

CHAPTER 5

INTEGRATION & STRATEGY FOR TRANSFORMATION

5.1 INTRODUCTION

As I began this research, I had three objectives: (1) understanding the spirituality of the Kikuyu pastors of the Presbyterian Church of East Africa through thick description; (2) studying biblical and historical spirituality which provides the normative¹ perspectives; (3) writing an alternative understanding of the spirituality of Kenyan pastors through critical dialogue in order to bring about dynamic transformation (1.1.2).

In chapter 2, I described the unique, individual spirituality of my research participants. In chapter 3, the spirituality of Kikuyu pastors informed by such traditions as mission Christianity, the Presbyterian Church of East Africa, East African Revival Movement, and charismatic movement was discussed. Since spirituality is holistic in nature, the cultural anthropological model was used to describe not only religion but also worldview and cultural subsystems. In chapter 4, biblical and historical spirituality was examined. In this chapter, integration of previous chapters and strategies for transformation will be presented.

Browning's (1996:51-52) third movement, systematic theology, is a fusion of horizons between the vision implicit in contemporary practices and the vision implied in the practices of the normative Christian text. In this stage two main questions are asked: (1) what new horizon of meaning is fused when questions from present practices are brought to the central Christian witness?

¹The Scriptures and the Christian history provide the resources, *norms*, and hermeneutical context of Christian spirituality (Schneiders 1998:3). Berling (2006:39) contends that Scripture and the history of Christianity are two constitutive disciplines that supply the positive data of Christian religious experience, as well as its *norm* and hermeneutical context (1.2.6). Browning (1996:49) also uses the word *normative* when he discusses historical theology: "What do the normative texts that are already part of our effective history really imply for our praxis as honestly as possible?" (1.3.2.1.2). However, it needs to be understood that the biblical and Western historical spiritualities need a dialogue and interaction with African culture/religiosity/theology/spirituality to be applied to the African context as a meaningful perspective—providing new norms for the context.

and (2) what reason can be advanced to support the validity claims of this new fusion of meaning?

At the end of chapter 3, the four questions were captured for integration and transformation (3.7.3):

- Would mission Christianity including the Presbyterian Church of East Africa continue to be an effective form of Christianity in Kenya and among the Kikuyu?
- What is the relationship between charismatic spirituality and the contextual spirituality of East Africa?
- How can spirituality shape and influence the socio-economic-political context more than it being influenced by the context?
- What would the biblical and historical spirituality suggest to the spiritualities of the research participants?

5.2 INTEGRATION

For integration and the fusion of horizons, I will use the narratives of the research participants, the Kikuyu culture and tradition, Christian traditions, and the perspectives of biblical and historical spiritualities.

5.2.1 Would mission Christianity including the Presbyterian Church of East Africa continue to be an effective form of Christianity in Kenya and among the Kikuyu?”

Mbiti (2002:233) states that “mission Christianity has not penetrated sufficiently deep into African religiosity....[Mission Christianity means] a set of rules to be observed, promises to be expected in the next world, rhythmless hymns to be sung, [and] rituals to be followed.” He claims that mission Christianity is deeply rooted in Euro-American culture bearing not only the stigma of colonialism, foreignness, westernism and paternalism, but also the potentialities and strength of organisation, institutionalism, links with the historical traditions of Christendom, financial resources, personnel from overseas, an increasing ecumenical concern, and a deliberate attempt to relate Christianity to modern problems in Africa (Mbiti 2002:233-237).

I have found that mission Christianity contributed to the Kenyan context as follows: (1) demise of traditional socio-economic-religious structure; (2) development of *kusoma* spirituality (education, health, civilization); (3) the formation of basic Christian spirituality; (4) bestowal of new status on women; (5) creation of denominational Christianity (3.5.3.7). Mission Christianity is one form of many expressions of Kenyan Christianity, which include Orthodox, African Initiated Church (AIC), and the Charismatic and Pentecostal Church. When mission Christianity was brought in to Kenya, Kenyans including the Kikuyu did not have much choice but to follow this form of Christianity clothed in Western attire. It is time to re-evaluate the legacy of mission Christianity to meet the real needs and deep desires of Africans.

The Presbyterian Church of East Africa, as one expression of mission Christianity, has all the characteristics of the mission Christianity of the previous paragraph. Besides, the Presbyterian Church of East Africa is organised, flexible, and reforming church dominated by the Kikuyu tribe.

5.2.1.1 Narratives and traditions

Out of the five contributions that the mission Christianity made to the spirituality of Kenyans, three are considered positive: development of *kusoma* spirituality; formation of basic Christian spirituality; and the bestowal of new status to women. However, the demise of socio-economic-religious structure is considered negative, and the creation of denominational spirituality is debatable.

Denominational spirituality created division, but in the case of the Presbyterian Church of East Africa, it fostered tribal identity and cohesion as Kikuyu dominant church. My research participants are loyal to their denomination. The Presbyterian Church is their identity, and it seems that my research participants will continue to be a part of their denomination. However, there are strong voices of the need for reform within the denomination for the sake of survival and further development.

The orderliness, development-consciousness, cohesiveness, and transfer system (this one can be debated) of the Presbyterian Church can be enumerated as their strength. The slow procedure within the denominational structure and tribalism seem to be the two major concerns for further progress. Stewardship is another area in which the Presbyterian Church experiences difficulty. Since the Presbyterian Church became de-centralised and each presbytery is responsible for its finances, some presbyteries suffer lack while others enjoy surplus. In stewardship, the Presbyterian Church started teaching its congregations to tithe rather than pledge. It has yet to be seen whether the Presbyterian Church would succeed in these reform efforts (3.5.4.6.2 and 3.5.4.6.3). These areas of concern are all related to ministry and not theology.

The Presbyterian Church of East Africa has Reformed theology. The Presbyterian Church received spiritual influence from two major streams—Scottish Reformed and American evangelical traditions. These Reformed and evangelical traditions provided a Protestant theological foundation. However, the conservative Reformed tradition from Scotland caused the Presbyterian Church to become rigid in religious practices and the young generation to leave the church. Recently, the Presbyterian Church is changing from rigidity to liveliness (3.5.4.6.1).

When the characteristics of the Kikuyu tribe and the Presbyterian Church are compared, there are resemblances. First, the Kikuyu virtues of hospitality, generosity, and humility are compatible with biblical values. Secondly, the elder system of the traditional Kikuyu society and that of the Presbyterian Church of East Africa match—signifying the Kikuyu Presbyterian Church has a positive governing structure at least among the Kikuyu (2.4.1). *Kusoma* spirituality provided desire for higher education for my research participants, which is another affirmative sign of further development of the denomination and the research participants.

The impact of the East African Revival Movement laid another essential foundation for the Presbyterian Church. The idea of salvation on a personal

level and Christian morals are contributions of the Revival movement to mission Christianity. The East Africa Revival Movement was the first major renewal movement within the mission churches, and the Revival created a new ecumenical sense across denominational and tribal lines (3.5.5.6; 3.5.5.7).

In regards to the spirituality of my research participants, it is anchored on the relationship with God (engagement with God; growing to be godly; going with God), and their spirituality encompasses faith actions as well (2.3). These two aspects of their spirituality agree with the first two characteristics of spirituality—understood in the context of relationship with God and integration of all aspects of human life both religious and human (1.2.6). My research participants' understanding of spirituality was not far off.

As discussed above, mission Christianity has strengths and weaknesses. Mbiti's critique that "mission Christianity has not penetrated *sufficiently* [italics mine] deep into African religiosity" may be correct. Perhaps mission Christianity has not changed the whole religious world of the Kikuyu as the study of worldview has shown (Fig 3.3)—worldview and religions are closely interwoven. It may be correct to say that Christianity was superimposed on African religiosity with a new religious orientation in such a way that a new religious conviction/form—Christianity—replaced the old conviction/form. However, the basic religious orientation of the Kikuyu or worldview stayed. I stated in chapter 3 (3.4.3) that in the case of the changes of the Kikuyu worldview, they may fall somewhere in between submersion and conversion according to Kraft's (1996:437-439) worldview change patterns. Submersion occurs when traditional worldview configurations survive under a new form. This means that old forms have been replaced with the new, but the underlying assumptions are the same. This is somewhat true to the Kikuyu. They have a new religious form—Western Christianity—but their religious world has been retained: holistic perception of reality and God-centred universe. Another process called conversion occurs when worldviews change with social structures pretty much intact. This means that surface forms are the same, but that deep assumptions have changed. In the case of the

Kikuyus, their social structures have changed, and their worldview assumptions have been modified too. Therefore, the changes which the Kikuyu went through fall somewhere in-between submersion and conversion. *The Kikuyus are changing*: they have a modified worldview configuration and a new religious form—mission Christianity, which is trying to penetrate deep into African religiosity by becoming more contextual. The result has yet to be seen.

5.2.1.2 Interaction with biblical and historical spirituality

Chapter 4 has brought in biblical and historical dimension of Christian spirituality. Biblical spirituality was defined as (1) the spiritualities that come to expression in the Bible and witness to patterns of relationship with God that instruct and encourage our own religious experience; (2) a pattern of Christian life deeply imbued with the spiritualities of the Bible; (3) and a transformative process of personal and communal engagement with the biblical text (Schneiders 2002:134-136). Besides the Scriptures, the Christian history provides the resources, norms, and hermeneutical context of Christian spirituality (Schneiders 1998:3).

One aspect of the Old Testament spirituality is community (4.2.1.2.3). There is no sound spirituality apart from community. In traditional Kikuyu culture, the society was communal and so was the worldview of the Kikuyu (3.4.1.2; 3.4.1.6). There was no place for individualism in the Kikuyu tribe, and the interests of the community preceded those of the individual. After Western civilisation and Christianity invaded African society, the idea of communalism started being affected by Western individualism. However, the worldview analysis of the research participants revealed that most social values have been somewhat retained in such areas as the group identity of self, value of relationship, and the value of cooperation (3.4.3).

