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THE SOCIO-ECONOMIC DETERMINANTS  
OF RELIGIOUS AFFILIATION IN AN

URBAN SETTING:  
THE CASE STUDY OF NAIROBI

By  
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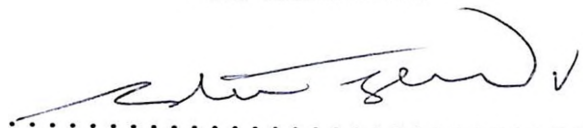
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DECLARATION

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

SIGNATURE: .....  .....  
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DR. STEVIE M. NANGENDO

## DEDICATION

I dedicate this work to my late son, Ianson Kidulla, whom I greatly loved and who passed away in Galana Hospital, Malindi on Friday 9th, 1996 at the age of 8 months. Rest, Rest in Peace, Ian.

I am also indebted to his father, Jackson Mugalla of C.I.D., Malindi. Jack, you have been so understanding.

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## ABSTRACT

This study is about the socio-economic determinants of religious affiliation in an urban setting. The whole idea is that people affiliate with those religious groupings which they feel satisfy their needs contrary to the popular beliefs on spiriticism as well as "a call from God".

Although this socio-economic orientation in religion has been there since time immemorial, little scholarly work has been done about it. The lack of study and adequate information on this kind of orientation has led to this study. This study had four main objectives, namely; to investigate the relationship between socio-economic aspects and religious affiliations, to find out the impact of the level of education on religious affiliation among people, to investigate the role played by wealth in religious affiliation and finally, to investigate the process of religious schisms and their influences on religious groupings.

In conducting this research, the researcher used library sources which formed the secondary data. An extensive field research was also done on this study. Random sampling technique was used to select informants. Data were collected through questionnaires and interviews and were later analysed through descriptive method.

The theoretical frameworks for this research are based on the cardinal utility theory and functionalism. These theories are applicable to the religious situation today Human beings choose their religious groupings rationally and ensure that their needs

and wants are adequately satisfied. Religion here is a commodity that is capable of offering satisfaction in the form of security especially where science has failed in the process of explaining the psychological dissatisfaction.

## CHAPTER ONE

### INTRODUCTION

The concept of religion is as old as history itself. Human beings live under various constraints in this world. This has developed the concept of religion to enable them overcome these constraints in one way or the other. They have, to a large extent, been able to overcome these constraints by affiliating with certain religious groupings which offer them reassurance and comfort in the face of problems and also to solve and economic problems.

Scholars have observed that there is a pattern in the ways individuals affiliate with particular religious groupings. People may either convert to these groups or they may be born in them. For instance, one may convert due to peer pressure or to assert his or her rebellious nature. Sometimes, the conversion could be due to attraction portrayed by, for instance, music or the preaching in order to avoid the monotony in a previous religious group.

People's choice of religious groupings may depend on a number of factors. One factor may be that of an individual's intellectual conviction. This is sometimes usually based on the belief that the teachings in a particular religious grouping are true and rational.

Another factor is that new religious groupings offer community support to people who are disoriented, and especially, those who have lost hope in life.

Religious affiliation is invariably related to changes in socio-economic life, for instance, Islamic Law, which forbids

inheritance by a non-Muslim from a muslim, encourages conversion once an initial incursion into a society has been made.

Therefore, this paper is an attempt to look at the socio-economic factors which determine religious affiliation. The study is designed to answer the following questions:-

- (i) What is the impact of the level of education on religious affiliation?
- (ii) What role is played by wealth in religious affiliation?
- (iii) How does religious schism influence religious groupings?

### 1.1 STATEMENT OF THE PROBLEM

This research is an attempt to demonstrate that religious groupings fit in with certain types of socio-economic factors. That is, certain religious beliefs and practices serve the material interests of those who adhere to them. Therefore, religion is merely a reflection of most basic social processes and the expression of economic interests.

Although socio-economic activities are secondary to the work of preaching the word of God, the nevertheless an active role in determining which religious group one finally affiliates with. By looking at an urban setting, we find people of diverse background and who are divided into different social classes. Social stratification creates a gap between the various classes and, therefore, differences in religious affiliations, that is, people join different religious groupings according to the class they belong to despite the fact that people are free to choose from a

large number of religious groups.

A number of studies have been conducted showing how particular religious groups are associated with particular socio-economic classes, for instance, Herbergs (1960) analysis of the "triple Melting Point" of Catholics, Protestants and Jews. He clearly shows that there are significant status differences between religious groups. Although none of the religious groupings is exclusively confined to any particular socio-economic group, some are more closely associated with those in the upper income bracket, while other are more associated with lower incomes although there are great divergences within the religious groupings.

People may also affiliate with the various religious groups because they have been born in them. They remain in the same religious groups either for the comfort derived from the group or to stay within the family norms. However, people may also convert to other religious groupings, for instance, some people may convert to certain religious grouping because they are assured of positions of power. This comes along with the perceived socio-economic benefits to the concerned individual.

This research aims to show that religion has something else to offer to its adherents over and above their spiritual needs. Religion relates to social and economic stratification in societies so that religious behaviour is a reflection of socioeconomic factors.

Therefore, in societies with a common ideology, religion can simply support the divisions of the society into various social

groups with different economic statuses. Alternatively societies which support a wide range of religions, different strata in society may be related to various forms or religious groupings. Thus, particular forms of religious groupings may support specific interests within a society.

## 1.2 JUSTIFICATION OF THE STUDY

One of the major aims of this study is to demonstrate the importance of socio-economic aspect in understanding the nature of religious groupings and the role they play in the human societies.

The study shows that contrary to the popular belief in spiriticism, religion has something else to offer to the adherents over and above their spiritual needs.

This paper, thus, aims at stimulating other research in this area which has received little attention from scholars in Kenya. By focusing on this area, we give religious leaders and others a glimpse into the nature of influence that religious groups exert on members of a society. This is because too often religious leaders fail to recognize the very human character of the groups they lead by exaggerating the role of the divine in these groups.

This study leads us to the realization that religious beliefs and practices are in the very fabric of society itself and in the nature of human interactions. That is, in their religious activities, human beings constantly relate themselves to others for survival purposes. In simple agricultural societies, for example, religion frequently relates to the physical environment in

which people grow their crops and heard their animals.

Karl Marx makes a valid point that serious scholarship must examine the material base on which religious beliefs and practices stand (Marx, 1976).

People in a particular socio-economic environment tend to follow a similar pattern of behaviour which also determines the religious groupings they affiliate with, thus, we need to study these patterns of affiliations.

### 1.3 OBJECTIVES OF THE STUDY

#### GENERAL OBJECTIVE

To investigate the relationship between socio-economic aspects and religious affiliations.

#### SPECIFIC OBJECTIVES

1. To find out the impact of the level of education on religious affiliation among people in an urban setting.
2. To investigate the role played by wealth in religious affiliations in an urban area.
3. To investigate the process of religious schisms and their influences on religious groupings.

## CHAPTER TWO

### 2.1 LITERATURE REVIEW

Religion plays a great role in harmonising the lives of people in the society. a number of scholars have, therefore, studied aspects of the subject. Stress have been put mostly on the function of religion in society (Bourdillion, 1985).

The prevalent approaches, therefore, have mainly been historical as well as sociological. Some articles have also appeared on products of field workers who incidentally came across some aspects of religion in the course of working on other projects.

Other accounts are also the result of the works of missionaries who were out to "pacify" the primitive world and covert them to "religion" even if in the process, they destroyed the social fabric of these people. For instance, missionaries tried to rationalize theologically such foreign practices as monogamy and western individualism without any reference to the fact that polygyny and community living were accepted norms among the local people.

This study is unaware of other works on this topic. The whole question and why people align themselves to different religious groupings, especially in urban settings, does not seem to occupy the minds of researchers. However, a limited body of literature exists that we shall use to give this study some direction.

For instance, (Lenski, 1963) has noted that religions are all the systems of faith by means of which human beings seek to cope with the most basic problems of human existence. Due to the core of every religious systems, human beings are seldom content to "bet their lives" on assumptions which are unsupported by some greater authority. Thus, the great majority of human beings turn to others for guidance and direction in these matters, thereby, laying the foundation for the formation of religious groups. The whole idea is that the need or the believer for certainty is but one of the forces which give rise to the formation of religious groups. Another factor which gives rise to religious groups. Another factor which gives rise to religious groups is the desire of men to wow out women to propagate their own beliefs though this may not be universal. How about the material aspect? Lets look at some of the literature by other scholars concerning this idea.

As early as 1940, T.C, Clark had shown some concern on this subject. Clark was particularly interested in the material aspects of religious affiliation. Referring to Luke Chapter 11:9-11, he observes that today's religions not only knock, seek and ask for spiritual ideas but they also do so for material gains. In other words, the interests legitimated by religion are not confined to straight activities, such as spiriticism. At the more personal level, what responds to a person's wishes is going to seem more plausible than what does not. A person may join a religious grouping for a variety of reasons. These may include; to justify a particular pattern of behaviour, to justify a break from parental

control, a sign that one has been born in a certain religious grouping and simply because the services and the gatherings at the religious groupings are appealing.

