

**MATERIALISM IN THE PRESBYTERIAN CHURCH OF EAST AFRICA: A
CASE OF KIENI WEST PRESBYTERY**

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**A Thesis Submitted to the Graduate School in Partial Fulfillment of
requirements for the Award of the Masters of Arts Degree in
Religious Studies of Chuka University**

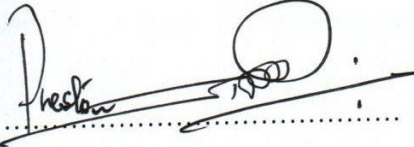
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DECLARATION AND RECOMMENDATIONS

Declaration

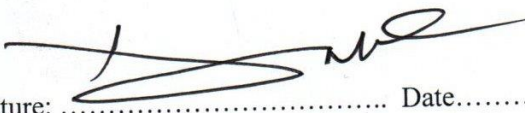
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DEDICATION

This work is dedicated to my loving parents, Mr. Phinius Muoya and Mrs. Beth Muoya for giving me a good foundation in education and being always there for me whenever I needed their help. I also dedicate this work to my family, led by my wife Mrs. Emily Kanyua Njeru for the moral, encouragement and unwavering financial support that she had given me; and our children Brian Munene and Stella Karimi for their understanding when I was absent for studies during the holidays.

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ABSTRACT

The Church teaches its adherents against being so much attached to material possessions than the spiritual welfare. Nevertheless, the tendency of the Church moving towards materialism is apparent. This is evident in Presbyterian Church of East Africa (PCEA), especially in Kieni West Presbytery where materialistic tendencies are slowly gaining roots into the Church. This study investigated Materialism in PCEA Kieni West Presbytery. It sought to investigate the manifestations of materialism; establish the causes of materialism and underscore the effects of materialism in Kieni West Presbytery. Literature was reviewed on the meaning, history, manifestations, causes and effects of materialism. Descriptive survey research design was employed to carry out this study. The target population was 3280 church members in Kieni West Presbytery, from which a sample of 346 respondents was gotten. Data collection was mainly done through questionnaires and observation methods. The analyzed data was presented using tables, piecharts, and descriptions. The findings were that materialism is real in Kieni West Presbytery and it is manifested in various ways such as Monetary gains coming before evangelization; Striving for material satisfaction; Blessings measured in terms of material possessions; emphasis on prosperity gospel; Church leadership given to those with possessions; Material gains superseding spiritual benefits and Happiness interpreted in terms of material possessions. The causes of materialism are: need for self satisfaction; need to improve one's wellbeing; greed; search for happiness; money activities preceding spiritual activities; struggle for power and influence; too much value attached to material riches; Lack of theological articulation on materialism; Corruption; and Lack of proper teaching on materialism. Materialism has numerous effects in PCEA Kieni West Presbytery including Moral decay; Spiritual decay; Prosperity Gospel; Individualism; Preoccupation to money; Social injustices; Loss of Church's authority and focus; Corruption; Disharmony and Church leadership wrangles. This study was guided by the theory of McMurtry (1978) that says the acquisitive desires have become associated with the term materialism. The Church has a role to play in curbing Materialism. This can be done through Christians being role models; teaching where the Church should teach against materialism; having theological debates on the challenge of materialism and making use of the African culture when dealing with the problem of materialism. The study recommended that the Church should continue teaching its followers on materialism, the Church should concentrate on preaching about Jesus Christ rather than focusing so much on money and inculturation should be done by the Church in Kieni West Presbytery where the Church should use the African culture as it spreads the gospel of Christ.

TABLE OF CONTENTS

DECLARATION AND RECOMMENDATIONS	ii
COPY RIGHT	iii
DEDICATION.....	iv
ACKNOWLEDGMENTS	v
ABSTRACT	vi
LIST OF TABLES	x
LIST OF FIGURES	xi
ABBREVIATIONS AND ACRONYMS.....	xii
CHAPTER ONE: INTRODUCTION	1
1.1 Background to the Study.....	1
1.2 Statement of the Problem.....	4
1.3 The Purpose of the Study	5
1.4 Specific Objectives of the Study.....	5
1.5 Research Questions	5
1.6 Significance of the Study	5
1.7 Scope of the Study	5
1.8 Limitation of the Study	6
1.9 Assumptions of the Study	6
1. 10 Operational Definition of Terms.....	7
CHAPTER TWO: LITERATURE REVIEW.....	8
2.1 The Meaning of Materialism	8
2.2 Manifestations of Materialism in the Church	9
2.2.1 Monetary Gains.....	10
2.2.2 Physical Materialism.....	11
2.2.3 Materialism and Self-Indulgences	12
2.3 The Causes of Materialism in the Church.....	13
2.4 The Effects of Materialism	15
2.4.1 Moral Decay.....	16
2.4.2 Rise of Prosperity Gospel	18
2.4.3 Individualism	19

2.5 Theoretical Framework.....	21
CHAPTER THREE: METHODOLOGY	23
3.1 Research Design.....	23
3.2 Location of the Study.....	23
3.3 Target Population.....	23
3.4 Sampling Techniques and Sample Size	23
3.5 Research Instruments	24
3.5.1 Questionnaires.....	24
3.5.2 Participants Observation	24
3.6 Data Collection Procedure	25
3.7 Data Analysis and Presentation	25
3.8 Ethical Considerations	26
CHAPTER FOUR: RESULTS AND DISCUSSIONS.....	27
4.1 Introduction.....	27
4.2 Demographic Data of the Respondents.....	27
4.2.1 Respondent’s Gender	27
4.2.2 Education Levels of the Respondents	28
4.2.3 Respondents Attendance to the Church	29
4.3 Manifestations of Materialism in PCEA Kieni West Presbytery.....	29
4.3.1 The Concept of materialism in PCEA Kieni West Prebytery.....	30
4.3.2 Manifestations of Materialism in Kieni West Presbytery.....	31
4.4 Causes of Materialism in PCEA Kieni West Presbytery	33
4.5 Effects of Materialism in PCEA Kieni West Presbytery.....	37
4.5.1 Moral Decay.....	39
4.5.2 Spiritual Decay.....	39
4.5.3 The rise of the Prosperity Gospel.....	40
4.5.4 Individualism	41
4.5.5 Preoccupation to Money	42
4.5.6 Social Injustices	43
4.5.7 Loss of authority and focus by the Church	44
4.5.8 Corruption.....	44

4.5.9 Disharmony and Church Leadership Wrangles	45
4.6 The Role of the Church in curbing Materialism	45
4.7 Conclusion	46
CHAPTER FIVE: SUMMARY, CONCLUSIONS AND RECOMMENDATIONS.47	
5.1 Introduction.....	47
5.2 Summary	47
5.3 Conclusions.....	49
5.4. Recommendations.....	50
5.5 Suggestions for Further Research	50
REFERENCES.....	52
APPENDIX 1: QUESTIONNAIRE FOR CHURCH MEMBERS.....	59
APPENDIX 2: OBSERVATION LIST.....	61
APPENDIX 3: SAMPLE SIZE DETERMINING ACCORDING TO KATHURI AND PALS (1993)	62
APPENDIX 4: MAP OF KIENI WEST PRESBYTERY.....	63
APPENDIX 5: INTRODUCTION LETTER TO THE PRESBYTERY	64
APPENDIX 6: INTRODUCTION LETTER TO THE PARISHES	65
APPENDIX 7: RESEARCH PERMIT	66

LIST OF TABLES

Table 1: Respondents' Gender	27
Table 2: Respondents' (Church members) Academic Qualification	28
Table 3: Church Members Church Attendance	29
Table 4: Extent of Church Members Experience on Materialism	30
Table 5: Manifestations of Materialism in PCEA Kieni West Presbytery	31
Table 6: Causes of Materialism in PCEA Kieni West Presbytery	33
Table 7: Extent to which Materialism as an effect in PCEA Kieni West Presbytery ..	38
Table 8: Effects of Materialism in PCEA Kieni West Presbytery	38

LIST OF FIGURES

Figure 1: The Effects of Materialism in PCEA Kieni West Presbytery.	37
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ABBREVIATIONS AND ACRONYMS

AFMC	-	Apostolic Faith Mission Church
AIPCA	-	African Independent Pentecostal Churches
AIDS	-	Acquired Immunodeficiency Syndromes
CH	-	Christianity
CM	-	Church Members
CC	-	Charismatic Churches
CLW	-	Church Leadership Wrangles
FT	-	Frequency Table
HA	-	Historical Analysis
HIV	-	Human Immunodeficiency Virus
IFB	-	International Financial Bodies
IMF	-	International Monetary Fund
KC	-	Kenyan Churches
KWP	-	Kieni West Presbytery
NCKK	-	National Council of Churches of Kenya
NT	-	New Testament
PCEA	-	Presbyterian Church of East Africa
PG	-	Prosperity Gospel
WB	-	World Bank

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

According to the Oxford Advanced Learners' Dictionary materialism is the belief that money, possessions, and physical comforts are more important than spiritual values in life. It is in contrast to the views of the sociologists of religion that religion is the main determinant of human life. For example, Emile Durkheim taught that "Religion is consciousness of the society and there is no society without religion" (Kasiera, 1990). In this regard, Nkonge (2010) asserts that it's hard for human beings to exist without religion. He says that various cultures may have their social aspirations, moral values, economic expectations, political settings, aesthetic dreams and kinship ties, but these are only given meaning by religion'. As Richins (1994) affirms this is no longer the case with the emergence of materialism. He argues that materialism challenges all religions in that material gains give humans more gratification than the spiritual gains that they get from religion (Richins, 1994). Due to this, the consistent traditional teaching that religious beliefs supersede all other kinds of beliefs in every society (Mugambi, 1995) cannot stand. Materialism thus becomes the new way of thinking and behavior that gives too much emphasis to the importance of attaining material possessions rather than to the spiritual things.

Every religion is affected by this new phenomenon. For instance, it has been the tradition of Christianity to critique worldly lifestyle. Jesus in his sermon to his followers, (Sermon on the Mount) said,

Do not store up riches for yourselves here on earth where moths, and rust destroy and robbers break in and steal. Instead, store up riches for yourselves in heaven where moths and rust cannot destroy, and robbers cannot in and steal. For your heart will always be where your riches are (Mtt. 6:19-21).

This New Testament text becomes the foundation upon which Christians base their teaching on materialism. Christians must detest material gains for the purpose of spiritual quest (Kasser 1995). Kasser (1995) uses the Gospel of Matthew to show that Jesus was against his followers seeking for any worldly material benefits at the

expense of spiritual quest. According to Kasser (1995), Jesus taught His followers that,

No one can serve two masters. Either he will hate the one and love the other. You cannot serve both God and money. Therefore He told them, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more important than food, and the body more important than clothes? (see Matt. 6:24-25).

The biggest challenge that faces Christianity is however the fact that Christians, the followers of Christ, have not hearkened to His teaching on materialism (Shelley, 1984). Lewis (2012) contends that today the Church has become an avenue of social and material gratification unlike before when people became Church members solely for spiritual nourishment. According to Shelley (1984), outwardly, the Church claims to follow Jesus' teaching on materialism, but inwardly, she emphasizes on wealth and money as indispensable enablers of Christian mission. While it is true that money is necessary for mission, it has become the greatest hindrance to Christian mission due to the lofty level it has been elevated (Brooks 2009).

According to Taylor (2012), the Church is an institution that has various roles to play in the society, such as moral guidance, as well as helping the poor and the needy in the society. It also provides opportunities for public worship and social services. While the early Church was very keen on this endeavour, the contemporary Church has forgotten this vital role, while focusing more on raising money. Muthoni (2015) argue that the Church today has become so materialistic that members especially, Church leaders think of the material gains they get from leading the Church than the spiritual gains. She continues to elucidate that if the current attitude does not change, the Church in general will reach to the situation akin to that of the sixteenth century in Europe when the Reformers led by Martin Luther could not tolerate the evils that had gripped the Church. Lewis (2012) affirms that materialism is a reality in the Church today all over, where spirituality is given very little attention. For example, Hans Kung avers that although the Church in Vatican is keen to advocate for self sacrifice, self denial and denouncing of all material gains among its adherents for the purpose offering service to the Church of Christ, this has become a difficult dream to achieve

as many of its leaders (Priests, nuns, and others) struggle to amass as much as possible wealth from the Church (Kung, 1974). In this regard he says that Christianity has lost its soul and has become 'Christianity for sale'. Christianity has become so materialistic that it is difficult to distinguish it from the secular institutions. Because of this, unwavering fundamentalists and nervous pietists in the Protestant Churches have begun to fear that Christianity may be coming to an end (Kung, 1974, p .32). The result of this has been the formation of many movements within Christianity with the aim of saving the Church from collapsing (Nkonge & Maina, 2014).

