an assertion that a Christian is a true follower of Christ and Christianity is that faith in Jesus Christ (Stark 1970). Others may define a Christian as a person who goes to church and participates in the church's activities. A person may be described as a non-Christian if he does not practice the Christian faith (Barrette 1973).

Christians may also be persons whom when asked their religion during a government census would respond by saying that they are Christians. Such could be among the millions of Christians intending to be involved in the life of church as a member but who for some reason have not yet gotten there. The best term to describe such persons is professing Christians (Barrette 1973). There are three categories of Christians according to various meaning of the term as understood by churches, governments, secular agencies and individuals. First there are those whose religious preference is Christianity, and who confess they are Christians. The second category is that of affiliated Christians. These are people known and appear on the churches roles and books of records of their churches. The third category is that of practicing Christians (active or participatory Christians), which means those who attend church activities regularly i.e., weekly or monthly (Barret, 1973). Some churches such as Catholic, Protestant and Lutheran include children and infants in their definition of Christians; which is contrary to Pentecostal and those considering themselves more evangelicals who only believe in after adult baptism for one to be counted as a Christian (Barret, 1973).

2.3 HISTORICAL ANALYSIS OF CHURCH HISTORY IN KENYA

Christianity first came to Kenya in 1844 by missionaries Rebman and Krapf. Contacts were made with the local population followed by evangelistic work at various points along the coast. By the end of the 16th century there were missionaries at Lamu and Augustinian friars in Mombasa with 600 African converts (Muga 1974). Anglican activity began in Mombasa with the arrival of CMS Missionary Krapf in 1844 and in 1862 British Methodist appeared on the scene. The church mission of Scotland came in 1901 while the African Inland Church arrived at Kijabe in 1909. The missionaries also settled in Meru Kenya. Pressure and regulations from the missionaries against some practices such as female circumcision and polygamy made various independent church movements to come up. This was evident in 1929 in Kikuyu land when the Christian church was against female circumcision. What followed was the establishment of the African independent Pentecostal Church, which still allowed the tribal customs. In 1983 the Orthodox Church was established among the Kikuyu people. In Nyanza, Nomiya movement, an African independent church movement emerged from the Anglican Church in Nyanza. The inflow of Protestants into western Kenya was as result of the opening of the railway in Kisumu in 1902.

In 1957 the church of Christ in Africa separated from the Anglican Church due to misunderstanding in their work. Another African independent church was the African Israel church, which separated from Pentecostal mission (Muga 1967). Prior the missionary's arrival, the only religion was the African traditional religion (Mbiti 1991). African response to Christianity was instantaneous and by 1961 mass movement into all the churches, Protestant, Anglican and Catholic had begun and by 1948, 30% of the population was Christian with the figure rising to 54% in 1962. By

1970, 206 denominations had begun of which 154 were independent indigenous churches. In mid 1970 about 6,085,000 persons (54.1%) of the total population were affiliated to churches of which 1,935,000 were Roman Catholics, 1,688,000 Protestants, 1,625,000 African Independent church, 583,000 Anglicans and 250,000 Orthodox. By 1998 the African independent, Anglicans and Protestants and Catholics were 11 %, 37% and 25% respectively.

For ethnic composition, Christianity has now become Kenya's largest religion with some of the major ethnic groups having over one million Christians in the population. For example, currently the Bantu speaking – Luhya are a million, Gusii 1.3 million, and Kikuyu 5 million. In 1979, there were 200 distant independent African indigenous denominations in Kenya with a combined Christian community of 2,600,000. Nomiya Luo mission was the first to be established from the Anglican Church in 1914. Others were Legio Maria of Africa which split from Catholicism and then followed by Luhya indigenous denominations such as African Israel Church of Nineveh which is noted for its lengthy charismatic worship services and its members custom of running through the streets in white and green robes (Muga 1974).

2.4 CONTEMPORARY DENOMINATIONS AND DIVISIONS IN NAIROBI

Even though the number of Christians in Kenya has continued to grow, there are various problems facing churches. One of the major problems facing Christianity is the large number of members moving into division groups, sects and denominations. Many of these denominations have been imported from abroad and others started by Africans because of freedom from the missionaries. By 1972 there were 300 churches in the city of Nairobi and every major mainline church was represented. (Barrette et al 1973). At least almost one in three of the Christians belong to one of the 200 African syncretic churches founded by prophets who rejected foreign guidance and emphasized African cultural practices (Mazrui 1986).

At present in Nairobi, there are hundreds of new churches that emerged in the early 1960s. An example is the Nairobi Christian Church (N.C.C), United Pentecostal church (U.P.C) and Christian Fellowship of Churches (Crisco) (Ezekiel 1995). The mushrooming of denominations has become scandalous and thus brought about a lot of confusion and strife among Christians (Ezekiel 1995). Youths in the Nairobi churches seem to be brain washed by the western style of rock and role music and use of sophisticated musical instruments. This in turn has pushed them from their local churches because some of those churches conduct their services in the African language (mother tongue), which most youths claim they do not understand. As a result most of them have opted to exit and seek for the so-called lively denominations where worship is conducted in English (Church Leader, 2000).

2.5 CHARACTERISTICS OF THE THREE CATEGORIES OF CHURCHES.

Three categories of denominations used were, Seventh Day Adventists (Mainstream Church), Nairobi Christian Church (Pentecostal Church) and Jerusalem Church of Christ (Independent church).

2.5.1 Mainstream Christianity:

Mainstream Christianity is characterised by set rules, reading of liturgical prayer, singing from hymnal books, and chanting back doxological responses. Generally there is too much order and conservative nature compared to the Pentecostal Churches that have the freedom to shout and jump in praise of God.

Seventh Day Adventist:

Adventism was founded by the preaching of William Miller between 1782-1849. He spent twenty-seven years devoted to verse-by-verse study of the scripture (Kimanzi 1991). From his bible study, he foresaw eschatological hope of Christ (Getui 1985). The main purpose of the Adventist church is to take the Adventist message to the whole world. They observe the Sabbath in line with the four commandments in Exodus (20:8-11). In S.D.A a new member must be baptized as a form of initiation to membership by emersion after which the Holy Communion is taken. They also observe special diet and therefore consume wholesome meals like nuts, fruits, vegetables and grains. Alcohol, tobacco, coffee, tea, opium and other nicotine are discouraged.

Members are recruited through door-to-door evangelism, printing of tracts and books for sale after which members are invited for baptismal classes, which eventually lead to baptism and membership (Kinge 1994).

2.5.2 Pentecostalism:

The first Pentecostal appeared on the scene in 1901 in the U.S.A in a bible school. By 1906 it had spread world-wide. In Kenya, two missionaries Buckley and the Millers introduced it in western Kenya first. There are two basic things that characterise Pentecostal Churches and differentiates them from other protestant groups. These are the belief in a baptism of fire and speaking in tongues. Today, it is evident that unusual practices such as speaking in tongues, faith healing and ecstatic experiences are characteristics of Pentecostal services. Pentecostals are known as denominations, which focus upon the importance of personal religious experiences rather than specific doctrines except those of baptism of the spirit and gifts of the spirit. Pentecostal ministers generally relies less upon complex development of their ideas but instead move upon songs, jokes, personal testimonies, miracles and stories. Major Pentecostal Church includes Pentecostal Assemblies of God, Church of God in Christ and Full Gospel.

Nairobi Christian Church (NCC)

This church is known as the church of Christ, which started in 1669 in Northern England. It has members from East Africa, America and Nigeria with its headquarter in Nigeria. They believe in the holy spirit, the holy book, salvation through confession of sin, baptism by immersion, holy communion, the second coming of Jesus Christ and the final judgment.

Their objectives are to get more members because they refer to themselves as disciples and therefore want to make the rest of the human race disciples of Christ, as they were commissioned (Ezekiel 1995). The NCC recruites its members through

Bible study, that is, reaching the people through door-to-door evangelism. They also visit hospitals to talk to patients and preach to them. They also invite them to the church sermons, offer food to beggars and street children. Through such charitable deeds they are capable of attracting people to their church.

2.5.3 African Independent Churches

Most of the African independent Churches originated from Pentecostal movements since much of their theology and practices derive from Pentecostalism. Almost all are characterised by the beating of drums, dancing conducting long services and often feasting. Ethnicity is a major characteristic of these Churches for instance, The Legio Maria has more of Luo and Israel Church combines both Luo and Luhya. The interesting thing about these groups is that, despite the uproar from the mainstream Church, they have survived the test of time and the fascinating point is that poorly educated priests lead them.

The Jerusalem Church of Christ (JCC)

Mary Akatsa founded Jerusalem church of Christ, in 1972. JCC is identified with the Jerusalem City in Israel and it is situated in Kawangware with branches in Western Kenya.

Mary Akatsa has drawn large growing numbers of believers (as well as on lookers) not only from different parts of Kenya but from neighbouring countries and overseas as well. There are two categories of membership; the registered and unregistered members. The unregistered members are the majority during all services at the headquarters and provide a recruitment base for the JCC. According to JCC

constitution, membership in this church is determined by one becoming a member after accepting Christ and conforming to the rules and objectives of JCC (Nandi, 1993).

The JCC uses different recruitment techniques to acquire members for her church. First, it is through registering the unregistered members to join the registered congregation. There is also membership by birth whereby those children whose parents have registered in the JCC are also regarded as members in the category of registered members. However when they attain age eighteen they are expected to register as adult members. JCC also acquires her members through faith healing associated with the prophetess, because most members believe the founder has powers to heal and therefore healing is a recruitment technique. Akatsa has also appointed photographers to be taking photographs of her healing miracles and these photographs are shown to others who join. The founder uses her mysterious gift of revelation to attract people to her church. She can identify AIDS patients, impotent men and barren women in her church during revelations. Others become members of JCC through reading about Akatsa through media (Nandi, 1993).

The oratorical expertise of the founder; that is, her ability to hold the attention of thousands during her services for long hours is also a recruitment technique. She is also a humorous character, hymnal and the chief choirmaster. All these attract people to her church. Other people join the JCC because of the way registered members are catered for during life crisis like death: for the church takes all funeral expenses and provides labour and food to the home of the bereaved including digging the grave.

In summary, the majority of JCC members found their way into this church due to their various physical, social and mental ailments. So healing and revelation are the major attraction of people to JCC.

2.5.4 PULL FACTORS

The faithful do not move to other denominations with no apparent reasons. It is almost obvious that people want to worship in a descent and condusive environment. Following these, faithful move to Churches that have modern buildings. This is common among the rich, the youth and elite who wouldn't like to be associated with ancient and insecure places. Unlike the rich, the poor people don't mind the structure of the building or the insecurity around the Church area. The search for modern Church buildings is mostly common in the urban areas where all sorts of modern Church structures can be found compared with rural areas where most Churches are semi-permanent with locally made furniture and arrangement.

Modern instruments also attract the faithful to a given Church. It is noted that, with the modernity wave sweeping across the globe, people are struggling to keep up with the pace and therefore accepting change the way it comes. This has led to incorporation of modern instruments in the Church worship to make it sound lively. Instruments such as trumpets, modern drums, keyboards and guitars are largely used. These instruments have replaced big drums made locally, though they are still being used in some places like rural areas and in Churches that have low-income members especially the indigenous Churches

Some people are attracted to a certain denomination due to the healing power leaders and pastors like Benny Hinn from America and Muiru in Kenya have. These Pastors are capable of praying for the sick, lame and blind to receive their sight and health. This is even worse in these HIV/AIDS era where people are claiming to have powers of praying for an AIDS patient to be healed. Therefore there are these movements from Churches that people claim to be lacking spiritually filled pastors and leader who have the healing powers. Not only are people looking for miracles but also prophets who can prophesy success. They keep on moving to Churches that preach the gospel of prosperity. In these denominations, people are promised financial or materials gain if they sow a seed in the form of tithing.

Class is another factor that attracts faithful to a given Church. This is common among the elite and rich who would like to go to Churches of class. They identify Churches that have members of their status. Some of them do that for security reasons. All the same as the rich look for Churches that have people of their calibre the poor also do the same for they feel freer walking to a Church that has less affluent people.

Movement from one Church to another has been instigated by the way of worship of some denominations. This is mostly common among the Pentecostals who worship in a freelance way that is, shouting and jumping with no restrictions. Unlike the Mainstream churches on the other hand are more conservative in their way of worship, which has pushes the faithful to Pentecostal Churches that allow these kind of worship and the speaking in tongues. However some of the mainstream Churches are adopting the Pentecostal way and therefore commanding a following as well.

There are some Churches, which take full responsibility especially when one of their members die or loose a relative. These Churches caters for the burial and food for the mourners. Some Churches also provide food; build shelter for the less fortunate and even pay school fees for their children. This pulls people to such Churches for social and economic gain apart from the spiritual purpose. Attraction to another denomination could be as a result of the true worship. This is so especially when one is convicted that a given Church has the true worship of God. This goes along with true doctrines found in Churches that claim to be following Christ's example. These doctrines are such as water baptism but not standing under a flag to simplify baptism and confession to Christ direct but not through a priest.

It can be concluded that there are social, economic and spiritual factors that pull the faithful to other denominations.

2.6 THEORETICAL FRAMEWORK

In this study different theories will be used to explain interdenominational mobility of the faithful. These theories will seek to explain human behaviour in relation to the conditions prevailing. This study will thus use Barrette's conceptual perspective on the Rise of African independent Churches, Exit and Voice theory and the Re-definition of the Situation theory.

2.6.1 THE RE-DEFINITION OF THE SITUATION THEORY

W. I. Thomas and Florian Znaniecki wrote "The Polish Peasants in Europe and America". What led them to that topic especially given their concern with the definition of the situation was to highlight the situation, the structural context, and the cultural community in which the individual and local groups functioned (Thomas, 1923)

The Polished peasants in Europe and America had migrated from Poland during times of crisis and therefore became exiles. Mostly they had to cope with stress of loosing the home they had always known and of adapting to a new language, new customs a world very different from the rural world from which they had come. So these groups offered a natural group for the study of the effects of social change on heir lives and pursuits. They also offered a natural group whose definition of the situation had changed, and whose need to re-define a new situation in to which they could fit was essential. Thomas and Znaniecki describe the older people as managing the change, whereas the younger falling in to deviance. That is, the older people were able to to call on the rituals and structural contexts that they brought with them. The young people were still in the process of being socialised, and the structural context in which

the older people functioned no longer existed in these European and American contexts. The process of socialisation to old country ideas and patterns thus broke down when the situation was re-defined to one that did not fit with the old ideas and patterns (Thomas1923).

According to Thomas, man has the power to make decisions, to refuse or obey a stimulation, which they followed at an earlier time. He states that determination of the action does not come from outside sources but is located within the organism itself which an individual considers first before taking an action.

It is in the light of definition of the situation that the issue of interdenominational mobility of the faithful can be understood. For instance, before an individual chooses a certain course of action, such as moving from one denomination to another, as an act of behaviour, there is a stage of examination and deliberation, which is called the redefinition of the situation. This does not only apply to concrete acts but his whole life and personality, which follow the same series of such definition. For example choosing to move to another church, changing career, residence or marital status. Unlike a child who cannot define his situation but fully depend on the already defined situation by the society, individuals tries to re-define their situation according to their activities and wishes that give them pleasure and new experience (Znaniecki;. Thomas 1974).

From the above it can be stated that, the type of situation and trains of experience encountered by the individual in the course of life, overwhelmingly condition particular behaviour patterns and the total personality of an individual.

2.6.2 BARRETS THEORY ON THE RISE OF AFRICAN INDEPENDENT CHURCHES.

The theory of independency and reformation empirically derived is as an explanation of the spontaneous generation of the independent church movement in any given ethnic group and its spread to a total of two hundred and ninety African tribes and finally to the rise of six thousand religious movements in Africa.

D.B. Barrette formulated a theory where he considered six thousand independent churches across Africa. He analyzed and gave reasons for the schism and renewal. He observed that during colonization, western religion's pressure and regulations from the missionaries against practices like polygyny made Africans to feel suppressed and thus to break away from mission churches to form independent churches. These breaking away; that is, renewal, can be explained in relation to the mobility of the faithful. When faithful move from mainline churches to Pentecostal churches it is seen as a renewal because mainline churches have been looked at as lacking spiritual revival and awakening which is found in Pentecostal churches. The move from mainline is seen as a new phenomenon of renewal

2.6.3 EXIT AND VOICE THEORY.

In our contemporary world, reports of the following nature are common in our mass media; husband has separated or divorced his wife because of infidelity or "a wife kills another woman or injures her husband after finding them having an affair" or hundreds of Kenyans have fled to Tanzania running away from persecution by the government" or such and such numbers of people are feared dead after overnight fights between government backed soldiers and the rebel groups in country ''C". These and many others are common occurrences that one may experience, read or

hear from electronic media. According to Hirsch man (1970).These incidences reveal that the participants are either exiting or voicing.

The exit and voice theory was propounded by Albert .O. Hirschman His theory is not a reserve for business / economic firms but rather open to other 'social' organizations. He notes that the performance of the firm or organization is assumed to be subject to deterioration for unspecified random causes. However, the firm can go back to its original performance if and only when managers or (directors) direct their energy to that particular task of reversing the deterioration. Hirschman still asserts that the kind of deterioration that is reflected is quality. In market set-ups for example, monopolistic competition or monopoly, deterioration could be reflected through cost and resulting price increases or in a combination where quality drops and price increases.

The failings of the firm or organization are made known to the management via two alternative ways. Some customers stop buying the firm's products or some members' leave the organization. This is the exit option and the resultant feature is that the revenues drop and membership declines. Therefore the management is compelled to search for ways and mechanisms of solving the faults that led to the drop in revenue. In the second option, Hirschman asserts that, the firm customers or organization members express their dissatisfaction directly to the management or to some other authority to which management is subordinated or through several protests addressed to anyone who cares to listen. This is the voice option, which is an attempt to change rather than to escape from an objectionable state of affairs. It is done through individual or collective petition of management, directly through appeal to higher

authority with the intention of forcing a change in management, or through various types of action and protests, which include those, that are meant to mobilize public opinion. Through this act of 'voicing' the management is compelled to look for cures for members or customers dissatisfactions.

The Exit and voice theory is applicable to our Nairobi churches. Members move from one denomination to another due to dissatisfaction of different kinds. This especially happens when members voice out their problems in vain, they then resort to the exit option. An example is that of the Anglican Church Maseno Diocese. The members voiced out their demands and when they were not fulfilled, they exited and moved to ''The Episcopal Church of Africa'' under another Bishop (Nation June 30, 1999). Some voice out without necessarily moving even if their needs are not met but for the sake of corrections. An example is that of the episode in Buruburu Church of God whereby two groups were at loggerheads but each of the groups wanted to be heard and their suggestions adhered to (Nation March 27, 2000).

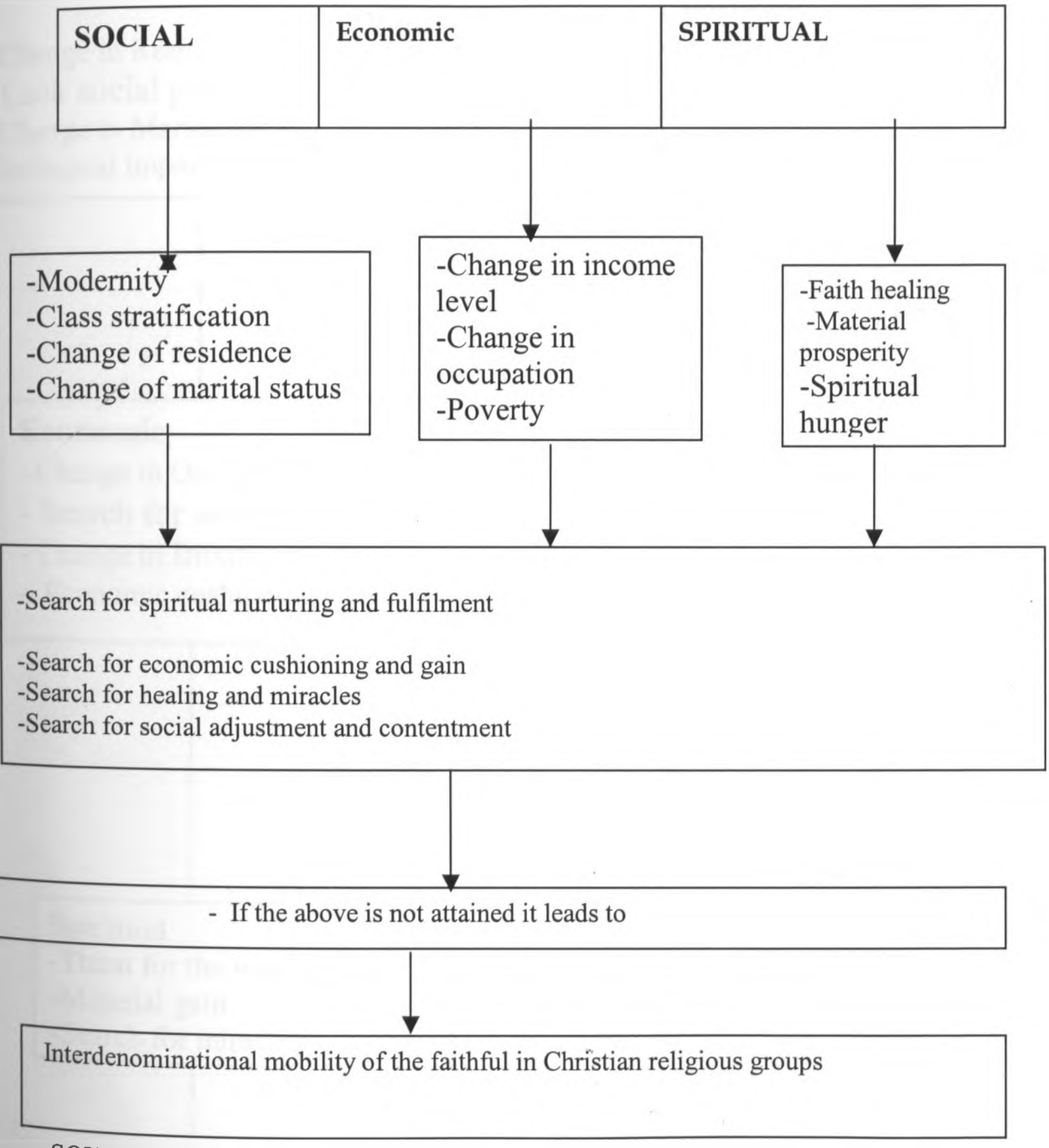
The social, political and economic situation of Nairobi is an issue the church has to address. Unlike in the countryside where poverty and illiteracy are embedded in the society, the cities breed rich and middle and upper class that seem to have nothing to do with the poor. The gap between the rich and the poor in the city seems to be reflected in the church. Consequently, too few of the poor ones find refuge and comfort in the mainstream churches. Instead they feel at home in the indigenous churches and splinter groups and sects that seem to meet their spiritual needs. They exit to where they feel welcome and appreciated and that is expressed through the songs, dances and loud prayers they make (Moschetti, 1997).

