

**ASSESSING THE EFFECTIVENESS OF 'JITEGEMEA' PHILOSOPHY ON THE
SELF-RELIANCE, PROPAGATION AND GOVERNANCE OF PCEA
IN NYERI AND KIRINYAGA COUNTIES, KENYA (1971-2021)**

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DECLARATION

Declaration by Student

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

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DEDICATION

This work is dedicated to my husband, Edward Kinyua Kimaru and my two daughters Phyllis Wairimu and Grace Wanjiku for encouragement and support as I carried out this task.

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ABSTRACT

The call for moratorium on foreign missionaries and subsequent adoption of '*Jitegemea*' (self-sustaining) philosophy in the Presbyterian Church of East Africa (PCEA) provoked a strong debate about the future of the church and her ability to develop without external support. However, limited research has examined the effectiveness of the '*Jitegemea*' philosophy on the development of the church, fifty years later. This study assessed the effectiveness of *Jitegemea* philosophy on the attainment of the goals of PCEA in Nyeri and Kirinyaga counties which form the Kirimara West Presbytery. The specific objectives were: to explore factors leading to the call for moratorium on foreign missionary activities in the PCEA; analyze the positive outcomes of adopting the '*Jitegemea*' philosophy on the spiritual, social and economic functions of PCEA; examine the challenges experienced by the PCEA since the moratorium; and assess the extent to which the PCEA in Nyeri and Kirinyaga counties has achieved the goal of self-sustenance. Henry Venn's theory of a self-supporting, self-governing and self-propagating church guided the study. A descriptive survey research design was adopted and targeted 13,180 ordinary members, 418 elders and 13 Parish ministers. A sample size of 100 respondents from ordinary church members who were selected using Yamane's formula of 10% participated in the study. In addition, 20% of the 418 church elders were selected to give a sample of 84 elders. One parish minister from each of the 11 parishes was purposively selected for the study, giving a sample of 11 ministers. Data from the ordinary church members and elders was collected using questionnaires. An interview guide was used to collect data from the parish ministers. To test for validity and reliability of the data collection instruments, a pilot study was conducted in two parishes in the neighboring Murang'a County. Cronbach's Alpha was used to determine the internal consistency of the questionnaires and a coefficient of 0.705 was achieved, indicating that the instruments were reliable. Ethical considerations of anonymity, confidentiality and informed consent were strictly adhered to. After collection, quantitative data was analyzed descriptively using percentages and frequencies. Data presentation was done in form of tables, bar graphs and pie charts. Qualitative data was analyzed using the thematic approach to enrich the quantitative results. The study found out that the call for moratorium on foreign mission activities was a strategy to allow the PCEA churches to be self-reliant and embrace total responsibility for the work of the church and its mission activities. Among the positive outcomes of adopting the '*Jitegemea*' philosophy were improved financial freedom, increased church membership and gender equality in service. However, inadequate resources slowed the achievement of the PCEA goal of self-reliance, self-governance and self-propagation despite the effort made. Despite the challenges members of the PCEA still believe that it is necessary for the church to be self-reliant in its activities. The study recommends regular training on how to carry out mission work and evangelization, proper planning of church projects to save on funds and formulation of policies to guide decision making in church governance. The study findings are expected to add on to the existing literature on the '*Jitegemea*' philosophy and may provide valuable lessons to policy makers, church leaders, Christians and other stake holders on church development and project sustainability.

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LIST OF ABBREVIATIONS AND ACRONYMS

- AACC - All African Conference of Churches.
- CMS - Church Missionary Society
- ICWE - International Congress on World Evangelization.
- PCEA - Presbyterian Church of East Africa
- DOM - Division of Overseas Mission
- WEKI - West East Kirimara
- RCA - Reformed Church in America.
- GA - General Assembly is the highest administrative court in the PCEA.
- MMF - Ministry Maintenance Fund.
- PCMF - Presbyterian Church Men Fellowship.
- WCC - World Council of Churches.
- NCKK - National Council of Churches of Kenya.
- CSM - Church of Scotland Mission

CHAPTER ONE

INTRODUCTION

1.1 Overview

This chapter covers the introduction to the effectiveness of *Jitegemea* philosophy on self-reliance, self-propagation and self-governance of the Presbyterian Church of East Africa (PCEA). It presents the background of the study, statement of the problem, research objectives, research questions, justification of the study, scope and limitations of the study, and the operational definition of terms.

1.2 Background to the Study

Nyeri County (which later hosted Kirimara West Presbytery) was one of the earliest recipients of PCEA missionaries. Marion Scott is quoted by Muita (2003) vividly describing their encounter with the Agikuyu in 1907 as they began their mission work in the region. She further states that in 1920, there was the dedication of Henry Scott memorial church (now PCEA Tumutumu Church) with seventeen young elders of the native church and more than two hundred members. Muita (2003) further articulates that The PCEA halted the mission activities through calling for a moratorium on Western missionaries and funds in Africa as brought out by John Gatu (1971).

Through Gatu, the church in Africa considered itself mature enough to determine its own destiny. Reese (2013) confirms that the call for moratorium was therefore meant to enable the PCEA to be self-sufficient especially in finance and personnel. On one hand this ultimately led to the setting up of income generating projects such as hospitals, farming and building of schools, among others, to develop a positive socio-economic effect on the growth of the church. In the words of Gatu (2016), this call on the other hand met mixed responses from various interested parties. Duncan (2007) expressed

his counsel to the moratorium proponents in the developing world. He reminded them of the Biblical theology of the Body of Christ whose members are mutually interdependent. He emphasized on the need for the African church leaders to try and think from the Western missionary perspective on the missionary calling. Gatu (2016) expressed that this would make moratorium an important call to cultural relevance and self-reliance in a move towards meeting the evangelistic and salvation imperatives of the great commission. Additionally, he advised the moratorium issue to be reconsidered without looking at it nationalistically or politically.

Throughout the country, the PCEA Church members and the clergy were to assume the responsibility of meeting all the spiritual, financial and administrative affairs of the church (Muita, 2003). Gatu observed that if the concept of Christian stewardship was to be properly understood and applied by both African and Western Churches it could change many of the current problems in the mission activities. He further asserts that this would lead the African Churches to grow in self-determination, self-reliance and also develop their self-identity. Therefore, the African churches would also become senders but not merely receivers in mission thus encouraging a healthy relationship.

The PCEA in Kirimara West presbytery embraced the *Jitegemea* philosophy which has greatly affected them both positively and negatively in their spiritual, governance as well as financial status. It is in light of this that the study sought to assess the effectiveness of *Jitegemea* philosophy on self-reliance, propagation and governance of the PCEA Kirimara West Presbytery in Nyeri and Kirinyaga counties, fifty years after the call for moratorium.

1.3 Statement of the Problem

Nyeri and Kirinyaga counties were among the first recipients of the missionaries from the West. They undertook the work of the propagation of the gospel as well as starting schools and hospitals. In addition, the latter missionaries worked to eradicate poverty, diseases and illiteracy.

In 1971 Africans presented a new challenge between them and the mission funding Western Christians. The latter challenged the missionaries to retreat from the mission field arguing that there was no point in co-operation as these relationships were a stumbling block to their missionary endeavors. The Africans therefore called for a moratorium on missionaries and mission funding from the West. John Gatu was the central figure in the call for the moratorium.

The subsequent call for moratorium in 1971 resulted to the halting of Western missionary activities and funding which were taken over by the churches in Africa. In Kenya, the PCEA therefore came up with a self-reliance philosophy which was named *Jitegemea* philosophy meaning self-sustaining. This philosophy was championed by PCEA leaders at the General Assembly headquarters in Nairobi. To actualize the philosophy, the Assembly established various policies that aimed at supporting the Church. The policies cut across spiritual, social and economic functions of the Church. They were cascaded to all the Presbyteries to enhance them to strive to be self-reliant. The Parish ministers, elders and members in Kirimara West Presbytery have been striving to be self-reliant for the last 50 years.

This study therefore sought to answer the question on whether the PCEA in Kirimara West really gained its 'selfhood' in terms of mission activities and mission funding fifty year after the call for moratorium.

1.4 Purpose of the study

The purpose of this study was to assess the effectiveness of the *Jitegemea* philosophy on the attainment of self-reliance, self-propagation and self-governance within the PCEA in Kirimara West Presbytery which cuts across Nyeri and Kirinyaga counties.

1.5 Objectives of the Study

The objectives of the study were divided into main and specific objectives.

1.5.1 Main Objective

The main objective of the study was to assess the effectiveness of *Jitegemea* philosophy on the attainment of the goals of the PCEA in Nyeri and Kirinyaga counties which form the Kirimara West Presbytery.

1.5.2 Specific Objectives

The study was guided by the following specific objectives.

- i. To explore factors leading to the call for moratorium on foreign missionary activities in the PCEA.
- ii. To analyse the positive outcomes of adopting the *Jitegemea* philosophy on the spiritual, social, and economic functions of PCEA in Nyeri and Kirinyaga counties.
- iii. To examine the challenges experienced by the PCEA since the moratorium in the PCEA in Nyeri and Kirinyaga counties.
- iv. To assess the extent to which the PCEA in Nyeri and Kirinyaga counties has achieved the goal of self-sustenance.

1.6 Research Questions

The study attempted to answer the following questions.

- i. Which factors led to the call for moratorium on foreign missionary activities in the PCEA?
- ii. Which were the benefits of adopting the *Jitegemea* philosophy in the spiritual, social and economic functions of PCEA in Nyeri and Kirinyaga counties?
- iii. What are the challenges experienced by PCEA in Nyeri and Kirinyaga counties since adopting the *Jitegemea* philosophy?
- iv. To what extent has the PCEA in Nyeri and Kirinyaga counties achieved her goal of self-sustenance?

1.7 Significance of the study.

The study sought to assess the effectiveness of *Jitegemea* philosophy in PCEA in Nyeri and Kirinyaga counties in Kenya. The missionaries played a very important role in improving Africa's spiritual, education and medical capacities. Though Africans highly appreciated the great work undertaken by the missionaries, they felt that there was need for self-reliance to avoid over-dependency as they ran their missionary activities in form of finance and personnel.

It is from the above reason on the call for moratorium in PCEA that the findings from the study will help the church and other agents to assess whether the call for moratorium has brought a positive or negative effect. The findings will also help the PCEA to understand the nature of its indigenous social, spiritual and economic achievements.

The churches of the West like Scotland will be guided on how they can be interdependent with PCEA. The donors and "friends of PCEA" within Kenya will also learn the areas that the Church has been over dependent on such as internal borrowing.

In addition, the study findings will contribute to the body of knowledge especially on self-sufficiency in the Church and avoid too much borrowing which has resulted to bad

debts. The research findings will also provide a rich source of literature for other scholars wishing to carry out research related to moratorium on missionaries and mission funding in Africa and elsewhere.

1.8 Justification of the study

Since the decolonization, and the subsequent granting of political independence to most of African countries, majority of the mainstream churches had been calling for moratorium on mission funding in their local ministries. This means that the Africans have been yearning for self-reliance and have not felt the need to continue relying on the white missionaries in their own mission work. The PCEA in Nyeri and Kirinyaga counties embraces *Jitegemea* which is a self-sustenance philosophy (Miano, 2008). This philosophy entails the three self's of, self-reliance, self-propagation and self-governance. *Jitegemea* was birthed by the moratorium call on Western missionaries and funds in Africa as brought out by John Gatu in 1971. Through Gatu, the church in Africa considered itself mature enough to determine its own destiny.

Reese (2013) confirms that the call for moratorium was therefore meant to enable the PCEA to be self-sufficient especially in finance and personnel. On one hand it ultimately led to the setting up of income generating projects such as hospitals, farming and building of schools, among others to develop a positive socio-economic effect on the growth of the church.

In the words of Gatu (2016) this call on the other hand met diverse responses from various interested parties. Duncan (2007) expressed his counsel to the moratorium proponents in the developing world. He reminded them of the Biblical theology of the Body of Christ whose members are mutually interdependent. He emphasized on the

need for the African church leaders to try and think from the Western missionary perspective on the missionary calling.

Gatu (2016) expressed that this would make moratorium an important call to cultural relevance and self-reliance in a move towards meeting the evangelistic and salvation imperatives of the great commission. Additionally, he advised the moratorium issue to be reconsidered without looking at it nationalistically or politically. This shows the nature of discourse that awaited the moratorium calls on African church.

Throughout the country, the PCEA Church members and the clergy were to assume the responsibility of meeting all the spiritual, financial and administrative affairs of the church (Muita, 2003). The movement gained popularity across the continent and in most of the African churches meaning that the Africans were feeling the need for selfhood.

This study consequently sought to assess the effectiveness of the call for moratorium in PCEA and specifically in Kirimara West Presbytery fifty years later. It examined the extent to which the PCEA church has acquired its selfhood which helps to inform its success and failures. The PCEA may also continually strengthen the ability to work for Christ and to completely replace dependency with development. The members will get informed of the changing trends within the church as it grows. This will be through examining the results of a call for moratorium which has given birth to a national church which shares the life of the country in which it is planted and finds within itself the ability to be self-reliant when the missionaries are not available.

1.9 Scope of the Study

The study was conducted in Nyeri and Kirinyaga counties of Kenya. These two counties constitute the PCEA in Kirimara West Presbytery. The Presbytery has ten parishes in

Nyeri and one very diverse mission area in Kirinyaga called *Nyangeni*. This mission area is attached to Kirimara West presbytery to be evangelized and supported financially by the ten parishes because as the name *Nendeni* implies; it is a hardship area in form of mission activities. In Kenya every presbytery is attached to a mission area to support in form of mission activities and finance. These parishes host 57 local churches and thus the great population in Kirimara West presbytery.

1.9.1 Limitations of the Study

The data collection process was successful although it was hampered by various limitations. For instance, funding the data collection process was a major limitation because it was rather expensive to produce the questionnaires in bulk. The researcher thus produced the questionnaires according to the availability of funds because they were used on different dates. Scheduled church activities hindered the administration of the research tools and thus delayed the process. The researcher waited for the members to finalize all their Church activities before asking them to fill the questionnaires. The researcher was also prompted to make various visits to introduce herself before the actual day of data collection. Unforeseen functions in the parishes like funerals and special services led to cancellation of appointments with the parish ministers. Scheduled appointments were postponed to later dates on agreement with the parish ministers. It was also not easy to interview the Parish ministers since most of the times they were not in their parish offices but in their local churches on duty.

The study was also faced by the challenge of getting Key Informants especially due to the death of two former moderators of the PCEA General Assembly. These were the Very Reverend Bernard Muindi and Very Reverend John G. Gatu who were the key

figures behind the call for the moratorium. However, this challenge was mitigated by use of archival data and the available key informants to compliment the findings.

1.10 Operational Definition of Terms

For the purpose of this study, certain terms have been operationalized as follows:

Moratorium - The temporary stopping of an activity especially by official agreement.

Missionary moratorium - The temporary ending of all missionary activities and funding from the Western countries especially Scotland to promote spiritual and financial freedom of African churches.

Church Elder-A Congregant who is ordained in PCEA with the responsibility of providing leadership, governance, discipline and facilitating ecumenical relationships within the allocated congregations.

Congregation - A body of believers baptized and participating in the Holy Communion; who also participate together in Christian worship, instruction, fellowship, witness and service. One unit of a congregation is called a local church.

Parish - A region of PCEA comprising many local churches.

Parish minister - A Church Member who has been called, trained and ordained to preach the Word of God and to celebrate the sacraments.

Presbytery - A sub-region of the Presbyterian church of East Africa comprising of many parishes.

Presbyterian - A member of a branch of the Christian Protestant church that is the National Church of Scotland and one of the largest Churches in the United States.

Jitegemea – is a Kiswahili word derived from *tegemea* used in PCEA Church meaning self-reliance.

Self-sufficiency principle -The PCEA gained its self-sufficiency which was embodied in the *Jitegemea* philosophy was coined to mean self-propagating, self-governing and self-reliance. It implemented strategies for self-reliance to empower the church to grow spiritually, financially and in terms of governance as a way of up scaling her missiological and development gears.

Majority world -The developing countries of Africa, Asia and Latin America.

Nendeni - is a Kiswahili term used in PCEA meaning “Go Ye” to spread the Gospel to the areas not yet fully evangelized.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This Chapter presents literature on the concept of moratorium based on the effectiveness of ‘*Jitegemea* philosophy’ on self-reliance, propagation and governance of PCEA. It also provides the theoretical framework as expounded by Henry Venn.

2.2.1 A Brief background to the Missionary Enterprise in Kenya

Before the actual establishment of the PCEA church in Kenya there was the pre-historic period that paved way for this church. Muita (2003) explains that the historical timeline of the PCEA dates back to the year 1844. Kenya has a long time history of missionary support since the arrival of Rev. Dr. Johann L. Krapf who established a Mission Station at Rabai in the Coastal region of Mombasa in 1844 having been sent by the Church Missionary Society (CMS). This area according to (Muita, 2003) was within the ten-mile Coastal strip under the protection and control of the Sultan of Zanzibar and as such, according to Dr. Krapf, it was a ‘wholly Mohammedan town’. The historical journey of the PCEA started in 1891 when missionaries from Scotland arrived in Kenya and started mission work.

Muita (2003) highlight that on 15th October 1891 Sir William Mackinnon founded the East Africa Scottish mission. The first centre was at Kibwezi which is about two hundred miles from Mombasa. He further highlights that the Scotland mission was purely meant for the Akamba and the Maasai communities. William Mackinnon came along with Mr. A. L Bruce and other directors of the Imperial British East Africa chartered company. They latter invited a band of missionaries. Some of these were Mr. Thomas Watson, Mr. John Greig of Lovedale and Mr. John Linton, most of them being

young evangelists (Miano, 2008). The mission was later strengthened in 1893 by the arrival of Mr. John Patterson.

Being led by Rev. James Stewart from South Africa, the missionaries founded the mission work at Kibwezi among the Kamba and Maasai tribes called the East African Scottish Mission. The first temporary church at Kibwezi was opened by Dr. James Stewart. He also opened the first school with two pupils and a dispensary. Miano (2008) is of view that all these institutions were started with an aim of transforming the people whom they were evangelizing and these were the early fruits of what would become PCEA. The transformation would be achieved through the PCEA by eradicating poverty, diseases and ignorance through its mission activities.

Muita (2003) highlights that the mission at Kibwezi was later moved to Kikuyu (Thogoto area) in 1898. One of the reasons was that many missionaries died along the long way between the Coast and Kibwezi.. The other was that the local community did not quite welcome the missionaries. Due to the hardship nature of Kibwezi region, the missionaries were forced to decamp to Kikuyu at the advent of colonialism and the white settlers. While at Kibwezi, the missionaries also learnt that the Kikuyu were monotheistic, just like them. They worshipped *Ngai* who lived on Mount Kenya.

Kariithi (2022) supports this monotheistic nature of Africans by underlining the words of Mbiti that Africans are notoriously religious. He further articulates that before the missionaries introduced Christianity to Africa, most of the ethnic communities had their own religious beliefs and practices. These beliefs and practices collectively formed the African Traditional Religion. Consequently, the missionaries found no religious vacuum for traditionally, the Gikuyu worshipped one God, whom they called *Mwene Nyaga or Ngai*.

Ikwechuku (2019) believes that the Africans also made sacrifices very similar to those recorded in the Bible. Thus every Christian faith is developed within the context of a specific state of affairs. She also notes that Christianity came to African soil not simply carrying the gospel but a complex phenomenon made up of Western politics, culture, and new methods of understanding changes in nature. Indeed, when the missionaries talked of one God, the Africans resonated with their message. Henceforth, establishing a community of faith in Kikuyu land was thus easier and faster than elsewhere else.

Muita (2003) observes that in 1903 two teams of missionary enterprise merged to produce the Presbyterian Church of East Africa. These two consisted of one Scottish Presbyterian in origin and the other of American Baptist origin. They constituted themselves at the 'Church of Scotland Mission' (CSM) and the mission was handed over to the Church of Scotland which thus marked the birth of PCEA. CSM was stationed at Kikuyu which was the main stronghold of a chain of mission stations stretching to wider areas, and each in due course was to be self-supporting in different ways. The church built at Kikuyu (Thogoto) was called 'Church of the Torch' at a time when Africa was known as 'The Dark Continent'. This name was to indicate that the church was bringing the 'light of the Gospel' to counter the perceived "darkness". It became the first seat or headquarters of the Church of Scotland Mission in Kenya.

The establishment of 'The Church of the Torch' in Kikuyu by CSM followed the establishment of a combination of medical, religious, industrial, and educational activities in the area. Church of Scotland mission was changed to PCEA when the Africans started to take over leadership (Miano, 2008). The other mission centres which were established by the Scottish missionaries were one at Tumutumu in Nyeri and the other at Kikuyu in 1908. Dr. Henry Scott together with Dr. Arthur had surveyed the

Nyeri area around river Tana and they were well received and therefore the Tumutumu site was chosen for a mission.

Miano (2008) notes that on 29th June 1909 Mr. Ruffel Barlow was the first Scottish missionary to arrive at Tumutumu. This mission area was designed to be a model of Kikuyu mission and just as in Kikuyu it was started with only a few believers. Other than simply preaching the gospel, missionaries were involved in other activities. They viewed the mission of civilizations as necessary in preaching the gospel.

The Presbyterians and Moravians believed more intensively in having indigenous local Christian societies which are spiritually, financially, and economically self-sufficient. To achieve this; Park (2008) highlights that they focused on instilling in their congregants the spirituality values of honest and skilled labour of their hands. They also started churches, schools and a hospital and these were very good agents which enabled the mission to flourish rapidly. Park further explains how the missionaries stemmed their educational and health services to the local public in the name of spreading the gospel of Christ. By 1919, several churches had been started in various parts of the county (then Nyeri district) which later stretched out to some areas in Kirinyaga County. This led to the development of a unique system of Christianity termed as *kusoma* (to read) Christianity.

Miano (2008) affirms that to some extent, missionaries shaped the nature of Christianity especially in form of worship, prayers, introduction of hymns and Bible translation. The *kusoma* ideology therefore spread through the form of school-dispensary-church. According to Muita (2003) the large number of students in schools in those days had a great impact within and outside the community at a historical time when people were completely illiterate.

Over the years, the Church had been dependent on Scotland in terms of financing as well as other forms of assistance (Reese, 2013). However, the Church of Scotland Mission, having come from the land of the colonizer, had access to special privileges. In 1943, the CSM changed its name to Presbyterian Church of East Africa (PCEA) when the congregation decided that they wanted to have an indigenous African leadership (Muita, 2003). They therefore adopted a written constitution for the congregations under its jurisdiction, under its name. In this constitution the Church declared itself to be an autonomous branch of the Church universal.

The PCEA started with two Presbyteries which were Tumutumu and Kikuyu which were led by Missionaries and African Ministers and Evangelists (Muita, 2003). Tumutumu Presbytery also spread its mission activities to Chogoria in Meru. In the same year the two Presbyteries came together in 1943 and formed a synod which was the highest governing body of the Presbyterian Church. A constitution was drafted and put in place and for the first time the name Presbyterian was used. At this time Gatu (2016) highlights that there existed a Church of Scotland dominated by white settler community, known as overseas Presbytery of Kenya. It consisted of St. Cuthbert in Nyeri, St. Ninian's in Nakuru and St. Margaret in Mombasa. The other was St. Andrew's in Nairobi whose growth Gatu attributed to its proximity to colonial government seat in Nairobi and the White Highlands. Majority of the congregants at the time therefore were whites. These churches joined the synod in the same year. Muita (2003) confirms that during the early interactions with missionaries the *Agikuyu* first received greater access to Western education. They also had an opportunity to get involved in the new money economy and consequent political changes. These factors strongly influenced their cultural transformation.