The Church in Africa has not escaped from these materialistic tendencies. Mbiti (1971) asserts that Africa in general has grown 'evangelistically' but not spiritually. In other words the African Church has encountered tremendous numerical growth, but has little to show for in terms of spiritual growth. Nkonge (2011) supports this view with his argument that the Church in Africa boasts of 'quantity' but not 'quality' Christians. In their assessment of the reasons that there are many new religious movements in Africa, Shorter and Njiru (2001) found that many of these are started as a result of material benefits. They were begun by individuals who are searching for economic freedom, mainly due to the rapid unemployment in Africa. This is confirmed by Nkonge and Maina (2014), who say that one of the main characteristics of these movements are 'preaching money' other than the real gospel of Christ. They emphasize on 'giving for God's work' so that the giver can be blessed. This is a common characteristic of many Churches in Africa. Nkonge (2018) in a paper, 'Are We Preaching God or Money' denotes that in all the congregations he visited for the Sunday Church service in the years 2016 and 2017, the main emphasis was raising money than raising the spiritual lives of the Christians. This seems to be the trend that the Church is taking.

In the Presbyterian Church of East Africa (PCEA) which is the focus of this study, was established in Kenya in 1891 by the Scottish missionaries from the Church of Scotland Mission (Macpherson, 1970). It is one of the Main Line Churches in Kenya which has had considerable influence in the Kenyan society (Nthamburi, 1991). It was first planted in the Kenyan coast, but has managed to establish itself into the interior of Kenya, especially Kikuyu land (Macpherson, 1970). This Church emphasizes on

the moral stand of the Church, especially in face of the emerging challenges of westernization such as secularism, moral decay, family instability, homosexuality and others (PCEA Practice & Procedure, 2001).

The meeting of the PCEA General Assembly meeting in Nairobi in 2013 cited that the main challenge facing evangelism in PCEA is materialism. It was emphasized that Church leaders were taking a lot of time talking about money than spiritual matters. This view is supported by Nkonge (2018) who argues that many Church leaders today are concerned with the material benefits they get from the Church than the service they offer. Worst still is that even the people who are given leadership positions in the Church are the rich ones who have something to offer.

It is against this background that this study was undertaken to investigate the challenge of materialism in PCEA with reference to Kieni West Presbytery. Kieni West Presbytery was specially preferred because it was one of the first presbyteries in PCEA and it is likely to give us the real picture of what is happening in the entire PCEA as well as the whole Church in Kenya. In the Kirk Session meeting held at Muiga on 24th May 2015, it was reported that materialism was slowly entering into the congregations of Kieni West Presbytery and ministers, elders and other Church leaders were urged to be wary of this challenge. This compelled the need for such study in this region.

1.2 Statement of the Problem

Although the Presbyterian Church of East Africa teaches against their members putting too much emphasis on material possessions to spiritual welfare, materialistic tendencies are slowly entering into PCEA, especially in Kieni West Presbytery. There is limited literature on materialism in the Church as most of studies done on materialism focuses on it from a secular perspective. It is against this background that this study was undertaken to investigate the manifestations, causes, and effects of materialism in PCEA Kieni West Presbytery.

1.3 The Purpose of the Study

The purpose of this study was to investigate the challenge of materialism in the Presbyterian Church of East Africa, with reference to Kieni West Presbytery.

1.4 Specific Objectives of the Study

- (i) To investigate the manifestations of materialism in PCEA with reference to Kieni West Presbytery.
- (ii) To establish the causes of materialism in PCEA with reference to Kieni West Presbytery
- (iii) To underscore the effects of materialism in PCEA with reference to Kieni West Presbytery

1.5 Research Questions

The following research questions guided this study:

- (i) Are there manifestations of materialism in Kieni West Presbytery?
- (ii) What are the causes of materialism in Kieni West Presbytery?
- (iii) What are the effects of materialism in Kieni West Presbytery?

1.6 Significance of the Study

This study will make a significant contribution to scholars of religious studies, philosophy and related discipline. This will be more helpful to the researchers and students in the field of Philosophy of religion. Church leaders who are struggling with challenge of materialism in the Church today will find this study very useful as they seek for solutions to this problem. The PCEA and other denominations in Kenya that are grappling with the challenge of materialism will find the findings of this study useful as they look for possible ways of dealing with the materialistic tendencies in the Church.

1.7 Scope of the Study

The study focused on the challenge of materialism in PCEA with reference to Kieni West Presbytery. Other areas that were considered included the manifestations of materialism as well as the causes and the effects of materialism in the PCEA. The geographical scope was Kieni West Presbytery which was chosen because it was

among the first presbyteries in PCEA and there is evidence of some materialistic tendencies in the presbytery. The presbytery has three parishes namely Muiga, Endarasa and Charity.

1.8 Limitation of the Study

The limitations encountered in this study were:

- i) Language barrier- The researcher encountered the challenge of communication with the local people in the presbytery due to lack of understanding of the language spoken by the community. To overcome this challenge the researcher employed a research assistant who also acted as an interpreter.
- ii) Some of the Church leaders especially the ministers and elders were sometimes very economical with the information. To overcome this, the researcher used some of his friends from this area that the church leaders trusted to accompany the researcher in the field.
- iii) There is limited literature on materialism especially in the African perspective. In this regard, the researcher relied on the scanty material written from the Western perspective and information gotten from the field research.

1.9 Assumptions of the Study

The study was based on the following assumptions:

- (i) There are manifestations of materialism in PCEA Kieni West Presbytery
- (ii) Materialism poses some challenge to evangelism in PCEA Kieni West Presbytery.

1. 10 Operational Definition of Terms

- Church (Greek Ecclesia)** : Generally the term Church refers to a meeting or a gathering of Christians, who confess Jesus as their savior. The word Church is derived from the Greek *Ecclesia* and Hebrew *qaha* which means a meeting or gathering of people who confess Jesus Christ as their Lord and saviour. In this study the term Church is used for PCEA
- Congregation** : The members of a particular place of worship. A group of people gathered together, especially in a Church for a worship service or instruction.
- Parish** : A geographical area that encompasses two or more Congregations within the administration structure of the Presbyterian Church of East Africa.
- Pastors** : The ministers of a religion, especially of the Christian Church
- Materialism** : materialism is the belief that money, possessions, and physical comforts that more important than spiritual values in life.
- Presbytery** : An area covered by several parishes in PCEA usually headed by a minister referred to as a Moderator.
- P C E A** : One of the mainline evangelical protestant Denomination that was brought in Kenya in 1891 by the Scottish Missionaries.
- Prosperity Gospel** : The preaching that emphasizes on giving in order to receive blessings, miracles and healings commonly practiced by the new religious movements in Africa and Pentecostal Churches. The practice has slowly entered in the main line churches, including PCEA.

CHAPTER TWO

LITERATURE REVIEW

2.1 The Meaning of Materialism

Materialism is a modern philosophical doctrine that says that matter is eternal. There is no existence except matter. The stuff out of which the universe has been made has always existed (Anderson, 2000). This doctrine tries to deny the existence of God. It is the belief that matter is the only thing that exists and that all things can be reduced to matter and energy since matter is a form of energy. Therefore, Materialism teaches that all things in the universe, including mankind, are necessarily restricted to operate within the bounds of physical laws. Thus religious or spiritual matters are treated as mere imaginations of human mind (Navack, 1979).

The human mind ceases to exist upon death because the physical brain ceases to function, this is matter. Materialism thus denies the continuation of the mind after death. In other words there is no life after death, therefore as far as one is living he or she has to enjoy to the maximum. Nothing matters in life as the material benefits that one gets. The world operates without any divine intervention and as such there is no God. Nobody created the universe (Anderson, 2000). All things that exist do so in the physical realm (Navack, 1979). Anderson (2000) and Navack (1979) approach the subject of materialism from a very philosophical point of view. They fail to show how the doctrine of materialism has impacted on religion. This was done in this study.

According to Joseph (2006), in the modern usage materialism is the tendency to give undue importance to material interests. In other words, material gains supersede spiritual interests. This is similar to the Oxford Advanced Learner's Dictionary that materialism is the belief that money, possessions, and physical comforts are more important than spiritual values in human life. Therefore, every other person, including Christians has to give some attention to material things. Muthoni (2015) explains that the understanding here is that a Christian should give sufficient interest to material things to be able to provide for his own household. Physical necessities of life are to be provided by the labour of one's hands. However, giving some attention to material things does not classify one as being 'materialistic'. So one should not worry much, furthermore life is only made comfortable by material things. What is wrong is giving

undue attention to these material things (McMurtry, 1978). This study was undertaken to investigate whether there is such a belief in Kieni West Presbytery and how it has affected the mission of the Church in that area.

According to Reppert (1992) materialism refers to the ethical doctrine that gives consideration of material well being. This indicates that materialism can also be reflected in the use of one's material goods for the purpose of his/her well being. The undue importance given to material interests is good provided that one uses the material things for unselfish purposes. This is of course vital in this study in that even the Church teaches about sharing our belongings with the needy (see Heb.13:16; Rom.12:13;Lk. 6:38). However, the challenge here is that there are very few people, if any, who are unduly concerned with acquisition of wealth in order that they might give it to others who are in need, or who might more liberally give to the Church. According to Muthoni (2015), members of the Catholic Church in Meru give to the Church while complaining that they are giving too much. This supports Reppert's view that many people, including Christians hold to the ethical doctrine that consideration of the material well being of themselves must rule in the determination of their conduct. In other words, they work so hard that they might expend what they receive for their own enjoyment. This study tried to look at whether the Christians of Kieni West Presbytery are sharing their material things with others, are giving to the Church or are using most of their money for their own enjoyment.

2.2 Manifestations of Materialism in the Church

Materialism has the word material in it. What is material? Well it is stuff, anything you can see and touch. To be material a thing has to have physical form, unlike emotions, beliefs, deep conversations and thoughts (McMurtry, 1978). The concern for material things over spiritual things is of great concern to the Church in the entire world today (2006). How then materialism is this manifested in the society today? Several scholars have discussed various ways in which materialism is manifested in their own context. Some of the ways of the manifestations of materialism are discussed in the sections below.

2.2.1 Monetary Gains

Belk (1985) sees materialism as concept that is manifested in human life through monetary gains or interests. It is the nature to value financial possessions over everything else. It is the believe that richness mainly means money and this brings self doubt and lack of self worth to people without money. This study investigated whether materialism in PCEA Kieni West Presbytery is also manifested in monetary gains.

The terms economics becomes vital here. Economics studies how societies share and utilize resources to satisfy needs. Individuals without enough often borrow or over spend to fit certain classes. The effects of materialism is both affirmative and negative. Materialism tendencies instigates them to waste more to acquire more goods (Belk, 1985). This was important in this study in that it helped in underscoring how the Christians of Kieni West Presbytery are spending their money. Is it being shared, given to the Church or for their selfish gains?

According to Skitovsky (1976), currently populace are not interested in saving but purchase goods and services with their complete income and even exceed their budget. This is evidenced by huge debts, high interest credit cards and large house mortgage . Materialism is the excessive desire to acquire and consume material goods. It is often bound up with value system which regards social status as being determined by prosperity or wealth as well as the perception that happiness can be increased through buying, spending and accumulating material wealth. In this regard, this study looked at whether the Christians of Kieni West Presbytery are saving or spending their money in sheer luxury.

Skitovsky (1976) argues that although materialism boosts the economy, it erodes values and overall happiness. Nkonge and Maina (2014) affirm that money has become the main motivating factor even in the Church. In their study meant to investigate the main causes of the New Christian Charismatic Movements in Kenya and Africa as whole, monetary gains comes as number one. There are many such movements which are started by people who could not get any other form of employment. When they start these movements, their preaching is mainly directed

towards 'giving so that one can be blessed'. Muthoni (2015) supports this argument and says that today the preachers have changed the content of the gospel of Christ. While Christ was keen to uplift the soul of His followers, today the message is "The more you plant the more you harvest, the more money you give the more you are blessed". To show how serious the situation is in Africa, Shorter and Njiru (2001, p. 39) give an illustration of a young man who having finished his secondary schooling two years previously could not secure a job. His efforts to join any college were also unsuccessful. He tried going to many offices looking for a job and failed to get any. One day while lying on his bed and waiting for sleep, an idea struck him.