The youths in our city as well exit the mainstream churches to other evangelical churches because they claim that the former way of worship is boring. They want churches that are modern in worship and with modern musical instruments (The Church Leader Volume 10, 2000). Other members of mainstream churches also exit because of the concern they have about being victims of witchcraft, which is a reality to them. Their fear cannot be brushed aside as mere imagination for indeed their perceptions of witchcraft need a spiritual warfare. Therefore these members feel that the mainstream churches do not take the area of spiritual warfare seriously (Mbutu ,P1998). They therefore exit to other churches especially Pentecostal which claim to be well equipped with weapons of spiritual warfare. It is evident therefore that, people exit their churches to join or start other churches to feel accepted and find spiritual nourishment to its fullness.

2.7. CONCEPTUAL FRAMEWORK

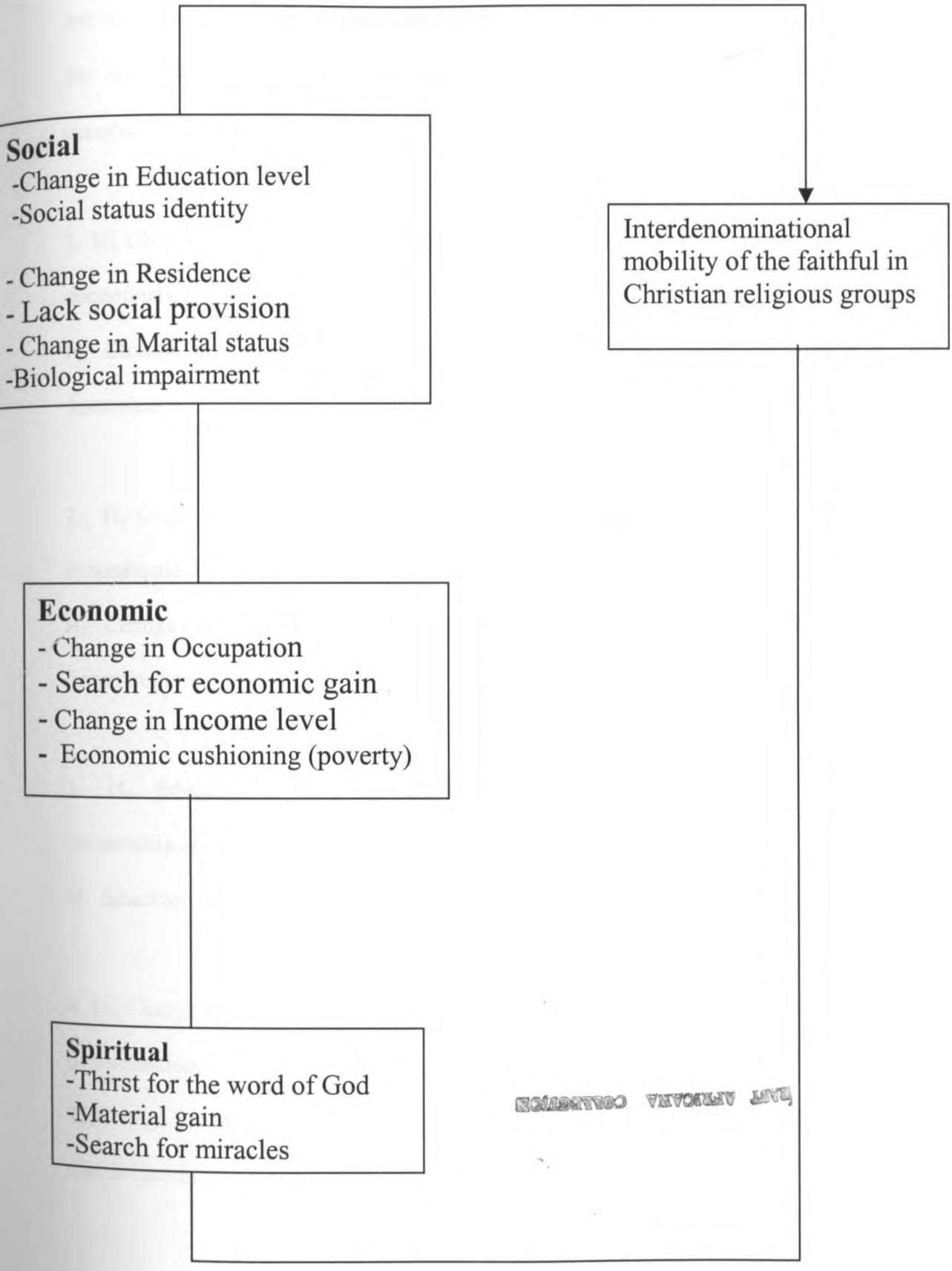
From the above theories, one can conclude that several concepts arise. It can also be stablished that several factors influence mobility in Christian religious groups. These are social, economic and spiritual factors that are seen in the conceptual framework below.

FIG 1. CONCEPTUAL MODEL.



SOURCE: Wafula, 2003.

FIG 2. OPERATIONAL MODEL



BAT AFRICANA COLLECTION

2.8 OPERALISATION OF HYPOTHESES.

The study had five hypotheses, which were tested in Chapter Five. The dependent variable in the all the hypotheses was, mobility in Christian religious groups; while the independent variables were education, marital status, income, residence, and occupation.

1. H_0 Change in occupation is not significantly and inversely related to change in denomination.

H_1 Change in occupation is significantly and inversely related to change in denomination.

2. H_0 Change in residence is not significantly and positively related to change in denomination.

H_1 Change in residence is significantly and positively related to change in denomination.

3. H_0 Education level is not significantly and positively related to change in denomination.

H_1 Education level is significantly and positively related to change in denomination.

4. H_0 Change in marital status is not significantly and inversely related to change in denomination.

H_1Change in marital status is significantly and positively related to change in denomination.

5. H_0 Change in income level is not significantly and positively related to change in denomination.

H_1 Change in income level is significantly and positively related to change in denomination.

2.9 VARIABLES.

DEPENDENT VARIABLE

Mobility Of Christian Within Religious Groups

This referred to the movement of people from one denomination to another. It could be from the mainstream churches such as Anglican or catholic to evangelical and African independent churches.

INDEPENDENT VARIABLES

Education Level:

Education level in this study referred to the highest level of formal education a respondent attained in school that is, not completed school, primary, secondary, and university. Individuals' educational level was investigated with mobility of the faithful from one denomination to another.

Income level

This referred to the total monthly earnings accruing from various sources given by the respondents. In this study the income levels that were considered were those accruing from wages, salaries, apprentices and family business.

Marital status

These referred to the legal or illegal marital status of respondents. For example, married, single, widowed, divorced, separated, never married and staying together.

Residence

This referred to where a respondent lived in Nairobi estates. All these residences may be low, middle or high-income areas.

Occupation

It referred to the kind of occupation one engaged in. In this case, it was employment, apprenticeship, study, retirement and homemaker.

Other definitions:

Religion

The study confined religions to mean Christian religious groups. These could be mainstream churches, African independent churches or evangelical.

Age Generations

Generations 1 are those respondents between the ages 25-34.

Generations 2 are those respondents between the ages 35-44.

Generation 3 are those between the ages 45-54.

2.10 CONCLUSION

It can be concluded that, the hard economic moments and difficult times in man's life have made him so religious and he is now moving from one Christian religious group to another in search of either social, economic or spiritual cushioning. Following that, there are implications of social, economic, demographic and spiritual factors influencing mobility in Christian religious groups.

CHAPTER THREE

3.0. METHODOLOGY

In the previous section, the conceptual hypotheses were defined as derived from the literature review and linked to the study objectives. In this section, the analytical and statistical ways of the study was investigated. Thus, a description of the study site, sampling procedure, methods of data collection and analysis was addressed.

3.1.1 SITE DESCRIPTION

This study was done in Nairobi Province. It is 57 miles south of the equator at an altitude of about 5,000 ft above the sea level and has a continental tropical climate. The temperatures vary from 64.0^0F in January, 60.7^0F in July and 64.8^0F in October and 64^0F F in December (White et al 1948).

The people of Nairobi are of different religions such as Hindu, Christians, Bahai, Buddhists and Islam and include people of all races: Europeans, Asians, and Africans (White 1948). It is likely that majority of the people are Christians as (Gall 1998) asserts that 60% of Kenya's population are Christians. Nairobi was chosen because it is the largest city in East Africa and centre of attraction to economic, political and social phenomenon. With urban integration, people tend to mix various aspects of life, which makes Nairobi a heterogeneous city and therefore a location suitable for study of this sort compared to other towns. The research was limited to Nairobi Urban Research Integration Project (NURIP) survey and the study of Nairobi Province. It covered Nairobi's eight administrative divisions. Central, Pumwani, Makadara, Embakasi, Westlands, Dagoretti, Kibera and Kasarani.

3.1.2 SAMPLING PROCEDURE

The sampling procedure in the study was multi-stage proportional to the population size (PPS). The research used probability-sampling method based on the concept of random selection. Sampling was done in four stages.

Stage I

Consisted of stratification of the eight administration divisions in Nairobi. This was necessary to get a representative sample of the diverse population of Nairobi. The representation was in terms of socio-economic status and density in the eight administrative divisions. In order to avoid high clustering effect, it was necessary to sample 130 enumeration areas (EAs) scattered among the eight administrative divisions and the selection of EAs from each division was appropriate to the number of households in each division. The total number of households in the divisions * 130/ total number of household in Nairobi.

Table 1 Distribution of the enumeration areas

DIVISION	NO. Of EAs	NO. 0f HHs	%HH per Division	Proposed No. of EAs
Central	394	68849	10.7	14
Makadara	368	59156	9.1	12
Kasarani	799	108533	16.6	17
Embakasi	1001	134719	20.7	27
Pumwani	346	54458	8.4	11
Westlands	539	62601	9.6	12
Dagoretti	508	73974	11.3	15
Kibera	528	88571	13.6	18
Total	4481	651861	100.0	130

Source: Kenya pop and Housing census 1999

Stage II

Was random selection of the Enumeration Areas in each division from the 1999 census list of EAs.

Stage III

In this stage a household list was established from each EAs identified with the help of the Central Bureau of Statistics (CBS) maps.

In each EA a sample of 35% of the total number of households was selected using a systematic sample from household listing from CBS.

Stage IV

Was to sample the biographies (individuals) drawn from the sampled households. In Nairobi, the age structure showed fewer females compared to males in each generation. In particular there are fewer women in the age range 45-54. The average distribution as per gender and generation is below (1999 population census).

Table 2 Distribution as per gender and generation

Generations	Males	Females
45-54	3.5	1.3
35-44	7.5	3.4
25-34	15.2	8.8

Source NURIP 2001

Assuming that there is an average of 3.38 persons per household, the expected sample population in 130 EAs was 11,031 and those who were interviewed were 1,535. It is from this expected number of persons, which formed the target population that the individual biographies were drawn. The following criteria/ratio was used to draw the desired sample of individuals (eligible to the biographical questionnaire) by generations and gender.

Table 3 Distribution as per gender and generation.

Generation	Males	Females
45-54	1:2	1:1
35-44	1:4	1:2
25-34	1:8	1:5

Source: NURIP 2001

3.1.3 OBSERVATIONAL AND UNITS OF ANALYSIS

A single member of a sampling unit of analysis is referred to as a sampling unit. Usually, sampling units have numerous attributes, one or more of which are relevant to the research problem. In this study the observational unit was Christians from different denominations that have changed denomination especially the mainline Indigenous or Pentecostal faithful. Individuals were Nairobi residents between ages 25-54. The unit of analysis was faithful's mobility from one denomination to another.

3.2 METHODS OF DATA COLLECTION

The primary sources of data are usually considered the best sources in research. Such primary source of material is near to its original form and is relatively free to be divorced from external influence and bias of others, which might lead to unsound interpretation by due research (Haring and Louisburg 1983)

This study utilized data from NURIP collected in Nairobi. It involved the collection of information on the paths followed by three generations aged 45-54, 33-44, 25-34 at the time of survey, which lived their residential, professional, and family lives in different economic and social context. The data was collected from 1, 535 individuals/households members out of which 661 were males and 874 female. However out of the 1,535 total sample interviewed, the researcher's interest was on

only on the sub-sample of 457 respondents who changed denomination. Other tools used were:

I) Household questionnaires: The HH questionnaire is a form that has columns containing details about names, residential status, sex, age, ethnic group, nationality, religion, marital status, birth place, labour participation and educational level of the household members. The main intention of the household questionnaires was to capture information about individuals who were eligible for interview. It is a tool that was used to assist in sampling the eligible interviewees especially those respondents who fell within age bracket of 25-33, 34-44, 45-54 years. The questionnaires were used to draw a sample of 1,535 respondents.

ii) Unstructured questionnaires were administered to seven purposive ly selected respondents about their mobility from one denomination to another.

iii) Biographical questionnaire were used for eligible respondents who answered questions about residence, activities, matrimonial history, children born alive and general demographic characteristics of the respondents.

3.2.1 ENTRY TO THE FIELD

Fieldwork was done in four phases. The first phase led to the second, the second to the third and finally the third to the fourth.

3.2.2 Phase One

This phase mainly consisted of identifying the EAs with the help of Central Bureau of Statistics staff.

3.2.3 Phase Two

After identifying the EAs the researcher updated the household's list in each enumeration area.

3.2.4 Phase Three

The researcher then obtained 35% of sample of the total number of households in each EA. These households were eligible for the administration of the household questionnaire.

3.2.5 Phase Four

A criterion of choosing 1:1 females and 1:2 males in generation 1, 1:4 males and 1:2 females in generation 2, and 1:8 males and 1:5 females in generation 3 was used to select individuals eligible for biographical questionnaires.

3.3 PROBLEMS ENCOUNTERED

A number of problems were encountered in the field. Throughout the study, there was a general problem of convincing the respondents that the aim of the study was not a census but a fact-finding research. Slum areas were more problematic especially when we said that our objective was to find out the indicator s of poverty. They wondered how we would eradicate it yet that was not our aim. Another problem was, many researches have been done in these areas and therefore people were tired of responding to questionnaires

Nairobi is a heterogeneous city with diverse cultures coupled with different behaviours such as crime especially in densely populated areas like Mlango Kubwa

where one of he enumerators was robbed of his shoes and money in broad daylight. The environment in this area was filthy and therefore working was not easy.

It was quite difficult to find the eligible respondents in high-class areas like Karen because most of them gave appointment at odd times like seven P.M, which was not safe. It was also hard to access Indian premises for security reasons. This was common in Asian communities living in Ngara. Language barrier was a problem in some areas where people were not well conversant with English and Swahili.

3 .4 METHODS OF DATA NALYSIS

Data obtained from the field was analysed by a technique called event History analysis. This technique captures and connects several events over a long period. Data entry was done by the use of computer package (SPSS) statistical package for social sciences and STATA. Both descriptive and inferential statistical method were used to present data

3.4.1 EVENT HISTORY ANALYSIS.

In recent demographic data collection undertaken throughout many parts of the world, information on life histories of individuals, families and institutions generally referred to as event histories has become important in the analysing of events over time. (Otieno 1999)

Event history is a record of when events of history occurred. The aim is to establish whether and when a certain event occurred. For example, change either after marriage

or changing residence. The outcomes derived from event histories include observations of different events and counts of events in a fixed period.

This type of data analysis captures events that have emerged overtime which may not be captured by other types of analysis. This data collection is normally retrospective; for recurrent events; and use memorable events as anchors to aid recall (Tuma and Hanna 1984). In this case individuals are asked about their experiences complete with dates at which they took place. Examples are birth histories, migration history or employment or religion.

The sample size of such analysis needs to be quite large to proceed very far with this approach. All in all the major interest in this analysis was to examine factors influencing the occurrence of an event, which was mobility in Christian religious groups.

3.4.2 DESCRIPTIVE STATISTICS

These are simple statistical methods, which do not support or falsify relationships between variables, but simply help in the description of the data. These statistical tools perform the first function of statistics thus they afford condensed and summarized description of units with regard to innumerable or measurable characteristics (Haggard 1969). They are thus summarizing measures, which are used to condense raw data into forms, which supply useful information efficiently.

3.4.3 INFERENTIAL STATISTICS

These are used to infer the truth or falsify hypotheses. Our aim was to hypothesize a relationship between two variables and then show through statistical analysis that such

a relationship exists or alternatively accept the null hypothesis. The statistical tools used in this study are:

i) Cross tabulations

ii) Measures of association.

Cross tabulations.

These are Tables that give a joint frequency of cases. They thus enable the testing of any possible interrelationship between variables. The cross tabulation procedure forms two-way tables and provides a variety of tests and measures of association for two-way tables of which one is Pearson's Chi Square

Measures of association.

The Pearson's Chi Square is used to test the correlations between variables after running cross tabulations. This is especially so when the tabulated variables are quantitative and correlations yield Pearson's correlation coefficient as a measure of linear association between the variables.

CHAPTER FOUR.

DATA PRESENTATION.

4.0 SELECTED CHARACTERISTICS OF RESPONDENTS.

It has been observed that demographic behaviour changes over the life cycle. Hence in order to understand the determining factor of behaviour such as mobility in denominations, it is necessary to collect event histories data on timings of a whole sequence of events right from birth. Event history analysis here is used as a method in observing occurrence of events.

This section therefore offers comprehensive data presentation and expected relationship between some of the study variables. The socio-economic and demographic characteristics of respondents are also presented. These are age, gender, marital status, occupation, level of education, level of income, parents' religious affiliation and residences. Grouped percentages are generally displayed with limited explanations because detailed analysis of the results is postponed up to section B where data analysis in the event history analysis of development, growth and change in respondents' lives is observed.

In the study, a total of 1,535 respondents were interviewed but interest was on only 457 of them who changed from one Christian religious group to another. This is the sub sample the study based on in the observations. The total observations of the above sub sample (457) of changes in denomination over a long time period was 7,245 in total that is in generation 1, 2, and 3 changes observed were, 3,092, 2,268 and 1,885 respectively.

Mobility in Christian religious groups in this study is treated as the main dependent variable whose variation is to be explained by all the other variables that were considered.

4.1.1 MOBILITY IN CHRISTIAN RELIGIOUS GROUPS SINCE BIRTH

Out of the total sample of 1,535 respondents' interviewed at the time of survey, those who had moved from one Christian group to another since birth were 29.77% whereas those who had not were 70.23%. However it should be noted that although about 30% of the respondents had changed their Christian religious groups, 71.23% were in their third or more Christian groups.

Table 4: Percentage distribution of respondents according to change in religion since birth at the time of survey.

Changed denomination	Frequency	Percent
No	1078	70.23
Yes	457	29.77
Total	1,535	100.00

Source: NURIP 2001

4.1.2 GENDER OF RESPONDENTS.

It is observed that out of the total respondents interviewed 43.06% were males and 56.94% female. The males in this case were fewer than females, which contradict the 1999 Census report of Nairobi Province whereby out of a total sample of 2,143,254 people, 1,53,828 were male, and 989,426 female. It can be concluded that, females in the were more because of the sampling procedure used in the survey where the ratio of female to male was always bigger i.e. for generation 1 the ratio for females was 1:1 while for males was 1:2 (see sampling procedure in chapter 3). However the

population of females is higher than for males in general. Table 5 below illustrates the distribution of the respondents by gender at the time of survey.

Table 5: Percentage distribution of respondents' gender at the time of survey.

Gender	Frequency	Percentage	Cum
Male	661	43.06	43.06
Female	875	56.94	100.00
Total	1535	100.00	

Source: NURIP2 001

4.1.3 (a) GENERATION OF THE RESPONDENTS

Mobility in Christian religious groups is a function of age. As age of an individual increases, one is expected to develop a strong attachment to the societal norms and beliefs depending on the socialization process one is exposed to at home and place of work or residence. Therefore all ages mentioned above are vulnerable to mobility in Christian religious groups.

Our sample was stratified into three generations. Generation 1 was between age 45 – 54, generation 2 between age 35 – 44 and generation 3 between ages 24 – 34. Out of the total respondents in the survey, 35.05% were from generation 1 while generation 2 and 3 were 31.60% and 33.35%, respectively. It was noted that generation 1 had the highest number of respondents as explained by the sampling procedure. Generation 2 had the least number of respondents, which confirms the findings in 1999 census where those aged between 25-34 were 276,966 compared to 243,079 aged 35 – 44. The result shows that there are more people in generation 3 compared to generation 2, which is also true even on the ground. Table 6 shows the distribution of the respondents as per the three generations

Table 6: Percentage distribution of the generations at the time of Survey.

Age generation	Frequency	Percentage	Cum
1	538	35.05	33.35
2	485	31.60	66.65
3	512	33.35	100.00
Total	1535	100.00	

Source: NURIP 2001

4.2 MOVERS AND NON-MOVERS AT THE TIME OF SURVEY

4.2.1 (b) Age and generation

It is noted that out of the total percentage in generation 1, those who had not moved from their first religion were 70.26% whereas the movers in their second, third or more religion were 29.74%. Generation 2 had 70.31% non-movers and 29.69% movers while generation 3 had 70.70% non-movers and 29.30% movers. The non-movers in generation 3 were more compared to all generations because they constituted 70.70%. Most movers across the three generations were from generation 1 for they constituted 29.74%. However the difference between non-movers and movers across the three generations is negligible for the pattern is uniform.

Table 7. Percentage distribution of respondent's religious steps of Change according to age and generation at the time of survey

Generation	Religious Steps First	Second	Third	Total
45-54	378	143	17	538
	70.26	26.58	3.16	100.00
35-44	341	131	13	485
	70.31	27.01	2.68	100.00
25-34	362	135	15	512
	70.70	26.37	2.93	100.00
Total	1081	409	45	1535
	70.42	26.64	2.93	100.00

4.2.2 (a) Gender and Generation

Generation (45 – 54)

At the time of survey, generation I had 75. 57% male non-movers and 24.43% movers. The female were 66.56% non-movers and 60.44% movers. Generally in this generation, more males did not change religion compared to female because the male non – movers were approximately 76% compared to 67%_female. On the other hand female moved more than male because there was only 24.43% movers compared to 60.44 % female.

Table 8 Percentage distribution of respondent's religious steps of change according to gender and generation 1

Gender	Religious steps First	Second	Third	
Male	167	49	5	221
	75.57	22.17	2.26	100.00
Female	211	94	12	317
	66.56	29.65	3.79	100.00
Total	378	143	17	538
	70.26	26.58	3.16	100.00

Generation 2 (35 – 44)

In generation 2, there were 75.89 % male non-movers and 24.1% movers. Female non-movers were 65.52% and 34.49% movers. Generally more males did not move whereas most female did because only 24% were male and 34% female movers.