The Old Testament spirituality teaches valuable lessons here. Both the law and the prophets are for the sake of people (Ex 20:1-21; Lv 25; Dt 28-30; Is 1-6; Jr 3:15; 5:18; Hs 3:1-5). The patriarchs, judges, prophets, kings, and priests were all for people (Gn 18:16-33; Lv 8-9; Jdg 2:10-18; 1 Ki 3:4-15). The

identity of Jews was formed in the community from the family outward to the entire nation (Gn 17:1-14; Lv 20:22-26). The righteousness and holiness are not only personal characters but also interpersonal qualities in the community (Jr 7:5-8; 22:8, 9, 17; Am 2:6-12). To ensure God's blessings in the community of mutual interdependence, immorality, injustice, and oppression could not be tolerated. Israel's success depended on the discernment and fulfilment of the will of God (Ex 20:1-23:19) (4.2.1.2.3).

The New Testament spirituality was also communal. Early Christian spirituality was conceived, nurtured, and formed within the body of Christ (Ac 2:42-47). The Church was a new community to make disciples of all nations (Mt 28:18-20), and the Spirit was given to believers for the edification of the Church (Eph 4:11-13) (4.2.2.3).

Therefore, communal spirituality is that which mission Christianity needs to pursue despite pressure of individualism from Western culture and civilisation.

Historical spirituality has some other lessons for mission Christianity. The Reformed spirituality can be summarised as follows: the heart of the Christian life in Reformed spirituality is the deeply confident affirmation of experiential faith in God and response to his gracious initiative in both the private relationship with him and corporate expressions of faith (4.4.4.5). Two points that are worth being mentioned are "experiential faith in God" and "both the private relationship with him and corporate expressions of faith." The experiential faith in God was a lesson which East African Revival Movement taught already, and it continuously needs to be encouraged.

Zwinglian emphasis on the supremacy of the Word and theocentric emphasis may also need to be made in the minds of Kenyan Christians, as one of my research participants commented, "We are to teach [the Word]. Otherwise, we shall perish. There will be no Presbyterian Church of East Africa if it doesn't change." Calvin's union with Christ, believer's relationship with God through prayer, and the church as the context of spiritual growth are also crucial

teachings that are relevant to mission Christianity which claims to be of the Reformed tradition.

The Presbyterian Church of East Africa may also reap benefits if they pay attention to the spirituality of pietism. Pietists emphasised pure life as opposed to pure doctrine, doing over knowing, and experiential knowledge. In pietism, the goal of conversion is the real moral transformation of the believer resulting in works of love. Mission Christianity may have “pure” doctrine, and now they may need to focus on pure life. Moral transformation of believers is what Kenyan society may need the most where the pragmatic sense of African morality still prevails. The African Traditional Religion’s purely utilitarian and anthropocentric idea of sin as an offence committed against neighbours needs to be countered with biblical sense of sin as offence against God.

Foster (1998) identified six major streams of spiritual traditions (4.4.5). Perhaps mission Christianity would belong to the Evangelical Tradition, which focuses on the proclamation of the gospel. In fact, modern Protestant Missionary Movement that spawned mission Christianity in Kenya is an example of the Evangelical Tradition.

In summary, the future of mission Christianity seems to depend on whether it fosters the communal, experiential, Scriptural, and moral aspects of spirituality

5.2.2 What is the relationship between charismatic spirituality and the contextual spirituality of East Africa?

In chapter 3, charismatic spirituality is shown to be closely linked to African Independent Churches. These African Independent Churches comprise nationalist/secessionist churches, spirit churches, and charismatic churches. The first two types of African Independent Churches desired to achieve “African expression of Christianity” as a result of a culture clash between the African and the European. The third type of African Independent Church, which is called charismatic churches, sprang up in 1970s, and it opposes other African Independent Churches because of their “pagan” practices

(3.5.6.1.3). This research is concerned about the third type of African Independent Church as an expression of charismatic spirituality.

Contextualisation encompasses contextualization of biblical message, theology and/or ministry. It is a “hermeneutical bridge” into the real-life contexts of ordinary people (Kraft 2005:112). It is also called “enculturation.” In regards to the context of the research participants, chapter 3 described worldviews, religious traditions, and socio-economic-political subsystems extensively. The question of the relationship between charismatic spirituality and contextual spirituality is about whether charismatic spirituality is able to provide adequate answers to issues and problems of Kenyans and the Kikuyu.

5.2.2.1 Narratives and traditions

Two of my research participants are charismatic Presbyterians, and the other three are just sympathetic to the charismatic movement. The Presbyterian denomination is getting more adherents to the charismatic movement within the denomination and has incorporated lively praise and prayer to their worship services. Anderson (2004:201-202) claims that Pentecostal and charismatic spirituality in Africa is a contextual spirituality since it provides for solutions to both spiritual and other human problems. Appealing to African worldviews—holistic perception of reality and spirit-centred universe—and providing more adequate explanations and answers to the problems of life, charismatic spirituality appears to be more contextualised than older mission churches or African Traditional Religion (3.5.6.3).

Referring to the charismatic movement in Africa, Bediako (1995:66), a renowned African theologian, states that the significance of the movement of the African Independent Church (including charismatic movements) is that it points to the directions in which African Christianity is moving and to the trends of the African response to the Christian faith in African terms. Hocken (2003) analyses charismatic renewal of 1970s: the new charismatic churches are different in theology, emphases, and style from the African Independent Churches; they are more evangelical in their theology and less liturgical, and hostile to the syncretism of many African Independent Churches. The similarities of the charismatic churches to Western Pentecostal-charismatic

patterns can also lead to an overlooking of more African features of other Africa Independent Churches.

In chapter 3, it was stated that the Pentecostal and charismatic experiences demand interpretation of the experiential dimension of spirituality over and against an emphasis on textuality in religious life, and that their experience of God is through the Spirit. Their liturgies are primarily oral, narrative, and participatory (3.5.6.3). However, concerning textuality Hocken (2003) states, “Charismatic renewal has been consistently marked by a great love and thirst for the Scriptures.” He is confirmed by one of the research participants: “The Pentecostals are really trying to teach. [They] realise that signs and wonders are temporary, and they are teaching [the Word]. This is a recent phenomenon.” The charismatic churches also emphasise ministries of healing and deliverance, taking seriously the power of witchdoctors and spiritism (3.5.6.2). All the above elements of charismatic spirituality—oral, narrative, participatory, healing and deliverance, and experience—are genuine expressions of African religiosity.

Magesa (2003:38) claims that the charismatic movements “address the real needs of the people” and “strike a deep religious chord in the heart of African peoples.” Magoti (2003:95) explains that “charismatic movements are not ashamed about belonging to a culture that believes in the existence of devils and evil spirits as active forces in the world” and that “they are not ashamed to belong to a culture that cherishes the charismas of its members and values prayer as a free and communal expressions of peoples’ inner feelings or emotions” (3.5.6.4).

Not all African scholars condone the charismatic movement. Mugambi (2003b:141) criticises these evangelistic charismatic churches of Western influence as having resulted in cultural alienation. He also argues that the recent Pentecostal and charismatic movements hold the assumption that the early missionary achievements were not “biblical” enough and that mission churches were not able to match these evangelistic and charismatic initiatives. As if the said assumption is true, from 1990s young people started moving away from mission churches to charismatic churches. One of the research

participants confirmed this by saying, “People are moving [to other churches]. Hundreds of them are with the Jesus is Alive Ministry [one of the charismatic churches].”

The relevance of the charismatic movement in Africa is that the charismatic spirituality acknowledges and takes seriously the spiritual world and power, which seem real to Africans. Although the affiliation of charismatic churches to Western Pentecostal-charismatic movement may not make them “truly” African expression of Christian spirituality, it appears that charismatic spirituality is addressing holistic human experience in contemporary African context.

It is to be noted that the features which were once thought to be the characteristics of charismatic churches are also found in mission churches. The distinction that once existed between mission churches and African Independent Churches has become less meaningful (Bediako 1995:66).

5.2.2.2 Interaction with biblical and historical spirituality

From biblical spirituality, Pauline spirituality is distinctly pneumatological. According to Paul, there is hardly any aspect of Christian experience outside of the realm of the Spirit. Paul’s enigmatic phrase “in Christ” also refers to the field of divine power of Christ that governs the lives of believers (4.2.2.3). Johannine spirituality has also a charismatic dimension. Jesus baptises with the Holy Spirit; individuals are born of the Spirit; and the Spirit abides in the believer and reveals the truth to believers. The source of life is the Spirit rather than the observance of rules or the practice of rituals (Schneiders 2005:387).

In historical spirituality, Zwingli emphasised pneumatology. It is the Spirit who opens up the heart of the believer, and the Scriptures must be approached through the work of the Spirit. As a Reformer, Zwingli’s pneumatology was inward work of the Spirit (4.4.4.3.1). Foster (1998) identifies the Charismatic Stream of Christian life and faith as a focus on the empowering charisms or gifts of the Spirit and the nurturing fruit of the Spirit (4.4.5). The pneumatology

of charismatic spirituality, however, focuses on spiritual gifts and power rather than the inward works of the Spirit.

Another element of charismatic spirituality is eschatological expectation (3.5.6.3). The New Testament has eschatological dimension which provided early Christians with the means to resist the worldviews and practices of the cultures they lived in. Paul's eschatology is strongly based on the present life in Christ (4.2.2.3). The eschatological element of charismatic spirituality must provide future hope for African Christians riddled with problems of the present life. It also counters the present-oriented, pragmatic African Traditional Religion.