The PCEA structures as they are today were started in Nairobi whereby the first Kirk Session was formed at St. Andrew's Church in 1919 after about twenty years of missionary work among the settlers (Muita, 2003). In 1920, the first presbytery was formed in Nairobi, it was called 'The Presbytery of British East Africa'. Since the mission areas were near Nairobi and this being the time of migrations, Muita (2003) further points out that PCEA started on a very strong footing in Nairobi. Again, since all the other missions were dominantly Kikuyu, the Kikuyu formed majority of PCEA membership within Nairobi and in fact all over Kenya.

The early interaction with missionaries resulted to the PCEA producing many entrepreneurs and educated leaders, one of them being Rev. Gatu who later sparked the moratorium debate. From 1956 the PCEA continued to be a denomination populated mostly by Africans. However, it has also formed close as well as beneficial relations with among other Western churches, the Reformed Church in Hungary, United Kingdom and the United Church of Canada (Gatu, 2016).

2.2.2 Mission Field to Church

Muita (2003) explains that mission stations had been widely dispersed expressing more or less permanent cultural features of the rural Africa. These included chapels, residences, schools, dormitories, dispensaries and gardens standing in great contrast with their immediate surroundings. The late 1960s and early 1970s signalled the end of missions due to the great interest that the Church in Africa portrayed in the growth of their churches. This meant that the judicial autonomy of the local churches under the African clergy was being established with the "Kenyanisation" of the most positions of governance.

The fundamental aim of this policy was to inaugurate National Churches to which “Missions” were somehow subject. This was unavoidable since Kenya among other many nations in Africa were in the process of attaining independence. Many nations did not however rush for the achievement of autonomy. This was because it was comparatively easy to acquire the relationship with their former missionary societies although it was after they negotiated. In some cases, missionary societies in a bid to avoid friction wisely handed over their property and responsibility from the beginning so as to create a safe mission ground.

Reese (2013) points out that this was not possible as an uneasy relationship or partnership existed in certain other cases. This relationship sometimes resulted to severe consequences for the human relationships. Miano (2008) observes that before Kenya attained independence in 1963 very few Churches had become self-sufficient. He also confirms that the state became self-governing but PCEA did not have African governance until Reverend Charles Muhoro Kareri was designated the first General Secretary in 1964. He further notes that the missionaries had to disband the mission so that it was absorbed in to the Church and therefore they had to work under the discipline of the local Church.

The effort towards co-operation and unity came out of the agreement that the several missions from established mission stations such as England and Scotland would cooperate. In the process of their mission activities the missionaries learned that their paths would ultimately cross in their undertakings to evangelize. It soon became evident that it was difficult to confine work to one’s own domain although missionaries had informally marked out different spheres of influence for each mission. This was due to

the movements of Christians who were moving to dispersed places searching for employment.

Muita (2003) opines that after the CSM established mission work in the mission centres, other mission centres were absorbed in following their believers who were migrating to the urban centres. As a result, Bishop J.J. Willis together with Dr.Scott who was in control of the CSM presented the problem to the Protestant Church. The Church felt that it was disgraceful when two or more missions were involved in outward competition. They called for co-operation between different mission stations.

The Catholic and the Protestant Churches regularly expressed co-operation as they supported the community in different ways. The Protestant Church formed the Protestant Churches Medical Association which looked into matters of mutual concern in medical work. However, in the process, the Africans found out the undue dependency on the overseas for funding as well as decision-making processes was not conducive for their growth. As a result, the church development did not grow as expected in selfhood. This means that the African churches were to continue relying on the West for aid and other forms of provisions to sustain the growth of their churches.

Reese (2013) is of the view that in the 1970s, Rev. Gatu the then PCEA Secretary General while studying in the United States sparked the moratorium debate to express discontentment with the continued over-reliance by the church in Africa on the missionaries from the same church that had hosted him. He posits that the moratorium debate had a great impact as well as controversy among the missionary movements and activities. Reese (2013) goes on to point out that in the 1970s, the call for moratorium on foreign missionaries and subsequent adoption of the '*Jitegemea*' philosophy in the

PCEA provoked a strong debate about the future of the church and her ability to engage in missiological aspects without external support.

In the words of Gatu (2016), the African Church was simply refusing to eat 'pre-chewed food' from missionaries and as a result it embraced the three self's principle towards self-sufficiency in terms of finances, evangelization, governance and personnel. Consequently, income generating projects such as building of schools, hospitals and farming were established to support the needs of the Church.

2.2.3 The Moratorium Debate

A study on the concept of moratorium within the Church has been discussed extensively. Duncan (2007) who is a Presbyterian Church of England missionary researched on the self-hood of the churches established by the conference of British Missionary societies. He produced a report which advised on how best the problem of interdependence of the church in mission would be addressed all over the world. As such, he concludes that the church's concept of interdependence should be founded on the symbiotic concept of giving and receiving. He therefore, cites that the greatest threat to self-sufficiency is the over-dependence syndrome.

Makofane (2019) who was representing the regional researchers on issues related to moratorium on missionaries' aid in form of money and personnel articulated on the call for moratorium. He concludes that the idea of calling for a moratorium was a strategy to discover an African church as well as to promote and activate self-help within churches in Africa founded on African cultural values.

Miano (2008) articulates that when Gatu declared a moratorium in the name of *Jitegemea* that suspended missionary aid for a period, the primary intentionality was to

awaken the African social consciousness. This was with an aim of directing part of its being to the maintaining of the church and its institutions. He reasoned that if the African was not ready to recognize the church as one of his paramount tools of being in this world, there was no need for the church in Africa.

Gatu (2016) was resolute that the aid given to local churches from overseas made people lazy and dependent and felt that rather than sit and wait for aid, it was in order to find local solutions and if the aid comes it would be to boost already existing effort. The church began to identify development and success with the qualities of being self-sufficient which entails being self-supporting, self-governing and self-propagating. Therefore, proposals of moratorium on financial assistance from Europe and North America to Africa were seen as means to an end.

Miano (2008) highlights *Jitegemea* philosophy and its consequent theology as expressed by the major Christian figures in Christian thought in this Country. Further, Miano explains that the missionary event is not viewed in the conventional prism of polemics against 'colonial Europeans' but as the essential movement of the shift of the African social being and social consciousness to the dominant and World conquering history of God with man.

Muita (2003) expounds on the life of Marion Scott Stevenson who was one of the Marion Company of Missionaries and most affectionate missionary linked up with the history of the Kikuyu Mission in Kenya Colony. This is where she introduced Christianity more so in Nyeri County. She is termed by Bishop Heywood of Mombasa (CMS) as the 'most remarkable' missionary he had ever met. She was a great missionary who was not so much known outside the missionary circles but a very

strong, intellectual who interpreted the word of God to those in her presence who considered themselves to be lesser men and women.

Muita (2003) further looks at the history of the PCEA, its origins and development and its further interaction with the other churches. Reese (2013) articulates on the call for self-hood by highlighting that African thinkers finally settled on two general areas of revolution against foreign domination. These were political and cultural revolution represented in the early states by theologies of inculturation. They were very particular in the theologies of inculturation such as the study of African Traditional Religion (ATR) and the call for selfhood. He further explains that African biblical scholarship would have a lot to offer to the Western scholars were it not for the fact that Africans have been marginalized due to their economic situation. This hinders them from entering the academic biblical studies of current literature databases and conferences.

onlooking at some of the issues and activities that have been erupting in the present religious set up, Reese (2013) expresses the concern for culturally relevant leadership as well as the development of the church to the present situation. In addition, he warned of the negative effects associated with moratorium such as commercialization of the gospel which becomes evident when some of the church leaders deviate from the norm by indulging in material gain rather than propagation of the gospel.

2.2.4 John Gachango Gatu the Champion of Moratorium

John Gachango Gatu championed the call for moratorium that resulted to the PCEA embracing *Jitegemea* philosophy which led to self-reliance propagation and governance in PCEA. Gatu, (2016) provides the essence behind his call for self-independence from Western and North American churches. He was born in a family of early Christian adherents in Kiambu District (now County) in the *Gikuyu* highlands where the early

Europeans who came in to Kenya and chose to settle and thus evicting the *Agikuyu* from it.

In the words of Gatu (2016) the experience with the Europeans dominance started right during his tender age as the colonialists began to take over the area with time and they named it together with other parts of Kenya that they occupied, the ‘White Highlands’. They introduced legislation and withheld it for the exclusive use of white settlers. They also legitimized its alienation from the native owners hence Africans losing ownership of the fertile highlands.

Miano (2008) further notes that African social-economic challenges were aggravated by some of the Europeans who arrived in the 1890s and portrayed Africans as ignorant, Godless, uncivilized people who had no history of their own. It is within the above backdrop that led to the birth of the Kenyan Nation and subsequent growth of the Kenyan church, in particular the PCEA through the championing for the dignity of the African Church. In his view, factors like the dominance of the white highlands and missionary control of his church in forms of grants and aid could have continued to motivate Gatu to ask how and whether the African Church should remain under Western control. Schwartz (2007) articulates that the search for answers to these demands led him to become a revolutionary church leader.

The PCEA also appointed him as its first African secretary when the missionaries started incorporating Africans in church governance. He served as a Moderator of the 9th and 10th General Assembly of the Church as well as an elder of PCEA church. Prior to his missionary call, Gatu had served in the Colonial Army during World War Two as a sergeant between 1941 and 1948. He left the army and started his theological education at St. Paul’s United Theological College in Limuru, Kenya from 1951 to

1955, then proceeded to the University of Edinburgh UK in 1958, then Pittsburgh College of Theology USA (1963), and at Princeton Theological Seminary USA from 1970 to 1971.

Gatu was ordained as a Minister of the PCEA Church and rose to become the first African Secretary General of the PCEA from 1964 to 1975. He concurrently served as the Chairman of the NCKK and in the World Council of Churches in its Faith and Order Commission in the years 1961 and 1975. He was then ordained moderator of the General assembly from 1975 to 1985. Besides being a great African ecumenist, he is also globally distinguished as a staunch Kenyan nationalist, an evangelical revivalist; a Pan Africanist; a statesman; a peacemaker; a family head; a cultural supporter of reform, and above all, a mentor to many people all over the world.

Schwartz (2007) affirms that Gatu utilized various international platforms to propose the concept and the need for moratorium within African churches. Gatu may have been triggered by several factors to call for a moratorium. Circumstances like having been in the struggle for Kenyan Independence and his military experience help to liberate the church in Africa from the imperial power of the missionaries. Miano (2008) insists that missionary work was done in Africa together with and aided by colonialism.

Rodney (2011) also points out that Christianity with various strands and varied manifestations was the main religion being presented and thus the colonial image attached to the missionary work affected the good intentions of the missionaries, as they were seen as agents of imperialism. He explains that in Africa, the people had the conviction that the missionaries had two-fold purposes of which one was to promote legitimate trade between Africans and Europeans. The second was to convert Africans to their own religion. Many Africans regarded the Bible as a Western document

depicting a Western (European) culture and thus felt that the missionaries needed to wipe away darkness, heathenism and collective ignorance from Africa by imposing European culture, religion and philosophy on Africans by force. This was by compelling them to abandon their religion and adopt Western values (Rodney, 2011).

In the words of Makofane (2019) this spirit could have obligated Gatu to call for the moratorium in Milwaukee who may also have felt that the missionaries, officials and visiting students from the west had misunderstood the image of Africa. They therefore defined Africa in terms of what she was not rather than what she was and therefore he felt that it was time for African voices to be clearly heard. There were some other countries that preceded Gatu in calling for a moratorium, for example, there was a similar call in 1969 in Uruguay.

The missionaries of the Methodist Church withdrew from the mission field. Uruguay expressed the need for a period of time without the influence of missionaries until the Methodist Church expressed the need to call them back. According to Wagner Sundkler and Steed (2000), in 1971 the missionaries of the white fathers in Mozambique also decided to withdraw leaving the church in African hands. In the same year there was a call for moratorium by the National Presbyterian Church in Mexico from 1971-1973. This decision resulted to a resolution that there would be no personnel and financial assistance from USA.

Uka (1989) cites that in February 1971, the church in Kuala Lumpur in Malasia called for missionaries to go home because the day of independence had arrived. Emerito Nacpil spearheaded this call whereby he presented the urge for a moratorium at a consultation of Methodist missionaries and these churches. In his presentation, Nacpil passionately argued that in the then Third World, now developing world that the present

structure of modern missions was dead. He further argued that this relationship deserved to be eulogized and then buried no matter how painful and expensive it was to bury the dead. This call therefore terminated the missionary activities in Kuala Lumpur.

International forums served as the best platforms for Gatu to put forward his moratorium ideas. One of such forums was a mission conference held on October 1971 at Wisconsin sponsored by the Reformed Church in America (RCA) in Milwaukee (Sundkler & Steed 2000). During this mission conference, Gatu first strongly proposed that African missionary personnel should be trained and African churches be given financial freedom to carry out their missionary work. For many participants, this controversial issue of moratorium was a reality which haunted the delegates, and they possibly even regretted to have invited him.

It became clear that the political, economic and social environment during colonial period brought various implications to the African Church. As such, major Christian denominations were taken by surprise as they did not recognize any signs of disconnect. Sundkler and Steed (2000) point out that Gatu openly challenged the mission conference in words of prophetic seriousness. He openly made an appeal to the African church financiers that the time had come for the foreign missionaries to be withdrawn from churches in most parts of the Third World countries. This would allow them to find their own identity and feet.

Gatu (2016) confirms that the present missionary movement posed a limitation for the African churches to the selfhood. As such, Gatu felt that a call to moratorium would help the younger churches find their own identity and feet in terms of finance and personnel. This would subsequently lead to growth and development of the Church in

Africa. Makofane (2019) expounds that Gatu's call for moratorium conflicted with the common African communities and nations needed the Gospel which was only possible if they co-operated with the Western missionary personnel.

In his opinion, the African Church needed to go forward although this was impossible as the missionaries acted as a stumbling block to the development of the Church. He was optimistic that it could only regain its identity in its missionary work with the withdrawal of the West. Gatu (2016) expressed his opinion on how the third world's dependency on Western support could be terminated in a bid to defend the genuine selfhood of the Church in Africa. He upheld the spirit of working towards self-sufficiency as he insisted that the Church of Africa should be built on its own natural resources.

Gatu (2016) further argued that these resources were already with people and also the money obtained in Africa which had not been acquired through foreign funding. He openly discouraged building the church in Africa on donations given by overseas churches. He felt that Africans had no need serving the cause of the Kingdom by turning all bishops, moderators, general secretaries, presidents, and superintendents into beggars. He went on to argue that this had reduced Africans to always sing the song of poverty in the churches of the Developing World.

Bigambo (2001) notes that Gatu's speech easily deduce exposes various ideas. First, he believed that the Church in Africa could not sincerely be termed African as far as her growth heavily relies on the Western funding. Secondly he condemned African church leaders for their continuous begging to the West. By this, Gatu was encouraging African church leaders to be raising funds to support their mission activities so as to discourage any form of dependency from the West. Thirdly, he claimed that mission

activities should not be entirely from the West to the countries in the Developing World but it should be Universal.

Gatu (2016) underlines his demand for a formation of a two-way mission activity to promote mutual responsibility irrespective of the giver versus receiver relationship. His remarks in Milwaukee therefore had a far-reaching dismissal of the paternal approach as reflected in Western missionary regulation of the life of the African Church. He further articulated that the imperialistic approach of the West had to be challenged.

Bigambo (2001) confirms that the main aim of Gatu's call for the moratorium on missionaries and mission funding was to diminish the created royal attitude which had triumphed in other countries all through the mission period. This was because it continued to oppress the churches in Africa. He cited an example of how most of the Westerners saw African Christianity as weak giving example of Bishop Neill who argued that Africa Christianity could not yield to realistic development without the presence of Western missionaries.

Gatu (2016) disputes this notion by citing that Bishop Neill could not comprehend an African Church survival without missionaries from the West. Kendall highlights Neil as one who viewed the role of missionaries as helpers in areas as, accountants, treasurers, administrators as well as theological teachers. Gatu goes on to argue that that the question one likes to ask is, "What administration, what accountancy, what theological training? He affirmed that there are churches in Africa that have almost all of these posts taken by Africans. He further retaliated strongly that for the possibility to have full African participation, we must ask missionaries to leave in order that we Africans can take over these missionary activities."

Bigambo (2001) points out that Gatu was well aware that Christian mission in tropical Africa was no more concerned with convincing them to convert. This was because Christianity had already reached most areas both rural and urban yet missionaries continued to come, most of them in the same areas where Christianity was by this time established and was thriving. He set this as a concern underlying his call for moratorium on sending missionary funds and personnel from abroad.

2.2.5 The Call for Moratorium

The African Church has shown a lot of potential in sustaining itself financially but at the same time she has kept tagging herself to her mother churches in Europe and America and to some extent she has been unable to get off her dependency syndrome. Just as the African nations strove for independence from the colonialists, PCEA called for a moratorium on missionaries and mission funding. Moratorium is therefore the key concept in this study. Basically, it called for a temporary delay in sending missionaries from Western Churches to the Churches of Africa.

Carr (1974) explains that an article by the AACC confirms that missionary moratorium can be well-defined as the calling to a halt the flow of missionary personnel and monetary support brought to the African churches from European and North America among other countries of the West at least for a period of not less than five years. The moratorium was to be an approach to allow the churches of Africa to guarantee their self-integrity and identity as responsible communions of Christians.

This would mean that the Africans would take full charge for the spiritual activities and governance of the church in each of their own country. They would also have a self-giving commitment to support the church and its mission. A taskforce by the South African council of churches expressed moratorium as renewed commitment to

evangelism and mission through rejecting structures that create or perpetuate dominance-dependency relations and becoming more self-reliant within the total fellowship of the church universal.

Cassidy (1976) expresses moratorium as ultimately a call for temporary delay in sending missionary aid and personnel from Western churches to majority World churches. He sees moratorium as not a call to cease mission activities and evangelism or to kill it. This explains that the call for moratorium by Gatu who was a member of PCEA was not a call to kill the necessary evangelism and mission work but a call to stop dependency on the churches in the West by the majority world churches.

Uka (1989) expounds that the AACC noted that the call for moratorium was a suggestion for a short-term cessation to the flow of missionary personnel and funds from other countries for a certain period of time. The African Christians understand moratorium as an approach of taking the full responsibility of the work of the Church in their own country and continent and expressing a self-giving commitment to support it and its mission. This means a strategy to allow the churches to be assured of their own identity and integrity as responsible communions of Christians.

Gatu (2016) points out that Carr dates the beginning of the modern call for a moratorium to 1961 when the International Missionary council became integrated in to the world council of churches at the New Delhi assembly. Carr observes that later at the Mexico assembly, the concept was most clearly articulated in the assembly's theme. "Mission on All Six Continents." He further articulates the significance of this theme as to create awareness that mission work must be reciprocal and mutual but not one sided. He highlighted various benefits that both the supporting and the Africa churches would enjoy.

Carr encourages the churches of the West that as a result of the moratorium they would come to Africa and find churches that have brought into being new freedom to seek unity among them. Also, the churches would be transformed and empowered by the Holy Spirit to a new consciousness of what Christ means to their lives and to their mission to others. He articulated that moratorium would help the churches to delight in relationships based upon equality under the Lordship of Jesus Christ with other churches. The Churches in the developing world will therefore be genuinely self-supporting, self-governing and self-propagating.

This spirit of self-reliance will also empower them to contribute fully to the whole church of the world. Carr (1974) further points out that the AACC in their bulletin entitled 'strategy for self-reliance' mentions that the Churches of Africa should consider calling a halt to the flow of missionary personnel and funds from other countries at least for a period. It states that moratorium would be the most necessary tool to help in discovering an authentic African form of Christianity which can in turn enrich all the Christian churches of the world.

The need to encourage African churches to leave the dependence attitudes that many people adopted was also a concern for moratorium. Cassidy (1976) also highlighted the other aim of moratorium as to help African churches establish their own priorities in their work for Christ and to become fully controlled by the missionaries. He also cited the need to empower the traditionally missionary sending churches in other countries to re-examine the nature of their mission alongside their future partnerships with the other churches.

Makofane (2019) is of view that Gatu persistently articulated on a call for moratorium. He maintained at the Mission Festival 71 of the Reformed Church of America in

Milwaukee in 1971 that the time had come that the churches of the Third (now Majority world) must be left alone to carry out their mission work. He believed that self-reliance was in order to help them find their own identity. Firmly, he expressed his feelings about the continuation of the present missionary movement as a hindrance to the self-sufficiency of the church. Gatu also highlighted the views of Father Berrighan who suggested for Latin America that it was in order to stop sending any missionary or any missionary funds to Africa for three years to enable them to face their mistakes and learn how to canonize them.

This was a call for missionaries to allow them to be self-reliant. The withdrawal of foreign missionaries from any part of Africa could have been compelled by history and experience to assert themselves as they called for a moratorium. Uka (1989) further adds that the missionaries in most of the places preceded the colonial traders and administrators. He further states that the mere presence of the missionaries in an area was the basis of claim to establish a colony and protectorate.

When the missionaries came they brought Western Christianity that claims to nurture Biblical ideal of equality, freedom, and justice. This ideal develops from the gospel about the Kingdom, the Fatherhood of God, the brotherhood of man, the rights of man and the promise of human progress. The Africans viewed the missionaries as having played dual roles in the socio-political and commercial life of Africa. This brought a contradiction to the beliefs of the gospel which they claimed.

The purpose of the gospel which they claimed and also the motive of salvation characterized by love for others which motivated them to achievement seemed not free from imperialistic concern. Uka (1989) thus argues that the European socio-political use of religion and the humanitarian feelings that flow from it was a concealment for

national economic self-interest. He also noted that probably the genuine interest that the missionaries had of preaching the gospel was hijacked by European traders and the governments.

The fact that the missionaries were given financial, military and other material support to promote their course led to the crushing of the local resistance by the imperial army. Africans therefore wanted the missionaries to go home. This was because of their notion of the dominance of the European culture enforced on the Africans and as a result they expressed that there was no difference between *Muthungu* (colonialist) and *Mubea* (priest), expressing suspicion that there was a collaboration between the colonial government and the Church to oppress the African.

2.2.6 Biblical Basis for Moratorium

The leadership of the New Testament sets a model of a self-propagating church. The main leaders in the New Testament are Jesus Christ, and the disciples among others. Nthamburi (1991) asserts that it is worthwhile to consider that as early as 42 CE, Saint Mark the writer of Mark's Gospel had already introduced a Church in Egypt. He cites the partnership that Jesus engaged with His disciples from Mathew 4:18-22, Jesus Christ had the power and authority to carry out mission work in various ways but He called the disciples to work with Him.

The use of the disciples shows that the foundation of Jesus Ministry is established on the principle of self-sufficiency. He gave power to the disciples to do all what they could do to their fellow men and he left himself to do what was beyond their ability. Bosch (2011) articulates the model of mission work in reference to how Jesus Christ carried out mission work. He cites that Jesus worked out what the disciples did not have the power to do themselves like teaching and healing but gave them power to do the

things that they could do by themselves. Bosch (2011) exposes the power of self-hood that Jesus bestowed to His disciples as He gave His disciples “authority to do” what he commanded them to do.