"How many pastors go to bed hungry like me?" "Why don't I train myself to be a pastor and start my own Church?" He started attending Church services in the Cinema halls and other places. He keenly observed what pastors in these churches were doing and copied their preaching techniques. He had no bible of his own, but he memorized a few verses and the practice of the charismatic way of preaching. Back at home he rented a room and began his own ministry. To his amazement many people came to listen to his sermons and became his followers. He got a lot of money from these people. To ensure that they gave him more money he continually taught them the importance of receiving God's healing and blessings which was only possible if they generously gave to God. This is what this study refers to as materialism. Although the scholars discussed above, have an idea of how Church leaders have concentrated on acquiring money than nourishing their followers spiritually, they fail to show how this has affected the Church in Africa.

2.2.2 Physical Materialism

Although this is almost similar to what we have discussed in section 2.3.2, Kasser (1995), sees physical materialism as different from monetary gains. He says physical materialism imagines universe without a spiritual dimension. Life is not determined by spiritual gains but rather the gains derived in physical form. Love and pursuit of wisdom by intellectual means and moral self-discipline are the main motivations in life. The principles of reality, knowledge, or values, based on logical reasoning, empirical methods and the investigation of nature gives human beings all the satisfaction they need in life (Hick, 2010). Although Kasser (1995) and Hick (2010)

do not show how this belief has affected the Church, their views is vital as they show that religion is losing meaning in human life. This study thus investigated the place of religion in the lives of the people of Kieni West Presbytery. Do Christians still live according to the religious ideals which they propagate?

Materialism promotes the idolatry of material wealth (Anderson, 2000). Kasser (1995) argues that the philosophy of materialism is true for unbelieving godless society, but this cannot stand for spiritually believing society (Kasser, 1995). It was important to investigate how the people of Kieni West Presbytery have conceived the physical manifestation of materialism. Has their spirituality declined with the entering of materialistic tendencies in the Church?

2.2.3 Materialism and Self-Indulgences

Belk (1995) avers that other manifestations of materialism include self-absorption to the exclusion of others and desire for immediate gratification. In addition, possession comes to be valued over other goals such as personal development, relationship with others, and the work ethic: the ascension of materialism as a central value-may shape the nature of other values. Material objects also represent success and status in contemporary culture. Thus, materialists make use of tangible objects to signify success. Shorter and Njiru (2011) affirm that this exactly what has happened to the Church in many parts of Africa. Success is not considered in terms of spiritual growth but in provisos of material things the Christians posses such as land, cars, businesses, houses and so on. This was important in this study in that it helped in evaluating if in line with this argument, Church leaders and members of Kieni West Presbytery valued possessions over other goals. It was important to investigate how this kind of belief has affected the Church in Kieni West Presbytery. Belk (1995), is generally looking at materialism has affected the society. This study will look at whether materialism has affected the Church, particularly in Kieni West Presbytery.

Richins (1991) in his effort to explain this concept of materialism denotes self-gifts that gives one the necessary gratification in life. This study investigates symbolic special purchases and how they have affected the Church in Kieni West Presbytery. Materialism also manifests itself in self-gifts, Mick (1990) has amorphous self gifts as

“personally symbolic self communication through special indulgences that tend to be premeditated and highly context bound.” While these scholars assessed self-gains from a secular perspective, this study looked at self-gain from religious perspective. The study assessed how self gain has affected the Church in Kieni West Presbytery. To what extent has struggle for self-gain superseded spiritual gain in the Church today? This was an important question to be addressed in this study. Although Belk totally addresses this issue from a secular perspective, his insight is vital in that we need to know the disassociation from other people by materialists in the Church has affected the Church whose foundation is fellowship.

According to Belk (1985), self-centeredness materialists spend more money on themselves than on others. Other materialistic traits are jealousy, non generosity, and possessiveness. This is important in that we need to see how it has affected the Church mission especially in Kieni West Presbytery. Mick (1990) denotes that materialists tend to utilize possessions in self-definition. He also notes the self defining nature of self-gifts which we earlier discussed. Mick(1990) asserts that both materialism and self-gifts decline with age. How this has affected the Church was of great concern in this study. While these scholars address this issue from a secular perspective, it gave this study some insights as we need to know how the belief affects religion, especially in Kieni West Presbytery.

2.3 The Causes of Materialism in the Church

There was scanty literature on this subject. To understand causes of materialism, wether attitudes are allied with materialism ideals. Belk (1985) sees materialism as the importance a person attaches to worldly possessions. In this regard, the feeling that one needs material possessions so to have a happy life is the main cause of materialism. It is the feeling that material gains are more important in life than any other form of gains including spiritual needs. This study looked at how this has affected the spiritual value of the Church and the main causes of materialism in Kieni West Presbytery.

Richins (1991) avers that satisfaction comes when people have possessions and dissatisfaction comes when they don't have possessions. Richins (1991) addresses this

issue from a secular perspective while this study looked at it from a religious perspective. It was necessary to investigate where the majority of the church members derive their happiness from. Is it from material possessions or from the word of God? According to Van (2007) materialism consumers think that riches will improve their well being. He asks “Does the acquisition of material goods make materialists happy?” “Do they actually experience the positive effect from consumption?” These were vital questions which this study tried to answer in relation to Kieni West Presbytery.

Dawson (1992) asserts that on the whole, the Church cannot distance herself from materialism, but it is equally important that materialism be accepted by the Church as a challenge. The Church seems to have lost authority in terms of determining what is good for her people. This has resulted to the decay of religious institutions and the society at large. When people derive a lot of pleasure from buying things and believe the acquiring material possessions are important life goals, they tend to have lower life satisfaction scores. Dawson (1992) says it is important to know the truth that materialism is a challenge in the Church including Kieni West Presbytery. The bad thing about this is that Church members and leaders have so much swayed by materialism to the extent of forgetting the call of the Church as a transforming agent. This is why Dawson (1992) is of the view that materialism has led to the decay of religious institutions, the Church included. This study investigated how materialism has impacted on the Church in Kieni West Presbytery. Joseph (1994) argues that, when people turn to material things to feel better, they compound the problem because they seek experiences that do not do a very good job of meeting their psychological needs. So does this mean that even materialistic Christians feel better than others? The study looked at this. We nevertheless need to be wary of Campbell (1980) advices even as we handle this subject of materialism in the Church. He opines that,

For materialistic people, material possession is frequently characterized as an addictive drug of which consumers need larger and larger doses to maintain happiness, while theoretical support for link between material values and happiness is neither strong nor direct adaptation theory (Campbell, 1980).

Certainly, people assume that material things improve well-being of people and possessions define the self and providing meaning in life, we need to take note of Frank (1999) argument that they at the same time lead to the erosion of moral values. According to Frank (1999), people may think that material possessions will make them happy, but on the contrary people who make their happiness and satisfaction through material gains tend to be less happy and more dissatisfied with life.

This is good advice to the church leaders who Shorter and Njiru (2001) say that they think that with material possessions they will be very happy; therefore they tirelessly crave for it.

2.4 The Effects of Materialism

Although this study investigated the effects of materialism in PCEA Kieni West Presbytery it was necessary to review the literature of what other scholars have done in this area. We may start by Paul (1981)'s assertion. He says that,

Materialism's goals and their end results: acquisition of material goods results to lust, envy, false comfort, and idolatry; self interest comes as a result of selfishness, no compassion, greed, denies eternal soul and the creator. Accumulation, equivalent to success that results to moral decay, spiritual decay, social injustices, disharmony in society and the Church, low Church membership, no sense of right or wrong, preoccupation to money, jealousy, and corruption. Increasingly societies have become secular and humanistic in nature. Humanism denies any spiritual nature of mankind. Man has set himself and his material desires above all else, including God.

This of course shows that materialism is hazardous in both Church and society. Paul (1981) asserts that the effects of materialism are similar to brainwashing. They have undermined any personal responsibility by claiming that thought is dictated biologically and by environment. The fact that they do not have a place for spirituality then makes human life in the society very difficult as human beings seek for satisfaction from material possessions which they cannot get. This was useful in this

study in that it reveals that there are other important things in life than material possessions.

As already noted by Campbell (1980), there are several effects of materialism and including moral decay, prosperity gospel, individualism, social injustices, , Church leadership wrangles, preoccupation to money, lack of harmony, corruption, and many others which continue to negatively impact on the Church and the society in general. We shall look at some of them.

2.4.1 Moral Decay

According to Arndt (1981) materialism leads to moral decay and the dissatisfied people continue to strive for and more material possessions.

Materialism affects society's spirituality by placing material goods over core values or fundamental beliefs. Materialism's goals promote selfishness and a sense of accumulation as being equivalent to happiness and success. This means materialists may worship material goods. This is important in this study as there was need to find out whether the Christians worshipped God or material possessions (Arndt, 1981). This was important in this study in that it helped to establish the initial core values the Church hold to which form the foundation on which it performed its obligations. Materialism makes constant demands upon modern people, causing many to abandon spiritual lives and lead to greater spiritual decay in the Church. We will investigate whether the same has happened in Kieni West Presbytery.

Hunt (2011) says that the great desire to spend more for life's luxuries keeps men's minds so occupied with money that they have little time or energy for study, prayer, worship, or work for the Lord. The over-emphasis on social, political and psychological aspects of life lead to greater spiritual decay. The study sought to find out if Hunt (2011) argument applies in PCEA Kieni West Presbytery. According to Buhlmann (1990), there are both negative and positive impacts of materialism. He argues that although materialism may be considered to undermine the Christian values, it also fosters human values in some. Some of these values are love, trust, hope, responsibility, generosity, solidarity, commitment to justice and peace in the society. Although Buhlmann (1990) mentions these positive effects of materialism, he

fails to give a detailed explanation of how this happens. The study will investigate if there are any positive effects of materialism in Kieni West Presbytery.

Buhlmann (1990), also that materialism is responsible for negative effects such as spiritual decay, moral decay, and disregard for Church rituals, sexual pervasions, bad politics, and lack of compassion, Low Church membership, corruption, social injustices and disharmony in society. In this he agrees with Paul (1991), Arndt (1981) and Hunt (2011) that materialism has negatively impacted on the Church and society. Moral decline begins when transcendent moral values, which have proven to be beneficial over time, are discarded in preference to various ideas which man finds more conducive to achieving ultimately destructive lustful desires (Buhlmann (1990). This was important in this study in that it showed how materialism has affected the moral degeneration of the society and the Church, especially in Kieni West Presbytery.

Moschis and Churchill (1978) denote that Corruption is brought about by the abject materialism that has replaced faith in God. Putting of emphasis on material possessions over God has a disastrous effect on the Church and society. This is a reality that can no longer be ignored. People in this case quest for material object rather than the spiritual that leads men away from their responsibilities and spiritual development which in the end gives way to the decay of society. Men get into corruption practices to amass excess wealth and power so that they are able to satisfy their consumerism and materialistic greed that result to deterioration of morality, under-development, and setting bad examples for others to follow (Moschis and Churchill, 1978). This study looked at whether materialism has brought this kind of corruption in Kieni West Presbytery and how possible the Church, particularly in Kieni West Presbytery can be an agent of fighting corruption in the Church and the society.

Heflin (2007) says that the impact of negative aspect of materialism are the growth of corruption in public and private life; the abuse of the underprivileged who are perhaps, the victims of oppression; increase of sexual immorality in society which results to prevalent of HIV/AIDS; lack of transparency that encourages those in authority to shun transparency and accountability; disregard for the rule of law that

also encourages individuals, entities and institutions to ignore legal requirements. It can be difficult to obtain justice. This shows that materialism negatively affects the development of both the Church and the society. Although Kunhiyop (2008) calls the Church to be a moral agent to the society, this cannot be possible if the same Church has allowed itself to be controlled by materialism than anything else.

2.4.2 Rise of Prosperity Gospel

According to Shorter and Njiru (2001), one thing that materialism is known to have contributed in the Church especially in Africa is the rise of the prosperity Gospel.

This is where a lot of emphasis is laid on “giving” in order for one to receive blessings. This is evident from the mushrooming Pentecostal and New Religious Movements especially in urban centres. Though, some of them are genuine in spreading God’s Word, it is true that some are founded as a way of meeting the financial needs of their founders or leaders. In the world of despair, the founders of these Churches are promising their members hope, wealth, and even goodies which are very attractive to many worshippers.

Since the 1970’s there has been increased Pentecostalism globally notably Africa, Asia and Latin America. New Pentecostalism is referred to “neo-Pentecostal Christianity” and is significant in Africa. In Kenya, Charismatic Christianity is prominent and commands a massive following especially in urban areas and has begun to penetrate the rural areas and villages too. What is worrying about these new religious movements is that they preach and value money more than the real gospel of Christ. They are known to preach money and other material possessions than Christ. (Parsitau, 2010). This study investigated whether this tendency has entered into Kieni West Presbytery and how exactly prosperity Gospel is affecting the mission of the Church in PCEA Kieni West Presbytery.