It requires caution to equate charismatic spirituality with contextual spirituality, but considering the present context of Kenyan Christianity, charismatic spirituality may be claimed as a competent model of contextual spirituality—providing biblical answers to both religious and human problems through the Scriptures and the Spirit.

5.2.3 How can spirituality shape and influence the socio-economic-political context more than it being influenced by the context?

The socio-economic-political context is intricately bound up with religion and worldview influencing and being influenced by each other. All together they form a comprehensive life experience, which may be called spirituality. As seen in chapter 3, the socio-economic-political-religious context was completely disturbed by the missionary movement and colonialism. Afterwards, Kenyan society has never been the same. Family structure and function, relationships, the notion of marriage and dowry, the meaning of initiation, education system, economy, and governing structure have all changed. Western religion, civilisation, and culture were the forces of change. The changes in subsystems in turn started influencing religious practices. The church started dealing with such social problems as urbanisation and poverty, HIV/AIDS, unemployment, corruption, and political matters. Now, the question is how Christian spirituality can affect and shape the socio-economic-political subsystems in such a way that there would be a transformation in these areas.

5.2.3.1 Narratives and traditions

One research participant (Sam) commented: “For quite some time up to a certain time, maybe five or six years ago, Christianity affected society. But now society is affecting the church” (3.6.4). Another research participant (Paul) said, “It is Westernisation that the church must deal with. It is not traditional religion.” It seems that the church’s and the individual Christian’s role to become “salt and light” of the world is challenged the most by secular Western cultural influences. In Kenya, a Christian TV channel airs worship services of American Pentecostal churches without discretion, and one research participants lamented the Americanisation of Kenyan churches. Especially, the youth are most affected by Western secular pop culture, thereby adopting foreign ideas and behaviours at random.

Economically, all my research participants feel constraints. Lack of resources for survival and development impacts their life and ministry. Instead of focusing on ministry, some worry about their survival. In the case of slum churches, the economic constraint is a stumbling block for further development. Sometimes overseas donation is the only way out. The church and individual Christians must deal with such social issues as orphans, HIV/AIDS, single mothers, street children, unemployment, prostitution, etc.

Politically, Kenyans churches keep a neutral stance. One research participant (Paul) said that Christians wanted to know the church’s official position in political matters. Another research participant said that the church needed to be involved in politics. As Abeledo (2002:115) states, it is not possible for a Christian to avoid becoming involved in politics. Kenyan politics is tribal politics. The church is not an exception. In political matters, church’s stance is divided along tribal lines. The Presbyterian Church of East Africa is Kikuyu-dominant church, and Kikuyu research participants do not seem to be critical of the current government whose president is also a Kikuyu.

Although societal problems seem large, the church and Christians engage in them in a way they can do with their available resources. Initiation was an important ceremony in the Kikuyu, and as seen in chapter 3, the cessation of

this ritual caused not a small disturbance in mission churches. Recently, the Presbyterian Church started holding substitute meetings in which young boys and girls go away from their home and are taught Christian morals, responsibilities as an adult, and biblical lessons of marriage and sex.

In gender issues, as seen in chapter 3, mission churches raised the status of women. Women's guild is an influential organisation within the Presbyterian Church of East Africa, and women pastors are more in demand. Seminaries also accept more women applicants than before, and women are more active in the church than men. Young Presbyterian pastors follow biblical gender roles rather than traditional ones (2.2.2.3; 2.2.2.7.2). Women pastors are generally satisfied with their roles in the family and ministry. However, the Kenyan society at large needs more awareness of gender equality. Women and children are still abused, and the severe cases of abuse are reported in the newspaper oftentimes.

The research participants shared their ideas of how Christianity and the church could influence society. The research participants agreed that the Kikuyu must share their resources with others. If Kikuyu Christians start sharing their resources within the church, for their community, and for the less privileged, then the needy, the poor, the sick, and the society at large will find relief. Some Kenyan churches are engaged in ministry for HIV/AIDS affected, orphans, single mothers, street children, the unemployed, prostitutes, etc. In the case of the Presbyterian Church, they may have to improve in their involvement in social matters. The Kikuyu tribe is the most influential group in Kenya. They are politically conscious, commercially competent, and educationally more advanced than any other tribe (Okullu 1974:46).

One research participant (Paul) said that the church needs a holistic approach to ministry, discipleship, and stewardship training and that the Kenyan society needs God-fearing leaders who have integrity, character, responsibility, patriotism, etc. He asserts that these leaders will give influence to others socially, politically, and spiritually (2.2.2.7.1). Leadership is a critical issue in the present context.

Another research participant (Sam) said, “Tribalism is a big problem.” According to him, Kikuyus are capitalists and very good learners, and they should influence others since they are blessed of God. He wants to be identified as a Kenyan and not a Kikuyu. It is a very challenging task, but if Kenyans shift their primary identity from the tribal one to the national identity, the society will take a definitely different shape (2.2.1.5). Perhaps the church should play a leading role. The problem is that the church is also divided along tribal and denominational line. Would an ecumenical movement work in this context?

Still another research participant (Mary) said, “In society majority are Christians only by name. They do not follow Christian teachings but their own selfish gain. They are not caring for other brothers and sisters.” She pointed out the disunity caused by different educational, economic, and social levels in her congregation and district prayer groups (2.2.5.6).

5.2.3.2 Integration with biblical and historical spirituality

Prophets were those who stood in the middle between God and the people—crying out to God on behalf of the people and pleading with the people on behalf of God. They played an essential social function lending divine legitimisation to the dominant social-political group or challenging the status quo for social changes (Bowe 2003:83-85). In discussing socio-economic-political issues and how spirituality can influence them, prophetic spirituality needs to be heeded.

Prophets’ hearts were aflame for justice and righteousness, and they were convinced that even small violation of the covenant was an affront in the eyes of God. They constantly “judged” in the daily life (4.2.1.3.2). Since prophets were in love with God, they saw the world through God’s eyes, felt its pain through God’s heart, and challenged its abuses as if with God’s mighty arm. Like YHWH, they could not turn a deaf ear to the cry of people in pain. They found courage to hope beyond hope and conveyed that hope in the face of despair. They endured affliction, distress, and persecution, and paid a heavy price for their courageous words (Bowe 2003:105). The Kenyan society needs

prophetic voice. The church needs to play the role of the prophet. Christians need to take a bold action toward resolving societal problems. Spirituality needs to find its expression in actions (4.2.1.3).

Marcan spirituality seems relevant as well. Mark's gospel calls the believer to embrace the cross and to place ourselves in solidarity with those who suffer. It also asks us to renounce every form of domination and power, and every kind of violence and abuse against others. Marcan spirituality criticises all structures of oppressive power—economic, political, social, ecclesiastical, and personal (Bowe 2003:136).

Corporate and communal spirituality needs to be emphasised in dealing with socio-economic-political matters. To be a Christian is to be a member of the body of Christ. Israel's success or failure affected the whole covenant community.

For Christian spirituality to affect the society, both visionaries and pragmatists are required. Whereas prophetic visionaries, such as Third Isaiah and Zechariah, envisioned the future in post-exilic times, scribal leaders (so-called pragmatists), such as Ezra and Nehemiah, led people to concrete actions. Paul's eschatological spirituality looks ahead into the blessed future, yet is firmly grounded in the present where Christians are responsible for living a godly life. This kind of balance between vision and action, and between the future hope and present responsibility is what the Kenyan Christianity needs. People who live in absolute poverty and those who are socially marginal need to hear the voice of hope, and those who are blessed must share their blessing with the less privileged (4.2.2.2.4).

Trinitarian spirituality can also give an impact to socio-economic-political realms. The central theme of Trinity is relationship: God's relationship with us and our relationship with one another (LaCugna 2000:275). The relationship of Father, Son, and Spirit as equal, mutual, and interdependent persons inevitably affects human relationships in all spheres bringing them to the equality, mutuality, and interdependence of the divine relationship (Downey

2005:625). Living Trinitarian faith entails living as Jesus Christ did: with total dependence on God; as a peaceful, merciful, healing, forgiving presence; praying and praising God; and welcoming the outcast and sinner. It is also living according to the power and presence of the Holy Spirit—becoming holy and virtuous and contributing to the unity of the Christian community and the harmony among all God’s creatures (LaCugna 2000:281). To live in harmony in the Christian community and with all of God’s creation, Christians need the Trinitarian perspective (4.3).

In Kenyan society where nominalism is a problem, the Puritan teaching of power of godliness as opposed to a form of godliness without power has a voice (4.4.4.4.1). The real moral transformation of the believer, which is the goal of conversion in Pietism, is also what Kenyan spirituality needs to focus on (4.4.4.4.2). Awakening spirituality’s waiting on God in corporate prayer for Pentecostal outpouring of the Holy Spirit to invigorate the Church to attack the kingdom of darkness seems essential to the transformation of the church and the society in Kenya.

From Foster’s (1998) six streams, the Social Justice Stream seems to have the most relevance to the issues of the society. The Social Justice Stream stresses justice, compassion, and wholeness, and the Church must be the conscience of the state and fulfil its divinely appointed function of providing justice and order in society. The Incarnational Tradition also provides an invaluable insight since this tradition focuses on our daily lives: “The very presence of God is manifest in the smallest, most mundane of daily activities” (Foster 1998:266) (4.4.5).

In summary, first of all, prophetic spirituality seems what the Kenyan church needs the most. The church needs to raise its prophetic voice. The church also needs to foster solidarity with the poor and the oppressed as Marcan spirituality suggests. Secondly, the whole Kenyan society must try to preserve their African corporate identity and shun Western individualism as biblical corporate spirituality teaches. The church of God is a community of believers. Thirdly, both vision and action are required in the present context to develop

sound Christian spirituality. Fourthly, Trinitarian spirituality's relationship aspect with other human beings and God's other creation will bring harmony to society at large. Fifthly, moral transformation of Pietism and Awakening spirituality's spiritual battle against the kingdom of darkness will bring vitality to the church of God and the whole society. After all, spirituality detached from life's concrete actions is dead spirituality.