Table 9. Percentage distribution of respondent's religious steps of change according to gender and generation 2

Gender	Religious steps First	Second	Third	Total
Male	170	49	5	224
	75.89	21.88	2.23	100.00
Female	171	82	8	261
	65.52	31.42	3.07	100.00
Total	362	131	13	485
	70.70	27.01	2.68	100.00

Generation 3 (25 – 34)

In Generation 3, male and female non-movers were 77.78% and 65.64% whereas movers were 22.23% and 34.46 %movers. In comparison, male non-movers outnumbered female.

Table 10 Percentage distribution of respondent's religious steps according to gender and generation 3

Gender	Religious Steps First	Second	Third	Total
Male	168	39	9	216
	77.78	18.06	4.17	100.00
Female	194	96	6	296
	65.54	32.43	2.03	100.00
Total	362	135	15	512
	70.70	26.37	2.93	100.00

In general, across all the three generations male non-movers were more than female and also more non – movers than movers in all the generations. It is also noted that there were many movers in generation 2 and non-movers in generation 1 for they

formed 29.74 %, 29.69% and 29.20% respectively. All the same the pattern of movement is uniform

4.2.3 (a) Marital status and generation 1 – 3.

Generation 1

Marital status was grouped in eight categories. These were single, mono informal, mono formal, poly informal, poly formal, separated and widowed. The single non-movers were 70% and 30% movers; mono informal movers were 70.19% and 29.82% non-movers. Mono formal non-movers were 77.52% and 22.49% non-movers, poly informal non-movers were 47.06% and 52.94% movers and poly formal non-movers constituted 50% and 50% movers. The separated formed 60.87% non-movers and 39.13% movers while widows were 61.54% non-movers and 38.46% movers. Generally in this generation, mono formal respondents who formed 77.52% had not moved. This was the highest number of non-movers compared to other categories. The group that moved most was poly informal which had 46.06% non-movers. This is so because 52.94% that is, more than half of the respondents in this category were in their second, third or more religion.

Table 11 Percentage distribution of respondents' religious steps according to gender and generation 1

Marital	Religious steps First	Second	Third	Total
Single	126	47	7	180
	70.00	26.11	3.89	100.00
Mono info	113	43	5	161
	70.19	26.71	3.11	100.00
Mono form	100	28	1	129
	77.52	21.71	0.78	100.00
Poly info	8	8	1	17
	47.06	47.06	5.88	100.00
Poly form	1	1	0	2
	50.00	50.00	0.00	100.00
Separated	14	6	3	23
	60.87	26.09	13.04	100.00
Widowed	16	10	0	26
	61.54	38.46	0.00	100.00
Total	378	143	17	538
	70.26	26.58	3.16	100.00

Generation 2

The singles in this generation had 73.86% non movers and 25.14% movers, the mono in formal were 67.26% non movers, poly formal 60% movers in generation 2, the widowed category had the highest number of movers and least non movers compared to other statuses. The group that moved most was that of the separated because movers were 53.48% and 46.15% were in their second or third religion.

Table 12 Percentage distributions of respondent's religious Steps according to marital status and generation 2

Marital	Religious steps First	Second	Third	Total
Single	130 73.86	41 23.30	5 2.84	176 100.00
Mono info	113 67.26	47 27.98	8 4.76	168 100.00
Mono for	68 69.39	30 30.61	0 0.00	98 100.00
Poly info	6 60.00	4 40.00	0 0.00	10 100.00
Poly form	2 66.67	1 33.33	0 0.00	3 100.00
Separated	13 72.22	5 27.78	0 0.00	18 100.00
Widowed	9 75.00	3 25.00	0 0.00	12 100.00
Total	341 70.31	131 27.01	13 2.68	485 100.00

Generation 3

In generation 3, the single non movers were 76.40% and 23.60% movers, mono informal non movers were 66.32% and 33.68% movers, poly informal non movers were 100% and 0% movers. There were 46.15 % non-movers among the separated and 53.84 % movers whereas 100% widows did not move. It is noted that poly informal and widows in these generation never moved at all.

Table 13 Percentage distribution of respondents' religious steps according to marital status and generation 3

Marital	First	Second	Third	Total
Single	191 76.40	52	7 2.80	250 100.00
Mono inform	126 66.32	59 31.05	5 2.63	190 100.00
Mono form	36 64.29	18 32.14	2 3.57	56 100.00
Poly inform	1 100.00	0 0.00	0 0.00	1 100.00
Separated	6 46.15	6 46.15	1 7.69	13 100.00
Widowed	2 100.00	0 0.00	0 0.00	2 100.00
Total	362 70.70	135 26.37	15 2.93	512 100.00

In general, across the three generations, there were more movers in generation 1 compared to 2 and 3 for they formed 29.74%, 29.69% and 29.39% respectively. The highest number of non-movers was from generation 3 because it constituted 70.70%. Generation 2 and 1 had 70.31% and 70.26% respectively. The movement pattern is also the same.

4.2.4 (a) Education and Generation 1 -3

Generation 1

Education level was in four categories these were not completed school, primary, secondary and tertiary. In generation 1, among those who had not completed school 73.97% had not moved whereas 26.03% did. Those with primary level of education had 66.07% non-movers and 33.95% movers. Respondents with secondary school level of education had 67.88% non-movers and 32.12 % movers and for those with tertiary education were 76.52% non-movers and 23.49% movers. In generation 1 generally those with the highest level of education moved less compared to other

levels unlike those with primary level education whose number was highest among the non-movers.

Table 14. Percentage distribution of respondent's religious steps according to education and generation 1

Edu level	Religious Steps First	Second	Third	Total
Not completed	54 73.97	14 19.18	5 6.85	73 100.00
Primary	111 66.07	48 28.57	9 5.36	168 100.00
Secondary	112 67.88	51 30.91	2 1.21	165 100.00
Tertiary	101 76.52	30 22.73	1 0.76	132 100.00
Total	378 70.26	143 26.58	17 3.16	538 100.00

Generation 2

For those in generation 2, 71.70% who had not completed school were non movers and 28.30% movers. Primary education level had 66.07% non movers and 33.93%movers. Secondary school level of education respondents had 70.69% non movers and 39.31% movers whereas those with tertiary education had 71.92% non movers and 28.08%. It is noted that non movers were more among those with tertiary level of education compared to other levels for they formed 71.92%. The highest number of movers came from the primary level of education respondents which was 33.93%

Table 15 Percentage distribution of respondents' religious steps according to education level and generation 2

Edu level	Religious steps First	Second	Third	Total
Not completed	38 71.70	13 24.53	2 3.77	53 100.00
Primary	75 66.96	33 29.46	43.57	112 100.00
Secondary	123 70.69	47 27.01	4 2.30	174 100.00
Tertiary	105 71.92	38 26.03	3 2.05	146 100.00
Total	341 70.31	131 27.01	13 2.68	485 100.00

Generation 3

In Generation 3, those with incomplete education had 78.79% non-movers and 21.21% movers. Primary school leavers were 68.75% non-movers and 31.25% movers. Those with secondary school education were 69.76% non-movers and 30.25% movers. Tertiary level had 71.92% non-movers and 27.08% movers. It is evident that, respondents who had not completed school were most in their first religion compared to those with primary education who were 68.75%.

Table 16 Percentage distribution of respondent's religious steps according to education level and generation 3

Edu level	Religious steps First	Second	Third	Total
Not completed	26 78.79	6 18.18	1 3.03	33 100.00
Primary	88 68.75	37 28.91	3 2.34	128 100.00
Second	143 69.76	56 27.32	6 2.93	205 100.00
Tertiary	105 71.92	36 24.66	5 3.42	146 100.00
Total	362 70.70	135 26.37	15 2.93	512 100.00

In all the three generations, generation 1 had 70.26% non movers and 29.74% movers, generation 2 had 70.31% non movers and 29.69% movers and generation 3, 70.70% non movers and 29.30 % movers indicating a uniform pattern of movement.

4.3 DISTRIBUTION OF RESPONDENTS BY GENDER AND GENERATIONS

When respondents who had moved from one Christian religious group to another were observed, those males who had moved from one Christian religion to another from generation 1 were 41.11%, generation 2 were 35.79%, generation 3 were 23.10% while the females were 43.62%, 28.63% and 27.75% in generation 1, 2 and 3, respectively. This is as shown in Table 16. Generally females in all generations were more than males. The table shows that the males were 37.34% and the females 62.66%.

Although more females than males were observed in our sample as shown in Table 5, the difference is significant and could not have been caused by our sampling procedure, which justifies our findings. It was also observed that in all generations both males in generation 1 had over 40% the highest percentage of respondents. This may be as a result of the sampling procedure and the findings of the 1999 population census (CBS).

Table17. Percentage distribution of respondents by gender and generations

Gender	Age group generations			Totals
	1	2	3	
Male	1112	968	625	2705
	41.11	35.79	23.10	100.00
	35.96	42.68	33.16	37.34
Female	1980	1300	1260	4540
	43.62	28.63	27.75	100.00
	64.04	57.32	66.84	62.66
Total	3092	2268	1885	7245
	42.68	31.30	26.02	100.00
	100.00	100.00	100.00	100.00

Source: NURIP 2001

4.4 MARITAL STATUS

4.4.1 (b) DISTRIBUTION OF RESPONDENTS BY MARITAL STATUS AND GENERATIONS.

Marital status does not alone determine the nature and strength of its relationship with mobility in Christian religious group but it does in conjunction with other factors such as age group generations. From Table 18 below, it was observed that of the total percentage distribution of respondents, the singles were 64.32%, married 33.10%, separated 1.37% and widowed 1.21%. The singles were more than the other three categories may be because singles are not tied by any rules like the married ones in deciding which Christian religion group to join. They are at liberty to change from one Christian group to another at any time they feel like especially women.

Table18 Percentage Distribution of respondents by marital status and gender.

Matrimonial Status	Gender		Totals
	Male	Female	
Single	1791	2869	4660
	38.43	61.57	100.00
	66.21	63.19	64.32
Married	880	1518	2398
	36.70	63.30	100.00
	32.53	33.44	33.10
Separated	17	82	99
	17.17	82.83	100.00
	0.63	1.81	99
Widowed	17	71	88
	19.32	80.68	100.00
	0.63	1.56	1.21
Total	2705	4540	7245
	37.34	62.66	100.00
	100.00	100.00	100.00

Source: NURIP 2001

4.4.2 RESPONDENTS CHARACTERISTICS BY MARITAL STATUS AND GENDER.

It was noted in our study that there were more males who were single (66.21%) than females (63.19%) more married female (63.30%); more separated female (82.83%); more female widows (80.68%) compared to males. This could be attributed to the total distribution of the population where by females exceed males. On the other hand, we had more females who changed from one Christian religious group to another than males. This could be attributed to the fact that females move from their religious groups early in their life than males as discovered in our study and also there is a likelihood of adopting their husband's Christian religious groups at the time of marriage.

Table 19: Percentage distributions of respondents by marital status and gender

Matrimonial Status	Gender		Totals
	Male	Female	
Single	1791	2869	4660
	38.43	61.57	100.00
	66.21	63.19	64.32
Married	880	1518	2398
	36.70	63.30	100.00
	32.53	33.44	33.10
Separated	17	82	99
	17.17	82.83	100.00
	0.63	1.81	1.37
Widowed	17	71	88
	19.32	80.68	100.00
	0.63	1.56	1.21
Total	2705	4540	7245
	37.34	62.66	100.00
	100.00	100.00	100.00

Source: NURIP 2001

4.5 LOCATION OF RESIDENCE

4.5.1 RESPONDENTS' LOCATION OF RESIDENCE.

Location of residence to an individual is one of the determining factors contributing to change in Christian religious groups. Residence therefore determines the nature and strength of the relationship between residence and mobility in Christian religious groups. As per Table 20, out of the total observation of those who changed their Christian religious groups 55.90% lived in Nairobi, 81% in other urban Kenya, 34.51% in rural Kenya, 0.95% in urban abroad and 0.23% in rural abroad It is deduced that the highest numbers of people live in Nairobi because the research was done in Nairobi. Those who live in rural Kenya followed this.

The latter is higher than those respondents from other urban areas because there are a high number of people migrating to the city of Nairobi in search of better opportunities compared to the influx of migrants to other towns. Those from urban abroad and rural abroad were 0.95% and 0.23%, respectively. It is important to note that the respondents in general have lived in Nairobi more than in other areas. This supports the claim that rural –urban migration is higher than urban – rural migration.

Table 20. Percentage distributions of respondents by place of residence

Residence	Freq.	Percent	cum.
Nairobi	4050	55.90	55.90
Other urban Kenya	609	8.41	64.31
Rural Kenya	2500	34.51	98.81
Urban abroad	69	0.95	99.77
Rural abroad	17	0.23	100.00
Total	7245	100.00	

Source: NURIP 2001.

4.5.2 RESPONDENTS' LOCATION OF RESIDENCE BY GENERATION.

According to Table 21 below, generations 1 and 2 had more observations of respondents who lived in Nairobi than generation 3. This could be the case because generation 3 has the youngest respondent 25-34 as opposed to generation 2 and 1 who are older and thus could have migrated to Nairobi earlier. It is also important to note that the younger generation 3 has more individuals in rural Kenya (37.98%) as opposed to other generations. This is also expected, as normally many between the ages of 20 – 35 would migrate to the city from the rural areas in search of employment.

Table 21. Percentage distribution of respondents by location of residence and generation

Residence	Age group generations			Total
	1	2	3	
Nairobi	1759	1291	1000	4050
	43.43	31.88	24.69	100.00
	56.89	56.92	53.05	55.90
Other urban Kenya	243	204	162	609
	39.90	33.50	26.60	100.00
	7.86	8.99	8.59	8.41
Rural Kenya	1056	728	716	2500
	42.24	29.12	28.64	100.00
	34.15	32.10	37.98	34.51
Urban abroad	30	35	4	69
	43.48	50.72	5.80	100.00
	0.97	1.54	0.21	0.95
Rural abroad	4	10	3	17
	23.53	58.82	17.65	100.00
	0.13	0.44	0.16	0.23
Total	3092	2268	1885	7245
	42.68	31.30	26.02	100.00
	100.00	100.00	100.00	100.00

Source: NURIP 2001

4.5.3 GENDER AND RESIDENCE

Out of all the respondents in our sample, there were 38.30% males and 61.70% females living in Nairobi. This distribution is slightly different with what was observed in other urban areas where the proportions of males and females was slightly different with their distribution being 48.28% and 51.72%, respectively. This is also shown in Table 22.

In other areas, the distribution for males and females were as follows: in rural Kenya, urban abroad and rural abroad males were 33.88%, 13.04% and 23.53% respectively, whereas females were 66.12%, 86.96% and 76.47% for the same respective categories.

Table 22. Percentage distribution of respondents by gender and residence

Residence	Male	Female	Total
Nairobi	1551	2499	4050
	38.30	61.70	100.00
	57.34	55.04	55.90
Other urban Kenya	294	315	609
	48.28	51.72	100.00
	10.87	6.94	8.41
Rural Kenya	847	1653	2500
	33.88	66.12	100.00
	31.31	36.41	34.51
Urban abroad	9	60	69
	13.04	86.96	100.00
	0.33	1.32	0.95
Rural abroad	4	13	17
	23.53	76.47	100.00
	0.15	0.29	0.23
Total	2705	4540	7245
	37.34	62.66	100.00
	100.00	100.00	100.00

Source: NURIP 2001

4.6 RESPONDENT'S DENOMINATION

4.6.1 DISTRIBUTION OF RESPONDENTS AS PER THEIR CURRENT CHRISTIAN DENOMINATIONS.

Religion is a universal phenomenon of every culture and includes an institutional system of religious beliefs to explain things that cannot otherwise be explained. It provides guidance to moral conduct and prescribes symbolic practices that are considered to be in harmony with beliefs about the supernatural. It is in this case that every individual tries to identify with at least a religious group. In this study the respondents were aligned to different Christian religious groups.

Table 23 shows the observed Christian religious groups of respondents. Out of the observed sample of respondents who changed their religious groups there were 92.56% Christian and only 7.44% other religions for the whole period of observation. Out of all the Christians, the category of Christians formed 33.47% that was the

highest with Catholics, Evangelicals and Anglicans being 20.39%, 10.64% and 10.10%, respectively. It is therefore observed that in Nairobi the numbers of Christians in other Christian religious groups are more than those in the mainstream churches. This is a clear indication of mobility because of many denominations that have outnumbered the mainstream churches, which were initial denominations during the spread of Christianity.

Table 23. Percentage distribution of respondents according to their current Christian religious groups

	Gender		
Current denomination	**Male**	**Female**	**Total**
Traditional	132	157	289
	45.67	54.33	100.00
	4.88	3.46	3.99
Hindu	0	7	7
	0.00	100.00	100.00
	0.00	0.15	0.10
Sikh	0	7	7
	0.00	100.00	100.00
	0.00	0.15	0.10
Muslim	50	38	88
	56.82	43.18	100.00
	1.85	0.84	1.21
Catholic	421	1056	1477
	28.50	71.50	100.00
	15.56	23.26	20.39
Anglican	232	500	732
	31.69	68.31	100.00
	8.58	11.01	10.10
Methodist	4	27	31
	12.90	87.10	100.00
	0.15	0.59	0.43
Presbyterian	126	357	483
	26.09	73.91	100.00
	4.66	7.86	6.67
African inland	129	165	294
	43.88	56.12	100.00
	4.77	3.63	4.06
Evangelical	233	538	771
	30.22	69.78	100.00
	8.61	11.85	10.64
SDA	111	154	265
	41.89	58.11	100.00
	4.10	3.39	3.66
Syncretic	115	113	1228
	50.44	49.56	100.00
	4.25	2.49	3.15
Other Christian	1081	1344	2425
	44.58	55.42	100.00
	39.96	29.60	33.47
Other religion	19	19	38
	50.00	50.00	100.00
	0.70	0.42	0.52
Ns	52	58	110
	47.27	52.73	100.00
	1.92	1.28	1.52
Total	2705	4540	7245
	37.34	62.66	100.00
	100.00	100.00	100.00

Source: NURIP 2001

4.6.2 RESPONDENTS' RELIGIOUS AFFILIATION AT THEIR BIRTH.

Although the study was conducted in a multi-religious area as noted in Table 23, interest was only on Christian religious groups. It is obvious that at birth, respondents are assumed to automatically belong to their parents' religious affiliation. From the study, at the respondents' birth, the parents who were Catholics were 36.76% followed by Anglicans 15.50% as per Table 24. The category of the two mainstream churches had the majority of respondents because they were early churches unlike the Evangelical that came later. The African Inland church and Methodist churches though mainstream had fewer observations because they are not common in Nairobi but were dominant in Rift Valley province (AIC) and Coastal region for Methodists. Findings in Table 23 may not be consistent with those of 24. However they confirm that the respondents' Christian religious affiliation at birth (proxied by their parents) is not the current. That is why there is a decline for those observed in Catholics and Anglican at birth as compared to their current Christian religion and an increase in proportion of those in evangelicals and other Christian categories i.e. a decline from 36.76% to 20.39% for catholic, 15.50% to 10.10% for Anglicans whereas a rise from 1.74% to 10.64% for evangelicals and 16.09% to 33.47% for other Christians category.

Table 24. Percentage distributions of respondents' parents Christian religious groups at birth.

Religion at birth	Frequency	Percent	Cum.
Traditional	478	6.60	6.60
Hindu	47	0.65	7.25
Muslim	30	0.41	7.66
Catholic	2663	36.76	44.42
Anglican	1123	15.50	59.92
Methodist	115	1.59	61.50
Presbyterian	641	8.85	70.35
African Inland church	418	5.77	76.12
Evangelical	126	1.74	77.86
SDA	254	3.51	81.37
Syncretic (akorino,israelic)	147	2.03	83.40
Other Christian	1166	16.09	99.49
Other religion	37	0.51	100.00
Total	7245	100.00	

Source:NURIP 2001

4.7 GENDER AND CHRISTIAN RELIGIOUS GROUPS

Our study revealed that there were more females than males in our sample i.e. 37.34% and 62.66%, respectively. This has thus also been the case in the distribution of the respondents in most of the denominations. It was observed that the males were fewer than females in most denominations except for syncretic and other Christian religious groups. However, some of the difference in the number of females exceeding males might not be significant and could be due to the sampling procedure where the females were many. Nevertheless, the difference is significant among the Catholics, Anglicans, Methodist and Presbyterians where males were 28.50%, 31.69%, 12.90% and 26.09%, respectively as opposed to 71.50%, 68.31%, 87.10% and 73.91% for females, respectively. This is as shown in Table 25 and also confirms what is

observed in real life where we have more women than men in Christian congregations.

Table 25. Percentage distribution of respondents by gender and Christian religious affiliation

Current denomination	Male	Female	Total
Traditional	132	157	289
	45.67	54.33	100.00
	4.88	3.46	3.99
Hindu	0	7	7
	0.00	100.00	100.00
	0.00	0.15	3.99
Sikh	0	7	7
	0.00	100.00	100.00
	0.00	0.15	0.10
Muslim	50	38	88
	56.82	43.18	100.00
	1.85	0.84	1.21
Catholic	421	1056	1477
	28.50	71.50	100.00
	15.56	23.26	20.39
Anglican	232	500	732
	31.69	68.31	100.00
	8.58	11.01	10.10
Methodist	4	27	31
	12.90	87.10	100.00
	0.15	0.59	0.43
Presbyterian	126	357	483
	26.09	73.91	100.00
	4.66	7.86	6.67
African inland	129	165	294
	43.88	56.12	100.00
	4.77	3.63	4.06
Evangelical	233	538	771
	30.22	69.78	100.00
	8.61	11.85	10.64
SDA	111	154	265
	41.89	58.11	100.00
	4.10	3.39	3.66
Syncretic	115	113	228
	50.44	49.56	100.00
	4.25	2.49	3.15
Other Christian	1081	1344	2425
	44.58	55.42	100.00
	39.96	29.60	33.47
Other religion	19	19	38
	50.00	50.00	100.00
	0.70	0.42	0.52
Not stated	52	58	110
	47.27	52.73	100.00
	1.92	1.28	1.52
Total	2705	4540	7245
	37.34	62.66	100.00
	100.00	100.00	100.00

Source: NURIP 2001

4.7.1 DISTRIBUTION OF RESPONDENTS BY CHRISTIAN RELIGIOUS GROUPS AND GENERATIONS.

As different generations face different economic, social and political situations during their lifetime, it becomes imperative to study the influence of these to alignment of individuals to religious groups. As far as age and religious groups are concerned, it is observed that age is an independent variable that could easily influence an individual's mobility or lack of it in Christian religious groups.

In general comparing individual's Christian religious groups in all the three generations, it was observed that there are more old people in all the mainstream churches, than the young and middle aged. For example, those from Catholic faith in generation 1 were 22.19% as compared with 18.89% from generation 3. In Anglican, the old generation had 9.51%, African Inland were 4.79% as compared to 7.85% and 3.61% for generation 3 respectively. This shows that the young and middle aged have moved to other denominations may be due to the mainstream church doctrines and way of worship that is boring in nature. Other denominations like African Independent Churches, Presbyterian and Syncretic (Akorino) have also more old people than the young because of the above reason.

