

**NEO-PENTECOSTAL CHURCHES AND ALLEVIATION OF DOMESTIC
WATER SCARCITY IN TIGANIA WEST CONSTITUENCY, MERU
COUNTY, KENYA**

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**A Thesis Submitted to the School of Education and Social Sciences in Partial
Fulfilment of the Requirements for the Conferment of the Degree of Doctor of
Philosophy in Religious Studies of Kenya Methodist University**

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DECLARATION AND RECOMMENDATION

Declaration

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

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Recommendation

We confirm that the candidate carried out the work reported in this thesis under our supervision.

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DEDICATION

To my late parents Mr. and Mrs. Samuel M'Atheru M'Itiiri who laid a strong foundation for my education.

ACKNOWLEDGEMENT

I thank God for opening this door for me to do this degree of Doctor of Philosophy of Kenya Methodist University (KeMU). I also thank Him for giving me prowess to complete it. Glory unto Him for ever and ever! I also wish to thank the KeMU for admitting me to this degree.

More appreciation goes to my thesis supervisors, Prof. Paul Maku Gichohi and Father Dr. John Ngige Njoroge for their kind and smooth running supervision. Further, my gratitude goes to all the respondents who volunteered data. They contributed a lot in making this research a success. I also recognize important people such as typesetter, proof-reader, editor, and others who contributed in making this work get completed.

Finally, I extend my gratitude to my family members for their moral support in doing this study despite the expenses and the academic demands experienced.

ABSTRACT

Alleviation of domestic water scarcity is a participatory role of all stakeholders including the churches. However, the role of NPCs in alleviating domestic water scarcity, which now stands at 97 percent in Tigania West constituency is not felt. This study aimed to analyze the role of Neo-Pentecostal Churches (NPCs) in alleviating domestic water scarcity in Tigania West constituency of Meru County, Kenya. The objectives of the study were: to determine how Neo-Pentecostal churches' religious practices informed them in the alleviation of domestic water scarcity; to determine their domestic water advocacy initiatives; to assess NPCs water stakeholders' training initiatives; and to assess NPC's initiation of domestic water projects. The study was guided by theological reflection theory and economic theory of the church, under interpretivist philosophy and phenomenological research design. Twenty two pastors, taken through census were used for this study. A sample of 59 out of 594 members belonging to the 22 neo-Pentecostal churches was obtained using the 10-30% formula, followed by cluster and simple random sampling techniques. The tools used to collect data were interview schedule for the 22 pastors and documentary analysis for their churches. Focus Group Discussions for the 59 members was then held in 4 groups of 12 members each and one group of 11 members, at their agreed cluster centers/churches respectively. The tools were pre-tested accordingly to enable testing of validity and reliability. Data collected was purely qualitative and was analyzed using interpretive phenomenological analysis (IPA). This entailed reading and listening to transcripts and audios respectively to grasp respondents' concepts, informing the subordinate themes that followed superordinate themes, before drawing final analytic narratives that led to findings, conclusions and recommendations. The findings indicated that there was a misconception by neo-Pentecostal churches that spiritual warfare supported by prosperity gospel could solely alleviate water problems through faith healing and deliverance, and prophecy for the best political candidates to be elected for water improvement. Additionally, although NPCs were not antithetical to physical roles of alleviating domestic water scarcity, majority felt that these physical roles such as advocacy for water rights, stakeholder trainings and water projects initiation did not fall within their mandate. The study recommended need for neo-Pentecostal churches to study theology based on reflection theory and economic theory of the church in bible schools or through conferences and seminars organized by faith-based organizations and other accredited institutions. Such organizations needed to organize conferences and seminars to train neo-Pentecostal Churches on water advocacy, stakeholder trainings and initiation of domestic water projects. Overall, Neo-Pentecostal Churches should orient their religious practices with alleviation of domestic water scarcity; advocate for water rights, educate community on alleviation of domestic water scarcity; and initiate domestic water projects, thereby benefiting the constituents. The study is valuable in contributing new knowledge in social and practical theology and have enormous implications on religious practices.

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ABBREVIATIONS AND ACRONYMS

| | |
|-------------------|--|
| ACT | Action by Churches Together |
| AECK | Assembly of Ecumenical Churches in Kenya |
| AEL | Association of Evangelicals of Liberia |
| AMECEA | Association of Member Episcopal Conferences in Eastern Africa |
| ARC | Alliance of Religions and Conservation |
| ASAL | Arid and Semi-Arid Land |
| AU/ECOSOCC | African Union Economic, Social & Cultural Council |
| BCE | Before Christian era |
| CITAM | Christ is the Answer Ministries |
| CDC | Center for Disease Control and prevention |
| CE | Christian era |
| CIC | Cuban Council of Churches |
| CMS | Church Mission Society |
| CoP | Church of Pentecost |
| Covid-19 | Coronavirus of 2019 |
| DOMWASS | Diocese of Meru Water and Sewerage Company |
| EAPNG | Evangelical Alliance of Papua New Guinea |
| EPI | Environmental Performance Index |
| ESD | Education for Sustainable Development |
| EWN | Ecumenical Water Network |
| FAO | Food for Agriculture Organization |
| FBO | Faith Based Organization |
| FCC | Faith Christian Community |

| | |
|--------------------|--|
| FGD | Focus Group Discussion |
| GEF | Global Environment Facility |
| IAS | International Aid Services |
| IEBC | Independent Electro and Boundaries Commission |
| IFCF | InFaith Community Foundation |
| IFRC | International Federation of Red Cross |
| IMETHAWASCO | Imetha Water and Sanitation Company |
| IPA | Interpretive Phenomenological Analysis |
| JIAM | Jesus Is Alive Ministries |
| KAN | King’s Ambassadors Network |
| KeMU | Kenya Methodist University |
| KIST | Kan International School of Theology |
| Km | Kilometer |
| KNBS | Kenya National Bureau of Statistics |
| KOEE | Kenya Organization for Environmental Education |
| Kshs | Kenya Shillings |
| L/p/d | Liters per person per day |
| LVIA | Lay Volunteers International Association |
| LWFIRW | Lutheran World Federation and Islamic Relief Worldwide |
| LWI | Living Water International |
| M3 | Cubic Meters |
| MCG | Meru County Government |
| MCK | Methodist Church in Kenya |
| MCP | Malawi Congress Party |
| MEWASS | Meru Water and Sewerage Company |

| | |
|----------------|--|
| mm | millimeters |
| MMC | Maximum Miracle Centre |
| MP | Member of Parliament |
| NACOSTI | National Council for Science, Technology and Innovation |
| NCA | Norwegian Church Aid |
| NDMA | National Drought Management Authority |
| NG-CDF | National Government Constituency Development Fund |
| NGO | Non-Governmental Organization |
| NPC | Neo-Pentecostal Church |
| NPCs | Neo-Pentecostal Churches |
| NRSV | New Revised Standard Bible |
| OCA | Orthodox Church of America |
| PEFA | Pentecostal Evangelical Fellowship of Africa |
| RCS | Red Crescent Societies |
| Rev Dr. | Reverend Doctor |
| SCLC | Southern Christian Leadership Conference |
| SDG | Sustainable Development Goal |
| SSA | Sub Saharan Africa |
| TWP | The Water Project |
| UN | United Nations |
| UNESCO | United Nations Educational Scientific and Cultural Organization |
| UNICEF | United Nations Children Fund |
| US | United States |
| USAID | United States Agency for International Development |

| | |
|---------------|-------------------------------------|
| WASREB | Water Service Regulatory Board |
| WBG | World Bank Group |
| WCC | World Council of Churches |
| WEF | World Economic Forum |
| WHO | World Health Organization |
| WRAP | Water Resources Assessment Planning |
| WRI | World Resources Institute |
| WUE | Water Use Efficiency |

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

Generally, alleviation of scarcity of domestic water initiatives gained momentum in the period between 1950s and 1980s (Christian Era) CE, a period regarded as modernism and one that focused on national growth (Freeman, 2016). Prior to this, governments and Non-Governmental Organizations (NGOs) had often treated churches tangentially when it came to matters pertaining to alleviation of water scarcity (Bellin, 2008). However, within 1950 to 1980 CE, there was a push by religious proponents to have a role in the alleviation of scarcity of domestic water (Bellin, 2008). The proponents behind this push included the World Council of Churches (WCC) (Beukes & Huffel, 2016) and Reverend Doctor [Rev Dr.] Martin Luther King Junior (Nancy, 2017). In the process, post-modernism (Alvin & Day, 2017) was birthed, focusing on alleviation of domestic water scarcity within the marginalized (Ruden, 2020).

The concept of water has both spiritual and physical dimensions. Spiritually, water implies the ‘Spirit of God’ that flows from believers (John 7: 37-39); the ‘Word of God’ that cleanses souls (Hebrews 10:22); and the ‘Salvation’ for life (Revelation 21:6) (Wellman, 2015). Physically, scientists demarcate water into three states, namely; gaseous (vapor), solid (frozen) and liquid. In liquid form, four types of water exist as follows: black water (sewage), grey water (such as bathroom and kitchen wastes), green water (moisture) and blue water (Zumdaahl, 2019). Blue water appears so because when exposed to sunlight, its molecules absorb all colors of sunlight except blue wavelengths (Kumar, 2016). Unlike what the name suggests, blue water is colorless, tasteless and odorless. It falls as rain or flows out of the ground through springs. These springs often combine to form streams and rivers, often flowing into lakes, seas or oceans (King

James Version [KJV] Bible Dictionary, 2019). Blue water covers 70 percent of the earth's surface (Parker, 2015), out of which 97.5 percent is salty and unusable (Earth Eclipse, 2019). The remaining less than 2.5 percent is used to support life in 4 broad areas, namely; environment (consumption by species), industries (production of goods and services), agriculture (cultivation of crops and keeping of livestock) and domestic (maintaining hygiene, cooking and drinking) (Demie, Bekele & Seyoum, 2016). Of these 4, domestic water is the most critical because its scarcity results into serious negative impacts on human life and development (World Health Organization (WHO), 2017). Domestic water is thus of interest in this study, and is herein referred to as either 'domestic water' or simply 'water'.

Studies have shown that without water, there can never be life (Moss, 2013). In Judaism and Christianity, water is an elemental part in creation (Genesis 1:1, (Hewett, 2019). In Islam, all living things were made from water (Dukes, 2017; Holy Quran, Sura 21:30). In philosophy, the Greeks believed water to be the substance from which all organisms were made (O'Grady, 2018). Science concurs by asserting that adult human body averages 50 - 75 percent water (Helmenstine, 2019). Consequently, its scarcity has always been a huge problem (World Economic Forum (WEF), 2019), which has persisted for a long period (Pariona, 2018).

Scarcity of water dates back to 2.4 billion years Before Christian Era [BCE], during the ice ages, namely, the Huronian (2.4 - 2.1 billion years BCE); Cryogenian (720 - 635 million years BCE); Andean Saharan (450 - 420 million years BCE); Karoo (360 - 260 million years BCE); and the current quaternary glaciation (2.58 million years BCE to date) (Pariona, 2018). Droughts have also led to water scarcity, as noted in the Tropical Africa (133,000 - 88,000 BCE) and ancient Egypt (around 2200 BCE). Further, scarcity

of water occurred in Old Testament bible times. For instance 1892 BCE in Genesis 21:15-19 Ismael experienced water scarcity and almost died, before God initiated a well to save his life (Marie 2018; Whitney, 2020). In 1800 BCE, in Genesis 26:19–22, scarcity of water led to conflicts between Isaac’s servants and the Philistines (DidamAudu & Ojewole, 2013). In 1491 BCE, in Exodus 17:1-7, God directed Moses to alleviate water problem by striking a rock at Rephidim and later at Kadesh (Numbers 20:1-15), where water came out for people to use (Bible Study Tools, 2018; Sauter, 2021; Swaggart, 2013). By 400 and 46 BCE, the Greeks and Romans respectively grappled with water problem (Juuti, Katko & Vuorinen, 2019).

When Jesus Christ was born in 1 CE, domestic water scarcity was still being felt. For instance, in 33 CE, Christ reiterated on the importance of alleviating water scarcity as seen in Mathew 25:35 (World vision, 2021) and John 4:5-15 (Naseri, 2015; Smuts, 2019). In recent years, there has been severe droughts that have resulted to deaths of millions of people due to domestic water scarcity (Gill, Mayeswski, Nyberg, Haug & Peterson, 2007). These droughts include the Mesoamerican (760 to 930 CE); Dust Bowl Oklahoma (1931 - 1939 CE); China (1941-1942 CE); Northern Great Plains (1987-1989 CE) and Syria (2006-2010 CE) (Greenspan, 2015). Accordingly, scholarly work on alleviation of domestic water scarcity cannot be gainsaid. Such literature has provided information on the situation on the ground and how this scarcity has been dealt with.

Today’s scholarly work by Dr. John Show on alleviation of scarcity of water is rooted in the accounts of industrial revolution (1700s CE - 1800s CE), specifically, in 1854 CE, during the study on its connection to cholera outbreak in London (Tomory, 2015). According to Tomory, water scarcity has killed at least 11 billion people, prompting

various United Nations' (UN) declarations and measures. World Vision (2020) outlines some of these measures that include commemoration of the 1993 CE annual World Water Day every March 22nd; the 2000 CE Millennium Development Goal (MDGs) seeking to halve scarcity of water by 2015 CE; and the 2003 CE 'UN-Water' for coordination campaign. Further, WCC (2004) quotes the World Council of Churches as declaring 'Water as a Gift and Right' in 2004 CE. Others include the 2005 'International Decade for Action -Water for Life' 2005-2015; and the 2015 CE Sustainable Development Goals for eliminating domestic water scarcity by 2030 CE (World Vision 2020). All these endeavors have been initiated because water scarcity is a serious risk which is currently rated the 4th global risk after weapons of mass destruction, failure of climate change mitigation and adaptation, and, extreme weather effects (WEF, 2019).

This risk mainly comes about when water demand exceeds supply (World Vision, 2020). However, water scarcity is more than simply a shortage of water in time and space" (Boberg 2005, p.8). Both the religious studies as well as science generally agree that domestic water scarcity is mainly characterized by strained water resources (Genesis 26:12-33) (DidamAudu & Ojewole, 2013; New Revised Standard Version Bible (NRSV 1964/1991, 1964/1991; Parker, 2016); poor quality of water (Exodus 15:22-25; II Kings 2:18-22) (NRSV, 1964/1991; WHO, 2017); water accessibility challenges that put water over 1 Kilometer from where it is needed [Km] (II Kings 20:20) (Agesa & Agesa 2019; NRSV, 1964/1991; Wiemer, 2012); unaffordability (Isaiah 55:1) (NRSV, 1964/1991; Ruden, 2020; Shen, 2019); and the challenge of below 40 liters of water per person per day [l/p/d] (Ezekiel 4:11) (Demie et al, 2016; NRSV, 1964/1991). Scarcity of water challenge is also indicated by usage inefficiency (Proverbs 21:20) (NRSV, 1964/1991; Sandowich, 2016; UN General

Assembly, 2015), and water conflicts (Genesis 26:12–33) (Kreamer, 2013; NRSV, 1964/1991; Swaggart, 2013).

Alleviation of domestic water scarcity therefore can be viewed as embracement of roles against indicators of water scarcity. As already stated, there are several players in the fight against domestic water scarcity crafted not only by NGOs, but also by churches and Faith Based Organizations [FBOs]. Strategies to fight water scarcity include religious practices (Freeman, 2016; Zenner, 2020); water advocacy (Ecumenical Water Network (EWN), 2013; Nancy, 2017); water stakeholders training (Beukes & Huffel, 2016; Kima, 2005); and initiation of domestic water projects (Freeman, 2016; Muller, 2016). These strategies are embodied in many bible texts. In John 4:5-15 for instance Jesus is borrowing water from a Samaritan woman at the well initiated by Jacob. However, her religious practice as a Samaritan does not allow her to give a drink to Jesus who is a Jew. Jesus then ecumenically commences water advocacy and trainings on her. He also asserts that He is the main source (initiator) of water. Further, Jesus informs the woman that water provision supersedes the existing religious thoughts, understanding, perceptions and experiences [epistemology] (Groenewald, 2004; Naseri 2015; Smuts, 2019; The Ryrie Study Bible 1925/1976).

Just like the Samaritans, NPCs appear influenced by their religious epistemology in the alleviation of domestic water scarcity (Gregory & Gabrielle, 2013; Parsitau, 2019). It is not so clear how this epistemology propels them in religious practices, advocacy, trainings and projects in the alleviation of this phenomenon (Marshal, 2017). But whether they execute these roles or not, the implications are long term. Communities with domestic water scarcity are, for instance, likely to suffer water related diseases which form about 80 percent of all reported diseases globally (Wutich, Rosinger, Stoler,

Jepson, Brewis 2019). A panoramic view of the global-to-local impact of this scarcity and the position of churches in interventions will shed more light on background problems of NPCs role vis-a-vis alleviation of domestic water scarcity.

Global population averages 7.7 billion, with 4.5 billion (58 percent) having domestic water scarcity (Kummu, Guillaume, de Moel, Eisner, Flörke, Porkka & Ward, 2016). Out of this 4.5 billion people, about 1.1 to 3.2 billion people have water related diseases any time of the year (WHO, 2019). Water related diseases include cholera, bilharziasis and visual impairment in children (WHO, 2019; Center for Disease Control and prevention (CDC) 2016; Faith in Water 2016; Lucy, Robert & Wani, 2015). Overall, this scenario results to deaths of about 205 people per hour (Center for Disease Control and prevention (CDC) 2016; Faith in Water 2016; Lucy, Robert & Wani, 2015). This problem has further been compounded by the emergence of coronavirus disease of 2019 CE (Covid-19), mostly transmitted through poor hand hygiene (WHO, 2020). Between December 2019 and 13th May 2020 CE, for instance, Covid-19 had infected 4,170,424 people globally, with 287,399 fatalities.

In intervention, many churches (apart from governments and other actors) have responded. For example, in India, Asha Pentecostal organization mobilized groups to push for their water rights (Martin, 2017); Norwegian Church Aid (NCA) trained locals on alleviation of domestic water scarcity (Mugambi & Kebreab, n.d); Christian Aid did training on mitigating water scarcity for Salvadorian churches (Tanaka, 2019); while In Faith Community Foundation (IFCF) conducted a 6-day water crisis training on 35 church leaders from 14 countries in 2019 CE (IFCF, 2019). Further, Living Water International (LWI) constructed domestic water projects in Mexico from 2004 CE

(LWI, 2018). In Europe and Germany, various mainstream churches have been initiating water projects for over 50 years (Muller, 2016).

For NPCs, Mtata (2012) found out that some mega churches prefer projects for ‘neo-Pentecostalising’ communities. The Russian, Norway and Ukrainian NPCs’ religious practices are yielding to alleviation of this phenomenon through actualizing prosperity gospel in giving contributions to help the poor with water projects (Marsh & Tonoyan 2009). Eriksen, 2020). In El Salvador, NPCs advocated against unfair privatization of water supplies (Vida, 2018). However, NPCs in the United States (US) are often dismissive of praxis, mainly concentrating on their religious practices in a purely spiritual sense (Nel, 2015). Tucker (2011) observes that NPCs with a membership of less than 100 are unlikely to embrace any role towards alleviating domestic water scarcity.

Africa has a population of 1.2 billion, out of which 600 million (50 percent) suffer scarcity of water with 250 million having water related diseases, and 112 dying hourly (Obi & Omulo, 2018). Secular leaders have been rather slow in the intervention measures against water scarcity (Trend Softly, 2019). For instance, the African Union (AU), under its aspiration 3 of agenda 2063, acceded the AU Economic, Social and Cultural Council (AU/ECOSOCC) in 2004 CEto help create advocacy groups that would to follow up service delivery with respective leaderships. However, little has been done (Oliewo, 2018).

Some churches have been working to alleviate water problem. For instance, the Association of Evangelicals of Liberia (AEL) partnered with civil activists to push for changes in water policies (Titus, 2018). In Ghana, the Church of Pentecost (CoP) has developed a 5 year plan which houses advocacy for water conservation (Donkor, 2020).

The International Aid Services (IAS) collaborated with four (4) denominations and trained them on water resources' protection (IAS, 2007). The Roman Catholic Church has done water projects in almost all African countries (Onah, Okwuosa & Uroko, 2018). Further, AEL has implemented water projects in Liberia (Titus, 2018), and so is CoP in Ghana (Donkor, 2020).

Generally, NPCs have been found to take their religious practices as their source of alleviation of problems (Rubogora, 2017). Asamoah-gyadu (2020) notes that they embrace 'spiritual warfare for elimination of water scarcity. Elsewhere, instead of water advocacy, NPCs in Benin legitimized their undemocratic president in 1996 CE, exposing about 50 percent of the country's population to the risk of water scarcity due to poor water policies (Gazard, Marcel de Souza & Kassa, 2013). In Ivory Coast, NPCs also legitimized their government's unjust water policies between 2000 and 2011 CE (Mayrargue, 2008). This resulted to inefficiencies of water supply systems that has made many to suffer (Cook, 2011).

Sub Saharan Africa (SSA) has a total population of about 760 million, out of which 440 million (58 percent) are facing domestic water scarcity, with a projected 188 million people experiencing water-related diseases with about 81 hourly deaths (Tumble Green Editorial team, 2015). This is occurs at a time when SSA region has a lot of water resources. For instance, Democratic Republic of Congo has an annual renewable fresh water of 11,000 Cubic Meters [M3] per capita as compared to the only required 1000 M3 per capita, yet it is a water-scarce country (Gosling, 2013; Warutere, 2018). Interestingly, countries like South Africa suffer water scarcity despite their economic prowess (Xinhua, 2018).

Churches such as the United Methodist Church have been training people on water conservation in remote communities of SSA (Kumuterera & Nkhoma, 2020). The three-year training on water development in partnership with Christian Engineers in Development and the Church of Uganda will realize clean water through 450 rainwater collection tanks for 18 groups of women (Christian Engineers in Development, 2020). Meanwhile, there are several water projects implemented all over SSA by churches and FBOs such as Rose Hill Church of Christ (2018) and Samaritan Purse International (2018).

On NPCs, Zambian and Malawian NPCs advocated for water provision and elected presidents closely related to NPCs in 1991 and 2019 CE respectively (Kaunda & Kaunda, 2018; Zane, 2020). Presidents Frederick Chiluba and Lazarus Chakwera improved water systems in their countries (World Bank Group (WBG), 2016; Malawi Congress Party (MCP), 2019). For most of the other NPCs, religious practices, particularly the prosperity gospel and spiritual warfare have had an ambiguous relationship with their attitude towards alleviating domestic water scarcity (Kwateng-Yeboah, 2016; Sande, 2020). Further, Manglos and Weinreb (2013) observe that NPCs engage politicians with an aim to legitimize them for their own personal gain. Thus they often become impediments in the alleviation of domestic water scarcity when it comes to national politics (Mwaura, 2012; Zenner, 2018).

Kenya has a population of 47.6 million people (Trading Economics 2019) with 19 million (41 percent) having domestic water scarcity (Ministry of Water and Irrigation (MWI), 2012; Water.org, 2019). Fifteen (15) million people have water related diseases with an average hourly deaths of 3 people (Barringer, 2017; Bissht, 2020). Diarrhea (Global Health Kenya, 2019) and Cholera (Reliefweb, 2019) were top water related

diseases. Between January and April 2019 CE for instance, Kajiado, Nairobi, Garissa, Machakos, Mandera, Embu, Narok, Wajir, and Mombasa counties had 3,433 cases of reported Cholera, 141 confirmations and 24 deaths (WHO, 2019). To check this problem, the government endeavored to construct 20 dams in central region in 2016 CE, but did not (Wangui 2016). In 2019 CE, corruption stalled Kimwarer dam construction (Namatsi and Gisesa, 2019). Itare dam was also put under probe for Kshs 29 billion corruption scandal (Achuka, 2019). Such cases raised the annual water stress indicator in Kenya from 1,112 M3 in 1977 CE to 443 M3 per capita in 2012 CE, against the UN recommended 1,000 M3 per capita (Boberg, 2005; Marshall, 2011; Kenya Vision 2030, 2018). As a result of this, Kenya has become a water – scarce country, and has been ranked 178 out of 180 countries in the global index for water scarcity (Environmental Performance Index [EPI] 2018).

In intervention, however, Action by Churches Together (ACT) has been doing water trainings in counties such as Mandera, Kajiado, Narok, Makueni, Kitui, Taita Taveta, Tana River and Turkana (ACT, 2006). African Divine Church trains its local technician members in setting, constructing and maintaining wells and hand pumps (Sam Water, 2020). Other churches such as Pentecostal Evangelical Fellowship of Africa (PEFA) have done water projects in Mumias constituency, which include Mutono borehole in 2012 CE which served about 500 people by 2018 (The Water Project (TWP), 2018; TWP, 2019). Faith Christian Community (FCC) also dug boreholes and wells (FCC, 2018) while Shikhambi United Pentecostal Church initiated projects like the Shikhambi well in western Kenya that serve about 500 people (TWP, 2018).

Meanwhile, large NPCs' religious practices have been found to breed economic establishments that are often physically extended into water projects (Mwaura, 2020).

Jesus Is Alive Ministries (JIAM) is a good example of this. JIAM has done domestic water projects in Starehe constituency in Nairobi County (Parsitau (2014). However, as already discussed, such trends are often hampered by the fact that most NPCs do not do water advocacy, but rather legitimize unproductive political elites (Gregory & Gabrielle, 2013).

Meru county which comprise of 1.75 million people, 1.622 million (92 percent) are faced with domestic water scarcity (Kenya National Bureau of Statistics (KNBS), 2019). The 92 percent of its population travel between 0 and 8 Kms in search of water (Kimanthi, 2014; Zakayo, Kimemia & Njenga, 2017). Though no quantified impacts are available, water related diseases are prevalent among the un-served people in this county (Kenya Red Cross, 2019). In May 2016 CE for instance, 2 people died of cholera (Murithi, 2016) and another in May 2018 CE (United Nations Children Fund (UNICEF), 2018).

Seeking to provide a solution to these problems, the Methodist Church in Kenya (MCK) has several rain water harvesting training programs conducted annually at its centers and circuits (MCK, 2020). At the national level, Meru NPCs' religious practices have resulted into economic establishments for alleviating domestic water problems which are not facilitated through groups (Mwaura, 2020). Instead of embracing water advocacy, these churches are prone to legitimizing non performing politicians (Kinyua, 2019; K'ebwato, 2020).

Tigania west constituency of Meru County has a population of 139, 961 people (KNBS, 2019), with 135,762 (97 percent) facing domestic water scarcity (Water Resources Assessment Planning [WRAP], 1991; Lembara & Mathooko, 2013; KNBS, 2019 and Meru County Government (MCG), 2013). Meanwhile, huge water projects such as

Kingirwa have stalled (Marete & Muchui, 2019). Conspicuous church intervention on water provision in this constituency can only be found among the Catholic Lay Volunteers International Association (LVIA) (2012), but not NPCs

The foregoing discussion generally shows that NPCs suffice very little in alleviating the phenomenon of water scarcity, along the variables that quantitatively appear to be religious practices, water advocacy, water stakeholder trainings and initiation of domestic water projects. Qualitatively however, the underlying NPCs' religious epistemology on these variables with regard to alleviation of domestic water scarcity is not clear. This necessitated an analysis of the role of neo-Pentecostal churches in alleviating domestic water scarcity in this constituency, using Interpretive Phenomenological Analysis [IPA].

1.2 Statement of the Problem

Alleviation of domestic water scarcity is a participatory role of all cohorts of churches. This is prescribed in bible texts such as Exodus 17:1-7, Numbers 20:1-15 (Sauter, 2021); Isaiah 41:17-20 (Ruden, 2020); Matthew 25:35 (World Vision, 2021) and John 4: 5-15 (Naseri, 2015; Smuts, 2019).

In line with this, many churches have taken the role of alleviating domestic water scarcity (Unruh, Sinha & Belcher, 2018). For example, in 2012 CE, the PEFA church drilled a borehole that serves over 500 people in Mutono, Mumias constituency (TWP, 2018). In 2014 CE, Saint Patrick Catholic church drilled a borehole that serves 225 people in Eldoret North constituency (TWP, 2017). In Meru County, the Diocese of Meru Water and Sewerage Company (DOMWASS), Meru Water and Sewerage Services (MEWASS), Imetha Water and Sanitation Company (IMETHAWASCO) and the MCG have reached 8 percent of the population with water that meets WHO

standards (MCG, 2019). Tigania West constituency of Meru County is mainly served by IMETHAWASCO. This body serves three (3) percent of a total population of 139,961 people (MCG, 2019). Other actors such as Self-Help projects, National Government Constituency Development Fund [NG-CDF], MCG and the Roman Catholic Church have also been helping the remaining population, though their water does not often meet WHO standards mainly due to economic constraints (Karuti, 2015; KNBS, 2019; LVIA, 2012; MCG, 2019; Tigania West Constituency, 2020).

However, the role of NPCs in alleviating domestic water scarcity which now stands at 97 percent in Tigania West constituency is not felt. This has resulted in many water-related problems including diseases which account for about 80 percent of all reported cases in this constituency (Vision 2030, 2018).

This raises serious concerns on whether these churches heed to biblical prescriptions and declarations which hint on the expected roles of churches. Scholars such as Ballard (2015), Marshall (2017), Martin (2017) and Vida (2018) indicate that churches' religious practices, water advocacy, water stakeholders training and initiation of water projects are the main water scarcity alleviation strategies. However, there is no study that presents NPCs handling any of these variables in Tigania west constituency. It was on the basis of this gap that this study was conducted. Using IPA, the study investigates the role of NPCs religious practices, water advocacy, water stakeholder training and initiation of water projects in the alleviation of domestic water scarcity in Tigania West constituency.