5.2.4 What would the biblical and historical spirituality suggest to the spiritualities of the research participants?

I would like to enumerate the spiritualities of the research participants. Sam's spirituality is evangelistic, charismatic spirituality. He has a strong conviction in teaching the word of God and the power of the Holy Spirit. Paul has an interdenominational perspective and envisions holistic ministry. He wants to bring reform to society through raising and equipping leaders. He is rather a teacher and an administrator than a parish minister. Grace has gone through difficult times in her life. Through these difficulties, she has developed patience and resilience. She has compassion for the less privileged in society and does what she can in her parish. George supports both the ministry of the word and charismatic ministry. He advocates the African expression of Christianity and African values. He believes that the church should play a major role in the socio-economic-political context. Mary is an enduring, godly woman. Like Grace, she has experienced prejudice and discrimination as a woman pastor. Both of these women showed the strength of Kikuyu women as strong, resilient, and accommodating.

From the research, I have found that male pastors have strong convictions of what they want to do or what needs to be done in ministry while women pastors' interests were rather in the parish ministry. The voices and pains of women pastors seem unheard or not-paid-attention-to in a male-dominated structure. In regards to African expressions of Christianity, the more Kikuyu the research participants are, the more they are assertive of African expressions.

5.2.4.1 Definition of spirituality by research participants

Spirituality is a way of life for Sam. He says:

When someone accepts Jesus Christ as his own personal saviour, his entire life is devoted to God under the guidance of the Holy Spirit. He is not living into two worlds, the flesh and the Spirit....I continue to desire to be *wholly engaged with God* [italics mine] and every step I take and whatever decision I make I have to ask God to guide me and show me the way.

For Paul, spirituality is a state of being, which shapes the conducts and behaviours of a person. A spiritual person exhibits spirituality when he/she practices Christian disciplines such as prayer, fasting, and Bible study.

Grace defines spirituality as follows:

Spirituality means God-oriented. It is growing in a godly manner from one glory to another. That is *focusing directly to God and growing everyday towards God* [italics mine]. Spirituality should not be stagnant but it should be something that you become more godly every time and everyday.

George says, “What you are...precedes what you do,” and “Spirituality is a question of bringing forth results.” He also thinks importantly of nurturing and discipleship based on the Bible. For Mary, “Spirituality is faith: how it is growing and *how you are going with your God* [italics mine] and the fellowship you have with your God throughout your life.”

The above definitions of spirituality by the research participants show that their understanding of spirituality is predominantly Reformed spirituality (refer to 4.4.4.3). According to Reformed spirituality, the heart of the Christian life is the deeply confident affirmation of experiential faith in God and response to his gracious initiative in both the private relationship with him and corporate expressions in faith. This is what my research participants have. To be more precise, the three major elements of Zwinglian spirituality have been found in them: supremacy of the Word; predominant pneumatology (the Scriptures must be approached through the work of the Spirit); and theocentric emphasis (only the eternal, infinite, and uncreated God is the basis of faith). The

research participants also show Calvin's spirituality, which has the following characteristics: believer's union with Christ expressed in both inward feelings and outward lives; relationship with God through prayer; the Church as our Mother; preaching for spiritual growth; liturgy (not very much emphasised in the case of the research participants).

5.2.4.2 Perspectives from biblical and historical spirituality

It seems that my research participants are well-informed of their theological tradition, Reformed theology and spirituality, and they are convinced of them. My question is what biblical and historical spirituality, which were discussed extensively in chapter 4, suggest and offer something that would benefit the research participants and their spirituality.

From the biblical spirituality, Trinitarian spirituality (4.3) may have something to offer to the research participants. As McIntosh (2005:179) states, the Trinitarian rhythm of Christian spirituality is a believer's journey in the Spirit into freedom, love, and generosity of Jesus' relationship with the Father. The Holy Spirit fosters Christian spirituality by opening up within believers a beginning of transformation towards an infinite sharing of the life of God. Stevens and Green (2003:13-44) explains Trinitarian spirituality that believers are *abba* worshipers, disciples of Jesus, and the temple of the Holy Spirit. The intimacy and the permanence of the relationship between the Father and the believer, nurturing and deepening intimacy between the master and the learner, and the presence and empowering of the Holy Spirit are what characterise the practice of Trinitarian spirituality and what will contribute to the holistic spirituality of individuals including the research participants.

From both biblical and historical spirituality, a healthy balance can be proposed to the research participants for further enrichment and progress in their pursuit of spirituality. Two opposing ideas such as intellectual vs affectionate, kataphatic vs apophatic, clergy vs laity, contemplative vs active, and empowerment vs fruit-bearing will provide a healthy tension and balance for seekers of deeper spirituality. Historical spirituality has ample examples of the above spiritualities from which to imitate and model. While pursuing one's

own spiritual tradition, one can look into other traditions to see how other people pursue the same God. That would enlarge the horizon of the seeker.

5.2.5 Summary of the integration

- The future of mission Christianity depends on whether it fosters the communal, experiential, Scriptural, and moral aspects of spirituality.
- Despite charismatic spirituality's limitations of foreign attachment and expressions, Kenyan Christians identify with charismatic spirituality since they address both religious and human problems in African terms.
- To influence society, the Kenyan church needs to raise their prophetic voice. They also need both vision and action. Moral transformation of Christians is essential.
- Individual Christians can be benefited from exploring other spiritual practices to which they are not accustomed in order to find a healthy balance and to deepen their spirituality.

Now, I would like to enter the final stage of this research process with suggestions for transformation.

5.3 STRATEGIES FOR TRANSFORMATION

In this final stage of the practical theological process, strategies for transformation will be presented with substantiation. Browning (1996:55-56) suggests the four questions that are asked in this stage:

- 1) How do we understand this concrete situation in which we must act?
- 2) What should our praxis be in this concrete situation?
- 3) How do we critically defend the norms of our praxis in this concrete situation?
- 4) What means, strategies, and rhetoric should we use in this concrete situation?

In chapter 1, one of the elements of my research paradigm was social constructionism, which argues that realities are constructed together and alternative understanding is reached socially through interaction with other

human beings. The social construction process takes us forward through transformative dialogue (1.3.4).

In order to construct realities for alternative understanding and/or transformation I formed a group of 3 pastors, who are all “encultured informants” (Rubin and Rubin 1995:66). I call this group a focus group, and we met twice: first to formulate strategies and the second time to discuss questions and confirm our findings. One (Paul) is an original research participant while the other two (Peter, Silas) are new participants. The reason I chose two new participants at this stage is to obtain new perspectives that might differ from the original research participants. These three are all Presbyterians: one is genuine Presbyterian (original research participant); another one is affiliated with a charismatic church but still a Presbyterian; the third one was involved with charismatic movement but returned to the Presbyterian Church. They are all lecturers at an interdenominational theological institution.

I will begin with the first question of Browning, the understanding of the concrete situation.

5.3.1 Understanding of the concrete situation

The concrete situation of the research context was discussed extensively in chapter 3. In this section I will summarise the situation briefly. The research context was Kikuyu PCEA pastors in Nairobi. Therefore, they are all Kikuyus and have retained the Kikuyu culture to a varying degree. Mission Christianity disturbed their traditional lifestyle and belief system from the bottom, and they are living in a modernised context. Their worldviews still remain but are in the process of changing. Their religion is Christian, and some traditional values have been retained that are compatible with biblical values. They are struggling to find their African identity while maintaining their Christian beliefs. Cultural subsystems underwent tremendous changes, and they are endeavouring to cope with the new systems.

The first part of this chapter was the interaction and integration of horizons found in the research context and the biblical and historical spirituality. The fusion of horizon achieved is as follows:

- The future of mission Christianity depends on whether it fosters the communal, experiential, Scriptural, and moral aspects of spirituality.
- Despite the charismatic spirituality's limitations of foreign attachment and expressions, Kenyan Christians identify with charismatic spirituality since they address both religious and human problems which Africans can relate to.
- To influence society, the Kenyan church needs to raise their prophetic voice. They also need both vision and action. Moral transformation of Christians is essential.
- Individual Christians can be benefited from exploring other spiritual practices to which they are not accustomed in order to find a healthy balance and to deepen their spirituality.

5.3.2 Praxis for transformation

The following are concrete suggestions for the transformation of the research context.

5.3.2.1 Mission Christianity's effectiveness

For mission Christianity including the Presbyterian Church of East Africa to continue to be an effective form of Christianity, we propose the following strategies.

5.3.2.1.1 Inter-denominational and inter-tribal dialogue

One of the lessons from biblical and historical spirituality was communal spirituality. To foster communal spirituality, different denominations and tribes need to build bridges to each other through intentional dialogue. Community was an essential element in the traditional African culture and religion as seen in chapter 3. When Christianity was introduced to Africa, individualism replaced community to a large extent. Mission Christianity also developed along tribal lines: the Presbyterian among the Kikuyu, the Methodist among

the Meru, Africa Inland Church among the Kamba, etc. The Kikuyu tribe itself was further divided by different denominations such as Anglican, Presbyterian, Catholic, etc. Since tribalism and denominationalism are strong in Kenya, dialogue may not be an easy task. In fact, tribalism is one of the worst vices Kenyans need to overcome. However, if mission churches make a deliberate effort to cultivate communal spirituality across tribes and denominations, they will be able to restore the essential African identity, that is, community and will be more contextualised and effective in their service to Africans.