They were well equipped and therefore their master sent them out and told them to heal the sick, drive out evil spirits, raise the dead and drive out demons. This was the great commissioning and they were to carry out that task independently. Jesus therefore, undoubtedly confirmed that Christianity is established on the value of selfhood of the Church of Christ. The Christians have the responsibilities which they are to independently do as His presence always abide with them to do for them what they cannot do.

Apostle Paul’s missionary model was unique as highlighted by Bosh (2011) who pointed out that Paul intensively propagated churches guided by his very unique principles. He found a universality to them that superseded the passage of time and difference of cultures. First he cites that Paul was a preacher of the gospel but not a teacher of law. He did not rely on commands but on example and persuasion to motivate his converts. Paul was convinced that the spirit of Christ in them would teach them to approve that example and inspire his followers to follow it. He also gave room for the Holy Spirit to operate in his converts. To do this required great faith. Paul therefore entrusted this work to the Holy Ghost.

Bosh (2011) underline the role that Apostle Paul played in instilling the principle of self-governance to his converts in a bid to empower them to be self-reliant. He posits that Paul was always glad when his converts would make growth in faith without his support. Allen secondly mentioned that a missionary who trusted the Holy Spirit as Paul

did could lead converts to early leadership in their own Churches. He also believed that his converts were always guided by the Holy Spirit.

The church in Jerusalem began with very few groups of disciples and the message travelled across the Roman Empire. Paul and his companions took the Gospel first to the Jews and then to the Gentiles. Some of the Jews believed and many of the Gentiles welcomed the Good News with joy. New Churches were started and many new believers began to grow in the Christian life. After the Holy Spirit empowered the disciples, they were able to preach the word of God, taught, healed and demonstrated love. Wherever God sent them, lives and history were changed. His model was characterized by spreading the Gospel across a vast area. This he achieved by use of his fellow Christians who had been converted. The Gospel was to go from Jerusalem, to Judea to Samaria and to the ends of the earth (Acts 1:3). Paul and his companions took the Gospel to both the Jews and the Gentiles. New churches were started and many new believers began to grow in the Christian life. This is how the church was propagated and it did not grow by its own power but by the empowerment of the Holy Spirit.

Oduro (2002) adds that in Africa, the principle of self-propagation in Nigeria was enthusiastically instilled by the work of a local missionary, Samuel Ajayi Crowther an Anglican under the Church Mission Societies (CMS). He was the most widely known African Christian of the 19th century. Crowther started the first missionary work in 1841. He was ordained as a missionary under the Anglican Church in 1843 by Henry Venn who was the proponent of the three self's principle. Oduro (2002) further explains that Crowther who was a personal friend of Henry Venn and one of the freed slaves mobilized other members. They opened a new church in Yorubaland where they later translated the English Bible and also the common Book of prayer to Yoruba language.

Crowther further earned support from the CMS to open a mission station along the Niger River with a staff consisting entirely of Africans from Sierra Leone. He was then ordained as a bishop in charge of the countries of Western Africa making him the first African Bishop of the Anglican Church. Bishop Crowther initiated Christian–Muslim discourse in the Upper and Middle Niger regions. Oduro (2002) writes that due to a shift in missionary policies, European missionaries supported by CMS suppressed Crowther’s mission work and prevented him from carrying out missionary work among his own people.

There was growing racial tension between the church members recruited by Crowther and the British staff who managed the steamer carrying mission members around the Niger (Oduro, 2002). Due to an increase in indiscipline cases and disputes, Crowther’s mission work was replaced by white missionaries subjecting the already self-reliant Africans to further dependency. He worked in the midst of tensions, his work of the Bible and the Book of Common Prayer translations played a great role in evangelizing the nineteenth century society. He also paved way for positive Christian Muslim interactions.

Crowther thus lived through a change of relations between Africa and the rest of the world. He also spearheaded a parallel transformation in the Christian situation around Africa. By the time he died, Crowther had clearly portrayed that the positive confidence in a truly African church led by Africans which was a reality that he seemed to embody in himself had dimmed (Oduro, 2002).

Miano (2008) confirms that Gatu spearheaded the moratorium process in Africa by airing their need for selfhood, as the churches in Africa were yearning to be self-propagating, self-governing and self-supporting. During this period, the African church

leaders brought about the motion of having enough of the missionaries and aid from the European countries like Scotland arguing that it was time for the missionaries to leave the Africans to grow their religion and their churches.

Hanciles (2013) resonates with Gatu that Africans could only develop if they were left by the missionaries for a certain duration of time to be able to establish themselves. On one hand, allowing the Africans to carry out mission work and mission funding would allow the reflection by the two parties, the missionaries as well as the African Churches on the way forward in the relation between the two. On the other hand, it would allow the reflection of the future religion of African churches without the missionaries. The call for moratorium by Gatu in the 1970's to compel Euro American missionaries to leave Africa and let the African church to be administered by local African Christians cannot be ignored. Bigambo (2001) reminds us that Gatu's primary intention was to awaken African social consciousness to direct part of its being to the maintaining of the church and its institutions.

Gatu (2016) concurred that if the concept of Christian stewardship was to be properly understood and applied by both African and Western Churches it could change many of the current problems in the mission activities. It could also further lead the African Churches to grow in self-determination, self-reliance and also develop their self-identity. Therefore, the African churches would also become senders and not merely receivers in mission thus encouraging a healthy relationship.

2.2.7 Influence of Moratorium on the Theology of Missions in PCEA

Theology must be the study of God as far as God has revealed Himself to humanity. Sheehan (1998) observe that for theology to be possible, three things must be true. First, there must be God about whom there can be facts. Second, this God must have made

Himself known to man and revelation must take place. Third, this man must have the ability to receive this revelation, understand it, and use it. Theology from the above facts, is therefore the study of revealed truth about God himself and his relationship with all else.

For Bosch (2011), theology is a public event relating to the academic world, the church, and society, an event comprising three dimensions: *theoria*, *poiesis* and *praxis*. To do this, the theological task must integrate biblical, historical, and doctrinal content and interpretation.

In Western perspective, the word “Mission” meant the activities by which the Western ecclesiastical system was extended into the rest of the world (Bosch, 2011). Bosch interpreted that the established churches by the Western missionaries did not have the autonomy of the dioceses in the “Christian world.” They were, in a sense, subsidiaries of Western “missions” churches of the second class, daughter churches, immature worshipping communities, frequently the objects of Western paternalism. Bosch viewed the missionary activities as bound by a high level of dependency and thus echoes on the words of Miano (2008) that the call for moratorium on foreign missionaries and subsequent adoption of the ‘*Jitegemea*’ philosophy in the PCEA provoked a strong debate. The debate was to intensively look in to the future of the church and its ability to engage in missiological aspects without external support.

The African Church was simply refusing to eat pre-chewed food from missionaries. The philosophy was expected to guide the Church into self-sufficiency in terms of finances, evangelization, governance and personnel.

In the words of Reese (2013) it is the paternalistic tendency of Western Missionary activities and motive that provoked Gatu’s call for a moratorium on Western Christian

missionary aid. His aim was to liberate the African churches to theologically and ecclesiastically carry out their missionary works independently.

Opponents of the '*Jitegemea*' philosophy however emphasize that self-independence to missionary work may lead to syncretism arising from a mixture of the Gospel with the African way of life. For example, Cassidy (1976) observed that the philosophy creates an ethno-theology that work to the convenience of different ethnic groupings that task the scripture with certain questions relating to themselves and their own social-political contexts. However, Bosch (2011) observes that inculturation consciously follows the model of incarnational dimension. This is understood as the gospel being 'en-fleshed,' and 'embodied' in people and its culture. More so, the coordination of gospel and culture should however be structured Christologically. The missionaries should not just set out to "take Christ" to other people and cultures, but also to allow the faith the chance to start a history of its own in each people and its experience of Christ.

The theological motivation being: (a) the motive of conversion, which emphasizes the value of personal decision and commitment which involves the duty to convert souls to Christ; (b) the eschatological motive, which fixes people's eyes on the reign of God as a future reality; (c) the motive of plantation ecclesiae (church planting), which stresses the need for the gathering of a community of the committed but is inclined to identify the church with the kingdom of God; and (d) the philanthropic motive, through which the church is challenged to seek justice in the world but which easily equates God's reign with an improved society. This hence became the theological motives of the Western Christian missionaries to initiate missionary work on African soils. Theologically, call for the self-reliance of the PCEA Church can also be said to promote

the local Church's theological understanding on missiological work in African perspective.

2.2.8 Contextual understanding of moratorium in Nyeri and Kirinyaga counties

To this far, Gatu understood that the purpose of moratorium was established in the wide-ranging background of the relations between the Africans and Westerners relating to missionary initiatives. His main objective was to emphasize that the call for the moratorium was to liberate African local churches from the dependency on Europe and North America on mission personnel and funds. He therefore wanted African churches to realize their sense of selfhood and self-identity. This was through becoming self-reliant and therefore gaining the strength to fight the dependency syndrome in form of funds and personnel. He consequently, fingered that it was proper if the churches in Africa would be managed by their own indigenous personnel instead of being under Western support.

In his view, African churches became victims of the mission enterprise as the relationship between them and Westerners was not balanced. This was because the Church in Africa would always be reliant on Western support for its existence. While Westerners had become financially powerful rulers, the Africans were underprivileged and economically powerless. This resulted to an unhealthy relationship between the givers and the receivers in such a way that the economic disparities would prolong the dominance between the Western versus African dependence.

The Westerners exercised cultural imperialism over African culture. This prompted Gatu to challenge them for being more than being religious in nature for he saw Western missionary activities within the milieu of Western imperialistic attitudes. Uka (1989) views Gatu as disputing against the Western cultural prejudice that led the Westerners

to discredit African culture with its religious beliefs and practices. These were attacked with a view that they were practicing heathenism, superstition and magic.

Thus, Gatu wanted to “restore the cultural integrity of the African so that the trustworthy African religious beliefs and world views could be respected” (Uka, 1989). The pulling out of missionaries aimed at giving the Church an African face. Gatu (2016) further highlights that the practice of making themselves indigenous was a crucial need and a right of the African churches. He further articulated that in fact, selfhood and indigenization are not only characteristics of African churches. They can also be recognized as the right and need of every church in the world.

From this perspective, it is in order to make a change in relationship between the two so as to avoid frustration by foreign domination. More so, Gatu’s call for a moratorium can be recognized as a means for reconstructing and restructuring the unbalanced relationship in mission co-operation. This is regardless of the approach that he used to find a solution.

Paul Hopkins who was a West African scholar and a Presbyterian positively responded to Gatu’s call in late 1971. He interpreted it as the cry of a desperate man and welcomed it saying that a moratorium had been proposed because “Westerners had been told for years that the continuation of the colonial attitude was no longer acceptable, yet they did nothing to stop it” (Uka, 1989). He concluded by noting that Gatu’s proposal for a moratorium was thus prompted by the Westerners’ refusal to listen.

Simply, Gatu’s speech called for the withdrawal of the Western missionaries and the funding, recommending about five-year break. This was intended to allow both the Church in Africa and Western mission activity time for reflection. It would also review and reassess the old system of mission. This was because the substantial support from

Europe and North America had worn out the establishment of selfhood of the African Church's self-identity. It had also inhibited self-reliance and growth from within and as a result it had become stunted. This had embedded dependency on Europe by the African Church.

Gatu was determined to make the African Church self-reliant within its own means and mostly using its own funds. By the conclusion of the mission festival, one could clearly feel that the Westerners were sought to have heard enough to withdraw from sending missionaries and resources to churches in Africa. This did not at all mean that they decided to cease sending personnel and funds to the mission field but their fear of the significances of their continued service just increased. It was right that Gatu's call on the proposal for a moratorium shocked the audience. This was because it was a far-reaching signal to the long-standing traditional structure of the churches and mission agencies of the West that their model of mission was questionable. Their methods seemed no longer suitable according to Gatu. As a result, they were called upon to be accountable and faithful to the mandate for world mission essential in the gospel.

The proposal for a moratorium at Milwaukee formed the crux of an ongoing controversy on missionary ecclesiology in the ecumenical movement for the next four years. Beginning from then, the call for a moratorium became a fiery issue in mission co-operation between Africa and the Western donor societies. Different reactions were received from different overseas bodies but (Uka, 1989) summarizes the feelings of some Western critics among them being Verkyl who was a Dutch missionary agent.

In his observation Verkyl (1984) refutes that there was a great task that was to be done in African countries instead of focusing on the call to moratorium. He therefore wished for establishment of a cross-cultural international mission enterprise in co-operation

across Africa. On his part, Miano (2008) was of the opinion that the call for self-independence in African Christianity would not solve the accumulated problems of nearly two hundred years of missionary relationships. He expressed further that even the New Testament would not allow people to be separated.

In their own understanding, the task of evangelizing Africa was unfinished hence, a feeling that they further had a lot of mission activities to do collaborating with the Africans. In this case, any proposal for moratorium by Africans views by the western missionaries as a new challenge coming from Africa. Even though, they sought for an improvement in the dominant versus subordinate relationship as it was crippling the mission enterprise. They therefore started working for a relationship which could promote equality as the Africans and Westerners participate in Christian mission service.

2.2.9 Response from All African Conference of Churches (AACC)

Up to 1974, the moratorium debate had taken shape in AACC. During its Third General Assembly that was held in Lusaka, Zambia, the theme of moratorium was raised where the members universally accepted a corresponding 'option' of a moratorium on missionaries and funds (Carr, 1974). Bigambo (2001) points out that Gatu being one of these participants who came from all parts of Africa and overseas amplified the need for self-reliance. This stand provoked a hostile reception by many evangelicals in and outside Africa. In addition, intolerance by the Africans lessened from what Bigambo (2001) terms as "home field advantage". The dialogue of the proposal for a moratorium was focused mostly on the African churches that were members of the AACC.

The AACC saw the need to call for moratorium as a matter of urgency among African churches. Carr as the General Secretary of AACC became the main speaker on the

proposal for a moratorium in this meeting. He called for African Churches to work for self-reliance on foreign missions and foreign funding. They noted with concern that the money assigned for missionary work in Africa by missionary sending agencies is spent on the salaries and maintenance of their own staffs. Carr (1974) therefore saw that the main objective of moratorium should be to transfer the massive expenditure on expatriate personnel in the churches in Africa and to help in programming activities managed by Africans themselves.

Carr seemed to differ with Gatu's original concept for a moratorium as he favored foreign funding. The other prickly issue for Carr was that the Church in Africa, which was under missionary support for more than a hundred years of missionary activity, was not yet free to carry out its undertakings. This was owing to its over-dependence on the Churches in the West which seemed to destroy the African Church's self-image and thus threatening her future. As such, the solution for Carr, therefore, lay in self-reliance for the Church in Africa (Carr, 1974). However, Carr underlined that the call to moratorium by the African church did not mean that it wanted to cut itself from the rest of the Christians in the world. He enhances his point by noting that self-hood for the African Church meant African self-determination, self-discovery and self-expression.

Going by Carr's (1974) understanding of moratorium in the African church, the AACC Zambia conference of 1974, therefore, called for a temporary moratorium on external assistance in money and personnel as the only potent means of becoming a truly African Church that is a responsible and respected member of the universal church within the four marks of the church which comprises of one Holy Catholic and Apostolic church.

2.3.1 Moratorium and Nationalism

Gatu (2016) is of view that several circumstances and events could have informed Gatu's idea of a call to moratorium. First, the Africans were plainly fed up with *Mzungu* as they were recovering from colonialism. They were as a result working out on their identity and they were etching a starting point. Gatu was well informed by the fact that majority of the missionaries to Africa had both the same nationality and race as the colonizers. He noted that the missionaries preceded the colonialists, and thus became the first Europeans to come in to contact with the Africans.

Muita (2003) observes that the missionaries helped the colonization process in some occasions by acting as colonial agents. In this case, they took advantage of the expeditions to Africa by their governments first as a prospect for them to spread the teachings of the Christian faith. Second, they impeded their inquisitive nature by emphasizing to the Africans the teachings of never questioning the authority and accepting colonial rule as ordained by God. They therefore assumed that the European powers were the sponsors of Africa not predicting the future outcome of the relationship they embraced.

For a long time since colonizers came in Africa, various missionary groups represented Africans in the colonial government Legislative Council. They acted as the intermediary between the Africans and the government which was a prestigious position at that time. Nthamburi (1991) highlight that the missionaries fully depended on the government to provide aid for their schools. He hence, notes that having been given their fairly comfortable position by the colonialists, the missionaries were unlikely to speak out on social change.

Miano (2008) argues that the alliance between the colonial government and the missionaries surpassed the moral conflict of the problems that accompanied colonial imperialism in Africa. Park (2008) concurs with him by arguing that the fact that the missionaries had a common origin with the imperialists, they were no less like colonialists as seen by their negative assessment of African humanity and their religion, though African Christianity. In this view, Gatu's call for moratorium was aimed at liberating the Church in Africa from colonial imperialism as promoted by the Western missionaries.

Gatu (2016) confirms that missionaries strongly condemned the *Mau Mau* movement when it erupted. During that time, most of the Europeans including the missionaries were not ready to admit the source of the fierce and lengthy struggle of the Agikuyu. This struggle that led to the *Mau Mau* rebellion was due to intense bitterness of the Kikuyu peasants who were to a great extent short of land as a result of the *Wazungu* settling on their land.

Gatu (2016) observes that another backdrop to the call for moratorium may be associated with the decolonization struggle against the British by the *Mau Mau* military group among the Agikuyu. They adopted the slogan (*Mzungu arudi Ulaya Mwafrika apate uhuru*) agitating for a return to Europe and granting of self-independence to the Africans. Nthamburi (1991) articulates that the church worked to uphold the status quo by confronting the *Mau Mau*. It is this, as he observes, that many of the Agikuyu were not comfortable with the missionaries as they perceived most missions to be anti-African. Africans in the Kikuyu land hence came up with the saying '*Gutiri mubea na muthungu*' meaning that 'there is no difference between the priest and the settler'. Githii (1993) expounds this contextualized proverb by explaining that both the missionaries and the white settlers acquired land from the Africans at first a small piece of it to build

a Church implying that both the missionaries and settlers took land from the Agikuyu. He thus interprets that as much as the missionaries came to support Africa, they also had interest on African resources especially land and labor.

Gatu seized the opportunity that he had been offered in Milwaukee to deconstruct the misconstrued myths about Africans by the missionaries, colonial officials and the visiting students. As such, he wanted the African voices to be heard. Gatu (2016) notes that he was actively involved in the British Army and attended the victory parade in Britain. These experiences made him realize that *Mzungu* had so much in common with Africans.

In his tenure as the leader in the PCEA church in the early 1970s, Gatu mobilized the General Assembly in a resolution that the church should refuse foreign funds and personnel. Before then, the PCEA had for a long time depended on Western sources for finance and personnel. The Western authorities were also providing them with scholarships and making important decisions on Church programs and operations. The church's undue dependence on Western missionary funds made the Church to be incapable of being self-sufficient. As a result, the PCEA steered by Gatu came up with the *Jitegemea* philosophy, a *Swahili* word meaning self-independence. Muita (2003) explains that it was through *Jitegemea* philosophy that the PCEA church thought that it could be liberated from Western dependency.

The philosophy involved a call to maximize the use of church's indigenous resources however limited they were as a demonstration that the PCEA church was tired of depending on Western donations hence, a feeling that they were against patriarchal attitudes. Temple (2001) highlights that during that time many of the African states were yearning for freedom from the control of their colonial masters. Concurrently,

churches in Africa were also seeking freedom from missionary control. Temple cites a case in 1973 when the Evangelical Lutheran Church in Tanzania was asked whether it wanted a small group of missionaries or a big group. Its President, Yonathan Bartholomew, responded that the Synod would prefer its own people to do the work meaning that the Church preferred independence from missionary control.

Gatu (2016) notes that foreign missionaries became really jobless during the 1970s. The shortage of jobs resulted because most of the churches in Africa had a very large number of homegrown ministers. He further adds that African theological colleges were full with candidates for church ministry. These trained to come and minister locally among their people. Hastings (1994) encouraged this move as he stated that “essentially, white clerics had made their voice heard long enough; it was now time for the black”. On the other hand, the ongoing presence of missionaries in to a certain extent large numbers in Africa in the 1970s powered the desire for a moratorium on them and the funds coming from Europe and North American churches to the Churches of Africa.

Ikwechuku (2019) adds that in the year 1970, important steps were taken to rebuild cultural identity in Africa. She further points out that president Senghor of Senegal started by introducing the philosophy of negritude to reawaken the African cultural identity which had been distorted by the colonialists. The aim was to restore the African personality and uproot any sort of colonial dominance. In addition, Africa’s cultural awareness triggered the Christian communities to separate from the mission Church. After the separation they started their own churches, which were known as independent churches.

The African theology which had been brought to life in 1963 by the AACC in Kampala (Uganda) reached its peak also at the same time around 1970. It woke the Africans

consciousness and called them to fight against Anglo-European spirituality. It called upon the Africans to serve God in their own culture in order to liberate it from Western cultural confinement. African Christians as a result got aware that the teaching of Christianity in Africa by Western missionaries did not wholly address the African identity and it was necessary to change. The Church in Africa therefore yearned for a contextual theology rooted in African literature. This could also give value to African culture and therefore be able to draw their indigenous African liturgies unlike those of the West.

Nthamburi (1991) concurs with Gatu on the moratorium debate as he asks; how could the Africans adhere to the call by the father of African theology to Africanize Christianity in Africa to make it an authentically African religion? He further asks how the Africans could reconstruct the Church in Africa architecturally and thus build worship structures that reflect the oval design seen in African traditional huts. On governance it was not clear how Africans could test their leadership skills as bishops, pastors, archdeacons, rural deans and Church administrators when foreign missionaries from overseas continued to dominate the Euro-African Church. He further highlights that cultural and religion-doctrinal differences result to an outflow of people to the emerging African instituted Churches

The issues of identity among the young churches in Africa came out strongly in Gatu's call for moratorium. However, Gatu (2016) agree that this was not received well by the Western missionaries who viewed it as arrogance. This was because the missionaries viewed moratorium as a call that went against the popular belief that Africans needed to be served with the gospel through closely working with Western Personnel. However, Gatu argued that Africans would only grow and retain their identity after the missionaries give room for the Africans to control their own missionary work.

Gatu (2016) conceptualizes of the need for African Christians to liberate them-selves from the bondage of Western dependency. This would be possible only by eliminating anything that promote spiritual under development which makes it hard for Africans to engage in mission of God in their own areas. Adeyemo (2006) also articulated on the distinguished layers between what the New Testament taught, what missionaries conveyed to the Africans and how they conceptualized life after death in their indigenous worldview, and therefore how they decoded missionary teachings, by appropriating some elements and reconfiguring these through the prism of their world view.

Adeyemo (2006) further elaborates the meeting point between culture contacts and the gospel. He carefully argued that hearers appropriate the gospels from their world view despite the efforts by forces intended to implant certain doctrine. He concluded that African religions and culture is crucial for the gospel because Christ is in every culture and judges all cultures. He cites that African Christianity is a continuum with dimensions of life and corporate sense of existence. He concluded by stating that God is one and has been known and worshipped in various ways by African peoples before the missionaries arrived.