Massive following in Neo-Pentecostalism in Kenya can be explained by economic deprivation and the impoverished masses. Pentecostalism provides psychological solution and comfort to the economically deprived. These Churches are very attractive to the young people. They are very open to modernity for example they use English to propagate their message and at other times Kiswahili.

While they attract many people because of the promises they give such as stable families, jobs, healing, deliverance and so on they are big challenge to the general Christianity as some of their founders seem to value the material benefits they get than the spiritual growth of their members (Parsitau, 2010). Their sermons are therefore characterized by ‘Give so that you can be blessed’ (Nkonge & Maina, 2014). This study sought to investigate whether these materialistic tendencies of the prosperity gospel have entered Kieni West Presbytery and possible ways on how that Church can respond.

2.4.3 Individualism

The Oxford advanced Learners Dictionary defines individualism as the belief that individual people in the society should have the right to make their own decisions. In this regard the community has no right on the individual. Bruce (1984) argues that materialism has contributed to individualism in both the Church and society. Roseblade, (2008) speaks specifically about materialism in the Church and says that,

As a Church, we have neglected a fundamental aspect of humanity. The Church has bought in the cult of individual. We have subconsciously reduced our friends and neighbours to means and set our eyes on the end of self-sufficiency. . . It is a call to shake society (often including the church) out of its thoughtless march toward individualism and turn instead to relationships and community as its source of fulfillment. In the West, the power of individualism is demonstrated by the culture of choice. Many of us have the ‘luxury’ of choosing what career we pursue, where we live, and how we spend our time and money. These choices are portrayed as freedoms, yet underlying them is an assumed individualism. The mobility that is commonly associated with today’s society/ Church is based on a rejection of the importance of community and relationship in making life choices. Defining one’s future is seen as superior to the out-dated constraints of committed human relationships and location (Roseblade, 2008).

This study investigated the effect of individualism that comes as a result of materialism in the Church especially in PCEA Kieni West Presbytery. According to Roseblade, (2008) the cult of individualism is one of the factors that are related by the growth of materialism in the Church today. The researcher in this study looked at how this cult of individualism has affected Kieni West Presbytery.

Materialism promotes own fulfillment for other things other than spiritual needs (Bruce, 1984). There is therefore, a clear link between goals of materialism and new religious expressions. For example Shorter and Njiru (2001) inform that the New Religious put more emphasis on the material benefits that their adherents get than the spiritual satisfaction. Their interpretation of blessings is the material gains that one receives. The study investigated how this belief has affected Kieni West Presbytery. Individualism affects society's important institutions such as marriage, family and local community since it obsesses about financial security and lowering standards. People are social beings who require social interactions that we find fulfillment and happiness (Bruce, 1984). This was important in this study in that it investigated how eccentricity encourages individuals to seek their fulfillment without regard for others in Kieni West Presbytery.

How then have we allowed ourselves to become indoctrinated by individualism to such an extent that our life choices do not value community and relationships? If we allow ourselves to rethink the importance of community and relationships we open up exciting avenues that the dominant mood of individualism has kept obscured. There are some few thoughts why people are being attracted to individualism that gradually is caused by materialism in the Church and society. Employment, people's jobs are often isolated from the rest of their life. We need to explore ways to reconnect job decisions with relational networks and local communities (Bruce, 1984). This is significant in this study in that it reveals why people are being attracted to individualism as a result of materialism.

Housing costs diminish the societies income and reinforce society's bias towards isolation and individualism. This has inhibited socialism and local communities disengaged and lacking identity. All countries are striving towards sustainable levels

of consumption and self-sufficiency against the earth's limited resources. Jesus summarized the whole of the Old Testament law by saying "Love God, and love your neighbor as you love yourself". This means that Christianity is about relationship with God and other beings. The church and society need to break out of the individualistic norm to make life more fun and fulfilling (Pearson, 2008). This is important in this study in that it reveals that the current generation is infected with individualism, the manifestation of materialism that has not spared the Church. The study looked at how this affected Kieni West Presbytery.

Another feature of the rapport between the rise of materialism and the growth of ethos of consumerism. Consumerism posits that fulfillment, happiness and wellbeing can be "purchased". In this environment, programs, philosophies and practices which purport to provide this fulfillment and wellbeing are commodities which can be bought and sold (Bruce, 1984). How this affected the mission of the Church especially in Kieni West Presbytery was an important question in the study.

2.5 Theoretical Framework

This study was guided by the Theory of Materialism by McMurtry (1978). The theory was developed as a result of research program of Karl Marx and Friedrich Engels. McMurtry says "the individuals, their activities and the material conditions of life, both those which they find already existing and those produced by their activity' are the guiding factors in people's lives. People must procure or produce the necessities by which they survive and reproduce themselves through practical everyday life. According to McMurtry people are directly affected by materialism because they need expensive items. This will lead them to be hooked in materialism. Personal satisfaction and greed are the most important aspects of life of the society driven by materialism. Many people echo the sentiment that the real cause of the economic problems that has hit the world is the greed caused by materialism. Materialism promotes many other negative feelings as well like lust, selfishness, jealousy, sense of hopelessness. People are forgetting their moral values and often fail to understand the distinction between right choices and the wrong ones. The only thing that matters is good quality life and false comforts. The theory was employed to identify how this production has affected the spiritual role of the Church in Kieni West Presbytery. The

study investigated whether PCEA members stick to materialism for personal satisfaction or greed.

CHAPTER THREE

METHODOLOGY

3.1 Research Design

The study employed the descriptive survey to collect qualitative data on the challenge of materialism in Kieni West Presbytery. As recommended by Kombo and Tromp (2006). The major purpose of descriptive survey is description of the state of affairs as it exists at present, in this case the researcher has no control over the variable, one can only report what has happened or what is happening (Kothari, 2004). The descriptive design probably is the best method available to social scientists and other educators who are interested in collecting original data for the purpose of describing a population which is too large to observe directly (Mugenda and Mugenda, 2004). In addition, this design was relevant to this study since the researcher sought to present the situation as it is without manipulating the variables.

3.2 Location of the Study

The study was carried out in Kieni West Presbytery. Kieni West Presbytery is located in Nyeri County and was among the first presbyteries to be developed in PCEA (Macpherson, 1970). This Presbytery has three parishes namely Muiga, Endarasha, and Charity. The Presbytery has a membership of about 3280 (Annual Presbytery Return Records, 2014). The area was chosen for this study because of centrality of the Presbytery in PCEA and the fact that materialistic tendencies have been witnessed there. It was among the first places to be evangelized by PCEA and its study is likely to give us the picture of what is happening in the entire PCEA as well as in other denominations in Kenya.

3.3 Target Population

The study targeted a population of approximately 3280 members of three Parishes of Kieni West Presbytery, namely, Muiga, Endarasha, and Charity (Annual reports, 2014). The respondents included men and women who were members of Church.

3.4 Sampling Techniques and Sample Size

The researcher purposively sampled the Parishes and picked members randomly so as to collect the required information with respect to the objectives of the study. Simple

random sampling involves giving a number to every member of the population, placing the number in a container and then picking any number at random. The subjects corresponding to the numbers picked are included in the sample (Mugenda and Mugenda, 1999). From a population of 3280, we get a sample size of 346 respondents. Kathuri and Pals (1993) in their Simple Random Sampling Table recommend a sample of 346. Since the target population in this study was 3280, a sample of 346 was preferred. The sample was carefully selected to ensure that all the three parishes were represented. Thus from every parish at least 115 church members were randomly selected to participate, giving a total of 346. The respondents used in this study were full Church members who were baptized and confirmed in PCEA. Since this was a large sample, two research assistants were used to distribute questionnaires in the parishes, especially on Sundays after the services. The members filled the questionnaires as the researcher and the research assistants collected them.

3.5 Research Instruments

The research instruments used for data collection included questionnaires and observation as the main tools. 346 questionnaires for Church members were drawn and distributed by the researcher and his two research assistants.

3.5.1 Questionnaires

The questionnaires had both open and closed ended items. The open ended questions were used to encourage the respondents to give an in depth responses without feeling held back in revealing any information. The closed ended guided respondents in answering questions without straining as the questions gave the respondents set of choice or options. Out of 346 questionnaires distributed to Church members, mainly on Sundays after the services, 344 of them were returned which translated to 99.42% return rate.

3.5.2 Participants Observation

The researcher visited three Parishes purposively selected to obtain information about the actual activities carried out. Observation was made in respective Parishes, particularly during services. The researcher listened to the kinds of sermons preached as well as the main issues that are emphasized. This helped in getting information

about actual behaviour of the Christians of Kieni West Presbytery, particularly with regard to the challenge of materialism. According to Kombo and Tromp, (2006) direct observation is useful because some behavior involves habitual routines of which people are hardly aware. Direct observation allows the researcher to put the behaviour in context and thereby understand it better. Observations were made of actual behaviour patterns. The researcher visited three Parishes of Muiga, Endarasha, and Charity and made observations guided by the observation checklist prepared as guided by the objectives of the study. (See appendix H).

3.6 Data Collection Procedure

The researcher sought for a research permit from the National Council for Science and Technology and Innovation (NACOSTI). After obtaining the permit the researcher contacted the moderator in charge of Kieni West Presbytery asking for permission to carry out the research in the Presbytery. Through the Moderator of the Presbytery the researcher contacted the three selected Parishes through the Parish Ministers informing them of the visits and the purpose for visits. Before proceeding to the field calls were made where possible to confirm whether to book appointments and also inform the ministers that the researcher would distribute the questionnaires to be filled by his parish members. When contacts were established, questionnaires were delivered by the researcher during the Sunday services and distributed them to the respondents. The researcher discussed with respondents on the need of creating time to fill and return the questionnaires. Arrangements of when to collect the filled questionnaires at the appropriate time were agreed upon. The respondents were however encouraged to fill the questionnaires right away where possible. In observation the researcher prepared a checklist to provide information about the actual behaviour to be observed. The researcher noted down the observations.

3.7 Data Analysis and Presentation

After the data was collected the first step for the researcher was to edit it. In editing, collected raw data was examined to detect errors and any omissions and make corrections where possible. Editing requires a careful scrutiny of the completed questionnaires and schedules.

This is necessary because it ensures that the data is accurate, consistent, uniformly entered, and has well arranged to facilitate coding and data tabulation. The second step was coding of data, which is the process of assigning number or other symbols to answer. After coding, the data was classified based on reasons why Church members engage themselves in materialism, the causes of materialism, manifestations of materialism and the effects of materialism in the Church. These classes possessed the characteristics of exhaustiveness that is there was a class for every data item and a specific answer placed in one and only one cell in a given category set. After classification the next step was tabulation. When the data was assembled the researcher arranged the same data in a concise and logical order and displayed the same in compact form that is in the form of statistical tables for further analysis. The researcher then calculated the percentages of responses which were used to make statements about the results to identify findings and make conclusions. The analyzed data was presented using tables, pie charts, and descriptions.

3.8 Ethical Considerations

The researcher got a recommendation letter from the director of graduate school, Chuka University. The permission to conduct research was sought from the National Council for Science, Technology and Innovation (NACOSTI). With the consent of the respondents, questionnaires were administered and respondents assured of confidentiality. The respondent dignity and privacy was honoured. The researcher explained the use of the research to all respondents thoroughly.

CHAPTER FOUR

RESULTS AND DISCUSSIONS

4.1 Introduction

This chapter presents the results and discussions of the study based on the research objectives and questions. It begins with an analysis of the demographic information on the respondents, who were the Church members of PCEA Kieni West Presbytery. This was vital as there was need to know the background of those who participated in this study. The study findings were then presented under the following themes: Manifestations of materialism in Kieni West Presbytery, Causes of materialism in Kieni West Presbytery and the Effects of materialism in Kieni West Presbytery. The purpose of all this was to present a detailed information on how the challenge of materialism has impacted the Church in Kenya and Africa as a whole, especially in PCEA Kieni West Presbytery. Under each sub-theme various aspects relating to the challenge of materialism were carefully explored through the questionnaires to ensure that relevant information was derived. Responses on the questions are summarized in tables and pie charts. The rest of the data indicating the most outstanding responses are presented in a narrative form in percentages.

4.2 Demographic Data of the Respondents

The researcher issued out three hundred and forty six (346) questionnaires which were distributed in Kieni West Presbytery by himself and the two research assistants. The total number of questionnaires that were successfully filled and returned back was three hundred and forty four (344). This was 99.4 % return rate.

4.2.1 Respondent's Gender

The researcher sought to understand the respondent gender. Table 1 reflects the study findings.