Another reason could be the introduction and widespread presence of many Christian denominations after independence as opposed to the few ones, which were there when the old generation was growing up. Table 26 also supports this whereby at birth few respondents were in these religious groups but with time the proportions increased. This could be because old people have remained in the mainstream churches, only a few have moved to evangelical, but the youths are more in these denominations because of the vibrancy of worship and flexibility in doctrine. Generally, besides the

older generations forming 42.68% of our sample as compared to 31.30% and 26.02% of the middle and younger generations, respectively, we see them move only from the so-called mainstream denominations.

Table 26. Percentage distribution of respondents according to their generation and Christian religious groups

	Age group generation			
Current denomination	1	2	3	Total
Traditional	121	87	81	289
	41.87	30.10	28.03	100.00
	3.91	3.84	4.30	3.99
Hindu	3	4	0	7
	42.86	57.14	0.00	100.00
	0.10	0.18	0.00	0.10
Sikh	0	0	7	7
	0.00	0.00	100.00	100.00
	0.00	0.00	0.37	0.10
Muslim	35	25	28	88
	39.77	28.41	31.82	100.00
	1.13	1.10	1.49	1.21
Catholic	686	435	356	1477
	46.45	29.45	24.10	100.00
	22.19	19.18	18.89	20.39
Anglican	294	290	148	732
	40.16	39.62	20.22	100.00
	9.51	12.79	7.85	10.10
Methodist	15	13	3	31
	48.39	41.94	9.68	100.00
	0.49	0.57	0.16	0.43
Presbyterian	258	147	78	483
	53.42	30.43	16.15	100.00
	8.34	6.48	4.14	6.67
African inland	148	78	68	294
	50.34	26.53	23.13	100.00
	4.79	3.44	3.61	4.06
Evangelical	281	277	213	771
	36.45	35.93	27.63	100.00
	9.09	12.21	11.30	10.64
SDA	131	55	79	265
	49.43	20.75	29.81	100.0
	4.24	2.43	4.19	3.66
Syncretic	112	85	31	228
	49.12	37.28	13.60	100.00
	3.62	3.75	1.64	3.15
Other Christian	967	710	748	2425
	39.88	2928	30.85	100.00
	31.27	31.31	39.68	33.47
Other religion	3	25	10	38
	7.89	65.79	26.32	100.00
	0.10	1.10	0.53	0.52
Ns, replace	38	37	35	110
	34.55	33.64	31.82	100.00
	1.23	1.63	1.86	1.52
Total	3092	2268	1885	7245
	42.68	31.30	26.02	100.00
	100.00	100.00	100.00	100.00

Source: NURIP 2001.

4.8 RESPONDENTS' OCCUPATION

Table 27 shows that most respondents were engaged in apprenticeship or employment mainly because the area of study was urban.

As shown by the table below, 41.48% of all the respondents were employed or in apprenticeship, 16.36% studying, 0.08% ill, 19% invalids, 0.30% retired, 10.56%, homemakers, 9.5% unemployed and 21.46% in other activities. It should be noted that those who were ill and invalidated had been in such condition for more than six months.

Table 27. Percentage distribution of respondents according to occupation

Occupation	Freq.	Percent	Cum.
Study	1185	16.36	16.36
Illness	6	0.08	16.64
Invalidity	14	0.19	16.63
Retirement	22	0.30	16.94
Homemaker	765	10.56	27.49
Unemployment	693	9.57	37.06
Other inactivity	1555	21.46	58.52
Apprenticeship or employment	3005	41.48	100.00
Total	7245	100.00	

Source: NURIP 2001.

4.8.1 OCCUPATION AND GENDER

From our study sample, we had more females studying i.e. 17.27% than males 14.82%. However, more than half of the males were in apprenticeship / employment as compared to about a third of females who were 52.01% and 35.20%, respectively. Females who were homemakers and also involved in other activities were 21.85% as compared to 22.21% males in respective occupations. Thus in general, the females

were less active than males because those in studying and apprenticeship /employment were 52.47% whereas the males were 66.83%. During the time of the survey, it was revealed that occupation changed as many times as sixteen for some individuals which could prompt mobility in Christian religious groups.

Table.28 Percentage distribution of respondents according to their occupation and gender.

Occupation	Male	Female	Total
Study	401	784	1185
	33.84	66.16	100.00
	14.82	17.27	16.36
Illness	1	5	6
	16.67	83.33	100.00
	0.04	0.11	0.08
Invalidity	2	12	14
	14.29	85.71	100.00
	0.07	0.26	0.19
Retirement	9	13	22
	40.91	59.09	100.00
	0.33	0.29	0.30
Homemaker	38	727	765
	4.97	95.03	100.00
	1.40	16.01	10.56
Unemployment	284	409	693
	40.98	59.02	100.00
	10.50	9.01	9.57
Other inactivity	563	992	1555
	36.21	63.79	100.00
	20.81	21.85	21.46
Apprenticeship or employment	1407	1598	3005
	46.82	53.18	100.00
	52.01	35.20	41.48
Total	2705	4540	7245
	37.34	62.66	100.00
	100.00	100.00	100.00

Source: NURIP 2001.

4.8.2 OCCUPATION AND GENERATION.

From Table 29 below, those respondents who were studying in all generations were 16.36% of which the young generation comprised 34.94%. This was so because more young people are expected to be in school or learning institutions than those in other age categories.

Similarly, we expect more respondents from older generations to be in employment than the young generation. This was not confirmed in our study whereby 49.35% of generation 1 were in apprenticeship / employment as opposed to 32.78% and 17.87% of generation 2 and generation 3 respectively.

The homemakers formed 10.56% of which the old generation was more than the other two generations may be because most of them are retired as evidenced from the Table below. The retired formed 0.30%. Out of all the retired, generation 1 had the highest proportion of 81.82% as compared to 13.64% of generation 2 and 4.55% of generation 3. The unemployed in generation 3 were more with 12.10% because they could have at least attained some level of education but were seeking employment, which is scarce due to the economic hardship the country has been facing. Most respondents in generation 1 were more in apprenticeship / employment and studying. for they comprised 69.80%. Generation 2 and 3 were only 61.29% and 50.45%, respectively

Table29: Percentage distribution of respondents by occupation and generations.

Occupation	1	2	3	Total
Study	366	405	414	1185
	30.89	34.18	34.94	100.00
	11.84	17.86	21.96	16.36
Illness	4	0	2	6
	66.67	0.00	33.33	100.00
	0.13	0.00	0.11	0.08
Invalidity	2	3	9	14
	14.29	21.43	64.29	100.00
	0.06	0.13	0.48	0.19
Retirement	18	3	1	22
	81.82	13.64	4.55	100.00
	0.58	0.13	0.05	0.30
Homemaker	373	187	205	765
	48.76	24.44	26.80	100.00
	12.06	8.25	10.88	10.56
Unemployment	254	211	228	693
	36.65	30.45	32.90	100.00
	8.21	9.30	12.10	9.57
Other inactivity	592	474	489	1555
	38.07	30.48	31.45	100.00
	19.15	20.90	25.94	21.46
Apprenticeship or employment	1483	985	537	3005
	49.35	32.78	17.87	100.00
	47.96	43.43	28.49	41.48
Total	3092	2268	1885	7245
	42.68	31.30	26.02	100.00
	100.00	100.00	100.00	100.00

Source: NURIP 2001

4.9 EDUCATION LEVEL

Education is one of the key independent variable that is taken to influence mobility in Christian religious groups. Sociologically, education as one of the facilitating factors of the process of social change affects the whole life of an individual from childhood to adulthood. However, the level attained by an individual matters a lot because, as one's education level advances, it is expected that his or her characteristics change and the individual tends to feel comfortable with people of his or her educational level, for example, moving to Christian religious groups of his or her education level. Education therefore is taken as a proxy of an individual's behavior. Majority (38%) of the respondents had primary education as given in Table 30 below. Respondents who

had not completed school formed 14.25%. Those with secondary education and above formed 47.64% of all the respondents. This included 14.42% and 1.63% of those with tertiary and university education, respectively. It is important to note that there was a high number of those who had not completed school and also very few with university education.

Table 30. Percentage distribution of respondents according to their education level.

Education level	Freq.	Percent	Cum.
No complete school	166	14.25	14.25
Primary	437	37.51	51.76
Secondary	368	31.59	83.35
Tertiary	168	14.42	97.77
University	19	1.63	99.40
Others	7	0.60	100.00
Total	1165	100.00	

Source: NURIP2001.

4.9.1 (b) EDUCATION AND GENERATION.

Looking across the three generations and their attainments of education level, generation 3 had the highest respondents who had not completed school compared with generation 2 and 1. These were 18.38%, 10.50% and 13.73%, respectively. This could be because at this age most people have not completed school and are either in secondary, tertiary or University. Those who had completed primary were few 29.06% in generation 1 compared with generation 2 which had 34.32% and generation 3 with 36.61%. This is also the case with secondary level where generation 1 comprised 29.89% as compared to 36.68% of generation 2 and 33.42% of generation 3.

Those who had attained tertiary education were more in generation 1 with 38.10% as compared to 36.61% in generation 2 and 25.60% in generation 3. Most of those with University education were from generation 2 as it comprised 52.63% while generation 3 and 1 had 31.58% and 15.79%, respectively. It can also be concluded that the level of education attained by the respondents varied from generation to generation. But generation 1 had the lowest number of individuals in each level of education.

Table 31. Percentage distribution of respondents according to their education and generation

	Age group generations.			
Education level.	1	2	3	Total
No complete school	49	42	75	166
	29.52	25.30	45.18	100
	13.73	10.50	18.38	14.25
Primary	127	150	160	437
	29.06	34.32	36.61	100.00
	35.57	37.50	39.22	37.51
Secondary	110	135	123	368
	29.89	36.68	33.42	100.00
	30.81	33.75	30.15	31.59
Tertiary	64	61	43	168
	38.10	36.31	25.60	100.00
	17.93	15.25	10.54	14.42
University	6	10	3	19
	31.58	52.63	15.79	100.00
	1.68	2.50	0.74	1.63
Others	1	2	4	7
	14.29	28.57	57.14	100.00
	0.28	0.50	0.98	0.60
Total	357	400	408	1165
	30.64	34.33	35.02	100.00
	100.00	100.00	100.00	100.00

Source: NURIP 2001.

4.9.2 EDUCATION AND GENDER

Out of the total respondents in our sample, the females in most of the categories of education level were less than males. This may indicate the disadvantage that females have in education. As shown in Table 32, of those who had not completed school, the proportion of females was highest with 14.62% as compared to the males (13.52%). For those who attained primary and secondary education level, the number of males was higher than that of females as it was 40.82% and 35.83% for primary level and 33.93% and 30.49% for secondary level, respectively. The same case applied to those who had attained university education but different for those with tertiary level of education as opposed to 9.69% of males.

Table 32: Percentage distribution of respondents' according to their education and gender

Education level	Male	Female	Total
No complete school	53	113	166
	31.93	68.07	100.00
	13.52	14.62	14.25
Primary	160	277	437
	36.61	63.39	100.00
	40.82	35.83	37.51
Secondary	133	235	368
	36.14	63.86	100.00
	33.93	30.40	31.59
Tertiary	38	130	168
	22.62	77.38	100.00
	9.69	16.82	14.42
University	7	12	19
	36.84	63.16	100.00
	1.79	1.55	1.63
Others	1	6	7
	14.29	85.71	100.00
	0.26	0.78	0.60
Total	392	773	1165
	33.65	66.35	100.00
	100.00	100.00	100.00

Source: NURIP 2001.

4.9.3 EDUCATION LEVEL AND RESIDENCE

In studies involving location of residence, education level has been cited to play a significant role in the choice of the location. From the study, majority of those with tertiary and university education level lived in Nairobi. Their proportions were 64.88% and 73.68%, respectively, as shown in Table 33. It is opposed to those who had secondary, primary or not completed any level of education where most were observed to live in rural Kenya. These accounted for 48.91%, 68.42% and 63.25%, respectively. Of those who had lived abroad, majority had university education level, which accounted for 38.46%. Those with secondary level whose proportion was 23.08% followed this. In general, for all levels of education attained, 52.45% of the respondents were observed to have lived in rural Kenya and 32.62% in Nairobi. Those from other urban Kenya were 13.39% and very few had lived abroad.

Table 33: Percentage distribution of respondents' location of residence and education level

Residence	Not completed	Primary	Secondary	Tertiary	University	Others	Total
Nairobi	34	89	130	109	14	4	380
	8.95	23.42	34.21	28.68	3.68	1.05	100.00
	20.48	20.37	35.33	64.88	73.68	57.14	32.62
Other	22	47	55	32	0	0	156
urban	14.10	30.13	35.26	20.51	0.00	0.00	100.00
Kenya	13.25	10.76	14.95	19.05	0.00	0.00	13.39
Rural	105	299	180	26	0	1	611
Kenya	17.18	48.94	29.46	4.26	0.00	0.16	100.00
	63.25	68.42	48.91	15.48	0.00	14.29	52.45
Urban	2	1	3	1	5	1	13
abroad	15.38	7.69	23.08	7.68	38.46	0.16	100.00
	1.20	0.23	0.82	0.60	26.32	14.29	1.12
Rural	3	1	0	0	0	1	5
abroad	60.00	20.00	0.00	0.00	0.00	20.00	100.00
	1.81	0.23	0.00	0.00	0.00	14.29	0.43
Total	166	437	368	168	19	7	1165
	14.25	37.51	31.59	14.42	1.63	0.60	100.00
	100.00	100.00	100.00	100.00	100.00	100.00	100.00

Source: NURIP 2001.

4.10 RESPONDENTS INCOME LEVEL

Income is a vital factor in determining mobility in Christian religious groups. With an increase in income of an individual, change of denomination is expected to be higher under the influence of other factors such as high education and exposure to new ideas, which are likely to accompany high income and desire to move to prestigious modern Christian religious groups.

When all these facts are put together, chances of moving from one Christian religious group to another becomes high. In general change in income level is accompanied by change in status in the society. Thus as status change what one is associated with changes even the peers. It is observed that the majority of those respondents who were interviewed were from the low-income group. Those with low income were 50.79% the middle income 42.18% and with high income 7.03%. This shows that the respondents were vulnerable to mobility in Christian religious groups in search of economic, social and spiritual cushioning as seen from the case studies in Chapter Five.

Table 34. Distribution of respondents' income

Income	Frequency	Percent	Cum.
1	3680	50.79	50.79
2	3056	42.18	92.97
3	509	7.03	100.00
Total	7245	100.00	

Source: NURIP 2001.

4.10.1 INCOME AND GENDER

Out of all the respondents observed, 50 .79% were in the low-income group as shown in Table 35. Out of the total males observed, 41.44% were in the low-income group, which is lower than that of the females whose proportion was 56.37%. From the study 46.14% were males in the middle income as compared to 53.86% females who were in mid-income category. There were very few respondents in the high-income category as it accounted for only 7.03%. However, it is only in this category that the proportion of female was more than that of males as it was 7.38% and 6.43%, respectively.

Table 35: Percentage distribution of respondents by income and gender.

	Gender		
Income level	Male	Female	Total
Low	1121	2559	3680
	30.46	69.54	100.00
	41.44	56.37	50.79
Middle	1410	1646	3056
	46.14	53.86	100.00
	52.13	32.26	42.18
High	174	335	509
	34.18	65.82	100.00
	6.43	7.38	7.03
Total	2705	4540	7245
	37.34	62.66	100.00
	100.00	100.00	100.00

Source: NURIP 2001

4.10.2 DISTRIBUTION OF INCOME AS PER THE GENERATIONS

Out of all respondents who were observed across the three generations the low income were from generation 1 because at this age most respondents are retired or retrenched and therefore there is no regular source of income. This is as shown in Table 36 on occupation where the proportion of those in retirement from generation 1 were 81.82%.

There were very few middle-income people from generation 3 because most of these people were unemployed or still in school. The majority of high-income people were from generation 1 which does not vary much from those in generation 2 whose proportion was 36.15%. It is important to note that across all generations, most respondents were in the low-income group as observed earlier. However, generation 3 was more in the low and middle-income level with 62.33% and 30.40% as opposed to the other generations whose proportions was 46% on average. This could be the reason why the rate of mobility in Christian religious groups is high among generation 3 than the others as they seek economic cushioning in different Christian religious groups.

Table 36.Percentage distribution of respondents by income level and generations.

Income level	1	2	3	Total
1	1430	1075	1175	3680
	38.86	29.21	31.93	100.00
	46.25	47.40	62.33	50.79
2	1474	1009	573	3056
	48.23	33.02	18.75	100.00
	47.67	44.49	30.40	42.18
3	188	184	137	509
	36.94	36.15	26.92	100.00
	6.08	8.11	7.27	7.03
Total	3092	2268	1885	7245
	42.68	31.30	26.02	100.00

Source NURIP 2001.

4.10.3 LOCATION OF RESIDENCE AND INCOME LEVEL.

Location of residence is bound to influence mobility in Christian religious groups because as one changes residence, chances of changing from one religious group to another increases due to lack of the former denomination in the new area.

From our study, it was observed that 55.21% of the respondents who live in Nairobi were from the middle-income level, 33.93% from the low-income group and 10.86%, which constitutes the high-income group. Also of all the three levels of income, more than 70% of them live in Nairobi with their proportion being 73.17% and 86.44%, respectively as shown in Table 37. This is not the case for those from low-income group because 52.66% of them live in rural Kenya and only 37.34% in Nairobi. Apart from those respondents living in Nairobi, whom the majority are middle and high-income groups, majority of other respondents were in low-income group especially those living in other residential locations other than Nairobi. In all the residences it can be concluded that majority of respondents were low-income people because out of the total respondents observed, low-income people formed 50.79%, the middle 42.18% and the high income 7.03%. This could easily have some influence in change of denomination because the poorer an individual the more mobility in the hope of finding solace.

Table 37: Percentage distribution of respondents' residence by income level

Residence	1	2	3	Total
Nairobi	1374	2236	440	4050
	33.93	55.21	10.86	100.00
	37.34	73.17	86.44	55.90
Other urban Kenya	320	257	32	609
	52.55	42.20	5.25	100.00
	8.70	8.41	6.29	8.41
Rural Kenya	1938	533	29	2500
	77.52	21.32	1.16	100.00
	52.66	17.44	5.70	34.51
Urban abroad	32	29	8	69
	46.38	42.03	11.59	100.00
	0.87	0.95	1.57	0.95
Rural abroad	16	1	0	17
	94.12	5.88	0.00	100.00
	0.43	0.03	0.00	0.23
Total	3680	3056	509	7245
	50.79	42.18	7.03	100.00
	100.00	100.00	100.00	100.00

Source: NURIP 2001

4.11 CASE STUDIES

To further investigate factors influencing mobility in Christian religious groups, the Researcher took case studies of seven respondents from different denominations. The three categories of Christian religious groups were represented that is, the mainstream church, African independent church and evangelical church. All the three generations that is, (25-34), (34-44) (45-54) were also represented.

Case study 1

Pastor David is 27 years old and single. Before he moved to his present denomination, which is Deliverance church, he was in Salvation Army church by birth. Before he got saved, David saw many failings in the Salvation Army church and through Sunday school teaching he wanted to know deeply what Salvation Army was. Some of the pit-falls he noticed as a child was repetitive teaching in Sunday school which was so boring and a waste of time. He claimed that their Sunday School teacher came late

and the time spent basking in the sun as they waited for their teacher was more than the time used in the Sunday School session. Leaders quarrelled openly before children and this made him lose confidence in them.

David recalled an incident where the adjudicator in choir competitions favoured other choirs this made him to abandon going to church completely. He said the elders also had a tendency of demanding for money forcibly; in fact the manner in which money was collected was forceful. David remembers an incident whereby his mother literally ran away from elders who had come to collect money from her, which she did not have. It came a time when David told his parents that he would not go to Salvation Army Church any more, his parents became angry and send him away from home for three weeks. This made him too prayerful and one Sunday when he was praying he heard music in a certain hall where he decided to go for prayers.

It was in 1992 December when he walked into Deliverance church hall bare footed for he had sold his shoes for 40/= to buy food. The first day's preaching was very appealing to David, and this encouraged him to start fellowshipping. He was given attention by the pastor who counselled him and told him to go home. David was so surprised that on arrival, his parents welcomed him. He continued to attend the services and finally some duties were delegated to him such as Sunday school teaching, praise and worship team leader, evangelist and now a pastor of a Satellite Church of the main Church. When asked his views on mobility in denominations, David said that "fire" is missing in some churches; people are not satisfied with the preaching for the expected standards are high

Case study 2

Elphas is 47 years old married and born again. Before he finally settled in his present church, New Life, he was initially in Friends Church by birth. When he joined University, he was an active member in the Christian Union. While there, he discovered that Friends Church was inadequate for it prohibited the Holy Spirit. Elphas was exposed to many verses that brought him life like (John 8: 30-33) which says "Even as he spoke, many put their faith in him''. To the Jews who had believed him, Jesus said, "If you know the truth, the truth will set you free". This and many more verses exposed truth to him.

After leaving the university he went back to Friends church, and found it still "cold". The spirit of God that is important in correcting morals was lacking. He therefore joined the Kenya Assemblies of God that was very close through a pastor who was warm and welcoming. In 1988, he was ordained as a deacon, which he termed as identification. In 1990 when he was transferred to teach elsewhere, he joined the nearest Pentecostal Evangelical church of Kenya. He was again identified as a deacon. In 1993 he realized that the leaders of this church were in the "flesh" and therefore again joined the New Life church, which was active, with a lot of teaching of the word of God. When asked generally why people move from one denomination to another he said that, when people discover the truth and realize that pastors are not teaching the truth the congregation members exit. He also added that a Church without proper musical instruments and where there is discrimination of church members in delegation of duties leads faithful to move away.

Case study 3

Josephat is 38 years old. When he was born, his parents were not affiliated to any Christian religious group but in 1979 he became a Catholic through the influence of his peers and was baptized while at school. He joined the seventh Day Church of God, which claimed that the Catholic baptism was not appropriate. He was baptized again in C.O.G. by immersion. When he completed his fourth form in 1982 he changed residence and therefore could no longer continue with the seventh day church of God because it was not in that area. He therefore joined Habari Njema in 1984. Josephat again changed residence to seek for employment and the only church that was near was Friends Church, which his uncle belonged to, and through his uncle's influence he had no alternative but to join him.

When he joined college in 1987 he continued with the Christian Union fellowship but when he was posted to his station, he went back to fellowship with Habari Njema but again moved because of its doctrinal believe of vomiting when repenting. In 1988 he did not belong to any denomination but one day a sermon in a burial ceremony convicted him and therefore he joined the New Life Church. In the year 2000, Josephat left New Life church because of the doctrine of removing witchcraft, foretelling the future wrongly, poor church leadership due to lack of proper training and misappropriation of church funds by church leaders

Case study 4.