1.3 Purpose of the Study

The purpose of this study was to investigate the role of NPCs in alleviating domestic water scarcity in Tigania West constituency, Meru Kenya.

1.4 Objectives of the Study

The study addressed the following objectives, to:

- i. Determine religious practices that inform how Neo-Pentecostal Churches engage in the alleviation of domestic water scarcity in Tigania West constituency.
- ii. Determine advocacy initiatives by Neo-Pentecostal Churches on alleviation of domestic water scarcity in Tigania West constituency.
- iii. Assess water stakeholder training initiatives by Neo-Pentecostal Churches on alleviation of domestic water scarcity in Tigania West constituency.
- iv. Assess the initiation of domestic water projects by Neo-Pentecostal Churches on alleviation of domestic water scarcity in Tigania West constituency.

1.5 Research Questions

The study was guided by the following research questions:

- i. How do religious practices inform the manner in which Neo-Pentecostal churches engage in alleviation of domestic water scarcity in Tigania West constituency?
- ii. How do Neo-Pentecostal Churches advocate for alleviation of domestic water scarcity in Tigania West constituency?
- iii. What are the training initiatives for water stakeholders by Neo-Pentecostal churches on alleviation of domestic water scarcity in Tigania West constituency?
- iv. How have Neo-Pentecostal Churches fared in initiating domestic water projects for alleviation of domestic water scarcity in Tigania west constituency?

1.6 Justification of the Study

Alleviation of domestic water scarcity helps achieve holistic gospel for the survival of humanity. There is therefore need to analyze religious practices, advocacies, trainings and domestic water projects' initiatives of the NPCs in alleviating water scarcity. This

would help in knowing the ground reality, defining points of intervention, and determining the effort needed to lower the percentage of the people experiencing water scarcity in Tigania West constituency.

1.7 Significance of the Study

The findings of this study may benefit NPCs, the residents of Tigania West constituency, the water actors (such as the national and county governments), and add to the field of knowledge and research on alleviation of scarcity of water. Most NPCs have apathy and misgivings on social theology (Gregory & Gabrielle, 2013; Marshall, 2017; Neil, 2015; Parsitau, 2019). The study may help such people to change their worldview and align their practices with ‘reflection’ theology (Sallai, 2019; Wepener, et al., 2017). As a result; they may consider performing roles aimed at alleviating scarcity of domestic water in Tigania West constituency. NPCs’ may embrace roles such as water advocacy. This may make water actors re-gain and actualize the insight on their role in the alleviation of this phenomenon. The insights gained by water actors may in turn heighten the image of NPCs to act as community development partners; hence, emergence of a need for more networks in providing solutions to matters affecting domestic water supply in the constituency.

Additionally, the findings of this study may lead to an in-depth knowledge on anti-reflection theology by NPCs, since practices do not occur in a vacuum. Indeed, practices are based on certain foundations which are seen as valuable to churches. Further, this study will inform on the need to re-align NPCs practices so as to make a significant transformative impact at all levels of life.

1.8 Scope of the Study

The study was limited to Tigania West constituency of Meru County in Kenya. All registered NPCs in Tigania West Constituency, with respect to their pastors and members, were enlisted in this study. The study was confined to establishing the effect of religious practices the advocacy initiatives by NPCs, and water stakeholders training initiatives by NPCs and the initiation of domestic water projects by NPCs on the alleviation of domestic water scarcity in Tigania West constituency.

1.9 Limitations of the Study

Attitudinal bias was noted with regard to eliciting information from the respondents. To mitigate this, the researcher made clear the purpose of the study, and explained every research item in the best way that the respondents could understand.

1.10 Assumptions of the Study

It was assumed that there was domestic water scarcity in Tigania West constituency, and that NPCs' role in alleviating the same was not felt; thus, empirically warranting this analysis, and that:

- i. the pastors' census figure and the members' sample size used would accurately represent the target population,
- ii. the respondents would provide honest and accurate responses,
- iii. there would not be significant changes enough to contradict the findings in variables within the study area immediately after data collection,

1.11 Operational Definition of Terms

| | |
|---------------------------------|---|
| Advocacy | In this study, advocacy refers to an open influence on decision makers in the alleviation of domestic water scarcity |
| Domestic water scarcity | Domestic water scarcity refers to a phenomenon characterized by seven (7) aspects; viz, water resources stress, poor quality, access outside 1 Km, unaffordability, quantities of less than 40 l/p/d, usage inefficiency and conflicts, or, any of these. |
| Epistemology | The part of philosophy that concerns with thoughts, understandings, perceptions and experiences that reveal the ground situation regarding certain subjects. In his study, this will refer to the thoughts, understandings, perceptions and experiences on NPCs on the alleviation of domestic water scarcity |
| Religious Practices | Theologies that shape NPCs' worldview. This study will refer to these as NPCs' spiritual warfare, prosperity gospel, faith, healing and deliverance and prophecy. |
| Hermeneutics | In this study, this term refers to theological stands of Tigania West NPCs in as far as alleviation of domestic water scarcity is concerned. |
| Neo-Pentecostal Churches | Neo-Pentecostal Churches (also known as progressive Pentecostal churches) arose in Latin America, Asia and the SSA in 1980s. They emphasize speaking in tongues (glossolalia) and the gifts of the Holy Spirit (Charismata). In this study, Neo- |

Pentecostal Churches will refer to such characterized churches in Tigania West constituency and elsewhere.

Phenomenology The study of structures of consciousness as experienced from the first-person point of view. In this study, such structures will entail thoughts, understandings, perceptions and experiences of Tigania west NPCs on the alleviation of domestic water scarcity.

Praxis Refers to the use of religious practices in a practical way. In this study, praxis refers to NPCs' actualization of religious practices in the alleviation of domestic water scarcity

**Reflection
Theology** A sub-set of practical theology. Reflection theology specifically deals with charity and is an academic discipline that investigates the final moves in renewed practice of faith. In this study, 'Reflection Theology' shall be used to mean 'God talk and practice' in the contemporary social situations.

**Stakeholder
Training-** An organized procedure by which a party with interest in an organization and the outcomes of its actions are made to acquire and apply the knowledge, skills, abilities, and attitudes needed for a definite purpose. In this study, stakeholder training will be bible-based trainings by NPCs on relevant groups in the alleviation of domestic water scarcity.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter provides a review of literature related to the variables of this study. It reviews literature on domestic water scarcity as the dependent variable; ; and, the four independent variables; namely, NPCs religious practices; water advocacy; water stakeholder training; and, initiation of domestic water projects towards alleviation of domestic water scarcity. It also discusses the theoretical and the conceptual frameworks against which this study is molded.

2.2 Domestic Water Scarcity

Domestic water scarcity is a phenomenon characterized by seven (7) aspects; namely, water-resources stress, poor quality, access outside 1 Km, unaffordability, quantities of less than 40 l/p/d, usage inefficiency and conflicts (Agesa & Agesa 2019; Christian-Smith, Balazs, Heberger & Longley, 2013; Global Environmental Facility [GEF], 2015; UN, 2015; UN General Assembly 2015; WBG, 2020). Theological studies on these domestic water scarcity aspects have been done by various scholars:

DidamAudu and Ojewole (2013) examines water resources stress in Genesis 26:12-33. They found out that the first water resource stress was in Canaan. It resulted into severe famine during the time of Abraham. NRSV (1964/1991) also shows Hagar the second wife of Abraham, together with her son Ismael, facing this stress and God providing water for them (Genesis 21:15). Further, the famine that caused the first migration of Children of Israel to Egypt was caused by water resource stress (DidamAudu & Ojewole, 2013). Years later when they left Egypt, the children of Israel travelled to Canaan through the wilderness. On several occasions such as in the wilderness of

Rephidim (Exodus 17:1-7) and Kadesh (Numbers 20:1-5), they were often faced with water resource stress caused by desertification (NRSV, 1964/1991).

Additionally, poor domestic water quality and treatment is found in the bible. Rolston (1996) portrayed the Hebrews in Genesis 29:1-8 as having trained themselves to keep their livestock from polluting water bodies. Another case can be seen in Exodus 15:22-25 where the Israelites complained of bitter Marah waters in the wilderness of Shur. To treat it, God directed Moses to throw a piece of wood into the water and the water became fresh (New American Bible (NAB), 1970/1991). The people living in the city of Jericho informed Prophet Elisha how bad the city water was since it was causing deaths. Elisha treated it using salt (II Kings 2:18-22) (Hornby, 2015). Maintenance of water quality standards is also emphasized in Ezekiel 34:17-19 (NRSV, 1964/1991).

King Hezekiah constructed Gihon - Siloam water project in II Kings 20:20 and II Chronicles 32:30 thereby reducing the distance of covered in obtaining. Though the main aim of initiating this project was to avoid clashes with adversaries, it also reduced the water-fetching distance within Jerusalem, with the pool of Siloam acting as the storage (Wiemer, 2012)

Considering water unaffordability, God's attitude concerning water affordability is clearly found in the bible (Ruden, 2020; World vision, 2021).Ezekiel 4:11 which describes water rationing in the symbolization of the siege of Jerusalem can be interpreted to allude to the concept of less than 40l/d/p (NRSV, 1964/1991). Additionally, Proverbs 21:20 warns against excesses indirectly condemns inefficient use of water (Swaggart, 2013), a matter that is also theologically warned against by Sandowich (2016).

Indeed, domestic water conflicts can be traced in the bible to as early as 1800 BCE, in Genesis 26:12–33. In this verse, Isaac was at the center of conflict with his neighbors over rights to five water wells. Just like his father Abraham (Genesis 21: 25 -34), Isaac made sure that these conflicts were solved amicably.

Today, dealing with these water issues in the theological reflection has been described by scholars them as ‘Hydrotheology’ (Marais, 2017). This is because Marais and other theological scholars such as Naseri (2015) and Smuts (2019) associate alleviation of domestic water scarcity with the important initiative of achieving humanity’s ‘abundant life’ [not just ‘life’ as is commonly held in science, in Moss (2013)]. They argue that this association is supported by the bible in John 4:5-15 (Naseri, 2015; Smuts, 2019) and Matthew 25:25 (World vision, 2021). The discussion between Jesus and the Samaritan woman in John 4:5-15 present a theological ground on alleviation of domestic water scarcity. Here, Jesus defines water in various ways that make clear the concept of scarcity of water. As the text alludes, all life rotates around water. In other words, there can never be life beyond the hydrological cycle (Food for Agriculture Organization (FAO) (2011).

This hydrological cycle is explained by studies by FAO (2011); Nayem (2017) and Time for Change (2019). These studies estimate that about 60 percent of every water withdrawn from water resources for consumption is supposed to precipitate back to the same water sources via local hydrological cycle. The remaining 40 percent is consumption water. But the current magnitude of water scarcity is changing this outlined pattern (FAO, 2011; Time for Change, 2019). Water resources surface levels have shrunk (Nayem, 2017). These levels will further decrease by 20 percent by the end of the 21st century, making the available freshwater resources finite (Time for

Change, 2019). This finiteness will mostly affect the Arid and Semi-Arid Lands [ASAL] because they receive only 2 percent of all surface runoff yet account for 40 percent of the global land area, which houses half of the world's poor.

As part of the intervention, the Evangelical Alliance of Papua New Guinea (EAPNG) has hydro-theologically argued that water scarcity aspects are mostly caused by “human sins” of “perverted stewardship” of water resources, contrary to Genesis 1:26,28 (Kima 2005, p. 16). These causal sins are described in the in the discussion that ensues.

The human sins behind water resources stress include global warming and over-population (Williams, 2000). Williams found global warming as a major concern in Jeremiah 12:4; and Revelations 11:18 since they emanate from negative religious practices, where people care only about their spirituality, negating praxis (Amos 5:18-24), laxity in advocacy (Proverbs 31:8, 9) and lack of training in water conservation. As a result, many people perish for lack of knowledge (Hosea 4:6). These variables are also implied in Luke 14:25-29 and I Timothy 5:8 where people are unable to plan and sustain their families respectively leading to over population (Brown, 2013; Elise, 2013).

On water quality, the causal human sins (Kima 2005) are identified as poor funding and pollution of water bodies. Nayem (2017), Earth Eclipse (2019) and United Nations Educational Scientific and Cultural Organization (UNESCO) (2019) found poor funding of water treatment projects is an impediment to water purification. On pollution of water bodies, Earth Eclipse (2019); Nayem (2017) and Singh and Gupta (2016) observe that poor advocacy and training results to spillage of industrial oils, waste waters, farm chemicals and fertilizers into water bodies. These result to an estimated

300 billion kilograms of synthetic compounds entering water bodies annually (Ali, 2017).

Regarding long distances of fetching water, Ringler (2013) and Demie et al (2016) observe that lack of initiation of domestic water projects due to non-committal in funding to be the main sin (Kima 2005). The human sins associated with unaffordable domestic water include lack of initiation of affordable water supply projects (Christian-Smith, et al, 2013; Shen, 2019). Small quantities of water per head per day were found by Kummu et al (2016) and Time for Change (2019) to be caused by poor trainings on over-population, global warming, increased consumption patterns and lack of water projects initiation (Sandowich, 2016). Essendi (2014) note that Water use inefficiency is mostly caused by the sins of poor water stakeholders training on water usage policies (Swaggart 2013; Zhang, Du, Huang & Yin, 2019), since the sins behind water conflicts occur because of poor enforcement of water laws, policies and group rules (DidamAudu & Ojewole, 2013).

The preceding seven (7) water scarcity characteristics have caused suffering among people as implied in Psalms 69:3. Notably draining renewable domestic waters to less than 1980 KM³ out of which 1500 KM³ is already used up (Nayem, 2017; Earth Eclipse, 2019); causing 80 percent of all diseases due to water pollution (Wutich et al., 2019); causing skeletal diseases in women and girls due to long distances of fetching water (Jay, Mitsuaki & Seung-Sup, 2016); and consumption of dirty water due to clean water unaffordability (Shen, 2019). They have also resulted into malnutrition and other water related diseases due to low quantities of water in l/p/d (Myhre et al., 2019) loss of water due to low Water Use Efficiency [WUE] (Essendi, 2014; Health, 2017); and, depression, sicknesses and and deaths due to water conflicts (Kreamer, 2013).

EAPNG identified in Kima (2005) as lack of training (p. iii), poor practices (p.4), lack of advocacy (p. 142) and poor initiation of water projects (p. 1,132) have caused these water scarcity woes. Quoting Hosea 4:1, 3, EAPNG believes that people have refused to acknowledge God in the land, and as a result the land mourns and thus all who live in the country suffer (Kima, 2005).

A brief technical discussion on the extent of this mourning and suffering from global to local level will shed more light on this phenomenal damage.

Globally, water stress affects about 58 percent of population (Strong & Kuzma, 2020); while 33 percent consume polluted water (UNESCO, 2019; UN Water, 2019). This results into 80 percent of all reported diseases being water related (Wutich et al., 2019). About 33 percent of the world population consume polluted water annually (UN Water, 2019), majority of whom consume it polluted with feces (WHO, 2019). This and other water related diseases make 80 percent of all reported diseases (Wutich et al., 2019), with at least 1.1 billion people having water related diseases at any one time of the year (Kummu, et al 2016). Some of the infections suffered are bacterium which infects 1 billion people annually (Wutich et al., 2019) with 2.9 million having cholera (WHO, 2019). Further, helminth in form of roundworm, whipworm, and hookworm affects about 819, 464 and 438 million people respectively. Bilharziasis affects over 200 million people; out of whom 3.3 million get disabled (Lucy et al., 2015). Approximately 238 million die of related diseases (Roy, 2019) while about 9.9 million children suffer visual impairments (CDC, 2016; Alua et al., 2018).

Because of this contribution to the total cases of reported diseases, this global discussion on the classification of water contaminations and the consequent types of diseases that emanate thereof is validated. This discussion is founded on various

paragraphs, According to EPA (2016) and WHO (2017), domestic water can have physical, chemical, biological and radiological pollutants. Accordingly, EPA and WHO, set out water quality standards for observance of domestic water, so as to prevent illnesses, economic losses and/or deaths that could occur in excess of these parameters.

On the physical effects, Total Dissolved Solids (TDS) (600 mg/l); Turbidity (0.5 Nephelometric Turbidity Units (NTU)); and Colour (15 True Color Units (TCU)) (WASREB, 2008; WHO, 2017) Chemically: - Ammonia (35 mg/l); Chloramines (0.5 to 1.5 mg/l); Chloride (250 mg/l); Chlorine (5 mg/l); Copper (2 mg/l); Hardness (200 mg/l); Hydrogen sulfide (0.05 and 0.1 mg/l); Iron (0.3 mg/l); Manganese (0.1 mg/l); pH (6.5); Sodium (200 mg/l); Styrene (0.02 mg/l); Sulfate (250 mg/l); Nitrate (50 mg/l) and Toluene (0.7 mg/l) (UNEPA, 2016; WHO, 2017) Microbiologically, helminths, protozoa, viruses and bacteria (NIL) (WHO, 2017). Radiological: - Cesium, Plutonium, Uranium and Strontium-90 (Sr-90) (negligible) (UNEPA, 2016; WHO, 2017).

Physical contaminants such as colour and TDS may result in unappealing taste, odor, and staining. Clay, silts, sand, organic algae and leafy particles results in turbidity which may shield bacteria, preventing disinfection chemicals from attacking and destroying the cells. The presence of organic materials in conjunction with chlorine can form trihalomethanes and other chemicals that are harmful to human beings (Hunter, MacDonald, and Carter, 2010; Sharma and Bhattacharya, 2017). WHO (2017) adds that blue-green algae produce toxins that affect humans through drinking or bathing.

Chemical contaminants such as nitrate and nitrite in fertilizers can cause Methaemoglobinemia (blue baby syndrome) that reduces the blood's ability to carry oxygen, causing deaths in infants. Metals from mines, petroleum refineries, manufacturing waste disposal and cement plants, such as, cadmium, chromium, copper

and lead can cause acute toxicity, intestinal damage, anemia, and cancer. Organic chemicals found in inks, dyes, pesticides, paints, petroleum products and disinfectants may damage kidneys, liver, and reproductive system. Fluoride may cause dental fluorosis as well as tooth discoloration during tooth enamel formation years (EPA, 2019).

However, it is microbiological contaminants that cause most of the water related diseases. As already stated, there are four classifications under this hazard. These are helminths, protozoa, viruses and bacteria (WHO, 2017). A description of each of these contaminants will help to expose the impact of the sin (Kima, 2005) of water pollution by humanity and how this has contributed to domestic water scarcity. Helminths live as parasites or a free host in water. The most common these parasites include intestinal nematodes, filarial worms and schistosomes. According to Lucy, et al (2015), about 819 million people worldwide are infected with common roundworm (*Ascaris*), 464 million with whipworm (*Trichuris*) and 438 million with hookworm. Schistosomiasis (bilharziasis) is endemic in 70 countries mostly in the SSA, with over 200 million people infected with 3.3 million being disability cases.

Protozoa, (giardiasis and cryptosporidiosis) are mostly identified during outbreaks (WHO, 2017). According to Alua, et al (2018), 71 percent of giardiasis outbreaks occur in areas with surface water, while 53 percent of cryptosporidiosis outbreaks occur in areas with groundwater usages. These parasites cause diarrheal diseases mostly among children in third world. They are of concern because with their minute sizes (1–17 μm), they can appear in water even after chlorination, which focuses on killing bacteria only.

Viruses transmitted through water are many, such as adenovirus, astrovirus, hepatitis A and E, rotavirus, norovirus, polyomaviruses, cytomegalovirus, influenza and

coronaviruses. Polyomaviruses and cytomegalovirus may be excreted through urine and can potentially be spread through water. Other viruses, such as influenza and coronaviruses can be transmitted through poor hygiene and dirty drinking water, though there is inconclusive evidence on this (Aimee, Benito, Yi Lu & Joanna 2015). Bacteria include vibrio cholerae, coliforms, E. coli staphylococcus aureus, pseudomonas aeruginosa fluorescence, streptococcus faecalis, Shigella, Salmonella and Sulphite reducing anaerobes (WASREB, 2008; WHO, 2017). Bacterial organisms make about 1 billion people sick globally, most of whom contact them from drinking water that is contaminated with feces (Wutich, Rosinger, Stoler, Jepson, Brewis, 2019).

The next classification after microbiological is Radionuclides. These are radioactive forms of elements such as Radon, Radium-226 and radium-228, Uranium, Gross Alpha emitters, Beta and photon emitters and Sr-90 (Lisk, 2000; United States Nuclear Regulatory Commission (U.S. NRC), 2014). These can be released into the environment from uranium and coal mines, and nuclear power plants. They can also be naturally present in ground water. If over-ingested, these elements can cause problems (EPA 2019). If, for instance, Sr-90 is ingested in 1000 times higher than what we all receive from natural radiation, it can increase bone cancer risk (U.S. NRC, 2014).

Regarding water affordability, 1/3 of US households may struggle to afford water bills in the next five years (Erbenraut, 2017; Mack & Wrase 2017) with low quantities already being felt in rich countries such as Canada, Germany and Japan (Ritchie & Roser, 2018). On WUE, countries such as California (Essendi, 2014; Health, 2017), Singapore (PUB, Singapore' National Water Agency, 2018) and Europe (European Environmental Agency, 2012) have drawn water use policies due to their current suffering in this area. While this happens, other countries are faced with water conflicts.

For instance, Syria, Turkey and Iraq have had strained relations over the Euphrates-Tigris river basin since 1960s CE (Adelphi, 2017). Afghanistan and Iran's water treaties have been ineffective in harnessing Rivers Helmand and Harirud to support their post-conflict reconstruction (Aman 2016; Adelphi, 2017).

Africa is a water stress continent with more than 60 percent of the countries faced with domestic water stress (Strong & Kuzma, 2020). On water pollution, about 70,000 children under 5 die annually in Nigeria due to diarrhea (UNICEF, 2018); while in Africa water related diseases kill about 112 people hourly (Obi & Omulo, 2018). This is made worse by walking for long distances before accessing water by people in countries such as Ethiopia who walk 2.78 ± 0.81 km and waste 5.23 ± 2.82 hours per day in search of domestic water (Demie et al 2016). Domestic water affordability is also a huge problem to low-income households (Garcia-Valinas et al, 2010). In addition to this, Africa constitutes 60 percent of the global nations (34 out of the 55) where water quantity falls below 40 l/p/d (BlogSpot, 2011; Obi & Omulo, 2018). This notwithstanding, WUE policies have not been effective despite educational campaigns (Essendi, 2014). Meanwhile, Egypt for instance, does not often observe WUE over river Nile. This is leading to problems in Egypt's diplomatic relations with other affected states regarding the Nile treaty (Adelphi, 2017).

SSA has a very low water resources vulnerability index (World Resources Institute (WRI), 2020). This index is the ratio of annual water withdrawals to the annual runoff: If it is less than 0.2, there is low or no stress. Between 0.2 and 0.4, there is medium stress. Above 0.4 means high water stress (Gosling, 2013). In this region, this index is less than 0.1 (WRI, 2020). But surprisingly, the region constitutes 40 percent of the minimum 1.1 billion global population suffering water related diseases (Tumble Green

Editorial Team, 2015; WEF, 2019). Further, prioritizing water quantity over quality has led to only about 16 percent of the population accessing treated water (Ives, 2017; Niz, 2020), with constant outbreaks of cholera, typhoid fever and dysentery (Tumble Green Editorial team, 2015).

Fetching water takes considerable time and energy on women and girls who are culturally charged with this responsibility. This yields to musculoskeletal damage and early degenerative bone/soft tissue damage. Where piped water is available, it is mostly unaffordable, costing between 11 and 112 per cent of their household incomes (Mitlin & Anna, 2016), with quantities, of less than 40 l/p/d (Sara & Ovi, 2015; Myhre et al, 2019). On WUE, Zimbabwe (Madebwe & Madebwe, 2011) and South Africa (Walter, Kloos, & Tsegai, 2011) are examples of countries that are working on policies for its control. Some other countries are faced with water conflicts, a matter that is further complicated by the political class who politic without conclusive ends (Akiyode, 2011).

In Kenya, water stress indicator is moving to dangerous levels (Vision 2030, 2018) (This indicator is the annual domestic water availability per capita. It uses the UN annual threshold of 1000 M3 per capita such that any amount below this means the area is water stressed (Gosling, 2013). In Kenya, this indicator moved from 1,112 M3 in 1977 CE (Boberg, 2005), to 647 M3 in 2007 CE; 443 M3 per capita per year in 2012 CE, and is expected to further decline to 235 M3 by 2025 CE, against the UN recommended 1,000 M3 per capita per year (Vision 2030, 2018). Meanwhile, 41 percent of the population relies on unimproved domestic water (Water. org, 2020), resulting into diarrheal diseases and other water-borne illnesses such as cholera, typhoid and dysentery (Snyder, 2019).

Also, 80 percent of Kenyan homes fetch water from over 1 Km distance. Walking for long distances to obtain water wastes time for women who do 71 percent of household chores (Agesa & Agesa, 2019; Voss Foundation, 2019). On affordability, water production costs have not been made easy for Water Service Regulatory Board (WASREB) to set pro-poor tariffs. As a result, 80 percent of households do not afford domestic water (Agesa & Agesa, 2019; Voss Foundation 2019). Kenya's domestic water availability is generally less than 40 l/p/d (Nyamori, 2019), with weak WUE policies (Essendi, 2014; Health, 2017); losing about Kshs 8 billion yearly through domestic water misuse (Muchiri, 2019). When people lack water, conflicts have been pertinent often leaving dozens of Kenyans dead every year (Kreamer, 2013; Wambui, 2019).

In Meru County, 92 percent of the population is water stressed (MCG, 2019). Rivers such as Thingithu and Mariara are almost becoming seasonal (Dibondo, 2019). According to Kimanthi (2014) and KNBS (2019), less than 20 percent of the population access clean water. The average annual water fetching distance was 4.6 Kms in 2019 CE, with severe outcomes in August, September and October (5.4 Kms). Between 2016 and 2018, the distance covered in obtaining water averaged 4.9 Kms, meaning there has not been significant government intervention on alleviating domestic water scarcity in this county. Meanwhile, people suffer slowed socio - economic activities due to high water rates from vendors (Kiugu & Wanjohi, 2017). Meru county water resources are diminishing (National Drought Management Authority (NDMA, 2019). There is no data on WUE, except what can be observed in a few organized water companies' tariffs. Further, the Meru County Integrated Development Plan, 2018-2022 (MCG, 2019) acknowledges water stress, pollution, long distances of fetching domestic water. However, it does not address WUE. Meanwhile, the dwindling river flows "has resulted

to human conflicts, some leading to deaths” (MCG, 2019, p.28). More conflicts could be expected in the future unless water policies and governance are enhanced in Meru County (MCG, 2019).

Tigania West constituency has pressure on already stressed domestic water resources by huge population (KNBS, 2019) with 97 percent facing domestic water scarcity (KNBS, 2019; MCG, 2019; Lembara & Mathooko, 2013; WRAP, 1991). This constituency’s ASAL condition has negated precipitation (International Federation of Red Cross and Red Crescent Societies (IFRC & RCS), 2009; NDMA, 2019). On quality, a recent study done by Ndahi and Maitho (2017) in the neighbouring constituency of Tigania East which shares some rivers with Tigania West revealed that water pollution has been causing water related diseases. The domestic water fetching distances range from 0-8 Kms (KNBS, 2019). On affordability, Ndahi and Maitho (2017) revealed that water was not affordable to most of the residents in the neighboring Tigania East, a scenario that could be worse in Tigania West constituency. WUE problems and water conflicts are also evident in this constituency as recently witnessed in recent demonstrations on Kingirwa water project and water-instigated squabbles in Lailang’i sub location (Marete & Muchui, 2019)

To alleviate these problems, the UN General Assembly (2015) recommended that everyone in the society be involved. The main water scarcity alleviators have been identified as governments, NGOs and Churches (Liu et al, 2017; Kelly, 2018; TWP, 2019). In addition, Exodus 17:1-7, Numbers 20:1-15 (Sauter, 2021), Isaiah 41:17-20 (Ruden, 2020); Matthew 25:35 (World Vision, 2021), and John 4: 5-15 (Naseri, 2015; Smuts, 2019) require all cohorts of churches to play a role in the alleviation of this menace. WCC also crafted this as a church role within the theological subfield of

development (Beukes & Huffel, 2016; Freeman, 2016). Among the church cohorts, NPCs. are of interest in this study because they seem to have unexploited potential in alleviating domestic water scarcity (Parsitau, 2014). A look at their religious practices, water advocacy, water stakeholder training, and implementation of domestic water projects as outlined in Kima (2005) are critical in the fight against this phenomenon. These four variables together with their measurable indicators are discussed in sections 2.4, 2.5, 2.6 and 2.7 of this thesis. However, it is necessary to map NPCs in the universal historical church landscape, in order to better understand them as the unit of analysis in this study:

2.3 The Place of Neo-Pentecostal Churches in the Universal Church Landscape

Neo-Pentecostalism is an emerged Christianity (Freeman, 2015) consisting of independent ministries from Classic Pentecostals and Charismatics from Mainline churches (Singleton, 2011). These churches, also known as Progressive Pentecostals (Kakwata, 2017), differ significantly from the Orthodox, Roman Catholic, Mainline, Evangelical and even Classic Pentecostal churches (Kakwata, 2017; Singleton, 2011). In Africa, this Christianity is also known as Afro-Pentecostalism (Gathogo, 2013; Sigler, 2012). This is because apart from being a blend of Classic Pentecostals and Charismatics, it conspicuously embraces African religiosity practices such as exposure of witchcraft and exorcism of ghosts (Gathogo, 2013). Now since these churches came from classic Pentecostal and Mainline churches, it is important for this section to chart the origin and the landscape of the universal church in general, so as to also define where NPCs entered in the church system before discussing their role in in the alleviation of domestic water scarcity.