Table 1:
Respondents' Gender

Respondents	Gender	Frequency	Percent
Church Leaders	Males	142	41.3%
Church Leaders	Females	202	58.7%
Total		344	100 %

The data presented above shows that the number of respondents who participated was 344 (99.4%) as 0.6% did not return their questionnaires or they declined to be interviewed. However the percentage of those who responded was adequate enough to provide the required information to complete the study. The results in the above table also indicate that men 142 (41.3%) are less than females 202 (58.7%). This implies that there are more women than men in PCEA Kieni West Presbytery. The aspect of women being the majority in the church is expounded by Simmons and Walter (1998) who denotes that women are naturally more subservient than men. This confirms the argument by Shorter and Njiru (2001) that generally, there are more women than men in the Church in Africa.

4.2.2 Education Levels of the Respondents

The researcher sought to establish the education levels of the church members who participated in this study. This was important in that it helped the researcher understand whether the respondents were knowledgeable enough to understand the issue of materialism. Table 2 shows these findings.

Table 2:
Respondents' (Church members) Academic Qualification

Qualification	Frequency	Percentage %
Primary level (Class 8)	108	31.45%
Secondary level	144	41.9%
College level	58	16.9%
University level	34	9.9%
Total	344	100%

The results indicated that 108 (31.4%) of the respondents were of primary Education level, 144 (41.9%) were of secondary school level but had completed class 8, 41.9% were of secondary level, 16.9% had gone up to college level and 9.9% had university level of education. From the above findings, it is clear that the respondents were most likely able to read and understand the questions in the questionnaires well hence the responses can be relied upon to draw conclusions on the study.

4.2.3 Respondents Attendance to the Church

The researcher sought to establish how frequently the respondents went to Church. This is important in that the respondents knew exactly what was happening in the Church, as that their responses could be relied upon. Table 3 shows the results of the church members' church attendance.

Table 3:
Church Members Church Attendance

Rate	Frequency	Percentage
Very often	176	51.2%
Often	146	42.45%
Less often	21	6.1%
Not at all	1	0.29%
No opinion	0	0%
Total	344	100%

The findings indicated that among the church members 176 (51.2%) attended the Church very often, 146 (42.4 %) attended the Church often, 21 (6.1%) attended the Church less often and 1 (0.29%) don't attend the Church at all. The last group (0.29) includes those respondents that were not interviewed on Sundays. This indicates that the majority of the Church members who provided information in this study (93.7 %) were frequent Church goers. The information they provided on the manifestations, causes and effects of materialism can therefore be relied upon as it can be deduced that they understood what happens in the Church.

4.3 Manifestations of Materialism in PCEA Kieni West Presbytery

Materialism is the belief that money, possessions, and physical comforts are more important than spiritual values in life. It is in contrast to the views of the sociologists of religion that religion is the main determinant of human life (Oxford Advanced Learners' Dictionary). It is a form of philosophical monism which holds that matter is the fundamental substance in nature and that all things, including mental aspects and consciousness are results of material interactions (Anderson, 2000).

4.3.1 The Concept of materialism in PCEA Kieni West Prebytery

The respondents were asked to say whether they understood the concept of materialism and whether materialistic tendencies could be witnessed in Kieni West Presbytery. 342 (99.4%) said 'Yes' while 2(0.6%) said 'No'. This means that the majorities of Church members in Kieni West Presbytery understand the concept of materialism, though there is very little written about it especially in the African perspective. When they were asked to say whether materialistic tendencies can be witnessed in the Church today, 341 (99.1%) said 'Yes', 1 (0.29%) said 'No', and the remaining 2(0.6%) had no opinion. This implies that as argued out earlier, materialism is a challenge to the Church in Kenya today, especially in PCEA Kieni West Presbytery. For further classification, respondents were asked to state the extent to which they have experienced materialism. Their responses are shown in table 4 below

Table 4:
Extent of Church Members Experience on Materialism

	Frequency	Percentage
Large_extent_	211	61.6%
Moderate extent	87	25.3%
Low extent	43	12.5%
No opinion	3	0.6%
Total	344	100%

Figures in Table 4 shows that the majority of the respondents at 211 (61.6%) in PCEA had experienced materialism to a large extent followed by 87 (25.3%) who had experienced materialism to a moderate extent. 43 (12.5%) has experienced materialism to low extent. This indicates that the majority of Church members in Kieni West Presbytery had the experience of materialism. Very few of them, that is, 3 (0.6%) had not experienced the effects of materialism in Kieni West Presbytery. They claimed that materialism not only causes moral decay but also affect day to day learning of the Church in Kieni West Presbytery.

4.3.2 Manifestations of Materialism in Kieni West Presbytery

The respondents were asked to cite the manifestations of materialism in the Church With regard to Kieni West Presbytery. Their responses are recorded in the table below.

Table 5:
Manifestations of Materialism in PCEA Kieni West Presbytery

Manifestations	Frequency	Percentages
Monetary Gains	57	16.6%
Material Satisfaction	53	15.4%
Material Possessions	51	14.8%
Prosperity Gospel	49	14.2%
Church Leadership fighting	46	13.4%
Material Gains	45	13.1%
Happiness and Possessions	41	11.9%
No Opinion	2	0.6%
Total	344	100%

Table 5 shows that Church members are aware of the manifestations of materialism. The leading among the respondents are putting monetary gains before evangelization which was cited by 57 (16.6%) of the respondents. According to Mugambi (1989), the main task of the Church is evangelization. But with emergence of materialism, the Church has shifted its attention from evangelization to monetary gains. This supports Shorter and Njiru (2001)'s view that today the Church leaders (mainly Pastors, Ministers and evangelists) are concerned with the monetary gains that they receive from the Church than spreading the gospel. When the researcher attended the Sunday services in the parishes in Kieni West Presbytery he noted that there was more emphasis on money matters than preaching.

53 (15.4%) of the respondents said that with the coming of materialism in the Church there is now more striving for material satisfaction than other things. This was confirmed by 51 (14.8 %) who said that blessings are measured in terms of material possessions. According to Nkonge and Maina (2014), the message in many Churches in Africa today is "Give so that you can be blessed". These blessings are interpreted in terms of material possessions. 49 (14.2%) said that the other manifestation of materialism in PCEA Kieni West Presbytery is that the preachers tend to put more emphasis on the 'prosperity' Gospel than the saving gospel of Christ. This prosperity

is interpreted in terms of material possessions. When the researcher visited Charity Parish one Sunday, he found the preacher preaching that 'Before he became a Christian he was so poor and could hardly afford three meals per day. When he accepted Christ things changed and today he has rental houses in Nairobi and he drives a Prado. He urged the listeners to accept Christ so that they can prosper in life.' This confirms that what the respondents attested concerning prosperity gospel in Kieni West Presbytery is true.

The other manifestation of materialism in Kieni West Presbytery is that Church leadership is mainly given to those with material possessions as cited by 13.4% of the respondents. These are signs of blessings in the Church and it is believed that they are able to support the Church financially (Mwangi, 2014). Poverty is seen as a curse from God and such people cannot be trusted with leadership of the Church (Wairimu, 2014). 46 (13.1%) said that the other manifestation in the Church is that material gains supersede spiritual gains. In other words, more value is attached to material benefits that members get by being followers of the Church than the spiritual gains. According to Mwangi (2017) the question that is asked by some Christians is 'What material benefits do I get from being a member of that Church?' Many Christians do not count the spiritual benefits of being a follower of Christ (Njoroge, 2014).

This is in line with argument that materialism seeks self fulfillment other than spiritual needs (Bruce, 1984). For example Shorter and Njiru (2001) inform that the New Religious put more emphasis on the material benefits that their adherents get than the spiritual satisfaction. Their interpretation of blessings is the material gains that one receives. The other manifestation of materialism in the PCEA Kieni West Presbytery concerned the way the Christians interpret happiness. 41 (11.9 %) of the respondents said that happiness in the Church today is interpreted in terms of the material possessions. This supports Richin (1991)'s argument that that satisfaction and happiness comes when people have possessions and dissatisfaction comes when they don't have possessions. Richins (1991) continues to argue that happiness is reliant on whether they get what they want. If they do not get it they are unhappy.

In conclusion, although 2 (0.6%) of the respondents seemed to neither understand the concept of materialism nor its manifestations in Kieni West Presbytery, materialism in its manifestations remains a big challenge in this Presbytery and continues to hamper evangelization in this area. We shall look at how the Church should respond to this challenge, but as Wairimu (2014) argues, it is a challenge which the PCEA as well as other Churches in Kenya cannot ignore if they hope to survive in future.

4.4 Causes of Materialism in PCEA Kieni West Presbytery

Respondents were asked to indicate what they thought were the main causes of materialism in PCEA Kieni West Presbytery. Their responses are shown in Table 6 below.

Table 6:
Causes of Materialism in PCEA Kieni West Presbytery

Causes of Materialism	Frequency	Percentages
Need for Self Satisfaction	41	11.9%
Need to improve One's Wellbeing	40	11.6%
Greed	39	11.3%
Search for Happiness	37	10.8%
Money Activities Exceeds Spiritual Matters	36	10.5%
Much Value Attached to Material Riches	32	9.3%
Lack of Theological Articulation on Materialism	31	9.0%
Corruption	27	7.8%
Lack of Proper Teaching on Materialism	25	7.3%
No Opinion	2	0.6%
Total	344	100%

Table 6 above indicates that Church members are aware of materialism in the Church, and its causes. Among the leading causes was the need for satisfaction which was cited by 41 (11.9%) of the respondents. This is in line with Nkonge and Maina (2014)'s argument today that the Church in Kenya is affected by the endless desire for self gratification among its leaders to the extent that many of them have forgotten their calling to spread the gospel of Christ. The views of these respondents also support Belk (1985)'s assertion that the causes of materialism include self-absorption to the exclusion of others and desire for immediate gratification. In this regard, material possessions come to be valued over other goals such as personal

development, relationship with others, and the work ethic: the ascension of materialism as a central value-may shape the nature of other values. Material objects also represent success and status in contemporary culture. Thus, materialists make use of tangible objects to signify success. What matters more in life is the gratification one gets in life rather than any other achievement. This gratification is given by the material possessions that one has (Njoroge, 2014).

40 (11.6%) cited the need to improve one's well being as the main cause of materialism in the PCEA Kieni West Presbytery. Maina (2014) says that many people including Christians think of their well being more than anything else. This focus on self well being is one promoter of materialism in many parts of the world today. Belk (1985) explains self-centeredness envy, non generosity, and possessiveness lead to materialism. Thus the Church's teaching on the need for Christians' sharing belongings with others especially the needy has no place in the materialists' philosophy of life.

The other cause of materialism according to the findings of this study is greed. Greed as a cause of materialism was cited by 39 (11.3%) of the respondents. The Oxford Advanced Learners Dictionary defines greed as a strong desire for more wealth, possessions and power than a person needs. This is contrary to the Bible's teaching against greed and selfishness (See Gal.5:19-21). The other cause of materialism in the Church is search for happiness which was cited by 37 (10.8%) of the respondents. According to Mwangi (2014), in many instances happiness is interpreted in terms of material possessions. This is the belief which even Christians in the Church have adopted. According to Richins (1991) Materialists believe that happiness can be gained from the purchase and consumption (Richins, 1991). In other words what make them happy are the material gains that they have in life. Happiness comes when people have possessions and unhappiness comes when they don't have possessions (Richins, 1991). 36 (10.5%) of the respondents were of the view that money matters are more emphasized than spiritual matters are another cause of materialism in PCEA Kieni West Presbytery. According to Wairimu (2017), wealth is interpreted in terms of material possessions rather spiritual possessions. The people with money are thus more respected than those who claim to be filled with the spirit. This view supports

Belk (1985)'s view that materialism is concept that is manifested in human life through monetary gains or interests. There is tendency to value monetary success and material possessions over other goals in life. This makes people to believe that success is defined by what a person owns, mainly money. The Feeling of self doubt can send people looking for meaning in their lives, with a goal toward boosting their self-worth. This is route that many Christians, especially in Kieni West Presbytery have taken. They are more concerned with money than the spiritual benefits that they get from the Church (Wairimu, 2014). Christians need to hearken Saint Paul's advice that the love of money is the source of all evils (1 Tim 6:10).

The other cause of materialism is struggle and influence. Success in life interpreted in term of the influence one has in the Church and society. In this regard people are always struggling for power and influence even in the Church (Njoroge, 2014). Nkonge and Maina (2014) while following this argument avers that 'Coincidentally the more power and influence one has, the more material benefits he or she has'. This is the main cause of leadership struggles in many denominations in Kenya today, PCEA Kieni West Presbytery. Unlike in the early Church where church leadership was a good opportunity to offer service to the Church of Christ, today it has become an opportunity to make money and other forms of material benefits (Njoroge, 2014).