Hilgers (1966:441) sees a link between religion and socio-economic growth. He argues that the socio-economic development of both an individual and, or the society, can be a function of the dominant religious ideology. He sees people and societies affiliating to religions that encourage progress in the form of qualitative growth and factors of material production. On the role of the church is socio-economic development in Rwanda and Burundi, Hilgers argues that, religion is these days studied as an explanatory factor in economic development. To him, development is not only an economic process such as quantitative growth or factors of material production, on the contrary, it is also largely determined by religion. Welbourn 1965:173 sees a link between religious affiliation and one's social background. He feels that those with some kind of christian background or upbringing cease to associate with the organized church in urban areas. However, this study wishes to disagree with Welbourn on this matter. It is known to every religious person that there is a tendency to continue with membership in a religious group as a continuous process from the village to the urban setting. That is to say, it is a kind of tradition that one has set up for himself or herself.

Troeltsch 1931, on the other hand feels that affiliation to religious groupings can be a function of socially background. He avers that most people are born into religions, rather than being

converted to them. Religious affiliation therefore, to him tends to be formal and institutionalised. He sees the church as an institution which embraces the whole nation in a hierarchical structure where membership depends on birth rather than conversion. Church adherence, thus, tends to be a formal institution through objective rites of baptism and confirmation.

One's status within the prevalent social structure has been identified as one of the factors that influence religious affiliation in urban setting. Taking the example of early christianity, Latourette 1975 argues that in this early period when christianity was primarily urban, the early christians were mainly poor and social rejects. Latourette, in his discussion on the social origins of the early christians asks, From what social and economic strata did the first or three centuries religions come.

It is often said that those affiliated with christianity were drawn from the dregs of the freedom.

Christianity has even been described as an incentive and a channel for the upsurge of the underprivileged, thus, it was like a social movement. The roots of religious beliefs and practices lie in the social fabric of society.

Racial and ethnic groupings also appear to have a link with people's affiliations to religious groupings. Gallina 1970 notes one interesting fact that all the major religions tend to preach equality for all, irrespective of race, colour or creed. However, this remains a fairly elusive ideal and we continue to see a reflection of the majority-minority dichotomy in religious

organizations. For example, in Kenya, while Islam preaches equality and accessibility to all, by and large, it remains a coastal and Arab faith and in the upcountry, people have found it problematic to accept. In this context, people will align to religious organizations in which most of their folks are found.

In its integral vision of reality, Islam tends to identify the social conglomerate with the religious group, the community with the state and, therefore, it is inclined to formulate rules for social life according to its own religious ethnics and laws and to consider non-moslems as a race apart.

Scholars have also tended to link affiliation to a religious groupings with people's level of education. The assumption is that religions open up people's mind so that they not only become inquisitive but also critical in thought. Therefore, they choose to believe not what is good to believe but what is logical. Any religion that, therefore, fails the test of truth or that propagates illogical superstitions, is dismissed as false and, thus, discarded (Trueblood, 1957).

In the process the more educated members of society affiliate with the more empirically-oriented religious groupings as opposed to the more conservative ones. Some extremists may even see religion altogether in the form of the rationalism of scientificism which then become pseudo-religions, an occurrence that divorces truth from reason completely.

Latourette (1975:80), in his discussion on the rise of Scholarsticism, states that "an outstanding objective of the

schoolmen was to ascertain the relationship between faith and reason. Is what the christians believe to have been given by God in the long process of revelation, which culminated in Christ consistent with reason or are the two contradictory? If they are compatible, which should have priority, the faith by which a religious person accepts and commits himself or herself fully to what has been given as the divine revelation or man's reason on socio-economic or political aspects?"

Turner (1983:1-3) sees religious affiliation simply as a materialistic enterprise. He argues that religious affiliations are merely a reflection of economic interest or the psychological expressions of people's needs. He, therefore, sees people with the same socio-economic problems conglomerating in one religious grouping as opposed to the others. This suggests that religion can be "explained away" by demonstrating that religion is merely a reflection of economic interests or a rationalisation of psychological needs. Turner argues that the two features in this world which are crucial for the social functions of religion are the control of property through the family and the organisation of bodies in social space. Thus, a materialistic interpretation of religion locates religion at the centre of social production and reproduction.

The relations of religious affiliation and other cultural and social spheres, for instance, that of the economy makes a vast area of inquiry. Weber's thesis on the work of the protestant ethic is so readily available from his own words (Weber, 1968). The

protestant ethnic was for Weber, an element of major importance in the genesis of modern capitalistic development, it was not the only element and although no matter how important the agency of human affairs in religious ideas may be, those ideas do not operate in entire independence of economic and social political circumstances. The ascetic protestant ethic has evident affinities with the spirit of capitalism and, thereby, with the modern capitalistic order, and these affinities are unlikely to be greatly to transform. Weber sees religion as a major force in economic drive. His thesis is that religion can be a major genesis of economic development. The assumption then is that those with drives for economic advancement will eventually align themselves towards given religious groupings.

Yinger (1957:9-12) adds that religious affiliations are simply the means by which people come together to struggle collectively with those ultimate social and economic problems that beleaguer human life. Religion to him, therefore, becomes an organized effort to make virtue of our ultimate necessities. In his own words, he says, "Religion is a system of beliefs and practices by means of which a group of people struggle with the ultimate problem of human life". He further characterises religion as "an organized effort to make virtue of our ultimate necessities."

Louis (1970:134ff) citing Glock, sees affiliation to religious groupings as a function of certain class deprivation. He agrees that people join these movements because of economic deprivation (disadvantages involved in differential income distribution within a society) and social deprivation (prestige disadvantage). He sees

people only joining religious groupings that can provide solutions to these deprivations to some extent. Religion can relate to social and economic stratification in two ways. First, in societies with a common ideology, religion can similarly support the divisions of society into different social groups with different economic statuses.

Second, in societies which support a wide range of religions, different strata in societies may be related to different forms of religion. In a number of situations, we find that religion supports the division of society into groups, membership of which is controlled by birth.

Schneider (1952:228) tried to associate some of the religious differences between the groups with their relative economic situation. There have also been attempts to relate such economic differentiation between religious groups to background and differing opportunities, especially in education. Economics are essential for people to survive and comprise a fundamental human activity. Religion is regarded as important in the social institution and is, thus, expected to relate to economics in normal circumstances.

Bourdillon (1990) sees religious symbols as closely associated with economic interests in institutions of rapid social change. In the Apostolic Church of God, for example, Church roles are directly associated with economic activities. Thus, membership in particular religious groupings has materialistic connotations. One is economic success which is brought together in the religious

symbol of a hoped for new way of life to come. The only emphasis is that one acquires such wealth through the accepted means. The religious grouping to which one affiliates with also determines whether the individual abides by the traditional and expensive obligations and instead invests his/her saving to greater economic output.

Thus, religious ideology helps certain people in their attempts to rise economically above other members of the society. This, however, is not to imply that people deliberately affiliate with religious groups simply out of material self interests. Such motivation may be present in certain individual cases. People accept such symbols because they seem plausible generally, and the material advantages to be gained comprise just one, ill defined aspect of this plausibility.

These material interests are the main causes of divisions not to mention the ideological differences. Ezekiel (1995) points out that schism has also been experienced by the mainline churches through the emergence of some lunch hour religious groupings in that some people have opted to preach in public places. These people deny to associate themselves with the mainline church and instead prefer to call themselves non-denominational. This particular aspect can be seen as a new phenomenon of renewal in that individuals or groups with dissenting views from different mainline churches form their own religious groups. To attract the gaze of the public eye most of these groups find congenial "pulpits" in open places where they are able to compete for support

and followers, hence, along comes money which is usually the target.

Schism, especially in christian churches, may be due to the following factors: First, the evangelists are generally responding to Jesus' command in Matthew 28:19-20 of going out and preaching to all the nations. Second, the rigid canonical rules in some mainline churches, for instance, where some church doctrines forbid females from being pastors, or where some members are not allowed to be leaders. As a result, some members may feel dissatisfied or underutilized. However, after breaking away the doctrines of their former churches do not interfere with them. Besides the struggle for power, some members have greed for money, thus, they break away to form their own religious groupings and in doing so, they are able to persuade their followers to contribute some money for their daily living.

Another reason for schisms in denominations can be explained as a result of a lack of spiritual motivation. Thus, due to the monotony in terms of some of the preachings and participation in the church and or mosque affairs, some members have felt that their denominations are "too boring" and, therefore, they look for those other groupings that are lively.

Wilson (1966:73) has observed that those who are adherents of folk religions expect members of other ethnic groups to have different religious outlook. Therefore, people have a feeling that it is natural to affiliate with religious groupings which cater for individual's traditional values and norms. Schisms then, may

relate to the fact that religion is constantly found associated with non-religious phenomena.

After all, the only way of living acceptably with God is not to surpass worldly mortality in monastic asceticism but solely through the fulfilment of the obligations imposed upon the individual by his or her position in the world.

Divisions in any society destroys the solidarity and unity. However, the role of religion is to serve and uphold this solidarity. Catholics and protestants, for instance, have different opinions concerning their religious beliefs, consequently, they always quarrel with one another. The catholics and protestants give respect only to their fellow believers and, thus, exclude those who happen not to believe in their respective faiths. This discrimination is usually prevalent, for instance, in employment, schools, colleges to non-believers.