The church in general began in 30 CE with Apostle Peter and later extended to 100 CE with other church fathers (Datablog 2016; Boyd, 2019). A documentary study by Yancey and Garland (2014) reveals that religious practices of the church further informed her on philanthropic care as witnessed in Acts 2:44–45, Romans 15:1–2 and Galatians 6:1, in order to fulfill the law of Christ (Galatians 6:2). Later, these practices continued to inspire churches in Rome, Greece and beyond.

After 100 CE, the church started referring to herself as the Universal (Catholic) church with St Evaristus. After 200 CE, the term ‘Catholic’ was used to mean the same thing as ‘orthodox’ (the ‘right-teaching’ church) (Mason, 2019). Yancey and Garland (2014) observe that civil advocacy and public projects implementation were officially formalized when Christianity was legalized as the state religion in 325 CE under Emperor Constantine and Pope St. Sylvester I through the council of Nicaea. It was at this time that St. Ambrose (334–397) opined in vetting societal needs, while St. John Chrysostom (347–407) was for zero restrictions to anyone needing help. Ambrose first prevailed, but both ideologies were adopted later.

Meanwhile, there were antithetical religious practices in as early as 530 CE, within this Catholic (also referring to herself as Orthodox) church, mainly touching on Christological grounds. As a result, these two terms ‘Catholic’ and ‘Orthodox’, started to mean different things in Latin and Greek speaking churches in Rome and Constantinople respectively. In 1054 CE, the former became Roman Catholic Church, while the latter became the Orthodox Church (Mason, 2019).

Some Orthodox churches believe they were founded by Apostle Andrew since he was the first disciple to be called by Jesus Christ (Orthodox Church in America (OCA), 2019). This church is headquartered in Constantinople (Constantelos, 2005), and has

implicit liturgical outfits related to those of the Roman Catholic Church (Akin, 2019). It values its role in the alleviation of societal needs (Metropolitan Alexios of Atlanta, 2016). For instance, according to Prodromou and Symeonides (2016), this church founded International Orthodox Christian Charities, one of the largest humanitarian organizations globally. Its strategic plans also reveal that it believes in alleviating domestic water scarcity (OCA, 2011).

But OCA (2019) notes that its clergy are discouraged to directly get involved in the too much advocacy, politics in particular, with instructions that their sole function is to stand for the Kingdom of God. However, its members are allowed in advocacy so as to improve this world and take it near the Kingdom of God that is to come. This includes advocacy, trainings and initiation of water supply projects (Akin 2019 & OCA, 2019).

The Roman Catholics hold that they were founded in Matthew 16:18-19 in 33 CE, under Apostle Peter (AllAboutReligion.org, 2019). Between 530 and 1500s CE however, there were various internal doctrinal disagreements. As already discussed, the schism of Orthodox Church had begun 530 CE and got actualized in 1054 CE, citing popes' indulgencies. These indulgencies were still part of the main issues at its inception. According to Hendrix (2015), those who sold and bought these indulgencies were less concerned with societal issues, due to toleration of practices that had selfish living with little regard to the poor, though this was to change over centuries.

Due to this reason and other related reasons, Rev Dr. Martin Luther (1483 -1546), a German of faith and an activist nearly brought the Roman Catholic Church down in 1517 CE. He wrote the 95 theses that were meant to correct antithetical doctrines and practices he felt were embraced by Popes (Pavao, 2018). Thesis number 54 for instance stated that the canonized word of God was getting injured when larger portions of the

popes' sermons were devoted to indulgences (Potgieter, 2018). As a result of such disagreements, Luther was excommunicated from the Roman Catholic Church by the 217th Pope Leo X in 1521 CE. This birthed protestant churches (Pavao, 2018).

By 1700s CE, two main branches of protestant churches were visible, based on their doctrines and practices: first, mainlines; then, evangelicals. Mainline churches are outlined by Bradshaw (2014) as Methodists, Evangelical Lutherans, Presbyterians, Episcopal, Baptists, United Church of Christ, Anglicans and, Disciples of Christ. A study by Yancey and Garland (2014) on human behavior, religion and spirituality found that congregations associated with mainline churches embrace social theology, with African Americans being more likely to engage in domestic water provision than their white counterparts. Unruh et al (2018) in their study on 'Faith and organization's project' found that mainline churches have strategies for alleviation of domestic water scarcity.

Evangelical churches are a newer version of Protestantism (Kidd, 2018), though traceable to 16th century CE (Zucker & Harris, 2019) through the Pietism of Philipp Jakob Spener, a Lutheran pastor in Germany (Wellman, 2019). Luther also used the term 'evangelical' on all who accepted 'sola gratia' (salvation as a free gift by grace), as the heart of the gospel (evangelion) (WCC, 2019 a). But it was not until the 18th century (in the 1750s CE), that evangelical revival broke during the Britain's awakenings led by John Wesley and others (Christianity.com, 2019; WCC, 2019 a). By the 19th century CE, evangelical reached the United States. Today, evangelicalism is a worldwide movement with over 750 million believers (Wellman, 2019). On alleviation of societal problems, a study carried out by Pew Research on global Evangelical Beliefs and Practices in 2011 CE revealed that 64 percent of evangelicals see alleviation of

domestic water scarcity as good but not an essential task (Pew Research Center (PRC), 2011). Today, evangelicals include large associations such as the New Life Fellowship Association-India (Warren Bird, 2019), and the Holiness Movement-USA (WCC, 2019 b).

It was out of the Holiness Movement that classic Pentecostalism emerged in 1901 CE, led by Charles Fox Parham (1873-1929) (Nel, 2015; Suarsana, 2014). It derived its name from 'Pentecost' (Greek). The descent of the Holy Spirit which birthed the church through miraculous speaking in tongues (glossolalia) and spiritual gifts (Charismata). They prophesied and administered faith-healing through prayers (Bartos, 2015). Accordingly, Parham instilled a strong desire for restoration of early apostolic Pentecostalism among his followers (Roebuck, 2012). In 1906 CE, his disciple and former student William Seymour officially ignited it in the slums of Azusa Street in Los Angeles. It then spread to south western USA and Mexico. By 1907 CE, it reached Scandinavia, Germany, Italy, and Holland (Kgatla, 2015).

According to Kgatla, evangelical Christianity reached Africa in 1908 CE, through South Africa. It then reached Rwanda through Church Mission Society (CMS) in 1920 CE (Marshall, 2017). In 1930, it reached and settled in Kenya from Rwanda via East African Revival, a renewal movement of evangelical churches in the late 1920s and 1930s CE (Marshall 2017). Specifically, it reached Kenya in 1930 from Rwanda. Kenya was thus made a landmark for Pentecostalism because it was here that the wave settled. But it was not until 1970s that the movement started to attract attention (Kgatla, 2015; Marshall 2017). Its teachings, beliefs and religious practices regarding alleviation of societal problems included spiritual reliance on God, mostly via miracles (Kakwata, 2017).

Meanwhile, a new Christianity emerged, mainly out of Classic Pentecostalism known as independent ministries, while a few came from the mainline churches known as ‘Charismatics’ (Singleton, 2011). These two groups came to be commonly known as ‘progressive Pentecostals’ by Kakwata (2017) and ‘Afro Pentecostals’ by Sigler (2012) and Gathogo (2013). However, since they are a new Christianities of Pentecostal-like nature, they are better referred to as ‘Neo-Pentecostal Churches’ by Gregory and Gabrielle (2013), a term that best described them.

As to the circumstances of their origin, these churches emerged from the slums of Latin America, Asia and SSA in the 1980s/90s CE amid the societal problems caused by heavy political turmoil of those years in the aforementioned regions (Freeman, 2015). In Latin American countries like Argentina, Chile, Bolivia, Brazil, Paraguay and Uruguay, repressions existed before 1989 CE. In Argentina, the military dictatorship killed 30,000 people between 1976 and 1983 CE. In Bolivia, Colonel Luis Arce Gomez oversaw tortures and murders in 1980/81 CE, causing vulnerabilities and impoverishment. Consequently, NPCs offer of quick fixes and hence quick growth (Banzer, 1998).

In Asia, growth of NPCs was also experienced (PRC, 2006; Chong, 2016). This growth was triggered by political leaders such as Kim Jong-il who brought death and untold misery to millions of people in Korea between 1994 and 2011 CE (Hirsh, 2011; Szczepanski, 2019). Though the number of Asian NPCs is unknown due to un-dichotomization by censuses, they exist in many regions, such as in Kuala Lumpur, Singapore, Surabaya, Jakarta and Manila (PRC, 2006; Chong, 2016).

In SSA, the growth of NPCs was facilitated by dictators such as Hastings Kamuzu Banda (who led Malawi from 1963–1994 CE); Idi Amin Dada (who led Uganda from

1971-1979 CE); Jose Eduardo Dos Santos (who led Angola from 1979 to Present CE); Robert Mugabe (who led Zimbabwe from 1987 to 2017 CE) and Omar Al-Bashir (who led Sudan from 1989 to 2019 CE). In Malawi for instance, Banda left the country as one of the world's poorest. A third (1/3) of children less than 5 years died of malnutrition and 6,000 people were killed, tortured and jailed without trial (African vault, 2020).

Kenya was not an exception, a study entitled 'Neo-Pentecostals and the Kenyan political landscape' by Gathogo (2013) found NPCs to have emerged in the 1980/90s riding "on the cutting edge of issues facing the society" (p. 203). These issues were mainly the socio - economic repressions caused by president Moi's government during his rule in 1978 – 1980 CE (Nepstad, 2012). According to Khamisi (2018), this led to high corruption through shell companies, secret trusts and front-men. Consequently, schools, hospitals, parastatals, agriculture, industries, water supplies and road infrastructure were ruined. This resulted into high levels of poverty, unemployment, deaths and social backwardness.

But one may wonder how NPCs thrived in these political repressions. NPCs emerged to offer 'miracle livings' (Banzer, 1998) through religious practices such as spiritual warfare, prosperity gospel, faith- healing and deliverance (Benyah, 2018). Through these practices, they assured the vulnerable and the needy of miraculous provisions through the Name of Jesus (Nyabwari & Kagema, 2014). Women and marginalized groups also found 'home' in these churches because they were promise prosperity if they gave and the Lord's 'peace' (shalom) against the corruption, nepotism and human rights infringement, including the right to domestic water (PRC, 2006).

Today, NPCs mostly consist of the low and a few middle-class adherents in love with the loud music they play (Kimanthi, 2013) led by ecstatic preachers, some with huge followings (Chong, 2016). These churches are intolerant to anything that threatens their growth, such as licensing of liquor (Roberto, 2020). According to Kariuki (2018), some, are very wealthy, while others are well connected politically (Itumbi, 2019). Further, their growth has been sporadic. In Latin America for instance, a study on ‘Pentecostals and Charismatics by PRC (2006) showed that Latin American NPCs increased in number from 12.6 million (4.4 percent of population) to 118.6 million (26.9 percent) between 1980 and 1990 CE. By 2005 CE, this number had risen to 156.9 million (28 percent). In Brazil, NPCs grew from less than 50 percent of Protestants in 1980 CE to 68 percent in 2000. In Central America, they grew from 37 percent in 1965 CE to more than half by the 1980 CE. By 2006 CE, NPCs made up some 73 percent of all Latin Americans (PRC, 2006).

It has also been growing sporadically in the SSA countries, Kenya included. In Kenya for instance, Oparanya (2010) found that about 83 percent of citizens are Christians. Out of this figure, 24 percent are Catholics, 48 percent Protestants while 11 percent are other Christians. Okeyo (2010) adds that of all these Protestants, 62 percent of them are NPCs who occupied over 10,000 denominations by 2010 CE, with 6740 pending applications (Gathogo, 2013), compared to only 27 denominations that belong to the mainstream Protestantism. This indicates a tremendous growth of NPCs in Kenya

In all cases, the main reasons for these churches’ growth are ecstatic traditional styles of dancing, simple and contemporary praise and worship with a categorical promise to miracles, and lack of leadership bureaucracies (Gituma 2014). This is among many reasons that lead Kilonzo and Chitando (2010) to wonder about the quality of African Christianity and what its depth was; and the relevance of African Christianity to the

societal needs of humanity (Kilonzo & Chitando, 2010). This IPA study analyzed the relevance of Christianity in terms of alleviation of domestic water scarcity in Tigania West constituency. The study sought to determine how religious practices and advocacy initiatives for the same inform alleviation of water scarcity problems. It also assessed water stakeholders training initiatives by these churches and their initiatives in starting up water projects geared towards alleviating domestic water scarcity.

2.4 Religious Practices of Neo-Pentecostal Churches and Water Scarcity

In this section, it is argued that religious practices inform NPCs differently on the alleviation of domestic water scarcity. In US and Africa, NPCs are mostly inclined towards spiritual warfare, and are dismissive of physical alleviation of domestic water scarcity (Asamoah-gyadu, 2020; Roser-Renouf, 2007). In Russia, Ukraine (Marsh & Tonoyan, 2009) and Norway (Eriksen, 2020), most NPCs extend their religious practices on the ground to address the problem of domestic water scarcity. In the SSA, there is uncertain relationship between the religious practices of most NPCs and their attitudes towards alleviation of domestic water scarcity (Kwateng-Yeboah, 2016; Sande, 2020). A few NPCs in Kenya have transformed their religious practices into economic establishments which, at times, get involved in the alleviation of domestic water scarcity (Mwaura, 2020).

Religious practices of churches refer to the theologies that shape NPCs worldview. These practices are normally an integral part of the NPCs system, (Parsitau, 2014). There are several religious practices shared by NPCs globally, some of which include spiritual warfare, prosperity gospel, faith- healing and deliverance, and prophecy (Benyah, 2018; Ogera, 2020). A review of these religious practices as identified by Benyah (2018), Ogera (2020) and others is presented in in this sub-section.

Spiritual warfare is the fight against spiritual principalities and powers that operate in higher places (Asamoah-gyadu, 2020). It is anchored in Ephesians 6:12 (NRSV, 1964/1991) and is powered by the Holy Spirit, the third person in the Holy trinity (Nel, 2015). According to the Assembly of Ecumenical Churches in Kenya (AECK), (2019), NPCs teach that all believers have a right (and are supposed to) seek delightfully the baptism of the Holy Spirit who is the promise of the Father. Baptism in the Holy Spirit brings about the power to fight in the spiritual realm. The infilling of the Holy Spirit is a special divine experience and it follows the experience of being born again (saved) (Acts 8:12-17; 11:14-16; 12:44-46; 15:7-9). Together with this baptism comes the experience of infilling and overflowing with the Holy Spirit (Acts 4:8; John 7:37-39), an inner honor of God (Acts 2:43, Hebrews 12:28), giving oneself to God and His work (Acts 2:42), and a desire to serve for the sake of Christ and His word and for the sake of the lost souls (Mark 6:20). The baptism of believers in the Holy Spirit and therefore readiness for spiritual warfare is witnessed first by the speaking in tongues as the spirit enables one to (Acts 2:4) (NRSV, 1964/1991)

Thus NPCs take it that if they are filled with the Holy Spirit, they can easily enter into the supernatural and cause spiritual warfare to achieve miracles, and in so doing alleviate some societal woes, including domestic water scarcity. This is usually done by binding the satanic forces that are normally behind the said problems (Gregory & Gabrielle 2013; Parsitau, 2014).

Kwateng-Yeboah (2016) investigated how NPCs handle alleviation of societal problems through spiritual welfare. The study implicitly showed that these churches take domestic water scarcity as an intentional attack by Satan in the spiritual realm designed to cause harm to as many members of a population as possible. They hold that

such problems are not entirely a socio-economic menace per se, but rather a spiritual warfare. Respondents in this study implied that domestic water scarcity characterize a spiritual attack which suppresses the lives of individuals, communities and nations with water problems.

On their epistemology titled *Worlds of Power*, Ellis and Ter Haar (2004) observe that treating domestic water problems as a spiritual attack amounts to spiritualization of the physical and as a mystical, unreasonable or heresy practices that should not be incorporated in the processes of alleviating societal problems. Their respondents implied that religion cannot be treated tangentially in the alleviation of domestic water scarcity. However, this study establishes that it is not enough to negate spiritual warfare on this problem because evil concepts are products of social, cultural and political conditioning. Thus NPCs' epistemologies generally shape how domestic water scarcity on the ground is connected with spirituality. This, however, does not intend to negate the superiority of the conventional socio-economic approach to domestic water scarcity in Exodus 17:1-7, Numbers 20:1-15 (Sauter, 2021), Isaiah 41:17-20 (Ruden, 2020), Matthew 25:35 (World Vision, 2021) and John 4:5-15 (Naseri, 2015; Smuts, 2019) or the WCC stipulations on church and water supply as a theological subfield of development (Beukes & Huffel, 2016; Freeman, 2016). Rather, the intention is to appreciate NPCs view of not only of the good heavenly forces but also as the dark forces, and the endeavor towards avoiding them. In addition, there is always holistic improvement and well-being when action is taken on such an epistemology (Ellis & Ter Haar, 2004).

However, Kwateng-Yeboah (2016) is of opinion that such an epistemology of spiritual forces in spiritual realms may tend to create a perverse equal parallelism of the devil

that seems equal with God if NPCs are not careful. This may in turn distract them from their responsibility in the alleviation of domestic water scarcity, because of assuming that their day to day lives are ruled by unseen powers, thus doing nothing physical about their problems.

Another major practice of NPCs is prosperity gospel (Kakwata, 2017) which is anchored on Malachi 3:6-12 (NRSV, 1964/1991). Golo (2013) defines prosperity gospel as the blessings of good health, wealth, and success obtained through good standing with God through salvation, and financial altar sacrifices. NPCs prosperity gospel is commercially indicated especially by the posh life of these churches' leaders, with the founders driving fuel guzzling vehicles and living in expensive bungalows often situated in exclusive city/town estates (Parsitau, 2014;19). According to NPCs, the wealth of their congregants is a sign of God's favour that must be occasioned through sacrificing tithes, offerings and first fruits at the altar, commonly referred to in Swahili language as *Mathabau* (Tucker, 2011). Thus, finances receive a big portion of their prosperity homilies, especially based on scriptures such as Job 36:11-16, which assure success and wellbeing to congregants if they buy religious items such as anointing oils, and "plant" seed offerings (Parsitau, 2014). Key terms used in prosperity gospel are victory, favor, breakthroughs (Okpara, 2016), achievement, success and blessings (Kakwata, 2017). Others terms are promotions, wealth creation and financial prominence (Gregory & Gabrielle, 2013). These are obtained through offerings, tithes and first fruit financial sacrifices (Wealth, 2018).

Finance sacrificial giving is emphasized within prosperity gospel because the church programmes and the clergy need finances and must be sustained. These indicators of prosperity are thus sought after aggressively by all members through giving hard cash,

making mobile money transfers, doing online giving, cheque partner forms among other methods (Asamoah-gyadu, 2020; Golo, 2013; Parsitau, 2014). NPCs pastors describe this financial sacrifice to God as characterizing true worship (I Chronicles 16:29); holiness (Ezekiel 20:40); honor (Proverbs 3:9); a sweet smelling savor (Philippians 4:18); and present it as a cause of blessings to respective families (Ezekiel 44:30). Other characteristics include a proof of love for God (Luke 7:37-38); a fruit that abides in the worshipper's account (Philippians 4:17), and a provision for God's house (Malachi 3:10 a) (Wealth, 2018)

One may wonder at the theological implication of prosperity through giving or the socio-economic wherewithal of the people, in this case, provision of domestic water. A study by Benyah (2018) on how prosperity gospel enhances gospel commodification against social economics found that NPCs prosperity gospel entail active campaigns, branding and classifying strategies to make them attractive to communities who have lost hope in the harsh social economic environments such as domestic water scarcity. They provide their adherents with methodologies on how to respond to societal problems such as water related diseases that face them. The methodologies entail emphases on postmodern ways of customizing the prosperity gospel through heavy financial giving to act as a panacea in lessening water scarcity related problems such as water borne diseases (Wutich et al., 2019); skeletal diseases in women and girls due to long distances of fetching water (Jay et al, 2016); malnutrition due to low quantities of water in l/p/d (Myhre, et al, 2019) and, depression and deaths due to water conflicts (Kreamer, 2013). Through such financial giving and prayers for these problems, some NPCs raise huge sums of money and sometimes (very rarely) help in alleviating domestic water scarcity (Mwaura 2012). However, as Mayrargue (2008) and Parsitau (2014) argue, this is only done incase NPCs want to neo- Pentecostalise communities.

The scholars argue that NPCs prosperity gospel for the most part of it often leads to capitalistic practices that result into dangerous premises. This it does by making followers of an NPC church to relate with God in a contractual market way, where self-focus is the main issue in their faith. This selfishness prevents these churches from alleviating domestic water scarcity (Benyah, 2018).

Horsfield (1984) had the same view in the study on the American experience of religious television. Horsfield observes that since prosperity gospel emphasis on purchasing religious goods and “planting seed” offerings in order to be blessed, healed or even saved, it may easily lead to a return of the Catholic church indulgencies (530-1500 CE (Hendrix, 2015). Here, Christians are required to pay certain amounts of money in order to welcome God’s move in their lives. This makes the poor and the marginalized not to be able to benefit from the gospel of Jesus Christ because of their inability to play part in commodification and commercialization of the gospel. Today, this cadre of Christians get disoriented because they do not have the qualities needed to participate in the religious practice of prosperity gospel. Consequently, they also lose the bonding that comes with economic establishments necessary for social economic well-being after alleviation of domestic water scarcity (Bankston & Zhou, 2002).

Another practice of NPCs is faith-healing and deliverance which anchored on Psalms 41:3 and 32:7: These two practices appear separate but are often practiced as one (Mwaura, 2020). In this discussion therefore, the two are discussed together but with their concepts and execution methods being elaborately separate. Finally, a discussion on how they inform alleviation of domestic water scarcity is presented.

The terms ‘faith’ and ‘healing’ are two concepts that need to be first understood (Levin, 2009). Faith is partially defined in Hebrews 11:1. This verse seems to apply certain

aspects of faith only and does not mention the object. But taken in the context of the examples of faithful elders (verses 4-40), deeper meaning becomes manifest as these examples embody an integral part of the definition, that is, believing God's word (Soderquist, 2007). So verse 2 can be read: "For by it [their believing God's Word] the elders obtained a good testimony" (Crampton 2007, p2). The definition in Hebrews 11:1 can thus be completed by rephrasing it to read, 'Now, believing God's word is to be sure of what believers hope for, and to be certain of what they do not see'. Accordingly, faith is not a feeling, a trance, intuition or anything other than ascent to the propositions in the word of God. This is the doctrinal content of Christianity which is objective in nature (Hebrews 4:2) as opposed to initial saving faith which is subjective (Romans 1:16-17; 10: 9, 17; Hebrews 4:2) (Crampton, 2007; Soderquist, 2007). On the other hand, the definition of healing is not as straightforward (Levin, 2009). But it is generally agreed that healing is the successful outcome, the endpoint of a multifactorial process of recovery, restoration, and, ideally, curing (Williams & Wilkins, 1982).

Accordingly, faith - healing is a psychologically mediated phenomenon, in which expressions of belief in the word of God (faith) mobilize inner practices and attitudes that elicit a physiological impact on immunity which fights disease thereby resulting into recovery (Crampton, 2007; Levin 2009; Soderquist, 2007; Williams & Wilkins, 1982). Schiller (1987) and Thorsten, Harris and Oman (2001) note that people who highly practice religion enjoy better health and morbidity. Levin (2009) explains this correlation as psychodynamic or physiological effects of religion. However, Levin argues that most unschooled people in empirical research are most likely to take the aforementioned effects as divine interventions and not just mere religious outcomes.

Faith- healing process involves laying on of hands, anointing with oil, a touch or any other invention of the clergy who is administering it (Bartos, 2015). NPCs believe that faith - healing is scriptural because Christ has already acquired healing from all sorts of sicknesses, and because of His stripes all have a right to be healed (Isaiah 53:5; I Peter 2:24) (NRSV, 1964/1991). Accordingly, faith - healing plays a central role in the wellbeing of the NPCs. It forms the heartbeat of their liturgy, rituals and narratives and is one of the dictators of whether a NPC will have numbers or not (Parsitau, 2014; 19).

A study done by Parsitau (2014) found that NPCs extensively practice faith-healing because of promise for healing. These healings are extended to miracles, signs and wonders, with miracles receiving great emphasis. Here time is set out for individual recounting of miracles in testimonies on all sorts of healing such as recovery from barrenness, deafness and blindness. To get these miracles however, NPC clergy may ask for any of the following offerings as outlined by Wealth (2018): freewill offering (1 Kings 3:3-4); seed offering (Psalm 126:6); service offering (Deuteronomy 16:16); and, enquiry offering (1 Samuel 9:8-9). Others include thanksgiving offering: (Leviticus 7:13; Luke 17:17-19); praise offering (Jeremiah 33:11); beginning offering (Numbers 28:11); commanded offerings (Exodus 25:1-2 Genesis 22:1-2); vow offering (1 Samuel 1: 11, 20, 24-28); covenant offering (Genesis 15:8-13); and fruit offering (Luke 8:1-3; Hebrews 6:7-8; Galatians 6:6).

Parsitau (2014) explains that these sacrificial offerings catalyze mobilization of the inner religious thoughts, understandings, and perceptions and experiences that, as Crampton (2007), Levin (2009), Soderquist (2007), and Williams and Wilkins (1982) argued; elicit a physiological impact on immunity which fights disease thereby resulting into recovery.

The other separate aspect of this practice is deliverance: Deliverance is the practice of the authority bestowed by Christ on a believer to break the powers that give Satan and his demons a foothold to oppress a person's life (Shoo Chiang, 2017). According to Shoo Chiang, deliverance is a central practice in NPCs. In it, NPCs release all their spiritual capital and resources in Jesus' Name to acquire freedom from demon possession and other spiritual bondage so that the victim can return to normality. These deliverance services are not just done on Sundays, but also during the weekday revival meetings, lunch hour fellowships and in conferences and crusades (Gregory & Gabrielle, 2013). This practice starts with the leading clergy feeling of conviction in their spirit about cases of sicknesses, witchcraft, demon possession and other spiritual problems among the congregation (Rio, McCarthy & Blanes, 2017). The clergy then invites the congregants to move forward to the altar, where the ushers surround them for support and encouragement. Meanwhile, the worship team sings in the background as the clergy minister deliverance to the affected, through laying on of hands, anointing with oil or intense prayers. The praise and worship team which would be singing all this time is often stopped when the clergy wants to state the progress (Freeman 2015; Kakwata, 2017).

This religious practice of deliverance is seen as liberation from demonology, Satanism, witchcraft, occultisms and sorcery. These spirits are seen by NPCs as constant danger to humanity as evidenced by the wide range of literature sold in bookshops, media houses and on streets of cities and towns, hence, the emphasis on deliverance among the NPCs (Rio et al, 2017). This religious practice of delivering people from manifold evil forces thus constitutes a great deal of NPCs sermons and time (Maseno, 2017).

On the question of how faith healing and deliverance informs alleviation of domestic water scarcity Ortiz (2007) analyzed the existence and social engagement of NPCs focusing on members with an interest of wanting to know what they thought on playing a role in alleviating societal problems, in this case, domestic water scarcity. Ortiz found that NPCs members possess little connection with other churches such as the mainlines on issues of alleviation of societal problems. Instead, their approach is stimulating their members' emotions and assert spiritual solutions to every problem bedeviling their nations. In connection to this epistemology, they create good time and emphasize on faith- healing and deliverance with elaborate exorcism rituals.

Further, in a study on NPCs' faith healing and deliverance and public engagement, Sande (2020) uses qualitative empirical data to look at deliverance as a critical part for well-being and healing of members of NPCs. The religious practice of deliverance posits that all human confusion and sickness are caused by Satan, demons and other evil spirits, the scientific medical reports notwithstanding. For instance, if all people with water related diseases such as cholera and headaches caused by typhoid are taken to these churches for advice and help, the clergy will exercise faith-healing and deliverance on them, sometimes with physical manifestations of, for instance, screaming, ecstatically rolling on the ground and even vomiting. Apart from the question of psychological abuse, Sande sees this practice as a cover up for failure to alleviate domestic water scarcity (Sande, 2020).

The fourth main religious practice of NPCs that inform alleviation of domestic water scarcity is prophecy which is anchored on Judges 2:16: In the study on prophecy and strategy for public roles, Ogera (2020) asserts that NPCs do not have a proper plan to engage in the alleviation of societal woes such as domestic water scarcity. This is

because of their preoccupation with issues of the spiritual world. Thus the only way they engage with public is through their religious practices outlined in this study as prophecy among others. Ogera argues that NPCs have been stressing on prophetism as an initiative for public engagement. This they do by preparing the public for the current times and also the times to come. They do this by fore-telling, forth telling and revelation. On one hand, fore-telling authenticates and validates the NPC clergy in case the prophecy comes true in the knowledge of the public. Forth-telling on the other hand is important because it speaks of the contemporary socio-economic issues. Revelation is about God actively engaging and speaking to the people on a day to day basis.