In agreement Gatu (2016) was certain that the Africans would stand on their feet after the ceasing of aid from the missionaries. He hence made the call to affirm that the age of foreign missions to evangelize and offer monetary support to Africa was now over. He further expressed the need to come to an end the dependence on supporters such as Canterbury, Rome, Athens and Geneva not only in its structures and financial matters but also in its outreach and also the profession of the faith in Africa churches.

Duncan (2007) agrees with Gatu that the continuous reliance on the traditional centres of Christianity makes the church unable to develop and use its own resources of wealth, vision, mission and manpower in looking towards the future. As such, he contends that selfhood will only be achieved by first losing its foreign look and be relevant to the Africans. In the contextual understanding of Gatu, it is evident that the church in Africa should have an indigenous face by being deeply and actively involved in the affairs of the continent of Africa not as a spectator but as a participant.

2.3.2 Adoption of moratorium and *Jitegemea* Philosophy

The Western response came after Gatu's speech at the 1971 mission festival because of the latter's character as a festival event. It was a time to celebrate rather than harbour disputes. Some Evangelical Mission leaders and other three Western critics came up with a response to Gatu's call for a moratorium. The proposal for moratorium prompted the Evangelical Mission leaders to meet at Green Lake, Wisconsin, in 1971 to deliberate the best ideal for the structure of the mission activity of the Church.

Uka (1989) notes that as the Evangelical leaders discussed the issue, the possibility of withdrawing or reducing the number of their missionaries was not seen as a viable means of resolving the issues highlighted in the proposal for moratorium by the African church. This was a clear indication that the Evangelical Mission leaders were not in support of Gatu's proposal for a moratorium. According to them, reducing or withdrawing missionaries and the funds was not appropriate. Among those who gave a response to the proposal for moratorium according to Uka (1989) was the former President of the American Society of Missiology, Louis J. Luzbetak, argued that the word 'moratorium' was misleading, and Johannes Verkuyl who saw that the focus of attention should not be a moratorium but the task which still remains to be done. Uka

highlights that Luzbetak expressed opposition to the proposal for a moratorium but he also called for an increased international interaction. Most of the Western critics therefore considered the call to be both unrealistic and unpredictable, and felt that it should not be given any support.

Verkyl (1984) also opposed the proposal to self-hood by the African Church. To him, going to isolation by the African Church could not solve the accumulated problems that have been brought by the relationship of missionaries and Africans for nearly two hundred years. He emphasizes the need to co-operate and seal any room for split-up in spite of the relationship problems. Additionally, he felt that problems might unite rather than separate people in looking for solutions as they still had a lot of mission activities to do in common with the Africans.

They felt that the work of evangelizing every part of the world was unfinished. The mission they had in common was in their opinion, much more important than anything that would divide them. A brief summary of the situation cites that Gatu's proposal caused divided opinions. On one hand, some understood Gatu's concern but on the other hand others were suspicious about it.

Gatu (2016) gives a critique on the Westerners who responded negatively to the proposal citing that he did not mean that they felt the proposed moratorium as an issue that was not important but roughly, they were not concerned. Importantly, the proposal was a new challenge coming from Africa as well as a criticism of the old tradition of the cross-cultural international mission activity that had been conducted on the African continent.

The Westerners therefore perceived Gatu's proposal for a moratorium to be an issue requiring amendment. Consequently, they also wanted a change in the dominant as

opposed to subordinate relationship between the Churches in Africa and the missionaries as it was threatening the mission enterprise. They considered that the major objective was to work towards international and mutual enrichment. This could make it possible for the Africans as well as Westerners to participate in Christian mission service on an equal basis.

2.4 Jitegemea Philosophy in the PCEA Church in Kenya

Kariithi (2022) bring together the views on the crisis of Mission in Africa as Mbiti affirms that the age of foreign missions in Africa was over. He dislikes the fact that for too long the church in Africa depended on Canterbury, Rome, Athens and Geneva for its operations. He further argues that this over-reliance in terms of finance, structures, decisions, evangelism and the profession of the faith in Africa was reducing Africa to mere dependents. He lamented that the African church would fail if it continues to use European's resources of wealth, vision and manpower in looking into its future. He challenges the African Church to use its resources for failing to do so is making the African Church to become like a toothless child which eats 'pre-chewed food' from its mother's mouth. This means that the Church in Africa must use its own teeth to chew its own food for pre-chewed food is tasteless. Kariithi (2022) exposes Mbiti's view that African Christianity should get rid of its foreignness and embrace inculturation. This is by simply refusing the model of the European speculative scholastic and non-scholastic tradition and rising an ecclesiology which is contextual.

Mbiti also points out that it would be a tragedy if the converts were not allowed to be responsible of their own church for that would be relegating them to perpetual dependency on outsiders. He saw the moratorium as allowing space for African leaders to take the reins of leadership without foresight. He concurs with Gatu to remind

missionaries that “as long as you sleep on someone else’s mat, you will never sleep easy”

Gatu (2016) expressed that the withdrawal of missionary activities and aid could help the Church of Africa to regain her identity and give room for self-sufficiency and future growth. Carr (1974) was of the same mind with Gatu’s view that mission work must be reciprocal and mutual but not one sided. He envisioned the Church in Africa being in partnership with global Christianity by collaborating with churches other than depending on their aid. Hanciles (2013) confirms that the World Council of churches (WCC) had articulated more clearly on the issue of moratorium in the assembly’s theme “mission on all six continents”.

This was with an intention of ending the unhealthy relationship that existed between the sending and receiving churches. Muita (2003) explains that the first task was to Africanize the church both in personnel and in its way of approach to issues. In 1971 the General assembly initially came up with *Jitegemea* philosophy. Gatu (2016) who was the proponent of this philosophy articulates that *Jitegemea* means self-supporting. The Kiswahili word *Egemea* means to lean against and *Tegemea* can be translated as 'depend upon'. Miano (2008) observes that it is from the above perspectives that the PCEA took the responsibility for mission with its own people and its own resources. The PCEA thus gained its self-reliance which was embodied in the *Jitegemea* philosophy which was coined to mean self-sufficient, self-propagating and self-governing. It implemented strategies for self-reliance to empower the church to grow spiritually, financially and in terms of governance as a way of up scaling her missiological and development gears.

However, the *Jitegemea* call met mixed responses from various interested parties. For example, Uka (1989) expressed his counsel to the moratorium proponents in the developing world by reminding them of the Biblical theology of the Body of Christ whose members are mutually interdependent. He emphasized on the need for the African church leaders to also try and think from the Western missionary perspective on the missionary calling. Uka (1989) further affirms that this would make moratorium an important call to cultural relevance and self-reliance in a move towards meeting the evangelistic and salvation imperatives of the great commission. Uka's dissenting voice shows that this call was not easily accepted and it demonstrate the nature of discourse that awaited the moratorium calls on African church.

Kariithi (2022) affirms that PCEA church has since 1971 been engulfed by pressure resulting from global economic competitiveness on modern trends such as infrastructural designs, material wealth, living standards, emerging technological advances, among others. All these escalating economic demands are expected to be met by the financial input of the church members. As a result, the *Jitegemea* philosophy has increased financial burden on the members with some desiring for financial support from churches of the western countries. Again, with the increasing challenges posed by the Corona Virus (COVID-19) pandemic and the war in Ukraine that has dilapidated socio-economic structures in many countries, the church is called upon to rethink its missiological and the approaches that it may apply for it to develop.

2.5.1 Outcomes of *Jitegemea* Philosophy

Makofane (2019) affirms that Gatu's call for moratorium in African churches affected various groups both regionally and internationally in different ways. He notes that in efforts to counteract the African's desire for self-hood, the World Mission and

Evangelism of the WCC wrote a letter to the African Churches. They advised it to use a more creative imagination to find a mature and honest relationship. Additionally, African churches were advised that for a true renewal to be felt there was a need for a temporary withdrawal of foreign funds and personnel. Various counsels were given to the African churches on the proposal to selfhood.

Cassidy (1976) expressed his counsel to the moratorium proponents in the developing world by reminding them of the Biblical theology of the Body of Christ whose members are mutually interdependent. He emphasized on the need for the African church leaders also to try and think from the Western missionary perspective on the missionary calling. This would only be possible if they exercised control of their impatience on the Western missionaries and seriously checking on their theology of evangelism and salvation.

Cassidy (1976) further believes that this would make moratorium an important call to cultural relevance and self-reliance in a move towards meeting the evangelistic and salvation imperatives of the great commission. He also advised them that it would help them to keep the moratorium debate anchored within the context of the world's spiritual needs as guided by the Holy Spirit. He underlines that the moratorium issue should be looked at bearing in mind that other than the spiritual need of Africa, it should be strategically looked into without looking at it nationalistically or politically.

Gatu (2016) cites that in the early 1970s there was considerable resource mobilization in the country. PCEA decided that they would not solicit funds from abroad for the building of church headquarters. It therefore embraced *Jitegemea* which is a movement that recognizes personal effort. The PCEA worked through church committees and contributed money to fund church construction projects from the head office to the parishes. Twenty years after taking up the *Jitegemea* strategy, PCEA was able to raise

a considerable amount of money to meet her budget from members. They reduced the donations from abroad to a minimal amount. This resonates with the principle of self-sufficiency as elaborated by Henry Venn.

Muita (2003) asserts that the structure of the PCEA at its various levels of authority shows its compliance to self-governing as one of the principles of self-reliance. There is a written constitution popularly called the Practice and Procedure Manual. It explains the sacraments and how they are performed in PCEA. It also outlines the powers of the various courts, church discipline such as the standing orders of the church, church and its officers, the church property, church and its records, confessions and many other issues of the PCEA are well highlighted it

Miano (2008) elaborate that the *Jitegemea* philosophy of self-governance is exercised through Parish Sessions, Presbyteries, Regional Councils and the General Assembly. This is as a result of the call to moratorium whereby every court does its work as well as respecting the capacity and jurisdiction of the other and at the same time working harmoniously together as one church. This encourages self-governance and self-propagation in the PCEA. To date, many churches in Nyeri and Kirinyaga Counties have heeded to the movement towards self-reliance and liberation from dependency. There has been a lot of effort at the Presbytery level and in the local churches.

As highlighted by (Shenk, 1981), Henry Venn's principle of self-propagation, propagation propels mission and evangelism activities carried out by the PCEA members in Nyeri and Kirinyaga counties. Several mission strategies are put in place to enhance self-propagation of the PCEA. These are conventions, mission and door to door evangelism, crusades and revival meetings are also ways of evangelizing. The members also hold church school, youth, men and women seminars and also hold

retreats and counseling sessions. There are also pastoral home visits to the members of the church. The parish ministers organize home visits and Holy Communion for the aged and needy in all parishes. As a result of these activities in the parishes, the Churches are focused at getting many new converts resulting to an increase of believers undergoing pastoral guidance and growing in faith.

In place of the projects that were funded by the West, the PCEA in Nyeri and Kirinyaga Counties have encouraged its members to find solutions to economic and social dependency. This has led to the churches undertaking various projects without being supported from outside. There are private primary schools started and managed at local church levels. The church also is involved in supporting all the PCEA sponsored schools within the Presbytery. There are other projects that are under way within the presbyteries to aid the Church physical growth. These range from construction of new sanctuaries, rental houses, hiring out hearses and buses as well as planting of income generating crops to enhance the church to acquire financial freedom that Gatu (2016) suggested as the only remedy to save the church from perpetual dependency.

Apparently, every action and steps made create both the positive effect as well as pose challenges to those associated. The missionary moratorium is however not left behind as it creates a broad array of challenges in receiving churches. This is in particular the PCEA and also the churches in the West thus the funding churches. Cassidy (1976) highlights the necessity to consider the less positive elements of moratorium. He notes that some calling for moratorium were not portraying the impression of having a deep concern or commitment to evangelism. He further expressed the feelings of many around the world who felt that the World Council of Churches which was so prominent in the call for moratorium was increasingly retreating from the mission ground.

This prompted Cassidy to express the feeling like that the Nairobi meeting of 1975 seemingly had nothing about world evangelization or the propagation of the Gospel among the then three billion who were yet to hear and believe. This he felt was an indicator of the view that some moratorium proponents in the ecumenical world were indifferent to evangelism. Cassidy (1976) exposes the views of Bishop Neil who articulated his view expressing that if the moratorium discussions would be done creatively, then the cause and necessity of world evangelism must be held high. He further states that it would be good if the moratorium supporters present their case hand in hand with a universalistic theology.

Accompanied with a doctrine of salvation and liberation reinterpreted in purely temporal and political terms, and with an apparent indifference to the unreached, they will defeat their own cause. This will be achieved by engendering especially with evangelization a stubborn and visceral resistance which in its turn will be blind to the positive aspects of the moratorium.

2.5.2 *Jitegemea* Philosophy and Spirituality in PCEA, Kirimara West Presbytery

Park (2008) endorses self-reliance of the church by noting that it develops spiritually through being involved in evangelism, discipleship and equipping the members for ministry. Also, recruitment and commissioning of members to serve in the church has seen the members grow spiritually with a good transition to church leadership as deacons and elders. These support the parish ministers and evangelists in carrying out daily church activities and thus reaching the members through the gospel, fellowships, social and charity work giving every member an identity. Gatu (2016) cites self-propagating as one of the three self's principle that is achieved by focusing on the growth of the church.

A lot of emphasis is on the children's ministry and the youth and more so their handlers including church school teachers, elders and parish minister. Miano (2008) points out that church growth stands on three main pillars which are spiritual, education and health. The Kirimara West Presbytery report to the 22nd General Assembly reveals that in Nyeri County the PCEA has engaged in carrying out pastoral care in twenty-five PCEA sponsored primary and secondary schools. Three churches also have started their own private schools. The church works with all these institutions to evangelize the youth and children as they learn. There is also one mission hospital in Nyeri County at Tumutumu which was started by the missionaries that has the responsibility to treat patients and run the college of nursing.

The PCEA using the resources that they contribute in the congregations' respond to the new direction of self-propagation by effective mission work. They organize for missions to reach the "unreached" with the gospel. This is called the "*Nendeni*" mission as was coined by Gatu, from Mathew 28:29.... 'Go ye therefore.....' It is through this that the Christians participate in noble work of mission. *Nendeni* is a holistic ministry that addresses the needs of the total person. According to Gatu (2016) it incorporates health, education, commerce, wealth creation and recreational initiatives. It is one of the great missionary movements according to Gatu (2016). In PCEA the responsibility of carrying out mission to the *Nendeni* areas and door to door witnessing has been taken over by the local church members under the evangelism team. Some contribute to mission work financially as others go out to evangelize.

Muita (2003) quotes article nine of the discharge of its mission in the world that the church cannot confine itself solely to the preaching of the word and the administration of purely religious ordinances. The Parish Ministers on behalf of the church are not only entrusted with a ministry to the souls of men, but also to their bodies and minds

and following the example of its master, who went about doing good deeds of healing and restoring life. In order to benefit those who desire its help the church undertakes educational, medical and charitable work. This is in order to promote mental, physical and moral welfare of the whole community.

He further explains that the mission work is thus done by all the members and the evangelists as guided by the model of Jesus Christ whereby in Mathew 10, he gave his disciples authority to do what was expected of them as at that moment. This demonstrated that Christians have divine responsibilities which they are to independently do but his presence is always with them to do for them what they cannot do according to (Mathew 23:28^b) highlights the concern of women and their role in the church from as early as 1977. He therefore states that in the 1977 conference in Accra, the seven women present declared that the future writings were to include the role of women in the church. By 1989, these women formed what came to be called ‘the circle of concerned African Women Theologians’ who initiated the institute of African women in Religion and culture and met regionally from 1989 to date.

These women sought to engage in church activities and give support to existing church projects. The PCEA in Nyeri and Kirinyaga county has women serving as Parish Ministers, and both men and women elders referred to as (*athuri a Kanitha*) implying that they hold the same capacity as men. The women in these churches do certainly define and articulate their priorities and experiences with regard to the Gospel of Jesus and to the other aspects of life. They have a major role to play in their church groups as elders, deaconesses, woman’s Guild among other capacities that they serve in making a real claim to be involved in ministry.

The women also strongly participate in mission work to other regions as a way of propagating the gospel. In the words of Mugambi (1991), he supports self-propagation of the church as he confirms that the Gospel is understood as the mission of the good news of Jesus Christ to the world. He also states that mission is understood as ‘going out in to the entire world to proclaim the good news of Jesus by either a man or a woman. At the Parish level, mission and evangelism activities take place and both men and women participate fully as leaders in church charge of the groups.

The preference of PCEA women to serve equally as the men heeds to Schussler (2009) clarion call for a reconstruction of the history of early Christianity to include women’s visibility and contributions. This goes along with the major concern that Jesus had for the women as recorded in the Gospel of John but which patriarchal interpretations have often ignored. This leads to women being isolated in many activities in the church and society in a big way. She raises a concern and asks “What are the reasons behind the African’s church leadership’s sometimes negative attitude towards women? She further highlights the great spiritual potential among women in the society who once they have accepted the gospel have the capacity to turn around and improve the world.

2.5.3 *Jitegemea* Philosophy and Socio-economic Activities in PCEA, Kirimara West Presbytery

For a church to encourage the principle of self-reliance it must be free from excessive dependency to enable it to develop proper structures for an authentic life (Gatu, 2016). Financial freedom encourages the principle of self-sufficiency thus enabling the members to meet the local expenses of the church as well as have enough man power to enable them to participate in the mission of the Church. The members of PCEA in Kirimara West Presbytery especially those in Kirinyaga County are over reliant on

farming. They rely on subsistence farming as well as small scale growing of cash crops like tea, coffee and keep dairy cows as their main source of income in order to support them.

Schwartz (2007) encourages the church to practice self-hood in order to enjoy independent development. In the spirit of self-sufficiency, they contribute for church development from their income. The church through its various church groups like youth, Woman's guild, Presbyterian Church Men Fellowship and church school has various weeks in the course of the year to collect funds. They also after paying the parish maintenance fund come up with their own projects within the church or in the community and fund it.

The Church groups also team up especially at the parish level to hold joint projects. These projects involve purchasing of church instruments, construction of church walls, gates and water reservoirs. Bigger projects like purchasing of plots and constructing of rental houses are also out by some of the churches. Other groups within the church engage in farming in a bid to acquire self-reliance. Gatu (2016) mentioned that the idea of self-sufficiency was not new to the PCEA as in 1937, Rev. Knapp had urged PCEA church leaders to work towards a truly indigenous and self-supporting native church.

Some local churches have pulled forces together to start income generating projects like starting of pre-primary and primary schools, building of residential plots and also providing the community with the funeral hearses. All these among other projects in line with Gatu (2016) recommendations help the congregations to raise funds liberating them from excessive borrowing from donors. This demonstrates that the church supports mission programs and budgets of which are essential to sustain it. This helps to discard the mentality that our church is too poor to carry out the mission it has been

entrusted with. This is because there is no church that is so poor to be unable to do something small by itself. Gatu (2016) further emphasizes that self-sufficiency among the church groups will help them to achieve their goals without relying totally on western donors to fulfil the mission of the church.

The financial affairs of the church are assessed by the Kirimara West presbytery budget committee. It evaluates the programs and budgets to determine whether they are merely self-sustaining or serving the call for mission. The budgets have votes for missions which should be entitled to a reasonable amount of the total budget to carry out mission work. The PCEA in the two counties have adopted a model in mobilizing resources for their work, including the building of churches. Self-propagating as one of the three self's is essential and it is achieved through effective mission work which demands a substantial amount of funds to maintain (Muita, 2003).

2.5.4 *Jitegemea* Philosophy and Self-governance in the PCEA, Kirimara West Presbytery

According to Muita (2003), PCEA has a representational form of church government in which authority is given to elected presbyters called elders. The elders work together with the church ordained minister. The governing body of an individual PCEA congregation is called a session. Several sessions constitute a presbytery, several presbyteries make up a region and the General Assembly oversees the entire denomination. Self-governance as one of the three selves' principles of Henry Venn and further strengthened by Gatu in the call for Moratorium is highly embraced by the PCEA in Nyeri and Kirinyaga Counties.

Muita (2003) affirms the sovereignty of the protestant church by elaborating that PCEA is self-governing and works with a structure because it is court-led rather than

Episcopal. The courts are administrative units that are the centres of power. It has three courts; the Kirk Session, the Presbytery and the General Assembly that are backed by various committees. Some of these committees are the Finance committee, the Business committee and the Presbyteries and Standing Committee which is in charge of the welfare of the presbytery. There is a moderator within the courts moderating their minds, giving information and tapping people's wisdom before making a decision (Gatu, 2016).

The Parish ministers are in charge of the congregation. Every court of the church is empowered to give full mandate and to exercise full leadership. It makes decisions both pastoral and on investments without interference from the other court. The higher court can come to work with the lower court to ensure that things run smoothly but when the emerging issues are solved, then they are left to govern themselves.

Muita (2003) further points out that this order in governance promotes a peaceful and harmonious interaction among the churches. This is because way down from the general assembly to the local churches there is no one court that can usurp the other's authority. The parish minister of a higher court can neither dictate to a lower one on how to carry out duties. He notes that this relationship again enhances justice and order.

The PCEA fully embraces the hierarchical structure of leadership. They have the parish ministers who took over leadership in place of the missionaries. They are in charge of the parishes and the local churches. The district fellowships that take place in the member's homes are under ordained elders and they are in charge of 10 to 13 homes assisted by the deacons. The local church groups like Youth, Woman's guild, Men Fellowship and church schools have elected leaders and also operate under the patrons who are also ordained elders.

It is in this spirit that Muita (2003) concludes by highlighting that the Presbyterian Church is a church of order and discipline. He further stated that it must remain so in its worship and all other activities. He also encourages members that this can be achieved if we constantly remember and keep to that which we believe and put in to use the laid down practices and procedures of our Church.

2.6 Theoretical Framework

This study is based on the theoretical understanding and ideas of Henry Venn's Theory of the Three Self's which are; self-supporting, self-governing and self-propagating (Shenk, 1985). Venn who was the General Secretary of the Church Missionary Society from 1841-1872 was recognized as one of the distinguished protestant mission strategists of the 19th Century. He was a strong and concerned Anglican who worked for a closer relationship between the CMS and English Bishops. Venn was a missionary thinker who based his work from the Bible, his intensive study of church history and lastly the knowledge of contemporary missionary scene (Shenk 1985). This he learnt through his very close relationship with missionaries, indigenous Christians, local bishops, local societies and other missionary thinkers.

His theory arose out of the interaction with missionary problems more than in abstract scholarly formulation. Venn convinced the missionaries that they must work for an indigenous ministry and encourage the church to be able to support it self and also move to the "regions beyond". Nthamburi (1991) points out that Venn argued that the aim of all missionary work should be to set up a local National Church. He believed that missionary work should be like a scaffold that is erected around a storied building when it is being built. Once the building is complete, the scaffolding is removed and the building continues to exist on its own without outside underpinnings. He further

articulates the teachings of Venn who stated clearly that once the local national Church has been fully established, missionaries should withdraw from it.

He emphasized that these indigenous pastors should not be raised to very high expectations above the people either by training or salaries. He instead advised that they be given simple vernacular training with which they would preserve their own lifestyle other than being taught in English, Latin, Greek or Hebrew. Venn's thinking gave a different view to civilization from that of many missionaries like Livingstone.