Thirty three years after independence in Kenya, for instance, there is still discrimination in the admission of pupils/students to mission schools depending only whether the school is protestant, Catholic or Islam. This practice, therefore, does not allow for free social interaction which boys and girls of different faiths may want to enjoy in order to exchange their views.

On the other hand, due to the divisions in the church or mosque the mere choice of a suitable marriage partner is not enough. This is because the prospective bride or bridegroom and their families have to take into consideration, the particular religious groupings to which they belong. Also divisions in

religious groups has succeeded, to a large extent, in dividing Kenya, for example, into denominational areas which have gone further to create disunity and what disintegration within the Kenya society. For instance, the following article appeared in East African Standard, Monday, May 5, 1997; "Faithful killed in violent church clash". It read: "A fifty year old Anglican church faithful was yesterday killed and a Pastor seriously injured during a violent clash between two rival groups in the trouble torn Maseno North CPK Diocese in Lurambi Division Kakamega District: the late Muruna Musita was stoned to death by a rival group ..." As the situation is today in Kenya, different religious groupings are competing for church adherents and this has been a source of conflict or rivalry between them. Therefore, the important question to be asked is, whose interests do these religious groupings serve?

Durkheim (1961:53) states "If it is true that man depend upon his gods, this dependence is reciprocal." He argues that the gods also have a need for man; without offerings and sacrifices, the gods would also die. This concept tends to reduce religion to some kind of utility aspect. A situation where the gods are concerned with the welfare of the small society in which they particularly belong. Offerings are made to them to ensure their continuing favour especially when favour has been lost through sin. Thus, religion and the god whom it recognizes exists for the benefit and security of human society.

In the Christian context, when Jesus went around preaching and healing and bringing to life the dead, he asked those who wished to follow him to leave behind all they owned and also their families in order to become his disciples. However, this emphasis has lost its meaning today among the Christian community that Jesus founded. Instead, the new emphasis is on economic growth and more equitable distribution as a matter of justice. And from the review of the available literature; the following are evident:

- (i) That religious affiliation is a function of certain socio-economic factors in society.
- (ii) That studies of this aspect have not received much attention in Kenya.

From this, we can only conclude that theologies of most contemporary religious groups are more than trivia generated by contact with the hard realities of the current socio-economic situation. We can suppose that the theology of any religious grouping is the accumulated residue of responses to the socio-economic environment, both past and present.

## 2.2 THEORETICAL ORIENTATION

### CARDINAL UTILITY THEORY

The Cardinalist school postulated that utility can be measured. Various suggestions have been made for the measurement of this utility. Some economists have suggested that utility can

be measured in monetary units by the amount of money the consumer is willing to sacrifice for another unit of a commodity. Others suggested the measurements of utility in subjective units, called utils. These economists (among whom Alfred Marshall has figured prominently) have become known as Cardinalists.

When a good is consumed, the consumer presumably derives some benefits or satisfaction for the activity.

**Assumptions:**

- (i) Rationality - The consumer is rational. He/she at the maximisation of his/her utility subject to the constraint imposed by his/her given income.
- (ii) Cardinal utility - The utility of each commodity is measurable. Utility is a cardinal concept. The most convenient measure is money: the utility is measured by the monetary units that the consumer is prepared to pay for another unit of the commodity.
- (iii) Constant Marginal Utility of Money. This assumption is necessary if the monetary unit is used as the measure of utility. The essential feature of a standard unit of measurement is that it be constant. If the marginal utility of money changes as income increases (or decreases) the measuring rod for utility becomes like an elastic ruler, inappropriate for measurement.

- (iv) Diminishing marginal Utility. The utility gained from successive units of a commodity diminishes. In other words, the marginal utility of a commodity diminishes as the consumer acquires larger quantities of it. This is the axiom of diminishing marginal utility.
- (v) The total utility of a "basket of goods" depends on the quantities of the individual commodities.

The whole idea about this theory is that different commodities can satisfy different human wants. Any commodity which can satisfy any human want has utility. The quality of that commodity which satisfies any human want is called its utility, for example, food can satisfy our hunger.

This theory is also applicable to religious situations. It can assist us in understanding or explaining why different people affiliate with different religious groupings. This also goes in line with the socio-economic determinants of religious affiliation. Human beings choose their religious groupings rationally and ensure that their needs and wants are adequately satisfied.

Scholars, such as Karl Marx, have pointed out the need to study the material bond of religion in order to understand the religion concept properly. Religion here is a commodity that is capable of offering satisfaction in the form of security especially where science has failed in the process of explaining the psychological dissatisfaction. If we look at the functional

analysis, as detailed by Durkheim and Radcliffe Brown, there is an assumption that institutions are maintained because they serve to maintain the society as whole. People will, therefore, affiliate with those religious groupings that offer maximum spiritual and material benefits while those that do not meet the expectations of consumers (i.e. faithful) may end up collapsing.

Therefore, the behaviour of individuals in a particular socio-economic setting will follow a similar pattern. In a consumer society, credibility is reinforced by attractiveness. Thus, people belonging to a certain class will affiliate with the religious grouping that to them is rational.

For instance, from the analysis the most plausible explanation is that the Catholic Church is a mass movement that accommodates people from diverse socio-economic backgrounds. In Catholicism, the praise of poverty, as a condition more conducive to the realization of spiritual values in this life and the bliss of heaven throughout eternity has been a major theme until recently.

Conversely the Free Masons accommodate only the affluent people in society while the C.P.K (Church of the Province of Kenya) has middle class followers.

From this analysis, religion can be defined simply as a collection of individuals seeking their own individual interests. As societies develop in complexity, different institutions acquire different types of organisation and groupings. People will, therefore, change their religious affiliations depending on the increment in their incomes, marital pressures, as well as

environmental dictates. Thus, people with low income tend to affiliate with religious groupings which permit members of the lower income strata a greater participation in the fruits of the productive process and vice versa.

Durkheim, who was searching for the origins of religion, proposed that two objects of religious veneration was not a god but a society itself and that the mission of religion was to inculcate those sentiments necessary for the society's survival (Durkheim, 1961).

### 2.3 FUNCTIONALISM

The main proponent of this theory was Bronislaw Malinowski. This theory was concerned with the cultural system (society) and how it works. The basic premise is that in any given society there are certain cultural traits which contribute to the functioning of the entire society. The functionalists see the society as comprising of interrelated parts which function in an interdependent fashion. If one malfunctions, the rest of the society is impaired.

Malinowski argues that human beings everywhere share certain biological and social needs in societal institutions so that the ultimate function is to fulfil these needs.

This theory can also apply to the religious factor. Religion is a cultural institution that human beings use to explain social and cultural phenomena.

People in a society will, at least, affiliate with one religious grouping in order for them to give meaning to their lives for without religion, there is the feeling that something is lacking. This is because religion is conceived to cover huge areas of social life and economic aspects. For instance, the details of a woman's dress may come in for criticism couched in religious terms, and specific dissatisfaction with any socio-economic arrangements eventually become religious protests.

In this connection, we should have a glimpse of the effects of religion on society or other social institutions. The question here may be what are the functions of a religious institution? In this case, a little reflection can be directed at the relationship between ritual and magic. Ritual is very often performed for a material motive, in order to reassure human beings who are always faced with sickness, hunger, pain and cold. In the area of sickness and healing there is a correlation between a person's psychological state and his/her bodily health. Because of this, religious rites which provide calm and confidence or which in other ways help to resolve personal problems, can be efficacious in healing. Healing rites often, though not always, do achieve what those performing them hope to achieve. Healing rites often, though not always, do achieve what those performing them hope to achieve. Healing is a more general way of coping with stress and anxiety as this is the idea behind most religious practices. Many people resort to religion when in trouble, for instance, those who are terminally ill.

Religious practices and beliefs provide the reassurance and comfort of knowing that a solution to problems is forthcoming. Other rituals are performed to achieve specific social effects. They are explicitly concerned with social relations for instance, rites that mark transition of people from one state to another at key points in their lives. Ritual communicates the social recognition of the event and the formal ritual underlines the event as solemn and sacred.

Religion helps to unite a society and provides a means for becoming aware of and expressing societal issues. In a society with common religious beliefs and practices, social cohesion as well as integration are important in maintaining the solidarity of the group.

The French sociologist, Emile Durkheim in his two works: "Primitive classification" and "Elementary forms of religious life" has pointed out that religion cannot be explained in terms of the feelings and logic of individuals but it should be explained in terms of the society in which it occurred (Durkheim, 1965:59). The individuals who compose a group feel themselves united with each other by the simple fact that they have a common faith. According to psychological investigations, all human beings can be described as beings can be described as being inquisitive or curious. Humans have progressed as a result of their developed brain and ability to solve problems. Religious beliefs often provide a way of explaining problematic or puzzling events. They also provide a framework within which people can make sense of events around them.

However, in modern societies, science has largely taken over this function, but in traditional African religion, religion was central to understanding the world in which they lived. Religious beliefs are important as they provide powerful support for the things that people believe should or should not be done.

Therefore, religion functions to legitimize prevailing socio-economic conditions.

This study is of the opinion that religion persists because it has important functions. It does or is believed to satisfy desires.

Motivation is the independent variable in religious affiliation and religion produces or maintains certain kinds of societal relation (Spiro, 1968:118).

## 2.4 HYPOTHESES

### GENERAL HYPOTHESIS:

Religious affiliation is a function of certain socio-economic factors.