According to 32 (9.3%) of the respondents, the other cause of materialism in the PCEA Kieni West Presbytery is the fact that there is too much value attached to material riches today. Thus, as affirmed by Bruce (2014), materialism often encourages individuals to seek their own fulfillment and satisfaction without regard for other things such as spiritual needs. The 31 (9.0%) of the respondents felt that lack of theological articulation on materialism affects the Church in Kenya today, especially in PCEA Kieni West Presbytery. This contributes to big debate today in the whole of the Church in Africa, where Africa has been blamed for lack of well grounded theologians or well trained Church leaders to articulate the main issues facing the Church and society.

Corruption was another cause of materialism which was cited by 27 (7.8%) of the respondents. This seems to support some of the scholars who have argued that there is

close connection between materialism and corruption in that materialism has brought corruption even in the Church. For example, Heflin (2007) says that the impact of negative aspect of materialism are the growth of corruption in public and private life; the abuse of the underprivileged who are perhaps, the victims of oppression; increase of sexual immorality in society which results to prevalent of HIV/AIDS and other sexually transmitted diseases; lack of transparency that encourages those in authority to shun transparency and accountability; and disregard for the rule of law that also encourages individuals, entities and institutions to ignore legal requirements. It can be difficult to obtain justice. This shows that materialism negatively affects the development of both the Church and the society. According to Moschis and Churchill (1978), corruption is brought about by the abject materialism that has replaced faith in God. Putting of emphasis on material possessions over God has a disastrous effect on the Church and society. This is a reality that can no longer be ignored. People in this case quest for material object rather than the spiritual that leads men away from their responsibilities and spiritual development which in the end gives way to the decay of society. Men get into corruption practices to amass excess wealth and power so that they are able to satisfy their consumerism and materialistic greed that result to deterioration of morality, under-development, and setting bad examples for others to follow.

Lack of proper teaching on the subject of materialism was viewed as one cause of materialism by 25 (7.3%) of the respondents. This supports Shorter and Njiru (2001)'s view that the Church in many parts of Africa has failed to be 'a teaching Church'. While Jesus was first a teacher as noted by Mugambi (1989), the Church has today abdicated this important responsibility. But then how can the Church teach if it has no teachers? This is a vital question for the leaders of PCEA Kieni Presbytery as well as other Churches in Kenya.

0.6 % of the respondents had no idea of what is happening in the Church as far as the issue of materialism is concerned. We however need to take of the fact that the majority of Kieni West Presbytery (more than 99 %) see materialism as a main challenge to the mission of the Church today.

In concluding this section, materialism in PCEA Kieni West Presbytery is caused by many factors which the Church leadership in this area should address so that the Church will not fail in achieving its mission. According to Mugambi (1989), the main trade of the Church is to be in work, but it will be difficult for PCEA Kieni West Presbytery to achieve this task due to the challenge of materialism. Therefore materialism is a challenge that must be overcome if at all the Church in Kieni West Presbytery will achieve her purpose of evangelizing the people of Kieni West.

4.5 Effects of Materialism in PCEA Kieni West Presbytery

Having seen that materialism is a main challenge in PCEA Kieni West Presbytery as exemplified by its manifestations, causes, this study also looked at the effects of materialism in the Church, especially in Kieni West Presbytery. Respondents were asked whether materialism has any effect in PCEA Kieni West Presbytery. 301 (87.5 %) of the respondents said 'Yes', 41 (11.9%) said 'No', while 2 (0.6%) had no idea. This implies the majority of Church members (87.5%) in PCEA Kieni West Presbytery allude to the fact that materialism has effect to the Church.

Their responses are shown in Figure 1 below.

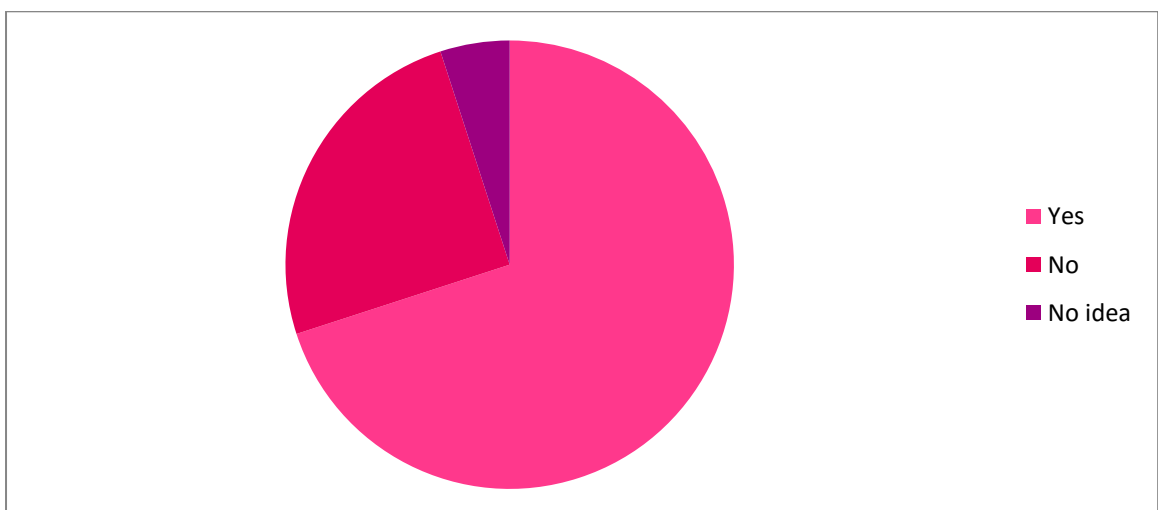


Figure 1: The Effects of Materialism in PCEA Kieni West Presbytery.

The respondents who said that materialism has effect to the Church (PCEA Kieni West Presbytery) were asked to say the extent to which they thought that materialism

has effect to the Church. The responses of the 301 respondents who said ‘Yes’ are shown in the table 7 below.

Table 7:
Extent to which Materialism as an effect in PCEA Kieni West Presbytery

Rating	Frequency	Percentages
Large Extent	300	99.7%
Moderate Extent	01	0.3%
Low Extent	00	0.0%
No Extent	00	0.0%
No Idea	00	0.0%
Total	301	100%

Sources: Self

From Table 7, above it is evident that the majority of church members in Kieni West Presbytery believe that materialism basically has effect in the Church. This is because 300 (99.7) % said that it has effect to a large extent and the remaining 0.1 (0.3%) said that it has effect to a moderate extent. Materialism is therefore a challenge that the Church in Kieni West Presbytery cannot ignore. The respondents were further asked to say what they considered as the main effects of materialism in Kieni West Presbytery. Their responses are shown in Table 8 below.

Table 8:
Effects of Materialism in PCEA Kieni West Presbytery

Effects of Materialism	Frequency	Percentages
Moral decay	36	11.96%
Spiritual Decay	35	11.65%
Prosperity Gospel	34	11.30%
Individualism	32	10.63%
Preoccupation to Money	31	10.30%
Social Injustices	30	9.97%
Loss of Church Authority and Focus	28	9.30%
Corruption	27	8.97%
Disharmony	25	8.31%
Church Leadership Wrangles	23	7.64%
Total	301	100%

From Table 8 above, the effects of materialism in PCEA Kieni West Presbytery include:

4.5.1 Moral Decay

Moral decay as the effect of materialism was cited by 36 (11.96%) of the respondents. According to Bruce (2014), moral decay begins when transcendent moral values, which have proven to be beneficial over time, are discarded in preference to various ideas which man finds more conducive to achieve ultimately destructive lustful desires. In order for morality to be upheld and for degeneration to be effectively measured, standard must exist as the points of moral reference. Mbiti (1969) argues that morality is central in the African life where everybody in the community is expected to be moral. He says that these African morals have produced the virtues that society appreciates and endeavors to preserve such as friendship, compassion, love, honesty, justice, courage, self-control, bravery and so on. On the other hand, morals sharpen people's dislikes and avoidance of such vices as cheating, theft, selfishness, greed, et cetera. Mugambi (2002) denotes that it has been highly expected that Christianity in Africa will adopt this African sense of morality so as to be relevant in Africa. Unfortunately, this has not been so. Materialism and other forces have to Africa breaking the African moral fiber. This is what has happened in Kieni West Presbytery where materialism has led to moral decay among Christians.

For further classification, the respondents were asked to say the extent to which they thought their answers affected the Church in Kieni West Presbytery. Out of the 36 respondents who had cited moral decay as one of the effects of materialism in Kieni West Presbytery, 35 (97.7%) said to a larger extent while the remaining 1 (0.3%) said to a moderate extent. Thus, moral decay has impacted on the Church to a large extent.

4.5.2 Spiritual Decay

The other effect of materialism in PCEA Kieni West Presbytery is spiritual decay as noted by 35 (11.63%) of the respondents. This supports Bruce (2014)'s argument that Materialism affects society's spirituality by placing material goods over core values or fundamental beliefs. Materialism's goals promote selfishness and a sense of accumulation as being equivalent to happiness and success. In the most severe sense, materialism states that all that exists is physical matter, negating thought, feeling, human will, and faith. In a more skillful course, materialism promotes the idolatry of

possessions or material wealth. This means materialists may worship material goods. Possessions are believed to fill all human need and characterize quality of life.

However, if societies have any spiritual belief, whether in Buddhism, Hinduism, Judaism, Christianity and Islam materialism may not stand (Bruce, 1984). The Church should establish the initial core values which form the foundation on which it perform its obligations (Bruce, 2000). Materialism makes constant demands upon modern people, causing many to abandon spiritual lives and lead to greater spiritual decay. The great desire to spend more for life's luxuries keeps men's minds so occupied with money that they have little time or energy for study, prayer, worship, or work for the Lord. The over-emphasis on social, political and psychological aspects of life lead to greater spiritual decay. Materialism is responsible for negative aspect such as spiritual decay, moral decay, and disregard for Church rituals, sexual pervasions, bad politics, and lack of compassion, few Church membership, corruptions, social injustices and disharmony (Belk, 1985).

4.5.3 The rise of the Prosperity Gospel

The other effect of materialism in Kieni West Presbytery according to 34 (11.30 %) of the respondents is the rise of the Prosperity gospel. According to Shorter and Njiru (2001) this is a new trend in many Churches in Africa where a lot of emphasis is laid on "giving" in order for one to receive blessings. This giving is regarded to as 'Planting the seed'. The more you plant the more you are likely to harvest. If you plant little then you harvest little (Maina, 2014). The planted seed is usually in form of money though one can plant other valuable things such as cars. Land, houses and so on (Njoroge, 2014). This aspect has contributed to the mushrooming of many Pentecostal and New Religious Movements especially in urban centers of Africa as founders seek for economic survival (Nkonge & Maina, 2014)'.

This is because some of these religious movements are founded as a way of meeting the financial needs of their founders or leaders. In the world of despair, they are promising hope which is very attractive to many worshippers (Nkonge & Maina 2014). Parsitau (2010) informs that since 1970's there has been an explosion of Pentecostalism globally and especially in the countries of the global South notably

Africa, Asia and Latin America. This new wave of Pentecostalism has been labeled as charismatic or “neo-Pentecostal Christianity” and has become a significant phenomenon on the African Continent. In Kenya, Pentecostal and Charismatic Christianity has become a prominent feature of Countries religious and political landscape and commands a massive following especially in urban areas and has began to penetrate the rural areas and villages too (Shorter & Njiru, 2001).

Since the 1990’s and until now, Pentecostal and Charismatic Churches, fellowships and ministries have proliferated throughout the country. Examples of Pentecostal and Charismatic Churches in Kenya are Deliverance Churches, Neno Evangelism, the Happy Churches, Maximum Miracle Ministries, Jesus is a live Ministries, among others. Most of those Churches hold open air rallies, crusades, revival meetings, miracle centers, healing ministries, streets preaching, and more recently televangelism (Parsitau, 2010). Most of these are advocates of the prosperity gospel. Nevertheless, they attract a lot of people as their message of ‘becoming rich’ once you plant the seed seems appealing to many people (Kananu, 2016).

The respondents who had cited prosperity gospel as one of the effects of materialism in the Church were asked to say the extent to which materialism had to the rise of prosperity gospel in Kieni West Presbytery. All the 34 (100%) respondents said to a large extent. This implies that materialism can be regarded as the main cause of prosperity gospel in Kieni West Presbytery as well as in the whole of Kenya.