Gatu (2016) therefore affirms something that had been well articulated by missiologists like Henry Venn, Rufus Anderson, Roland Allen and John Nevius a century or two before. These conveyed a simple message that mission churches should be able to support, govern and reproduce themselves. Their ideas contradict with the views of Livingstone that civilization was integral to propagate Christianity, commerce and civilization. Venn therefore advised that the missionaries must avoid the idea that people must be settled and civilized in order to be converted. He had a theoretical framework in which the task of civilizing was not central.

Shenk (1985) emphasizes that Venn was immensely committed to the self-propagating, self-sufficient and a self-governing church which had such confidence in indigenous leadership.

Venn was of the view that if there was to be an indigenous clergy in a self-supporting Church then it was also very necessary to have an indigenous Bible. Venn encountered problems along his mission work and mostly on the missionary Bishop scheme especially with some high Church clerics. This prompted him to more rigorous thinking about the nature of the Church in the mission field. He then made it clear that one indigenous bishop was his objective for the Church.

Shenk (1981) adds that Venn effectively contributed to mission theory. He published dozens of policy statements and pamphlets and wrote many letters. He talked about the crucial importance of the Church achieving financial independence at a time that there was a financial crisis in 1841. That experience pointed out the vulnerability of a church which was dependent on external financial support. Venn emphasized that the three-self's formula is only mature or indigenous when it is self-governing, self-propagating and self-supporting.

Venn and Anderson gave missionaries a goal to work towards the making of churches that were mature enough to function on their own without missionary help in their own scale. Their goal of the formula was to hasten the pace of the world evangelization. This was with an aim to enable the missionaries to go to the regions in the knowledge that the churches they left could succeed without them. They therefore encouraged the style that Apostle Paul applied as he proceeded in his mission work.

Reese (2013) highlights that Venn's original intention was to prevent Western domination because whenever one side is dominant in money or power, the other side may become dependent. Muita (2003) articulates that Pope Pius XI echoed on the theory of Henry Venn in his 1932 document on subsidiary as a principle of the church. In his encyclical *Quadragesimo Anno* (an archival document on social reconstruction) principle the Pope asserts that "one should not withdraw from individuals and commit to the community what they can accomplish by their own enterprise and industry." It further states that one should not be assisted on something that he or she is capable of doing by themselves and on the other hand one should not be denied help on what they are not able to do by themselves.

Gatu became a crusader for the independence of the church. Just as Henry Venn had a vision for African missiology, Gatu also made a radical move in the early 1970s when he called for a halt to the inflow of personnel and money from the supporting churches such as Scotland. The main tenets of the self's principle as articulated by Gatu were, achievement of self-hood for the church as earlier stated by Venn as the ultimate goal of any church. This is through assisting their own churches and supporting their own ministers and institutions. Gatu articulated strongly that the work of preaching was supposed to be carried out by local evangelists than by the missionaries themselves.

Mugambi (1991) supports the idea by highlighting that African catechists contributed a great deal to the missionary approach whereby having received their initial instructions, they could go back to their home areas and begin classes for the instructions of new converts. The first groups of converts would be sent out to win more converts and the process of conversion would continue spreading outwards from the mission station where the missionaries would be based. This action of evangelization of Africans by Africans themselves as Gatu emphasized showed the ability of Africans to be self-propagating.

Gatu (2016) was categorical that PCEA should be encouraged to raise funds locally in various forms as a pull towards stewardship. He articulates that the principle of self-supporting emphasizes the goal of a local Christian community or church becoming financially independent. He cautioned that failure to do so, one performs an incomplete work of discipleship and by so doing condemn the church to continual dependence that is both unhealthy and unfair. Gatu (2016) is of view that full moratorium would help both the African church and the donor families to take stock of their success and challenges in their relationship. Uka (1989) also points out in support of Gatu that it

would be a tragedy if the converts were not allowed to take responsibility of their own church for that would be consigning them to perpetual dependency on outsiders.

As Gatu similarly saw the moratorium as allowing space for African leaders to take the reins of leadership without oversight Kirimara West Presbytery embraced the principle of self-sufficiency, self-propagating as well as self-governing. They heeded to the call by Gatu to be self-sustaining without the missionaries' support. Gatu's clarification that he did was that the missionaries must by every means seek to begin the task of disengagement and in particular, to avoid dependency by passing pastoral work in to the local ministers. The clergy and members in Kirimara West Presbytery, members express their *Jitegemea* obligation by practicing the three self's through the spiritual, socio-economic and in the Church, administration exercised through its governance. This principle was perceived by Venn to be foundational on the integrity of any church and was further echoed by Gatu's interest in seeing a self-reliant movement that affects the continent of Africa.

2.7 Chapter Summary

This chapter has highlighted the basic concept of moratorium in the context of the African church's call for self-independence in their missionary work. Through analysing various literatures, the study has descriptively provided the origin of the call to moratorium in Kenyan context. The effects associated with colonial imperialism such as land alienation, social, economic and political exploitation and dominance on Africans culminated the demand for political independence in 1960s. It is from this backdrop, that John Gatu saw the need for the African church to demand for self-independence from the Western missionaries both in funding and missionary work. This proposal for a moratorium was meant to help the younger churches find their own

identity and feet in terms of finance and personnel. He expressed his moratorium ideas through national, regional and international platforms all over the world.

As a top leader in the hierarchy of the PCEA church, Gatu called for the moratorium in both funding and provision of missionary services from the west as for a long time, as the church in Africa depended on Western sources for finance. As a result, the church adopted an indigenous philosophy called *Jitegemea* that called for maximum exploitation of local resources. These are both in form of funds and personnel who are to participate in missionary work in place of relying on western assistance. The proposal for moratorium therefore, was viewed as a way of addressing the old traditional pattern of mission. The Church began to identify development and success with the qualities of being self-sufficient, self-supporting and self-governing. As such, the PCEA in Nyeri and Kirinyaga counties have been striving to fully acquire selfhood.

All the members in the church have something to offer and their contributions and talents should be encouraged. There are hindrances in the mission work and financing of projects which sometimes prompts the PCEA to source for funds directly or indirectly domestically or from the West. This prompts the researcher to investigate the effects of the *Jitegemea* philosophy resulting from the call for selfhood in PCEA Kirimara West presbytery in Nyeri and Kirinyaga counties. Henry Venn's theory of the three self's will thus guides this study in explaining how local churches can develop independence from foreign influence.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Overview

This chapter presents the research methodology that provided the direction in the research process throughout the study. The following areas are discussed; research design, location of the study, target population, sample size and sampling procedures, data collection instruments, data collection procedures, data analysis techniques and ethical considerations.

3.2 Research Design

A descriptive survey research design was adopted in the study. Babbie (2015) notes that a descriptive survey research design seeks to obtain information that describes existing phenomena. This is by asking individuals about their perception, attitudes, behavior and values on the issue at hand. This design therefore helped the researcher to generate detailed information from the target population. The target population included the parish ministers, church members and the elders. The respondents gave their views on effectiveness of *Jitegemea* philosophy in their churches as guided by the research tools. This is in line with the view of Best and Khan (2011) who points out that a research design is a plan for collecting and analysing data that will make it possible for the researcher to answer the research questions. Kothari (2004) further notes that a descriptive survey research design assists a researcher to describe the present status of a phenomenon determining the prevailing conditions, practices, attitudes and seeking accurate descriptions.

3.3 Location of the Study

The study was carried out in Nyeri and Kirinyaga Counties since the areas are some of the earliest beneficiaries of missionary activities in the Mt. Kenya region. PCEA has 56 presbyteries with parishes under them. However, this study took place in Kirimara West Presbytery which stretches across Nyeri and Kirinyaga Counties. The larger part is in Nyeri County with ten parishes. The eleventh parish is a very diverse *Nendeni* (mission area) in Kirinyaga County called Nyangeni parish. This mission area is attached to the other ten parishes for them to support it in mission work as well as financially.

The two Counties host the entire Kirimara West Presbytery. The Presbytery was one of the earliest recipients of missionaries as early as the year 1907 when they started their mission work from Tumutumu in Nyeri and further progressed through Kirinyaga to Chogoria among other areas (Muita, 2003). The study therefore took place in 11 parishes which host 57 local churches.

3.4 Target Population

The target population of the study comprised of ordinary church members, elders and parish ministers in the PCEA church in Nyeri and Kirinyaga Counties. Patton (2001) defines population as a complete set of individual cases or objects with some comparable characteristics. There are 13,180 ordinary members, 418 elders and 13 Parish Ministers. The members were appropriate for the study because they work for the growth of the Church and are expected to contribute towards the financial support of the Church.

The church elders assist the ministers to ensure smooth running of church activities in all the parishes and in conducting the affairs of the Kirk Session such as governance in their local churches. They also assist the parish ministers as they administer sacraments

such as baptism and Holy Communion as well as burial ceremonies. The parish ministers were relevant in the study because they have a role in the parish as consultants by the Kirk Session. They also counsel the members, teach God's word and administer the sacraments as well as presiding over various ceremonies in the presbytery.

Table 3:1 Kirimara West Presbytery target population

S. No	PARISH	FULL MEMBERS	ELDERS	PARISH MINISTERS
1.	Karatina	2252	40	1
2.	Karindundu	1055	42	1
3.	Kiamwangi	1604	70	2
4.	Gatondo	1189	27	1
5.	Gikororo	1172	29	1
6.	Gathaithi	1290	32	1
7.	Giakagina	812	24	1
8.	Muthea	974	22	1
9.	Magutu	1009	52	1
10.	Ruguru	1528	68	2
11.	Nyangeni	295	12	1
TOTAL		13,180	418	13

3.5 Sample size and sampling Procedures

The study used a sample size of 100 full members and 84 church elders who were purposively selected. These consisted of members who have been actively involved in the church activities for a good period of time from the two counties. Eleven parish ministers were also purposively selected to participate in the study. This made a sample size of 195 respondents. To come up with the sample size of both church members and the church elders, the following formula as proposed by Yamane (1967) was used.

$$n = \frac{N}{1 + N(e)^2}$$

With the precision of 10% and a confidence level of 95%. Where 'n' is the sample size, 'N' is the population size, and 'e' as the level of precision.

Best and Kahn (2011) view sampling as a technique used by a researcher to select a given number of subjects from a target population. On the other hand, Mugenda and Mugenda (2003) posit that purposive sampling allows a researcher to use cases that have the required information with respect to the objectives for his or her study. As such, Mugenda and Mugenda (2003) highlights that a sampling fraction of 10-20% of total population is acceptable.

3.6 Research Instruments

To acquire the primary data for the study, the researcher used both questionnaires and interview guides.

3.6.1 Questionnaires

The researcher administered separate questionnaires to ordinary church members and the church elders of PCEA in Kirimara West presbytery. Questionnaires proved to be appropriate for the study as they provided a quick and efficient way of collecting data from a wide range of respondents. The questionnaires were structured in both open ended and close ended questions to capture data on the effects of the *Jitegemea* philosophy in the PCEA.

3.6.2 Interview Guides

The researcher conducted structured interviews using interview guides on the eleven Church ministers who were purposively selected. On the interview date, the process involved face--to-face interviews between the researcher and the key informants. The

questions were open-ended thus giving respondents an opportunity to enough time to answer the questions and give deeper information as well. This provided information on the history, encounters and activities of the church and also the achievements and challenges that the church has been going through. The in-depth interviews were appropriate for the study because they were able to capture respondents' personal feelings and perceptions in a more detailed manner.

3.7 Reliability and Validity

The study sought to ensure the reliability and validity of the research instruments.

3.7.1 Reliability

Patton (2001) defines reliability as a measure of the degree to which a research instrument yields consistent results or data after repeated trials. To improve the reliability of the research instruments, the researcher carried out a pilot study in Gatanga and Kigio parishes of the neighbouring Murang'a County. After the results from the pilot study were obtained, Crobach's alpha was used to determine the internal consistency and a reliability measure of 0.705 was obtained which proved that the research instruments were reliable according to the standards in social science research. Additionally, the pilot study aided the researcher to get familiar with the questionnaires and their administration and also improved on them. This ensured that the research tools were clear, by ensuring that there were no biasness, ambiguities or deficiencies in the data collection process. Oduro (2005) supports the piloting process as he explains that it addresses several questions relating to whether the questions are measuring what they are supposed to. It also helps to check whether the respondents interpret all the questions the same way and whether the questions provoke the desired response.

3.7.2 Validity

Kothari (2004) defines validity as the degree to which a research instrument measures what it is intended to measure. The content validity was improved by examining the content of each item together with the study supervisors.

3.8 Data Collection Procedures

To formalize the research process of the study, an introduction letter was acquired from the department of Humanities and Languages of Karatina University. Subsequently, the researcher obtained a research permit from National Commission for Science, Technology and Innovation (NACOSTI).

The researcher made a prior visit to all the sampled churches to plan and also prepare the respondents before administering the research tools on them. The researcher then used the research instruments which were a structured interview guide and both open-ended and close-ended questionnaires to collect data from the respondents. The questionnaires were administered by the researcher and her assistants physically. In addition, appropriate time for face-to face interviews was also arranged with the key informants who were then interviewed.

3.9 Data Analysis

After data collection, the researcher then scrutinized it to check for inadequate and irrelevant responses. It was then taken through statistical analysis to assess the effect of the *Jitegemea* philosophy that resulted from the moratorium on funds and personnel of the PCEA. Foremost, the data was grouped into qualitative and quantitative. It was then coded accordingly to ensure the confidentiality of the respondents. The quantitative data was analysed using the Statistical Package for Social Science (SPSS) version 26. The data findings were then presented in form of percentages, pie charts, frequency

tables and bar graphs. Qualitative data was analysed by arranging responses into themes based on the research objectives.

3.10 Ethical Considerations

The researcher adhered to ethical considerations of confidentiality, anonymity and informed consent. For instance, research permit from NACOSTI and informed consent from participants were sought. As Newman (2016) states consent is the will of a participant to take part in research. Participants were notified of the purpose of the study and their right to participate or withdraw in the course of the study. By so doing the study eliminated the element of deception and ensured that the participant willingly participated in the study.

Participants were informed that the aim of the study was purely academic. They were requested to be honest and transparent while answering the questions so as to give the most accurate feedback and avoid deception or exaggerations which would alter the findings.

CHAPTER FOUR

DATA ANALYSIS, PRESENTATION AND INTERPRETATIONS

4.1 Introduction

This chapter presents results for the descriptive and inferential statistics on effectiveness of moratorium in the PCEA in Nyeri and Kirinyaga counties and predict if the *Jitegemea* philosophy will help the PCEA to acquire self-hood thus reduce dependence on donations and funding from the West. In this study, three data sets were used for analysis, these are, member's data, elder's data and parish minister's data.

Table 4.1: Response Rate from various respondents

Respondents	Sampled	Achieved	Percentage
Parish Minister	11	11	100
Elders	84	84	100
Members	100	100	100
Total	195	195	100

As seen from the Table 4.1 above, the study sampled 11 parish ministers who were purposively selected, 84 Church elders and 100 members who were randomly selected. All the 11 parish ministers, 84 elders and 100 members responded to the study. They gave a 100% response.

4.2 Demographic Information

This section provides information on church members and elders' gender, level of education, church group membership and age that informs the background of the respondents. Below is the analysis of the demographic data as derived from the research outcomes.

4.2.1 Church Membership by Gender.

Historically, church missionary activities have been undertaken majorly by men. However, Schussler (2009) articulates that efforts have been made to ensure equal opportunities and challenge the gender inequalities on faith matters. This is especially after the rise of various theologies that include among others, feminist theology that demands gender equality especially on leadership position in the church. Assessment of the distribution of church membership in PCEA church in Nyeri and Kirinyaga Counties was conducted. This informs the effects of moratorium on gender and missionary work in the area.

Distribution of church membership based on gender.

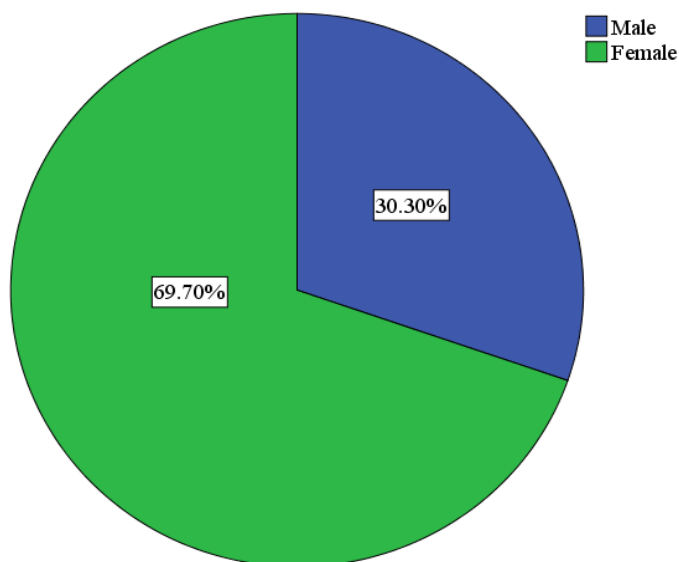


Figure 4.1: Church membership by gender

According to the study results from Figure 4.1, 30.30% male and 69.70% female Presbyterian Church of East Africa (PCEA) members responded in the survey. This shows that females are the majority of the church members in PCEA in Nyeri and

Kirinyaga Counties. DeCelles-Zwarnememan (2016), confirms that male disparity on church attendance and involvement may be traced back to the Industrial Revolution that drove men away from the home and into more distant workplace. As such, women were left to take care of religious matters that were less involving. Additionally, Zwarneman points out the stereotype attribute that women dominate spiritual matters as they are more emotional, in expressing feelings and they have the nurturing responsibility that men do not have.

4.2.2 Church Members' Level of Education.

Education plays a major role in the growth of the church. Self-reliance is well articulated to the members through concepts relayed to them in form of mission work, seminars and academic work. Since the call to moratorium demands self-reliance, PCEA utilizes the competences and skills of the members for its growth and development. Below is the distribution of the level of education of the respondents.

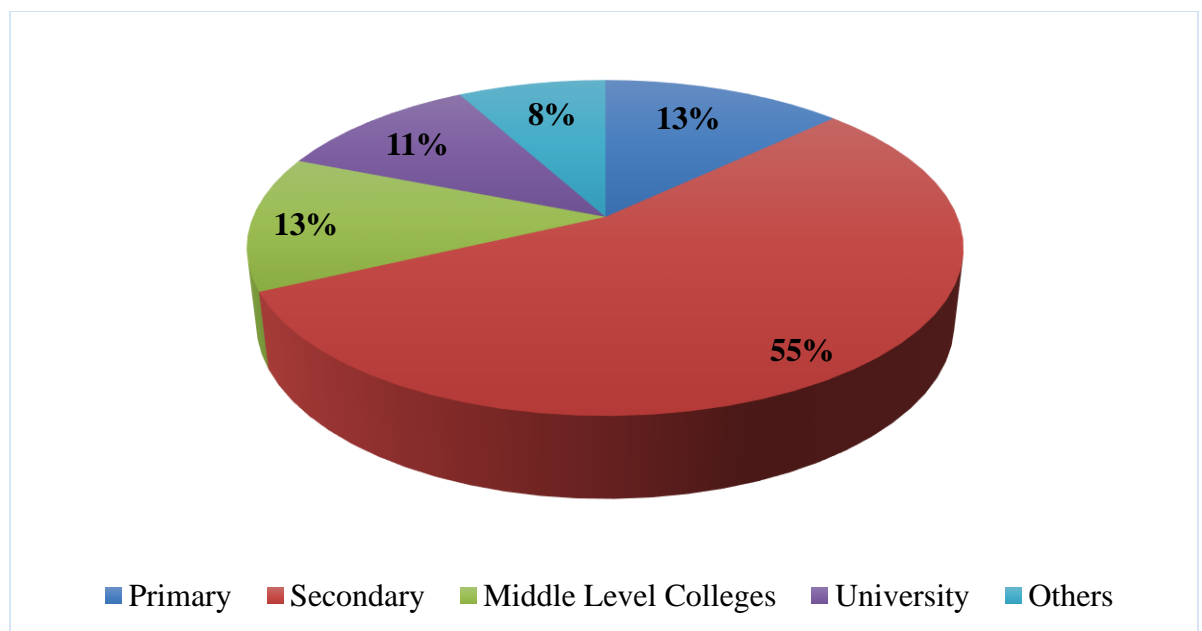


Figure 4.2: Distribution of members by level of education.

As can be seen from Figure 4.2, only 11% of the church members have university degrees while 13% of all members have achieved a middle-level college education. On the other hand, 13% of the church members have primary education level. The study also established that 55% of the respondents had achieved secondary school education as their highest level of education. This shows that majority of the members have no specialized skills that are only attained in tertiary institutions. From the results, the church should work to ensure that majority of the members are well-funded and sensitized to attend colleges in order to attain competent skills that would either help them to secure self-employment or acquire formal employment. This would ultimately promote self-sufficiency of the congregations who will be economically stable.

In addition, the study established that most of the female respondents had University degrees; 9 out of 11 members (82%) as compared to the male respondents; 2 out of 11 members (18%) as presented in Table 4.2 below.

Table 4.2: Distribution of members by highest level of education based on gender

			Primary	Secondary	Middle Level College	University	TVET
Gender	Male	Highest Level of Education	3(10.0%)	16(53.3%)	3(10.0%)	2(6.7%)	6(20.0%)
	Female	Highest Level of Education	10(14.7%)	37(54.4%)	10(14.7%)	9(13.2%)	2(2.9%)

From Table 4.2, most Female; 37 out of 53 members (70%) had secondary education as compared to males; 16 out of 53 members (30%). From these results, it is clear that most of the female Church members are more educated than their male counterparts. This could be attributed to the Church emphasis on the plight of the girl child which promotes the education of girls. The Church has been actively involved in empowering

of the girl child through education, mentoring, and counseling seminars. Wanjiru (2005) supports this by citing spirituality as one of the major important sources of support for women in the society. The women therefore gather for worship in large numbers compared to men.

4.2.3 Church Members' Age Distribution

This section provides information on age distribution of the members in PCEA church in Nyeri and Kirinyaga counties. This helps to inform on the majority active age of the church members in comparison with their productivity in missionary work.