Pastor Brown is 46 years old and belongs to Pentecostal Evangelical Fellowship of Africa Church. He was a Catholic by birth but when he matured, he discovered that there is freedom of worship and therefore on hearing the gospel, he got saved and changed from Catholic Church to Pentecostal Church because of persistent problems like madness, Asthma and hallucinations in the family that needed powerful prayers. After consulting witchcraft to solve that problem with little success, he discovered that the only way was to join a powerful spirit filled church. He said that the Catholic Church was not preaching salvation for there was a belief that salvation only comes after death and that smoking, drinking alcohol and fornication was forgiven through repetitious repentance prayers before a priest. Brown's view of salvation was used to throw him out of Catholic Church to prevent further influence to others

He therefore changed to Kenya Assemblies of God with members of his family in 1997 but again moved from KAG to New Life because KAG was a well established church compared to New life church which needed to grow, through people like him who wanted to exploit their talents. In 1993, Brown went for bible training through New Life but after training he changed residence and therefore could not reach any New Life church. He therefore joined (P.E.F.A) church, which was near his place of residence. When Brown was asked what leads to mobility in Christian religious groups he said that faithful move because of spiritual hunger that is; misinterpretation of the word of God, inaccuracy and in exhaustive teaching.

He adds that, in most of the Churches, administration is not organized in the delegation of duties. Pastor's cling to multiple duties instead of delegating to other

members and as a result much work is left pending. When new doctrines that do not concur with the word of God are brought into the church for example baptizing seven times instead of once faithful move. Faithful also move to other denominations especially when promised monetary gains such as pieces of land, school fees and clothes. He also said that a modern man would always want to worship in a modern church where modern musical instruments are used. Therefore churches that lack these always lose faithful. In the present generation, people expect miracles and therefore any church that performs miracles will always pull faithful from other denominations.

Case study 5

Margaret is 36 years old. She belonged to Reformed Church by birth. Margaret joined Friends Church by marriage. When they changed residence, they joined New Life Church, which had misunderstanding among leaders. They moved to Dove Christian Fellowship, which was introduced to them through friends. She again moved to All Nations. She concluded by saying that what makes people to move from one denomination to another is conflict between leaders which leads to splinter groups.

Case study 6

Stephen is 33 years old and belonged to Church of God by birth. He moved from C.O.G to New Life because of various reasons such as; wrong timing for the service and repetitive sermons. One day when Stephen asked why real praising was missing in church, he was told dancing was an ancient practice. He also adds that the youths were in the background, and only surfaced when there was communal work to be done at the pastor's home. Preaching was in vernacular and church administration

consisted of only one member's family. His father who has two wives controlled the church with his wives and daughter-in-laws. This was contrary to II Timothy Chapter 3, which stipulates that a leader should be a man of one wife a quality his father lacked. He therefore moved to New Life Church through the influence of a friend where he found real preaching of the gospel. In this church, there was an active youth session, which was recognized in the service. He did again move from New Life because of conflict between the Mission leaders and their pastor because of reshuffling church administrators at a short interval, which members did not agree with, and therefore he moved to International Fellowship for Christ

Case study 7

Amoke is 33 years old and belongs to African Israel Nineveh Church (AINC). He was an Anglican by birth but changed to Coptic Church with his parents. He moved to Africa Israel Nineveh Church at the age of 17 because Coptic was not worshipping God in truth. The leader who was the bishop had questionable behaviours such as drinking beer and worshiping of idols like a black cat that he tamed. Amoke said he was pulled to Africa Israel Nineveh Church because he wanted spiritual advancement and to be near his cousins

Being a director of youths in his church, Amoke said that most youths exit their church (A.I.N.C.) because of tight and tough regulations like wearing a turban on the head, which is in the constitution; most youths feel shy to be seen in it. They also do not like long prayers on Friday and Sunday that take six hours instead of two They also change due to peer pressure and change of residence. He said that most structures used, as churches by (A.I.N.C.) are semi-permanent made of mud and sticks and are

in remote places like Kawangare, Mathari and Kibera. These push the youths away to modern churches

CONCLUSION

In conclusion, it was found out that most of the respondents were female for they were 62.66%, whereas the males formed 37.84%. For marital status the singles recorded the highest with 64.32% as compared to the widowed, separated and married who were 1.21%, 1.37% and 33.10%, respectively. It was also noted that most of the respondents lived in Nairobi because out of the total percentage of respondents, 55.90%, i.e., more than half of the respondents' population were Nairobi residents. Since the study was done in an urban setting, most of the respondents were engaged in apprenticeship or employment. The category of respondents constituted 41.48%, which was the highest percentage of all the respondents in other occupation. On educational attainment, primary level of education recorded 38% which was the highest compared to the other categories. For income levels, low income was the highest with 50.7% followed by 42.18% and 7.03% for middle and high-income respondents respectively. It was noted that membership in mainstream denominations has continued to decline as the Pentecostal and indigenous rise. The case studies revealed that most factors that led to interdenominational mobility were almost similar. These were spiritual economic and social factors.

CHAPTER FIVE

4.12 DATA ANALYSIS.

INTRODUCTION.

This section involves observing relationships between the dependent and independent variables with a view of drawing conclusion on the hypotheses. Dependent variable is given to any movement from one Christian religious group to another whereas the independent variables are captured by change. The hypotheses tested were concerned with the influence of the independent variables to the dependent variable, which is mobility in Christian religious groups. What is being observed is the effects of change in the dependent variable, for instance if the marital status of a respondent influences change in an individual's religious group at the same time. The Pearson's Chi square is used to test significance. This is used together with the probability value (P-value), which is tested at 99, 95 and 90% confidence intervals. The independent variables include change in marital status, residence, occupation, education and income level.

In testing our hypothesis, censoring variables were created and labelled '0'and '1'. In our dependent variable, which is change in denomination, 0 represents a censoring variable whereby although one changed denomination, it was at an earlier or later time other than at the time of observation. The same logic applies to 1. The censor variables represented by 1 means that, the status of the individual changed at the time of observation and not earlier or later. For instance, the dependent variable change in denomination 1 implies that the individual changed denomination at the time of observation. Thus, upon cross tabulation, the corresponding cell of 1 and 1 for the

dependent and independent variable respectively implies that there was a change in denomination and at the same time a change in the independent variable like marital status. Hence for the hypothesis to be tested is whether change in denomination (dependent variable) is caused by the change in say marital status (independent variable). A cell with a corresponding 0 and 1 means one variable changed at the time of observation while the other one did not change at that particular time of observation.

4.12.1 HYPOTHESIS 1: CHANGE IN MARITAL STATUS IS SIGNIFICANTLY RELATED TO CHANGE IN CHRISTIAN RELIGIOUS GROUPS

During the time of our study, it was observed that the marital status of the respondents changed. This is expected in the life cycle of an individual because as one marries, another separates, divorces or is widowed. This has been hypothesized to trigger mobility of Christians in their religious affiliation and especially so during the transition from single hood to marriage. In Christian marriages, those who get into a union are expected to belong to the same faith. However, it is not always the case during the time of courtship, because one of the spouses is expected to denounce his or her faith. Table 38 shows respondents who changed their Christian religious groups and marital status at different times and also those who changed marital status and at the same time their Christian religious groups.

Those who changed their marital status and at the same time changed their Christian religious groups were 12.55%. This change was highly significant as given by our calculated Pearson's Chi- square, which is given as 62.9364. The corresponding P-value (0.000) for this Pearson's Chi-square shows that the change in marital status is

highly significant at 0.01%; this is as hypothesized. It is also confirmed by the likelihood ratio, which tests the correlation between the two variables, that the correlation between change in marital status and mobility in Christian religious groups is highly significant at 0.01%. Thus it is concluded that change in marital status influences mobility in Christian religions groups. Further analysis of our sample also revealed that females change their Christian religious groups and marital status at an early age than males. This could be due to the fact that women get married when they are younger than men.

Table 38. Change in Marital status versus mobility in Christian religious groups.

	Independent		
Dependent	Change in marital status		
Time of denomination change	0	1	Total
0	6449 95.53 93.72	302 4.47 82.97	6751 100.00 93.18
1	432 87.45 6.28	62 12.55 17.03	494 100.00 6.82
Total	6881 94.98 100.00	364 5.02 100.00	7245 100.00 100.00

Source: NURIP 2001.

Pearson Chi2 (1)=62.9364 Pr = 0.0000 df = 1

Likelihood-ratio Chi2 (1)= 46.6382 Pr = 0.0000

4.12.2 HYPOTHESIS 2: CHANGE IN RESIDENCE INFLUENCES MOBILITY IN CHRISTIAN RELIGIOUS GROUPS.

When respondents were observed over their lifetime, it was found out that, at one time they changed their residence. This was also accompanied by mobility in Christian religious groups. It is expected that as one moves to a new area, one identifies a

Church close to his Christian religious group. Also as one moves to an urban area, he or she is exposed to many denominations, which claim to have answers to all problems in people's life. This among other factors influences one to change his or her Christian religious group in the new area of residence.

Table 39 below shows the respondents who changed residence and Christian religious groups. Some as observed changed their status at different times but others were observed as changing denomination the moment they changed residence. These coincidental changes are tested for significance using the Pearson's Chi square-test statistic. According to the Table below, those who changed residence and at the same time changed their Christian religious groups were 49.19%. This was a very high percentage as it is almost half of the observed sample population. The calculated Pearson's Chi-square was 903.8414. The corresponding P-value, which was 0.000, showed that, the relationship between change in residence and mobility in Christian religious groups was highly significant. In fact it was significant at 0.01% level of significance. The correlation between the two variables was further confirmed by the likelihood ratio, which also indicated that they were significant at 0.01% level. Further investigation of our sample showed that those who lived in urban areas changed their Christian religious groups at an early age than those in rural areas. This can be because of the exposures cited earlier. Thus our hypothesis holds that as people move from one area of residence to another, there are high chances of changing their Christian religious groups.

Table 39. Change of residence versus mobility in Christian religious groups.

Dependent	Independent: Change in residence		
Time of denomination change	0	1	Total
0	6269 92.86 96.15	482 7.14 66.48	6751 100.00 93.18
1	251 50.81 3.85	243 49.19 33.52	494 100.00 6.82
Total	6520 89.99 100.00	725 10.01 100.00	7245 100.00 100.00

Source: NURIP 2001.

Pearson Chi2 (1) = 903.8414 Pr = 0.000 df = 1

Likelihood-ratio Chi2 (1) = 554.7324 Pr = 0.000

4.12.3 HYPOTHESIS 3: CHANGE IN ONE'S OCCUPATION INFLUENCES MOBILITY IN CHRISTIAN RELIGIOUS GROUP.

In the study, occupation was in eight categories. This took the nature of how one was active or inactive. However, the major categories were of those who were studying, where many were from the young generation. It was evident that, homemakers, the unemployed and those in employment were women. The initial hypothesis was that as one changes his or her occupation from one, which is worse off to a better one, his or her status in the society changes. This would mean that even his or her associates would change with time. It is evident for example that people with post secondary education like changing denominations to those which conduct their services in English especially in rural areas where vernacular and Kiswahili language dominate. Thus as ones occupation changes, mobility in their Christian religious group is expected.

In Table 40, there were 22.67% of the observed respondents changing their Christian religious groups and at the same time changing their occupation. Thus the Pearson's Chi square was very small as it was only 1.7270. This was not significant at all the levels of significance as the P-value was given as 0.189. Even the Likelihood ratio, which showed the correlation between the two variables, was not significant. Nevertheless, further investigation of our sample revealed that some respondents changed occupation up to sixteen times. Most of them that is about 79.11% changed occupation at least four to five times only and at the same time changed their Christian religious groups only twice. This could have contributed to the insignificant results.

Table 40. Change in occupation versus mobility in Christian religious groups.

	Independent		
Dependent	Change in occupation		
Time of religion Change	0	1	Total
0	5041 74.67 92.96	1710 25.33 93.85	6751 100.00 93.18
1	382 77.33 7.04	112 22.67 6.15	494 100.00 6.82
Total	5423 74.85 100.00	1822 25.15 100.00	7245 100.00 100.00

Source: NURIP 2001.

Pearson's Chi2 (1) = 1.7270 Pr = 0.189 df = 1

Likelihood-ratio Chi2 (1) = 1.7640 Pr = 0.184

4.12.4 HYPOTHESIS 4: RESPONDENT'S EDUCATIONAL LEVEL IS SIGNIFICANTLY RELATED TO MOBILITY IN CHRISTIAN RELIGIOUS GROUPS.

The study revealed that, the education level attained by the respondents was measured in six categories, that is, those who had not completed school, who had primary education, secondary, tertiary, university and other forms of formal education. From the study, it was observed that majority of the respondents' attained primary level education.

It is asserted that the level of education that one attains is accompanied by mobility in Christian religious groups and therefore a revelation that as one attains higher education he or she identifies with an elite Christian religious group that would match his status. That is why most of the highly educated people would go to Christian religious groups that have modern buildings and way of worship. It is not easy for

these people to be identified with some syncretic Christian religious groups like Akorino, Israel Nineveh Church and Africa Divine Church for most of the people in the above Churches have low level of education. It is therefore hypothesized that as one advances in education he or she also changes to a Christian religious group that he feels fit for his status.

Table 41 below shows the respondents in different levels who had changed or moved from one Christian religious group to another. Those who had tertiary level of education were observed to be changing religion faster than other respondents in other levels of education. This shows that those who had not completed any level of education, primary and secondary level were changing their Christian religious groups at a slow rate meaning that they are almost contented with the Christian religious groups they belong to. This concurrent change is tested for significance using the Pearson's Chi Square test statistics.

The Table shows that those who had changed from their Christian religious groups to another and at the same time changed their education level were 22.06%. The change was highly significant as given by the calculated Pearson's Chi-square, which was given at 56.0828. The corresponding P-value (0.000) for this Pearson's Chi Square showed that the change in education level was highly significant at 0.01% as hypothesized. It was also confirmed by the Likelihood ratio, which also tested the correlation between the two variables, which showed that the relationship between change in level of education and mobility in Christian religious groups was highly significant at 0.01%. It is therefore concluded that change in level of education influences mobility in Christian religious groups. Further analysis of our sample as

mentioned earlier revealed that those with tertiary level of education changed their Christian religious groups at a higher rate than respondents from other levels of education. This could be because once they attain higher level of education they tend to change to Christian religious groups of their status.

Table 41. Change in level of education versus mobility in Christian religious groups.

	Independent		
Dependent	Change in education level		
Time of religion Change	0	1	Total
0	6017 89.13 93.99	734 10.87 87.07	6751 100.00 93.18
1	385 77.94 6.01	109 22.06 12.93	494 100.00 6.82
Total	6402 88.36 100.00	843 11.64 100.00	7245 100.00 100.00

Source: NURIP 2001.

Pearson Chi2 (1) = 56.0828 Pr = 0.000 Ddf= 1

Likelihood-ratio Chi2 (1) = 46.6949 Pr = 0.000

4.12.5 HYPOTHESIS 5. CHANGE IN INCOME LEVEL IS SIGNIFICANTLY RELATED TO MOBILITY IN CHRISTIAN RELIGIOUS GROUPS.

With observation of respondents over their lifetime, it was deduced that time and again their income level changed either from low, middle and finally high-income level or vice versa. There is an expectation that as one's level of income improves either from low to middle income level he may not remain in his Christian religious group but changes to another that suits his economic status. For example if one used to go to a church that is made of mud and sticks using a bicycle, as a mode of

transport, when one moves to a high class and starts driving a car he changes to a Christian denomination that suits his status.

Table 42 below shows respondents who changed their income level at the same time changed their Christian religious groups to be 18.62%. This change was highly significant as given by the calculated Pearson's Chi-square, which is given at 36.5082. The corresponding p-value (0.000) for the Pearson's Chi-square shows that the change in income level was highly significant at 0.01%. The hypothesis therefore as confirmed by the Likelihood ratio shows the relationship between change in income level and mobility in Christian religious groups to be highly significant at 0.01%. Therefore, change in income level influences mobility in Christian religious groups. Further analysis of our sample also revealed that the rate at which the high-income respondents were changing Christian religious groups was highest compared to the low income and middle-income respondents although those in low-income category were more than the other two categories.

Table 42. Change in income level versus mobility in Christian religious groups.

Independent.

Dependent	Change in education level		
Time of religion Change	0	1	Total
0	6078 90.03 93.80	673 9.97 87.97	6751 100.00 93.18
1	402 81.38 6.20	92 18.62 12.03	494 100.00 6.82
Total	6480 89.44 100.00	765 10.56 100.00	7245 100.00 100.00

Source: NURIP2001.

Pearson Chi2 (1) = 36.5082 Pr = 0.000 df = 1

Likelihood-ratio Chi2 (1) = 30.9693 Pr = 0.000

Conclusion

It can concluded that mobility in Christian religious groups is highly influenced by change in marital status, residence, educational level, and income. These were tested and found significant at 0.001% as hypothesized. Change in occupation when tested whether it influenced interdenominational mobility, it was found to be highly insignificant at all levels of significance for the P-value was given as 0.189.

4.13 FACTORS INFLUNCING INTER-DENOMINATIONAL MOBILITY

There are a number of reasons why a denomination may loose its members, add or maintain the number. Some of the causes are outside the congregation's control while others are a direct result of what people are doing or not doing within the church. This can be classified as social, economic and spiritual or generally pull and push factors.

Loss of population base within the community is one factor in that as people migrate from a given area to another especially to cities in search of jobs churches in these areas loose members. This is even worse when no multiple programs are introduced. By chance when new people come to the community they travel to larger metropolitan area to attend a church that has multiple and lively programs.

Demographic changes alter the cultural setting of a place. Churches that do not adapt to these changes find it so difficult to maintain its members when change occurs. Its rigidity to accept the changes when the transition occurs results into loose of membership. In the past, a community church was a social centre of meeting other people. It is no longer the same because people have multiple meeting places, which draw them away from church. In fact people drive past many Churches to attend the Church of their choice because distance is nolonger an issue people have multiple choices of which Churches to attend. Unlike in the past when everyone attended a community church because it was the only Church available. Previously, people attended a Church because of their loyalty to the congregation. Even if the Church was not ministering to their needs, they remained because of their sense of duty. Nowdays, people hop from Church to Church depending on their particular needs and available programs within the Church which minister to those needs. Their identity

within the Church is nolonger based upon the past, but upon the contributions the Church makes on their lives and families. This has indeed brought pressure upon most Churches to develop multiple ministries resulting into inter-denomination mobility. The industrial age has altered peoples understanding of success. People evaluate accomplishment by the numbers the churches attain. Growth and size become paramount and therefore consequently Churches with few members are judged to be ineffective and therefore an attraction to larger Churches because they are perceived to be successful.

Conflicts within these large Churches are inevitable. This is evident especially when there is struggle for power or leadership. In this case, one person can influence part of the members to follow him to another Church that promises him leadership. Turnover of leadership can push members to other churches especially if there is inappropriate handling of resignation by pastors without preparing the congregation in cases where one was dearly loved by the congregation. This undermines the morale of the members, which results into exits.

Cumbersome organisational structure also is one of he push factors. This happens when the Church fails to change its outdated programs and structure. The attitude and perspective people have regarding the Church impacts the ability of the Church to attract and maintain members. When the congregation becomes discouraged they stop inviting and become less and less enthusiastic this eventually leads to loose of membership.

It is also evident that beautiful and spacious buildings easily pull members from broken ugly and musty old buildings. The reason is that with the age of modernity

people would like to worship in a conducive environment that suit their social and economic status, Churches that do not have modern instruments lose members to those that have.

Change in marital status influences interdenominational mobility. This is expected in a Christian marriage whereby one of the spouses is expected to denounce her denomination and therefore join her partner's denomination. The level of education that one attains has influence on the mobility. There is revelation that as one attains higher education he or she identifies with the elite. The identification with syncretic Churches becomes history. It is obvious that at least in ones lifetime people change their residence. This goes with change of denomination because as one moves to a new area especially far from his former residence for example in the same town, he may choose to join a nearby Church to cut down the cost of travel to his former Church.

Certain doctrines and way of worship easily push people from some Churches. This is more common in mainstream Churches, which still have old hymnal books, chant doxology responses that are so boring. Generally, there is lack of joy compared to most Pentecostals and Independent Churches, which have lively praise, and worship teams whereby people are free to shout in praise.

In conclusion, although Pentecostals are pulling members' African Indigenous Churches are starting to command a sizeable following in Kenya.The leaders of these Churches say they should not be taken for granted since Indigenous Churches have become more assertive each day.They have been branded the religion of a minority,

the sole hope for the helpless by some Pentecostal charismatic leaders. Experts have explained that these Churches are likely to find a massive following among impoverished groups. The main reason is that they are capable to offer quick answers to problems that the mainstream Churches may guardedly solve. It is observed that because people are challenged with catastrophes, the society is seeking solutions through worship, however most of them are a big business. According to one of The Tent Of the living God faithful, as long as there is still social, economic and political dissatisfaction, there is going to be trends of increasing diversion from mainstream to Pentecostal and indigenous Churches.

CHAPTER SIX.

5.0 SUMMARY RECOMMENDATIONS AND CONLUSIONS

This chapter comprise of the summary, recommendation, and conclusions. The study under investigation was the socio-demographic and economic factors, which influence mobility in Christian religious groups in Nairobi. Interest to study mobility in Christian religious groups emanated from the fact that few studies have been conducted in the area on the same subject. The existing studies tend to have general objectives. It was hypothesized that the socio-demographic and economic factors would influence interdenominational mobility of the faithful in Christian religious groups. The study also investigated the relationship between these factors and mobility in Christina religious groups.

5.1 SUMMARY

The respondents comprised of those aged between ages 25-54. They were categorized in three generations that is, generation 1 was between age 45-54, generation 2 between age 35-44 and generation 3 between ages 25-54. This shows that the sample under observation comprised of both the young, middle aged and the old.

Out of the total respondents interviewed, those who had moved form one denomination to another were about 30% and this was the sample under observation throughout this study. In addition, the study revealed that females outnumbered males in the study for they constituted 56.94%. This could have been due to the sampling procedure used in the survey whereby the ratio of female to male varied. That is, for females in generation 1 it was 1:1 whereas males were 1:2. This explains clearly why

there are more female in the survey and therefore many changing from one Christian group to another.

Among factors that were responsible for influencing mobility in Christian religious groups, was change in occupation, which did not play a significant role. There was no evidence whatsoever even in the case studies that showed a significant relationship between change in occupation and mobility in Christian religious groups. However the change in income level, education level, residence and marital status were major socio- economic and demographic factors that influenced mobility in Christian religious groups for they showed a strong relationship with mobility in Christian religious groups. While the educational levels of both respondents were found to be generally low, the number of individuals who had university level of education was only 1.63%. The female in most of the categories of education level were less than males and this indicates the disadvantage females have in education. The educational levels of the individuals were found to have significant relationship with mobility in Christian religious groups for those who had high education level were found to be changing their Christian groups at a high rate than those who had not completed any level of education.