### SPECIFIC HYPOTHESES:

1. Religious affiliation in an urban setting is determined by the level of education of the congregation.
2. Religious affiliation is determined by the wealth of its members.
3. The size of religious grouping determines the occurrence of schisms within the group.



## CHAPTER THREE

### 3.1 BACKGROUND INFORMATION OF THE STUDY AREA

Nairobi, the capital city of Kenya, lies on the Western section of the Athi Kapiti Plains and at the foot of the Kikuyu highlands, some 140km south of the equator and 480km from the Kenya Coast. It is located at an attitude of 1700m above sea level.

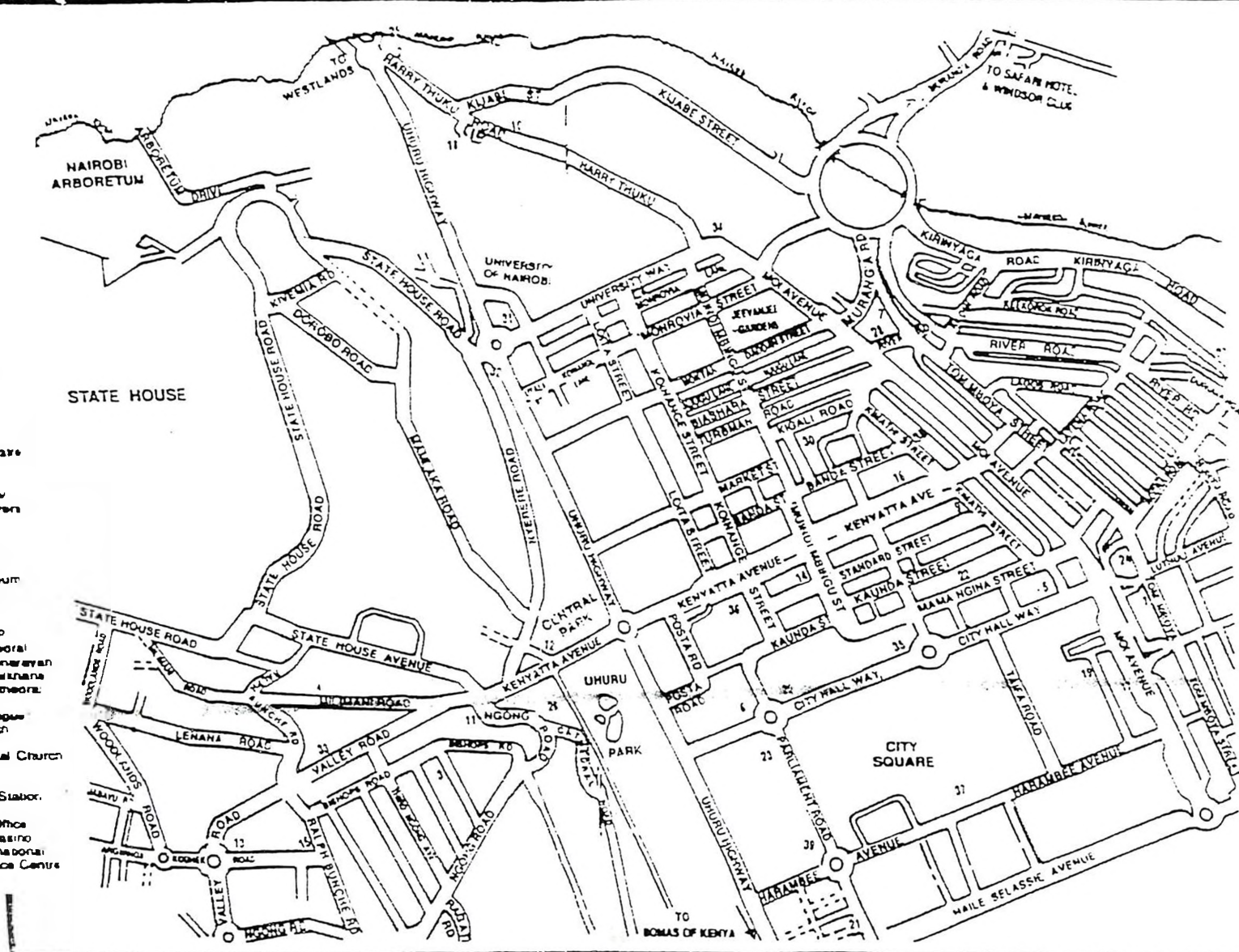
This study was carried out between the months of January and March, 1997. Nairobi was chosen because of the convenience as well as time limitations. Also, Nairobi consists of people from all walks of life with different religious backgrounds. Due to its heterogenous nature, people tend affiliate with different religious groupings due to their diversity.

This study was conducted within the city environs (see figure 1) and it looked at the following religious groups: Nairobi Pentecostal Church - Valley Road, Chrisco Church Fellowship - 8.4.4. Building of the University of Nairobi, St. Paul's Catholic Church - State House Road and Jamia Mosque - City centre. In the city, men and women of many ethnic groups crowd together and these religious groupings have started most seriously to face new responsibilities.

# NAIROBI - CITY CENTRE

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## JAMIA MOSQUE



Jamia Mosque is situated in the city centre. See the splendour! This is the mosque where Nairobians converge on Fridays for prayers. At other times "Salat" or ritual prayers can be said anywhere but on Friday at noon, faithfuls have to go to the mosque for public service.

## ST PAUL'S CATHOLIC CHURCH



St. Paul's Catholic Church is situated along, State House Road. The day of worship is Sunday. Other day services are held early in the mornings and in the evenings for those who wish.

# CHRISCO FELLOWSHIP CHURCH



This is not a church building as such. It is the inside of a lecture Hall of 8.4.4 building in Nairobi University. Chrisco Fellowship church faithfuls meet here on Sunday for their worship. It is a revival grouping.

## NAIROBI PENTECOSTAL CHURCH



This is one of the most expensively decorated church, it is situated along valley Road and this a protestant church.

### 3.2 RESEARCH METHODOLOGY

In conducting this research, the author used both library and field research. Library research consisted of documentary materials both published and unpublished, such as books, journals dissertation, theses and newspapers. This method was useful in obtaining some basic data on the subject of study as well as the relevant theoretical orientation. Field research consisted of questionnaires and interview schedules.

### 3.3 SAMPLING METHOD AND SAMPLE SIZE

The sampling technique which was used in this study was random. The selection of the informants was based on the following criteria: those informants who were considered by the researcher to be quite frequent in the various religious groupings during the study, those who were able to give information about their socio-economic backgrounds because this regular in attendance and could be found during follow ups. So all the informants who met the following criteria, had equal chances of being selected. The questionnaire mainly covered most of the aspects of the daily lives of these adherents. The sample consisted of fifty people. It proved difficult to have a larger sample than this because of time constraints. A deliberate attempt was made to maintain a gender balance.

### 3.4 DATA COLLECTION METHOD

In all cases, questionnaires and interview schedules were used as a guide in developing a free conversation. The research, therefore, attempted to create rapport with the respondents by introductions and also making the researcher to look like one of them. This relaxed the atmosphere for further probing questions as the discussion progressed. All the interviews with the respondents were conducted after the services as this was the time when most respondents affiliated to religious groupings were very alert and their recall abilities sharp. During the field research, all the interviews and any other discussions were conducted in Kiswahili or English because these two languages are widely used in the city as well as the fact that these are actually accepted as national languages.

### 3.5 METHODS OF DATA ANALYSIS

In data analysis, simple descriptive statistics have been used to generate frequency tables. The Quantitative method of data analysis was used to analyze the data collected. Quantitative data are composed of all those aspects that could be quantified. On the other hand, qualitative approach was used in describing and discussing the data pertaining to religious affiliation. Quantitative technique with in-depth ethnographic analysis brought to the surface the aspect of socio-economic determinants of religious affiliation in such an urban setting as Nairobi.

### 3.6 LIMITATIONS OF THE RESEARCH

Owuor (1996) has pointed out that field survey is rarely without problems or challenges. He argues that one does not approach an almost complete stranger expecting to ask personal questions about potentially sensitive issues. Religion is sensitive in that it is an institution in the society that is held in awe and fear, thus, not subject to questioning.

It was difficult to get the respondents to establish trust in the research and to accept giving information willingly. Respondents, and especially the key ones who consisted of religious functioning, were suspicious of the research and, therefore, showed little willingness to participate. They took the researcher for a journalist out to tarnish their names in the press. Thus, they were unwilling to allow the researcher to involve their members in the study. The researcher, however, was not deterred by this, she explained to the respondents all that the research entailed and that there was no attempt to tarnish their religious groupings. The respondents then relaxed a little bit and, therefore, allowed the questioning to go on.

It was also very hard to assess the monthly income of respondents because most of them did not want to reveal the details. One was bold enough to inform the researcher that even his wife had no knowledge and how much money he earned. By revealing where he resides, the study was able to predict his social class. For instance, the researcher classified the place one lives and by asking several other questions, was able to

approximate the income of the respondent.

Other respondents were very reluctant to participate because they believed that religious factor should never be questioned because being religious has nothing to do with anything in the world but a call from God. So researchers have no business in it. Therefore, the researcher ended up resampling the religious groupings.

These limitations affected the research in that some aspects of the research had to be omitted because no data were collected on them. However, these limitations had little impact on the findings.