On the same practice of prophecy, several other studies have shown that NPCs have largely misused this religious practice to legitimize nonproductive politicians. Scholars like Cook (2011); Gazard et al, 2013); Gregory and Gabrielle, (2013) and Mayrargue (2008) found majority of NPCs as misusing prophecy to please political elites for their selfish gains. The result have often been untold suffering in the society due to problems like domestic water scarcity (Lichty, 2016 and Waterman, 2004).

Because of this huge engagement in religious practices, members of NPCs have often held that their clergy should concentrate on their execution and desist from engaging in public roles that include alleviation of domestic water scarcity (Garcia-Ruiz & Michel, 2014). But while most of the clergy head to this, they engage in merchant Christianity, as already discussed. The church is made a private enterprise of 'religious entrepreneurs' (church business-owning preachers). These often avail a whole array of products and services, which for the most part do not center on the spiritual, but are adapted to the needs of a clientele whom they make every effort to hold captive (Parsitau, 2019). Garcia-Ruiz and Michel (2014) conclude that since this practice is not

about preaching the gospel, the clergy should get engaged with alleviation of domestic water scarcity as well.

However, some do this while others do not. A collective contextual review of how NPCs have fared with these religious practices in informing the alleviation of domestic water scarcity from the global to the local level will help in understanding this construct the more.

Globally, NPCs in the US were found by Roser-Renouf (2007) to be generally dismissive of the physical alleviation of societal problems such as domestic water scarcity (Tucker, 2011). These findings are also similar with those of Englund (2011) on the same. According to Hauser (2015), the main reason for this is that most NPCs in the US incline themselves to religious practices and believe that through spiritual interventions, societal problems will be ended in the spiritual realm and be manifested physically. Nel (2015) had also arrived at this finding.

But elsewhere in Russia and Ukraine, a study done by Marsh and Tonoyan (2009) on how their NPCs inform the economy showed that these religious practices inform NPCs on the alleviation of domestic water scarcity at a rate of 6 percent, close to other churches who are informed at a rate of 10 percent (Marsh & Tonoyan 2009, p. 515). Their practices lead to actualization of faith. In Norway, a study by Eriksen (2020) on NPC practices showed that the aforementioned practices provide key loci for informing their engagement in alleviation of domestic water scarcity. The study concluded that besides their individual spirituality, NPCs in their societal transformative ideas outside the walls of their churches, in addition to their individual spirituality.

In Africa, Rubogora (2017) found that NPCs believe prosperity to come from salvation, not development projects. In the study, Rubogora observed that these churches practice prosperity gospel on applicable and achievable principles of success. However, such principles ultimately benefit individuals as opposed to communities. Asamoah-gyadu (2020) in a study on NPC pastors' religious practices and public engagements determined how wealth acquisition and religious practices are combined by NPCs' clergy to alleviate societal problems. Asamoah-gyadu found that they practice prosperity gospel in motivational messages that strengthen congregants into working hard in their private enterprises, while at the same time engaging in spiritual warfare on all spiritualities and powers in high places that cause societal woes such as domestic water scarcity.

Kwateng-Yeboah (2016) did a study in the SSA in Ghana on how religious practices (prosperity gospel in particular) inform alleviation of societal problems. The findings revealed that there is an uncertain relationship between the practice of prosperity gospel and attitudes of NPCs towards alleviation of societal problems such as domestic water scarcity. This is because, although prosperity gospel seems to generate optimism, entrepreneurship and self-reliance among NPCs, the conduct of this practice appear to be exploitation of the clergy on their followers, nurturing of individualism, and a delusive stress on miracles, which is an impediment of economic progress of the NPCs and the communities around them. Sande (2020) sums up this SSA case with a study on the practice of spiritual warfare in the alleviation of societal problems. Sande warns that these practices are sometimes ecstatically done with screaming and rolling on the floor. This notwithstanding, not all societal problems are caused by principalities and powers above human comprehension. Some require other forms of intervention.

In Kenya, Mwaura (2020) analyzed NPCs contribution to alleviation of societal problems. This analysis found that NPCs' religious practices are a reservoir of their relational networks that, even though are formed in private within the church, they are never the less fronted to help in the alleviation of domestic water scarcity. Also, these practices yield to spirituality and hence the ethics needed in societal development. Mwaura concluded that NPCs in Kenya have large networks and substantial spirituality among their members. This can be seen in NPCs such as JIAM and MMC (Parsitau 2014). The numbers in these churches lead to social capital. In JIAM for instance, this capital has been translated into a team for alleviating of domestic water scarcity especially after the JIAM pastor entered civic life (Mwaura, 2012). Ultimately, their envisaged aftermath of deliverance is freedom from evil oppression. But it all starts with a great epistemological inclination on deliverance (Parsitau, 2014). In Meru county and Tigania West constituency, no studies have been carried out on NPCs with regard to religious practices and how they inform alleviation of domestic water scarcity.

But generally, the foregone discussions show that most NPCs have different epistemology on the alleviation of domestic water scarcity, based on their religious practices. Some have formulated potential social capital, which they sometimes use in the alleviation of domestic water scarcity. Others are inclined to their religious practices and negate the physical alleviation of domestic water scarcity. They emphasize that the welfare of the body is a function of the developed spirituality (Singleton, 2011). This partly portrays them only as consumers through prosperity gospel and not producers of goods through reflection theology and economic establishments (Wepener et al, 2017; Sallai, 2019). Alleviation of domestic water scarcity seems distant to these NPCs (Parsitau, 2019; Wommack, 2020). They believe that the bible is a book of salvation and not literature on development projects (Wommack, 2020). To them, salvation, not

development projects, is the key to prosperity (Rubogora, 2017). Nel (2015 b) found that NPCs interpret Genesis 1:26, 28 as discussing spiritual and not social charge, a notion that the clergy should keep propagating, contrary to pushing for construction of water projects initiatives, which NPCs believe is not within their mandate (Garcia-Ruiz and Michel, 2014). However, Garcia-Ruiz and Michel query this stand because these churches nevertheless engage in religious entrepreneurship.

The bible is clear that these practices should be aligned with alleviation of domestic water scarcity. This is asserted by the following scriptures which generally address alleviation of domestic water scarcity : Genesis 21:15-19; Genesis 26:19–22; Exodus 7:24; Exodus 17:1-7; Numbers 20:1-15; I Samuel 26:11,12,16; I Kings 17:4,6,10; II Kings 20:20; Psalms 23:2; 104:11; Isaiah 41:17-20; 44:3; 49:10;58:11 and Lamentations 5:4. Ezekiel 4: 11,16;24:3; 34:18,19; 36:25; Daniel 1:12; Amos 4:8; Nahum 3:14; Mathew 10:42; 25:35; Luke 16:24; John 2:6-10; 4:10-15,46; Ephesians 5:26; I Timothy 5:23, and, Revelation 21:6; 22:1,17(Bible knowing Jesus .com, n.d; Swaggart, 2013; Bible Study Tools, 2018).

Accordingly, since there were no studies showing how NPCs link their religious practices with these scriptures or any of them in the alleviation of domestic water scarcity in Tigania West constituency, there was need to do this IPA study. This would help in examining how these 4 religious practices informed Tigania West constituency's NPCs in the alleviation of domestic water scarcity, and hence fill this gap.

2.5 Neo-Pentecostal Churches' Advocacy and Water Scarcity

This section demonstrates that on one hand, a few NPCs have been found to join classic Pentecostals and other related Faith Based Organization [FBOs] in advocating for the

alleviation of domestic water scarcity. NPCs have done this through enlightenments in conferences (Nancy, 2017; Rosenwald, 2018); protection of water laws (Vida, 2018) and pushing communities to demand their domestic water supply rights (Martin, 2017). They have also pushed for water resources conservation (Donkor, 2020), even as others have been doing political campaigns to elect their own, who in turn handle water problems directly (Kaunda & Kaunda, 2018; MCP, 2019; WBG, 2016; Zane, 2020). Contrary to what would be expected, majority of NPCs legitimize the unjust political elites, who make domestic water problems worse (Gazard et al, 2013; Gregory & Gabrielle, 2013; Kakwata, 2017; Manglos & Weinreb 2013; Maseno, 2017; Mwaura, 2012; Parsitau, 2019; Sperber & Hern; 2018; Zenner, 2018 Warutere 2018):

Different scholars and FBOs conceptualize the term ‘advocacy’ in different ways depending on their settings. Edward (2014) and Turnbull, et al. (2015) define it as an open support for an idea that influences decisions that help in the alleviation of societal problems. Tearfund defines ‘advocacy’ as an influence on policies made by decision-makers in order to address developmental issues (Watson, 2015). According to Norwegian Church Aid, advocacy is a force that pushes for adjustments that benefit many people’s lives instead of short term issues that benefit a few (Norwegian Church Aid Sourcebook, 2008). The Ecumenical Water Network conceptualized advocacy as the role that endeavors to fight for full realization of human rights, especially for the poor and the marginalized (Dietvorst, 2013). The bible has several verses in both Old and New Testaments that show the definition of advocacy, key among them being Proverbs 31:8, 9 which talks of pushing for the needs of the poor (NRSV, 1964/1991). From these definitions, water advocacy can be seen as an influence on decision-makers for the alleviation of domestic water scarcity among the needy, based on Proverbs 31:8-9.

Generally, scholars agree that advocacy entails any or more of the following six activities; namely introduction of new law/policy; amendment of existing law/policy; implementation of existing laws/policies; change biased implementation of laws/policies; change of attitude/practices in alleviation of societal problems in absence of laws/policies and, block changes to good laws/policies (Nancy, 2017; Palliative, 2020; Watson, 2015; Yekeryan & Parley, 2018).

At times, there might be no law or policy in place, and some laws need to be developed (Watson, 2015). In other situations, laws and policies could be in place, but they may be faulty or unjust, thus needing amendment/revision. Therefore, advocacy in such a case pushes for amendment or revision of the same (Rosenwald, 2018; Watson, 2015). Further, good laws/policies could be existing, but which have not been implemented. Advocacy in this case entails pushing for actualization of the same (Nancy, 2017). Another scenario could be existence of excellent laws/policies whose implementation is skewed, biased or unfair. Advocacy comes in here to push for better implementation of the same (Gundani, 2018; Sperber & Hern, 2018). There may also be a situation where there is no law or policy in place and what is just required is change of attitude. In such cases, advocacy pushes for a change of attitude or practices in the alleviation of societal problems (Watson 2015). Further, adequate laws and policies may be in place. But the decision makers could be attempting to change them or instill others, which in the opinion of informed groups such as churches or majority citizens are unjust, thus wanting to retain the existing ones (Watson, 2015).

According to Nancy (2017), Palliative (2020), and, Yekeryan and Parley (2018) each of these characteristics is guided by the following steps: defining goals (what needs to be done), knowing the audience (for instance policy makers, media, public), crafting

the message (to be simple and focused), identifying the messengers (for instance those to handle media, government officials), identifying delivery methods (for instance Ads, media, editorials, campaigns and local events) identifying resources and gaps (strengths, weaknesses, opportunities and threats), planning next steps (identifying achievable goals that set stage for larger work), and, evaluating effectiveness (regularly revisiting each of the steps to make sure the strategy is effective)

In the bible, a good example of a strong proponent of advocacy is Jesus Christ. The study by Hobby and Patton (2005) and Mattera (2015) on the politics of Jesus shows that He fought for the poor and the needy against the injustices of the land. In Luke 1:46, 68; 3:7, Mary's prayer about the unborn Jesus show that the latter would be an agent of social change by advocating against peoples societal problems, which would include domestic water scarcity as seen in Matthew 25:35 (World Vision, 2021) and John 4: 5-15 (Naseri, 2015; Smuts, 2019). When he started ministering, Jesus confirmed this himself in Luke 4:16-19. He said categorically that he was the leading force in advocating for the rights of the poor, the captives, the blind and the oppressed. He did not bring this advocacy in the spiritual realm only, but physical as well as he urged the rich to provide to help alleviate the problems facing the poor. Most of his listeners also gained new insights and changed their worldview (Mattera, 2015; Hobby & Patton, 2005). Other bible scriptures that support advocacy are Deuteronomy 16:20; Job 5: 15-16; Proverbs 29:7; Proverbs 31:8, 9; Psalms 41:1; Psalms 50:6; and, Psalms 82:3. Others are Isaiah 56:1; Jeremiah 22:3; Amos 5:24; Zechariah 7:9; Matthew 25:40; Luke 11:41; II Corinthians 8:13-15; Galatians 6:2; James 1:27; and, I John 3:17, 17 (NRSV, 1964/1991; World Vision, 2020).

Another example of advocacy proponents is the Jews. A 1st century renowned historian Josephus gives a case where Pilate unequivocally abolished the Jewish law and set up idols of Caesar in Jerusalem to be worshiped. In their advocacy initiatives, the Jews travelled to Pilate's palace and argued with him for five (5) days to remove the idols and restore their law. His threat to kill them unless they stopped their disturbance on him was not heeded to by the Jews. They chose to be killed rather than have the law abolished and idols set up in Jerusalem. Upon seeing their desire, Pilate commanded that the law be reinstated and the idols be removed from Jerusalem. However, Pilate later seized the temple's wealth. The Jews again tried similar advocacy strategy, but this time, Pilate unjustly killed a number of them (Hobby & Patton, 2005).

In recent history, advocacy for the alleviation of domestic water scarcity can be traced to the Southern Christian Leadership Conference (SCLC) of 1957 CE. It was sponsored by Rev Dr. Martin Luther King Junior (1929 – 1968). This event was an alliance of the poor to push for their rights under existing laws (Nancy, 2017). But Luther was assassinated in Memphis, Tennessee on April 4, 1968 and a brief interruption occurred. When his deputy Rev. Ralph Abernathy took over, they rescheduled the demonstration to 12th May 1968 CE whereby about 5000 marched to the Federal offices to demand for individual rights to domestic water among other rights (Nancy, 2017; Rosenwald, 2018).

In the contemporary society, Faith in Water (2016) gives examples of those who enhance water advocacy as the Roman Catholic Church, the European Christian Environmental Network and the World Council of Churches.

The Roman church advocates that domestic water is critical because without it human beings would all die, a fact that Moss (2013) agrees with. Accordingly, they argue that

domestic water is an indispensable human right since without it all other advocacies would collapse for lack of drinking water. One particular concern of the Roman Catholic Church is that the poor and those in the ASAL areas (like in Tigania West constituency) are dying daily as a result of water related issues, piling a grave social debt on the water actors, key among them the church, for denying people this important right of access to domestic water. This social debt is also seen by Naseri (2015), Smuts (2019) and World Vision (2021).

The European Christian Environmental Network, in their water advocacy, hold that both science and bible agree that water is the source of all life (NRSV; 1964/1991 Hewett, 2019). Jesus asked the Samaritan woman to give him water to drink (John 4:7). He even declared his thirst for water when he was on the cross (John 19:28). Owing to this importance, Faith in Water (2016) portray the European Christian Environmental Network as doing water advocacy by stressing the role of water in life sustenance, emphasizing on the interventions of domestic water challenges in their member's worship meetings, and, dramatizing the value attached in water and its daily use.

The World Council of Churches also uphold advocacy on water-based scriptures such as Isaiah 1:17 and Amos 5:24 which ask the church to seek justice for the poor, defend it and ensure that it flows like a river. This upholding is historical, dating back to 1960s CE when WCC asserted that alleviation of domestic water scarcity be a theological sub-field of development for all churches (Beukes & Huffel, 2016; Freeman, 2016). Recently, Faith in Water (2016), pointed specifically to WCC as having issued a water advocacy statement in 2011 CE that called churches to set precedence in the service and usage of water. The church was urged to push for the rights of the poor and the

needy in as far as matters regarding the alleviation of domestic water scarcity were concerned.

Since NPCs are the subject of this study, the ensuing paragraphs provide brief contextual information on how NPCs advocate for the alleviation of domestic water scarcity from global to the local level. But before discussing this advocacy, it is critical to note that not all NPCs do advocacy. Some hold that because Jesus and His apostles were not engaged in any form of advocacy, Christians should desist from the same. Furthermore, the church should not be mixed with advocacy because the latter is of the world, which should be left to civil activists and politicians (Eidsmoe, 1984; Hobby and Patton, 2005; Christians in Politics, 2019). Eidsmoe (1984) and Swaggart (2013) give examples of Jesus being our high priest (Hebrews 3: 1, 2), prophet (Luke 21:19) and King, this implies that Jesus advocates for societal well-being as well. (Isaiah 9:6; 11:10; John 12:15; 18:37; Acts 2:30; I Timothy 6:15; Revelation 17:14; 19:16). Moses is also presented as a priest (Psalm 99:6), prophet (Deuteronomy 18:15, 18-19; Acts 3:22-23) and advocate for peoples' well-being (Exodus 18:21-26). Samuel was a priest (1 Samuel 3:1; 7:9) a prophet (1 Samuel 19:20; Acts 3:24) and a judge (1 Samuel 7:15-17); while, Ezra is portrayed as a a priest (Ezra 7:12) and the leader of the Israelites after Babylon (Ezra 1; 7:6). The aforementioned persons definitely fought for their followers' human rights such as alleviation of domestic water scarcity. In Matthew 25:35 Jesus is expected to have advocated for the supply of domestic.

Mammen (2009) challenged such NPCs by positing that if they refuse to do advocacy because they assume Jesus seemingly was not involved in such, then they also should not marry, because Jesus was also not married. Mammen advises them not to abandon their advocacy influence for societal wherewithal in delivering the masses from

socioeconomic woes. Cole (2013) sums it up that Jesus was the liberator, and our best advocate (I John 1:2). Therefore, disengagement with advocacy does not have a biblical backing. Furthermore, church and advocacy on subjects like alleviation of domestic water scarcity is critical (Wooden, 2018).

On a global level documentation Vida (2018) shows the Salvadoran Church as having fought and won against its government's attempts to change water laws in order to privatize water services, an act that would raise water tariffs. Such documentation was also done by Martin (2017) in India martin (2017) portrays government authorities as being unwilling to supply domestic water in the slums of New Delhi on account of political reasons. ASHA, a Pentecostal organization mobilized women groups to voice their water grievances with the government. As a result, communal water points were set up throughout the slum.

In Africa, the advocacy story is not the same. A study by Mayrargue (2008) in Benin, shows that the election of former Benin Marxist converted to Christianity, Mathieu Kérékou as President in 1996 CE led to Neo Pentecostalisation of the government. NPCs became very powerful advocacy groups, checking the government against injustices. Gazard et al (2013) adds that as a result of this NPC – government legitimacy in Benin, there was poor water programme implementation, water staff shortage and poor water technology, with about 50 percent of this country's population facing water related diseases and economic losses.

In Ivory Coast, NPCs legitimized the unjust water policies of President Laurent Gbagbo who ruled from 2000 CE to April 2011 CE, after he was arrested by International Criminal Court (Mayrargue, 2008). According to Gregory and Gabrielle (2013), NPC saw Gbagbo as 'the first Christian president' that would give the country

a new birth. Consequently, they demonized the advocacy groups in the country. Cook, (2011)'s assessment says that as a result of this legitimization, electricity for pumping water was cut off forcing about 700,000 victims of war and those in refugee camps to use water from unsafe sources. According to USAID (2016), water and sanitation plants were further politically destroyed, thereby causing acute domestic water scarcity and deaths.

However, other NPCs have been doing advocacy to push for the alleviation of domestic water scarcity in Africa For instance, AEL, a Network of classic and Neo-Pentecostal churches, and a Tearfund partner, famous for its partnership with NGOs, Civil Societies, UN agencies and the private sector push for changes in fiscal policies and laws for alleviation of domestic water scarcity in Liberia. Its advocacy entails ensuring equity and priority in domestic water supply (Titus, 2018). Additionally, CoP in Ghana has developed its mission and drawn a 5 year strategic plan (2019-2023 CE), to advocate for domestic water resources conservation, a programme that is being broadcasted throughout Ghana (Donkor, 2020).

In the SSA, Manglos and Weinreb (2013) conducted data collection and tested many competing hypotheses on church and advocacy related constructs from the grass root levels of 13 countries of SSA. They found that active, growing religions face political dilemmas concerning either to advocate for the rights of people or to legitimize politicians for personal gains. Sperber and Hern (2018) concurred when they obtained the original data through a stratified random sample of 1500 members of Zambian NPCs and the results indicated that indeed, NPCs attract political interests, hence, by becoming grounds for legitimization. This way NPCs become an impediment to the success of the fight against domestic water scarcity (Mwaura, 2012; Zenner, 2018).

In the same region however, there are some NPCs of goodwill. In Zambia, NPCs under advocacy spirits campaigned to elect Frederick Chiluba as Zambian president in 1991 CE (Kaunda & Kaunda, 2018). Chiluba then set out water policies such as the 1994 CE's National Water Policy that achieved 97 percent urban water treatment (WBG, 2016). Another example was Malawi where Rev. President Lazarus Chakwera, a civil activist affiliated to Malawi Assemblies of God advocated for water rights. Chakwera campaigned and was elected president in 2020 (Zane, 2020). In his manifesto, he pledged to end water injustices by shortening the distance in domestic water availability to all Malawians through piped water. He also had pledged to ensure that all water was treated within the first 3 years of his tenure, rehabilitate and augment all water schemes in Malawi, and construct the lake Malawi-Lilongwe water project to serve the capital city and the surrounding districts (MCP, 2019).

In Kenya, a fairly good church advocacy for the alleviation of domestic water scarcity can be seen through several studies conducted on the mainline churches' clergy between 1970 and 80s CE on one hand. The most prominent clergy in water advocacy were Rev Timothy Murera Njoya (1941 - present) of the Presbyterian Church of East Africa (PCEA) and Archbishop Raphael Simon Dingi Mwana 'a, Nzeki (1931-2020) of the Nairobi Catholic Archdiocese. Others were Bishops Alexander Kipsang Muge (1948-1990); David Gitari (1937-2013) and John Henrey Okullu (1929-1999); all of the Anglican Church of Kenya (ACK). Archbishop Manasses Kuria (1929-2005) of CPK; and Bishop Prof. Zablon Nthamburi (1943 -) of the MCK were involved (Widner, 1992; Gathogo, 2013; Parsitau, 2019).

Njoya advocated for human rights in general. In 1988 CE, he proposed a Kamukunji (council meeting) for democratic dialogues (Kapinde, 2018) including water rights

(Lichty, 2016). Mwana a' Nzeki was seen as the biblical Elijah the troubler of Israel (1 Kings 18:17) in Kenya, in advocating for the human rights (Kapinde, 2018). He pushed for initiation of several domestic water projects (Openda & Mutua, 2005). Muge incepted the Christian Church Service (Keyas, 2005) and pushed for domestic water provision, as is seen in the study by Ayiamba, Theuri and Mungai (2015). Okullu also pushed for provision of domestic water, whose scarcity had contributed to the death of his 9 older siblings at infancy (Omollo, 2014).

On the other hand, most NPCs however have been found to legitimize elected political leaders instead of reprimanding their developmental failures (Gregory & Gabrielle, 2013; Kakwata, 2017; Maseno, 2017). In their study on NPCs and Kenyan political economy, Gregory and Gabrielle (2013) found that NPCs provide Kenyan policy and law makers with legitimacy for stay in authority even when the latter execute injustices. Parsitau (2019) agrees with this position and discusses that this legitimacy of NPCs at the expense of advocacy initiatives began mostly during the reign of President, Daniel Arap Moi in 1980/90s CE. In line with Romans 13, they believe that all government was ordained by God. Thus, they often prayed for Moi and his government. In return for their prayers, the president could reward some of NPC leaders generously (Gathogo, 2013).

Meanwhile, the country was experiencing serious domestic water scarcity in the same duration, because the political elite heavily plundered Kenya's water towers, as was evident in the Mau catchment (Mathiu, 2019). When the political party of National Rainbow Coalition defeated the ruling party, Kenya African National Union (1963-2002), in the general elections of 2002 CE, NPCs political trend changed. In 2005 CE constitutional referendum, churches stood with the opposition party against the

government and won 57 against 43 percent. Churches' decision was informed by undesirable clauses that was seen as a threat to morality (Gathogo, 2013).

But in 2007 CE general elections, prominent NPC clergy showed interest not only in advocacy but also in elective positions for better advocacy. Bishop Margaret Wanjiru of JIAM and Bishop Pius Muiru of MMC declared their interests for Member of Parliament [MP] Starehe constituency and president of Kenya respectively. These philosophies surprised many. But Wanjiru won, while Muiru lost and did not make a come-back (Gathogo, 2013). A study by Mwaura (2012) that touched on the concept of water as a human right in JIAM revealed that this NPC clergy and her church took domestic water provision as an essential human right.

But these were just two. In the same year, Bishop Oginde of Christ is the Answer Ministries (C1TAM) was called upon to pray for the presidential elect Uhuru Kenyatta and his deputy president, William Ruto. The two, despite them being Roman Catholic and African Inland Church members respectively, knelt down after being sworn in to power. This left many surprised not because of this act of kneeling before God but kneeling before this NPC Bishop instead of doing the same before their respective priests (Gathogo, 2013). Macharia Gaitho, a reputable mainstream media commentator was one of those who wondered as to who could be bigger than these NPCs if a president could kneel before them (Gaitho, 2013). On church attendance deputy president William Ruto is prone to attending church services at NPCs. At one time, Ruto and his wife Rachel cried on Sunday, 10 March 2013 during a thanksgiving church service in Rev. Teresa Wairimu Kinyanjui's Faith Evangelistic Ministries (FEM) in Nairobi. This influence of NPCs on politicians where politicians can even weep before their congregations has a strong political implications that regards seeking of approval

(Gathogo, 2013). NPCs become nurturing mothers while politicians become crying babes and non-alleviators of citizens' woes (Warutere 2018)

The impact of the failure to confront government for its poor service delivery and instead legitimize the same in its power and wealth have had negative impacts on alleviation of domestic water scarcity. For example, the government has failed to supply all Kenyan homes with piped water yet it had promised to do so way back in 2000 CE (Ogendi & Ong'oa, 2009). By 2013 CE, the renewable fresh water per capita was 443 M3 against the UN's recommended 1,000 M3 (Vision 2030, 2018). By 2018 CE, this country was ranked 178 out of 180 countries with serious domestic water scarcity (EPI, 2018). Kenya's water towers have been extensively plundered by the political elite (Mathiu, 2019). Corruption has for example made Kimwarer dam construction to fail (Namatsi & Gisesa, 2019), while Itare dam is under probe for a Kshs 29 billion scandal (Achuka 2019; some, 2019).

In Meru County, NPCs- political elite relations are also strong (Mwanza, 2019; K'ebwato, 2020). This is despite constant reprimanding from the Roman Catholic Church, Mainstream churches (Citizen Team, 2019), and some of the Meru NPC clergy such as Bishop Kiambi Atheru (this researcher) of King's Ambassadors Network (KAN) Churches (Daily Nation You Tube, 2017). To help rectify this situation, Bishop Atheru even went ahead and vied for Meru gubernatorial elections (Independent Electoral and Boundaries Commission (IEBC), 2017). His main manifesto included alleviation of domestic water scarcity in the county (Nation, 2017). The election outcome was that he was 4th position out of 6 contestants (Waweru, 2017), but promised to contest for the same position in 2022, on the agenda of providing domestic water to every household in Meru county (Atheru, 2020). This notwithstanding, majority of NPCs in

Meru County constantly treated the non performing political elite with approval, for prestige and reward, as was observed by Kinyua (2019).

From the foregoing, water advocacy is important in the alleviation of domestic water scarcity through advocacy for new laws/policies, amendment of laws/policies, implementation of laws/policies, unbiased implementation of laws/policies, change in attitude or practice, and blockage of changes to good laws/policies that affect alleviation of domestic water scarcity. The bible widely supports advocacy with scriptures. There were however no studies on how NPCs advocate for the alleviation of domestic water scarcity in Tigania West Constituency. Based on this gap, there was need to determine advocacy initiatives by NPCs using IPA.

2.6 Neo-Pentecostals churches' Water Stakeholder Training

Literature on water stakeholder training initiatives borrows heavily from FBOs, Mainline churches, and, the Roman Catholic Church. It identifies the knowledge gaps as pertains the variable of water stakeholder training. Looking at the FBOs, Mainlines and the Roman catholic church, stakeholder training is seen to mostly focus on rain water harvesting to increase quantity of water (African Faith Commitments for a Living Planet, 2012; Mugambi & Kebreab, n.d); faith and ethics approach to water use (Tanaka, 2019; IFCF, 2019), protection of water catchments (Hilliard & Weldon 2012; IAS, 2007); maintaining water quality (Kumuterera & Nkhoma, 2020); and Construction of water infrastructure (Christian Engineers in Development, 2020):

A water stakeholder can be defined as any individual or party such as members of a self-help group, committee, manager, supervisor, consumer, supplier, loaner, bank, government regulating agency, donor or the entire community, with interests in an institutionalized water premise's operations and outcomes (Corporate Finance Institute,

2015; Schmeer, 2017). Water stakeholder training on the other hand is an organized procedure by which people having interests in an institutionalized water premise acquire and apply knowledge, skills, abilities, and attitudes needed for a worthwhile purpose within that water premise, using religious principles (Chand, 2020).

Such religious principles of water stakeholder training are mainly based on the already discussed domestic water scarcity characteristics. These principles include protection of water catchments (Jeremiah 12:4; Revelations 11:18) (Williams, 2000); ensuring good domestic water quality (Genesis 29:1-8; Exodus 15:22-25; II Kings 2:18-22; (NRSV, 1964/1991; Rolston, 1996; Swaggart, 2013) and, working to reduce the distance of fetching water (II Kings 20:20; II Chronicles 32:30) (Ringler, 2013; Demie et al, 2016). Other religious stakeholder training principles are fixing water tariffs to ensure water affordability (55:1) (Ruden, 2020; World vision, 2021); ensuring for the supply of enough water quantity to consumers (Genesis 21:15; Ezekiel 4:11) (Kummu et al 2016; Time for Change, 2019); using water efficiently (Proverbs 21:20) (Essendi, 2014; Sandowich, 2016; Zhang, et al 2019); and resolving and managing water conflict (Genesis 21: 25 -34; 26:12–33) (DidamAudu & Ojewole, 2013). These trainings ultimately help to achieve goals such as orientation of new stakeholders and enhancing water provision and quality, access, quantity, affordability, effective usage and conflict-free environment (Chopra, 2015).