Mbiti (2002:241) says that a humble cooperation between mission Christianity and the African Independent Church will also obviously enhance the impact of Christianity in Africa. Promoting ecumenism, Mugambi (1995:172) states that the challenge is “to revive the process of promoting visible expressions of united Christian witness, fellowship and service—between and amongst Catholics, Protestants, Pentecostals, Charismatics, Orthodox and independents” and that ecumenism cannot be conducted in isolation from the total life of the church. In speaking about ecumenism, Kobia (2003:141) warns about ethnic propensity, that church leaders have to come to terms with their denominational or ethnic identity before they can act ecumenically or nationally since they tend to tilt conveniently towards ethnicity in times of serious crisis. Kobia (2003:106) asserts:

Ethnicity must be deconstructed from being seen as a source of conflict so that it may become a resource of consent. The biggest challenge in this regard is how to make Africans and people of the world affirm diversity of identity as a gift of variety that is complementary rather than conflictual. This is an invitation to a broader ecumenical space in which diversity is celebrated.

“The growth of tribal churches and semi-ethnic groupings is rather disturbing” (Kobia 2003:143). As *Abba* worshipers, disciples of Jesus, and the temple of the Holy Spirit (5.2.4.2), it would be fantastic if Luo Pentecostals and Kikuyu Presbyterians could worship the Triune God together.

5.3.2.1.2 Restoration of community within the church

The focus group participants claimed that mission Christianity robbed people of the communal aspect of their Christian life. Therefore, it is essential that the church restores community life first within the church and in the wider community. According to the focus group, there is no strong community in the church. People finish worship on Sunday and go to different places to satisfy their need of community. When church members encounter such problems as marital conflicts or financial crises, most of the time they turn elsewhere instead of seeking help from the church community. In the district prayer meeting, they replicate what they do at church on Sunday—Bible reading, preaching, and singing hymns. So the relationship within the district prayer group is rather mechanical, and African life is hardly there. There is little to look forward to. That is why most men do not go there; it is mostly women who go to the district prayer meeting. However, if a meal or a drink is served, more people tend to attend the district prayer meeting. Eating together at the district prayer meeting promotes fellowship, and it is a characteristic of African life. The district prayer meeting as a small group meeting can be a real Christian community where Christian life is lived out and Christian faith is witnessed. The issue of community needs to be strengthened in the small group meetings, and these meetings will provide opportunities for the exercise of faith and gifts. In Acts 2, we see the church life of the first century AD—sharing their possessions, worshiping and praising God together, and eating together with sincere hearts. It was genuine fellowship, and this is what we need to aim at.

Magesa (2000:173) suggests the following for the meaningful small group community: (1) the leadership emerges from within the community; (2) the ordained leadership of the church is seen as a vital resource for the life and witness of the community; (3) the communities do not seek to grow too large; (4) they meet wherever is convenient; (5) their Christian witness is oriented towards what is happening within the wider human community of which they are part; (6) when they meet together, it is to give thanks to God and study the Bible in the light of their experiences during the week. From the points above, the second one needs to be qualified. Although the ordained leadership such

as pastors or elders play a vital role for the life of community, lay leadership is not to be ignored. Lay leaders can play a vital role as much as ordained ministers.

Gutiérrez's (2003:42) words ring true in the African context as well: "The following of Jesus is not, purely or primarily, an individual matter but a collective adventure. The journey of the people of God is set in motion by a different encounter with the Lord but an encounter in community: 'We have found Messiah.'" This community spirit and the restoration of community in which an individual finds a meaning of existence among others is the restoration of African identity, value, and dignity. African community life seeks to develop integrity and wholeness of life as an essential notion of abundant life (Kobia 2003:103-115).

5.3.2.1.3 Contextualisation (Africanisation of Christianity)

Contextualisation is essential for Christianity to be relevant in contemporary Africa. So far, mission Christianity has not succeeded in this area to a large extent. It smacks of Western culture. Therefore, what appears to have been lost in the African culture must be redeemed through the contextualisation of message, theology, and ministry. Then more culturally adequate spirituality will be a possibility. More intentional effort of contextualisation is required. What is to be achieved through contextualisation is African Christian identity.

As a concrete expression of contextualisation, we propose ethnomusicology as one of the options. Biblical messages can be transmitted through original Kikuyu, Kiswahili, or English tunes. Traditionally, moral messages were transmitted mostly through songs from generation to generation. This ancient method is still an effective means of communication even in modern Africa. In Nairobi, a Kikuyu FM station airs Kikuyu tunes, and these Kikuyu tunes have been brought in to the Presbyterian Church. People like it! Therefore, it would be effective if Christian morals and messages can be taught and disseminated through African ethnic music. Kraft (1996:265) confirms this practice by stating:

Music (often including *drama and dance*) is another important vehicle of enculturation....Both in non-western and western societies, the words of songs are powerful conveyers of the values of the society. Something sung to a catchy tune or beat is much more likely to be repeated than something merely spoken. In addition, something sung to a catchy tune or beat is more likely to be regarded positively than something merely spoken. Knowing this, those who want to influence young people regularly package their message in songs.

Christian ethnotheology (Kraft 1996:95) can be another form of contextualisation; it is a “discipline that springs naturally from the kind of integration of anthropological insight with Christian belief and commitment.” Kraft argues that a shift from a western academic philosophic mode to a cross-culturally perceptive mode for analysing scriptural data would greatly benefit Christians from all non-western cultures.

Since Africans have the Scriptures translated in many of their African languages and African Christian theology is being developed recently, there is a good chance that Christianity in Africa may become Africanised indeed. Christianity rooted on the African religio-cultural heritage and in the universal Christian gospel will be the form which Africa needs (Waruta 2000:145). The importance of contextualisation lies in the fact that although African Christians may have publicly detached themselves from traditional rituals and practices as my research participants did, the positive values and ideas embodied in those expressions remained part of the their African Christian experience (Mugambi 2000:106). Therefore, the issue of contextualisation needs ongoing reflection and implementation.

5.3.2.1.4 Holistic approach to ministry

From the interaction and integration of horizons in the first part of this chapter, I stated that the experiential dimension of spirituality must be fostered. In this regard, we propose holistic approach to ministry. We have bodies to be clothed and fed, and we experience God holistically through both body and spirit. The Kikuyu culture and worldview is holistic. So are spirituality and practical theology. As we experience God, we need to experience God in all dimensions of life. In the same way, we need to empower Africans socially,

economically, and politically and build their educational and economic capacity so that their lives can be developed holistically. In that sense, the development projects of ecumenical movement must be all-embracing and all-encompassing for reconstruction and transformation of society.

When mission Christianity came to Africa, it brought medicine and education along with the gospel (3.5.3.4). Mbiti (2002:273) claims that although mission Christianity is not succeeding in the areas of individual transformation, mission Christianity is consciously attempting to respond to human needs and the concerns of the community.

5.3.2.1.5 Biblical teaching and discipleship

In order to foster biblical spirituality, correct biblical teaching and understanding is crucial. A focus group participant (Peter) stated that in mission Christianity, the understanding of Christianity has been legalistic rather than Spirit-empowered and Christ-centred. The focus group participants themselves criticised, “people are good on Sundays but during weekdays they compromise,” and “the teaching of the Scripture is not being lived.” Mugambi (2002:91) calls this phenomenon as the “Sunday cult.”

A church becomes a cult when Christians isolate and insulate themselves from the challenges of the society in which their Church has to make a practical impact in order to be faithful to the demands of Christian mission. In the process of the modern missionary movement, this often happened....For six days they would live according to their customs, and on Sunday....they would go to the mission station where they would sing new hymns and become involved in a strange ritual.

It seems that the Sunday cult still remains in the contemporary Kenyan society. It means that the Bible has not taken a deep root in the lives of some Kenyan Christians. According to Kraft's (1996:453) term, this phenomenon is called “dual allegiance.” People live in a dual world—African traditional and Christian or secular and Christian. Discipleship training and continuous biblical teaching may help Christians to grow more mature in this situation and give a total allegiance to Christ.

5.3.2.2 Charismatic spirituality's contextuality

It was stated earlier in this chapter that the charismatic movement is a competent model of contextual spirituality. However, there are some elements that need to be addressed according to the focus group. First, as was mentioned in the integration section (5.2.2), charismatic spirituality does not appreciate African music necessarily. African music is “anathema” to them. Usually they sing American songs and look American because of American tunes and style of singing. Secondly, because of poor economic status materialism is a driving force, and gold and wealth appear to be equated with spirituality. Thirdly, sometimes they use the Scriptures to suit their purpose. Thus, a sound biblical basis is needed. Fourthly, spiritual warfare and deliverance ministry they engage in are syncretistic oftentimes—cultural and traditional beliefs added to the biblical teaching. Although the impact of charismatic spirituality tends to be shallow for the reasons above, African people identify with charismatic spirituality because charismatic churches engage in the ministries which Africans can relate to.

According to Kraft (1996:452-454), there are three encounters: allegiance, truth, and power. Allegiance encounters have to do with relationship—to rescue people from wrong allegiances and to bring them into relationship to Jesus Christ; truth encounters are about understanding—to encounter error and/or ignorance and to bring people to correct understandings; power encounters are about freedom—to release people from satanic captivity and to bring them into freedom in Jesus Christ. Evaluating Pentecostal and charismatic churches, Kraft states that they need to be careful not to go to extremes in their emphasis on power and that power demonstrations are not in and of themselves get the whole message across. They are means, not ends. The teaching of truth and the constant challenge to greater allegiance need to go together with power encounters. Then charismatic spirituality perhaps can be an effective, competent form of African Christianity.

5.3.2.3 Christian spirituality's influence on the socio-economic-political context

For Christians and the church of God to influence society, we propose the following strategies.