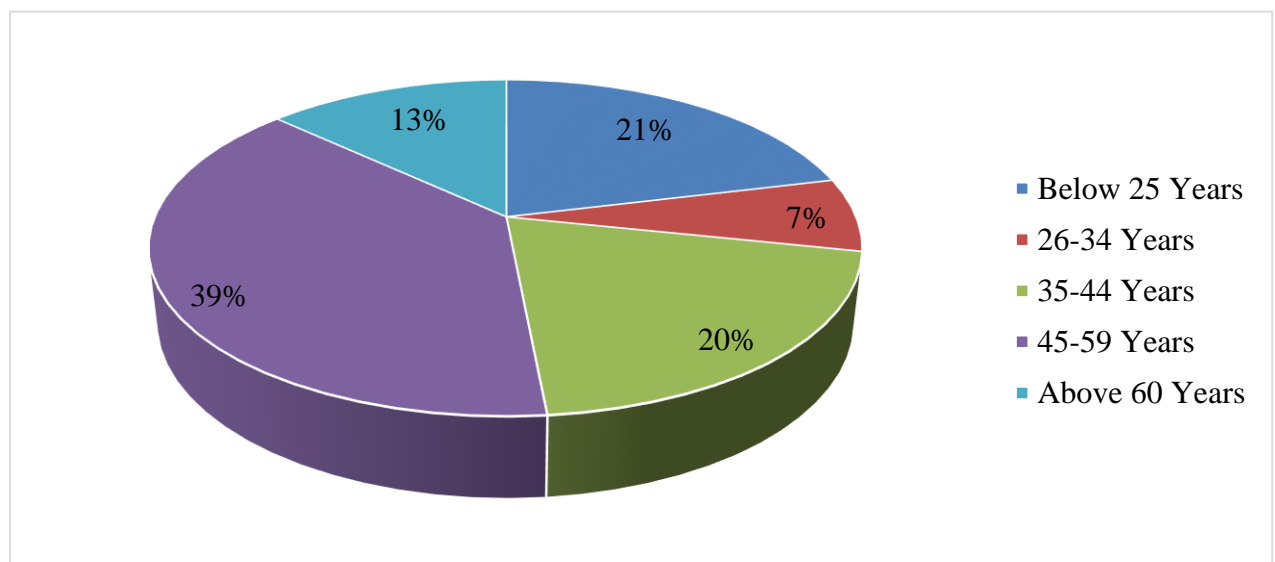


Figure 4.3: Members' age distribution

Majority of the church members (39%) are between the ages of 45-59 years. The low membership of those aged between 26-34 years at 7% portrays a negative implication as these are the most formative years of participation in church activities. This may lead to a negative growth of the PCEA Church.

4.2.4 Church Group Membership

The study established that majority of the respondents are active in different church groups as presented in Figure 4.4.

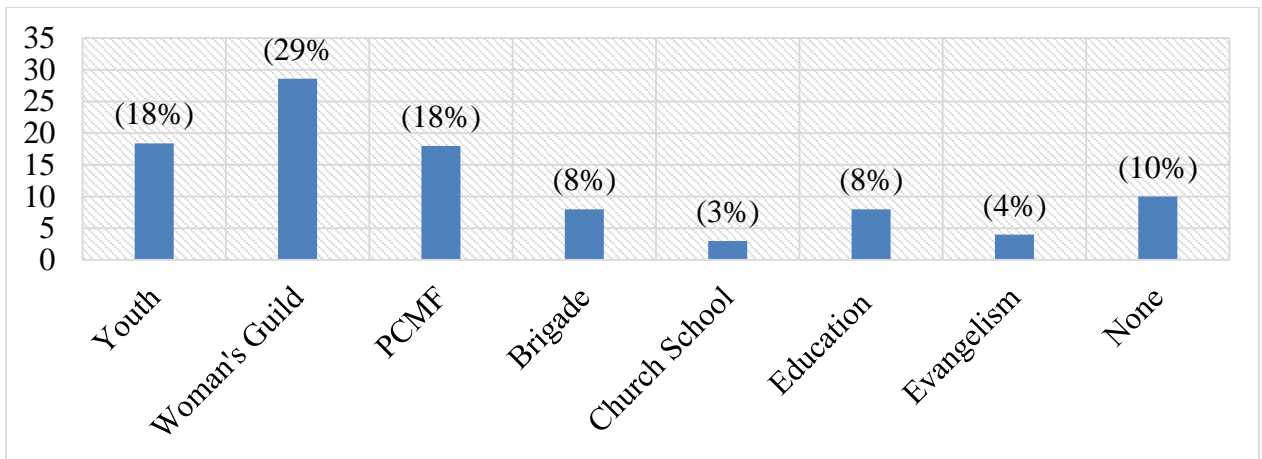


Figure 4.4: Church group membership

The study found out that Woman’s Guild has the majority of the church group membership of 29%, while youth and PCMF are at 18% each, boys and girls brigade are at 8% each, church school at 3% and evangelism at 4%. The study also noted that 10% of the members have no group membership. Hence, the church should come up with policies that will encourage every member to join at least one group for the overall growth of the church.

4.2.5 Distribution of Church Group Membership by Age.

Efficiency and success of any Church group have been seen to be affected by age distribution of members in the specific group. This means that church groups should aim at recruiting and having an evenly distributed age in the specific group. Table 4.3 below shows the distribution of church group members by age in PCEA Church in Nyeri and Kirinyaga counties.

Table 4.3: Distribution of group membership by age

		Youth	Woman's Guild	PCMF)	Brigade	Church School	Christian education	Evangelism	None
Age in Years	Below 25	16(76%)	0(0.0%)	0(0.0%)	3(14%)	1(8%)	0(0%)	0(0%)	1(8%)

	26-34	Group Membership	2(29%)	0(0.0%)	0(0.0%)	1(14%)	1(14%)	2(29%)	0(0%)	1(14%)
	35-44	Group Membership	0(0%)	6(32%)	4(21%)	0(0%)	1(5%)	3(16%)	3(16%)	2(11%)
	45-59	Group Membership	0(0%)	18(47%)	7(18%)	3(8%)	0(0%)	3(8%)	1(3%)	5(13%)
	Above 60	Group Membership	0(0%)	4(31%)	7(54%)	1(7.7%)	0(0%)	0(0%)	0(0%)	1(8%)

Majority of the church members who were interviewed, 28 belong to Woman’s Guild (28%) and most of them fall in to the age group of 45-59 years. The youth who were interviewed were 20 in number which is 20% where majority of them were below 25 years. The PCMF were 18% and majority of them were above 60 years of age. However, the study established that majority of the youth are not involved or are not passionate in evangelism activities in the Church. As shown in Table 4.3 above, majority of members involved in evangelism range between the ages of 35-44 years. This provides a positive note as the latter ages are active in terms of energy and resource.

4.2.6 Distribution of Group Membership by Gender

Today, faith and church affairs have been witnessed to be dominated by women (Wanjiru, 2005). This may be attributed to the growing stereotypic attitude of men that religious issues are more of women affairs while men are more concerned with the economic welfare of their families. Table 4.4 below shows the distribution of church group membership by gender.

Table 4.4: Distribution of church group by gender

		Youth	Woman's Guild	PCMF	Brigade	Church School	Education	Evangelism	None	
Gender	Male	Group Membership	11.3%	0.0%	56.7%	6.7%	3.3%	6.7%	2.9%	13.3%

	Female	Group Membership	20.9%	41.8%	0.0%	9.0%	3.0%	9.0%	6.0%	9.0%
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From Table 4.4 above, it is evident that females are more involved in various church groups such as Youth-21%, Brigade-9%, Education-9%, Evangelism-6%. The study noted that females are more involved in the church activities through church groups. As noted, women are also more involved in the evangelism activities than men. This is also reflected in the youth department as 78% of the youth members are females while 22% are males. These results were supported by Wanjiru (2005) who observed that there is great spiritual potential among women in the society whom she asserts that once they have accepted the gospel, they have the capacity to turn around and improve the world.

4.3 Genesis of Moratorium on foreign missionary activities in PCEA

The first objective sought to evaluate the genesis of moratorium in PCEA in Nyeri and Kirinyaga counties. The study revealed that various aspects of self-governance, self-propagating and self-sufficiency contributed to the call to moratorium in PCEA in Nyeri and Kirinyaga counties as noted from the clergy's responses in Table 4.5

Table 4.5: Clergy's response on Factors to moratorium

	Self-governance	Self-sufficiency	Self-propagating
Factors that led to call for moratorium	27.3%	36.4%	36.4%

4.3.1 Self-Governance

Reese (2013) confirms that Gatu's idea of a call to moratorium could have been informed by several circumstances and events at the advent of the call for political independence. In his observation, Gatu knew quite well that the majority of

missionaries to Africa had both the same nationality and race just as the colonizers. He noted that the missionaries preceded the colonialists, and thus became the first Europeans to come into contact with the Africans. The call for moratorium was therefore, informed by the need to have self-governance in church leadership structures that were dominated by the white missionaries.

As noted in the Table 4.5 above, 27% of the clergy explained that the need for self-governance contributed to the call for moratorium in Nyeri and Kirinyaga counties. In their explanation, there was a need to shift from passive receivers to active participants in their own missionary work and in the leadership structures. This would make them have the sense of ownership in the church that they had been yearning for. It is in this line that Muita (2003) notes that the Presbyterian Church is a church of order and discipline. He further opines that it must remain so in its worship and all other activities.

4.3.2 Self-Sufficiency

The aid given to local churches from overseas made people lazy and dependent (Gatu, 2016). Hence, rather than sit and wait for aid, the call to moratorium aimed at finding local solutions by making use of the available resources. As presented on Table 4.5, 36% of the clergy noted that many of the African Christians in PCEA in Nyeri and Kirinyaga counties explained that there were enough resources in terms of personnel. These people only needed to be trained to become local clergy and replace the white missionaries who carried out all the Church activities without training any African to assist them. In addition, the PCEA felt that the church was well equipped in terms of finance and knowledge to develop their own churches without relying on the Western Presbyterian churches. This desire for self-sufficiency was embraced by its members in

Nyeri and Kirinyaga counties. The Clergy observed that this led to necessity to a call by the clergy for a moratorium as presented in Figure 4.5 below.

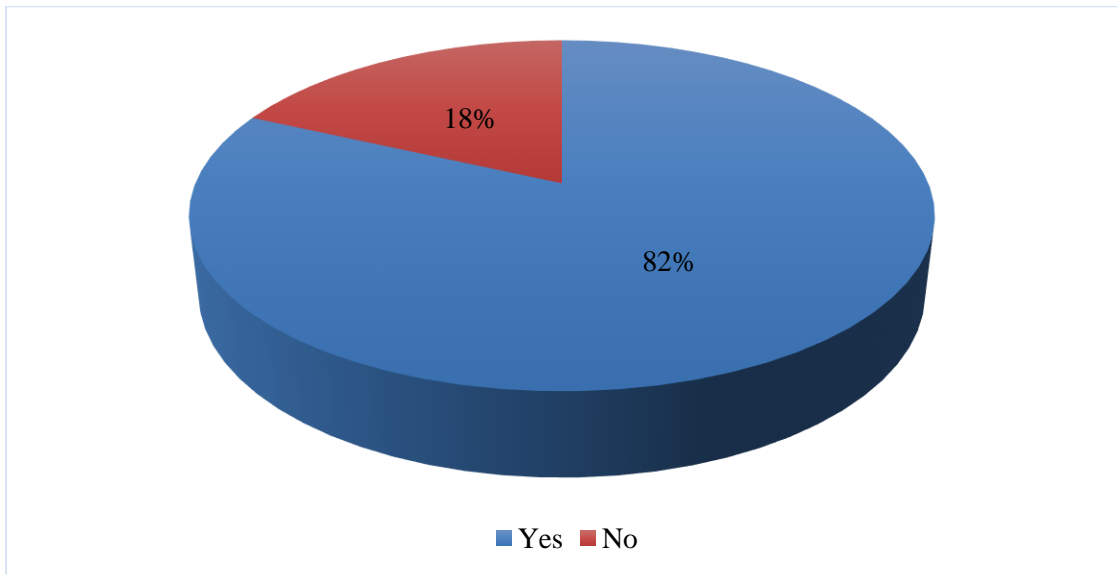


Figure 4.5: Clergy's response on necessity for missionaries to leave for self-reliance

The research revealed that 82% of the clergy observed that the Church was also called upon by the local Church ministers at the top leadership to be self-reliant. This would encourage maximum utilization of the member's abilities to run and manage the church and build their own local churches without relying on the foreign donors, among other individual roles.

On the same, members also expressed their voice on the need for self-reliance. Table 4.6 below shows church member's opinion on whether there was necessity for the missionaries to leave PCEA for self-reliance.

Table 4.6: Church members' response on the necessity of the missionaries to leave PCEA for self-reliance

	Yes	No
Agreeing to necessity of missionaries to leave PCEA for self-reliance	75(76%)	24(24%)

Table 4.6 above shows that majority of the church members 76% were contented with the missionaries leaving the church to promote more self-reliance and subsequent self-development. They therefore, concur with Gatu (2016) as he noted that Self-sufficiency among the Church groups would help them to achieve their goals without relying totally on Western donors to fulfill the mission of the Church. He further emphasized that the Church must be free from excessive dependency. However, 24% of the church members were of contrary opinion that it was not necessary for the Western Presbyterian churches to leave the PCEA. This opinion is supported by the views expressed by Uka (1989) that the churches of the West did not consider the possibility of withdrawing or reducing the number of their missionaries as a viable means of resolving the issues that the proposed moratorium sought to address. Miano (2008) observes that there ought to be co-operation between the sending and receiving Churches in spite of the split-up problems. Despite the call for moratorium, most of the churches later struggled to settle financially as most of the western churches played an important role in supporting these churches financially. Figure 4.6 shows the member's response on their ability to meet their financial obligation at the congregation level.

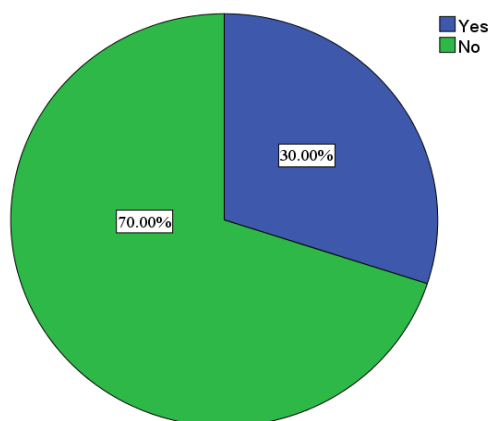


Figure 4.6: Ability of local church to meet its financial obligations

In the case of PCEA churches in Nyeri and Kirinyaga Counties, the call for moratorium seemed to affect the churches financially as 70% of the church members reported that they had a low ability in settling their financial obligations to the Church. However, despite most local churches being unable to meet their financial obligations, the church had a positive direction based on various assessments. Table 4.7 shows church elder's response on their assessment of the progress of the church since moratorium.

Table 4.7: Assessment of the progress of the church since moratorium

			Very Good	Good	Fair	Poor
Agreeing to necessity of missionaries to leave PCEA for self-reliance	Yes	The Progress	33.3%	46.7%	18.7%	1.3%
	No	The Progress	0.0%	40.0%	40.0%	20.0%

Among those who felt that moratorium in PCEA in Nyeri and Kirinyaga counties was necessary for self-reliance, 33%, 47% and 19% of the members felt that the progress of the Church after exit of the missionaries was very good, good and fair respectively. Only 1% of the respondents felt that the progress was poor. The study therefore, noted that majority of the church members averagely feels that moratorium has promoted self-reliance hence its necessity. However, it is important for the church to come up with sound policies that will empower them in various ministries.

4.3.3 Self-Propagating

As indicated on Table 4.5 clergy's response on factors that led to the call for moratorium, the study established that 36% of the clergy explained that the need for self-propagating promoted the call for moratorium. Gatu (2016) cites self-propagating as one of the three Self's. The PCEA considers it very essential and it is achieved through effective mission work. It therefore calls for the need to have a rich source of funds in the Churches. The church using the resources that they contribute in the

congregations respond to the new direction of self-propagation by effective mission work. As such, there was need to reach out to the areas that are not yet evangelized within the region. This was in particular the areas that other denominations had strongly established churches before PCEA. These are referred to as the *Nendeni* mission areas as coined by Gatu (2016). The term was used to encourage missionaries to reach out to those areas. It is through this that the Christians participate in the noble work of evangelization in a bid to enhance self-propagation in the PCEA.

4.4 Positive outcomes of calling for moratorium on missionaries and adoption of *Jitegemea* philosophy in Nyeri and Kirinyaga counties

The study was carried out to assess the benefits that the subsequent call for moratorium has on the PCEA in Nyeri and Kirinyaga counties in Kenya. The results and discussions below are presented in accordance to the stated objective.

Table 4.8: Benefits of moratorium to PCEA in Nyeri and Kirinyaga counties

S. No.	Statement	Yes	No
1.	The local church is able to carry out their financial activities	86.9%	13.1%
2.	The churches are getting many members	71.7%	28.3%
3.	The parish minister pays regular visits to members	81.8%	18.2%
4.	Women serve in church equally with men	87.9%	12.1%
5.	The money collected in the local churches is used to build church projects	67.7%	32.3%

Table 4.8 above shows the analysis of benefits of moratorium. Most of the members 86.9 % agreed that since the call for moratorium, the local churches have been self-sufficient. Gatu (2016) supported these views as he cautioned that the over dependency syndrome creates inadequacy in the Church. These financial activities ranged from funding of the evangelism activities in the local churches and parishes to supporting of

mission work in other regions. Some of the members, about 71% noted that after the call for moratorium, most of the PCEA churches in Nyeri and Kirinyaga counties have been registering more new members in the local congregations hence growth. This was as a result of further call on the need for propagation. The Church facilitates its propagation in a way that the locally trained evangelists engage the members through home visits and fellowships in a wider area. The elders and deacons of the Church also meet with members for fellowship hence bringing more converts to the church. In addition, most of the clergy thus noted that members in the church at the local level are able to study the Bible and preach to each other without the presence of the church ministers.

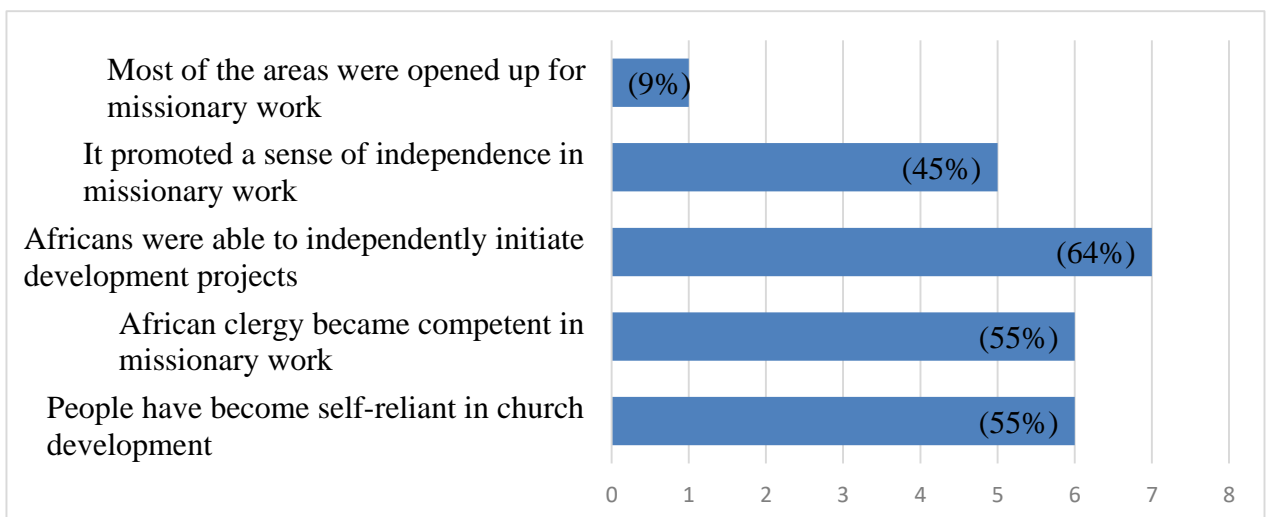
On pastoral home visits, 81% of the church members noted that the parish minister pays regular visits to members at the local congregation level and in their respective homes for pastoral visits and offering Holy Communion to the elderly and the weak. This was attributed to the availability of the parish ministers at the parish level and the training of many evangelists to support the parish ministers in some of the Church activities within the parishes.

Equality in church service was noted as 87% of the members observed that since the call for moratorium in Nyeri and Kirinyaga counties, women have been highly involved in serving the church. They serve at an equal capacity with men to the extent of even becoming parish ministers. This was confirmed by the distribution of group membership by gender as presented in Table 4.3 where women were seen to be more involved in church group activities than men. This is different from the time of the missionaries from the West when only men could be ordained as ministers of the Church. The data on preference of PCEA women to serve equally as men heeds to

Shussler (2009) clarion call for a reconstruction of the history of early Christianity to include women’s visibility and contributions.

Some respondents, 67% agreed that the money collected in the local churches is used to carry out various church projects like constructing of new churches and maintaining of the existing ones without waiting for the help from the western churches. This agrees with Reese (2013) view as he emphasized that when donors come to a church and do almost everything for the members, they in the long run destroy the development of those people or that church as they make them dependents. More so figure 4.7 shows that 55% of the clergy in their response on factors that led to the call for moratorium noted that the PCEA became competent in their missionary work. They took up the task of training fellow African clergy and were able to carry out leadership roles without assistance and supervision from the Western churches as presented in Figure 4.7 below.

Figure 4.7: Clergy’ Response on benefits in PCEA in Nyeri and Kirinyaga counties



On the benefits, 52% of the church elders agreed that churches have greatly benefited from the call to moratorium comparing to 48% who had a contrary opinion as presented in Figure 4.8 below.

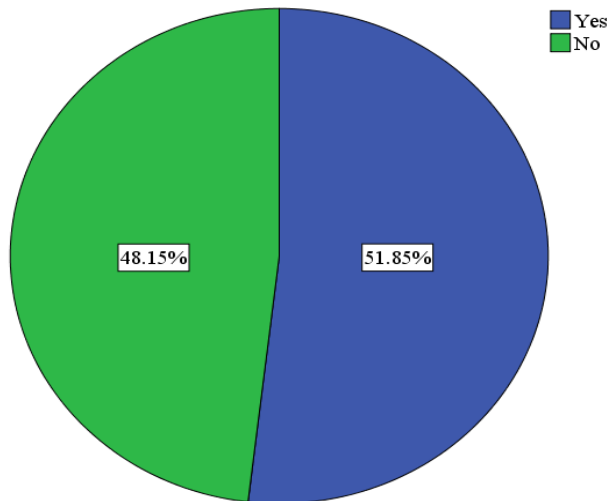


Figure 4.8: Moratorium has brought various benefits to the church.

Among the benefits identified by the respondents, members in the church are able to preach and understand the Bible and carry out missionary work in their own local languages other than English as used by the Western missionaries. This was also promoted by the translation of the Bible into the local languages (Kikuyu) which the members understood efficiently. The use of local languages helps the PCEA to worship God in a manner that makes sense to them as they understand the scriptures and prayers. They therefore feel fully connected with God. Adeyemo (2006) highlights that through Jesus, God came and spoke to people in a specific way that they could understand. Believers were instructed to follow his example. Therefore, whenever Christianity spreads, it takes on the cultures and languages of the new believers. He further echoes the advice of St. Augustine of Hippo that God seems closer to his people when He speaks their language.

4.5 Challenges experienced by the PCEA in Nyeri and Kirinyaga counties during the transition to a self-sustaining church

The call to moratorium has had many benefits to the PCEA but it also faces several challenges. For example, Cassidy (1976) points out that it is necessary to consider the less positive elements of moratorium. He further notes that some of those calling for moratorium have not given the impression of having a deep concern or commitment to evangelism and other important areas affected by moratorium. This study hence, investigated some of the challenges that have resulted from the call to moratorium in Nyeri and Kirinyaga counties.

4.5.1 Spiritual Challenges

The study established various spiritual challenges that have accompanied the call to moratorium as shown in Figure 4.9 below. These range from faith propagation and expansion of the gospel to lack of commitment on spiritual activities in the church.