## CHAPTER FOUR

### 4.1 DATA PRESENTATION, ANALYSIS AND HYPOTHESIS TESTING

#### AGE OF RESPONDENTS

The study interviewed people whose age ranged from less than 18 years to over 65 years.

TABLE 1

AGE IN YEARS	FREQUENCY	PERCENT	CUMULATIVE PERCENT
Less than 18	2	4.0	4.0
18-33	31	62.0	66.0
34-49	14	28.0	94.0
50-65	2	4.0	98.0
Over 65	1	2.0	100.0
Total	50	100.0	100.0

Source: Primary data

It was found that 62% of the respondents were in the range of 18 to 33 years of age while those between 34 to 49 years constituted 28%. Those over 49 years were 6% while only 4% were below 18 years of age.

From the above table, 94% of the respondents are young, that is, they are less than 49 years of age. This implies that a majority of church goers are young. This fact is explained in part by the mere majority of this age grouping in urban areas since they are engaged wither as workers, labour immigrants, job seekers and schooling population.

TABLE 2 CROSS TABULATION: AGE V. CHURCH OF WORSHIP

AGE	< 18	18-33	31-49	50-65	> 65	Row Tot.
St. Paul's Catholic Church	1	10	1	-	-	12 24.0
Chrisco Church	1	8	3	-	-	12 24.0
Jamia Mosque	-	9	2	1	-	12 24.0
Nairobi Pentecostal Church	-	4	8	1	-	14 28.0
Column Total	2 4.0	31 62.0	14 28.0	2 4.0	1 2.0	50 100.0

Source: Primary data

From this study, out of the 31 respondents whose age ranged between 18-33 years, 10 of them have affiliated with St. Paul's Catholic Church, while only 4 respondents have affiliated with Nairobi Pentecostal Church. 8 of the respondents have affiliated with Chrisco Church and 9 respondents belong to Jamia Mosque.

From observations in the above table, we can deduce that a kind of association between age and membership to a religious grouping has emerged. It could also be said that young people in this study affiliate with a religious grouping has emerged. It could also be said that young people in this study affiliate with a religious grouping of their choice, but as they grow old, affiliations diminish as can be observed in Table 2. It has also been observed that there is a slight difference in the number of young people aged between 18-33 years that have affiliated with three different religious groupings: St. Paul's Catholic, Chrisco Church and Jamia Mosque. This can be explained in part by the fact that this study has found out that people in the same social class

tend to affiliate with those religious groupings that are consistent with their class. Young people are mainly not well established in life, therefore, may remain in their original religious groupings till a time when they establish themselves in life. Young (1937) is explaining the role of religion among racial and ethnic sub-groups in the United States observed the following:

That one function which a minority religion serves is that of reconciliation with inferior status and its discriminatory consequences. Religion, therefore, is a social mechanism for reinforcing the sentiments most essential to the institutional integration of the society.

However, it has been observed that many young people go to St. Paul's Catholic Church as compared to other religious groupings. This can be explained by the fact that St. Paul's is a University Chapel and, therefore, the largest population among the faithfuls are University Students who are young.

The trend has also been that, as these young people grow older, they establish their roots in certain social classes. Some do not go to these religious groupings frequently, and others convert to those religious groupings that are compatible with their needs. Thus, in the next age range of 34 to 49 years affiliations decrease. For instance, one respondent is still a member of St. Paul's Catholic Church while 8 respondents are members of Nairobi Pentecostal Church. These 8 respondents, as found out during the interviews, are wealthy in the sense that they drive to their place of worship, live in high income estates and earn good money. This

may imply that the spirit of capitalism in protestantism tradition has not ceased.

For instance, Schneider (1966:344) noted that "so many wealthy employers in Roven were protestant so that religious disputes there often resembled an economic class struggle between a catholic proletariat and a protestant bourgeoisie".

Jamia Mosque has 9 respondents aged between 18 to 33 years and has two people in the age range of 34 to 49 years. This is a sign of frequent mosque attendance by the young as compared to those aged 34 years old. Another factor that can be attributed to this, is the day the research was conducted the research was conducted on Wednesday, when ritual prayers can be conducted anywhere else. However, on Friday all the faithfuls are expected to attend ritual prayers in the mosque at noon.

Finally, Chrisco Church has quite a number of adherents in the age range of 18 to 33 years. In depth interviews revealed that Chrisco Church is a revival grouping and that it is very popular with the young due to their vulnerability especially in the face of social upheavals. One respondent argued that this religious group is significantly most spiritual as compared to his former religious group (Catholic). To him, this church offers a new power in life. He was able to quote the exact date of conversion and his testimony revealed that he had actually seen God in a new perspective. It was found that under the powerful influence of the fellowship, these young people turn back from "worldly things" and their spare time is given almost wholly to "spiritual" matters. Adherents in

this religious grouping participate in organised fellowship that assure them of the spiritual relief from their burdens and elimination of despair through their belief in God. This is in contrast to other mainline religious groupings which do not give much attention to individual needs yet the essence of religious experience is the redemption from the limitation of our petty individual lives and the mystic unity with a larger life of which we are part.

#### H<sub>1</sub> LEVEL OF EDUCATION AND RELIGIOUS AFFILIATION

Educational institutions play an increasingly important role in the social and economic socialisation of an individual. Education allows an individual to move up the ladder and identify with another class. This usually happens in an open class society. In Kenya, for example, people have about the same opportunities to acquire economic resources, power and prestige. A university education has been a major aspect in aiding an individual to move up a social class. Lower class persons may become "resocialized" at the University level, which separates them from their parents and enables them to gradually learn the skills, speech, attitudes and manners, characteristic of the high class they wish to join. Below are two tables to this effect.

The first table is on the question of whether one has gone to school and the second on one's level of education.

TABLE 3. GONE TO SCHOOL

GONE TO SCHOOL	FREQUENCY	PERCENT	CUMULATIVE PERCENT
YES	41	82.0	82.0
NO	9	18.0	100.0
TOTAL	50	100.0	100.0

Source: Primary data

Table 3 shows that 82% of the respondents have had some kind of formal education while 18% had no formal education background.

The study has found out that the number of people affiliated with religious groups responds strongly to the social structure in the society. There is a tendency of people with higher education, higher incomes and more responsible occupations to affiliate with particular organizational membership such as religious groups much more than people with less of these three factors. These people have more time to be involved in organizational membership as they have acquired enough wealth. On the other hand, those without higher education, higher incomes and more responsible occupations are pre-occupied with problems such as getting enough to eat and looking for jobs, thus, this may have accounted for the fact that most of the people interviewed had some kind of formal education.

**TABLE 4: LEVEL OF EDUCATION**

EDUCATION	FREQUENCY	PERCENT	CUMULATIVE PERCENT
N/A	9	18.0	18.0
PRIMARY LEVEL	7	14.0	32.0
LOWER SEC. LEVEL	17	34.0	66.0
UPPER SEC. LEVEL	4	8.0	74.0
UNIVERSITY	13	26.0	100.0
TOTAL	50	100.0	100.0

Source: Primary data

Table 4 indicates that most respondents have had a lower secondary school education (34%) while those who had a University education were 26%. 18% of the respondents stated that they had no formal education at all while 14% had primary education and 8% had upper secondary education.

During the interview protestant churches, as represented by Nairobi Pentecostal Church, emerged as those usually attended by people with higher education level. This was probably because Protestant religious groups have a more intellectual liturgy that is plausible to the intellectual community. another point is that group influence could have played a role in one's religious affiliation and also we cannot rule out the importance of one's family of socialisation in the choice of the place of worship.

It could also be averred that the Catholic Church, as represented by St. Paul's Catholic Church, is replenished with old traditions and catechistic dogmas which are no longer appreciated by the enlightened educationists. For instance, it has created an atmosphere in which the spiritual and the supernatural holds the

primacy in the hierarchy of temporal and internal values. This idea may fail to internalize values that are presumably conducive to worldly success and actually fail to achieve superior socio-economic status. Therefore, education increases options and sensitises the individual to the various religious groupings. In reference to Argyle (1969), we see some comparisons with the views of this study on the impact of education. In his work on Religious Behaviour, he reports on the correlation between socio-economic status, education and involvement with the church. In his concluding remarks, he argues that the more schooling one has had, the more religiously one becomes.

## H<sub>2</sub> WEALTH AND RELIGIOUS AFFILIATION

Wealth, as mentioned in this study, is measured in terms of income per month, place of residence and means of transport to the place of worship (see table 5 below).

TABLE 5: INCOME PER MONTH

INCOME	FREQUENCY	PERCENT	CUMULATIVE PERCENT
Less than 5001	22	44.0	44.0
5001 - 10000	12	24.0	68.0
10001 - 15000	4	8.0	76.0
15001 - 20000	0	0.0	80.0
20001 - 25000	2	4.0	100.0
Over 25000	10	20.0	100.0
TOTAL	50	100.0	100.0

Source: Primary data

This table shows that most of the respondents (44%) had an income of less than 5001, while only 4% had an income ranging between 20,001 - 25000. The study showed that a majority of those earning less than 5001, walks or catches a bus to their places of worship are affiliated with Chrisco fellowship church whereas those earning over 25000, mainly drives to their places of worship, and live in high income estates, are affiliated with Nairobi Pentecostal Church. The reason why the wealthy are in Nairobi Pentecostal Church vary from individual to individual as revealed by this study.