5.3.2.3.1 Reconnection to society

Mission Christianity gave birth to present social and political leaders. It created social norms and economic classes. However, the church did not give directions as it would have been expected but failed somewhere. There was discontinuity, and the Kenyan society is at crossroads. The church has also had a tendency to become partisan. For example, when the abortion bill was discussed in the parliament in 2006, the voice of the church was not strong enough. It was the Christian Medical Association that took up the fight against it. The church did not speak with one voice either at the crisis following the presidential election in 2007. It was reported in *Daily Nation* (14 Feb 2008) as follows:

Church leaders were partisan prior to the elections, making it impossible for them to forestall the political crisis facing the country. In a candid appraisal of their performance, the leaders under the umbrella National Council of Churches of Kenya said they did not speak with one voice, could not agree on the way elections should be managed and identified with their people on the basis of ethnicity. 'Religious leaders failed to stay on the middle path, they took sides and were unable to bring the unity needed when the crisis arose,' NCKK secretary-general Peter Karanja said yesterday.

Now is the time for the church to be reconnected to society. The church needs to raise its prophetic voice and engage in the society by crying against social injustice and taking actions through mobilisation, civic education, and advocacy on legislative issues affecting ordinary citizens such as anti-abortion, children's right, inheritance by women, etc.

One area which the church must address is African women's social condition, argues Nasimiyu-Wasike (2000:190-196). Although African women played a significant role in political struggles for independence in Africa, their full

participation in the continued struggle for total liberation was deterred by state authorities. Socially, African women experience numerous injustices—gender-discrimination, ethnocentrism, racism, and economic exploitation—that cause massive human suffering and hunger. Women and children are most affected by socio-economic-political manipulations and injustice. Therefore, the church should stand in solidarity with women and the victims of the present male-dominated African society. Actually, African women are speaking out and articulating their perspective, which has been suppressed for so long that the community has not known that it is there.

The Kenyan church must also find solidarity with the poor and the sick. Hunger, malnutrition, and disease exist in Africa as a reality, and the church must address these issues. The church and Christians should take care of those who are affected by the disintegration of the traditional African society. Liberation theology of Latin America is somewhat relevant in the African context as well. Although Kenyan Christians were not oppressed in the same way as those in Latin America, they had their share of oppression. Poverty and HIV/AIDS are real issues in Africa. Gutiérrez (2003:98-106) argues that conversion will have to have both a personal and social dimension and that “if we love others, we love them in their social context.” Solidarity with the poor in society necessitates us to break with our former ways and to find deeper dimensions of a personal, social, material, and spiritual life.

It is also critical that the church revive the traditional component of mission hospitals as part of the ministry of healing and wholeness in the midst of dysfunctional health-care system and the high cost of private health services. Grassroot congregations situated at a local community and is involved with the social affairs of the community are effective means of practicing Christian spirituality in Africa (Kobia 2003:140-157).

5.3.2.3.2 Development of relevant theology

The Kenyan church needs to develop socially and politically relevant theology. According to the focus group, theological institution and the church are not connected. The seminaries and Bible schools do not necessarily address the

needs of people. Furthermore, although you attended seminary, the church system is too powerful and pastors need to conform to the rigid church system to survive. Pastors of a local parish do not have the capacity to implement what they believe is true. The following are some concrete options of relevant theology in the African context.

First, *meaning equivalence theologising* of Kraft (1996:456) can be a relevant concept. Since different theologies are conditioned by different perspectives of people, he argues that “it is my contention that Christians from every society are allowed and should be encouraged to reflect from their perspectives and organise those reflections in whatever ways are appropriate to their society for use within that context.” This model is also called ethnotheology.

Secondly, *reconstruction* of theology is a viable model. In the African context, liberation and inculturation (contextualisation) have been two major topics of theology. Mugambi (2003a:17) states:

The liberation paradigm highlighted the necessity for the Church to become an agent of socio-political liberation, while the inculturation paradigm emphasized the necessity of the African Church to become ritually contextualized, even though the ecclesial structure would remain foreign.

However, while admitting the essential parts that liberation (with a focus on *war* against the oppressor) and inculturation (with a focus on *domesticating* the missionary brands of Christianity in Africa) played in African Christian theology since 1980s, Mugambi (2003a:6, 26-31, 103) asserts that these two theological foci are not enough to ground the church in the culture of African community. His proposition of *reconstruction* as a new paradigm in African Christian theology through theological introspection and self-criticism can be an appropriate theological model in Africa. Theology of reconstruction starts from the foundations laid by those who struggled for liberation from colonialism, racism, and super-power ideological propaganda and builds a new consciousness that looks into the future while taking into consideration of all the available resources of the present time. The method of theology of

reconstruction, therefore, is multi-disciplinary, ecumenical, and inclusive. It, therefore, includes social sciences and humanities as an integral part of theological education and ministerial formation in African theological institutions. Mugambi's reconstruction is not limited to theological reconstruction but extended to social reconstruction—making the African cultural and religious heritage the basis of economy, politics, ethics, aesthetics, and ontology.

Thirdly, *theology of Sokoni* (*sokoni* literally means “at the market place”) is another competent form of doing theology in the current context. Focusing on the paramount values of relationship, community, participation, mutuality, and equality of African culture, Kobia (2003:167-168) suggests *Sokoni*. The concept of *Sokoni* is a traditional market place where Africans learn the value and art of dialogue. It is not a building, but a place full of people drawn together by the unifying force of Christ and the give-and-take of community life. *Sokoni* was used as the theme of the World Council of Churches' Justice and Peace and Creation conference on theology of life which was held in Nairobi in 1997. It symbolises the totality of community life and space; the symbolism of the village market is not a space of chaos but the sanctuary of life, the place of dialogue with past and future where new ideas are born. In a way, *Sokoni* provides a space for paradigm shifts in which a new spirituality is gained that is broader and deeper than piety or religiosity since *Sokoni* provides a new way of thinking and doing theology at a place in which life abounds and history is constantly being made. Kobia (2003:169) continues that “doing theology in the market place of life and in the presence of the community encourages one to bridge the gap between reflection and action.”

5.3.2.3.3 Change of the church system

The church system needs to change as well, especially governance in the Presbyterian Church of East Africa. According to the focus group, a more congregational structure is desirable than the current Presbyterian structure. The focus group also argued that the economic system of the Presbyterian Church was not able to support the ministers for lack of accountability and transparency on the part of deacons and elders and that tithing was not fully

practiced. Formerly, members of the Presbyterian Church were taught to pledge instead of tithe. According to the focus group, Kenyan churches are slow to change from the mission ecclesial system to a more biblical system.

Mugambi's (2003a:31-110) reconstruction of theology applies to the reconstruction of ecclesial structure as well, which inductively respond to the needs of African communities with efficacy. In order to fulfil that role, the Church itself requires internal re-structuring and provides exemplary leadership. The administrative structures of mission churches have remained until today under the direction of the ecclesial headquarters in Europe, USA, Canada, etc—allowing the mission churches to maintain their ties with their respective confessional families. However, these structures may be irrelevant to the cultural needs of local African Christians. The focus group argues that although officially being autonomous, the mission churches were in indirect control and influence of their mother churches overseas. Thus, churches in Africa must restructure their ecclesial system to properly respond to the aspirations of African individuals and communities in both rural and urban areas resulting in social transformation.

In this regard, Kraft's (1996:456-457) *meaning equivalence churches* can be a solution. He states about the foreignness of structures in mission churches:

The organizational, leadership, educational, and worship structures are usually foreign....Sunday mornings too often find nonwestern Christians meeting at a foreign time in a foreign building, seated in a foreign way, singing translated songs to western tunes guided by western instruments, followed by a western-type monologue presentation called a sermon. Such church custom....came from foreigners who simply imported their cultural practices and imposed them on people, whether or not they conveyed the intended meanings. In most parts of the world, Christianity is distinctly foreign.

Meaning equivalence churches, however, would look and sound like they belong to the receiving society. Local Christians would get the impression that God accepts them within their own cultures. This form of Christianity ensures *culturally appropriate transformation of a people's way of life*, which means

that as God changes cultures, both God and Christians shape customs and cultures to be more adequate vehicles for their communication and interaction (Kraft 1996:457).

5.3.2.3.4 Restoration of moral authority

“The world has swallowed the church,” commented a focus group participant (Peter). The focus group argued that before Christianity came to Africa, Africans had “better” morals. The focus group explained as follows. In terms of morality, human sexuality was extremely controlled in the traditional Kikuyu society. Polygamy was openly practiced, and adolescent sexual activity was checked by the traditional society. Sexual intercourse was allowed only after marriage in the Kikuyu traditional society. When mission Christianity was introduced to the Kikuyu, they were taught monogamy. If any man practiced polygamy, he was stigmatised in the church, and the polygamous practice went underground in the form of men having concubines and mistresses. This kind of covert sexual activity is still prevalent in the Kenyan society. In the case of the youth, since the traditional system of check was eliminated, they engage in sexual intercourse before marriage (3.6.2.1). The focus group agreed that in this kind of atmosphere the restoration of morality is the most urgent in the Kenyan society.

In terms of ecclesial or pastoral authority, pastors used to have the same status as that of government officials such as district officers and chiefs. People asked pastors of their opinions. These days, however, community does not ask pastors of their opinions. Pastors and the church have lost moral authority to lead society due to compromise and political partisanship. This situation needs a change.

Waruta (2000:142-144) suggests that one way for the church to change and lead in its moral and religious teachings is through a new commitment to African values and through inculcating to modern Africans some pride in being a Christian who is not ashamed of being African. In fact, “Africans are gradually showing that they want to be Christians—African Christians.”

Moral reform is not limited to personal and ecclesial practices but should extend to political, economical, and structural readjustment in society. Political corruption, economic exploitation, structural oppression need to be addressed and corrected by transformed morality of African Christian spirituality. It is ironical that many of African countries heavily infected by corruption boast of a high percentage of Christian population (Kobia 2005:59-61).