The major occupation of the respondents was apprenticeship and employment for they accounted 41.48%. It was also revealed that females were less active than males for those studying in apprenticeship and employed were only 52.4% while males constituted 66.83%. The study also revealed that occupation of some individuals changed as many times as sixteen, which could have prompted mobility in Christian religious groups. From the study, it is observed that majority of the respondents were

from the low-income category for out of the total respondents the low, middle and high income constituted 50.79%, 42.18% and 7.03%, respectively. It is not surprising that these low-income individuals cannot afford the basic needs such as food, clothing, shelter, education and medical attention. This contributes to mobility in Christian religious groups because one of the reasons why people change from one Christian religious group to another is to get both social and economic cushioning.

It was revealed that, change in marital status had a lot of influence on mobility in Christian religious groups. When change in marital status was cross tabulated with mobility in Christian religious groups, a Pearson's Chi-square test showed a significant relationship at 0.01%. This showed that change in marital status influences mobility in Christian religious groups because females change their religious groups at an early age than males. This could be because women get married at an early age than men. With regard to change in residence and mobility in Christian religious groups, a chi-square test showed a significant relationship between the two variables implying that place of residence one moves to plays an important role in determining mobility in Christian religious groups. This is so because as one move to a new area it is not automatic that he or she will find a Christian religious group in which he belongs. It is for this reason that an individual decides to join any Christian religious group that is near his place of residence. Case studies pointed out that, the faithful change denomination for social economic and spiritual adjustment.

5.2 RECOMENDATIONS

Christian faith as a social phenomenon should address all aspects of life, such as social problem and ethical issues. Evangelists should address social and economic problems in our present society besides preaching the gospel. They should teach topics that can be applied in our day-to-day life for example on hard work to reduce poverty basing on the scripture like II Thessalonians. 3:10 "if anyone will not work, let him not eat".

Secondly, it is noted that some Church structures are too rigid to change and this pushes the congregation away. The churches should be ready to accept change especially the mainline churches, which are known to be rigid and not flexible in accepting new ideas. Thirdly, the youths constitute 60% of the Nairobi church members, but they are also pushed form their churches because of the repetitive long and boring sermons every Sunday. What they need are lively sermons that will make them have interest in attending church services every Sunday. What the leaders should do is to revise their way of delivering the sermons so that even if one topic is repeated it should be different every time. This can only work if preachers are alternated to avoid monotony.

Also since most youths are idealistic and always searching for knowledge in mystic exploration, they may be having several unexplained questions that need dialogue between them and church elders, which is lacking in most churches especially mainline churches, which keep youths in the background. The elders should therefore be able to have a close dialogue with the youths; this may prevent the exit of the

youths to other churches. They should also be incorporated in the church activities like dedicating one Sunday to youths to conduct the service instead of keeping them in the background and this may help the elder to identify certain gifts and talents in the youths that could be useful in the church

It is also noted that after sermons in most of the churches where very many people are converted at ago, there is no follow up to encourage the newly converted. This also encourages people to move to other churches that can identify them. There is therefore need for all members to take the initiative of identifying with these newly converted to minimize mobility. Poverty is one of the major factors that influence mobility form one Christian religious groups to another. People move because of economic cushioning like prosperity, when they do not find they move to another and the trend continues. What can be done to minimize these movements is to urge the church leaders to help various groups of people that are needy to start income generating activities in form of projects to help them earn a living.

Training of pastors is very vital in the pasturing of a church. It is noted that most pastors just wake up one morning and start preaching to a group of people either on the streets or the parks. Some of them do misinterpret the bible and do not really know how to approach the gospel. When these kinds of pastors manage to get a congregation, they are not able to deliver the sermons appropriately and this pushes members to other churches. There is therefore need to train pastors with the help of both the government and non-governmental organizations because churches cater for both existential and spiritual needs of members.

Finally, there is high mobility of the faithful from one denomination to another because of the kind of war the churches wage among themselves. There are conflicts between evangelical churches, African independent churches and mainstream churches. Each of the churches feels superior and more vibrant in redeeming souls than the other. There is therefore need for the churches as a whole to work in unity to build the body of Christ. Each church should look at another as an important organ that has to contribute to the functioning of the whole just like the way the body organs work interdependently for the well functioning of the whole body.

5.3 CONCLUSION

FACTORS AFFECTING INTER-CHURCH MOVEMENTS.

It is fact that for one to attain proper teaching and nurturing be it in school Church or any type of training, there must be consistency. For example, if a pupil or student fails to be consistent in studies his or her performance is likely to drop. The same applies to the faithful in any given denomination especially where there is movement from one denomination to another; there is a likelihood that the spiritual nurturing and growth declines. It can be argued that the faithful may not be affected to a large extent since it is within the Christian faith, but the idea is that these denominations have diverse doctrines which contradict and likely to be confusing.

Mushrooming of Churches is another aftermath of inter-Church mobility. It is noted that, as people move within denominations for social, economic or spiritual reasons some of them end up forming their own Churches. This is evident in our towns where faithful congregate in given buildings and parks. It is even worse on Sunday in the outskirts of Nairobi like Kawangware, Mathare and Kangemi where there is very high

population. In the rural areas like western Kenya, one can find two or three people under a tree worshipping and claiming to be a Church.

Still in these rural areas almost all day school primary schools have been turned into Churches one may find up to ten different denominations in one school on a given Sunday since most of these Churches do not have buildings of their own.

Inter-Church movement has also resulted into cultic movements, which do not adhere to the Christian teachings. There are cultic movements, which have deterred students from pursuing their education they claim that it leads to Capitalism.There are also several cultic cases where mass suicide and human sacrifice have taken place like the case of Uganda.

As faithful assemble together for some time they come up with social and economic ideas that can boost their Churches. These members come up with projects such as health and education institutions but when some members pull out to other denominations; these projects are brought to a stand still. Inter Church mobility has lead to divorce especially in cases whereby one spouse adamantly refuses to move together with his or her spouse to another Church. Conflicts between pastors and members of different Churches has heightened due to criticism of where faithful move from or to, each claiming that his or her present Church has true worship. An example is that of those moving from Mainstream Churches to either Pentecostal or Evangelical Churches. They claim that their former Churches were boring and full of ancient and rigid doctrines, which need to be done away with.

However, inter-Church mobility has also brought about revival and rejuvenation to those who move with proper intentions. All the same inter-Church movement has also

yielded positive results apart from the negative ones mentioned above such as proper nurturing in the word of God physical healing and financial assistance.

From the above it is clear that the socio-demographic, economic and spiritual factors influence inter-Church mobility. In these hard economic times, people whether Christians or not are looking for a place they can be cushioned from the day-to-day turmoil. It is evidenced that Christian religious groups especially those that promise prosperity and healing have pulled most of the people to them.

From the case studies, most of the respondents changed their Christian religious groups due to social and spiritual reasons. They felt that whatever gospel was being preached to them was not exhaustively interpreted; they hungered for the "word". Also, as a modern man keeps the pace of the changing society, he wants to worship in a magnificent building, which has modern instruments. Therefore most people change to Christian religious groups that are modern and lively. In general there is more exit from mainline churches to evangelical churches because of the 'cold' and conservative way of worship that is not lively and unattractive compared to evangelical churches that shout and praise in any way they feel. All in all even with the freedom of worship whereby one is free to move from any Christian group to another of his or her choice, there is need to minimize this mobility for it has yielded into mushrooming of churches all over, some of which that do not conform to the bible teaching. Cults are also a product of mobility for they have had a negative impact on the society.

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NAIROBI URBAN INTEGRATION PROJECT (NURIP)

HOUSEHOLD QUESTIONNAIRE

Name (Q000)	Serial N° (Q001)	Relation to Head of hhd (Q002)	Residential status (Q003)	Sex (Q004)	Age (Q005)	Ethnic group (Q006)	Nationality (Q007)	Religion (Q008)	Marital status (Q009)	Birth place (Q010)	Residence 5 years ago (Q011)	School attend (Q012)	Level at school (Q013)	Labour particip (last 7 days) (Q014)	Biography	
															Eligible (Q015)	Selected (Q016)
		Head 1 Spouse 2 Son /daughter 3 Brother / sister 4 Father / mother 5 Other relative 6 Non relative 7 Employee 8 NS /DK 9	*Regularly present:* Not here previous night 0 Here previous night 1 *Not resident here previous night* 2	circle Male Female	In completed years. Under 1 year write 00	See codes	See codes	See codes	Never married 1 Staying together 2 Monog 3 Polyg 4 Widow 5 Divorced 6 Separatd 7 NS/DK 9	See codes	*Residence in January 1996* See codes	Never went 0 Attend now 1 Left school 2	**Primary** uncompleted 1 completed 2 **Secondary** uncompleted 3 completed 4 **High school** 5 **Post-second. training** 6 **University** 7 **NS/DK** 9	Work for pay 0 Leave / sick 1 Family own bus 2 Seek 1st job 3 Seek job (worked before) 4 Student 5 Retired 6 Incapacitated – Homemaker 8 Other (specify) 9	*To be filled only in interview*	*To be filled only in interview*
	0 1		0 1 2	M F								0 1 2			Yes No	Yes No
	0 2		0 1 2	M F								0 1 2			Yes No	Yes No
	0 3		0 1 2	M F								0 1 2			Yes No	Yes No
	0 4		0 1 2	M F								0 1 2			Yes No	Yes No
	0 5		0 1 2	M F								0 1 2			Yes No	Yes No
	0 6		0 1 2	M F								0 1 2			Yes No	Yes No
	0 7		0 1 2	M F								0 1 2			Yes No	Yes No
	0 8		0 1 2	M F								0 1 2			Yes No	Yes No
	0 9		0 1 2	M F								0 1 2			Yes No	Yes No
	1 0		0 1 2	M F								0 1 2			Yes No	Yes No
	1 1		0 1 2	M F								0 1 2			Yes No	Yes No
	1 2		0 1 2	M F								0 1 2			Yes No	Yes No
	1 3		0 1 2	M F								0 1 2			Yes No	Yes No
	1 4		0 1 2	M F								0 1 2			Yes No	Yes No
	1 5		0 1 2	M F								0 1 2			Yes No	Yes No

Fill a continuation form if more than 15 people in the household

NUMBER FEMALE: Q017 ☐☐

NUMBER MALE: Q018 ☐☐

TOTAL NUMBER: Q019 ☐☐

HOUSEHOLD CONDITIONS AND AMENITIES (to be asked of the household head or any other responsible person)

Dwelling units		Main dwelling unit **tenure status** (Q022)	Dominant construction **materials of main dwelling unit**			Main source of **water** (Q026)	Main **human waste disposal** (Q027)	Main **cooking fuel** (Q028)	Main type of **lighting** (Q029)
(Q020)	(Q021)	*If owner occupied:*	**Roof** (Q023)	**Wall** (Q024)	**Floor** (Q025)				
How many dwelling units does this household occupy?	How many habitable rooms does (do) this (these) dwelling units contain?	Purchased 1 Constructed 2 Inherited 3 *If rented/provided* Govnt 4 Local auth. 5 Parastatal 6 Private comp 7 Individual 8 Other 9	Corrugated iron sheet 1 Tiles 2 Concrete 3 Asbestoes sheets 4 Grass 5 Makuti 6 Tin 7 Other 9	Stone 1 Brick/block 2 Mud/wood 3 Mud/cement 4 Wood only 5 Corrugated iron sheets 6 Grass/reeds 7 Tin 8 Other 9	Cement 1 Tiles 2 Wood 3 Earth 4 Other 9	Well 1 Borehole 2 Piped/tap 3 Private vendors 4 Community-owned kiosk 5 Other 9	Main sewer 1 Septic tank 2 Pit latrine 3 Bucket latrine 4 Field/Bush 5 Paid toilet 6 Drains 7 Other 9	Electricity 1 Paraffin 2 Gas 3 Firewood 4 Charcoal 5 Solar 6 Other 9	Electricity 1 Pressure lamp 2 Lantern 3 Tin lamp 4 Fuel wood 5 Solar 6 Other 9

CHARACTERISTICS OF THE DECEASED OF THE FIVE (5) PAST YEARS (FROM 1996 TO 2001) AT THE TIME OF THEIR DEATH

"In the last five years, from January 1996 to today, did any resident of this household died for any particular reason?"

Name	Serial N° (Q030)	Relation to Head of hhd (Q031)	Residential status at death (Q032)	Sex (Q033)	Age at death (Q034)	Year death (Q035)	Ethnic group (Q036)	Nationality (Q037)	Religion (Q038)	Marital status (Q039)	Birth place (Q040)	Residence 5 years ago (Q041)	School attend (Q042)	Level at school (Q043)	Labour partic before death (Q044)	Cause of death (Q045)
		Head 1 Spouse 2 Son /daughter 3 Brother / sister 4 Father /mother 5 Other relative 6 Non relative 7 Employee 8 NS /DK 9	*Regularly present:* Not here previous night 0 Here previous night 1 *Not resident:* here previous night 2	circle Male Female	In completed years. Under 1 year write 00		See codes	See codes	See codes	Never married 1 Staying together 2 Monog 3 Polyg 4 Widow 5 Divorcd 6 Separatd 7 NS/DK 9	See codes	*Residence in January 1996* See codes	Never went 0 Attended at the time of death 1 Left school 2	**Primary** uncompleted 1 completed 2 **Secondary** uncompleted 3 completed 4 **High school** 5 **Post-second. training** 6 **University** 7 **NS/DK** 9	Work for pay 0 Leave/sick 1 Family/own buz 2 Seek 1st job 3 Seek job (worked before) 4 Student 5 Retired 6 Incapacitated 7 Homemaker 8 Other (*specify*) 9	Transport accident 1 Other accident 2 Attack 3 Suicide 4 Illness up to: - 1 month 5 - 6 months 6 + than 6 months 7 Recurrent illness 8 Other (*specify*) 9
	1		0 1 2	M F									0 1 2			
	2		0 1 2	M F									0 1 2			
	3		0 1 2	M F									0 1 2			
	4		0 1 2	M F									0 1 2			
	5		0 1 2	M F									0 1 2			
	6		0 1 2	M F									0 1 2			
	7		0 1 2	M F									0 1 2			

Fill a continuation form if more than 7 people deceased in the household

NUMBER FEMALE DECEASED: Q046 ☐☐

NUMBER MALE DECEASED: Q047 ☐☐

TOTAL NUMBER DECEASED: Q048 ☐☐

CODES

Codes for main ethnic groups

Central Bantu (Embu, Kamba, Kikuyu, Mbeere, Meru, Tharaka) 01

Western Bantu (Kisu, Kuria, Luhya, Basuba) 02

Coastal Bantu (Bajun, Boni-Sanye, Mijikenda, Pokomo, Taita, Taveta, Swahili Shirazi) 03

Nilotic (Luo) 04

Western Hamitic (Boran, Gabra, Orma, Rendile) 06

Nilo-Hamitic (Dorobo, el Molo, Tugen, Kipsigis, Nandi, Pokot, Keiyo, Marakwet, Masai, Njemps, Samburu, Teso, Turkana, Sabaot, Kalenjin) 05

Eastern Hamitic (Ajuran, Degodia, Gosha, Gurreh, Hawiyah, Ogaden, Somali-so-stated) 07

Kenyan Asian 08

Kenyan European 09

Kenyan Arabs 10

Other Kenyans 11

NS/DK 99

Codes for Nationality

Kenya 01

Somalia 02

Ethiopia 03

Sudan 04

Uganda 05

Rwanda 06

Burundi 07

Tanzania 08

Other sub-saharan Africa 09

North Africa & middle East 10

India /Pakistan /Bangladesh /Sri Lanka 11

Other Asia 12

Europe 13

North America 14

Other continents 15

NS/DK 99

Codes for Residences

Nairobi 001

Central: Kiambu, Kirinyaga, Muranga, Nyanarua, Nyeri, Thika, Maragua 002

North Rift Valley: Turkana, Samburu, Baringo, Marakwet, West Pokot 003

Central Rift Valley: Bomet, Keiyo, Kericho, Koibatek, Laikipia, Nakuru, Nandi, Trans Nzoia, Uasin Gishu, Buret 004

South Rift Valley Kajiado, Narok, Trans Mara 005

Coast: Mombasa, Kilifi, Kwale, Lamu, Malindi, Taita Taveta, Tana River 006

North Eastern: Garissa, Mandera, Wajir) 007

Upper Eastern: Isiolo, Moyale, Marsabit 008

Lower Eastern: Embu, Kitui, Makueni, Machakos Mbeere, Meru, Mwingi, Tharaka 009

Nyanza: Kisii, Homa bay, Kisumu, Kuria, Migori, Rachuonyo, Siaya, Suba, Bondo, Nyando 010

Western: Bungoma, Busia, Elgon, Kakamega, Lugari, Teso, Vihiga, Butere/Mumias 011

Foreign countries (100 + code nationality) 100+

NS/DK 999

Codes for Religion

Traditional 01

Hindu 02

Sikh 03

Muslim 04

Catholic 05

Anglican 06

Methodist 07

Presbyterian 08

Africa inland church 09

Evangelical 10

7th day Adventist 11

Syncretic (Akorino, Israeli, etc.) 12

Other Christian 13

Other religion 14

NS/DK 99

NAIROBI URBAN INTEGRATION PROJECT (NURIP)

Name of interviewer and code: _____ /__/__/ Q050

Name of field supervisor and code: _____ /__/__/ Q051

DATE OF INTERVIEW /___/___/2001 Q052 Q053

Time at the beginning of the interview /____h/____mn/ Q054 Q055

Identifier /_1/ **EA** /__/__/__/ **CLUSTER** /__/__/ **STRUCTURE** /__/__/ **HOUSEHOLD** /__/__/ **RESPONDENT** /__/__/

MODULE 1: SOCIAL AND DEMOGRAPHIC CHARACTERISTICS OF RESPONDENT

Name of the respondent *(not coded, confidential)*	*First name*	*Last (family) name*
101-102 Date of birth	Month /__/__/ Year /__/__/	
103 Gender	Male 1 Female 2	
104 What was your mother's religion at your birth?	*(see hhold questionnaire)* /__/__/	Specify if other Christian or other religion *(coded* 13 or 14*)* _____
105 Have you ever changed religion since birth?	Yes 1 **Go to 106** No 0 **Go to 114**	
106-107 When did you first change religion?	Month /__/__/ Year /__/__/	
108 What was your new religion then?	*(see hhold questionnaire)* /__/__/	Specify if other Christian or other religion *(coded* 13 or 14*)* _____
109 Do you have the same religion now?	Yes 1 **Go to 114** No 0 **Go to 110**	
110 How many religions did you have since birth?	Number of religious affiliations /__/__/	
111-112 When did you last change religion?	Month /__/__/ Year /__/__/	
113 What is your religion now?	*(see hhold questionnaire)* /__/__/	Specify if other Christian or other religion *(coded* 13 or 14*)* _____

114 What was/is your father's last level of education?	No school 0 Primary 1 Secondary 2 High school 3 Post-secondary training 4 University 5 DK 9
115 From which ethnic group is your father? *(specify)*	_____ /__/__/__/
116 Father's main profession when respondent was 15 years old *(specify)*	_____ /__/__/__/
117 What was/is your mother's last level of education?	No school 0 Primary 1 Secondary 2 High school 3 Post-secondary training 4 University 5 DK 9
118 From which ethnic group is your mother? *(specify)*	_____ /__/__/__/
119 Mother's main profession when respondent was 15 years old *(specify)*	_____ /__/__/__/
120 What is your present nationality?	*(see hhold questionnaire)* /__/__/

MODULE 2: RESIDENTIAL & HOUSEHOLD HISTORY

/_2/ EA /__/__/__/ CLUSTER /__/__/ STRUCTURE /__/__/ HOUSEHOLD /__/__/ RESPONDENT /__/__/

INTERVIEWERS: IN THIS MODULE, YOU MUST FILL IN ONE COLUMN FOR EACH RESIDENCE OCCUPIED BY THE RESPONDENT. HOWEVER IF THE HOUSEHOLD STATUS (QUESTION 217) CHANGED DURING A PERIOD OF RESIDENCE, FILL IN A NEW COLUMN. PLEASE REFER TO THE AGEVENT FORM TO FILL IN QUESTIONS 201 TO 204

	R 01	R 02	R 03	R 04	R 05
201 Period's number (see AGEVENT form)	Residence N° /__/__/	Residence N° /__/__/	Residence N° /__/__/	Residence N° /__/__/	Residence N° /__/__/
202-203 When did you move in this residence?	Month /__/__/ Year /__/__/	Month /__/__/ Year /__/__/	Month /__/__/ Year /__/__/	Month /__/__/ Year /__/__/	Month /__/__/ Year /__/__/
204 What was the location of this residence?	Nairobi 1 Other urban Kenya 2 Rural Kenya 3 Urban abroad 4 Rural abroad 5	Nairobi 1 Other urban Kenya 2 Rural Kenya 3 Urban abroad 4 Rural abroad 5	Nairobi 1 Other urban Kenya 2 Rural Kenya 3 Urban abroad 4 Rural abroad 5	Nairobi 1 Other urban Kenya 2 Rural Kenya 3 Urban abroad 4 Rural abroad 5	Nairobi 1 Other urban Kenya 2 Rural Kenya 3 Urban abroad 4 Rural abroad 5
205 Describe precisely specify for Nairobi: estate/area outside Nairobi: nearest town for abroad: country where the residence was located?	_____ _____ /__/__/__/	_____ _____ /__/__/__/	_____ _____ /__/__/__/	_____ _____ /__/__/__/	_____ _____ /__/__/__/
206 RESIDENTIAL STATUS What was your status in this residence at the beginning of this period?	Housed 1->go to 207 Tenant 2->go to 208 Landlord 3->go to 210	Housed 1->go to 207 Tenant 2->go to 208 Landlord 3->go to 210	Housed 1->go to 207 Tenant 2->go to 208 Landlord 3->go to 210	Housed 1->go to 207 Tenant 2->go to 208 Landlord 3->go to 210	Housed 1->go to 207 Tenant 2->go to 208 Landlord 3->go to 210
207 HOUSED Who was providing for your housing?	Spouse 1 Spouse's family 2 Father / mother 3 Own child 4 Other parents 5 Other person 6 Boarding school /barracks 7 Housed by employer 8 Other *(specify)* _____ 9 ->Go to 212	Spouse 1 Spouse's family 2 Father / mother 3 Own child 4 Other parents 5 Other person 6 Boarding school /barracks 7 Housed by employer 8 Other *(specify)* _____ 9 ->Go to 212	Spouse 1 Spouse's family 2 Father / mother 3 Own child 4 Other parents 5 Other person 6 Boarding school /barracks 7 Housed by employer 8 Other *(specify)* _____ 9 ->Go to 212	Spouse 1 Spouse's family 2 Father / mother 3 Own child 4 Other parents 5 Other person 6 Boarding school /barracks 7 Housed by employer 8 Other *(specify)* _____ 9 ->Go to 212	Spouse 1 Spouse's family 2 Father / mother 3 Own child 4 Other parents 5 Other person 6 Boarding school /barracks 7 Housed by employer 8 Other *(specify)* _____ 9 ->Go to 212