However, before training needs are compiled, Schmeer (2017) advises that stakeholders be analyzed systematically, for better service. This is done by looking at qualitative information about them to epistemologically notice their ground situation and decide on whose concerns action is to be taken through the envisaged training. A documentary study done by Schuurman (2019) on how to do stakeholder analysis suggested that

stakeholders be grouped according to their levels of participation, interest and influence in the institutionalized premise's service or product. These groups are low interest and low influence stakeholders (these must always be monitored to notice the points at which they improve in this) and low interest and high influence stakeholders (must always be kept satisfied with the product/service). Others are high interest and low influence stakeholders (must be kept proactively informed of developments because they are sufficiently involved in the development of the service/product), and high interest and high influence stakeholders (must be managed and collaborated with closely).

A study by Kumar, Rahman and Kazm (2016) confirmed that these different groups of stakeholders need to be managed in the manner described because of their influence on services and products. In the water sector, they influence sustainability of water resources catchments, quality, distance of access, quantity, affordability, usage, and conflict resolution and management (Makathimo, 2016). Further, Makathimo in a study on fighting water resources degradation through stakeholder engagement found training a critical weapon for use in order to realize the full potential of stakeholders in the realization of alleviation of domestic water scarcity in Kenya.

Globally, several churches and FBOs have severally conducted community trainings on alleviation of domestic water scarcity. The Adventist Development and Relief Agency (2014) has been using churches in Vanuatu islands for trainings on initiation of domestic water projects and maintenance of water quality. The Church of Sweden and its partners have also been training Christians, Muslims, Jewish, Buddhists and Hindu Community representatives on achieving water related SDGs (Cleveringa, Lexén, Grape, & Weiderud, 2016). In Norway, the NCA trains local communities on issues such as rain water harvesting and prevention of water pollution (Mugambi &

Kebreab, n.d). Tanaka (2019) adds that Christian Aid has been drawing water theology curriculums for church leaders with support from E W N. In 2018 CE, for instance, NCA conducted successful youth training in El Salvador, focusing on water advocacy, which helped fight water privatization in Salvador. In 2018, IFCF conducted 6-day training on 35 church participants representing 14 countries on the world water crisis from a faith and ethics epistemology. This training was tumbled across countries of IFCF origin (IFCF, 2019).

At the same global scale, most NPCs however do not major in such water stakeholder trainings. Rather, they train on their beliefs and practices. A study done by Ortiz (2007) on the existence and societal responsibilities of Guatemalan NPCs established that NPCs and stakeholder trainings have conferences throughout the year, but not for training on alleviation of societal problems such as water scarcity. Rather, their trainings focus on spiritual transformation of nations, church growth, world revivals, God's Kingdom, deliverance, spiritual warfare, faith-healing, prosperity gospel and prophecy.

Another study by Solomon (2006) on social, economic, political and spiritual impact of NPCs in south-west Nigeria found that NPCs major in prosperity gospel-related training for their members. However, Solomon observed that NPCs have of late slowly started embracing vocational trainings such as those related to domestic water supply (Solomon, 2006). Anderson (2012) expresses concern at this and says it may take time for NPCs to fully operationalize training of communities on alleviation of societal problems. Anderson notes that this has been occasioned by operational freedom that frees NPCs from accountability to NPC global, continental, national or even local leadership.

In Africa, IAS drew strategic plans on community trainings on protection of water catchments and planning, implementation and maintenance of water projects. Beneficiaries were Nigeria, Ethiopia, Sudan, Djibouti and Somalia. Collaborating churches included Episcopal Church of Sudan, Sudan Pentecostal church, National Pentecostal Churches-Uganda and Kaduna Restoration Bible Church –Nigeria (IAS, 2007). Alliance of Religions and Conservation (ARC), a secular body that trains religions on water conservation in line with their own beliefs, teaches, practices, and collaborates with churches such as Evangelical Presbyterian Church in Ghana and has impacted over 10,000 congregations through main and social media, outreaches, seminars and networks. It has also been collaborating with the Catholic University of Eastern Africa – through the Association of Member Episcopal Conferences in Eastern Africa (AMECEA). AMECEA represents 48 million Catholics in nine countries of Africa in planning and organizing water conservation seminars and workshops. It has also developed a training module to this effect, which is to be taught in all its related training facilities (Hilliard & Weldon 2012). Further, NCA trains on capacity to run water programmes in countries such as South Sudan and Somalia (NCA, 2014). Another example is the Presbyterian Mission which does training on water resources development in Niger, among other countries of Africa (Presbyterian Mission, 2019).

In the SSA, SMART Center - Malawi runs rainwater harvesting trainings in rural Uganda. It also trains local church leaders and members on safe water and hygiene while linking their teachings to bible verses. Training evaluations are later done (SMART Center Malawi, 2020). Living Water International (LWI) have also taken such measures through church mobilization groups that perform house to house trainings. This has helped to ward off water related diseases such as cholera and covid-19 (Root, 2020). Kumuterera and Nkhoma (2020) add that the United Methodist Church

has also been facilitating such training on water conservation and hygiene in remote communities. Three year training sessions on water development in partnership with the Planning, Development and Rehabilitation Department of the Church of Uganda will realize clean water for families in rural areas of Uganda. This will be realized through 450 rainwater collection tanks, each holding 6,000 litres, with 18 groups of 25 women being trained to build the tanks (Christian Engineers in Development, 2020).

Kenyan Churches and FBOs are not an exception in stakeholder trainings on alleviation of domestic water scarcity. This notwithstanding, it is needful to point out here that decision makers are not leading in this. Makathimo (2016) points out that the government is lax in this area since evidence for robust, well planned and financed program for implementing this provision is missing (Makathimo, 2016, p 73). This lack of water stakeholder training partly explains why domestic water availability in Kenya has been dwindling (Vision 2030, 2018). Meanwhile, Action by Churches Together (ACT) have been enhancing trainings on water, sanitation and hygiene in counties such as Mandera, Kajiado, Narok, Makueni, Kitui, Taita Taveta, Tana River and Turkana (ACT, 2006). TWP also supports Furave Friends Church' in training surrounding community members in achieving hygiene (TWP, 2014). The MCK core leadership is also concerned with environmental conservation, which covers water resources. In its 7-year strategic plan (2012-2020, this church set up trainings on rainwater harvesting techniques at its Kaaga and Marimanti training centers (African Faith Commitments for a Living Planet, 2012). But there is no published documentation on the progress.

Further, ARC and Kenya Organization for Environmental Education (KOEE) also held water resources management training in 2012 CE, following a baseline research which enabled for a formation of Education for Sustainable Development (ESD) to streamline

religious practices in faith schools (KOE, 2012). Another organization, the Lutheran World Federation and Islamic Relief Worldwide (LWFIRW) has been training local religious actors using a curriculum that includes sacred writings relating to water and hygiene. This has benefited North Eastern Kenya a lot (LWFIRW, 2018). Sam Sam Water (2020) collaborates with African Divine Church to construct and train the latter's members in siting, constructing and maintaining wells and hand pumps.

In Meru County, MCK supports communities through training in water projects development and management, leadership and communication skills and gender based issues among its other broad areas of operation. It does this through its training centers such as those in Kaaga and Marimanti. In Marimanti Rural Training Centre, several farmers' training programs are conducted annually with subjects such as rain water harvesting techniques. Besides these centres, there are projects being undertaken by MCK members in connection with community water trainings (MCK, 2020).

In Tigania west constituency of Meru County, the Roman Catholic Church had planned trainings in form of public awareness campaigns on protecting water catchments in 2016 CE. This started in Buuri constituency, but no report indicates whether it was implemented in Tigania West or not (Kimanthi, 2016). A descriptive survey design study on determinants of local water projects by Jacob and Gichuki (2017) indicates that 97 percent of water stakeholders in the bordering Tigania Central sub county want their water management committees trained in order to better alleviate domestic water scarcity. But though this can shed some light on the wish of Tigania West constituency's water stakeholders, it cannot reveal any epistemological situation on the ground. Further, the Anglican Development Services trains farmers in Tigania West on water conservation for agriculture, but not domestic purposes (Spaling & Kooy, 2019).

The Kenya County Climate Risk Profiles (2019) has also enhanced trainings on protection of water catchment and water harvesting in Meru County. While this report mentions Tigania West, it is a general Meru county document and does not specify the extent or any constituency covered.

Therefore, it was notable that water stakeholders' training by the government, NGOs and church cohorts, NPCs inclusive was unknown in Tigania West. To fill this gap, this study sought to determine the water stakeholder training initiatives of the NPCs in the alleviation of domestic water scarcity in Tigania West constituency, using IPA.

2.7 Initiation of Domestic Water Projects by Neo-Pentecostal Churches

This section traces the history of construction of domestic water projects, from Abraham and the eminent bible personalities that came after him (Marie, 2018); Mwaomah, 2018); Silverman, 2019) and Whitney, 2020). The early church may also have had good will in construction of these projects (Acts 2:45; 9:36; Galatians 6:10), but perhaps the theme of the New Testament (salvation) may not have allowed space for reporting on public roles like in the Old Testament (Bosch, 1999; Von-Harnack, 1967; Winter, 1994). Later, Emperor Constantine engaged Christians in initiating water projects for the hospitals and schools that were built (Cochrane, 1974; Pillay, 2017). The Ancient, Medieval and Reformation churches followed suit (Pillay, 2017). In recent years, the FBOs, the Roman Catholic, Mainstream and some classic Pentecostals such as PEFA have done water projects from global to the local level. But NPCs have not been conspicuously featuring in this endeavor.

A domestic water project is defined as a one-time activity that is undertaken to create a unique service that brings about an added value in water provision for drinking, cooking and hygiene (Hornby, 2015; UN General Assembly, 2015). The importance of

domestic water projects cannot be gainsaid. They provide structures for supplying water through intakes from fairly sustained water resources (GEF, 2015); effective treatment works (WHO, 2017), and fair distribution networks (Mats, 2012). They also provide an avenue for affordable water tariffs (Garci'a-Valinas et al, 2010; Christian-Smith et al, 2013), access to enough water quantities (WBG, 2020); affordable water tariffs (Garci'a-Valinas et al, 2010; Christian-Smith et al, 2013; Damkjaer & Taylor, 2017); and laws for resolving and managing water conflicts (Levy & Sidel, 2011; Kreamer, 2013). Studies have revealed mainline churches, the Roman Catholic, the Orthodox, various FBOs and a few NPCs to be engaged in the construction of domestic water projects.

Generally, domestic water projects involve acquisition of water abstraction permits from respective governments where necessary (WRI, 2020); and construction of water tapping point/intakes/rainwater collection gutters and off take infrastructure (Gosling, 2013); construction of water treatment stations (WHO, 2017); and establishment of water distribution networks (Agesa & Agesa 2019). Other components entails setting up affordable water pricing (Christian-Smith et al, 2013); supply of enough quantity of water per person per day (Demie, et al. 2016); laying WUE measures to prevent water wastage (Damkjaer & Taylor, 2017; Health, 2017) and, setting rules and regulations in line with the water laws/policies to prevent fights over water (UN, 2015).

The bible is full of cases of initiation of domestic water projects for the church to emulate. A close look at the NRSV (1964/1991) shows that construction of domestic water projects began as early as 1892 BCE (Genesis 21:15-19) (Swaggart, 2013). In this scenario, Hagar the second wife of Abraham, together with her son Ismael of 13

years of age, are cast out of home through the demands of the first wife, Sarah. Abraham packs food and water for them and releases them to the desert (Swaggart, 2013). While there, they exhaust water, and face severe scarcity (Marie, 2018). The boy then cries desperately for it (Whitney, 2020). The impartial God (Whitney, 2020) then reveals to them an unexploited well (Marie 2018). Hagar then abstracts water from it and the problem ends (Whitney, 2020).

Another evidence of construction of a domestic water project is found in Genesis 21: 25 -34 (Swaggart 2013). This is in Beersheba, a place located on a dry river bend, near a fresh water aquifer (Toi staff, 2016). Here, Abraham, a sojourner in Gerar, Philistine, digs a well. It perhaps measures about 3.74 meters in diameter (Silverman 2019) and cuts through a 5 meter solid rock (Bible blender, 2011), to a depth of 13 meters (Silverman 2019). This well is however seized by king Abimelech's servants (Swaggart, 2013). But Abraham is to stay here for a long time and cannot survive without water (Bible blender, 2011). So, he complains to the king and the latter returns it to him through a treaty (Swaggart, 2013).

In 1800 BCE, in Genesis 26:12–33, Isaac is also seen constructing five water wells (Swaggart, 2013). According to Ganzel (n.d), such ancient wells were dug by hands in laborious and dangerous endeavors. They could take weeks, months or even years to dig through hard rocks before striking water. But in these projects, Isaac was at the center of conflict with his neighbors over rights to water sources. But Isaac, just like his father Abraham in Genesis 21: 25 -34 believed that all conflicts threatening his water projects could be resolved (DidamAudu & Ojewole, 2013).

Later, in 1491 BCE, in Exodus 17:1-6 and Numbers 20:1-11, God located a water resource at Horeb. He then supervised Moses in constructing this would-be Massah and

Meribah water project by striking a rock. Water gushed out to form a pool (Psalms 114:8). Isaiah 43:20 testifies that this project alleviated the severe domestic water scarcity facing the Israelites at that time. In another instance, Judges 15:18, 19 notes that God 'constructed' the En Hakkore water project at Lehi for Samson to drink and revive his strength (Swaggart, 2013; Bible Study Tools, 2018).

King Hezekiah's domestic water project of 701 BCE in Jerusalem (II Kings 20:20; II Chronicles 32:30) was discovered by Edward Robinson in 1838 CE (Wiemer, 2012). Its intake is at Gihon spring from where water flows to the pool of Siloam through an S-shaped tunnel, cut through a natural crack in a bedrock 43 meters below the ground (Bibleplaces.com, 2020). The tunnel is 530 meters long and 1.7 and 5.3 meters high at the spring and the pool respectively (Barker et al, 1985; Wiemer, 2012). Water flows by gravity at 0.6 percent gradient and 0.33 meters pressure head (Wiemer, 2012). It can serve 2500 people per day (BiblePlaces.com, 2020).

Meanwhile Palestinians continued to construct domestic water projects throughout bible times (Swaggart, 2013). These projects mostly came in form of Wells, cisterns, pools and aqueducts (Thompson, 1986; Wilson, 1988 Swaggart, 2013; Mwaomah, 2018, Bible study tools, 2020). A well refers to a hole dug into the ground to reach an underground water source. Two types of wells exist; namely, shallow (not more than 8.5 meters deep), and deep wells (Abraham's Beersheba well was 13 meters (Silverman 2019)). These domestic water projects were important as can be observed in Genesis 21:21-31; 26:12-22; 29:9; Exodus 2:15 and John 4:5 (Swaggart, 2013). A family who had access to a well had unpolluted water, unlike those using cisterns. The fetching of water was by use of a jar attached to a rope long enough to reach water level (Mwaomah, 2018).

A cistern was a lime-plastered water proof reservoir for collecting and storing spring and/or rain water as seen in II Kings 18:31 and Proverbs 5:15 (Swaggart, 2013). Three types of cisterns existed; namely, those excavated in a rock; a rock-hewn tank with a domed roof; or masonry one, resting on soil (Thompson, 1986; Wilson, 1988). Cisterns were in Jerusalem and everywhere in Israel in varying capacities. If empty or abandoned, community cisterns also served as places of confinement (Genesis 37:20 – 29; Jeremiah 38:6ff) or as a refuge or resort (1 Samuel 19:22) (Swaggart, 2013). Pools were of larger capacity. They included Bethesda (John 5:2); Siloam (John 9:7; Isaiah 8:6); Gibeon (II Samuel 2:13; Jeremiah 41:12); Hebron (II Samuel 4:12); Samaria (I Kings 2:38); and Shelah (Nehemiah 3:15) (Thompson, 1986).

In the early church (5-590 CE) however, there were no pronouncement of water projects (Pillay, 2017). But a documentary analysis by Winter (1994) shows that such may have existed, a fact that Von Harnack (1967) and Bosch (1999) agree with. The early church sold its property (Acts 2:45; Acts 9:36; Galatians 6:10) to help the needy (Swaggart, 2013). During Emperor Constantine's rule in 4th Century CE, this church spread through the Roman Empire doing projects such as hospitals (Cochrane, 1974; Pillay, 2017). Such could not have operated without water supply projects. Post-Constantine churches continued with the same. For instance, St Ambrose wanted church property sold for projects (Scott 1987; Pillay, 2017).

In the current societies the world over, a study by Yancey and Garland (2014) on human behavior, religion and spirituality, found that congregations associated with WCC were active in initiating community water projects. Unruh et al (2018) concurs that their study on 'Faith and organization's project' found that WCC churches have developed strategies for construction of domestic water projects. Though Yancey and Garland

(2014) had further found that African American churches were more likely to initiate domestic water projects than their white counterparts, Tan (2009) had documented that the whites' churches had also felt the urge of God's calling to build water projects for the needy. The former have started to relocate to the blacks (African) regions such as the Lawndale region so as to help them (Tan, 2009). OCA is such an example. Its 2011 – 2021 CEstrategic plan is set to address developmental issues, such as issues social injustice and inequalities in all matters including provision of domestic water (OCA, 2011).

Overall, some American churches and their FBOs have been active in construction of domestic water projects. In Mexico, LWI coordinated with the government to access data for water services planning. It then implemented domestic water projects in states such as Nuevo León from 2004 to 2013 CE (LWI, 2018). In India, Bethel Pentecostal Church of God did domestic water projects in impoverished villages of Attappadi belt of Kerala. In Cambodia, Bethel Pentecostal Church funded phase II of the Cambodia domestic water supply (Bethel Pentecostal church, 2016). In Europe and Germany, churches have been involved in water development cooperation with actors for more than 50 years. They target the poorest of the poor especially in the areas of volatile political environments (Muller, 2016). In Cuba, the CIC is working with the German protestant agency, Bread for the World, to enable people with disabilities to access domestic water supply. The programme covers twelve (12) communities in five (5) eastern poverty-ridden provinces of Cuba (Muller, 2016).

A few NPCs do water projects at the global level. According to Parsitau (2014) this happens mostly when a NPC want to 'Pentecostalise' a community. This Pentecostalisation is normally done by churches themselves or through connections

with NGOs, in order to not only respond to the water needs of local populations but also to evangelize them to their church. However, such projects are very few (Parsitau, 2014; 19). Indeed, NPCs are not champions in this area (Roser-Renouf, 2007). A study by Tucker (2011) confirms the same, especially for congregations with a membership of less than 100. However, some mega churches have related departments (Mtata 2012). A survey on the attitude toward advocacy, society and religious themes revealed that members of Grace Bible Church, a mega NPC in South Africa had an above average social consciousness on the community around it and elsewhere (Mtata 2012).

In Africa, the Roman Catholic Church has been active in construction of domestic water projects in countries such as Nigeria (Onah et al. 2018). The mainstreams have also been constructing water supply projects for the social facilities they put up, such as schools and hospitals (Vilhanová, 2007). AEL, with some NPC member churches, have also done hand pumped water projects in Zota District of Liberia (Titus, 2018). In Ghana, the CoP has developed an understanding of its holistic mission to initiate domestic water projects (Donkor, 2020).

In SSA, the Chagga people of Tanzania upheld Christianity since colonial times and historically did domestic water projects in their Moshi region (Katomero & Georgiadou, 2018). Safe Water Africa installed 22 water purification systems in rural churches within 6 provinces in 2018 (Hudson, Willingham, Clayton, Honea, Ketcham, Thompson, 2018). In South Sudan, Samaritan's Purse has been digging wells for the internally displaced (Samaritan Purse International, 2018). While in Uganda, Matugga Pentecostal Church initiated 371 rain water collecting systems (Harrington, 2018). In Zambia, Global Samaritans Inc has been constructing domestic water projects in the

dry southern regions, while Partners 4 Africa has drilled more than 30 wells (Rose Hill Church of Christ, 2018).

In the same region, NPCs helped to elect Frederick Chiluba as the president of Zambia in 1991 CE (Kaunda & Kaunda, 2018). Chiluba then heavily improved urban water quality standards (WBG, 2016). In the same country, Jubilee Centre, a Pentecostal initiative with NPC elements helped to facilitate a contract with Africa Drilling Exploration Limited to sink boreholes in the Copper belt region of Chibuluma, in conjunction with Willow Creek Church in the USA (Burgess, 2015).

In Kenya, some churches for instance, St. Patrick Tuk-Tuk Catholic Church in Eldoret drilled a water borehole in 2014 CE that is currently serving 225 people (TWP, 2018). PEFA has done water projects in Mumias constituency, like the Mutono borehole in 2012 CE, that served about 500 people by 2018 (TWP, 2018; TWP, 2019). Faith Christian Community (FCC) has done bore holes and wells projects (FCC, 2018), while Shikhambi United Pentecostal Church has done projects like the Shikhambi well in western Kenya, which served about 500 people by 2018 (TWP, 2018). For NPCs, Bishop Margaret Wanjiru, a NPC bishop of JIAM improved domestic water systems when she was MP for Starehe constituency (2007-2012) (Mwaura, 2012). In 2007 elections, Bishop Pius Muiro of MMC and a presidential candidate had same bits of alleviation of water scarcity initiatives manifesto, though he was not elected (Wafula, 2007).

In Meru County, Bishop Kiambi Atheru of KAN churches, supervised construction of domestic water projects in Meru County, when he was government water officer between 1991 and 2017 CE (MWI, 2012). Tigania west is a water stressed constituency that is greatly in need of piped water, dams, pans and boreholes especially in the

Northern parts which are ASAL (Karuti, 2015). IMETHAWASCO supplies water through Tigania water supply that serves 3 percent of the constituency population with water that meets WHO drinking standards. IMETHAWASCO plans to extend Tigania water supply to parts of Akithi and the whole of Uringu wards. Other actors such as Self-Help projects, NG-CDF, MCG and the Roman Catholic Church has been helping the remaining population though the water they supply does not often meet WHO standards mainly due to economic constraints to treat it (Karuti, 2015; KNBS, 2019; LVIA, 2012; MCG, 2019; Tigania West Constituency, 2020). Further, Bishop Kiambi participated in the augmentation of Kiabaibate-Nchura water project (MWI, 2012). This water project is a self-help project by the local community to provide piped water for domestic use in Nkomo ward, serving 400 households with a population of about 1000 people (Karuti, 2015).

NPCs have generally been lax in initiation of societal development projects such as alleviation of domestic water projects. They emphasize that the welfare of the body is a function of the developed spirit and soul (Singleton, 2011). This partly portray them as capitalistic in nature with a tendency to only consume (mostly through prosperity gospel) rather than produce goods (through theological reflection theory and economic theory of the church (Wepener et al, 2017; Sallai, 2019); a disposition that they have always carried (Singleton, 2011). Developmental activities seem a distant prospect for these churches (Englund, 2011, Tucker, 2011; Hauser, 2012; Mtata 2012; Garcia-Ruiz and Michel, 2014; Nel, 2015 b; Rubogora, 2017; Parsitau, 2019; Wommack, 2020). Separate studies by these authors have further discussed this disposition of NPCs towards projects in general.

Wommack (2020) found that most NPCs believe that the bible is not a book of development projects. It is a book of salvation for the forgiveness of sin, in order to avoid hell. But Wommack argues that this is not true because if the one who believes in Christ has everlasting life (John 3:36), then this everlasting life is present tense possession and must be worked on now. This argument is also supported in John 4:14; 5:24; 6:27; 6:40, 47 (Swaggart 2013). Accordingly, people suffering social economic problems such as domestic water scarcity (John 25:35) may not be enjoying the abundant life of salvation as stipulated in John 10:10 (Swaggart, 2013). Rubogora (2017) found NPCs to hold salvation, not development projects, as a key to prosperity. In a study titled evaluating the contribution of African New Pentecostal Independent Churches on the wellbeing of church members Rubogora observed that these churches teach on repentance and reconciliation, and craft biblical messages on applicable and achievable principles of success. However, such principles benefit individuals and not communities.

Nel (2015 b) found that NPCs take Genesis 1:26, 28 as talking of spiritual and not social change. In a study titled Attempting to define a Pentecostal Hermeneutics Nel found NPCs to stress on the Holy Spirit as the one that animates scriptures and empowers believers to receive social economic miracles, with no need to initiate physical community projects. The finding that NPCs hold that the clergy should leave construction of projects to others so as to concentrate on preaching of the gospel (Garcia-Ruiz and Michel, 2014) justifies this lax. However, according to Garcia-Ruiz and Michel, NPCs nevertheless, engage in merchant Christianity, where the Church is taken as a private individual enterprise with 'religious entrepreneurs' (business-owning preachers) availing a whole array of products and services – which for the most part do not center on the spiritual, but are adapted to the needs of a clientele that they make

every effort to hold captive. Garcia-Ruiz and Michel (2014) conclude that this practice is not about preaching the gospel.

Fifth, other studies show NPC as not having constitutional objectives, agendas or design and/or implementation strategies for community development projects, and thus do not have such departments within their church denominations (Rubogora, 2017). According to Rubogora, NPCs only seek to improve their members' well-being through teaching motivational biblical principles such as self-reliance and keys to success. While this approach to development may be of help, it is individualistic and does not yield to community projects such as water projects. Overall, Roser-Renouf (2007) had found NPCs to be mainly dismissive on initiation of community projects. In a study on the 'Pentecostal church and social ministry' the analysis of representative data of US congregations found that Pentecostal congregations are statistically less likely to participate in social ministry, such as initiation of domestic water projects (Tucker, 2011). These findings are also similar with those of Englund (2011) and Parsitau (2019). Hauser (2012) explains this stance in a study on disjunction–conjunction–disillusionment: African Pentecostalism and politics. The main reasons for this are that inclination of these churches is spirituality, a finding that Nel (2015 b) had also arrived at.

In conclusion, it has been found to be true that God is for initiation of water projects. In II Kings 3:17, 20, He promises Jehoram, the king of Israel through Elisha, that the former would not see wind nor rain; yet a valley would be filled with water, so that the King would drink together with his animals. In Psalms 74:15, He breaks open springs and torrents. He sends springs in the valleys, flowing between the mountains (Psalm 104:10). He turns absolute deserts into pools of water and dry land into water springs

(Psalm 107:35) (Bible Study Tools, 2018). Further, one can also see that initiation of domestic water projects is a biblical requirement for the church. Biblical evidence drawn from Genesis 21:21-31; 26:12-22; 29:9; Exodus 2:15 and John 4:5 ff (construction of water wells); II Kings 18:31 and Proverbs 5:15 (construction of water cisterns); John 5:2; John 9:7; Isaiah 8:6; II Samuel 2:13; Jeremiah 41:12; II Samuel 4:12; I Kings 2:38; Nehemiah 3:15) (construction of pools) and, II Kings 20:20; II Chronicles 32:30 (construction of piped water).has been presented in the above discussion . In recent years, FBOs, the Roman Catholic, Mainstream and some classic Pentecostals such as PEFA have done water projects from global to the local level. But one line of churches – the NPCs, have not been featuring much in this endeavor. Yet no study existed regarding assessment of these churches’ initiation of domestic water projects in Tigania west constituency, thus there was need to fill this gap using this IPA study.

2.8 Summary of knowledge gaps

In the literature reviewed, four variables regarding NPCs and alleviation of domestic water scarcity have been explored. These are religious practices; advocacy; stakeholder training; and initiation of projects. However, there is no single study that focuses on a combination of these four (4) variables or any one of them, as it relates to the role of NPCs in alleviating scarcity of domestic water in Tigania West constituency, using IPA; yet this scarcity stands at 97 percent.

Many studies have been reviewed in this study. Key among them is: Kwateng-Yeboah, Ellis and Ter Haar, Benyah, Horsfield, Ortiz, Sande, and Mwaura in that order:

Kwateng-Yeboah did a qualitative study on prosperity gospel and poverty alleviation in Ghana and found NPCs to believe that domestic water scarcity is a function of

demons and that giving finances in the church would make God to expel them. Ellis and Ter Haar studied realms of power in respect to religion and politics in Africa and concluded that spiritual warfare can be combined with alleviation of domestic water scarcity. Benyah did a study on Ghanaian NPCs' socio-economics and gospel commodification. This study found the latter to weaken the former in their endeavor to confront water problems. Similar results were obtained in Horsfield who studied effects of religious television gospels on the Americans. Ortiz studied NPCs and their social role in Guatemala and found that because of spirituality, these churches have no development cooperation with other water actors. Sande in the study on NPCs and deliverance found their religious practices to associate all water problems with demons which need to be cast out so as to set people free. Ogera in the study on prophecy in the public sphere found NPCs to often misuse prophecy to legitimize corrupt political elite. Mwaura analyzed NPCs contribution to alleviation of societal problems and found that NPCs' religious practices are a reservoir of their relational networks that can alleviate water scarcity

These qualitative studies had rich information pertaining NPCs' religious practices, though they did not touch on the other three (3) variables of this study; namely, advocacy, training and projects. They were descriptive surveys and had no phenomenological taste. Further, the studies were not IPA studies nor were they based in Tigania West constituency. There was therefore need to close this gap by conducting this IPA study on the role of NPCs in the alleviation of domestic water scarcity in Tigania West constituency.