Affiliations may be due to individual psychological motivation or extra religious social relations. For instance, one respondent who was interviewed said that he joined Nairobi Pentecostal Church because the first time he went there with a friend, he knew then that there was no other better place for him. He felt so welcome and he, therefore, opted for this place and left his former religious group, in his case, Catholic.

Those in Chrisco Church are not economically well off as compared with those in Nairobi Pentecostal Church although there are some revealed that Chrisco church has a distinct ethical and psychological characteristics that corresponds to the needs of the group. It largely expresses itself in emotional terms, in which case spontaneity and energy of religious feelings rather than conformity to an abstract creed are regarded as the test of religious genuineness.

People in the low income bracket have mainly affiliated with

Chrisco church because being a revival movement, it has been found by the study to have characteristics of a warm, primary and social grouping whereas mainline religious groups such as Catholic, Islam and Protestant are impersonal, secondary association as they mainly preach to large groups and leave them to sort them our problem. This study has revealed that Chrisco Church undoubtedly contributes toward a strong sense of community and share interests among the followers. It has organized its members to meet in small groups, hence, complementing and reinforcing the cohesiveness of the group. The idea is that these people in the lower strata have affiliated with Chrisco Church as a group that is distinctive and separate as it suggests aspiration towards social and economic levelling. That is, all members are made to feel equal regardless of their social standing.

Religious freedom in Kenya has enabled the dissatisfied segment of the society to establish its own denomination to satisfy its specific spiritual and material needs.

From this study, a pattern has emerged that shows that wealth determines religious affiliation. However, there are other factors such as group influences and birth that determine religious affiliations. For instance, most people worship in religious groupings of the above whereas others are influenced by their friends.

## H, SCHISMS IN RELIGIOUS GROUPINGS

Schisms refers to strong disagreement especially in a religious organization over doctrines, in which one group stops recognizing the authority of the other. We find that divisions in religious grouping have succeeded to a large degree in dividing this country into denominational areas which have gone further to create disunity and disintegration within the Society.

TABLE 6: CAUSES OF SCHISMS

CAUSES	FREQUENCY	PERCENT	CUMULATIVE PERCENT
Leadership Wrangles	10	20.0	20.0
Ideologies differences	16	32.0	52.0
Increased Population	10	20.0	72.0
Commercialization	14	28.0	100.0

Source: Primary data

Schisms in religious groupings have become a constant phenomena. The study discovered that the main causes of schism is ideological differences (32%) and commercialization of religion (28%) can also bring about religious schisms.

The study revealed that Catholics and Protestants have differences of opinion concerning their religious beliefs, consequently, they quarrel with each other and call each other non-believers. The Catholics and Protestants give respect mainly to their fellow believers excluding those who happen not to believe in their respective faiths. One may ask of what became of Christianity?

Protestants feel that the Roman Catholic Church is too rigid.

One respondent interviewed from St. Paul's Catholic Church believed that the mass in Catholic is not a means of producing an effect but it is something objectively worthwhile in itself - the mysterious sacrifice on the cross of God; miraculously repeated upon the alter in contrast to the Protestant who aim at inducing some desired mood or belief in the mind of the worshipper. He, therefore, pointed out that he only believes in his Catholic faith while all the other religious groupings are false.

A Pastor in Nairobi Pentecostal Church pointed out that the way Catholic Church recruits, trains and commissions its own personnel and its method of cultivating discipline and respect for authority. He argued that this aspect in Catholic Church can be equated to that to the military. To him, in this day and age, it is all wrong and, thus, not favourable.

Two respondents, one Catholic and the other one Protestant, were interviewed on the impressions of attending each other's church. To the Protestant, the Protestant Church Service seem fantastic while to the Catholic, the evangelical worship appears godless.

As for seven respondents in Jamia Mosque, ideological differences caused schisms in religious grouping. Those affiliated with the Sunniite group felt that they could not co-operate with the Shiites. Each group believed that its theology was the best, thus, superior. The Sunnites, for instance, spot a long beard and the Shiites do not. Sunnites are also more conservative in the sense that, they believe that the caliphate belongs to only the

tribe of Mohammed - Qurayash, whereas the Shiites believe that the Caliphate should belong to all the descendants of Prophet Mohammed. Such have been a cause for dissatisfaction, thus, endless wars over who bears the true religion.

Commercialization of religion has been cited as another cause of schism besides ideological differences. Some religious groups have set forth interpretations of the Holy Books in conformity with their major economic interests.

Neibuhr (1954), has pointed out that divisions in the church have been occasioned more frequently by the direct and indirect operation of economic factors. This implies that these economic conditions may supply the occasion for the rise of new religious groupings without determining its religious value.

Songs have been composed in relation to this commercial aspect of religion. For instance, the chorus, "Na Makenisa yetu leo , imekuwa ni biashara, Jamani dunia, dunia imeisha" (Today's church has become a business, ooh the world is finished).

During this study, it was established that some evangelists persuaded their listeners to pay offerings or tithes without explaining its use, but only assuring people that the offer was for God. However, one preacher was more open to the congregation. He asked for money to pay his Landlord, for food and clothes, so that he would be fit for God's work. He added that "Cleanliness is next to Godliness," thus, his request for money to buy those necessities required to make one clean.

This study has ruled out the objective that the size of

religious grouping determines the occurrence of schisms within the group. The study found the causes of schisms as follows: Commercialization of religion, ideological differences, increased population in the country and leadership wrangles.

### BENEFIT OF AFFILIATIONS

O'dea (1956) sees the role of religion as that of assisting human beings to adjust to the three brute facts of life: "Contingency, powerlessness and scarcity:. This tells us that people have a reason as to why they adhere to religious groups. The study came up with the following results.

TABLE 7: BENEFITS OF AFFILIATIONS

BENEFITS	FREQUENCY	PERCENT	CUMULATIVE PERCENT
N/A	1		2.0
SOCIAL	11	22.0	24.0
SPIRITUAL	30	60.0	84.0
ECONOMIC	8	16.0	100.0
TOTAL	50	100.0	100.0

Source: Primary data

From the above table, most of the respondents (82%) derive spiritual nourishment and social benefits from affiliating with a religious group. 2% do not benefit in any way at all.

The study has revealed that those who derive spiritual nourishment believe in the ability of what the religion can offer at the expense of what the world cannot offer. They (those who

derive spiritual nourishment) accrue to the social solidarity that accompanies religious rituals, the sense of religious seriousness and obligations that strengthens women/men and the effects of the belief in invisible beings that embody goodness. These people believe that they enjoy a privileged status as on God's representatives and interpreters of his will.

O'dea (1956) argues that religion has a lack of strategy as it only promises similar comfort in another world but does not concern itself with creating one here on earth. Religion, therefore, is an illusion, a creation of the people.

## CHAPTER FIVE

### 5.1 SUMMARY AND CONCLUSION

This study has attempted to examine some religious groupings in Nairobi in order to find out the socio-economic determinants of religious affiliation.

The study focused mainly on the following four groups: Nairobi Pentecostal Church - Valley Road, St. Paul's Catholic Church - State House Road, Chrisco Church fellowship conducted at 8.4.4. building in University of Nairobi and finally, Jamia Mosque in the City Centre. The study also investigated the impact of education and wealth on religious affiliation and also the process of religious affiliation and also the process of religious schisms.

It was found that people tend to affiliate with those religious groupings which seems to serve their needs and offer an accommodating environment. There are no obvious barriers that prevent people from affiliating with certain religious groups, but nevertheless, people have a tendency to choose their places of worship. The argument is that although religious functionaries preach equality for all, there is a difference between believing that people are equal and treating them as equal.

Aspects of social stratification has also emerged in religious grouping during the course of this study. It was revealed that, to some certain extent, a person usually spends his entire life with very few contacts with persons and influences outside of his or her own "column". There is also evidence that hiring of personnel is

sometimes on a discriminatory basis by religion. For instance, Islamic organizations have a tendency of employing Muslims while protestant churches calls upon those who belong to their church.

The idea of telling applicants of a job to have a signature of the Parish priest is also a sign that one has to belong to a particular religious grouping to have access to various roles. Individuals then get their identity from the ideological positions to which they adhere to.

The study has also revealed that in all ages, human beings have hoped that by proper performance of religious actions or observances, they would obtain some specific benefits: Health and long life, children to carry on their line, material well being and admission of their souls after death to a paradise, or inversely release by the extinction of personality from the round of reincarnation.

There is also a tendency that people with higher education, higher incomes and more responsible occupations are persuaded into particular organizational membership such as religious groups much more than those without.

It has also been found out that religious schism is a common phenomenon in religion. Divisions in religious groupings have succeeded to a large degree in dividing Kenya into denominational areas which have gone further to create disunity and disintegration within the society.

Given these findings then, we can argue that it may not be too long before religion loses the function for which it has

previously served. A Religion is a unified system of beliefs and practices relative to sacred things.

But looking at the line by which most religious groupings have taken, that is, they are necessarily producing both industry and frugality, and these produces riches. And so as riches increase, so will pride, anger and love of the world in all its branches.

## 5.2 IMPLICATIONS AND RECOMMENDATIONS

Religion, being a social phenomena, is an essential part of the social machinery, as are morality and law, part of the complex system by which human beings are enabled to live together in an orderly, arrangement of social relations. Religion should address all aspects of life so that it gains legitimacy in society.