MODULE 2: RESIDENTIAL & HOUSEHOLD HISTORY (periods R06 to R10)

INTERVIEWERS: IN THIS MODULE, YOU MUST FILL IN ONE COLUMN FOR EACH RESIDENCE OCCUPIED BY THE RESPONDENT. HOWEVER IF THE HOUSEHOLD STATUS (QUESTION 217) CHANGED DURING A PERIOD OF RESIDENCE, FILL IN A NEW COLUMN.
PLEASE REFER TO THE AGEVENT FORM TO FILL IN QUESTIONS 201 TO 204

	R 06	R 07	R 08	R 09	R 10
201 Period's number (see AGEVENT form)	Residence N° /__/__/	Residence N° /__/__/	Residence N° /__/__/	Residence N° /__/__/	Residence N° /__/__/
202-203 When did you move in this residence?	Month /__/__/ Year /__/__/	Month /__/__/ Year /__/__/	Month /__/__/ Year /__/__/	Month /__/__/ Year /__/__/	Month /__/__/ Year /__/__/
204 What was the location of this residence?	Nairobi 1 Other urban Kenya 2 Rural Kenya 3 Urban abroad 4 Rural abroad 5	Nairobi 1 Other urban Kenya 2 Rural Kenya 3 Urban abroad 4 Rural abroad 5	Nairobi 1 Other urban Kenya 2 Rural Kenya 3 Urban abroad 4 Rural abroad 5	Nairobi 1 Other urban Kenya 2 Rural Kenya 3 Urban abroad 4 Rural abroad 5	Nairobi 1 Other urban Kenya 2 Rural Kenya 3 Urban abroad 4 Rural abroad 5
205 Describe precisely specify for Nairobi: estate/area outside Nairobi: nearest town for abroad: country where the residence was located?	_____ _____ /__/__/__/	_____ _____ /__/__/__/	_____ _____ /__/__/__/	_____ _____ /__/__/__/	_____ _____ /__/__/__/
206 RESIDENTIAL STATUS What was your status in this residence at the beginning of this period?	Housed 1->go to 207 Tenant 2->go to 208 Landlord 3->go to 210	Housed 1->go to 207 Tenant 2->go to 208 Landlord 3->go to 210	Housed 1->go to 207 Tenant 2->go to 208 Landlord 3->go to 210	Housed 1->go to 207 Tenant 2->go to 208 Landlord 3->go to 210	Housed 1->go to 207 Tenant 2->go to 208 Landlord 3->go to 210
207 HOUSED Who was providing for your housing?	Spouse 1 Spouse's family 2 Father / mother 3 Own child 4 Other parents 5 Other person 6 Boarding school /barracks 7 Housed by employer 8 Other *(specify)* _____ 9 ->Go to 212	Spouse 1 Spouse's family 2 Father / mother 3 Own child 4 Other parents 5 Other person 6 Boarding school /barracks 7 Housed by employer 8 Other *(specify)* _____ 9 ->Go to 212	Spouse 1 Spouse's family 2 Father / mother 3 Own child 4 Other parents 5 Other person 6 Boarding school /barracks 7 Housed by employer 8 Other *(specify)* _____ 9 ->Go to 212	Spouse 1 Spouse's family 2 Father / mother 3 Own child 4 Other parents 5 Other person 6 Boarding school /barracks 7 Housed by employer 8 Other *(specify)* _____ 9 ->Go to 212	Spouse 1 Spouse's family 2 Father / mother 3 Own child 4 Other parents 5 Other person 6 Boarding school /barracks 7 Housed by employer 8 Other *(specify)* _____ 9 ->Go to 212

MODULE 2: RESIDENTIAL & HOUSEHOLD HISTORY (periods R11 to R15)

INTERVIEWERS: IN THIS MODULE, YOU MUST FILL IN ONE COLUMN FOR EACH RESIDENCE OCCUPIED BY THE RESPONDENT. HOWEVER IF THE HOUSEHOLD STATUS (QUESTION 217) CHANGED DURING A PERIOD OF RESIDENCE, FILL IN A NEW COLUMN.
PLEASE REFER TO THE AGEVENT FORM TO FILL IN QUESTIONS 201 TO 204

	R 11	R 12	R 13	R 14	R 15
201 Period's number (see AGEVENT form)	Residence N° /__/__/	Residence N° /__/__/	Residence N° /__/__/	Residence N° /__/__/	Residence N° /__/__/
202-203 When did you move in this residence?	Month /__/__/ Year /__/__/	Month /__/__/ Year /__/__/	Month /__/__/ Year /__/__/	Month /__/__/ Year /__/__/	Month /__/__/ Year /__/__/
204 What was the location of this residence?	Nairobi 1 Other urban Kenya 2 Rural Kenya 3 Urban abroad 4 Rural abroad 5	Nairobi 1 Other urban Kenya 2 Rural Kenya 3 Urban abroad 4 Rural abroad 5	Nairobi 1 Other urban Kenya 2 Rural Kenya 3 Urban abroad 4 Rural abroad 5	Nairobi 1 Other urban Kenya 2 Rural Kenya 3 Urban abroad 4 Rural abroad 5	Nairobi 1 Other urban Kenya 2 Rural Kenya 3 Urban abroad 4 Rural abroad 5
205 Describe precisely specify for Nairobi: estate/area outside Nairobi: nearest town for abroad: country where the residence was located?	_____ _____ /__/__/__/	_____ _____ /__/__/__/	_____ _____ /__/__/__/	_____ _____ /__/__/__/	_____ _____ /__/__/__/
206 RESIDENTIAL STATUS What was your status in this residence at the beginning of this period?	Housed 1->go to 207 Tenant 2->go to 208 Landlord 3->go to 210	Housed 1->go to 207 Tenant 2->go to 208 Landlord 3->go to 210	Housed 1->go to 207 Tenant 2->go to 208 Landlord 3->go to 210	Housed 1->go to 207 Tenant 2->go to 208 Landlord 3->go to 210	Housed 1->go to 207 Tenant 2->go to 208 Landlord 3->go to 210
207 HOUSED Who was providing for your housing?	Spouse 1 Spouse's family 2 Father / mother 3 Own child 4 Other parents 5 Other person 6 Boarding school /barracks 7 Housed by employer 8 Other *(speaify)* _____ 9 ->Go to 212	Spouse 1 Spouse's family 2 Father / mother 3 Own child 4 Other parents 5 Other person 6 Boarding school /barracks 7 Housed by employer 8 Other *(speaify)* _____ 9 ->Go to 212	Spouse 1 Spouse's family 2 Father / mother 3 Own child 4 Other parents 5 Other person 6 Boarding school /barracks 7 Housed by employer 8 Other *(speaify)* _____ 9 ->Go to 212	Spouse 1 Spouse's family 2 Father / mother 3 Own child 4 Other parents 5 Other person 6 Boarding school /barracks 7 Housed by employer 8 Other *(speaify)* _____ 9 ->Go to 212	Spouse 1 Spouse's family 2 Father / mother 3 Own child 4 Other parents 5 Other person 6 Boarding school /barracks 7 Housed by employer 8 Other *(speaify)* _____ 9 ->Go to 212

MODULE 3: SCHOOL, APPRENTICESHIP & ACTIVITY

/_3/ EA /__/__/__/ CLUSTER /__/__/ STRUCTURE /__/__/ HOUSEHOLD /__/__/ RESPONDENT /__/__/

INTERVIEWER: THIS MODULE IS ABOUT ACTIVITIES OF THE RESPONDENT. REGARDLESS HIS/HER PLACE OF RESIDENCE YOU MUST NECESSARILY FILL IN AT LEAST ONE COLUMN FOR EVERY ACTIVITY OR STATUS IN THE SAME COMPANY.
PLEASE REFER TO THE AGEVENT FORM TO FILL IN QUESTIONS 301 TO 304.

FROM THE AGE OF 6 ONWARD	A 01	A 02	A 03	A 04	A 05
301 No of the period *(see AGEVENT form)*	/__/__/	/__/__/	/__/__/	/__/__/	/__/__/
302 How many months are there between the end of the last period and the current one? *or* How many months did you spend unemployed before finding this job?		N° of months /__/__/ *(if more than 6 months and if necessary fill in an unemployment period)*	N° of months /__/__/ *(if more than 6 months and if necessary fill in an unemployment period)*	N° of months /__/__/ *(if more than 6 months and if necessary fill in an unemployment period)*	N° of months /__/__/ *(if more than 6 months and if necessary fill in an unemployment period)*
303-304 When did you start this activity?	/__/__/ Month /__/__/ Year	/__/__/ Month /__/__/ Year	/__/__/ Month /__/__/ Year	/__/__/ Month /__/__/ Year	/__/__/ Month /__/__/ Year
305 Was it a period of...?	Study 1-> 306 Illness 2-> 309 Invalidity 3-> 309 Retirement 4-> 309 Homemaker 5-> 309 Unemploym. 6-> 309 Other inactiv. 7-> 309 Apprenticeship or employment 8-> 310	Study 1-> 306 Illness 2-> 309 Invalidity 3-> 309 Retirement 4-> 309 Homemaker 5-> 309 Unemploym. 6-> 309 Other inactiv. 7-> 309 Apprenticeship or employment 8-> 310	Study 1-> 306 Illness 2-> 309 Invalidity 3-> 309 Retirement 4-> 309 Homemaker 5-> 309 Unemploym. 6-> 309 Other inactiv. 7-> 309 Apprenticeship or employment 8-> 310	Study 1-> 306 Illness 2-> 309 Invalidity 3-> 309 Retirement 4-> 309 Homemaker 5-> 309 Unemploym. 6-> 309 Other inactiv. 7-> 309 Apprenticeship or employment 8-> 310	Study 1-> 306 Illness 2-> 309 Invalidity 3-> 309 Retirement 4-> 309 Homemaker 5-> 309 Unemploym. 6-> 309 Other inactiv. 7-> 309 Apprenticeship or employment 8-> 310
306 EDUCATION LEVEL *(only for period of studying)* What was your level of education reached at the end of this period?	Primary 1 Secondary 2 High school 3 Post-secondary educ. 4 University 5	Primary 1 Secondary 2 High school 3 Post-secondary educ. 4 University 5	Primary 1 Secondary 2 High school 3 Post-secondary educ. 4 University 5	Primary 1 Secondary 2 High school 3 Post-secondary educ. 4 University 5	Primary 1 Secondary 2 High school 3 Post-secondary educ. 4 University 5
307 What was the highest certificate or degree you attained during this period?	None 0 KCPE/CPE/KAPE/KPE 1 KJSE 2 KCSE/KCE/EACE/CSC 3 KACE/EAACE/HSE 4 Diploma/certificate 5 Bachelor's degree 6 Masters degree 7 Other _____ 9	None 0 KCPE/CPE/KAPE/KPE 1 KJSE 2 KCSE/KCE/EACE/CSC 3 KACE/EAACE/HSE 4 Diploma/certificate 5 Bachelor's degree 6 Masters degree 7 Other _____ 9	None 0 KCPE/CPE/KAPE/KPE 1 KJSE 2 KCSE/KCE/EACE/CSC 3 KACE/EAACE/HSE 4 Diploma/certificate 5 Bachelor's degree 6 Masters degree 7 Other _____ 9	None 0 KCPE/CPE/KAPE/KPE 1 KJSE 2 KCSE/KCE/EACE/CSC 3 KACE/EAACE/HSE 4 Diploma/certificate 5 Bachelor's degree 6 Masters degree 7 Other _____ 9	None 0 KCPE/CPE/KAPE/KPE 1 KJSE 2 KCSE/KCE/EACE/CSC 3 KACE/EAACE/HSE 4 Diploma/certificate 5 Bachelor's degree 6 Masters degree 7 Other _____ 9

308 **What type of educational establishment were you in?**	Public 1 Private religious 2 Private non-religious 3 **Go to 309**	Public 1 Private religious 2 Private non-religious 3 **Go to 309**	Public 1 Private religious 2 Private non-religious 3 **Go to 309**	Public 1 Private religious 2 Private non religious 3 **Go to 309**	Public 1 Private religious 2 Private non-religious 3 **Go to 309**
309 SUPPORT OF STUDENTS AND INACTIVES (illness, invalidity, retirement, homemaker, unemployment, other period of inactivity)					
How were you mainly supported during this period?	Retirement or other benefits 1 Private/property income or savings 2 Scholarship only 3 Scholarship & stipend 4 Spouse 5 Older gen. relatives 6 Younger gen. relatvs 7 Other relatives 8 Welfare 9 Petty jobs 10 Other _____ 99 **Go to 333**	Retirement or other benefits 1 Private/property income or savings 2 Scholarship only 3 Scholarship & stipend 4 Spouse 5 Older gen. relatives 6 Younger gen. relatvs 7 Other relatives 8 Welfare 9 Petty jobs 10 Other _____ 99 **Go to 333**	Retirement or other benefits 1 Private/property income or savings 2 Scholarship only 3 Scholarship & stipend 4 Spouse 5 Older gen. relatives 6 Younger gen. relatvs 7 Other relatives 8 Welfare 9 Petty jobs 10 Other _____ 99 **Go to 333**	Retirement or other benefits 1 Private/property income or savings 2 Scholarship only 3 Scholarship & stipend 4 Spouse 5 Older gen. relatives 6 Younger gen. relatvs 7 Other relatives 8 Welfare 9 Petty jobs 10 Other _____ 99 **Go to 333**	Retirement or other benefits 1 Private/property income or savings 2 Scholarship only 3 Scholarship & stipend 4 Spouse 5 Older gen. relatives 6 Younger gen. relatvs 7 Other relatives 8 Welfare 9 Petty jobs 10 Other _____ 99 **Go to 333**
310 FOR ALL EMPLOYED OR APPRENTICES					
What was your main occupation? *or* **What was the trade/craft/profession that you were learning?** *(specify)*	_____ /__/__/__/	_____ /__/__/__/	_____ /__/__/__/	_____ /__/__/__/	_____ /__/__/__/
311 **What was your status during this period of activity?**	Salaried 1-> **318** Apprentice 2-> **317** Family business 3-> **317** Own business 4-> **312**	Salaried 1-> **318** Apprentice 2-> **317** Family business 3-> **317** Own business 4-> **312**	Salaried 1-> **318** Apprentice 2-> **317** Family business 3-> **317** Own business 4-> **312**	Salaried 1-> **318** Apprentice 2-> **317** Family business 3-> **317** Own business 4-> **312**	Salaried 1-> **318** Apprentice 2-> **317** Family business 3-> **317** Own business 4-> **312**
312 FOR OWN BUSINESS					
How many employees/apprentices worked for you at the beginning of this period?	0 (self-employed) 1 1-2 persons 2 3-5 persons 3 6-10 persons 4 More than 10 5	0 (self-employed) 1 1-2 persons 2 3-5 persons 3 6-10 persons 4 More than 10 5	0 (self-employed) 1 1-2 persons 2 3-5 persons 3 6-10 persons 4 More than 10 5	0 (self-employed) 1 1-2 persons 2 3-5 persons 3 6-10 persons 4 More than 10 5	0 (self-employed) 1 1-2 persons 2 3-5 persons 3 6-10 persons 4 More than 10 5
313 **How many employees/apprentices worked for you at the end of this period?**	0 (self-employed) 1 1-2 persons 2 3-5 persons 3 6-10 persons 4 More than 10 5	0 (self-employed) 1 1-2 persons 2 3-5 persons 3 6-10 persons 4 More than 10 5	0 (self-employed) 1 1-2 persons 2 3-5 persons 3 6-10 persons 4 More than 10 5	0 (self-employed) 1 1-2 persons 2 3-5 persons 3 6-10 persons 4 More than 10 5	0 (self-employed) 1 1-2 persons 2 3-5 persons 3 6-10 persons 4 More than 10 5

314 How did you keep your accounts record?	Personal book	1	Personal book	1	Personal book	1	Personal book	1	Personal book	1
	Formal accountancy	2	Formal accountancy	2	Formal accountancy	2	Formal accountancy	2	Formal accountancy	2
	No written accounts	3	No written accounts	3	No written accounts	3	No written accounts	3	No written accounts	3
315 Was your company registered? *(PIN, VAT)*	Yes	1	Yes	1	Yes	1	Yes	1	Yes	1
	No	0	No	0	No	0	No	0	No	0
316	None	0	None	0	None	0	None	0	None	0
To set up this business what was the main source of finance you resorted to?	Own savings	1	Own savings	1	Own savings	1	Own savings	1	Own savings	1
	Inheritance	2	Inheritance	2	Inheritance	2	Inheritance	2	Inheritance	2
	Family assistance	3	Family assistance	3	Family assistance	3	Family assistance	3	Family assistance	3
	Spousal support	4	Spousal support	4	Spousal support	4	Spousal support	4	Spousal support	4
	Merry-go-round	5	Merry-go-round	5	Merry-go-round	5	Merry-go-round	5	Merry-go-round	5
	Association	6	Association	6	Association	6	Association	6	Association	6
	Credit from suppliers	7	Credit from suppliers	7	Credit from suppliers	7	Credit from suppliers	7	Credit from suppliers	7
	Bank loan	8	Bank loan	8	Bank loan	8	Bank loan	8	Bank loan	8
	NGO loan	9	NGO loan	9	NGO loan	9	NGO loan	9	NGO loan	9
	Co-operative loan	10	Co-operative loan	10	Co-operative loan	10	Co-operative loan	10	Co-operative loan	10
	Personal loan	11	Personal loan	11	Personal loan	11	Personal loan	11	Personal loan	11
	Shylock	12	Shylock	12	Shylock	12	Shylock	12	Shylock	12
	Other _____	99	Other _____	99	Other _____	99	Other _____	99	Other _____	99
	Go to 325		**Go to 325**		**Go to 325**		**Go to 325**		**Go to 325**	
317 FOR APPRENTICES AND FAMILY BUSINESS										
How were you mainly supported during this period?	Older gen. relatives	1	Older gen. relatives	1	Older gen. relatives	1	Older gen. relatives	1	Older gen. relatives	1
	Younger gen. relatvs	2	Younger gen. relatvs	2	Younger gen. relatvs	2	Younger gen. relatvs	2	Younger gen. relatvs	2
	Other relatives	3	Other relatives	3	Other relatives	3	Other relatives	3	Other relatives	3
	Manager/boss	4	Manager/boss	4	Manager/boss	4	Manager/boss	4	Manager/boss	4
	Welfare	5	Welfare	5	Welfare	5	Welfare	5	Welfare	5
	Petty jobs	6	Petty jobs	6	Petty jobs	6	Petty jobs	6	Petty jobs	6
	Other _____	9	Other _____	9	Other _____	9	Other _____	9	Other _____	9
	Go to 321		**Go to 321**		**Go to 321**		**Go to 321**		**Go to 321**	
318 FOR SALARIED EMPLOYEES										
How did you obtain this job?	Family relations	1	Family relations	1	Family relations	1	Family relations	1	Family relations	1
	Personal relations	2	Personal relations	2	Personal relations	2	Personal relations	2	Personal relations	2
	Employment bureau	3	Employment bureau	3	Employment bureau	3	Employment bureau	3	Employment bureau	3
	Adverts	4	Adverts	4	Adverts	4	Adverts	4	Adverts	4
	Association	5	Association	5	Association	5	Association	5	Association	5
	Own initiative	6	Own initiative	6	Own initiative	6	Own initiative	6	Own initiative	6
	Other _____	9	Other _____	9	Other _____	9	Other _____	9	Other _____	9
319 How was your main record of payment?	No record	0	No record	0	No record	0	No record	0	No record	0
	Logbook	1	Logbook	1	Logbook	1	Logbook	1	Logbook	1
	Payment voucher	2	Payment voucher	2	Payment voucher	2	Payment voucher	2	Payment voucher	2
	Payslip	3	Payslip	3	Payslip	3	Payslip	3	Payslip	3

320 **What was the main mode of payment?**	Fixed salary/wage 1 Pay per job 2 Commission or % 3 In kind 4	Fixed salary/wage 1 Pay per job 2 Commission or % 3 In kind 4	Fixed salary/wage 1 Pay per job 2 Commission or % 3 In kind 4	Fixed salary/wage 1 Pay per job 2 Commission or % 3 In kind 4	Fixed salary/wage 1 Pay per job 2 Commission or % 3 In kind 4
321 PROMOTION (for salaried/employee, apprentices and family business)					
Since the beginning of this period have you been promoted?	Yes 1 **Go to 322** No 0 **Go to 325**	Yes 1 **Go to 322** No 0 **Go to 325**	Yes 1 **Go to 322** No 0 **Go to 325**	Yes 1 **Go to 322** No 0 **Go to 325**	Yes 1 **Go to 322** No 0 **Go to 325**
322-323 **When were you promoted?**	/__/__ /__/__ Month Year	/__/__ /__/__ Month Year	/__/__ /__/__ Month Year	/__/__ /__/__ Month Year	/__/__ /__/__ Month Year
324 **What was your new position?** *(specify)*	_____ /__/__/__	_____ /__/__/__	_____ /__/__/__	_____ /__/__/__	_____ /__/__/__
325 FOR ALL EMPLOYED RESPONDENTS: CHANGE IN EDUCATION LEVEL (through evening classes, parallel courses…)					
During that period, did you study to obtain higher educational qualification?	Yes 1 **Go to 326** No 0 **Go to 330**	Yes 1 **Go to 326** No 0 **Go to 330**	Yes 1 **Go to 326** No 0 **Go to 330**	Yes 1 **Go to 326** No 0 **Go to 330**	Yes 1 **Go to 326** No 0 **Go to 330**
326 **What level of education did you attain?**	None 0 KCPE/CPE/KAPE/KPE 1 KJSE 2 KCSE/KCE/EACE/CSC 3 KACE/EAACE/HSE 4 Diploma/certificate 5 Bachelor's degree 6 Masters degree 7 Other _____ 9	None 0 KCPE/CPE/KAPE/KPE 1 KJSE 2 KCSE/KCE/EACE/CSC 3 KACE/EAACE/HSE 4 Diploma/certificate 5 Bachelor's degree 6 Masters degree 7 Other _____ 9	None 0 KCPE/CPE/KAPE/KPE 1 KJSE 2 KCSE/KCE/EACE/CSC 3 KACE/EAACE/HSE 4 Diploma/certificate 5 Bachelor's degree 6 Masters degree 7 Other _____ 9	None 0 KCPE/CPE/KAPE/KPE 1 KJSE 2 KCSE/KCE/EACE/CSC 3 KACE/EAACE/HSE 4 Diploma/certificate 5 Bachelor's degree 6 Masters degree 7 Other _____ 9	None 0 KCPE/CPE/KAPE/KPE 1 KJSE 2 KCSE/KCE/EACE/CSC 3 KACE/EAACE/HSE 4 Diploma/certificate 5 Bachelor's degree 6 Masters degree 7 Other _____ 9
327 What type of educational establishment were you in?	Public 1 Private religious 2 Private non-religious 3	Public 1 Private religious 2 Private non-religious 3	Public 1 Private religious 2 Private non-religious 3	Public 1 Private religious 2 Private non-religious 3	Public 1 Private religious 2 Private non-religious 3
328-329 **When did you attain that level?**	/__/__ __/__ Month Year	/__/__ /__/__ Month Year	/__/__ /__/__ Month Year	/__/__ /__/__ Month Year	/__/__/ /__/__ Month Year
330 CHARACTERISTICS OF THE COMPANY AND TRANSPORTATION MEANS IN NAIROBI					
Which economic sector did your company/organisation belong to?	Public service 1 Parastatal 2 Private company 3 Export proc. zone 4 NGO 5 International organ. 6 Small business 7 Household 8	Public service 1 Parastatal 2 Private company 3 Export proc. zone 4 NGO 5 International organ. 6 Small business 7 Household 8	Public service 1 Parastatal 2 Private company 3 Export proc. zone 4 NGO 5 International organ. 6 Small business 7 Household 8	Public service 1 Parastatal 2 Private company 3 Export proc. zone 4 NGO 5 International organ. 6 Small business 7 Household 8	Public service 1 Parastatal 2 Private company 3 Export proc. zone 4 NGO 5 International organ. 6 Small business 7 Household 8

MODULE 3: SCHOOL, APPRENTICESHIP & ACTIVITY (periods A06 to A10)

INTERVIEWER: THIS MODULE IS ABOUT ACTIVITIES OF THE RESPONDENT. WHATEVER HIS/HER PLACE OF RESIDENCE YOU MUST NECESSARILY FILL IN AT LEAST ONE COLUMN FOR EVERY ACTIVITY OR STATUS IN THE SAME COMPANY.
PLEASE REFER TO THE AGEVENT FORM TO FILL IN QUESTIONS 302 TO 305.