4.5.4 Individualism

Individualism an effect of materialism was cited by 32 (10.63%) of the respondents. This is perceptually self-evident (Roseblade, 2008). The idea of individualism is foreign in Africa where life is communally or socially determined. According to Mbiti (1969) the individual does not and cannot exist alone except corporately. He/she owes his existence to other people. Only in terms of other people does the individual become conscious of his own being, his own duties, his privileges and responsibilities towards himself and others he/she knows how to behave towards others in the society. Whatever happens to the individual happens to the whole group and whatever happens to the whole group affects the individual directly. Whatever he/she does

whether good or bad, right or wrong affects the entire group and so the group is very keen to ensure that he/she does the right thing, failure to which he/she faces the consequences. The individual can only say “I am because we are and since we are therefore I am”.

This is what has changed with the coming of new changes in Africa. For example the spirit of togetherness in Africa has been killed by materialism (Mwangi, 2014). Even the Church, which by its very nature is a social gathering has been affected by materialism where what matters is the individual’s life and his or her material benefits (Njoroge, 2014). This concurs with Bruce (1984)’s argument that materialism has contributed to individualism in both the Church and society.

4.5.5 Preoccupation to Money

The 31 (10.30%) of the respondents felt that the other effect of materialism in PCEA Kieni West Presbytery was the preoccupation to money. This tends to concur with Belk (1985) who says that because of materialism life is interpreted in terms of monetary gains or interests. There is affinity to value monetary success and material possessions over other goals in life. This makes people to believe that success is defined by what a person owns, mainly money. The Feeling of self doubt can send people looking for meaning in their lives, with a goal toward boosting their self-worth. Materialism is the excessive desire to acquire and consume material goods. It is often bound up with value system which regards social status as being determined by prosperity or wealth as well as the perception that happiness can be increased through buying, spending and accumulating material wealth.

Nkonge and Maina (2014) affirm that money has become the main motivating factor even in the Church. In their study meant to investigate the main causes of the New Christian Charismatic Movements in Kenya and Africa as whole, monetary gains comes as number one. There are many such movements which are started by people who could not any other form of employment. When they start these movements, their preaching is mainly directed towards ‘giving so that one can be blessed’. Muthoni (2015) supports this argument and says that today the preachers have changed the content of the gospel of Christ. While Christ was keen to uplift the soul of His

followers, today the message is “The more you plant the more you harvest, the more money you give the more you are blessed”. This is the route that materialism has made the Church in Kieni West Presbytery to adopt. Church leaders have concentrated on acquiring money than nourishing their followers spiritually.

4.5.6 Social Injustices

The other effect of materialism is ‘social injustices’ which was cited by 30 (9.97%) of the respondents. Catherine (2002), claims that, not only does the pursuit of wealth leads to happiness, even when we are successful. People who are rich are not necessarily happier than those who are not rich, provided basic needs are met. Those who pursue wealth even if they do so successfully seem to be generally less happy than those who do not pursue wealth. Interestingly, it is not materialism which causes unhappiness directly, but that unhappiness and materialism are mutually reinforcing mechanisms. People who experience true deprivation are those who later in life are the most materialistic for example, those who went through the depression often were materialistic in later life. Materialism is any theory which considers the facts of the universe to be sufficiently explained by the existence and nature of matter. However, there is a field of philosophical that seeks to determine the basic world stuff. This has been labeled by philosophers as the problem of reality that maintains that the basic element in the universe is matter.

Dissatisfaction keeps living beings on the lookout for ways of improving people’s chances of survival; if they were satisfied they wouldn’t be alert. It depends on comparing themselves to other people who aren’t as well off as them (Heidi, 1994). As materialists strive for their own satisfaction, they trample on the rights of other people. Thus justice fails to prevail (Buhlmann, 1990).

This has affected even the Church. Christians aspire towards a Church that is more completely inserted into their world and that they also crave for world that is more just and more socially cohesive, that is the world that people of different culture, race and colour will live together in harmony. But this is longer the case (Mugambi, 1989). According to Bruce (1985), materialism with all its negative consequences has entered into the Church (Wachtel, 1983).

4.5.7 Loss of authority and focus by the Church

Lack of authority and focus as the effect of materialism was cited by 28 (9.30%) of the respondents. Adeyemo (1990) denotes that the church has a transformative role in the society. In Mat.5: 13-14, Jesus tell his followers that ‘You are the salt of the earth. . . You are the light of the world’, implying the significant role the church plays in the society. It is therefore clear that as the Gitari (1986) puts it, the Church cannot afford to cut itself from the rest of the society, living a separate and enclosed life of its own. If it were to do that, the Church would not be effective and might become paralyzed or perish altogether. Peachy (1988), elucidate that while the existence of the Church centers in Christ, her witness and vocation is expressed in the society. The Church is united with Christ the head, but the body-the Church- is given for the life of the world. So, when Jesus called upon his disciples to be the salt of the earth, he was challenging them to be involved in the society. Just as salt can only make food have taste when it is put in the food, Christians can only make their saltiness felt if they are actively present in the society (Gitari, 1986). Therefore the Church has God given authority to transform the society. If she is not careful and starts to indulge herself in the worldly things, she can lose her saltiness and this God given authority (Mugambi, 1989). This is what happened due to materialism. As the Christian individuals seek their own fulfillment and satisfaction without regard for other things such as spiritual needs, the Church has greatly lost her authority and focus (Bruce, 1984).

4.5.8 Corruption

The other effect of materialism in PCEA Kieni West Presbytery according to 27 (8.97 %) of the respondents is corruption. This confirms Heflin (2007)’s argument that the impact of negative aspect of materialism is the growth of corruption in public and private life. According to Moschis and Churchill (1978), corruption is brought about by the abject materialism that has replaced faith in God. Putting of emphasis on material possessions over God has a disastrous effect on the Church and society. This is a reality that can no longer be ignored. People in this case quest for material object rather than the spiritual that leads men away from their responsibilities and spiritual development which in the end disintegrates both the Church and the society. Men get into corruption practices to amass excess wealth and power so that they are able to

satisfy their consumerism and materialistic greed that result to deterioration of morality, under-development, and setting bad examples for others to follow.

4.5.9 Disharmony and Church Leadership Wrangles

The other effect of materialism in PCEA Kieni West Presbytery is disharmony which was cited by 23 (8.31%) of the respondents and Church leadership wrangles which was cited by 64% of the respondents. This supports Shorter and Njiru (2001)'s views that churches in Africa today are involved in endless squabbles and leadership wrangles as their unscrupulous leaders seek for personal gratification with little regard to extending the Kingdom of God. The researcher's take on the effects of materialism: The research has revealed that materialism has an impact on people's goals. And that the research views materialism as having a negative influence on well-being, relationships and quality of life.

4.6 The Role of the Church in curbing Materialism

The respondents were asked to say what they thought can be done to curb materialism in PCEA Kieni West Presbytery. The responses were as follows: 105 (30.52%) said that Christians should be role models; 93 (27.03%) said that the Church should teach against materialism; 79 (22.97%) said that the Church should have theological debates on the challenge of materialism and 67 (19.48) said that the Church should consult the African culture when dealing with the problem of materialism. These were important issues raised by the Church members of Kieni West presbytery and should be put into consideration as the Church struggles with the challenge of materialism.

The words of Closson (2001) are important to the Church in Kieni West Presbytery as it deals with the challenge of materialism.

No one can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and money. Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more important than food, and the body more important than clothes?

Christians as we have already noted. We found that in Kieni West Presbytery money and other material gains have preoccupied people's lives to the extent that many of them have no place for spiritual needs.

The Church is not material. When Jesus was called upon to settle an inheritance dispute, he took the opportunity to give a bit of counsel against materialism. He said: "Take care, and be on your guard against all covetousness, for one's life does not consist in the abundance of his possessions." The same is true of the church. In the Bible, the church is never described in terms of its material existence, yet the church today, especially in Kieni West Presbytery is so characterized by materialism—buildings, giving records, attendance statistics, offerings, fund raisers, building projects, and new and better stuff (Cf. Threlfall, 2011).

4.7 Conclusion

The on the findings of the manifestations, causes and effects of materialism are as follows: Materialism in its manifestations remains a big challenge in church. Materialism is caused by many factors that were supported by the respondents in the study. This has hindered the evangelization of the word of God. According to the findings materialism has adverse effects to the ministry of the church in Kieni West Presbytery as the well as the whole church. It is however important to note that all is not lost. This is because the church has an indelible authority in the society due to her special calling.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This chapter outlined the summary, conclusion and recommendations and areas of further studies are presented. This has been carefully done in line with the statement of the problem and the research questions and in accordance with the objectives of this study.

5.2 Summary

The study sought to establish the challenge of materialism in PCEA Kieni West Presbytery. In chapter one, the statement of the problem was stated to suit the study. The study aimed to provide answers to three research questions which were formed so as to achieve the study objectives. These were:

- (i) Are there manifestations of materialism in Kieni West Presbytery?
- (ii) What are the causes of materialism in Kieni West Presbytery?
- (iii) What are the effects of materialism in Kieni West Presbytery?

This study is important in that it will make a significant contribution to scholars of religious studies, philosophy and related disciplines. Church leaders who are struggling with challenge of materialism in the Church today will also find this study very useful as they seek for solutions to this problem. The PCEA and other denominations in Kenya that that are grappling with the challenge of materialism will find the findings of this study useful as they look for possible ways of dealing with the materialistic tendencies in the Church

Chapter two: This chapter reviewed the related literature in this study by addressing the following: Meaning of materialism, history of materialism, manifestations of materialism, causes of materialism and the effects of materialism. This study was guided by Karl Marx's theory of materialism. Marx stated that materialism is the understanding that reality is only material that is, matter and energy. People must procure or produce the necessities by which they can survive and reproduce themselves, for example, through practical everyday life wage-laborers reproduce

themselves physically for example, work to earn money in order to buy food, shelter and clothing they need to survive.

Chapter three: deals with research methodology. The study adopted descriptive survey research design. The target population of this study was 3280 members of Presbyterian Church of East Africa (PCEA) Kieni West Presbytery. A sample of 346 respondents was used and simple random sampling was used to collect the data. In the collection of data, all the three parishes forming Kieni West Presbytery including Muiga, Endarasha, and Charity were considered where at least 115 respondents came from each parish. Data collection was mainly done through questionnaires and observation methods.

Chapter four: deals with the main findings of the study. It contains results and discussions. 346 respondents were sampled for the purpose of this through simple random sampling. Out of 346 respondents, 344 successfully filled and returned the questionnaires which translated to 99.42% return rate.

From the findings, the manifestations of materialism in PCEA Kieni West Presbytery include: Monetary gains comes before evangelization 57 (16.6%); Strive for material satisfaction 53 (15.4%); Blessings measured in terms material possessions 51 (14.8%); Emphasis on prosperity Gospel 49 (14.2%); Church leadership given to those with possessions 46 (13.4%); Material gains supersede spiritual benefits 45 (13.1%) and Happiness interpreted in terms of material possessions 41 (11.9%) and No opinion 2 (0.6).

The causes of materialism in PCEA Kieni West Presbytery are: Need for self satisfaction 41 (11.9%); Need to improve one's wellbeing 40 (11.6%); Greed 39 (11.3%); Search for happiness 37 (10.8%); Money activities precedes spiritual activities 36 (10.5%); Struggle for power and influence 34 (9.9%); Too much value attached to material riches 32 (9.3%); Lack of theological articulation on materialism 31 (9.0%); Corruption 27 (7.8%); Lack of proper teaching on materialism 25 (7.3%) and those respondents with No opinion 2 (0.6%).

Materialism has numerous effects in PCEA Kieni West Presbytery including: Moral decay (11.96%); Spiritual decay (11.63%); Prosperity Gospel (11.30%); Individualism (10.63%); Preoccupation to money (10.30%); Social injustices (9.97%); Loss of Church's authority and focus (9.30%); Corruption 8.97%; Disharmony (8.31%) and Church leadership wrangles (7.64%). The Church has a role to play in curbing Materialism. This can be done through Christians being role models; teaching where the Church should teach against materialism; having theological debates on the challenge of materialism and making use of the African culture when dealing with the problem of materialism.

Christianity has had a much longer tradition of critiquing a materialistic lifestyle. Jesus' life was lived as a rejection of the merely material perspective. In His Sermon on the Mount, Jesus tells us that we can become enslaved by the desire for money and things. He pleads with us to go beyond concerns for what we will consume and to seek our creator and His will.

In spite of the fact that materialism is apparently held in low regard by large segments of both popular and religious culture, surveys indicate that it influences the thinking of many people, including Christians. For example in Kieni West Presbytery money and other material gains have preoccupied people's lives to the extent that many of them have no place for spiritual needs. As Clossons (2001) affirms, it is as if the first commandment of this culture appears to be "Do whatever makes you feel good, whatever helps you to cope materially". When Jesus was asked what was the most important commandment He responded by saying we are to love God (not things) with all our heart, soul, mind and strength, and to love our neighbors as ourselves (Mk. 12:30, 31). That kind of love is self-denying and sacrificial. It is this kind of love that the Church needs.