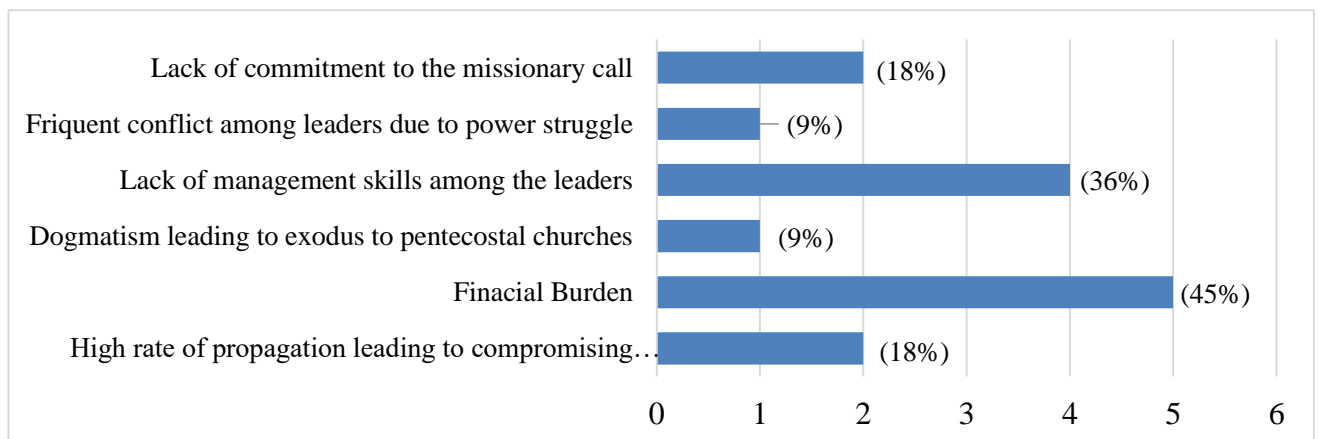


Figure 4.9: Clergy's response on challenges of moratorium.

Figure 4.9 above highlights several challenges that came out clearly. As much as some of the members serve in the Church, 18% of the clergy noted that most of the church members lack commitment to the missionary call. The other 9% observed that there have been frequent conflicts among church members over leadership positions. A

relatively higher percentage 36% noted that most of the leader lack management skills to run the churches.

About 9% felt that some church members especially the youth had moved to other Pentecostal churches due to strict dogmatic doctrines of the PCEA Church. This was also confirmed by 11% of the church Elders in Figure 4.9 who observed that some youth had moved to emerging Pentecostal churches. This insinuated that the rigid constitution contributes to the fall out by the youth. They yearned for change and flexibility of the church policies to accommodate all members across the ages. These changes include introduction of modern trends in technology embraced by the Pentecostal churches as well as freedom in expression and dressing. Muita (2003) contradicts this idea by emphasizing that the PCEA is constitution-led, thus it is a church of law and order.

Since most of the donors had abandoned their financial assistance, this made 45% of the Church Elders to feel that the call to moratorium had brought a financial burden to the church members. They concentrate on sourcing and planning for funds more than the spiritual gain from the church services. Due to this burden, the wealthy are more welcomed and appreciated because of their regular donations to church.

According to 18% of the clergy, high rate of propagation in the church has led to compromise of the spiritual growth of the church members. This is because church leadership is more concerned with establishment of more congregations at the expense of emphasis of spiritual matters. In addition, various church elders also observed that after the call to moratorium the members reflected signs of poor spiritual commitment at various levels as presented in Figure 4.10 below.

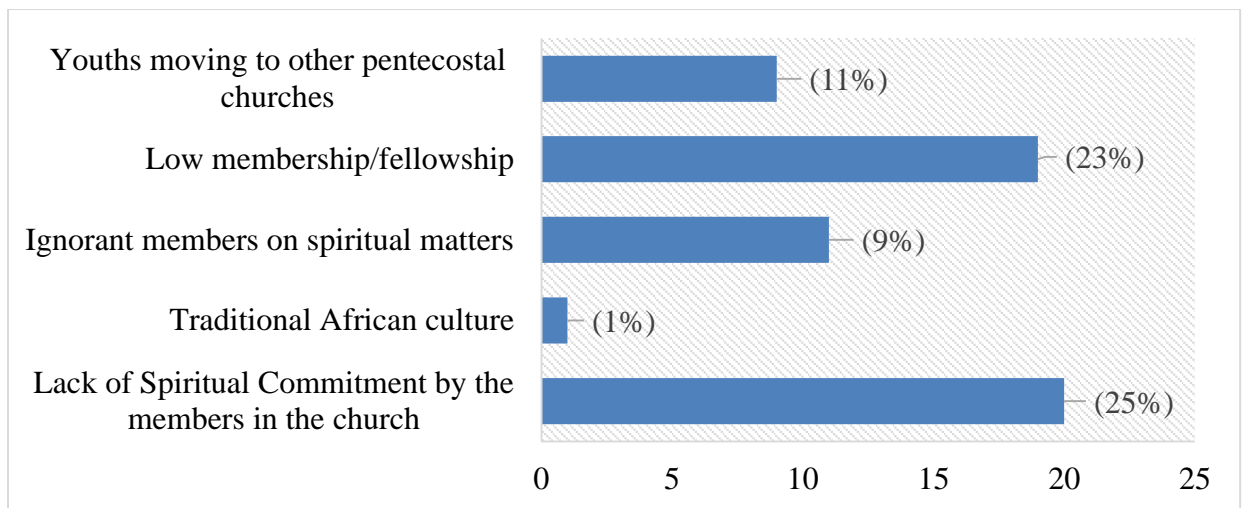


Figure 4.10: Church elder's response on spiritual challenges of moratorium.

On spiritual challenges, 23% of the Church Elders noted that there has been low membership especially in district fellowships. The other 9% explained that most of the members were ignorant on spiritual matters especially Bible studies and fellowships. Negative influence of traditional African religion on the church members was highlighted by 1% of the elders. However, the low influence may be attributed to the General Assembly's stand against negative influence of traditional African culture in the church.

The study also revealed that 25% of the church elders noted that most of the members are not committed in the church activities especially on church group leadership and involvement. These challenges were seen to compromise faith and spiritual development in the church.

As noted, the study established that most of the church members have relaxed from carrying out missionary work, conflict of interest among the leaders in the church which demoralize the members, financial burden on the members as they are to cater for all the church activities.

4.5.2 Financial Challenges

Among the reasons for Gatu's (2016) call for moratorium in PCEA was to reduce the element of over dependence syndrome as it creates inadequacy in the church. This leads to instances where people want to rely on donors on everything. However, the study noted that the call to moratorium did not fully solve the financial dependency challenge in the church. Figure 4.11 below shows some of the established financial challenges experienced in Nyeri and Kirinyaga counties.

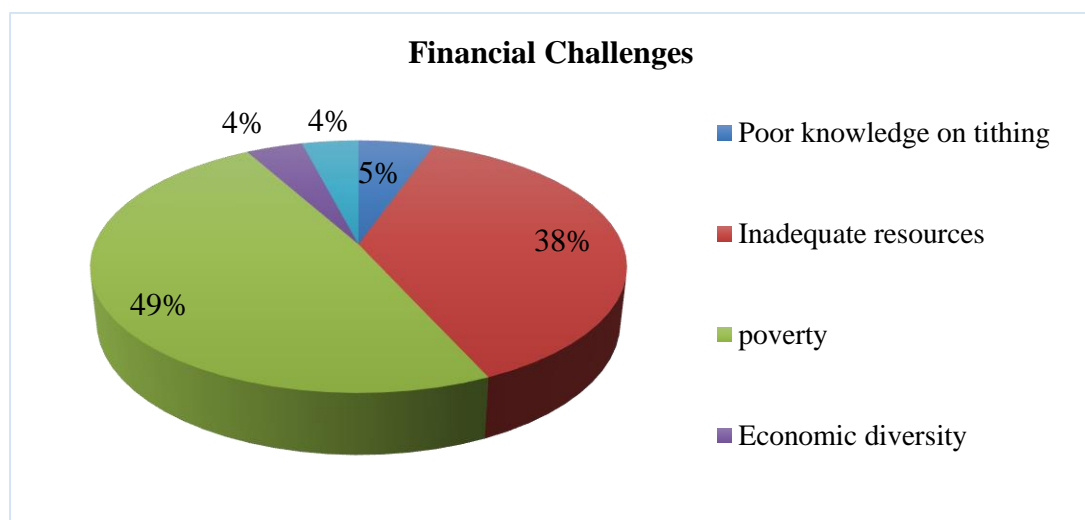


Figure 4.11: Church elders' response on financial challenges of moratorium.

From Figure 4.11 above, 5% of the church elders noted that most of the members had limited knowledge on the importance of tithing. This called for the need of the principle of self-sufficiency to be highly enhanced so that members can realize the need to 'stand on their feet' through their self-giving. This would validate the call for self-reliance. Gatu (2016) affirms the call for a moratorium on mission funding by pointing out that PCEA should take up the task of training its members to look for resources that God has given to them before they beg for aid from overseas.

He points out that the culture of relying on Western handouts even on things and issues that we can find solutions on our own is wrong. The over-dependency syndrome creates

inadequacy in the church. Over-dependency does not help the church to grow and mature. This therefore poses the challenge of misrepresentation and misunderstanding of the call for moratorium. Many tend to think that PCEA is passing a message that it is now self-supporting and does not need the assistance from the Western church and they therefore withdraw totally from the African churches. Self-sufficiency is not supported by the lazy, the poor, the selfish and those not fully understanding it. Tribalism, liberating cultures, health and development are also factors that hinder self-sufficiency. Some 38% of the elders cited that there have been inadequate resources for Church's development. They attributed this to diversity in the availability of funds by the members. The other 49% noted that most of the church members were poor economically to fully meet the financial needs of the church. Table 4.9 below shows ability of the members to meet the allocated MMF in the local church.

Table 4.9: Approximate MMF allocation by the ability to meet the allocated MMF

			100,000- 300,000 KSh	301,000- 600,000 KSh	601,000- 900,000 KSh	901,000- 1,200,000 KSh	Above 1,200,000 KSh
Local church is able to meet the allocated MMF	Yes	Approximate parish MMF allocation of the local church	2(8.3%)	5(20.8%)	3(12.5%)	1(4.2%)	13(54.2%)
	No	Approximate parish MMF allocation of the local church	3(5.5%)	10(18.2%)	5(9.1%)	2(3.6%)	35(63.6%)

As shown from Table 4.9, 4% of the church elders observed that economic diversity affected most of the church members' economic ability. Some churches are established in the urban areas with most of the members having regular income. Other churches are found in arid areas with irregular sources of income. This could have led to 4% of the

church elders observing that low membership in the churches they oversee made the local churches to strain financially as they fund the church activities. As such, there is a likelihood of churches that have few members being unable to meet their financial obligations as allocated in their respective congregations. Table 4.10 below shows various church memberships with their ability to meet their allocated MMF.

Table 4.10 Membership in the Church by local church’s ability to meet allocated cess

			Yes	No
Membership in the church	Below 50 Members	Local church is able to meet the allocated MMF	2(18.2%)	9(81.8%)
	51-150 Members	Local church is able to meet the allocated MMF	8(47.1%)	9(52.9%)
	151-250 Members	Local church is able to meet the allocated MMF	4(18.2%)	18(81.8%)
	Above 350 Members	Local church is able to meet the allocated MMF	9(31.0%)	20(69.0%)

As shown from Table 4.10 above, majority of the churches in PCEA in Nyeri and Kirinyaga Counties have a membership of above 350 each. Among the churches that have a membership of below 50 people, 81% of the Church elders reported that they have difficulty in meeting the allocated MMF. In addition, even among the churches with a membership of above 350 people, 69% of the church elders noted that they are not able to meet the allocated local church MMF. This shows that most of the churches whether with high or low number of members in the church are not able to meet the allocated MMF.

4.5.3 Member's Opinion on Solutions to Various Challenges

The study also sought opinions from the members on what they thought would be the solutions to the above-mentioned challenges. Some of these opinions would help to reveal the nature of moratorium in PCEA church in Nyeri and Kirinyaga Counties. Through seeking their opinions, the study indirectly revealed some of the challenges faced by PCEA church in Nyeri and Kirinyaga Counties. For example, need to involve the members in decision making by the leaders. Figure 4.12 shows some of the opinions expressed by the members on the solutions to challenges faced after Moratorium in PCEA church in Nyeri and Kirinyaga counties.

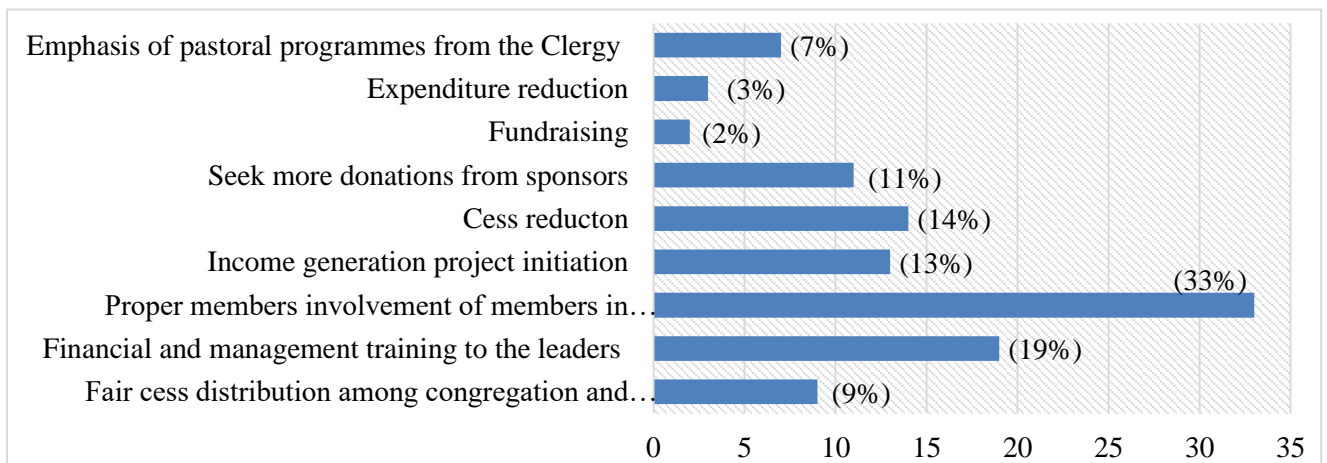


Figure 4.12: Church members' opinions on solutions to various challenges in the church.

According to Figure 4.12 above, 7% of the members stated that there is need for more emphasis on pastoral programmes within the local churches by the clergy. They also observed the need to emphasize the teaching of the programmes in all the PCEA sponsored institutions. They viewed pastoral emphasis as one of the efforts that the church is making to bring growth to the church from within other than depending on mission work from the West. To reduce financial burden on the members, 3% of the

respondents observed that the Church's expenditure has been high, hence the need to reduce it as one of the approaches to reduce financial burden on churches.

A few members, 2% stated that there is need for more fundraisings to be held in the church to fully meet the financial expenditures like contributing the MMF as well as meeting the basic requirements of their congregations. On the other hand, 11% of respondents reported that the Church needs to seek more donations from sources such as the donors and friends of the Church. This is in a bid to bring growth from outside which would help to ease the financial burden that is a continuous hindrance to effectiveness in the financial and spiritual growth of the congregations.

On relieving of the fund obligations allocated to the members, 14% noted that the allocated cess to the local church required to be reduced for them to comfortably clear it. To substitute funding in the churches, 13% explained that their respective churches need to establish income generating projects that would help to complement the high cess allocated and also meet the church financial needs. Among them, 33% were of the opinion that members need to be frequently involved during decision making in the church.

In relation to that, 19% reported that church leaders need to be given proper management and financial training in order to equip them with skills for effective and efficient running of the church. In view of the diversity of the socio-economic status of different parishes; 9% of the respondents observed that church contributions like MMF and cess need to be equitably and fairly distributed among all the congregations.

4.6 Response of the Clergy, Church Elders and Church Members towards Moratorium in PCEA in Nyeri and Kirinyaga Counties

The last research objective sought to find out the response towards Moratorium in PCEA in Nyeri and Kirinyaga counties. The responses were measured by means of 8 and 7 items to the church in a five-point Likert scale ranging from; strongly agree (1), agree (2), fairly agree (3) disagree (4), and strongly disagree (5). For the purposes of this study, strongly agree and agree were collapsed together to form “Agree” and disagree and strongly disagree were collapsed to form “Disagree”. Table 4.11 provides a summary of the findings;

Table 4.11: Response of Church Elders on Moratorium in PCEA in Nyeri and Kirinyaga Counties

S. No.	Statements	Agree	Fairly Agree	Disagree
1.	It was necessary for missionaries to leave its funding to the church activities	48(61%)	7(9%)	29(30%)
2.	There are laid down policies and procedures covering all routine from General Assembly to the local church	63(75%)	4(5%)	17(20%)
3.	There are laid down systems to protect church assets from misappropriation	46(54%)	7(9%)	31(37%)
4.	The local church has external financial support other than from its members	38(45%)	6(8%)	40(47%)
5.	Budgets are prepared for all church activities in sufficient details for accountability	52(62%)	9(12%)	23(26%)
6.	Financial reports are prepared in a timely basis for proper management and decision making	45(52%)	11(14%)	28(34%)
7.	The West churches like the church of Scotland would be welcome for financial support to the church	52(62%)	9(12%)	23(26%)

Table 4.11 above shows that majority of the church Elders who comprised 61% agreed that it was necessary for the Western missionaries to leave its funding to the church activities. The other 9% of the elders fairly agreed on the necessity of the missionaries

to cease funding the PCEA. However, 30% of the church members were of the opinion that it was not necessary for the missionaries to stop funding to the church activities.

Church governance received different opinions from the respondents whereby 75% agreed that there are laid down policies and procedures covering all routine from General Assembly to the local church. Out of 81 members, 5% fairly agreed on the same opinion. Nthamburi (1991) supports their opinion by noting that it was not clear how Africans could test their leadership skills as bishops, pastors, archdeacons, rural deans and Church administrators when foreign missionaries from overseas continued to dominate the Euro-African Church. However, only 37% disagreed that there are laid down policies from General Assembly to the local church. The findings highlighted that 54% and 9% agreed and fairly agreed that there are laid down systems to protect church assets from misappropriation. More so, 37% of the church members disagreed that there are laid down systems to protect church assets from misappropriation.

As 45% and 8% agreed and fairly agreed that the local church has external financial support other than from its members, 47% disagreed with the statement. They felt that this leads to too many contributions from one individual and also many fundraisings in one financial year. On church expenditure 62% and 12% agreed and fairly agreed respectively that budgets are prepared for all church activities in sufficient details for accountability. The other 26% of the respondents disagreed that budgets are prepared for all church activities in sufficient details for accountability. They therefore expressed their fears that sometimes the churches end up starting unnecessary projects leading to underutilization of some very expensive structures.

Financial reports are prepared in a timely basis for proper management and decision making according to 52% and 14% who agreed and fairly agreed respectively. On the

other hand, 34% disagreed that financial reports are prepared in a timely basis for proper management and decision making. The study showed that 62% and 11% agreed and fairly agreed that the mission churches like the Church of Scotland would be welcome to offer financial support to the church. Only 26% disagreed that the West churches like the Church of Scotland would be welcome for financial support to the church. This clearly shows that irrespective of the fact that there are benefits that the Church is enjoying since it stopped being evangelized and funded by the missionaries; members of the congregation would still welcome financial support from the churches of the West. This contradicts Reese (2013) view that when the donors come to a church and do almost everything for the members, they in the long run destroy the development of the individuals or that church as they make them dependents.

Jitegemea philosophy has been directly affecting the church members especially in the areas of finance as they are the main sources of funds and leadership since they occupy the top leadership structure of the church. This has also been felt in evangelism as the missionary work majorly relies on the voluntary work of the church members.

Table 4.12 Response of the Church members towards moratorium

S. No.	Statement	Agree	Fairly Agree	Disagree
1.	Church school, PCMF, Woman’s Guild, and Youth are fully involved in church activities	93(93%)	3(3%)	4(4%)

2.	Training is offered to the young church members to invest in their local churches so as to promote church growth	49(49%)	13(13%)	38(38%)
3.	It is necessary for PCEA to be self-reliant in its activities like payment of group MMF	82(82%)	6(6%)	12(12%)
4.	Church members fully meet all the financial responsibilities of the church	44(44%)	18(18%)	37(38%)
5.	The church Finance and assets are used well and proper records are kept and read out to the members in the churches	72(72%)	16(16%)	12(12%)
6.	There is full accountability of church funds through financial statements and records	70(70%)	15(15%)	15(15%)
7.	Mission work in the parish and <i>Nendeni</i> area and pastoral care is highly emphasized in the PCEA church	70(70%)	21(21%)	9(9%)
8.	Presbyterian Churches from the West like Church of Scotland would be welcome to support PCEA today for its growth	65(66%)	9(9%)	15(25%)

From Table 4.12, most of the church members, 93% and 3% agreed and fairly agreed that Church school, PCMF, Woman's Guild, and Youth are fully involved in church activities. Only 4% disagreed that various group members in the church are fully involved in church activities.

Issues touching on the youth in the church received mixed responses by the members whom 49% agreed and 13% fairly agreed that training is offered to the young church members to invest in their local churches so as to promote church growth. In the promotion of church growth, 37% were of the opinion that training is not offered to the young church members to help them to invest in their local churches. Youths were seen to be inadequately involved in church activities which made them to be minority in the Church membership. The study therefore, contends that lack of mentorship and inadequate involvement of young people in church activities greatly affects the whole

church growth in future as there will be no competent human capital in respective church responsibilities.

A very high number of respondents, 82% agreed that it is necessary for PCEA to be self-reliant in its activities like payment of Ministry Maintenance Fund as 6% disagreed with the statement. Further 12% of the respondents disagreed with necessity of PCEA to be self-reliant in its activities. But 44% agreed and 18% fairly agreed that church members fully meet all the financial responsibilities of the church. However, 38% of the members disagreed that members are able to fully meet all the financial responsibilities of the church. Appropriate accountability was expressed by 72% and 16% who agreed and fairly agreed that the church finances and assets are used well. They also noted that proper records are kept and read out to the members in their churches. Only 12% did not agree that church finance and assets are used well and proper records are kept and read out to the members in their local churches.

The study revealed that 70% and 15% agreed and fairly agreed that there is full accountability of church funds through financial statements and records. The 15% that disagreed cited that the financial statements and records are not open to the members thus doubting their accountability and transparency. Also, 70% and 21% of the church members agreed and fairly agreed that Mission work in the parish and *Nendeni* area and pastoral care are highly emphasized in the PCEA church. Only 9% expressed a different opinion on mission work.

Mission funding was supported as 66% of the respondents agreed where by 9% fairly agreed that Presbyterian churches from the West like Church of Scotland would be welcome to support the church today for its growth. This opinion agrees with the views expressed by Uka (1989) that the churches of the West did not consider the possibility

of withdrawing or reducing the number of their missionaries to be a viable means of resolving the issues that the proposed moratorium sought to address. However, 25% of the members disagreed that Presbyterian churches from the West like Church of Scotland would be welcome to support the church today for its growth. They felt that the progress of the Church after exit of the missionaries was good. The study was supported by Nthamburi (1991) as he echoed the AACCC call for temporary moratorium on external assistance in money and personnel as the only potent means of becoming a truly African church which is self-reliant.

4.6.2 Social-Economic Trend in the Church after Moratorium

Gatu’s call to moratorium in PCEA Church has resulted to great change in structure and approach in the Church activities as presented in figure 4.13 below.