Concerning Neo-Pentecostal Churches' advocacy and alleviation of domestic water scarcity, many studies have been reviewed.

Mayrargue did a study on absurdities of NPCs in the SSA and established that they were neo-Pentecostalising governments instead of pushing the same to supply water to communities. Manglos and Weinreb tested competing hypotheses on religion and interest from 13 countries in SSA and found that NPCs engage political elite to either advocate for the rights of people or to legitimize them for their ministries' interest. Sperber and Hern got the same results after analyzing data from stratified random sample of 1500 members of Zambian NPCs. However, Kaunda and Kaunda and Zane did documentaries that showed Zambian and Malawian NPCs advocacy stances as electing one of their own to help alleviate domestic water directly.

Gregory and Gabrielle, Kakwata, and Maseno in their study on NPCs and their political economy in Kenya, found that NPCs provide Kenyan policy and law makers with legitimacy in staying in authority even when the latter execute injustices on domestic water supply.

The foregone qualitative studies appeared to be done under experimental and descriptive survey designs. Others were documentaries. There was however no IPA studies on how NPCs advocate for the alleviation of domestic water scarcity in Tigania west constituency, using phenomenological design. Based on this gap, there was need to determine advocacy initiatives by these churches on the same, using IPA.

Further, there was literature on neo-pentecostals churches' water stakeholder training and alleviation of domestic water scarcity': The key studies reviewed were those by Ortiz, Anderson and Solomon. A study done by Ortiz on the existence and societal responsibilities of Guatemalan NPCs established that Guatemalan NPCs hold various spiritual trainings regarding their teachings, beliefs and practices, but not alleviation of domestic water scarcity. However, a study by Anderson on global pentecostalism and

social ministry indicated that some NPCs are generally evolving into forces for training in alleviation of societal problems such as alleviation of domestic water scarcity among the poor. Another study by Solomon found out that NPCs major in their religious practice –related trainings though of late they are embracing vocational training on water engineering. Anderson, while examining global pentecostalism and the social ministry explains lack of training by NPC as being caused by lack of central global to local authorities on NPCs. Each NPC denomination does as it wishes.

Therefore, it was notable that Tigania West constituency’s water stakeholders’ training by NPCs was unknown. To close this gap, this study determined the water stakeholders training initiatives of the NPCs in the alleviation of domestic water scarcity in Tigania West constituency, using IPA. The fourth variable reviewed was initiation of domestic water projects by Neo-Pentecostal Churches and alleviation of domestic water scarcity. Studies by Parsitau, Tucker, Titus, Kaunda and Kaunda, and Mwaura were reviewed.

While investigating the roles and Pentecostals and social work, Parsitau and Tucker argue that the only time majority of NPCs do water projects is when they are over 100 in membership and want to ‘Pentecostalise’ a community. Further, Titus and Kaunda and Kaunda revealed that hand-pumped water projects in Liberia and improved urban water quality standards in Zambia. Mwaura indicates that Margaret Wanjiru, an NPC bishop of JIAM in Nairobi Kenya has improved domestic water systems in Starehe constituency when she was its MP between 2007 and 2012 CE.

As seen, no phenomenological study existed regarding assessment of these churches’ initiation of domestic water projects in Tigania West constituency. There was thus the need to fill this gap using this IPA study.

2.9 Theoretical Framework

A theoretical framework is a 'blue print' of an existing theory that can be borrowed by a researcher for being related to respective field of research (Adom, Adu - Agyem and Hussein, 2018). It idealizes the research process from the topic to data analysis (Grant and Osanloo, 2014). This study investigated the role of NPCs in alleviating domestic water scarcity in Tigania West constituency, while considering religious practices, advocacy, training and initiation of projects as its independent variables. According to Parsitau (2014), this type of study can be informed by different theories; such the Kantian ethics theory by Immanuel Kant of 1724-1804 (Columbia College, 2019); Socio – psychological theories such as social identity theory by Henri Tajfel of 1919 - 1982 (Vaughan, 2019); Theological reflection theory by Pedro Arrupe of 1907-1991 (Wepener, et al., 2017; Sallai, 2019); or Sociological theories such as Economic Theory of the Church by Pierre Bourdieu, James Coleman and Robert Putnam (Bankston & Zhou, 2002). This study was based on Theological reflection theory and economic theory of the church.

2.9.1 Theological Reflection Theory

The first theory to inform this study was 'Theological Reflection Theory' by Pedro Arrupe (1907-1991; Laura, 2009; McAlpin, 2009). Theological reflection theory is the discipline of studying individual and corporate epistemologies on a phenomenon, in order to confirm, appreciate, challenge, clarify, and expand their understanding for a new truth and meaning for living (Trokan, 1997). In 1970 CE, Father Arrupe "challenged Jesuits to be engaged in theological reflection in order to address some of the great issues of the contemporary world. He explained this activity as "rethinking" true Christianity (Roger, 2002, p. 11; Dickey, 2006). Since then (1970s CE), literature on this theory has grown exponentially. In the 1980s and 90s CE for instance, the

Catholic Church regularly organized events for its Young Christian Workers, on this theory. In 1999 CE, the Methodist Church in Britain used it in stationing its ministers, and taught it as a course for its lay people. Across other churches, this theory explicitly or implicitly features in their write-ups and in the curriculum of their theological training institutions (Roger, 2002; Ballard, 2015). To date, write-ups and events of many church denominations are pegged on this theory (Sallai, 2019).

A strong support for the continued usage of this theory comes from Dames (2013) days when the main focus of practical theology in churches was to only propagate the gospel and attend spiritual transformational seminars and conferences are long gone. They must address public issues as well. Dulles (2019) agrees that churches should not focus on priesthood and transformation meetings only. They should also actively participate in alleviation of societal problems such as wars, poverty, and water scarcity.

To do this, successful churches need not embrace the believe that revelation is to be found in the directives from the past only, but within individual and group's surrounding (Dulles, 2019). This is because, although God's revelations to our Old and New Testament predecessors are paradigms for our present, they only serve as general guidance for proper hermeneutics that yield to theological reflection (Dames, 2013). In this study, this believe can be actualized through alleviation of domestic water scarcity through examining and assessing NPCs' practices, advocacy, trainings and initiation of domestic water projects for the common good of Tigania West constituency, as guided by Osmer (2011).

To achieve this good; actualization of the connection between reflection theology and social sciences is normally critical (Trokan, 1997). This is done through discovery of biblical passages that apply to alleviation of domestic water scarcity; examining

embraced practices that arose through copycatting biblical OT and NT predecessors who lived in different scenarios and reinterpreting them for this water scarce age; and embracing true hermeneutics by seeing reflection theology as the final enhancer of true Christianity, after applied and functional liberal theologies (Andrew University, 2011). According to Trokan (1997) these processes rides on humility.

Some NPCs in Tigania West constituency attempted these steps and achieved reflection theology/social science connection fairly well. Jesus Ministers Church in Kianjai market has been helping over 700 widows to incept poultry projects. KAN International in Nchiru market mobilized people for advocacy. In 2017 CE elections in Kenya, one of its members vied for the position of Meru county governor and emerged 4th out of 6 contestants. It also had trained 168 NPCs' clergy using a theological reflection/social science curriculum through its government- accredited KAN International School of Theology (KIST), as at December 2018 CE. These examples show that some NPCs have been working to alleviate societal problems. Parsitau (2014) confirms this view with other NPCs. Many NPCs have visions that are filled with empowerment and engagement language. They encourage people to adopt a standard of excellence in every area of their lives (p.72). This yields societal well-being which is the overall aim of theological reflection theory.

This theory is however not without gaps (Sallai, 2019). First, believers go down spiritually because of the often craved imbalances between charity and liturgy (Community Tool Box, 2019). Second, despite relevant scriptural abundance, it has a weakness in defending its existence due to the deep rooted applied and functional liberal theologies (Compassion International, 2019). Further, there is the danger that theological reflection theory can generally be lost among all the questions it raises and

come to no clear conclusion. Questions like how to embrace practices, advocacy, trainings, and praxis based on our surroundings as opposed to the past biblical directives, which should only act as our paradigms can be confusing (Dulles (2019; Sallai, 2019).

These gaps notwithstanding, theological reflection theory was used for this study because it strongly emphasizes ‘hermeneutics of situation’ wanting to ‘understand’ the epistemology of people within a given phenomenon (Groenewald, 2004; Sutton & Austin, 2015; Mantzavinos, 2016; Pulla & Carter, 2018). It also enables an understanding of the correct and right position on a phenomenon in order to respond appropriately (Pillay, 2017; Wepener, et al., 2017). The theory helps in keeping religious and everyday life connected, hence ensuring that faith remains relevant to our situations and is not kept separately for Sunday and weekly spiritual services only (Sallai, 2019). There were therefore enough bases for the usage of theological reflection theory to form the framework for this study since it enhances theological insights to the real life. But from the aforementioned discussions, it can be noted that this theory has some limitations in explaining the relationships between the independent and the dependent variables, hence the need to further strengthen this study with Economic Theory of the Church

2.9.2 Economic Theory of the Church

The second theory to inform this study was the Economic Theory of the Church by Hull and Bold (1989). These two authors indicate that although economic literature does not discuss church in broad terms, it is historical in that it dates back to Adam Smith the father of Economics. Economic Theory of the Church posits that the church takes its products out to market itself. It does this by funding some social services for the purposes of

alleviating some of the public woes (Berman, 2003). The genesis of this social approach began more recently, as from 1950s CE when alleviation of societal problems was generally a secular modernistic task that focused only on national growth (Freeman, 2016), with the church being treated tangentially (Bellin, 2008). But after the post modernistic activisms of the 1960s – 1980s CE by organizations and individuals such as the World Council of Churches (WCC) (Beukes and Huffel, 2016); Reverend Dr. Martin Luther King Jr (Nancy, 2017) and Reverend Ralph Abernathy (Rosenwald, 2018), the church re-entered this arena under The Economy of Church Theory among others. It focused on the marginalized (Alvin and Day, 2017). With this, variables such as doctrines (James 2:14-17); praxis (Matthew 25:35) and advocacy (Proverbs 31:8, 9) sufficed (Freeman, 2016). These variables were not fully analyzable under postmodernism which mainly questioned powered views (Alvin and Day, 2017).

Today, economics provide a great platform from which to make analysis of church and its engagement with public roles. This move has been acknowledged by other disciplines (Hull & Bold, 1989). These woes are alleviated after church members have been taught and embraced good living by faith and action (Montgomery, 1996). Such moves may include actualizing religious practices in public as a mark of holistic gospel (Parsitau, 2014), advocating for individual and public water rights (Kapinde, 2018), training stakeholders on alleviating domestic water scarcity (Beukes & Huffel, 2016) and initiating water projects (Muller, 2016).

These social goods from the church products are for public good (Parsitau, 2014). For instance, when the church enhances religious practices such as faith-healing and deliverance, it also reduces the rate of large altar calls for healing by advising people to

boil water before drinking and protect water catchments to avoid depletion of water, and thus lack of water that leads to serious problems related to dehydration. If the church advocates for water rights, then the poor and the needy are reached with water, thereby averting many related risks. As Hull and Bold (1989) argue, the church does this for its own product marketing so as to finally benefit implicitly by expanding its horizon, which is one of the central concerns of economic theory.

Some NPCs do this by getting involved in building themselves through various intra and inter-churches liturgies and religious functions. They provide informal support for one another as well as visitors to their churches and engage in civic volunteerism in their hunt for church members. In advocacy for social justice, these churches can potentially offer helpful outcomes as they first learn leadership roles as men, women and youth leaders. After learning these skills and competencies, they can then exert control in the wider sphere and function democratically. On these variables, it has already been discussed that churches such as JMC Kianjai have been operationalizing care for the needy. KAN church in Nchiru also mobilized its followers to be involved in politics during the 2017 CE elections in Kenya, where one of its members, Kiambi Atheru vied for the position of Meru County governor and did fairly well in the election as compared to political veterans within the County. As already stated, this church had trained pastors' church and doctrines, church and development and church and politics through its KIST.

These examples show that some NPCs have been working on their practices, advocacy, trainings and praxis for the alleviation of societal problems within the economic theory of the church. Parsitau (2014) confirms this view on other NPCs. This is also true for many NPCs whose vision statements are filled with the language of empowerment and

engagement. They encourage people to adopt a standard of excellence in every area of their life” (p.72). This yields societal well-being which is part of the main products of Economic Theory of the Church.

But this theory is not without gaps as well. Reflections drawn from Aldridge, Stephen, Halpern, and Fitzpatrick (2002) on other theories show that some of the empirical evidence on the importance of the economic theory of the church for societal well-being needs to be treated with caution, because of the methods used to measure its societal impacts. In agreement, Claridge (2004) argues that without a rigorous method for measurement of this theory just like in many other theories, it is unclear how the benefits are tested and confirmed.

Despite this, Adam and Roncevic (2003) defend this theory. They argue that despite problems with its conceptualization and operationalization, Economic Theory has facilitated a series of very important empirical analyses and theoretical debates which have stimulated reconsideration of the significance of human relations, of networks, of organizational forms for the quality of life and of developmental performance (Adam & Roncevic, 2003, p. 177). This argument is found fit in this study. Some NPCs are fairly good at “selling” their economic products that bring about trusts, norms and values which in turn result into observable societal wellbeing. There are enough bases for the usage of Economic Theory of the Church as a theoretical framework to inform this study.

2.10 Conceptual Framework

According to Akpabio and Uyanah (2015), a conceptual framework is a set of major variables and their indicators within a phenomenon. It is used to structure subsequent presentations. According to Sacksteina and Slonimskyb (2017), conceptual framework

assists researchers in framing research tools and creates coherence throughout the study, as much as it catalyzes visualization of items that are worthy of focus. The foundation of conceptual framework is literature review (Mishra & Koehler, 2006).

Quillin and Thomas (2015) observe that conceptual framework consists of relationships of variables with guiding arrows that offer guidelines for reasoning and analyses. AllPsych.com (2018) defines a variable as anything that can manipulate the outcomes of a study. Every study has variables that guide its action and analysis. Laura, Kevin, Katherine (2014) and Namazi and Namazi (2016) adds that everything that undergoes measurements in a study is called a variable.

There are two broad categories of variables: independent and dependent variables. Other variables such as treatment, intervention, predictor, and risk factor are essentially synonyms for independent variables. Response and outcomes are synonyms for the dependent variable. Extraneous, nuisance, and confounding variables are terms for intervening variables. An intervening, mediating, and moderating variable is one that interferes with the establishment of the relationships between independent and dependent variables (Laura, et al 2014).

In this study, the independent variables touch on Tigania West constituency's NPCs religious practices, advocacy, stakeholder training and initiation of domestic water projects in alleviation of domestic water scarcity. A dependent variable according to Namazi and Namazi is the variable being tested and measured in an investigation. It is 'dependent' on the 'independent' variables. In this study, the dependent variable is domestic water scarcity. Figure 2.1 shows these variables and their indicators.

Figure 2. 1

Conceptual Framework

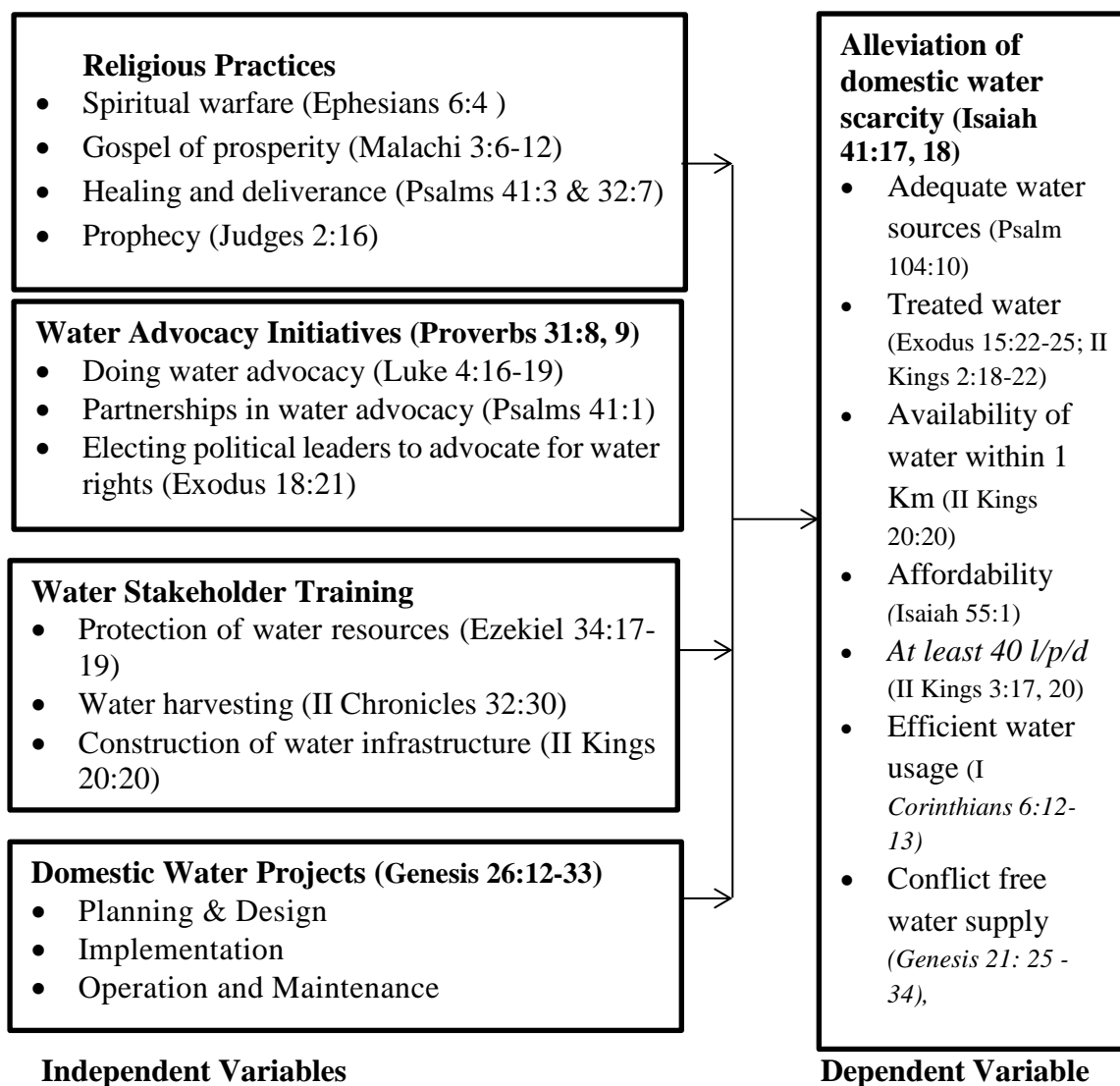


Figure 2.1 illustrates how independent variables directly influence the dependent variable. Independent variables include NPCs’ religious practices, water advocacy, stakeholder training and initiation of domestic water projects. These had a direct impact on alleviation of water scarcity which is fourth most risky threat globally. NPCs religious practices on domestic water scarcity was measured by examining their characteristics which constituted the following: spiritual warfare, the gospel preached, healing and deliverance, and, prophecy. The construct on advocacy was determined by

questioning their epistemological stances on doing water advocacy, embracing partnerships in water advocacy and how they elected water advocates (in this case politicians in national and civic elections). The water stakeholders training was measured by analyzing any training on protection of water resources, water harvesting and construction of water infrastructure. Finally, the measurement on NPCs and initiation of domestic water projects was assessed with questions majoring on planning and design, implementation and operation and maintenance of water projects.

As already stated, domestic water scarcity was the dependent variable in this study. Its key indicators were domestic water stress, un-portability, water fetched outside 1 Km distance, unaffordability, water accessed in less than 40 l/p/d, inefficiently used water and water used under conflicts. It was believed that water scarcity could be alleviated by NPCs religious practices' alignments with reflection theology, advocacy for domestic water supply, stakeholder trainings and initiation of domestic water projects.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter provides the methodology used in this study. It comprises the study area, research philosophy and approach, the research design and the target population. It also provides a description of research instruments, their pre-tests, their validity and reliability, as well as data collection procedures; and a description of data analysis methods. The chapter also outlines the ethical considerations of the study.

3.2 Location of the Study

This study was conducted in Tigania west constituency in Meru County, Kenya (appendix I). The constituency is situated centrally on the map of Kenya about 295 Kms North East of Nairobi. Its $\frac{3}{4}$ land area lies on the leeward side of Nyambene range, whose peak is 3175 meters above sea level (IFRC & RCS, 2009; NDMA, 2019). This positioning gives it an average annual rainfall of only 650 millimeters [mm], thereby making it an ASAL area characterized by domestic water scarcity (Revolv, 2018).

This scarcity has been fairly fought by IMETHAWASCO, which served about 3600 of the total population of 139,961 people (3 percent) with water that fairly met the WHO standards (MCG, 2019). Other actors such as the community self-help projects, NG-CDF, MCG, and the Roman Catholic Church had been helping the remaining 135,762 (97 percent). But the water they supplied was relatively un-purified, accessed in places of up to 8 Kms from the consumers and the water is insufficient, unaffordable, inefficiently used, and at times fetched under conflicts (Karuti, 2015; KNBS, 2019; LVIA, 2012; Marete & Muchui, 2019; MCG, 2019; Tigania West Constituency, 2020).

More actors were therefore needed (UN, 2015) in this field, which is also a theological sub-field of development according to WCC (Beukes & Huffel, 2016; Freeman, 2016). As already discussed, the bible also prescribes churches' action in many verses such as Exodus 17:1-7, Numbers 20:1-15 (Sauter, 2021), Isaiah 41:17-20 (Ruden, 2020); Matthew 25:35 (World Vision, 2021), John 4: 5-15 (Naseri, 2015; Smuts, 2019), and NPCs are not exceptions. Accordingly, there was need to analyze the role they were playing in alleviating domestic water scarcity in this constituency.

3.3 Research Philosophy and Approach

A natural, cultural, social, political or spiritual situation, especially one that is not fully understood, is known as a 'phenomenon' (Hornby, 2015). A phenomenon often has a problem that requires researching using a philosophy - a set of beliefs on the framework (Fletcher, 2016), or, a paradigm (Rahi, 2017) through which a problem should be understood, its data collected, analyzed and presented (Dudovskiy, 2019).

Saunders (2016) gives five common research paradigms; namely, critical realism, postmodernism, positivism, pragmatism and interpretivism. Critical realism focuses on epistemology (thoughts, understandings, perceptions and experiences) in ontology (an existential nature) (Fletcher, 2016). Postmodernism questions accepted views of the powerful in society and gives voice to marginalized people (Alvin and Day, 2017). Positivism is highly objective (Ali and Chowdhury, 2015). Pragmatism balances objectivity and subjectivity (Morgan, 2013). Interpretivism seeks reality and action, using people's thoughts, understandings, perceptions and experiences (Groenewald, 2004; Sutton & Austin, 2015; Pulla & Carter, 2018).

This study adopted interpretivism because its problem and questions would make it seek, analyze and present epistemological data on ground (Pulla & Carter, 2018) and

further suggest action on the same, in order to satisfy reflection theology (Wepener, et al, 2017; Sallai, 2019) which was key in this study. Chowdhury (2014) and Addae and Quan-Baffour (2015) concur that interpretive researchers believe that reality consists of people's thoughts, understandings, perceptions and experiences of phenomena. If these are misaligned with reflection theology for instance, interpretivism also seeks to act on the same (Sallai, 2019).

The importance of interpretivism cannot be downplayed. The ancient Greek stoic philosopher Epictetus (c. 55 – 135 CE) argued that human actions have no greater damage than their reality in epistemology on a phenomenon (Groenewald, 2004; Sutton & Austin, 2015; Pulla & Carter, 2018). Arthur Schopenhauer (1788 –1860 CE) observed that people were happy or not, because of their epistemology (Chowdhury, 2014). Such situations caused interpretivism to conspicuously suffice mostly in the 19th century CE, riding on social sciences and describing epistemologies of races and cultures of non-westerners (Pulla & Carter, 2018).

This philosophy is not without limitations though. According to Levers (2013), Paul (2017), Pham (2018), Scotland (2012) and Tuffour (2017) the epistemology of one group may not be generalized into other groups or contexts. Also, the created nature of existence (ontology) of a group is not as rigorous because it may be biased towards their initial epistemology. Moreover, the group's new epistemology may still lack capacity to cause ideals in areas such as in churches' practices, advocacy, trainings and projects initiations, due to other weaknesses.

These criticisms notwithstanding, interpretivism was used in this study because the same scholars; that is, Levers (2013), Paul (2017), Pham (2018), Scotland (2012), and Tuffour (2017) also argued that its divergent views enable for a deep understanding of

people, events and objects in their social context. Its highly interactive paradigm allows researchers to probe people's unobservable epistemology. Further, it enables for a collection and analysis of valuable data with better insights and revelations for action.

Examples of scholars that had used epistemology in their reflection theological research include Kaartinen, Koutaniemi and Lindblom (2008), Rausch (2010) and Ichikawa (2018): Kaartinen et al (2008) did a study on personal epistemology of psychology, theology and pharmacy students: a comparative study. They found out that the academic ontology contributed to the change of students' personal epistemology. The study by Rausch (2010) found out that Catholics and Protestants have had troubled relations especially on reflection theology though the latter have started showing signs of ecumenism and ecclesiological praxis. Ichikawa (2018) did a study on faith and epistemology. Ichikawa found that faith based epistemology is a disposition to believe according to particular practices despite the tendency to perceive the shortcomings in such practices. Such faith is unjustified because it is based on epistemic shortcomings against ontology. But a normal person manifests faith according to rational abilities and decides which spiritual leader to follow in view of the surrounding happenings (Ichikawa, 2018).

On research approach, there are three approaches commonly used in research. These are quantitative, qualitative, and mixed methods (Mugenda and Mugenda 1999; Bryman, 2012). This study is qualitative as compared with the other two common approaches of quantitative and mixed methods (Mugenda & Mugenda 1999; Bryman, 2012). This is because it is philosophically interpretivist in nature, as exhibited by its problem description, research questions, type of data to be collected, method of data

analysis and presentation of the same. Research variables require a qualitative and not quantitative or mixed methods approach (Dudovski, 2019; Pulla & Carter, 2018).

3.4 Research Design

A research design is a blue print used in integrating all the components of a study logically in order to address a problem (Abutabenjeh & Jaradat, 2018). The commonly used designs in social sciences are correlational, experimental, descriptive survey and phenomenological (Qutoshi, 2018; Bhat, 2019; Khan Academy, 2019).

In correlational design, variables are related statistically, to predict the magnitude of one variable, based on the information available (Kalla, 2011). Experimental design defines the problem and its hypotheses. It then investigates variables under controlled conditions, rejecting or accepting given hypotheses (Khan Academy, 2019). In descriptive survey design, variables' relationships are described, and objective conclusions are made (Bhat, 2019). Phenomenological design enables researchers to understand phenomena at the level of the respondents' subjective reality (Qutoshi, 2018).

This study used phenomenological research design. Phenomenology is the philosophical name for the method of investigating or inquiring into the meanings of peoples' epistemology (Groenewald, 2004; Qutoshi, 2018). It aims at describing to understand a phenomenon socially and psychologically, from the epistemology of respondents (Groenewald, 2004; Pulla & Carter, 2018; Sutton & Austin, 2015). It is an intellectual engagement in meanings of the lived world of human beings at a conscious level (Qutoshi, 2018).

This design featured in this study through usage of open ended questions with regard to the role of NPCs in alleviating domestic water scarcity in Tigania West constituency. It did this through examination of practices that inform how NPCs engage in the alleviation of domestic water scarcity and examination of advocacy initiatives on alleviation of domestic water. It also assessed stakeholder training initiatives by NPCs on alleviation of domestic water scarcity and the initiation of domestic water projects by NPCs towards alleviation of domestic water scarcity. This would enhance a broadened description of the research variables through reduction; opening oneself, and closing in on the meaning of the phenomenon as it appears in the respondents' epistemology and how the same is reflected in ones way of life (Groenewald, 2004; Pulla & Carter, 2018; Sutton & Austin, 2015).

3.5 Target Population

A target population consists of the narrower refined group from general population, from which the researcher wishes to generate research results (Mugo, 2004; Asiamah, et al., 2017; Mack, 2019). In this study, the target population was all 22 registered neo-Pentecostal churches in Tigania West constituency (AECK, 2020). Since these churches were few, they all were the unit of analysis with the units of observations being their 22 pastors and their 594 members, all of over 18 years of age. Unlike the pastors who were few, the church members were many and thus are substantiated in Table 3.1.