Religious functionaries should, therefore, address, among other issues, social and economic problems in our present society as these determine people's affiliations to a large degree. That is besides praying for people to recover from their illnesses and all other sorts of problems, they should also preach about other aspects that touch on our daily lives. It is the idea that "man shall not live on bread alone but on every word that comes from God's mouth" Matthew Ch. 4 verses 4. This study argues that, besides the word of God, man also requires bread, and in great measure for his sustenance.

Some religious groupings are rigid to change as shown in the study. This is destructive in the sense that it fails to allow "old wine skins". This study is calling upon such religious

groupings to be flexible so as to accommodate people's ideas due to changes in modern Society.

This may alleviate the occurrence of schisms to some extent. There is also a need for a more practical approach to religious teachings. For instance, some religious functionaries have been accused of causing a mass exodus of their adherents to other religious groups. There are complaints that sermons are similar all the times, thus, people find them monotonous, therefore, they feel that is pointless to go for worship every day of preaching. So, when a new religious group is formed, people who had lost the vigour of going to their church convert to the new religious group. Thus, such functionaries should revise their ways of preaching to make their respective religious groups lively and attractive.

Religious ideas do not operate in entire independence of economic circumstances. Therefore, people should watch out in order to avoid transforming religion in the direction of worldliness which would make it loose the purpose for which it is designed to serve. Religious groups should ever be haunted by the spectre of God's words: "I have seen the affliction of many people ... and I have come to deliver them." (Exodus 3:7-8). Religious groups should be led by the desire "to deliver" the ordinary person from his/her daily scourges of hunger, famine and disease. The mosque/ church can do this by carrying out intervention programmes aimed at socio-economic self-help in order to satisfy people's spiritual as well as material needs.

Scholars of the Sociology of Religion have pointed out that,

"Any religion that professes to be concerned with the souls of men and not concerned with the slums that damn them, economic conditions that strangle them, and the social conditions that cripple them is a "dry as dust" religion." This implies that true religion should not only begin with a personal encounter with the living lord, but men and women are saved and liberated for the bodily as well. God is not a God of Souls only but of the body too, since the church like the Sabbath is for man, and not man for Sabbath.

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## APPENDIX I

### INTERVIEW SCHEDULE:

#### EDUCATION VERSUS DEGREE OF RELIGIOSITY

1. What is your Education status?
2. (i) Do you go to church/mosque?  
(ii) If yes why?  
(iii) If no why?
3. (i) How often do you go to church/mosque?  
(ii) Why?
4. (i) Do you participate fully in church/mosque activities?  
(ii) Why?  
(iii) What other church/mosque activity do you engage in a part from seasonal celebrations and Sunday/Saturday/Friday worship?  
(iv) Does your participation offer you any amount of spiritual nourishment?  
  
If yes, which?  
If no, why?

#### WEALTH VS. RELIGIOUS GROUPINGS

5. What is your income?  
How much of your income do you expend on church activities?
6. Where do you live?
7. (i) Where do you go to worship?  
(ii) Why do you worship?  
(iii) Do you drive, catch a bus or walk to your place of worship?
8. (i) Which churches/mosque are attended by the rich people around here?  
(ii) Why do you say so?

#### LARGE CONGREGATION VS. DIVISIONS

9. Approximately, how many people attend a service each time at your place of worship?

## APPENDIX II

### QUESTIONNAIRE

1. Name  
Age
2. A) Did you go to school?  
B) If yes up to what level?
3. What do you do for a living?
4. (i) How much do you earn per month?  
(ii) How much do you spend in the church/mosque per month?
5. Which Estate do you live in?
6. (i) Where do you worship?  
(ii) Do you drive, catch a bus or walk to your place of worship?
7. (i) Do you have projects in your church/mosque in which you spend money?  
(ii) Are they income generating?  
(iii) If yes, approximately how much?  
(iv) How do you get money for these projects?  
(v) Who takes care of funds once generated?
8. Why do you think there are so many churches/mosques today?
9. (i) Does the affiliation to different religions make us any different from each other socially, spiritually and economically?  
(ii) If yes, how?  
(iii) If no, why?

APPENDIX III

TABLE 1. Summary of the results of the...

Category	Value	Percentage
Less than 10	10	10.0
10-20	20	20.0
20-30	30	30.0
30-40	40	40.0
Over 40	50	50.0

Category	Value	Percentage
10-20	10	10.0
20-30	20	20.0
30-40	30	30.0
40-50	40	40.0
Over 50	50	50.0

TABLE 2. Summary of the results of the...

Category	Value	Percentage
10-20	10	10.0
20-30	20	20.0
30-40	30	30.0
40-50	40	40.0
Over 50	50	50.0

Category	Value	Percentage
10-20	10	10.0
20-30	20	20.0
30-40	30	30.0
40-50	40	40.0
Over 50	50	50.0

V3

LEVEL OF EDUCATION

Value Label	Value	Freq	Percent	Valid Percent	Sum of Valid	Sum of Percent
N/A	1	2	1.1	1.1	18.0	18.0
PRIMARY LEVEL	2	12	6.3	6.3	32.0	32.0
LOWER SECONDARY	3	22	11.7	11.7	66.0	66.0
UPPER SECONDARY	4	31	16.3	16.3	74.0	74.0
UNIVERSITY	5	33	17.4	17.4	100.0	100.0
TOTAL		100	100.0		200.0	

N/A  
 PRIMARY LEVEL  
 LOWER SECONDARY  
 UPPER SECONDARY  
 UNIVERSITY

I	I	I	I	I	I
1	1	1	1	1	1
0	0	0	0	0	0

V4

EMPLOYMENT

Value Label	Value	Freq	Percent	Valid Percent	Sum of Valid	Sum of Percent
FRONT INFORMATION	1	20	10.0	10.0	50.0	50.0
	2	22	11.0	11.0	100.0	100.0
TOTAL		50	100.0		150.0	

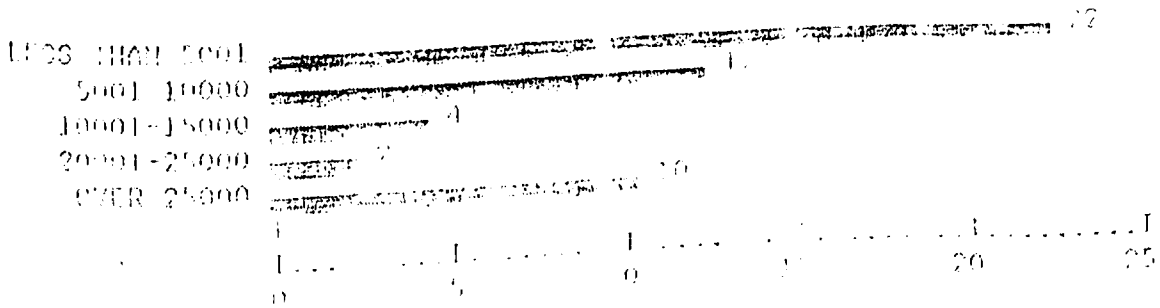
FRONT  
 INFORMATION

I	I	I	I	I	I
1	1	1	1	1	1
0	0	0	0	0	0

FRONT  
 INFORMATION

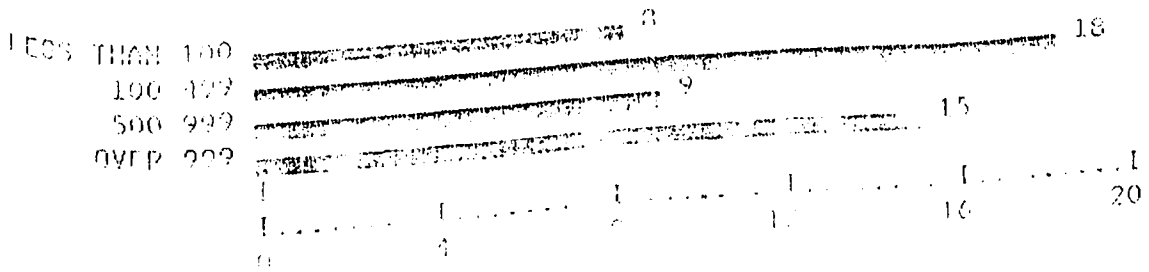
15 INCOME PER MONTH

Value Label	Value	Frequency	Percent	Value Percent	Cum Percent
LESS THAN 500	1	22	44.0	44.0	44.0
500-1000	2	12	24.0	68.0	68.0
1000-1500	3	4	8.0	76.0	76.0
2000-2500	4	2	4.0	80.0	80.0
OVER 2500	5	10	20.0	100.0	100.0
TOTAL		50	100.0	100.0	