FROM THE AGE OF 6 ONWARD	A 06	A 07	A 08	A 09	A 10
301 No of the period *(see AGEVENT form)*	/__/__/	/__/__/	/__/__/	/__/__/	/__/__/
302 How many months are there between the end of the last period and the current one? *or* **How many months did you spend unemployed before finding this job?**	N° of months /__/__/ *(if more than 6 months and if necessary fill in an unemployment period)*	N° of months /__/__/ *(if more than 6 months and if necessary fill in an unemployment period)*	N° of months /__/__/ *(if more than 6 months and if necessary fill in an unemployment period)*	N° of months /__/__/ *(if more than 6 months and if necessary fill in an unemployment period)*	N° of months /__/__/ *(if more than 6 months and if necessary fill in an unemployment period)*
303-304 When did you start this activity?	/__/__/ Month /__/__/ Year	/__/__/ Month /__/__/ Year	/__/__/ Month /__/__/ Year	/__/__/ Month /__/__/ Year	/__/__/ Month /__/__/ Year
305 Was it a period of...?	Study 1-> **306** Illness 2-> **309** Invalidity 3-> **309** Retirement 4-> **309** Homemaker 5-> **309** Unemploym. 6-> **309** Other inactiv. 7-> **309** Apprenticeship or employment 8-> **310**	Study 1-> **306** Illness 2-> **309** Invalidity 3-> **309** Retirement 4-> **309** Homemaker 5-> **309** Unemploym. 6-> **309** Other inactiv. 7-> **309** Apprenticeship or employment 8-> **310**	Study 1-> **306** Illness 2-> **309** Invalidity 3-> **309** Retirement 4-> **309** Homemaker 5-> **309** Unemploym 6-> **309** Other inactiv. 7-> **309** Apprenticeship or employment 8-> **310**	Study 1-> **306** Illness 2-> **309** Invalidity 3-> **309** Retirement 4-> **309** Homemaker 5-> **309** Unemploym. 6-> **309** Other inactiv. 7-> **309** Apprenticeship or employment 8-> **310**	Study 1-> **306** Illness 2-> **309** Invalidity 3-> **309** Retirement 4-> **309** Homemaker 5-> **309** Unemploym. 6-> **309** Other inactiv. 7-> **309** Apprenticeship or employment 8-> **310**
306 EDUCATION LEVEL *(only for period of studying)* **What was your level of education reached at the end of this period?**	Primary 1 Secondary 2 High school 3 Post-secondary educ. 4 University 5	Primary 1 Secondary 2 High school 3 Post-secondary educ. 4 University 5	Primary 1 Secondary 2 High school 3 Post-secondary educ. 4 University 5	Primary 1 Secondary 2 High school 3 Post-secondary educ. 4 University 5	Primary 1 Secondary 2 High school 3 Post-secondary educ. 4 University 5
307 What was the highest certificate or degree you attained during this period?	None 0 KCPE/CPE/KAPE/KPE 1 KJSE 2 KCSE/KCE/EACE/CSC 3 KACE/EAACE/HSE 4 Diploma/certificate 5 Bachelor's degree 6 Masters degree 7 Other _____ 9	None 0 KCPE/CPE/KAPE/KPE 1 KJSE 2 KCSE/KCE/EACE/CSC 3 KACE/EAACE/HSE 4 Diploma/certificate 5 Bachelor's degree 6 Masters degree 7 Other _____ 9	None 0 KCPE/CPE/KAPE/KPE 1 KJSE 2 KCSE/KCE/EACE/CSC 3 KACE/EAACE/HSE 4 Diploma/certificate 5 Bachelor's degree 6 Masters degree 7 Other _____ 9	None 0 KCPE/CPE/KAPE/KPE 1 KJSE 2 KCSE/KCE/EACE/CSC 3 KACE/EAACE/HSE 4 Diploma/certificate 5 Bachelor's degree 6 Masters degree 7 Other _____ 9	None 0 KCPE/CPE/KAPE/KPE 1 KJSE 2 KCSE/KCE/EACE/CSC 3 KACE/EAACE/HSE 4 Diploma/certificate 5 Bachelor's degree 6 Masters degree 7 Other _____ 9

MODULE 3: SCHOOL, APPRENTICESHIP & ACTIVITY (periods A11 to A15)

INTERVIEWER: THIS MODULE IS ABOUT ACTIVITIES OF THE RESPONDENT. WHATEVER HIS/HER PLACE OF RESIDENCE YOU MUST NECESSARILY FILL IN AT LEAST ONE COLUMN FOR EVERY ACTIVITY OR STATUS IN THE SAME COMPANY.
PLEASE REFER TO THE AGEVENT FORM TO FILL IN QUESTIONS 302 TO 305.

FROM THE AGE OF 6 ONWARD	A 11	A 12	A 13	A 14	A 15
301 No of the period *(see AGEVENT form)*	/__/__/	/__/__/	/__/__/	/__/__/	/__/__/
302 How many months are there between the end of the last period and the current one? *or* **How many months did you spend unemployed before finding this job?**	N° of months /__/__/ *(if more than 6 months and if necessary fill in an unemployment period)*	N° of months /__/__/ *(if more than 6 months and if necessary fill in an unemployment period)*	N° of months /__/__/ *(if more than 6 months and if necessary fill in an unemployment period)*	N° of months /__/__/ *(if more than 6 months and if necessary fill in an unemployment period)*	N° of months /__/__/ *(if more than 6 month and if necessary fill in an unemployment period)*
303-304 When did you start this activity?	/__/__/ Month /__/__/ Year	/__/__/ Month /__/__/ Year	/__/__/ Month /__/__/ Year	/__/__/ Month /__/__/ Year	/__/__/ Month /__/__/ Year
305 Was it a period of...?	Study 1-> **306** Illness 2-> **309** Invalidity 3-> **309** Retirement 4-> **309** Homemaker 5-> **309** Unemploym. 6-> **309** Other inactiv. 7-> **309** Apprenticeship or employment 8-> **310**	Study 1-> **306** Illness 2-> **309** Invalidity 3-> **309** Retirement 4-> **309** Homemaker 5-> **309** Unemploym. 6-> **309** Other inactiv. 7-> **309** Apprenticeship or employment 8-> **310**	Study 1-> **306** Illness 2-> **309** Invalidity 3-> **309** Retirement 4-> **309** Homemaker 5-> **309** Unemploym. 6-> **309** Other inactiv. 7-> **309** Apprenticeship or employment 8-> **310**	Study 1-> **306** Illness 2-> **309** Invalidity 3-> **309** Retirement 4-> **309** Homemaker 5-> **309** Unemploym. 6-> **309** Other inactiv. 7-> **309** Apprenticeship or employment 8-> **310**	Study 1-> **306** Illness 2-> **309** Invalidity 3-> **309** Retirement 4-> **309** Homemaker 5-> **309** Unemploym. 6-> **309** Other inactiv. 7-> **309** Apprenticeship or employment 8-> **310**
306 EDUCATION LEVEL *(only for period of studying)* **What was your level of education reached at the end of this period?**	Primary 1 Secondary 2 High school 3 Post-secondary educ. 4 University 5	Primary 1 Secondary 2 High school 3 Post-secondary educ. 4 University 5	Primary 1 Secondary 2 High school 3 Post-secondary educ. 4 University 5	Primary 1 Secondary 2 High school 3 Post-secondary educ. 4 University 5	Primary 1 Secondary 2 High school 3 Post-secondary educ. 4 University 5
307 What was the highest certificate or degree you attained during this period?	None 0 KCPE/CPE/KAPE/KPE 1 KJSE 2 KCSE/KCE/EACE/CSC 3 KACE/EAACE/HSE 4 Diploma/certificate 5 Bachelor's degree 6 Masters degree 7 Other _____ 9	None 0 KCPE/CPE/KAPE/KPE 1 KJSE 2 KCSE/KCE/EACE/CSC 3 KACE/EAACE/HSE 4 Diploma/certificate 5 Bachelor's degree 6 Masters degree 7 Other _____ 9	None 0 KCPE/CPE/KAPE/KPE 1 KJSE 2 KCSE/KCE/EACE/CSC 3 KACE/EAACE/HSE 4 Diploma/certificate 5 Bachelor's degree 6 Masters degree 7 Other _____ 9	None 0 KCPE/CPE/KAPE/KPE 1 KJSE 2 KCSE/KCE/EACE/CSC 3 KACE/EAACE/HSE 4 Diploma/certificate 5 Bachelor's degree 6 Masters degree 7 Other _____ 9	None 0 KCPE/CPE/KAPE/KPE 1 KJSE 2 KCSE/KCE/EACE/CSC 3 KACE/EAACE/HSE 4 Diploma/certificate 5 Bachelor's degree 6 Masters degree 7 Other _____ 9

MODULE 4: MATRIMONIAL HISTORY

/_4/ EA /__/__/__/ CLUSTER /__/__/ STRUCTURE /__/__/ HOUSEHOLD /__/__/ RESPONDENT /__/__/

INTERVIEWERS: THIS MODULE IS MEANT FOR RESPONDENT WHO HAVE OR HAD BEEN MARRIED (DIVORCED, SEPARATED OR WIDOW), FORMALLY OR NOT. PLEASE REFER TO THE AGEVENT FORM TO FILL IN QUESTIONS 401 TO 403. EACH PERIOD OF STAYING TOGETHER MUST BE REPORTED IN A SEPARATE COLUMN. IF THE RESPONDENT NEVER STAYED WITH HIS/HER PARTNER, FILL ONLY ONE COLUMN.

	C 01	C 02	C 03	C 04	C 05
First name of partner					
401 Rank of the partner	Union N° /__/__/	Union N° /__/__/	Union N° /__/__/	Union N° /__/__/	Union N° /__/__/
402-403 When did you start staying together? *(write XX XX if they never stayed together)*	/__/__/ Month /__/__/ Year	/__/__/ Month /__/__/ Year	/__/__/ Month /__/__/ Year	/__/__/ Month /__/__/ Year	/__/__/ Month /__/__/ Year
404 Was it the first time you stayed together?	Yes 1->405 Never stayed together 2->405 No 0->415	Yes 1->405 Never stayed together 2->405 No 0->415	Yes 1->405 Never stayed together 2->405 No 0->415	Yes 1->405 Never stayed together 2->405 No 0->415	Yes 1->405 Never stayed together 2->405 No 0->415
405 Was this union formalised?	Yes 1->406 No 0->412	Yes 1->406 No 0->412	Yes 1->406 No 0->412	Yes 1->406 No 0->412	Yes 1->406 No 0->412
Traditional marriage **406-407 Date of customary marriage**	/__/__/ month /__/__/ year	/__/__/ month /__/__/ year	/__/__/ month /__/__/ year	/__/__/ month /__/__/ year	/__/__/ month /__/__/ year
Civil marriage **408-409 Date of civil marriage**	/__/__/ month /__/__/ year	/__/__/ month /__/__/ year	/__/__/ month /__/__/ year	/__/__/ month /__/__/ year	/__/__/ month /__/__/ year
Religious marriage **410-411 Date of religious marriage** *(write XX XX if one type of union was not formalised)*	/__/__/ month /__/__/ year	/__/__/ month /__/__/ year	/__/__/ month /__/__/ year	/__/__/ month /__/__/ year	/__/__/ month /__/__/ year
412 What was the age of your partner at the beginning of this period?	/__/__/	/__/__/	/__/__/	/__/__/	/__/__/
413 What was the ethnic group of your partner's father?	_____ /__/__/__/	_____ /__/__/__/	_____ /__/__/__/	_____ /__/__/__/	_____ /__/__/__/
414 What was the ethnic group of your partner's mother?	_____ /__/__/__/	_____ /__/__/__/	_____ /__/__/__/	_____ /__/__/__/	_____ /__/__/__/

415 **What was the matrimonial status of your partner just before the beginning of this period?**	Never married 1 Monogamous 2 Polygamous 3 Separated/Divorced 4 Widowed 5 NS/DK 9	Never married 1 Monogamous 2 Polygamous 3 Separated/Divorced 4 Widowed 5 NS/DK 9	Never married 1 Monogamous 2 Polygamous 3 Separated/Divorced 4 Widowed 5 NS/DK 9	Never married 1 Monogamous 2 Polygamous 3 Separated/Divorced 4 Widowed 5 NS/DK 9	Never married 1 Monogamous 2 Polygamous 3 Separated/Divorced 4 Widowed 5 NS/DK 9
416 **What was the matrimonial status of your partner just before the end of this period?**	Never married 1 Monogamous 2 Polygamous 3 Separated/Divorced 4 Widowed 5 NS/DK 9	Never married 1 Monogamous 2 Polygamous 3 Separated/Divorced 4 Widowed 5 NS/DK 9	Never married 1 Monogamous 2 Polygamous 3 Separated/Divorced 4 Widowed 5 NS/DK 9	Never married 1 Monogamous 2 Polygamous 3 Separated/Divorced 4 Widowed 5 NS/DK 9	Never married 1 Monogamous 2 Polygamous 3 Separated/Divorced 4 Widowed 5 NS/DK 9
417 **From the beginning of this period, did you stay together continuously up to now?**	**YES 1** *Go to next column* Never stayed together **2->421** No **0->418**	**YES 1** *Go to next column* Never stayed together **2->421** No **0->418**	**YES 1** *Go to next column* Never stayed together **2->421** No **0->418**	**YES 1** *Go to next column* Never stayed together **2->421** No **0->418**	**YES 1** *Go to next column* Never stayed together **2->421** No **0->418**
418-419 *If NO to 417,* **When did you stop staying together?**	/__/__/ /__/__/ month year	/__/__/ /__/__/ month year	/__/__/ /__/__/ month year	/__/__/ /__/__/ month year	/__/__/ /__/__/ month year
420 Did you live together again?	**YES 1** *Go to next column* No 0	**YES 1** *Go to next column* No 0	**YES 1** *Go to next column* No 0	**YES 1** *Go to next column* No 0	**YES 1** *Go to next column* No 0
421 *If NO to 420 or never stayed together,* **Did you part from this partner?**	Yes, divorced 1 Yes, separated 2 Yes, spouse died 3 No 0	Yes, divorced 1 Yes, separated 2 Yes, spouse died 3 No 0	Yes, divorced 1 Yes, separated 2 Yes, spouse died 3 No 0	Yes, divorced 1 Yes, separated 2 Yes, spouse died 3 No 0	Yes, divorced 1 Yes, separated 2 Yes, spouse died 3 No 0
422-423 When did you part?	/__/__/ /__/__/ Month Year	/__/__/ /__/__/ Month Year	/__/__/ /__/__/ Month Year	/__/__/ /__/__/ Month Year	/__/__/ /__/__/ Month Year

Q 424: COMMENTS

MODULE 4: MATRIMONIAL HISTORY (periods C 06 to C 10)

INTERVIEWERS: THIS MODULE IS MEANT FOR RESPONDENT WHO HAVE OR HAD BEEN MARRIED (DIVORCED, SEPARATED OR WIDOW), FORMALLY OR NOT. PLEASE REFER TO THE AGEVENT FORM TO FILL IN QUESTIONS 401 TO 403. EACH PERIOD OF STAYING TOGETHER MUST BE REPORTED IN A SEPARATE COLUMN. IF THE RESPONDENT NEVER STAYED WITH HIS/HER PARTNER, FILL ONLY ONE COLUMN.

	C 06	C 07	C 08	C 09	C 10
First name of partner					
401 Rank of the partner	Union N° /_/_/	Union N° /_/_/	Union N° /_/_/	Union N° /_/_/	Union N° /_/_/
402-403 When did you start staying together? *(write XX XX if they never stayed together)*	/_/_/ Month /_/_/ Year	/_/_/ Month /_/_/ Year	/_/_/ Month /_/_/ Year	/_/_/ Month /_/_/ Year	/_/_/ Month /_/_/ Year
404 Was it the first time you stayed together?	Yes 1->405 Never stayed together 2->405 No 0->415	Yes 1->405 Never stayed together 2->405 No 0->415	Yes 1->405 Never stayed together 2->405 No 0->415	Yes 1->405 Never stayed together 2->405 No 0->415	Yes 1->405 Never stayed together 2->405 No 0->415
405 Was this union formalised?	Yes 1->406 No 0->412	Yes 1->406 No 0->412	Yes 1->406 No 0->412	Yes 1->406 No 0->412	Yes 1->406 No 0->412
Traditional marriage **406-408 Date of customary marriage**	/_/_/ month /_/_/ year	/_/_/ month /_/_/ year	/_/_/ month /_/_/ year	/_/_/ month /_/_/ year	/_/_/ month /_/_/ year
Civil marriage **408-410 Date of civil marriage**	/_/_/ month /_/_/ year	/_/_/ month /_/_/ year	/_/_/ month /_/_/ year	/_/_/ month /_/_/ year	/_/_/ month /_/_/ year
Religious marriage **410-411 Date of religious marriage** *(write XX XX if one type of union was not formalised)*	/_/_/ month /_/_/ year	/_/_/ month /_/_/ year	/_/_/ month /_/_/ year	/_/_/ month /_/_/ year	/_/_/ month /_/_/ year
412 What was the age of your partner at the beginning of this period?	/_/_/	/_/_/	/_/_/	/_/_/	/_/_/
413 What was the ethnic group of your partner's father?	_____ /_/_/_/	_____ /_/_/_/	_____ /_/_/_/	_____ /_/_/_/	_____ /_/_/_/
414 What was the ethnic group of your partner's mother?	_____ /_/_/_/	_____ /_/_/_/	_____ /_/_/_/	_____ /_/_/_/	_____ /_/_/_/

415 **What was the matrimonial status of your partner just before the beginning of this period?**	Never married 1 Monogamous 2 Polygamous 3 Separated/Divorced 4 Widowed 5 NS/DK 9	Never married 1 Monogamous 2 Polygamous 3 Separated/Divorced 4 Widowed 5 NS/DK 9	Never married 1 Monogamous 2 Polygamous 3 Separated/Divorced 4 Widowed 5 NS/DK 9	Never married 1 Monogamous 2 Polygamous 3 Separated/Divorced 4 Widowed 5 NS/DK 9	Never married Monogamous Polygamous Separated/Divorced Widowed NS/DK
416 **What was the matrimonial status of your partner just before the end of this period?**	Never married 1 Monogamous 2 Polygamous 3 Separated/Divorced 4 Widowed 5 NS/DK 9	Never married 1 Monogamous 2 Polygamous 3 Separated/Divorced 4 Widowed 5 NS/DK 9	Never married 1 Monogamous 2 Polygamous 3 Separated/Divorced 4 Widowed 5 NS/DK 9	Never married 1 Monogamous 2 Polygamous 3 Separated/Divorced 4 Widowed 5 NS/DK 9	Never married Monogamous Polygamous Separated/Divorced Widowed NS/DK
417 **From the beginning of this period, did you stay together continuously up to now?**	**YES 1** *Go to next column* Never stayed together 2->421 No 0->418	**YES 1** *Go to next column* Never stayed together 2->421 No 0->418	**YES 1** *Go to next column* Never stayed together 2->421 No 0->418	**YES 1** *Go to next column* Never stayed together 2->421 No 0->418	**YES** *Go to next colum* Never stayed together 2->42 No 0->41
418-419 *If NO to 417,* **When did you stop staying together?**	/__/__ /__/__ month year	/__/__ /__/__ month year	/__/__ /__/__ month year	/__/__ /__/__ month year	/__/__ /__/_ month ye
420 Did you live together again?	**YES 1** *Go to next column* No 0	**YES 1** *Go to next column* No 0	**YES 1** *Go to next column* No 0	**YES 1** *Go to next column* No 0	**YES** *Go to next colum* No
421 *If NO to 420 or never stayed together,* **Did you part from this partner?**	Yes, divorced 1 Yes, separated 2 Yes, spouse died 3 No 0	Yes, divorced 1 Yes, separated 2 Yes, spouse died 3 No 0	Yes, divorced 1 Yes, separated 2 Yes, spouse died 3 No 0	Yes, divorced 1 Yes, separated 2 Yes, spouse died 3 No 0	Yes, divorced Yes, separated Yes, spouse died No
422-423 When did you part?	/__/__ /__/__ Month Year	/__/__ /__/__ Month Year	/__/__ /__/__ Month Year	/__/__ /__/__ Month Year	/__/__ /__/_ Month Yea

Q 424: COMMENTS

Time at the end of interview: ____h ____mn/
Q056 Q057

TO BE COMPLETED AT THE END OF INTERVIEW BY THE INTERVIEWER:	
Q 601 Number of columns Module 2	/__/__/
Q 602 Number of columns Module 3	/__/__/
Q 603 Number of columns Module 4	/__/__/
Q 604 Number of columns Module 5	
Q 605 How was the welcome from the respondent?	Excellent 1 Average 2 Bad 3
Q 606 Did the respondent use any kind of written documents to help in answering your questions? (e.g. birth certificate, ID, etc.)	Yes 1 No 0
Q 607 Did anybody else (apart from the respondent and you) attend the interview?	Yes 1 go to Q 608 No 0
Q 608 Did the answers come from the respondent alone?	Yes 1 No 0

Q 609: GENERAL COMMENTS