Table 3. 1*Target population*

| No. | Codes for the Pentecostal church | Registered Neo- (1980s onwards) | Officially church members over 18 yrs. of age | Registered members over 18 | Administrative (cluster) where church is located | Ward where church is located |
|-----|----------------------------------|---------------------------------|---|----------------------------|--|------------------------------|
| 1 | NPC-R 1 | | 24 | | Mbeu | |
| 2 | NPC-R 2 | | 27 | | Mbeu | |
| 3 | NPC-R 3 | | 24 | | Mbeu | |
| 4 | NPC-R 4 | | 27 | | Mbeu | |
| 5 | NPC-R 5 | | 22 | | Mbeu | |
| 6 | NPC-R 6 | | 47 | | Nkomo | |
| 7 | NPC-R 7 | | 27 | | Nkomo | |
| 8 | NPC-R-8 | | 23 | | Nkomo | |
| 9 | NPC-R 9 | | 25 | | Nkomo | |
| 10 | NPC-R 10 | | 46 | | Kianjai | |
| 11 | NPC-R 11 | | 17 | | Kianjai | |
| 12 | NPC-R 12 | | 24 | | Kianjai | |
| 13 | NPC-R 13 | | 27 | | Kianjai | |
| 14 | NPC-R 14 | | 25 | | Akithi | |
| 15 | NPC-R 15 | | 27 | | Akithi | |
| 16 | NPC-R 16 | | 22 | | Akithi | |
| 17 | NPC-R 17 | | 25 | | Akithi | |
| 18 | NPC-R 18 | | 27 | | Akithi | |
| 19 | NPC-R 19 | | 27 | | Athwana | |
| 20 | NPC-R 20 | | 27 | | Athwana | |
| 21 | NPC-R 21 | | 28 | | Athwana | |
| 22 | NPC-R 22 | | 28 | | Athwana | |
| | Totals | | 594 | | | |

Source: AECK (2020)

These 594 church members and their 22 pastors were used as units of observations because of their responsive and the role they play in alleviating domestic water scarcity. NPCs' members and their pastors are known to be reserved in their religious practices, advocacy approaches, training initiatives and ecclesiastical praxis regarding reflection theology. This is indicated in their liturgies, ceremonies, rituals and narratives (Gregory & Gabrielle, 2013; Parsitau, 2014: 19).

3.6 Sampling Techniques

A sampling technique is a method of selecting subjects from a target population, so as to act as a sample for a study (Atitwa, 2013). Two broad categories exist. These are non-probability and probability sampling techniques (Wilson, 2010; Uprichard, 2011).

In order to obtain an in-depth understanding of the role of NPCs in the alleviation of domestic water scarcity in Tigania west constituency of Kenya and collect credible data, both non-probability and probability sampling techniques were used. According to Bryman (2012), non-probability sampling is a technique where some units in a population are more likely to be selected than others. Units are deliberately selected to reflect the characteristics of the target population (Ritchie and Lewis, 2012). Four methods of sampling exist in this technique. These are judgmental/purposeful (researcher's judgment on the suitability of respondents); convenience/accidental (convenience in accessibility), snow ball (identifying and using individuals as brokers for data collection); and, quota (stratified sampling, causing stratum of the target population by use of demographical variables) (Uprichard, 2011; Khan, Reddy and Rao, 2015; Vehovar, Toepoel, and Steinmetz, 2016). In this study, quota sampling technique was used. It caused stratum of the target population by use of demographical variables of 'pastors', and 'members'. It was used to identify a group of 22 pastors and another group of 594 members as advised by Khan et al (2015).

Probability sampling technique has less risk of bias and it enables one to make inferences from information about a random sample of the target population from which it was selected (Bryman, 2012). Four types of probability sampling techniques exist. These are stratified (homogenous groups, each with similar characteristics); Cluster (geographical demarcations); Multi-stage (taking further samples from clusters); and,

simple random (equal chances of selection through fish bow draw or computer program) (Uprichard, 2011; Etikan and Bala, 2017). The 594 members were divided into 5 civic ward-clusters and since all of them had same Neo Pentecostal characteristics, they were sampled using cluster and simple random as guided by Etikan and Bala (2017).

3.7 Sample Size

A sample is a sub-set of a target population that has the same characteristics as the target population. It is a selected number of elements, objects or people of a defined target population to become a basis of estimating or predicting a fact, a situation, or an outcome regarding the bigger group (Atitwa 2013).

All the 22 churches were considered in this study. Since the pastors were few, all the 22 of them were taken by census to participate in the study. The 594 members were divided into 5 civic ward-clusters of Mbeu, Nkomo, Kianjai, Akithi and Athwana; according to the ward of each respective church location. For each church, 10% - 30% formula on the targeted population applied (Mugenda & Mugenda, 2003), whereby 10% of each church membership was preferred. Accordingly, sample size of members was 59. This sample size was appropriate for this study since it was mainly for member clusters' FGD. Table 3.2 shows the computed sample size.

Table 3. 2*Summary of sample size*

| No | Codes for the registered neo Pentecostal church (1980s CE onwards) | Officially Registered church members over 18 yrs. of age | Administrative Ward (cluster) where church is located | Sample size using 10-30% Formula | Total sampled church members per civic ward and cluster number |
|----|--|--|---|----------------------------------|--|
| 1 | NPC-R 1 | 24 | Mbeu | 2 | |
| 2 | NPC-R 2 | 27 | Mbeu | 3 | |
| 3 | NPC-R 3 | 24 | Mbeu | 2 | |
| 4 | NPC-R 4 | 27 | Mbeu | 3 | |
| 5 | NPC-R 5 | 22 | Mbeu | 2 | 12 (cluster 1) |
| 6 | NPC-R 6 | 47 | Nkomo | 5 | |
| 7 | NPC-R 7 | 27 | Nkomo | 3 | |
| 8 | NPC-R-8 | 23 | Nkomo | 2 | |
| 9 | NPC-R 9 | 25 | Nkomo | 2 | 12 (cluster 2) |
| 10 | NPC-R 10 | 46 | Kianjai | 5 | |
| 11 | NPC-R 11 | 17 | Kianjai | 1 | |
| 12 | NPC-R 12 | 24 | Kianjai | 2 | |
| 13 | NPC-R 13 | 27 | Kianjai | 3 | 11 (cluster 3) |
| 14 | NPC-R 14 | 25 | Akithi | 2 | |
| 15 | NPC-R 15 | 27 | Akithi | 3 | |
| 16 | NPC-R 16 | 22 | Akithi | 2 | |
| 17 | NPC-R 17 | 25 | Akithi | 2 | |
| 18 | NPC-R 18 | 27 | Akithi | 3 | 12(cluster 4) |
| 19 | NPC-R 19 | 27 | Athwana | 3 | |
| 20 | NPC-R 20 | 27 | Athwana | 3 | |
| 21 | NPC-R 21 | 28 | Athwana | 3 | |
| 22 | NPC-R 22 | 28 | Athwana | 3 | 12 (cluster 5) |
| | Totals | 594 | | 59 | |

Thus the specific subjects constituted 22 pastors and their respective church members totaling to 59 spread over 5 clusters (the current civic wards)

3.8 Instruments of Collecting Data

In this study, the instruments of collecting data were interview schedules for 22 pastors, documentary analysis for their 22 churches and, FGD for the sampled 59 members in their small groups within their respective clusters. These instruments strengthened and

enabled triangulation of data as recommended by Oliveira, Azevedo and Gonzalez (2018). A description of each instrument is provided in sub-sections 3.8.1; 3.8.2; 3.8.3

3.8.1 Interview Schedule

An interview schedule is a set of written down questions that the interviewer asks during an interview. It permits greater in-depth analysis of respondents' thoughts, understandings, perceptions and experiences of the phenomenon (Groenewald, 2004; Sutton & Austin, 2015; Pulla & Carter, 2018; Oliveira, et al., 2018).

The questions in the schedule were open-ended, based on the literature reviewed and conceptual framework. Six (6) sections were scheduled as follows: 1. respondents' background profiles; 2. domestic water availability in the constituency; 3. Neo-Pentecostal churches' religious practices and the alleviation of domestic water scarcity in Tigania west constituency; 4. How neo-Pentecostal churches engage in advocacy in alleviating domestic water scarcity in Tigania west constituency; 5. Neo-Pentecostals stakeholder training initiatives and alleviation of domestic water scarcity in Tigania west constituency; and, 6. The initiation of domestic water projects by neo-Pentecostal churches in Tigania west constituency. Appendix III shows the interview schedules for these categories respectively.

3.8.2 Documentary Analysis

Documentary analysis is a method of data collection that compliments data collected through other tools. It also adds vital information on elements of variables that are not professionally collectable from respondents (Lauridsen, 2003; Oliveira, et al. 2018).

Since documentation of individual NPCs by scholars is relatively slow, those in the constituency were not documented in public libraries or in the World Wide Webs

[www]. Consequently, only respective church annual reports, Church constitution, Church committee's meetings' minutes, Calendar of events, policy frameworks, liturgical practices and any written past sermons, all of the last 5 years were determined for the needed information from each church. Appendix IV shows the checklist for documentary analysis for this study.

3.8.3 Focus Group Discussions

A FGD is a predetermined semi-structured qualitative interview in social science (Prasad & Garcia, 2017). It entails a planned, relaxed, naturalistic dialogue among a small group of people on a specific topic (Galindo-Gonzalez & Israel, 2017, p.1), led by a skilled moderator and their assistant (Prasad & Garcia, 2017).

According to Eliot and Associates (2005), interview schedules and other related tools normally assume that respondents automatically know how they think, understand, perceive and experience a phenomenon. But sometimes they do not. This is why face to face group discussion is critical as it reveals a wealth of detailed information and deep insight on a phenomenon. Galindo-Gonzalez and Israel (2017) concur that the group setting allows individuals to use the ideas of others as clues to more fully elicit their own views. Data can be obtained more quickly because the discussion is done in a group as opposed to one interview per respondent.

FGDs vary depending on the number of participants involved. They can range from 4 to 12 members (Thuba, 2018). This range is fixed because the group needs to be large enough to generate rich discussion but not so large that some participants are left out (Eliot & Associates 2005, p.1). Thus in larger samples, one is expected to separate FGDs to a maximum of 12 respondents (Galindo-Gonzalez & Israel, 2017).

In this study, 5 FGDs were arranged for members as follows: 4 ward-clusters each with 12 sampled church members and 1 ward- cluster with 11 sampled members. After informed consent documentation (Appendix II), FGD structure entailed probing, follow up and exit questions, as guided by Prasad and Garcia (2017). Probe questions introduced the pastors and members respectively to the research problem and made them feel more comfortable sharing their views within the group. Follow-up questions delved further into the research problems and the participants' opinions. Exit questions were checked to ensure that nothing would have been missed. Overall, these questions did not exceed 10 in total. Appendix V shows the common guide that was used for these 5 members' FGDs, as guided by Galindo-Gonzalez and Israel (2017) and Thuba (2018). Formulation of FGDs' questions was guided by the research questions.

3.9 Pre-testing of the Instruments of Collecting Data

Pre-testing of the instruments of collecting data helped in familiarization with the administration of tools, such that sections and questions that appeared vague, missing or ambiguous could be improved for clarity in the actual study. Hudelson, Gayet-Ageron and Courvoisier (2014) recommend a pre-test sample of between 1 and 10 percent. This study adopted 10 percent of the sample, that is, 3 pastors in total, tentatively from Grace Bible Church, Abundant Life Church and World Wide Christian Center in Ruiru, Rwareera and Ntugi locations respectively, in the neighboring semi-arid Buuri constituency. This was conducted as follows: 3 r pastors were used to pretest the interview schedule, documentary analysis and FGD while their total 6 members were used to pretest member's FGD. Overall, this process helped in determining the validity and the reliability of the research tools as discussed in 3.10 and 3.11.

3.10 Validity of Research Instruments

Validity is the degree to which research instruments generate information on the study objectives (Leung, 2015). There are five types of commonly used validities in most studies. These are: content validity (the extent to which a research instrument accurately includes all indicators of a variable), construct validity (the extent to which a research instrument measures the intended variable), criterion validity (the extent to which a research instrument is related to other instruments that measure the same variables) bracketing validity (examining and reflecting upon the researcher's engagement with the data) and testimonial validity (identification of any misrepresentation of any of respondents' expressions). The content, construct, criterion, bracketing and testimonial validities included must be relevant to the need or gap established (Heale & Twycross, 2015).

In this study, the validity of interview schedule, documentary analysis and FGD used was ensured. The content validity of instruments was realized through engagement with the supervisors, so that inclusivity of all variables' indicators were clearly placed in three tools. Areas of vagueness and ambiguity were ironed out by further consultation of the supervisors and the literature review. For instance, such engagements with the supervisors were made on July 9th at 16: 14 hours, and 16:49 hours, regarding interview schedule, section 2(ii) (a) whereby the lettering (a) was scraped. Also, question 2 (vi) in the same section was changed. Initially, it read as follows: "approximately, how much water do you use for washing, bathing, cooking, and drinking per day on the average, in terms of 20-liter jericans or other measures?" It was changed to read "how do you control the usage of water that you use for washing, bathing, cooking and drinking on a daily basis?" In section 3, questions (ii) and (iii) were deleted and replaced with an improvement of (i).

For construct validity, the tools were clearly explained to the respondents before writing or taping, so that data given by respondents was complete, concise and clear. For instance, incomplete and misconceived data occurred in the first one or two instances of interview. This made the researcher and his assistants to properly read out and explain questions before inputting data. Criterion validity was ensured by checking the criteria used by related studies to ensure a concrete relationship with the tools in this study. For instance, the following studies were consulted Rubogora (2017) on NPCs religious practices; and Mwaura (2012) on NPCs and advocacy; Gituma (2014) on NPCs influence through training; and, Unruh et al (2018) on church initiation of domestic water projects. This helped to strengthen accurate measurement of each indicator of a variable.

Bracketing validity was done by writing memos throughout data collection exercise and analysis as a means of examining and reflecting upon the researcher's engagement with the respondents and their data as advised by Cutcliffe (2003). These Memos took the form of theoretical notes which entailed the cognitive process of conducting research. This led to insights on the part of the researcher, and in particular, acknowledging and foregrounding preconceptions as seen in Dravitzki (2015) and Tufford & Newman (2010). In testimonial validity, participants were given opportunity to identify any misrepresentation of any of their epistemological expressions during research, as advised by Stiles (1999). This helped in verifying and refining the accuracy of the findings. This kind of confirmation of data from respondents worked very well as it ensured authentic findings.

3.11 Reliability of Instruments of Collecting Data

Reliability refers to a measurement that supplies consistent, precision, and trustworthiness of results for a research (Leung, 2015). It indicates the extent to which research is error-free, and hence ensures consistent measurement across time and across the various items in the instrument (Mohajan, 2017).

Generally, there are four types of reliabilities, according to Trochim (2006); namely, inter-rater/observer (assesses the degree to which different raters/observers give consistent estimates of the same phenomenon), test-retest (assesses the consistency of a measure from one time to another), parallel-forms (assesses the consistency of the results of two tests constructed in the same way from the same content domain), and internal consistency (used to assess the consistency of results across items within a test).

For this study, reliability of the three instruments; interview schedule, documentary analysis and FGD was ensured by making the interview schedule clear and with the same questions on religious practices and water advocacy, water stakeholders training and water projects implementation. Questions on these variables in the schedule were aligned with exactly the same format and sequence of words for each of the respondents. Documentary checklists were also used to check on the same record for each church; viz, annual reports, constitution, committees' meetings' minutes, Calendar of events, policy frameworks, liturgical practices and any written past sermons. FGD questions were also reviewed well before the actual collection of data from the respondents.

3.12 Procedure for Collecting Data

Data collection procedures involves systematic gathering of specific information aimed at answering research questions of testing hypotheses. The researcher normally has

specific tools for measuring every variable from specific respondents (Hudelson, et al. 2014).

In this study, interview schedules, documentary checklists and FGD guide were printed and then photocopied for the numbers needed (Appendix VII). The researcher then recruited two assistants with qualification of bachelor's degree or diploma in theology, education or any social science field. The researcher then conducted 1-day training for these 2 assistants, majoring on procedure for data collection. All expenses in this regard (Appendix VII) were met by the researcher. After this preparation, data was then collected as shown in sub-sections 3.12.1, 3.12.2 and 3.12.3

3.12.1 Procedure for Conducting Interview

To hide their identity, pastors were coded with letters A to V by randomization. Since the interview schedules (appendix III) were 22 in number, conducting interview took 11 days (at least 1 church in the morning and another in the afternoon) and 8 days to analyze their data as shown in the work plan (appendix VI).

Once in the respective church, the researcher sought consent from the pastor in charge (appendix II). After this, the researcher thoroughly explained the schedule (appendix III) and had one research assistant personally interview the pastor. Each respondent was tape recorded using the assistant's phone, upon making them aware of the recording. The phone was used because it was readily available and easy to use. Tape – recording notwithstanding, the assistant wrote down reflections of the meetings, interviews, events, informal interactions, ideas and problems right after their occurrence. This helped in remembrance as well as noting important analytic issues that would provide early useful description of information gathered. As this got done, the researcher did

documentary analysis as described in subsection 3.12.2. All expenses were catered for by the researcher as shown in the budget in appendix VII.

3.12.2 Procedure for Conducting Documentary Analysis

The researcher did individual respective church documentary analysis during the time he visited each of the 22 NPCs for interviews. The documents analyzed were mainly the church annual reports, Church constitution, and Church committee's meetings' minutes. Others were Calendar of events, policy frameworks and liturgical practices and any written past sermons at least over the last 5 years. The Criteria for guiding analysis of documents is provided in appendix IV. The related budget (appendix VII) was met by the researcher.

3.12.3 Procedure for Conducting Focus Group Discussions on Pastors and Members

After the aforementioned pastors' interviews and documentary analysis, the researcher organized a 2 ½ days members FGD at selected centrally positioned churches within their ward-clusters. To hide their identity, clusters were coded with numbers 1 to 5 through randomization. Since the ward-clusters were 5, they were divided into 4 FGDs each with 12 members and 1 FGD with 11 members. Each FGD took ½ a day; one ward-cluster in the morning and other in the afternoon same day. The venues for members FGDs were as follows: Mbeu cluster- NPC-R-3 (12 participants); Nkomo cluster- NPC-R-8 (12 participants); Kianjai Cluster- NPC-R-10 (11 participants); Akithi cluster- NPC-R-14 (12 participants) and Athwana cluster- NPC-R-19 (12 participants). Respective pastors were requested to release their respective number of their selected members to these cluster centers.

After seeking their consent (appendix II), all the participants were made comfortable with each other. For free expression of views, their respective pastors, who had accompanied them were requested not be in the FGD meeting room because they might influence the discussion. FGD started in the mornings at 9 am with the researcher as moderator using the guide shown in appendix V, while assistant researchers were assistant moderators and took notes and tape recordings. After the set 90 minutes, the researcher closed FGD and moved to the next cluster in the afternoon, and repeated the same process. The budget for FGD was fully met by the researcher (appendix VII).

3.13 Analysis of Data and Presentation

Data analysis is a process that is done by organizing what one has read, heard or seen, so that he/she can make sense of what has been learnt. This involves data categorization, synthesizing, search for patterns, and interpretation (Whitham and Powers, 2016). Prior to the end of the field research, attempts are made to relate the objectives of the study with the data so far collected. This move enables the researcher to identify and fill gaps which may have been overlooked (Whitham and Powers, 2016). Data accruing from most studies in social science is both quantitative and qualitative in nature (Okiya, 2008).

Data accruing from this study was purely qualitative in nature because the study is IPA in nature. According to Pietkiewicz and Smith (2014), IPA is a popular method of qualitative data analysis, whose philosophy and design are interpretivist and phenomenological respectively. Studies based on IPA, such as this one, have no hypotheses and thus are inductive. They focus on issues such as examining and assessing how individuals make meaning of their epistemology (Pietkiewicz & Smith, 2014).

IPA has three primary theoretical underpinnings that are evident in many academic disciplines (Tuffour, 2017). It draws upon phenomenology (investigates into the meanings of peoples' social settings (Qutoshi, 2018)); hermeneutics (problems that arise when dealing with meaningful human actions and the products of such actions (Mantzavinos, 2016)), and idiography (individual events or facts (Piccirillo & Rodebaugh, 2019)). IPA thus analyses respondents' accounts in details. It then presents their broad epistemological themes pairing them with the researcher's own interpretation, forming an expression of double hermeneutics in practice (Pietkiewicz & Smith, 2014). The researcher thus looks at data through psychological lens and avoids psychological or psychiatric reductionism moves in epistemology (Christina, Jane & Wendy, 2011).

It should be noted that prior to the end of this research, attempts were made to relate the objectives of the study with the data that had been collected. This move enabled the researcher to identify and fill gaps which might have been overlooked (Whitham & Powers, 2016). After this, the IPA steps were adopted in analyzing data in this study, as guided by Pietkiewicz & Smith (2014).

First, the transcripts and audio recordings were closely read and listened to respectively, for several times until full concepts, revelations and insights were developed from the epistemology of the respondents and as advised by Groenewald (2004); Pulla and Carter (2018); and, Sutton and Austin (2015). At the same time, the atmosphere and setting in which the interview had been conducted was recalled, as had been advised by Davidson (2009); Hesse-Biber (2010) and Pietkiewicz & Smith (2014). This helped in getting further rational insights.

Second, subordinate themes were developed out of these concepts, revelations and insights were written in the margins of the transcripts as advised by Hesse-Biber (2010) and Pietkiewicz and Smith (2014). Then a persuasive tabulation of lists of major subordinate themes from the transcripts' margins was done, followed by the transcripts' question number as had been advised by scholars such as Pietkiewicz and Smith (2014); Neal, Neal, VanDyke and Kornbluh (2015). This way, it was easy to return to the transcript and check relevant extracted themes.

Third, similarities between the emerged themes were sorted, grouped and tabulated into persuasive clusters (superordinate themes). Each superordinate theme was then differentiated with a descriptive label. At this point, some of the developed subordinate themes were dropped because they were found to have extremely weak evidences, as had been advised by Electric Paper (2017) and Pietkiewicz and Smith (2014).

A narrative account of the tabulated subordinate themes and superordinate themes (clusters) were written down. This involved describing all the subordinate themes and clustered superordinate themes one by one, with quotations from the transcripts themselves. Using the respondents' own words to illustrate themes enabled for an analysis of the pertinent respondents interpretations and also retained the voice of the respondent's' personal epistemology. After this, final analytic narratives were presented persuasively by the researcher, in accordance to recommendation by Heale and Twycross (2015), Pietkiewicz and Smith, 2014 and Yi, 2018).

The fifth step was the conclusion of data analysis by stating the findings and study outcomes based on the study objectives. While concluding the study, the valid link between the analyzed data and the research objectives was identified. Then, data analysis was concluded by presenting a final report. The report stated the processes and

methods of this study, pros and cons of the study, the implications of the findings, summary and recommendations (Electric Paper, 2017).

3.14 Ethical Considerations

According to Resnik (2011), ethics can be defined as the principles of conduct, which are considered correct especially those of a given professional group. They serve as a guide to one's behaviour. Singer (2004); and Fouka and Mantzorou (2011) give three areas of ethics in social research as confidentiality, benefits and risks. Confidentiality is the non-disclosure of research data to other parties that may use it for their own purposes (Singer, 2004). It is enhanced in proportion with the level of risks that such exposure may cause, while benefits are clearly explained.

For this study, a cover letter showing the purpose of this study and seeking for voluntary participation was obtained by the researcher (appendix II). A letter from the university (appendix VIII) and a permit from National Council for Science, Technology and Innovation [NACOSTI] (appendix IX) were obtained. This enabled the respondents to make their own informed decision on whether or not they were interested in participating in this study. In addition, the pastor-respondents were required to sign on the consent cover letter (Appendix I) indicating theirs and their member – respondents' voluntary participation.

During interview sessions, confidentiality was assured by assigning special codes to conceal the identity of respondents. The researcher also developed rapport with the respondents in order to get them to disclose information and also tried to avoid intruding on their time, space and personal lives by conducting the interview at their convenient time and place. Protection of their privacy and anonymity was guaranteed by asking the respondents not to write their names on the research tools. Sources of information

consulted were duly acknowledged by citing and referencing using the American Psychological Association (APA) referencing system. No data was inflated or fabricated.

CHAPTER FOUR

RESULTS AND DISCUSSION

4.1 Introduction

This chapter presents and discusses the results of the study. It consists of response rate, background profile of respondents, and water scarcity status. Other sections include how religious practices informed NPCs' engagement in the alleviation of domestic water scarcity in Tigania West constituency, how NPCs advocated for the alleviation of domestic water scarcity in Tigania West constituency, the training initiatives for water stakeholders by NPCs on alleviation of domestic water scarcity in Tigania West constituency; and, how NPCs had performed in initiating domestic water projects in Tigania West constituency. A summary of the chapter is given at the end of the chapter.

4.2 Response Rate

Twenty two pastors and their 59 church members participated in this study. There was a 100 percent response rate for these pastors and church members as they took part in the interviews and the Focus Group Discussions respectively. Part of the reason for this response rate was good communication with correct details, together with constant reminders and facilitation.

4.3 Respondents' Demographic Profile

This part sought to determine the demographic characteristics of the respondents as they were considered as categorical variables which gave some basic insight about their responses. The characteristics considered in this study were; gender, highest level of education and their occupation. The findings are summarized in Tables 4.1 and 4.2.

Table 4.1 shows the demographical information of the 22 pastors with regard to their gender, highest level of education, occupation

Table 4. 1

Demographic characteristics of the Pastors

| Variable | Response | Frequency | Percent (%) | Cumulative Percent |
|--|----------------|-----------|-------------|--------------------|
| Gender | Male | 14 | 62 | 62 |
| | Female | 8 | 38 | 100 |
| Total | | 22 | 100 | |
| Highest level of academic qualifications | Below primary | 2 | 12 | 12 |
| | Primary | 8 | 36 | 48 |
| | Secondary | 6 | 29 | 77 |
| | Certificate | 3 | 13 | 90 |
| | Diploma | 2 | 7 | 97 |
| | Degree | 1 | 4 | 100 |
| Total | | 22 | 100 | |
| Occupation | Public Servant | 0 | 0 | 0 |
| | Clergy | 22 | 100 | 100 |
| | Entrepreneur | 0 | 0 | 100 |
| Total | | 22 | 100 | |

The findings in Table 4.1 indicate a sample of 14 (62%) male and 8(38%) female. Concerning the level of education, the results indicated that 10 (48 %) had primary school education level and below. Secondary school leavers were (29 %), certificate level, 3 (13%), Diploma level, 2 (7 %), while degree holders accounted for 1 (4 %).

These findings imply that although less than half of the respondents 6 (24%) had reasonable level of education (certificate to degree) everyone could be relied upon to give dependable information for this religious study because religion constituted the basis of their common religious epistemology. Abere and Muturi (2015) explained that for a reliable study to be conducted, the respondents' background characteristics such

as age gender, educational qualifications and work experience needed to be established. This would ascertain that the sample was obtained from a reliable population that is likely to give valid answers for the study.

Table 4.2 shows the demographical information of the church members with regard to their gender, highest level of education and their occupation

Table 4. 2

Demographic Characteristics of the Church Members

| Variable | Response | Frequency | Percent (%) | Cumulative Percent |
|--|----------------|-----------|-------------|--------------------|
| Gender | Male | 7 | 12 | 12 |
| | Female | 52 | 84 | 100 |
| Total | | 59 | 100 | |
| Highest level of academic qualifications | Below primary | 10 | 18 | 18 |
| | Primary | 15 | 26 | 44 |
| | Secondary | 21 | 35 | 79 |
| | Certificate | 8 | 13 | 92 |
| | Diploma | 3 | 5 | 97 |
| | Degree | 2 | 3 | 100 |
| Total | | 59 | 100 | |
| Occupation | Public Servant | 13 | 22 | 22 |
| | Clergy | 0 | 0 | 22 |
| | Entrepreneur | 46 | 78 | 100 |
| Total | | 59 | 100 | |

The findings of the study in Table 4.2 indicated a sample of 7 (12 %) males, and 52 (88%) female. Concerning the level of education, the results indicated that the majority of church members, 25 (44 %), had primary school education level and below. Secondary school leavers were 21(35 %), Certificate level 8 (13%), Diploma level, 3 (5 %) while degree holders accounted for 3 percent (2).

As already mentioned, Abere and Muturi (2015) explained that for a reliable study to be conducted, the respondents' background characteristics, such as, age, gender, educational qualifications and work experience needed to be established so as to ascertain whether the sample taken was from a reliable population that is likely to give valid answers for the study. These findings indicate that members were fairly learned especially with secondary education. But, although there was a substantial number of members under this level as well as very few above it, all these respondents could be relied upon to give dependable information for the current religious study because religion constituted the basis of their common religious thoughts, understandings, perceptions and experiences.

4.4 Water Scarcity Status

This section sought to determine the water scarcity characteristics in the area. These characteristics included places where domestic water was fetched and whether this source had sufficient water on a daily basis, whether the water accessed was treated before it came at this point of source, the distance travelled from residence to fetch water from the identified point of domestic water source and back, water affordability, water use efficiency and water conflicts. The findings on these indicators of water scarcity are summarized in the paragraphs that follow.

The majority of pastors in their interview and members in FGDs indicated rivers and communal water points as their main water sources. Wells and piped water came second as sources, while, very few indicated wells as their water sources. The rivers mostly originated from the neighboring Tigania East constituency and were polluted all the way from their sources as had been confirmed by Ndahi and Maitho (2017). Further, almost all pastors and members indicated that their waters were not treated before

coming to them for consumption nor did they boil it before drinking. This may explain why Murithi (2016) and UNICEF (2018) had noted cases of deaths related to cholera diseases in the constituency. The distance of fetching water ranged from zero to slightly over 5 Kms, a matter that had been attested by KNBS (2019).

Almost three quarters of pastors and church members indicated that they strained in paying for their monthly water maintenance fee and that the daily quantity of water they received was less than 40 l/p/d. Little quantity of water supply notwithstanding, both pastors' interview and church members' FGD data indicated that these respondents generally did not observe WUE stipulations, a problem that had also been pointed out earlier by Marete and Muchui (2019).

The findings further indicated that there were minor to medium water conflicts which were based on intakes, assorted diversions, personal service lines, and illegal connections. Only a few of the respondents indicated as having no water conflicts. This conflicts scenario concurred with the observations by Marete and Muchui (2019). Overall, WRAP (1991), Lembara and Mathooko (2013), KNBS (2019) and MCG (2013) had found in their respective mixed method of study designs that 97 percent of Tigania west constituency was generally domestic water scarce.