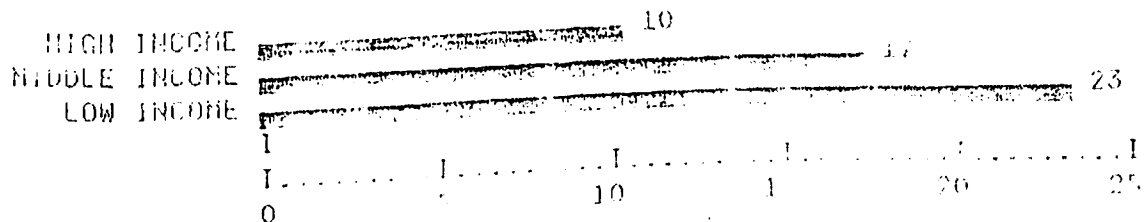
16 CATERING PER MONTH

Value Label	Value	Frequency	Percent	Value Percent	Cum Percent
LESS THAN 100	1	8	16.0	16.0	16.0
100-499	2	18	36.0	52.0	52.0
500-999	3	9	18.0	70.0	70.0
OVER 999	4	15	30.0	100.0	100.0
TOTAL		50	100.0	100.0	



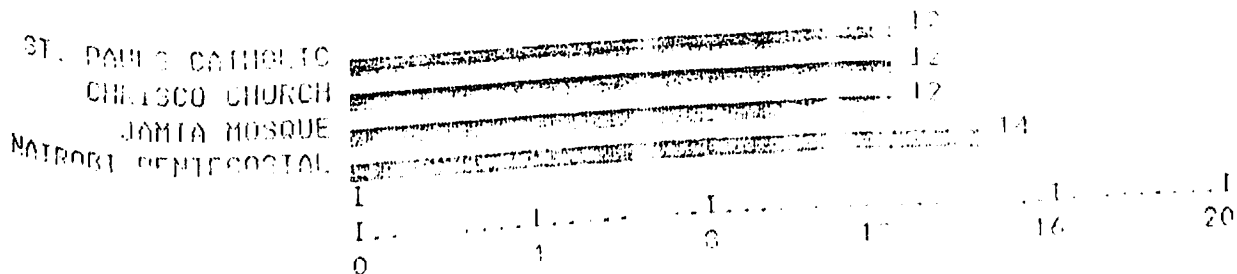
V7 ESTATE

Value Label	Value	Frequency	Percent	Valid Percent	Cum Percent
HIGH INCOME	1	10	20.0	20.0	20.0
MIDDLE INCOME	2	17	34.0	34.0	54.0
LOW INCOME	3	23	46.0	46.0	100.0
TOTAL		50	100.0	100.0	



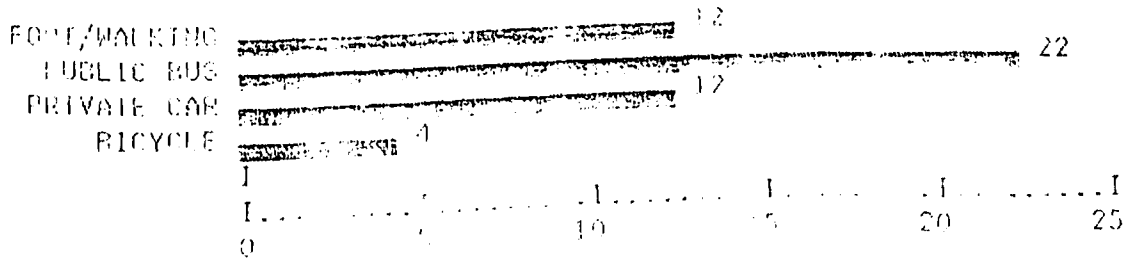
V8 CHURCH OF WORSHIP

Value Label	Value	Frequency	Percent	Valid Percent	Cum Percent
ST. PAUL'S CATHOLIC	1	12	24.0	24.0	24.0
CHRISTCO CHURCH	2	12	24.0	24.0	48.0
JAMIA MOSQUE	3	12	24.0	24.0	72.0
NAIROBI PENTECOSTAL	4	14	28.0	28.0	100.0
TOTAL		50	100.0	100.0	



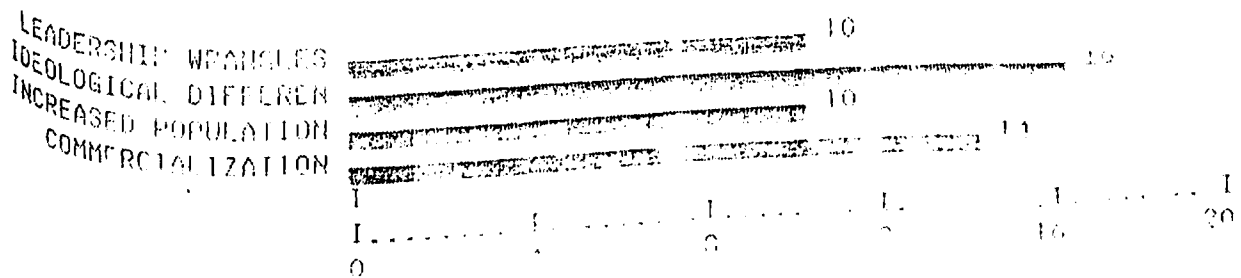
V9 MODE OF TRANSPORT TO CHURCH

Value Label	Value	Frequency	Percent	Valid Percent	Cum Percent
FOOT/WALKING	1	12	24.0	24.0	24.0
PUBLIC BUS	2	22	44.0	48.0	68.0
PRIVATE CAR	3	12	24.0	72.0	92.0
BICYCLE	4	4	8.0	80.0	100.0
TOTAL		50	100.0	100.0	



V10 CAUSES OF SCHISM

Value Label	Value	Frequency	Percent	Valid Percent	Cum Percent
LEADERSHIP WRANGLES	1	10	20.0	20.0	20.0
IDEOLOGICAL DIFFEREN	2	16	32.0	52.0	52.0
INCREASED POPULATION	3	10	20.0	72.0	72.0
COMMERCIALIZATION	4	14	28.0	100.0	100.0
TOTAL		50	100.0	100.0	



V11

DEFINITION AND REFERENCE

Value (L1)	YES	NO	Per cent	Per cent	Per cent	Per cent
	1	10	20	20	100.0	100.0
TOTAL	1	10	20	20	100.0	100.0

V12

IF YES HOW

Value (L1)	IF YES HOW	Per cent	Per cent	Per cent	Per cent
		0	20	20	50
TOTAL		0	20	20	50

SOCIAL BENEFITS  
 SPIRITUAL BENEFITS  
 ECONOMIC BENEFITS

Value (L1)	SOCIAL BENEFITS	SPIRITUAL BENEFITS	ECONOMIC BENEFITS	Per cent	Per cent	Per cent
	1	11	12	12	24	50
TOTAL	1	11	12	12	24	50

Crosstabulation: V8 CHURCH OF WORSHIP  
 By V1 AGE

V1→	Count	H/18	18-33	34-49	50-65	OVER 65	Row Total
		1	2	3	4	5	
V8							
1	ST. PAULS CATHOL	1	10	1			12 24.0
2	CHRISCO CHURCH	1	2	3			12 24.0
3	JAMIA MOSQUE		9	2	1		12 24.0
4	NAIROBI PENTECOS		4	8	1	1	14 28.0
	Column Total	2	31	11	2	1	50 100.0
		4.0	62.0	22.0	4.0	2.0	

Number of Missing Observations: 0

Crosstabulation: V8 CHURCH OF WORSHIP  
 By V3 LEVEL OF EDUCATION

V3→	Count	H/A	PRIMARY LEVEL	LOWER SE CONDARY	UPPER SE CONDARY	UNIVERSITY	Row Total
		1	2	3	4	5	
V8							
1	ST. PAULS CATHOL	2	1	6		3	12 24.0
2	CHRISCO CHURCH	1	3	5			12 24.0
3	JAMIA MOSQUE	1	3	6		2	12 24.0
4	NAIROBI PENTECOS	2			4	8	14 28.0
	Column Total	6	7	17	4	13	50 100.0
		18.0	14.0	31.0	8.0	26.0	

Number of Missing Observations: 0

Crosstabulation: V8 CHURCH MEMBERSHIP  
By V10 CHURCH MEMBERSHIP

Count	LEADER MEMBERSHIP	MEMBERSHIP	HOUSEHOLD MEMBERSHIP	COLLECTIVE MEMBERSHIP	Row Total
V10 →	1	2	3	4	
1	3	1	4	4	12 24.0
2	3	2	2	5	12 24.0
3	1	7	1	3	12 24.0
4	3	6	3	2	14 28.0
Column Total	10	16	10	14	50 100.0

Number of Missing Observations: 0

Crosstabulation: V5 INCOME PER MONTH  
By V6 OFFERTORY PER MONTH

Count	LESS THAN 100	100-499	500-999	OVER 1000	Row Total
V6 →	1	2	3	4	
1	2	13	1		16 34.0
2		4	6	2	12 24.0
3		1	2	1	4 8.0
5				2	2 4.0
6				10	10 20.0
Column Total	2	18	9	11	40 100.0

Number of Missing Observations: 0

Crosstabulation: Y8  
by Y5

CHURCH OF WORSHIP  
NAIROBI DISTRICT

Y8	Count	LESS THAN	5000-10000	10000-15000	15000-20000	20000-25000	Row Total
		0-5000	5000-10000	10000-15000	15000-20000	20000-25000	
1	1	0	2	0	0	0	12 24.0
2	11	0	1	0	0	0	12 24.0
3	0	0	3	1	0	1	12 24.0
4	0	0	0	1	2	2	14 28.0
Column Total	22	0	12	4	2	10	50
Total	44.0	0.0	24.0	12.0	12.0	28.0	100.0

Number of Missing Observations: 0