5.3.2.3.5 Summary of socio-economic-political context

In conclusion, Christian spirituality's influence on society at large requires that "scriptural data be looked at in terms of perspectives and questions appropriate to *that* context" (Kraft 1996:458). Christian spirituality in Africa must be interpreted and developed in the context of African cultural and religious milieu for the transformation of African church and society. This is true to the postfoundational and practical theological process with their emphasis on the context. Historically, Christian spiritualities developed in a certain context with a certain focus as the people of God interacted with him in their culturally appropriate ways to meet their human and religious needs. In Africa as well, proper Christian spirituality will have to be developed to meet the needs and expectations of African people in their socio-economic-political context. A focus group participant (Paul) cries, "Whereas the fundamentals of faith need not change, the way of doing ministry must change in response to the glaring needs of people."

5.3.2.4 Deepening of individual spirituality

For individual Christians to enrich their spirituality, we propose the following strategies.

5.3.2.4.1 People of action

The Presbyterian Church has been more contemplative than action-oriented. They did not want to be seen as "people of action." The focus group participants agreed that they needed to engage in more actions such as charity. The handicapped, single mothers, HIV/AIDS infected and affected, AIDS orphans, the elderly, street children, to name a few, can be assisted by Christians of all denominations. Environmental issues must also be addressed,

such as tree planting and sanitation projects. The church must fight on behalf of the voiceless and marginalised. As Mwombeki (2004:93-94) states, “The church is a social institution which is intentionally positioned to serve society....[T]he experience of Christianity in East Africa has been that the church actually understands itself as called to serve society through different social services.” Christians from the contemplative tradition can balance their spirituality by intentionally engaging in social actions.”

5.3.2.4.2 Empowerment of laity

The church ministry cannot and should not be run by clergy alone. Lay volunteers are needed. In case of the Presbyterian Church, it is not uncommon that one pastor is in charge of several congregations in a parish, and it is difficult to give proper pastoral care to all congregations of the parish. On the side of lay people, they are less motivated if only clergymen run church ministry. Lay people need to be empowered for both personal and church growth. In this context, a focus group participant (Paul) suggested the legalising of ministry of the laity. Through the training and commissioning of a team of volunteer lay leaders, the ministry of preaching and nurturing can be carried out by them under the supervision of ordained ministers. That way, the minister will be able to major in fulfilling the sacramental life of the church and the equipping the lay volunteer preachers.

Schwarz (1998:22) of *Natural Church Development* asserts the importance of empowerment of lay people in church growth as the first principle of healthy church: “[T]he leader assists Christians to attain the spiritual potential God has for them. The pastors equip, support, motivate, and mentor individuals, enabling them to become all that God wants them to be.” This kind of attitude is what the African church and her leaders need for healthy development of their church. Pastors need to help lay people to develop their potential, and lay leaders also have to encourage their pastors to run ministry with confidence and conviction.

5.3.2.4.3 Opening up to the power and gift issue

The Presbyterians have emphasised the fruit of the Spirit more than the power of the Spirit. On the other hand, charismatics have emphasised the gift and the power of the Spirit more than the inward works and the fruit of the Spirit. Both are necessary for sound Christian life. “We do not need to be schizophrenic,” said a focus group participant. It is hopeful that the Presbyterian Church is opening up to the power and gift issue, and they need to encourage both inward and outward workings of the Spirit for the development of the balanced spirituality of Kenyan Christians.

Schwarz contends gift-oriented ministry as an essential characteristic of healthy church growth and joyful Christian living:

The role of church leadership is to help its members to identify their gifts and to integrate them into appropriate ministries. When Christians serve in their area of giftedness, they generally function less in their own strength and more in the power of the Holy Spirit. Thus ordinary people can accomplish the extraordinary!....[T]he discovery and use of spiritual gifts is the only way to live out the Reformation watchword of the ‘priesthood of all believers.’

What is to be noted is that the “gifts” here does not necessarily mean “signs and wonders” gifts, but the comprehensive list of the spiritual gifts of the Scriptures (Rm 12:6-8; 1 Cor 12:1-31; Eph 4:11-12).

5.3.2.4.4 Learning from inter-religious devotional practice

For us to engage in inter-religious dialogue, we need to know our beliefs, and with such confident grounding in our theological conviction, we can engage in inter-religious dialogue. Although we do not adopt the beliefs of other religions, we may be able to learn from their practices. We may learn generosity from Catholics; devotion to service and reverence for God from Egyptian Coptic Church; devotion, community, and compassion from Islam.

5.3.3 Five dimensions of practical theology

The five dimensions which were used in descriptive theology are employed again here to validate the praxis.

5.3.3.1 Visional level

The most pressing issue of African theology/spirituality is the culturally relevant expression of Christian message. Africa is grappling with this issue since Christianity came to Africa in Western garb, and much of what mission Christianity brought still remains within its churches. African worldview and religiosity are still a vital part of African life. Without understanding African religiosity, mission Christianity will not be able to penetrate the depth of African reality. Therefore, the questions of contextualisation, liberation, inculturation, and reconstruction are all essential since they address African identity, worldview, and history.

The Scriptures and the history of Christianity provide the norms and hermeneutical context of spirituality. However, Christian spirituality's first tenet—understood in the context of relationship with God—becomes more lucid when African religiosity is understood.

5.3.3.2 Obligational level

Traditional African society had morals of its own. When Christianity was brought in to the African society, the social structures were destroyed with its morality. The traditional moral education pattern was replaced with mission Christianity's new education system. Such social phenomena as urbanisation, westernisation, and secularisation shattered African communal life from its foundation, and individualism crept into the African society. Currently, there is no traditional communal moral teaching nor has Christian morality penetrated into the depth of African Christians. There is a crack between traditional morality and Christian morality through which Africans, especially the young generation, fall. Therefore, there is an urgency to establish morals that would sustain society. Christian spirituality is transformative.

5.3.3.3 Tendency-need

Cultural or anthropological understanding of Christian message, theology, and ministry is prerequisite for African Christian spirituality. The desires and the needs of Africans in their unique social and cultural context is what Christian spirituality needs to consider. Community, human dignity, participation,

liberation, equality, development, etc are all genuine needs of African society, and it is in this context that further development of relevant spirituality becomes possible.

5.3.3.4 Environmental-social

Christian spirituality addresses environmental issues. However, social constraints such as poverty, political instability, and ineffective governance in the church, government, and societal organisations along with the degradation of environment pose serious threat to African people. Therefore, spirituality must address these constraints, and the church must be engaged in these areas. Holistic approach is essential. Christian spirituality integrates all aspects of human life—religious, human, and non-human.

5.3.3.5 Rule-role

In the context mentioned above, Individual Christians and churches are agents of transformation. Collaboration between clergy and laity, balance between contemplative and social-justice tradition, dialogue with other churches, tribes, and religions are some concrete actions that can be suggested to African Christians. Christian spirituality fosters interdisciplinary, interreligious, ecumenical, and cross-cultural dialogue.

5.3.4 Communication

Transformation strategies are not only for the local community where inquiry began, but also for the wider community (1.3.2.1.3). Therefore, the knowledge, insight, and perspective that have been gained through this research should be relevant to other wider contexts.

Narrative method has been used in this research, and the same narrative can be used to implement the strategies. The research participants and I have experienced widening and deepening of understanding throughout this research as we interacted with one another. Continuous dialogue in wider contexts will facilitate changes of perspective and understanding and ultimately transformation in the lives of those who will be involved in the process. Narrative and social construction are powerful tools for

transformation. Postfoundational theological positioning and engagement of the practical theological process that have been practiced in this research can be another effective means of communication. Interdisciplinarity brings about different perspectives together, and the practical theological process ensures contextual and biblical interactions possible resulting in new praxis. Critical hermeneutics between African spirituality/theology and biblical spirituality/theology would be a truly meaningful communication for understanding and transforming contemporary African Christian spirituality in the wider African context.

Practically speaking, the results of this research can be disseminated in seminary classrooms, pastoral seminars, and through publications. Implementation of the strategies can be done in a local parish, on the denominational level, or in inter-denominational forums.

5.3.5 Summary of strategies for transformation

In this chapter the following have been proposed for strategies for transformation.

In regards to mission Christianity:

- Through inter-denominational and inter-tribal dialogue different denominations and tribes need to build bridges to one another.
- It is essential that the church restores community life within the church and in the wider community.
- Contextualisation of Christianity in the form of ethnomusicology and ethnotheology will redeem what African culture has lost and affirm African religio-cultural heritage while being truthful to the universal Christian message.
- Holistic approach to ministry is the most relevant form of ministry in the African context since it coincides with African worldview and Christian spirituality.

- Persistent biblical teaching and discipleship which enable spiritual growth will be one of the most effective tools that bring about personal allegiance to Christ.

Charismatic spirituality:

- Charismatic spirituality will fare better with sound biblical teaching, affirmation of African music, balanced approach to the ministry of the Holy Spirit, and non-syncretistic methods in spiritual warfare and deliverance ministry.

Christianity in the socio-economic-political context:

- By raising its prophetic voice the church needs to be reconnected to society: It must promote solidarity with the poor, the sick, and the marginalised, engage in social affairs of the community, and take actions through mobilisation, civic education, and advocacy on legislative issues affecting ordinary citizens.
- African Christianity needs to develop relevant theology: *meaning equivalence theologising* (ethnotheology) of Kraft, *reconstruction* of African theology by Mugambi, theology of *Sokoni* by Kobia can be appropriate models.
- Churches in Africa must restructure their ecclesial system to properly respond to the aspirations of African individuals and communities. The restructuring includes organisational leadership, governance, educational, and worship structures.
- Moral reforms that affirm biblical and African values should be performed personally and ecclesially first and expanded to the spheres of political corruption, economic exploitation, and structural oppression.

Deepening of individual spirituality:

- Christians from the contemplative tradition can balance their spirituality by intentionally engaging in social actions.