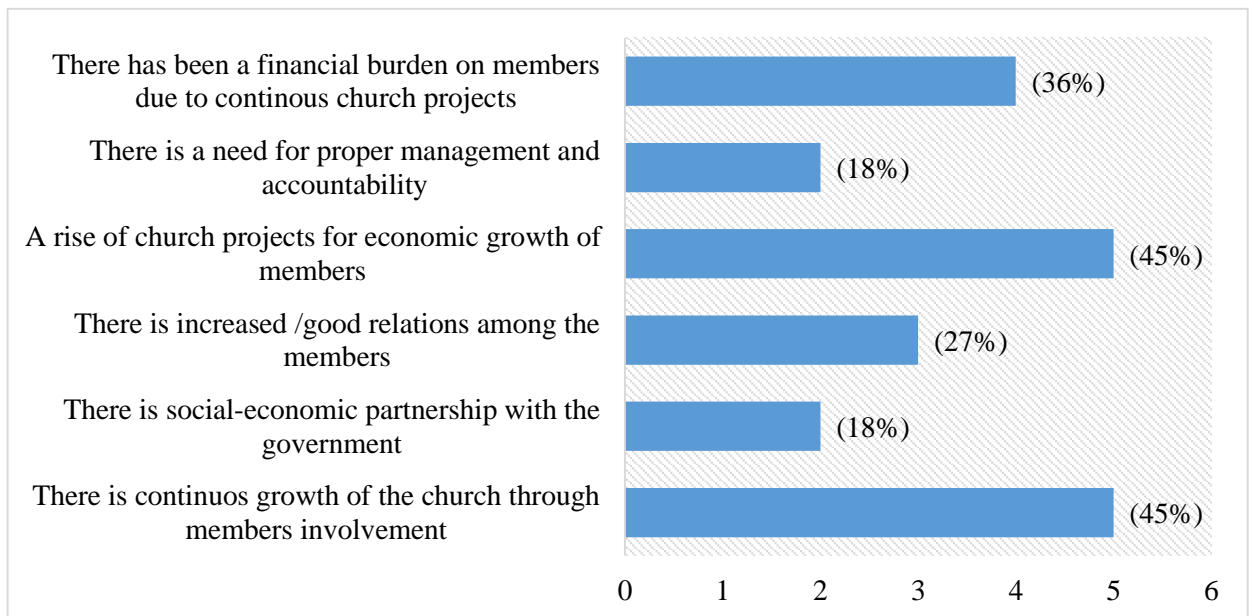


Figure 4.13: Response of the clergy on social-economic trends in the Church.

From Figure 4.13 above, the study stated that 36% of the clergy had observed that the call for moratorium had brought a financial burden on the members due to continuous church initiation of projects. They noted that the PCEA lays more emphasis on

structural growth rather than spiritual growth. Indeed, 45% noted that most of the churches had ongoing projects which were meant for economic growth of the members.

The need for proper management and accountability especially on financial matters was expressed by 18% of the respondents. They highlighted misappropriation and mismanagement of church funds as some of the financial challenges that the PCEA face. The study showed that 27% of the respondents felt that there were increased good relations among the church members. The other 18% indicated that the PCEA had an increased social-economic partnership with the government. Also 45% were of the opinion that there is a continuous growth of the church through member's involvement in church activities. These results agree with Gatu's (2016) views that self-sufficiency among the church groups would help them achieve their goals without relying totally on Western donors for support.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Overview

This chapter presents the summary and conclusion based on the research findings with particular reference to the research problem. Various recommendations on the effects of *Jitegemea* philosophy in PCEA in Nyeri and Kirinyaga counties are also presented.

5.2 Study Summary

The study's main objective was to investigate the effects of *Jitegemea* philosophy that resulted from moratorium on missionaries and mission funding by the churches from Europe and North America. To achieve the main objective, the researcher enquired on the following; the factors that led to the call for moratorium in PCEA in Nyeri and Kirinyaga counties; the positive outcomes of adopting the *Jitegemea* philosophy by calling for moratorium in the PCEA in Nyeri and Kirinyaga counties; the challenges experienced by PCEA during the transition to a self-sustaining church; as well as to assess the extent to which the PCEA in Nyeri and Kirinyaga counties has achieved the goal of self-reliance, self-propagation and self-governance.

The study established that various aspects of self-governance, self-propagating and self-sufficiency contributed to the call to moratorium in PCEA in Nyeri and Kirinyaga counties as noted from the members, the clergy and Church elders' responses. The study established that the need for self-governance contributed to the call for moratorium in PCEA in Nyeri and Kirinyaga counties. As such, PCEA in Nyeri and Kirinyaga Counties wanted to shift from passive receivers to active participants in their own missionary work and in the leadership structures. This led to call to a sense of ownership in the church. In addition, the understanding of the history of how most of the Africans under

the Western missions carried out their missionary activities was not pleasing to the local people. Therefore, the need for independence in the church matters made Africans to have the urge to grow and develop as Africans without the influence or control by the Presbyterian Church of Scotland.

It was observed that there is the availability of resources within the PCEA in terms of personnel. They only needed to be trained to become local clergy and replace the white missionaries. In addition, African Christians in Nyeri and Kirinyaga counties felt that the Church was well equipped in terms of finance and skills to be able to build their own churches without relying on the foreign donor's support. Further, this point of view was reinforced by the local church ministers at the top leadership such as Rev. John Gatu who was then the Secretary General of PCEA. Gatu steered the structuring of church policies to the grassroots through introduction of *Jitegemea* philosophy which called upon the PCEA to be self-reliant.

The study established that the call to moratorium in Nyeri and Kirinyaga Counties was also promoted by the need to reach out to the areas not yet evangelized within the region which followed with the aim of founding of new congregations. These became branches to the mother churches in the area such as PCEA Tumutumu in Kirimara West Presbytery in Nyeri County. As such, this made most of the church members to be actively involved in the missionary work of spreading the gospel.

In relation to the positive effects of the call to moratorium in Nyeri and Kirinyaga Counties, the study established that since the church became self-reliant, there was an increase in the membership of the church. This was especially through recruitment and commissioning of members to serve in the church which has seen men grow spiritually with a good transition to church leadership as deacons and elders. These were reported

to support the parish ministers and evangelists in carrying out daily church activities and thus reaching the members through the gospel, fellowships, social and charity work, giving every member an identity.

The call to moratorium was found to enable the local churches to have financial freedom especially in expenditure on missionary work, establishment of income generating projects like schools, hotels and hospitals that had more positive social and economic impact on the local church members.

One of the most important social benefits to the call for moratorium in PCEA in Nyeri and Kirinyaga Counties as established by the study was women involvement in the church matters more equally with men. This was clearly shown by the distribution of group membership by gender where women were seen to be more involved in church group activities than men. The study therefore observed that this has helped to reduce gender inequalities in the society as women's abilities and talents both in missionary and social work were more effectively tapped, hence giving a good image in the community.

Various challenges that originated from the call to moratorium were identified by the study as explained by the respondents. Spiritually, the study established that most of the church members have been lacking commitment in performing church activities with equal zeal as guided by the missionary call. As a result, there have been frequent conflicts among church members over leadership. Some church members especially the youth have as a result moved to other Pentecostal churches.

They cited strict dogmatic doctrines of the church which demands flexibility in PCEA church policies to accommodate all members across the ages. In addition, high rate of propagation in the church has led to compromise of the spiritual growth of the church

members as the church leadership is more concerned with establishment of new congregations at the expense of emphasis of spiritual matters.

The study identified finances as the main challenge from the call to moratorium as it had brought a financial burden to the church members. This is because majority of the churches are not able to meet the financial obligations allocated to them from the higher levels of the church. The study therefore observed that there is need to empower the church members in PCEA in Nyeri and Kirinyaga counties if the financial burden is to be eased. This is from the fact that the main financiers of the PCEA in Nyeri and Kirinyaga counties are the Church members themselves as established from the study.

The study also sought to investigate the responses of the Clergy and church members and Elders towards the call for moratorium in PCEA in Nyeri and Kirinyaga counties. It established that the call towards a sense of self-reliance in Nyeri and Kirinyaga Counties was positively welcomed. Majority of the church Elders confirmed this as they highly agreed that it was necessary for Western missionaries from Presbyterian Church of Scotland to leave the Church in Nyeri and Kirinyaga counties. On the contrary most of them strongly expressed that the latter are welcome to provide various forms of financial donations to the PCEA. However, the study established that the majority of the church elders, clergy, and church members had a negative perspective on moratorium based on financial reliance. They were of the view that the call to moratorium brought a financial burden in PCEA in Nyeri and Kirinyaga counties. However, the church has managed to survive in those fifty years without donor overseas funding.

The study also sought to investigate the responses of the Clergy, church members and Elders towards the call for moratorium in PCEA in Nyeri and Kirinyaga counties. It

established that the call towards self-reliance in the two counties was positively welcomed. Majority of the church Elders confirmed this as they highly agreed that it was necessary for Western missionaries from Presbyterian Church of Scotland to leave the church in the two counties. On the contrary, most of the members strongly expressed that the latter are welcome to give various forms of financial donations to the PCEA. However, the study established that the majority of the church elders, clergy, and church members had a negative perspective on moratorium based on financial reliance as they felt that the call to moratorium brought a financial burden in PCEA in Nyeri and Kirinyaga Counties. However, the church has managed to survive in those fifty years.

5.3 Conclusions

From the above findings, the study concludes that moratorium was a strategy to allow African churches to be self-reliant and embrace total responsibility for the work of the church in each of their own countries and a self-giving commitment to support it and its mission activities. The study established that the exit of the missionaries has really affected the progress of PCEA churches. Irrespective of the fact that there are benefits which the Church is enjoying since it stopped being evangelized and funded by the missionaries; members of the congregation would still welcome financial support from the churches of the West. Therefore, the churches have still not fully achieved the three self's principle of self-reliance, self-governing and self-propagating.

The above findings clearly show that despite all the challenges that the Church is facing since it stopped being evangelized by the missionaries, members of the congregations still believe that it is necessary for PCEA to be self-reliant in its activities. The study concludes that most churches lack spiritual and financial support from the members

who are not committed in church activities. They also don't have adequate resources to support church activities.

5.4 Recommendations from the Study

These recommendations are made in light of the findings and conclusions of the study based on the assessment of the effects of moratorium in PCEA in Nyeri and Kirinyaga counties:

- i. The PCEA church should empower members to serve in the church through regular and intensive training on how to carry out mission work and evangelization. This is geared towards maximum reaping of spiritual benefits and growth of members.
- ii. To mitigate the financial challenges facing the local churches, they are encouraged to raise their own funds as a pull towards stewardship without the help from the West. This is possible by carrying out short term projects like farming and long-term projects. These would be fast income generating projects like starting schools, dispensaries, buying vehicles for hire and building rental houses and hotels.
- iii. In light of the view that PCEA has so many projects that are not functional, starting of well-thought-out construction projects and purchasing of church items according to needs and priorities would save a lot of church funds.
- iv. Leadership training for all the church leaders from the congregations to the General Assembly is encouraged. The leaders should embrace servant leadership, humility, integrity, love, courage and teamwork to enhance smooth church governance. The practice and procedure which is the

constitution of the PCEA should be well outlined to address emerging needs within and outside church governance.

- v. The Church administration should formulate policies to aid in decision making for the spiritual well-being of its members and also for proper church governance in its hierarchy from General Assembly to the local churches.

5.5 Areas for Further Academic Study

The study identified the following research gaps for further study.

- i. Assessment of the role of the church leadership in training church members on financial independence for sustainable moratorium within PCEA Church in Nyeri and Kirinyaga counties.
- ii. Assessment of effectiveness of PCEA church elders on church management for effective missionary work in Nyeri County.
- iii. A study on enhancement of youth ministry and leadership in today's church.
- iv. A study on how other churches like the Catholics are coping with moratorium.

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APPENDICES

APPENDIX I: Letter of Introduction the respondents.

Dear Sir/madam,

I am Alice Murugi Kariithi, a Post-graduate student at Karatina University, Department of Humanities and Languages. I am carrying out a study on, ‘Assessing the effects of *Jitegemea* philosophy on self-reliance, self-propagation and self-governance of The Presbyterian Church of East Africa (PCEA) in Nyeri and Kirinyaga Counties.’ You have been purposively selected to participate in this study and you can withdraw at any point if you so wish. Kindly be as honest as possible as you answer these questions.

The information you provide will be treated with utmost confidentiality and will only be used for academic purposes.

Thanks in advance.

Yours faithfully,

Alice.M. Kariithi.

APPENDIX II: Questionnaire for the Church Members

My name is Alice Kariithi. I am a post graduate student of Karatina University carrying out an academic research on, ‘Assessing the effectiveness of *Jitegemea* philosophy on the self-reliance, propagation and governance of the Presbyterian Church of East Africa (PCEA) in Kirimara West Presbytery.’ You are requested to take part in this study. Your responses will remain strictly confidential. Kindly do not write your name anywhere on this questionnaire.

The purpose of this questionnaire is to gather information concerning the spiritual and financial welfare of the PCEA Church since it became self-reliant as a result of the call for moratorium on missionaries and missionary aid.

SECTION A: Demographic Information

1. Gender Male Female

2. State your age in years

Below 25 years

26 – 34 years

35 – 44 years

45 – 59 years

Above 60 years

3. What is your highest level of education?

a) Primary

b) Secondary

c) Tertiary

d) University

e) Others

4. Which church group(s) are you a member?

5. Write down the main source of funds for your local church

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SECTION B: Genesis of the moratorium and its benefits and challenges to the church

6. (a) Do you agree that it necessary for the missionaries to leave the PCEA Church to carry out its own activities? Yes No

(b) If yes, in your own opinion how is the progress. Tick where applicable.

Very good good fair poor

7. Benefits that the church has enjoyed since it stopped being evangelized and funded by missionaries.

Tick yes or no in the following statements	Yes	No
a. The local church is free to carry out its financial activities.		
b. The churches are getting many members		
c. The parish minister pays regular visits to members.		
d. Women serve in the church equally with men		
e. The money collected in the local churches is used to build church projects.		

8. The PCEA Church has faced several challenges since it stopped being funded by missionaries

Tick yes or no in the following statements	Yes	No
a. The cess allocated to the local church is too much for members to bear.		
b. Churches beg so much from donors, friends and even politicians to meet church expenses.		
c. New churches and those in the <i>Nendeni</i> areas have very few members and still need to be supported financially.		

d. The church elders mostly decide on the welfare of the church so the members feel not mostly involved.		
e. Catechism classes are only carried out by evangelists other than PCEA-sponsored schools.		

9. State the solutions you think can be considered to solve the above-mentioned challenges in your church.

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SECTION C:

Response of the PCEA members towards the call to support themselves financially and in missionary activities. Besides each of the statements presented below use a scale of 1 to 5 to select the best statement that describes your view as a member on the spiritual and financial activities in your church. Use

1. Strongly agree (if you feel it is true)
2. Agree (if it is true)
3. Neutral (if you are not sure if it is true or false)
4. Disagree (if it is not true)
5. Strongly disagree (if you strongly feel it is not true)

	Rating	Strongly agree	Agree	neutral	Disagree	Strongly disagree
1	Church school, PCMF, woman's' guild, youth, are fully involved in church activities.					
2	Training is offered to the young church members to invest in their local churches so as to promote church growth.					
3	It is necessary for PCEA to be self-reliant in its activities like payment of group cess and the MMF.					
4	Church members fully meet all the financial responsibilities of the church.					
5	The church's finance and assets are used well and proper record are kept and read out to the members in your church.					
6	The church funds are fully controlled and financial budgets are prepared for all church activities in sufficient details for accountability.					
8	Mission work in the parish and <i>Nendeni</i> area and pastoral care is highly emphasized in the PCEA Church.					
9	Churches of the West like the Church of Scotland would be welcome to support the church today in its financial activities.					

APPENDIX III: Questionnaire for Elders

My name is Alice Kariithi. I am a post-graduate student of Karatina University carrying out an academic research on effectiveness of *Jitegemea* philosophy on the self-reliance ‘propagation and governance of PCEA in Kirimara West Presbytery. You are requested to take part in this study. Your responses will remain strictly confidential. Kindly do not write your name anywhere on this questionnaire.

The purpose of this questionnaire is to gather information concerning the spiritual and financial welfare of the PCEA Church since it became self-reliant as a result of the call for moratorium on missionaries and missionary aid.

1. How long have you served as an elder of PCEA church?

a) Below – 6 years

b) 7 – 15 years

c) 16 – 24 years

d) 25 years and above

2. For how long has the church that you are serving in existence?

Below – 12 years

12 – 24 years

25 – 40 years

41 – 55 years

56 years and above

3. How many members are in the congregation that you serve?

Below 50

51 – 150

151 – 250

Above 350

4. Approximate the amount of money that is allocated to your local church as parish cess?
.....

5. Is your local church able to meet the its allocated cess?
.....
.....

If yes how are you able to meet your allocated cess?
.....
.....
.....

If no, why are you not able to meet your allocated cess?
.....
.....

6. What are the main sources of finance to support your church activities today?
.....
.....

7. The church has benefited from self-sufficiency in different ways.

Yes

No

b) If yes, state the benefits.

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

8. What are the challenges that your congregation face in carrying out their activities?

a) Spiritually

.....

b) Financially.

.....

.....

c) Which solutions do you think can be considered to alleviate the above mentioned challenges in your church?

.....

.....

9. What does your church do in the effort to bring growth to the church from within other than depending on outside financier?

.....

.....

10. (a) The pastoral programmes are well developed to enhance growth

Yes No

(b) What do the programs involve?

.....

SECTION C

Response of the PCEA Elders towards a call to support themselves financially and in missionary activities. Besides each of the statements presented below, use a scale of 1 to 5 to select the best statement that describes your view as a member of the spiritual and financial activities in your church. Use a (√) or (x) to show that you:

1. Strongly agree (if you feel it is true)
2. Agree (if it is true)
3. Neutral (if you are not sure if it is true or false)
4. Disagree (if it is not true)
5. Strongly agree (if you strongly feel it is not true)

	Rating	Strongly agree	Agree	neutral	Disagree	Strongly disagree
1	It was necessary for missionaries to leave funding the church activities.					
2	There are laid down policies and procedures covering all routine church activities right from the General Assembly to the local church.					
3	There are laid down systems to protect church assets from fraud, waste and abuse.					
4	The local church has external financial support other than from its members.					
5	Budgets are prepared for all church activities in sufficient details for accountability.					
6	Financial reports are prepared in a timely basis so as to be useful to church management for decision making.					
7	The West churches like the Church of Scotland would be welcome to support the Church today in its financial activities.					

APPENDIX IV: Interview Guide for Parish Ministers

My name is Alice Kariithi. I am a post graduate student of Karatina University carrying out an academic research on effectiveness of *Jitegemea* philosophy on the self-reliance, propagation and governance of (PCEA) in Kirimara West Presbytery. You are requested to take part in this study. Your responses will remain strictly confidential. Kindly do not write your name anywhere on this questionnaire.

The purpose of this interview is to gather information on your view on the moratorium on Western missionaries and funds in PCEA.

1. For how long have you been a Minister of PCEA?
2. What made PCEA to be self-reliant instead of having support from the missionaries to evangelize and fund their projects?
3. Was it necessary for PCEA to be self-reliant instead of having the Western countries like being missionaries and donors?

Yes

No

3b. What benefits do you feel that the PCEA reap as a result of being self-reliant?
.....
.....
.....

4. What challenges do you feel that the PCEA face as a result of being self-reliant?
.....
.....
.....

5. What is the contribution of church members in the growth of the Church today?
.....
.....

.....
.....

6. What is your understanding on the social and economic trend of the P.C.E.A?

.....
.....

7. What were the reasons that could have led the PCEA ministers like Reverend Gatu to call for a moratorium on funds and missionaries from the Western countries?

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

8. What are the main sources of finance that support Christian activities in the Parish?

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

9. Do you feel that finances at regional and national levels go to the right allocation towards propagating and sustaining the church? Yes No

10. How are the finances from the local churches and the general assembly used towards propagating and sustaining the church?

.....
.....

11. What do you do as a Parish Minister to strike a balance across the whole parish irrespective of their background or financial status?

.....
.....

12. How does your local church contribute to missionary work both spiritually and financially?
-
-
-
13. Why was the call for moratorium on missionaries temporary? Do the Western churches still have any role to play in the PCEA today?
- (b) If yes what are the roles?
-
14. Compare your evangelism experience today with the western missionaries' experience before the PCEA became self-sustaining in its activities.
-
-
15. What are the future plans to carry out evangelization locally and to other regions or countries?
-
-
-
-

APPENDIX V: WORK PLAN

Activity	2018							2023
	Jan.	Feb.	Mar.	April	May-December		July	
Identification of research problem								
Proposal writing								
Defense of the proposal								
Correction of the December proposal and data collection								
Data Analysis								
Thesis Writing								
Submission of thesis to Graduate School- July, 2023								

APPENDIX VI: BUDGET


ITEM	QUANTITY	UNIT COST	AMOUNT
Reams of foolscap	5	500	2,500
Reams of printing paper	5	500	2,500
Flash disc	1	2000	2,000
Data bundles for internet use			10,000
Pens	20	25	500
Note books	5	80	400
Kenya National Library fee			1,000
Sub Total			18,900
<u>Concept Paper Preparation</u>			
Typing services			10,000
Photocopy			1,000
Printing			2,000
Binding			1,000
Transport			2,000
Sub-Total			16,000
<u>Proposal Preparation</u>			
Typing services			10,000
Photocopy			4,000
Printing			4,000
Binding			2,000
Sub-Total			20,000
<u>Subsistence and transport</u>			

Transport and subsistence around Nyeri County for data collection	10	2,000	20,000
Transport and subsistence around Kirinyaga County for data collection.	20	1,000	20,000
Local Transport	10	400	4,000
Supervisory Activities	5	3,000	15,000
Sub-total			59,000
<u>Thesis Preparation</u>			
Printing			3,000
Photocopy	5	300	1,500
Typing of Thesis	1	5,000	5,000
Spiral binding	7	100	700
Binding hard copy			2,100
Journal Publication			20,000
Subtotal			32,300
TOTAL			154,200
Contingencies (10% of total)			15,420
GRAND TOTAL			169,620

APPENDIX VII: Research Permit

THIS IS TO CERTIFY THAT:
MS. ALICE MURUGI KARIITHI
of KARATINA UNIVERSITY, 88-10101
KARATINA, has been permitted to
conduct research in Kirinyaga, Nyeri
Counties
on the topic: IMPACT OF THE
MORATORIUM IN THE PRESBYTERIAN
CHURCH OF EAST AFRICA IN NYERI AND
KIRINYAGA COUNTY, KENYA
for the period ending:
28th August, 2020

Permit No. : NACOSTI/P/19/54996/30588
Date Of Issue : 28th August, 2019
Fee Received :Ksh 1000



Alice
Applicant's Signature

Galena
Director General
National Commission for Science, Technology & Innovation

APPENDIX VIII: List of Publication from the Thesis

Assessment of Socio-Economic and Spiritual Benefits of Moratorium within the Presbyterian Church of East Africa in Nyeri and Kirinyaga Counties, Kenya. *Journal of Arts & Humanities*, 08, (07), 2019. DOI: I:
<http://dx.doi.org/10.18533/journal.v8i7.168>