5.3 Conclusions

Based on the findings of the study the following conclusions were made. The study revealed that materialism poses a great challenge to the Church in Kieni West Presbytery. Although the Church is somehow against materialism in that Jesus was against, materialism has slowly entered into the Church and controls many aspects of the Church. For example, today the material benefits in the Church are more valued

than the spiritual benefits that one gets from being a member of the Church. Money is given prominence over all other things where there is more emphasis on projects, giving so that one can be blessed, buildings, attendance records than the pastoral or evangelization task of the Church. Due to this the Church seems to have lost its authority and focus. The Church is supposed to be the salt of the earth and light of the world, which indicates its transforming task. But due to the influence of materialism, the Church has lost this vocation at the expense of preaching about material gains.

To succeed in her mission the Church must now try by all means to curb materialism. She should introduce some of the favourable methods, such as teaching and preaching on the dangers of materialism to her members. She needs to evaluate the methods of giving, teach members on how to gain the Church glory, reduce the number of groups who fund-raise money for their projects. The Church leadership also needs to introduce discussions where members can speak out their minds. The Presbyterian Church needs to evaluate monetary giving in terms of supporting projects in the Church such as hospitals, schools, recreational centres, building Churches and see what can be done to ensure members are not overburdened by too much giving. The Presbyterian Church ought to change with time in order to cope with the emerging issues in the society. It should also reach out to the young people by introducing the youth friendly programmes that make them involved as part of the Church. This can be done through regular seminars, retreats, workshops and being entrusted with Church management or leadership.

5.4. Recommendations

- (i) The Church should continue teaching its followers on materialism.
- (ii) The Church should concentrate on preaching about Jesus Christ rather than focusing so much on money.
- (iii) Inculturation should be done by the Church in Kieni West Presbytery where the Church should use the African culture as it spreads the gospel of Christ.

5.5 Suggestions for Further Research

- (i) A similar study should be done in other Parishes in Kenya with different social and

- economical status to find whether the findings can be generalized.
- (ii) There should be a further study to compare between materialism and secularism in the Church today.

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APPENDIX 1: QUESTIONNAIRE FOR CHURCH MEMBERS

These questionnaires are meant to gather information on the Manifestations, Causes, and Effects of materialism in PCEA Kieni West Presbytery. You have been chosen to provide some information on the same. The information you provide will be treated as confidential. Kindly answer all the questions. You need not write your name in these questionnaires.

Kindly respond to each item by putting a tick (✓) or writing in the spaces provided.

SECTION 1:

Personal Information

1. What is your gender?
Male ()
Female ()

2. What is your age?
Below 30 years ()
30- 40 years ()
40-50 years ()
Above 60 years ()

3. What is your marital status?
Married ()
Single ()
Widow ()
Widower ()
Separated ()
Divorced ()

4. Which one of the following describes your highest level of formal education?
Primary ()
Certificate ()
Secondary ()
Diploma ()

Bachelors' degree and above ()

Specify any other.....

5 What is your professional qualification?

Teacher ()

Lawyer ()

Doctor ()

Other please specify.....

6. How many years have you served the Presbyterian Church of East Africa?

1-5 years ()

6-10 years ()

11-15 years ()

16-20 years ()

SECTION 11:

7. i) Do you understand the concept of materialism?

ii) What in your view is materialism?

iii) Are there materialistic tendencies in PCEA Kieni West Presbytery?

iv) List and explain the manifestations of materialism in PCEA Kieni West Presbytery

v) To what extent does PCEA Kieni Presbytery experience materialism?

8. i) What do you think are the causes of materialism in PCEA Kieni West Presbytery?

List and explain)

9. i) List and explain the main effects of materialism in PCEA Kieni West Presbytery

ii) To what extent as you have raised affected the Church in PCEA Kieni West Presbytery?

10. What do you think can be done to curb materialism in Kieni West Presbytery? (

List and

explain).

Thank you for your cooperation.

Rev. Preston Njeru Phinius

APPENDIX 2: OBSERVATION LIST

General organization of the Sunday Service

1. The singing in the service was lively. Jumping, dancing and clapping of hand, how was it done?
2. If there were praise and worship sessions, how long did it take?
3. How was the singing done, was it in terms of chorus or through the hymn books?
4. How is the scriptures done, is it according to the Presbyterian liturgy? What kinds of sermons are preached?
5. During the Prayers, were there any healings or miracles performed?
6. Any money contributions, tithing, offering, were there any other special giving?
7. Do members have annual general meetings?
8. Are there some projects and developments going on, or underdeveloped

**APPENDIX 3:
SAMPLE SIZE DETERMINING ACCORDING TO KATHURI AND PALS
(1993)**

The table for determining needed size of a randomly chosen sample from a given finite population of (N) cases such that the sample proportion (P) will be within plus or minus .05 of the (P) with a 95 percent level of confidence.

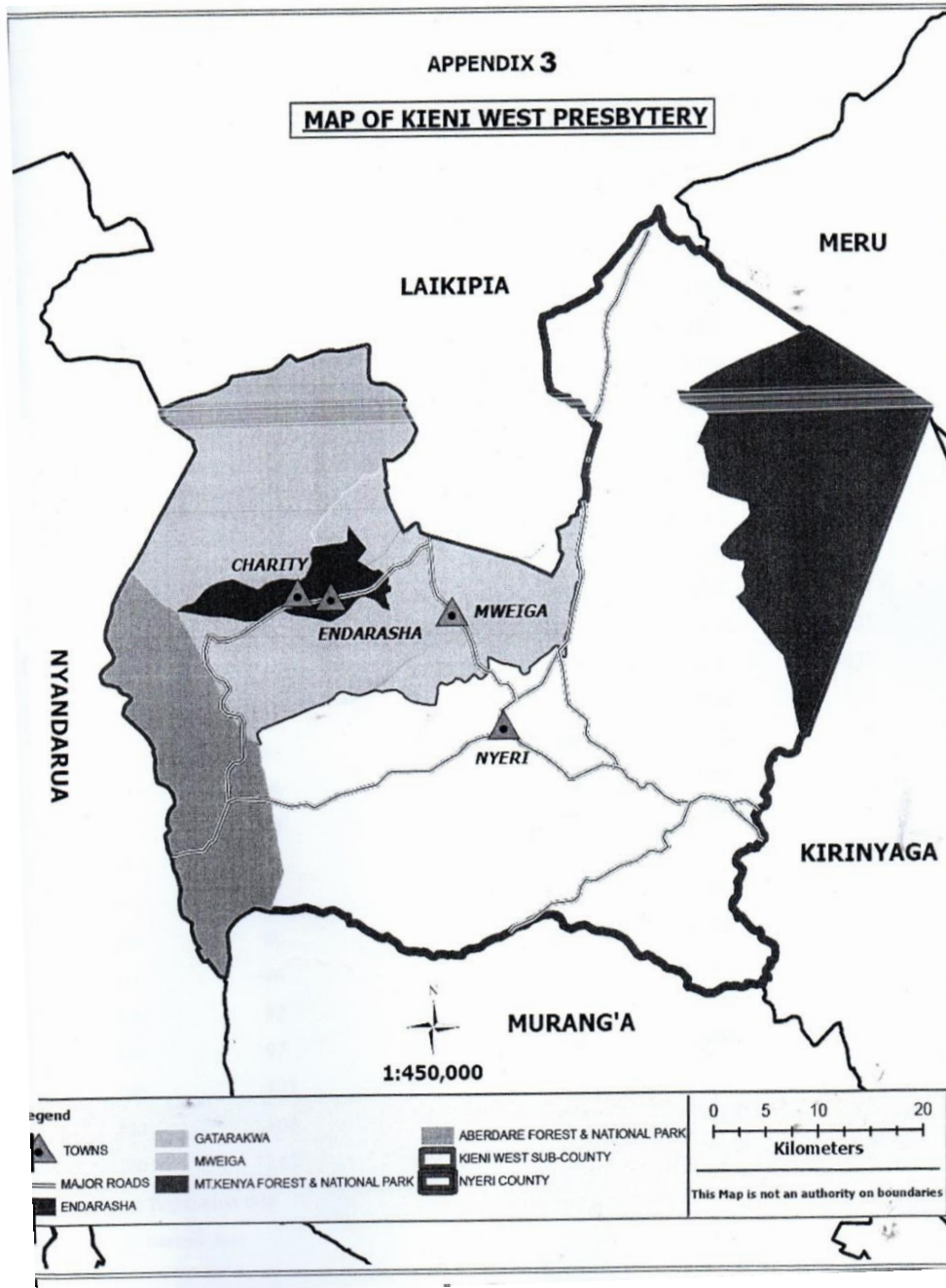
N	S	N	S	N	S
10	10	220	140	1200	291
15	14	230	144	1300	297
20	19	240	148	1400	302
25	24	250	152	1500	306
30	28	260	155	1600	310
35	32	270	159	1700	313
40	36	280	162	1800	317
45	40	290	165	1900	320
50	44	300	169	2000	322
55	48	320	175	2200	327
60	52	340	181	2400	331
65	56	360	186	2600	335
70	59	380	191	2800	338
75	63	400	196	3000	341
80	66	420	201	3500	346
85	70	440	205	4000	351
90	73	460	210	4500	354
95	76	480	214	5000	357
100	80	500	217	6000	361
110	86	550	220	7000	364
120	92	600	234	8000	367
130	97	650	241	9000	368
140	103	700	248	10000	370
150	108	750	254	15000	375
160	113	800	260	20000	377

N= Population size

S= Sample size

APPENDIX 4

MAP OF KIENI WEST PRESBYTERY



APPENDIX 5: INTRODUCTION LETTER TO THE PRESBYTERY

Preston Njeru Phinius
P.O. Box 27
Embu

The Presbytery Moderator
Kieni West Presbytery
P.O. Box 147
Endarasha

Dear Sir/ Madam,

RE: LETTER OF TRANSMITTAL OF DATA COLLECTION INSTRUMENTS

I am a post graduate student in Chuka University pursuing a master degree in Religious Studies. I am collecting data on the manifestations of materialism of Church members in Kieni West Presbytery. Your Presbytery has been selected to help in this study. I do kindly request you to allow me give out questionnaires to the Church members in your Presbytery. I would also request you to grant me time for interview where I find it necessary. The information given will be for research purposes only and will not be used against any one or any Church. Responses given by the respondents will be held confidential. No name of individuals is needed from respondents.

Thank you and May God bless you.

Yours sincerely,

Preston Njeru Phinius
0713547867

APPENDIX 6: INTRODUCTION LETTER TO THE PARISHES

Preston Njeru Phinius
P.O. Box 27
Embu

The Parish Ministers

Dear Sir/Madam,

RE: LETTER OF TRANSMITTAL OF DATA COLLECTION INSTRUMENTS

I am a post graduate student in Chuka University pursuing a Masters degree in Religious Studies. I am collecting data on manifestations of materialism of Church members in Kieni West Presbytery. Your Parish has been selected to help in this study. I do humbly request you to allow me give out questionnaires to your Parish members. I would also request you to grant me time for interview where I find it necessary. The information given will be for research purposes only and will not be used against any one. Responses given by the respondents will be held confidential. No name of individual is needed from respondents.

Thank you and May God bless you.

Yours sincerely,

Preston Njeru Phinius
Te: 0713547867

APPENDIX 7: RESEARCH PERMIT



NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY AND INNOVATION

Telephone: +254-20-2213471,
2241349, 310571, 2219420
Fax: +254-20-318245, 318249
Email: secretary@nacosti.go.ke
Website: www.nacosti.go.ke
When replying please quote

9th Floor, Utalii House
Uhuru Highway
P.O. Box 30623-00100
NAIROBI-KENYA

Ref: No.

Date:

16th April, 2015

NACOSTI/P/15/6511/5786

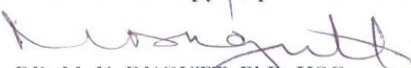
Preston Njeru Phinius
Chuka University
P.O. Box 109-60400
CHUKA.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on “*Examine the impacts of manifestation of materialism in the Presbyterian Church Of East Africa, Kieni West Presbytery*” I am pleased to inform you that you have been authorized to undertake research in **Nyeri County** for a period ending **31st August, 2015**.

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

On completion of the research, you are required to submit **two hard copies and one soft copy in pdf** of the research report/thesis to our office.


DR. M. K. RUGUTT, PhD, HSC.
DIRECTOR-GENERAL/CBO

Copy to:

The County Commissioner
Nyeri County.

The County Director of Education
Nyeri County.