- Pastors need to empower laity and help them to develop their potential while laity does not ignore encouraging their pastors to run ministry with confidence.
- Both inward and outward works of the Holy Spirit must be encouraged for the balanced development of spirituality.
- Learning from inter-religious devotional practice will expand the horizon of Christians for their own benefit.

CHAPTER 6

CONCLUSION

6.1 REFLECTION ON THE RESEARCH PROCESS

In the beginning of this research, I had a desire to know about the spirituality of Kenyan pastors, which has become the title of this dissertation. I had some understanding of the subject of spirituality and some knowledge of the research field as a missionary. Now that I have finished my research and have grown in my understanding of the research context, it can be said with honesty that my previous knowledge of the context was superficial. Almost everything I did during the research process was new to me, and it provided me with new insights—methodological study, proposal, research paradigm, interview, reading, reflection, writing, etc. The whole research process has been a tremendous growing experience.

Primarily, I grew in my understanding of the subject of spirituality. Although it is shameful to admit it, I thought that spirituality was spiritual growth. The interviews with the research participants and the readings of the relevant literature led me to a deeper understanding of spirituality. Secondly, the whole process of practical theology provided me with a new tool to approach a context with new perspectives. Thirdly, I came to appreciate the importance of Africanness for Africans. I entered the research arena with little appreciation of African culture/identity/religion but came out with much appreciation. Fourthly, my relationship with some of the research participants has grown through the research process, and we now have better understanding of each other. I started out as an outsider and was careful not to impose my outsider's views on the research context. Looking back, there were interactions between my perspective and those of the research participants about the research context, which turned out to be beneficial to the research. Fifthly, through the research process I dialogued with many authors as I read books of the relevant research sub-topics. I gained knowledge about these sub-fields such as cultural anthropology, African Traditional Religion, Protestant missions in East Africa, charismatic movement,

etc. Finally, as a missionary I came to have more confidence in approaching the field of my work—pastoral training—since I now have a better understanding of African pastors and their contexts than before the research began. I can say with humility that all these efforts were transforming moments for me primarily and the research participants secondarily. I also hope that the findings of this research would contribute to contemporary African Christian spirituality.

6.2 REFLECTION ON THE RESEARCH PARADIGM

The research paradigm I used in this research includes four elements: postfoundational theology, practical theology, narrative, and social construction. Theologically speaking, postfoundational theological position provided me with a comfortable ground where rationality and interdisciplinarity were used with freedom. I employed a cultural anthropological model to describe the research context. Cultural anthropology interacted well with the subject of spirituality since both were holistic. Sociological perspectives also provided invaluable insights to the description and interpretation of the research context.

The practical theological process of Browning—descriptive, historical, systematic, and strategic practical—guided the progress of my research writing. Descriptive theology with the help of social science allowed me to describe the research context in thickness. The worldview, religion, and the subsystems of cultural anthropological model (Fig 3.4 modified from Kraft's) were a valuable tool for the description of the context. Historical theology gave me an opportunity to delve into biblical and historical spirituality, which provided an important grid to evaluate the context with. Through the processes of systematic and strategic practical theologies, different horizons and perspectives interacted with one another and produced valuable forward movements.

I used narratives as the main method to gather information and to generate experiences of the research participants. Through the narratives, I heard the stories of the research participants, which even surprised them oftentimes as

old experiences generate new meanings. I listened to all their stories with enthusiasm and excitement. As for me, I also discovered that my own narratives generate new experiences for me.

Social construction was another valuable method for this research. Since realities are formed socially, unpacking stories and formulating realities socially was a precious experience for me and all the research participants. Especially, the focus group and I were all excited about constructing future realities together. Without this element of social construction, my research would have produced limited understanding and biased results. I am deeply thankful to the participants including the focus group.

6.3 CONCLUSION OF THE RESEARCH

In chapter 1, the subject of spirituality was examined in detail. The definition, historical development, different approaches to, and the characters of spirituality were discussed, and this study gave me a solid foundation for the understanding of spirituality. Then I presented the research paradigm—postfoundationalism, practical theology, narratives, and social construction. I contend that these four elements would be a competent model for practical theological study as long as the researcher is truthful to the paradigm. Postfoundationalism is a theological positioning. Practical theology provides a model for theological progress and reflection. Narratives and social construction are methodology and methods.

Chapter 2 is a unique description of the spirituality of the research participants. These stories are the spirituality of each research participant since spirituality is holistic and comprehensive. It entails both religious and non-religious discourses. At the end of the description of each participant's spirituality, common themes that influenced their spirituality emerged. They were Kikuyu culture, early Scottish mission, The Presbyterian Church of East Africa, The East African Revival Movement, charismatic movement, and socio-economic-political issues. On the basis of these common themes questions were formulated for the description and interpretation of the research context.

Chapter 3 is a description and interpretation of spirituality informed and nourished by different traditions identified in chapter 2. In this process I employed an anthropological process. Cultural anthropology seemed to be a viable model for this process. Kikuyu worldview was examined first of all. It was found that the traditional Kikuyu worldview is changing although the basic configuration remains. Kikuyu religion was also discussed with the general characteristics of African Traditional Religion (ATR). The spirituality of the research participants reflected some influence of the ATR although none were exposed to it. African religion and culture are almost inseparable. Then Christian mission with its history, legacy, and influence on the research context was discussed. The Protestant mission laid a basic Christian foundation on the research context. The Presbyterian Church of East Africa was examined with its origins, development, and the current status. The East African Revival Movement, the first revival movement in the mainline churches, was discussed. Charismatic and Pentecostal movement in Kenya was examined with their contribution to African Christian spirituality. With their pneumatological approach to African spirituality/religiosity, it has made an impact on the spirituality of the research context. Lastly, the Kikuyu surface culture—social, economic, political subsystem—was presented. Traditional structures, changes, and contemporary phenomena of socio-economic-political context were discussed with their impact on the research participants.

From chapter 3, questions were captured for interaction and further development of the research theme. Those questions were: (1) Would mission Christianity including the Presbyterian Church of East Africa continue to be an effective form of Christianity in Kenya and among the Kikuyu?; (2) What is the relationship between charismatic spirituality and the contextual spirituality of East Africa?; (3) How can spirituality shape and influence the socio-economic-political context more than it being influenced by the context?; (4) What would the biblical and historical spirituality suggest to the spiritualities of the research participants?

Chapter 4 was the study of biblical and historical spirituality. Both Old and New Testament spirituality were presented first. Trinitarian spirituality could

not be omitted so it was inserted next. Then historical spirituality was examined chronologically. The patristic period followed by the medieval West and Eastern Orthodox, Protestant and Anglican spirituality, and major streams of spiritual traditions compiled by Richard Foster were presented.

Chapter 5 was integration and making strategies for transformation. The four questions raised at the end of chapter 3 were taken up again. Interactions between narratives, cultural and religious traditions, and biblical and historical spirituality produced new horizons. On the basis of these new horizons, strategies for transformation were made socially. When these strategies are implemented individually, ecclesially, and socially, I trust that meaningful transformation would result.

6.4 CRITICAL REFLECTION ON THE RESEARCH JOURNEY

I want to critically reflect on my research journey now. The most obstacles I had were my own cultural and theological biases. My Korean-American cultural background and Presbyterian theological understanding might have been reflected on this research. I tried not to bring in my perspectives but it was not possible. Therefore, I decided not to struggle with them since I thought that my perspectives would be another voice interacting with those of the research participants. Being an outsider might have been a hindrance to understanding the research context in depth, but it may have worked as an advantage since the research participants might have shared something that they would not have shared with fellow Kenyans. They taught me!

Interviews with the research participants went well. They all cooperated with me and wanted to help with the research. I am not so sure how many of them owned the research with me, but they seemed to enjoy the interviews, although they were time-consuming. Communication with the research participants was a hard part. Only one of the research participants used email and that only occasionally. Therefore, I had to meet the research participants personally every time, and that was time-consuming. Interviewing, listening to tapes, and transcribing the interview tapes were not easy at all. I had someone who transcribed the interview tapes, but I had to check the

correctness of transcription myself. To do that for twenty interviews of two hours each was a long and hard process. The total interview manuscript amounted to about 450 pages, which made it impossible to include it at the end of this dissertation. Another huge obstacle was lack of access to relevant literature in Kenya. I had to buy all the essential books from overseas, and I even travelled to the US to use the library of Biola University, CA. They had almost all the books I needed, especially for biblical and historical spirituality.

The subject of spirituality was holistic and comprehensive, and I wanted to explore it all. Perhaps that was the hardest part. I wanted to open every jar on the table and see what was inside. If I did the research again, I would narrow the research arena down to a single subject. I would choose a subject or dimension of spirituality—now that I know more about it, and that way the research would be a less demanding and more pleasant experience. However, I have no regrets. I wanted to go across the whole field of spirituality of the research context, and I am positive that I have achieved my purpose.

6.5 SUGGESTION FOR FURTHER RESEARCH

When I first began this research, little literature was available about the research context—spirituality of Kenyan pastors. There were researches done decades ago about the Kikuyu, but there was little done about the contemporary context of African Christian spirituality let alone Kikuyu spirituality. African scholars discuss African Christian theology and its relevant forms. However, as far as spirituality is concerned, not many researches have been undertaken in the East African context. I hope that this research would fill the gap a little, and that more researches would be done about the context.

What may need to be done further is a research about the whole Kikuyu tribe. This research was about Kikuyu “pastors.” Perhaps “spirituality of the Kikuyu” could be a relevant topic of the next research. Another fascinating topic of further research would be “contemporary African Christian spirituality” which covers the whole continent of Africa—East, West, and Southern Africa—with a purpose of finding some contemporary phenomena in the area of Christian spirituality.

Overall, this research process and experience were worthwhile and rewarding, and I hope that this work would become a stimulus for further researches on the African context.