Interpretive phenomenological analysis helped to develop the basic features of the study and formed the basis of the qualitative analysis of the data. The study variables were described in terms of accuracy of transcripts and audios which yielded subordinate themes with respective transcripts' question number, followed by superordinate themes (persuasive clusters). Narrative accounts of the tabulated subordinate themes were then described with quotations from the transcripts. Conclusion of data analysis was then done vide superordinate themes, stating the findings and study outcomes. All these

processes were conducted in line with the set study questions, literature reviewed, design, and method of data analysis.

4.5 Religious Practices of Neo-Pentecostal Churches and Water Scarcity

The first research question was based on how religious practices of NPCs informed their engagement in the alleviation of domestic water scarcity in Tigania west constituency. It stated as follows: *How do your religious practices help to alleviate domestic water scarcity in Tigania west constituency?* This question sufficed owing to the fact that NPCs liturgies, ceremonies and rituals portrayed unique, sometimes ambiguous thoughts, understandings, perceptions and experiences with regard to their role of alleviating societal problems, such as domestic water scarcity which is the dependent variable in this study. Specific indicators of such religious practices were spiritual warfare anchored in Ephesians 6:12. This text reads as follows: “Our fight is not against flesh and blood, but against rulers, against authorities, against the powers of this dark world, and against the spiritual forces of evil in the heavenly realms” (NRSV, 1964/1991). Second, prosperity gospel anchored on Malachi 3:6-12. This scripture reads as follows:

Will anyone rob God? Yet you are robbing me. But you say “how are we robbing you?” In your tithes and offerings! Bring the full tithe into the storehouse, so that there may be food in my house, and thus put me to the test says the Lord of hosts; see if I will not open the windows of heaven for you and pour down for you an overflowing blessing. I will rebuke the locust for you, so that it will not destroy the produce of your soil; and your vine in the field shall not be barren, says the LORD of hosts. Then all nations will count you happy, for you will be a land of delight, says the LORD of hosts (Malachi 3:6-12, NRSV, 1964/1991).

Further, faith healing and deliverance anchored on Psalms 41:3 and 32:7 as follows: “The LORD sustains them on their sick bed; in their illness you heal all their infirmities” (Psalms 41:3) (NRSV, 1964/1994); and Psalms 32:7. “You are a hiding place for me; you preserve me from trouble; you surround me with glad cries of deliverance” (NRSV, 1964/1991).

Prophecy anchored on Judges 2:16 reads as: “Then the LORD raised up judges who delivered them out of the power of those who plundered them” (Judges 2:16) (NRSV, 1964/1991). Accordingly, an understanding of these practices which formed their religious/public life epistemology needed to be understood. Their related sub questions in the interview schedule, FGDs, as well as in the documentary analysis majored on how they helped or translated into alleviation of domestic water scarcity in Tigania west constituency, as they got operationalized in the churches weekly, monthly and annually. This helped to unveil the reality on the ground which hinted on the necessary action needed.

It is notable that these questions were difficult for respondents to understand because they had always thought that their religious practices in church had always affected public life positively and that they did not need to be engaged in further ecclesiastical praxis. They thus could not easily understand the intentions of these questions. Accordingly, some mistook the intent to be for a secularization paradigm shift to their thoughts, understandings perceptions and experiences on what they knew and did for their congregations and God. To others, questions based on these indicators simply sounded ambiguous.

The main reason for these misunderstanding on this first research variable was seen by the researcher to be the fact that every church has its own culture and religious practices.

This is simply because, NPCs neither have common doctrines like the Roman Catholics or the mainline churches, nor do they have a central congregational, presbytery or episcopal governance. Thus, each NPC church denomination has developed own culture of performing the religious practices. This is why entering these churches with diverse administrations to make academic inquiries was not easy. Some even thought this research was about the government wanting to know the exact scenario for the purposes of regulating them. However, the researcher took good time for climate setting, building of rapport, explaining and reassuring on this construct and its concomitant indicator to the respondents. After this, the respondents settled and answered the questions freely.

The findings indicated that the respondents took spiritual warfare to be able to make the government to provide water in the constituency through praying and fasting. Secondly, it was significantly evident from these respondents that prosperity gospel imbued with financial giving might bring about some progress including provision of domestic water by government. Third, all respondents tended to agree that faith healing and deliverance could help to get people out of all diseases and stress related to domestic water scarcity. Further, prophecy was critical to them because it could foretell and reveal the right water advocates in form of political candidates for election in the alleviation of domestic water scarcity. The aforementioned 4 subordinate themes yielded to the following superordinate theme: that spiritual warfare, combined with the prosperity gospel alleviates domestic water scarcity problems such as diseases through faith healing and deliverance and prophecy on the right political leadership help alleviate this water scarcity problem.

The findings about the above subordinate and the superordinate themes are summarized in Tables 4.3 for pastors' interview and 4.4 for members' Focus Group Discussions separately. The same is further elaborated after integrating information gathered from documentary analysis.

Table 4. 3

Results on Pastors' Interview on Religious Practices

| Question | Subordinate themes derived from related questions | Superordinate theme |
|--|---|---|
| 1. How do your religious practices help to alleviate domestic water scarcity in Tigania west constituency? | <ul style="list-style-type: none"> • Spiritual warfare is important because any physical manifestation is first a function of spiritual manifestation and thus must be fought for spiritually because evil spiritual forces do not want a release of blessings such as domestic water. • Prosperity gospel through alter financial sacrifice in the church makes Christians prosper in everything including access to clean domestic water from rain and community water projects. • Faith healing and deliverance is crucial even in alleviating domestic water scarcity because people sick of water related diseases such as cholera or depression from water conflicts are prayed for and healed. • Prophecy helps to fore tell, forth tell or reveal the best advocates (political candidates) for election to end domestic water scarcity | Spiritual warfare, combined with the gospel of sacrifice alleviates domestic water scarcity problems such as diseases through faith healing and deliverance and prophecy on the the right political leadership to help alleviate this problem |

Thus pastors tended to be agreeing that these 4 indicators of religious practices contributed to the alleviation of domestic water scarcity, an epistemology that was held by members as well, as seen in Table 4.4.

Table 4. 4*Focus Group Discussions on Religious Practices*

| Question | Subordinate themes derived from related questions | Superordinate theme |
|--|--|---|
| 1. How do your religious practices help to alleviate domestic water scarcity in Tigania west constituency? | <ul style="list-style-type: none"> • We can enter into the supernatural and cause spiritual warfare to get domestic water projects done by those responsible • When we make financial sacrifices in the church, we prosper in everything including access to clean domestic water from rain water and even miraculous flows of clean water from our project water projects • Water problems such as the water related diseases are caused by Satan, demons and a host of evil forces hence the need for faith healing and deliverance. • Propheying helps to fore tell, forth tell and reveal alleviation of domestic water advocates (political candidates) for election to end domestic water scarcity | Spiritual warfare combined with the gospel of sacrifice alleviates domestic water scarcity problems such as diseases through faith healing and deliverance and prophecy on the the right political leadership to alleviate this problem |

From the information presented in Tables 4.3 and 4.4, the first indicator of how NPCs religious practices helped to alleviate domestic water scarcity in Tigania west constituency was on how this was informed by their Spiritual warfare. Majority of the respondents (pastors and church members) seemed to agree that evil spiritual forces do not want a release of blessings such as domestic water and thus warfare is in order.

An examination of pastors through interviews brought about the notion that domestic water scarcity is an intentional cause by Satan in the spiritual realm designed to bring about harm to as many populations as possible. They held that such problems are not entirely a physical menace per se, but spiritual. Thus just like Parsitau (2019) had pointed out, these respondents implied that domestic water scarcity characterize a spirit in the high places that suppresses the lives of individuals, communities and nations with water problems. Pastor Q explained this scenario as follows:

As God is spirit so is Satan. This means all issues either good or bad start in the spiritual realm. This means that any phenomenon is spiritually caused and only manifests in physical realm later on.

Most pastors read such scriptures as Ephesians 6:12 and assumed that their day to day lives are ruled by unseen antithetical powers that needed to be fought in the spiritual realm through prayer and fasting. Pastor C quoted I Peter 5:9 which states: “Resist him steadfast in your faith, for you know that your brothers and sisters in the entire world are undergoing the same kinds of suffering” (NRSV, 1964/1991). Thus spiritual warfare in the alleviation of societal problems was important with NPCs. Hermeneutical standing based on such scriptures had been confirmed by past studies elsewhere.

For instance, Parsitau (2014) in the study ‘the civic and public roles of neo-Pentecostal churches in Kenya (1970- 2010)’ had found that “NPCs assign an analytical framework for addressing the complexity of challenges facing them by combating evil” (p. 164). Kwateng-Yeboah (2016) in the analysis of the social effect of the prosperity gospel on poverty alleviation in Neo-Pentecostal Accra, Ghana had also found established that witches causing poverty are primarily eliminated through prayers. Such prayers are boisterous and very physical. Indeed, terms like “spiritual warfare”, “spiritual battle”, and “military prayers” are frequently mentioned by believers in expressing such prayer rituals (p. 46). However, whereas there was some extent of truth with this stance, there was danger that it could distract them from their other biblically mandated public responsibilities such as alleviation of domestic water scarcity, which was the problem addressed by this study.

Regarding NPC's church members focus group discussion, all church member clusters were fairly in agreement with pastors. For instance, the FGD of cluster 3 summarized this indicator as follows:

Ephesians 6:10-17 outlines the fiercest battle we have in this world as being Spiritual in nature. This is because every physical problem seen in this world was first of all manifested in the spiritual realm. Therefore, once we overcome the evil spirits of domestic water scarcity in the spiritual realm, the physical manifestations of domestic water, sometimes from water supply organizations, will not come up (Members' FGD in cluster 3)

This FGD cluster was not alone in these thoughts, understandings, perceptions and experiences, because most of them also indicated this same epistemology. They added that spiritual engagements yielded to miracles because with God, all things are possible (Luke 1:37). Such miracles would entail provision of domestic water from both the national and county governments, other water bodies such as NGOs and sometimes even from sources not expected or even thought of before. Further, cluster 5 FGD portrayed this epistemology with a demonstration of a scripture. They argued that fighting supernatural forces in the Spirit of God would bind demons of anti-development and corruption in government and release domestic water supply for the constituents.

Most members of FGD supporting these clusters argued as follows:

Alleviation of domestic water as a problem cannot be initiated in the physical realm because it is not a physically originated problem. This is a spiritual matter and must be countered with divine weapons first so that physical manifestations of the solution can be witnessed later after prayers. This is how demons behind domestic

water problem are fought. All corruption, bad politics, poor rains that fail to replenish water resources and a host of other causes are first of all taken in the spiritual realm through prayers and fasting. Once these spirits obey Christ, money gets released for domestic water projects.

From these statements, there was an implication that these NPCs held the epistemology that the water problem in the constituency was not only natural, cultural, social or political situation, but also spiritual. Thus, they interpreted this phenomenon of domestic water scarcity as first of all characterized by a spirit in the heavenly places that was suppressing the lives of Tigania West individuals and communities with water problems. This epistemology confirms Gregory and Gabriele (2013) observation on NPCs. These two scholars noted that neo-Pentecostalism also incorporates traditional beliefs as to how the Spiritual world impacts on material realities (p. 111) and spiritual forces can directly impact lived experiences (p.117). Thus, these Tigania West NPCs as described in this study did not hold this spiritual warfare epistemology in isolation.

This epistemology was also held elsewhere by Ghanaian NPCs, as observed by Asamoah-gyadu (2020). In the study, *warfare prayers as strategy of public engagement in African pentecostalism*, Asamoah-gyadu noted that spiritual warfare plays a critical role in the ways that contemporary pentecostals understand and engage with issues of public interest in Africa” (p 19). As already observed, these past studies resonate with the findings of this study about Tigania West NPCs that spiritual warfare is key in the alleviation of domestic water scarcity in the constituency. As long as they were filled with the Holy Spirit, they could easily enter into the supernatural and cause spiritual warfare to achieve domestic water miracles through binding the satanic forces that were normally behind this problem. This epistemology had also been deducted by Sande

(2020) states that spiritual warfare is one of the Pentecostal public engagements (p. 20). This approach thus seemed to be one of their key practices engaged in the alleviation of societal physical problems such as domestic water scarcity.

The documentary analysis also seemed to agree with findings from FGDs, though all churches seemed not to have strong documentaries and records keeping practices. Church meetings minutes did not appear to capture this. But a few available written sermons had substantial spiritual warfare approaches to life issues.

In light of the foregoing discussion, all pastors and members seemed to agree that spiritual warfare was critical because any problem starts in the spiritual realm before it is manifested in the physical. This is to say that these respondents believed spiritual warfare in the alleviation of domestic water scarcity to be a fight against the deadly spiritual forces that operate in the heavenly realm aiming to prevent human development. According to these respondents, Satan and his demons were the power behind these spiritual forces. The forces could manifest in physical societal problems. Thus, according to them, these forces should be confronted using another counter spirit, that is, the Spirit of God (Tables 4.3 and 4.4).

The second indicator on how NPCs religious practices helped to alleviate domestic water scarcity in Tigania west constituency was on how the gospel of prosperity such as is outlined in Malachi 3:8-12 informs the same. Almost all respondents (pastors and members) generally held the epistemology that faith healing and deliverance is important in the sense that it can free people suffering from domestic water scarcity such as cholera and the depression that emerges from water conflicts. This epistemology is discussed in the paragraphs that follow.

Most of the pastors who were interviewed showed that they took prosperity gospel seriously with such scriptures. According to *pastor P*, the prosperity spoken of in this scripture was to be triggered through sacrificing to God on his altars (respective church platforms) in form of tithes and offerings as stipulated in Malachi. This pastor explained that when they make financial sacrifices in the church (for the house of God to have food) they would prosper in everything. The Lord would bless the constituency by rebuking ‘locusts’ of anti-development, including domestic water scarcity. The Lord would provide clean and safe drinking water in their homes either through rainwater and sufficient flow of enough water from the projects they were members of (v. 10). Other comments included the following: “we will prosper with all resources including water when we give sacrifices at the altar of God in the church” (*Pastor O*). Another pastor said “when we sacrifice to the Lord, we worship the Lord with our substance. In turn He supplies everything to us according to his riches in glory through Christ Jesus” (*Pastor J*). In line with this, pastors were well versed with the types of offerings that their members needed to give in order to prosper, though some congregants could not remember their supporting verses off-head.

From all the types of giving verses mentioned to support them for prosperity, the research agree with Parsitau (2014) and Wealth (2018) that the verses referred to offerings; namely, freewill offering (1 Kings 3:3-4); seed offering (Psalm 126:6); service offering (Deuteronomy 16:16); and, enquiry offering (1 Samuel 9:8-9); thanksgiving offering: (Leviticus 7:13; Luke 17:17-19); praise offering (Jeremiah 33:11); beginning offering (Numbers 28:11); commanded offerings (Exodus 25:1-2 Genesis 22:1-2); vow offering (1 Samuel 1: 11, 20, 24-28); covenant offering (Genesis 15:8-13); and fruit offering (Luke 8:1-3; Hebrews 6:7-8; Galatians 6:6). However, no

pastor indicated such giving as being for community projects such as water well, but for blessings in return.

Members of FGDs also seemed to agree with the pastors on prosperity gospel, that it was about sacrifices (giving). Members argued that, faithful financial giving towards church, mainly to the pastors may be all that was needed as a panacea in lessening the pain of domestic water scarcity. Cluster 5 said the following in their FGD: *“giving in the church causes spiritual manifestations of physical miracles such as domestic water from donors appointed by God”*. Cluster 2 FGD also expressed their epistemology as follows;

We give in our church in order to tap the blessings of God. This is the most important service to our God, worshiping him with our substance for blessings. Other issues such as church self-help groups are only secondary in our church.

The documentary analysis also seemed to agree with these themes, though as already stated, not all churches had strong documentaries and records in place. However, a few available written sermons had substance on prosperity gospel.

From the foregoing, it was deduced that almost all pastors and members seemed to agree on the subordinate themes which touched on the fact that prosperity comes through giving that yields blessing including provision of domestic water, sometimes from unexpected sources (Tables 4.3 and 4.4). Though not in line with the requirements of reflection theory or economic theory of the church, the researcher found these themes to be true to certain spiritual extent. This is because as Parsitau (2014) had noted, religious sacrifices created an epistemology of immunization that Crampton (2007), Levin (2009), Soderquist (2007), and Williams and Wilkins (1982) argued, elicit a physiological impact on certain strong believers, thereby averting poverty. But, this

does not impact on the greater community because it is based on levels of religious beliefs. Further the researcher noted that this trend of prosperity gospel in giving could often lead to capitalistic practices that could lead into dangerous premises of making church members relate with God in a contractual way where selfishness is the underlying issue.

However, as Benyah (2018) had observed, this epistemology was an act of selfishness and prevents NPCs from focusing on the needy in the alleviation of domestic water scarcity among other issues. It was also a dangerous trend that if not checked early, could lead a return of the old Catholic Church indulgencies (530-1500 CE) (Hendrix, 2015), where Christians were required to pay certain amounts of money in order to welcome Gods into their personal lives. In this epistemology, the poor and the marginalized are not able to tap the benefits of the true gospel of Jesus Christ because of their inability to participate in this gospel of giving. This makes them disoriented because they do not have the characteristics needed to participate in this religious practice of prosperity gospel. Lack of organized warm self-help groups in their NPCs contribute to their loss in bonding that comes with economic establishments necessary for social economic well-being in the alleviation of domestic water scarcity, a view that Bankston and Zhou (2002) also supported.

The third indicator of how NPCs religious practices helped to alleviate domestic water scarcity in Tigania West constituency was on how healing and deliverance informs the same. Most of the pastors examined through interviews indicated that domestic water scarcity problems such as water related diseases are caused by Satan, demons and a host of evil forces; hence, the need for faith healing and deliverance. All the pastors

indicated healing and deliverance as a critical part for well-being in their churches as noted below:

We don't downplay other interventions but water related diseases are demon-caused and must be cast out of people in a church healing and deliverance service. Satan is antithetical to every progress and thus as doctors treat water related diseases, we also administer faith healing and deliverance on the same (Pastor O).

Along the same argument, Pastor R said domestic water scarcity problem among people is a spiritual problem and should first of all be solved spiritually in a healing and deliverance service (Pastor R). Notably, Ortiz (2007) observed the same stance on NPCs saying that their approach was about stimulating their members' emotions and asserting for spiritual solutions to every problem bedeviling their nations. According to Gathogo 2013, this stance was true to some extent. Using an example of faith healing and deliverance on Human Immuno Virus (HIV) by NPCs, Dr Toromo Kochei had written in Gathogo (2013) as follows;

After examining more than five of my patients - people I have dealt with for years - and realizing they seem healed, I couldn't believe it. So I directed the regional Clinical Officer Ms Rahab Teenoi fiemarkoko to open investigations through Check-ups of the patients, whom we tracked down to various regions in Rift Valley, Nyanza and Western Province. As a medical practitioner, I first thought it was insane, but now I know faith cures are possible (Gathogo 2013, p. 217).

This is an example indicates that NPCs were right to some extent in claiming to institute faith healing and deliverance on those suffering from water-related diseases and this way, help in alleviating domestic water scarcity problems. This is because 80 percent

of all reported diseases have been attributed to domestic water scarcity (Vision 2030, 2018).

Church members' FGDs generally agreed that people were going to church and then the clergy would exercise heavy prayers on faith-healing and deliverance against diseases and depressions most of whom could also have been water related due to their extent Wutich et al. (2019); Myhre, et al (2019); and Kreamer (2013) had earlier described. Cluster 1 FGD held this view: *“by faith healing and deliverance, we contribute to supplementing our brothers and sisters in other churches who implement water projects on the ground”* (Cluster 1 FGD). From this response, it was clear that most members of NPCs in this constituency felt they had some connection with other entities in issues of alleviation of domestic water scarcity. The former would exercise healing and deliverance while the latter would exercise ecclesiastical practice on the same. This explains why they create good time for faith-healing and deliverance in their churches which at times include elaborate exorcism rituals.

Pastor V further remarked,

All water problems are first of all caused by Satan, demons and other evil spirits regardless of what citizens and politicians say about them. Thus, faith healing and deliverance from water related diseases and depression is part of the equation to solve this problem.

From this, it could be seen that NPCs saw all water problems (destruction of water catchments, untreated domestic water supply, fetching water from far distances, low quantity water supplies, domestic water unaffordability, water use inefficiency, and water conflicts) as contributed to by Satan as well.

Thus from the foregoing discussion, pastors and church members seemed to agree on the following subordinate theme that faith healing and deliverance is generally critical in the alleviation of domestic water scarcity. It brings about healing from water related diseases and deliverance from a host of other issues such as people's negligence that causes destruction of water resources (Tables 4.3 and 4.4). Sande (2020) had observed that this epistemology should be seen as wrong religious practice, hence wrong doctrine; or a cover up of failure to alleviate domestic water scarcity in the constituency. However, this was debatable because as Asamoah-gyadu (2020) had argued, one cannot separate spirituality and the secular.

The fourth indicator of how NPCs religious practices helped to alleviate domestic water scarcity in Tigania West constituency was on how this was informed by their prophecy based on Judges 2:16. As seen in Tables 4.3 and 4.4, both pastors and members held the epistemology that prophecy is one of the tools they used to reveal the right people to elect in the alleviation of societal problems, including domestic water scarcity. Most of the pastors interviewed revealed that they had previously prophesied about how some politicians would win elections and help to alleviate societal problems and the latter won. *"In 2017, I prophesied that the governor would take up the county and he did. In return, he has done several boreholes in this constituency"* (Pastor K). Another Pastor said, *"Prophecy is crucial because it helps us to hear from God about which politicians can ascend to power and help to end societal problems such as water scarcity"* (Pastor G). Thus, pastors believed they could prophecy and reveal the right political leaders that could help alleviate domestic water scarcity.

Majority of church members in FGDs also felt that prophecy (through revelation) helped to actively engage and speak to the political leadership on matters of water

development on a day to day basis. An example of comments from FGDs is, “*All politicians are our brothers and sisters and we must speak revelation for them to assist us solve problems affecting the society such as problems of domestic water scarcity*” (Members FGD in cluster 1). Thus, it was clear that the pastors and the members’ epistemology were the same regarding this indicator.

On documentary analysis, an interrogation of few records available did not show how the prophetic premises of these NPCs helped to alleviate domestic water scarcity in Tigania West constituency. There were no annual reports in all churches. Some said such reports were not written even in their headquarters. Most pastors, however, had a copy of their respective church constitutions, but such constitutions did not show any objects dealing with prophecy and alleviation of domestic water scarcity.

From the foregoing discussion, pastors deduced in their subordinate theme that prophecy helps to foretell and reveal the best political candidates for election to end societal problems including domestic water scarcity. Member’s views fell on the same subordinate theme (Tables 4.3 and 4.4). In line with this subordinate theme, there was a common belief among scholars that if handled in the spirit, prophecy could work to alleviate domestic water scarcity among other problems. As Ogera (2020) had argued, NPCs had much been emphasized on prophetism by preparing the public for the current times and also the times to come. They did this by fore-telling the contemporary socio-economic issues and the actions needed.

However, majority of NPCs misused prophecy to please political elite for their selfish gains. The result had often been untold suffering in the society due to problems like domestic water scarcity. For instance, Gregory and Gabriele (2030 wrote:

The political legitimacy provided is open to contestation and debate, liable to be rejected by some and questioned by others. Neo-Pentecostalism can offer defense mechanisms or strategies that assist with survival, but rarely socioeconomic or political change. Instead, it tends to detract from a class-based identification of and opposition to structural violence, inequality, corruption, and oppression, and often contributes to a general sense of uncertainty and insecurity regarding relevant and appropriate responses (p.108)

Thus, Gregory and Gabriele assert that the practice of NPCs on politicians is questionable because it often fuels the survival of non-prolific politicians and thus does not help in the alleviation of societal problems. Furthermore, Gathogo (2013) wrote about NPCs: “they only participated in politics when ‘praying’ [prophesying] for government” (p. 212). Thus, many researchers as well felt that most NPCs were not genuine in their political approaches. This is because these approaches were done partly for personal reasons and could rarely help to alleviate societal problems such as domestic water scarcity.

From all the foregoing four subordinate themes, it was evident that there was a relative conception within the NPCs of Tigania West constituency that domestic water scarcity starts in the spiritual realm before it is manifesting physically and that praying against this spiritual negativity was in order. Further, giving towards the church facilitated their prosperity in everything by way of God mobilizing the relevant government actors to supply domestic water in the constituency. Additionally, water problems brought about

by domestic water scarcity, such as water related diseases which form 80 % of all reported diseases require to be removed through faith healing and deliverance, while prophesying helped to either foretell, forth tell or reveal methodologies for alleviation of domestic water scarcity, including election of leaders that would ideally help to alleviate domestic water scarcity. Hence, this superordinate theme was summed up in both Tables 4.3 and 4.4: ‘Spiritual warfare combined with the gospel of sacrifice alleviates domestic water scarcity problems such as diseases through faith healing and deliverance and prophecy on the right political leadership to alleviate this problem’.

In line with this superordinate theme, however, Parsitau (2019) had observed that there was a misconception that spiritual warfare, prosperity gospel, healing and deliverance, and prophecy could alone alleviate societal problems such as domestic water scarcity, without a combination of ecclesiastical praxis. Eriksen (2020), Marsh and Tonoyan (2009) also had concurred with Parsitau that these religious practices mixed with praxis could impact greatly on the alleviation of societal problems such as domestic water scarcity. Mwaura (2020) had also observed that a few NPCs in Kenya had often transformed their religious practices into conspicuous actions on the ground, such as taking measures in the alleviation of domestic water scarcity.

4.6 Neo-Pentecostal Churches’ Advocacy and Water Scarcity

The second research question sought to investigate how NPCs advocated for the alleviation of domestic water scarcity in Tigania West constituency. It stated: *How do Neo-Pentecostal Churches advocate for the alleviation of domestic water scarcity in Tigania west constituency?* This question was based on Proverbs 31:8, 9 which reads: “Speak out for those who cannot speak, for the rights of all destitute. Speak out, judge righteously, and defend the rights of the poor and the needy” (NRSV, 1964/1991). Its

related indicators were how NPCs discussed water rights in their meetings, as guided by Luke 4: 16-19. This text states:

When he came to Nazareth where he had been brought up, he went to the synagogue on the Sabbath day, as was his custom. He stood up to read, and the scroll of the prophet Isaiah was given him. He unrolled the scroll and found the place where it is written: “the Spirit of the Lord is upon me because he has anointed me to bring good news to the poor He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord’s favor (NRSV, 1964/1991).

In addition, the study sought to establish how NPCs partnered with others to advocate for water rights in line with Psalms 41:1. This was guided by the scripture, “Happy are those who consider the poor; the Lord delivers them in the day of trouble” (NRSV, 1964/1991). Further, the study examined how their NPCs in Tigania West churches supported electoral candidates during election time using Exodus 18:21, which says; “You should also look for able men among all the people, men who fear God, are trustworthy, and hate dishonest gain; set such men over them as officers over thousands, hundreds, fifties and tens” (NRSV 1964/1991). The findings from pastors, church members and documentaries were generally the same. They had never attempted water advocacy alone. They had never partnered with other organizations for the same due to the fact that they had never felt this to be their express role. Regarding electing political leaders to help in advocating for domestic water supply, these churches indicated that they campaigned for and elected the political candidates that approached them for ‘prayers’ and blessings as long as they were ‘God fearing’. The aforementioned three (3) subordinate themes yielded the following superordinate theme: that though it was not in our direct calling to engage in water advocacy, we support good political leaders

to win elections so that they can be our panacea in the alleviation of domestic water scarcity in Tigania West constituency. This appeared to explicitly negate the requirements of theological reflection theory and economic theory of the church which stress for ecclesiastical praxis through personal and group reflections and networking for change respectively.

These findings are tabulated in Table 4.5 for pastors and 4.6 for church members.

Table 4. 5

Interview Results on NPC’s Advocacy Role on Water Scarcity

| Question | Subordinate themes derived from related questions | Superordinate themes |
|---|--|---|
| | <ul style="list-style-type: none"> We know that the bible has advocacy directives, though we have never looked at it as something to be literary executed on the ground by the church. | Though it’s not in our direct calling to engage in water advocacy, we support good political leaders to win elections so that they can be our panacea in the alleviation of domestic water scarcity in Tigania west constituency. |
| 2. How do you advocate for the alleviation of domestic water scarcity in Tigania west constituency? | <ul style="list-style-type: none"> We have never partnered with others to have advocacy for water rights. This has never been in our agendas Politicians who seek prayers and blessings from us are welcome. We always ask God to do his will on them. | |

The members also held the same perceptions as those of pastors as seen in table 4.6.

Table 4. 6*FGD Results on NPCs' Advocacy Role on Water Scarcity*

| Question | Subordinate themes derived from related questions | Superordinate themes |
|---|--|---|
| 2. How do you advocate for the alleviation of domestic water scarcity in Tigania west constituency? | <ul style="list-style-type: none"> • No water advocacies have been done in our church on water rights for this constituency • We have not been partnering with others to have any advocacy on water rights towards alleviation of domestic water scarcity in this constituency • We generally pray for politicians who approach and facilitate our ministries' growth asking God to generally help them ascend to power in order to alleviate our water woes. | Though it's not in our direct calling to engage in water advocacy, we pray for the good political leaders to win elections so that in turn, they can be our panacea in the alleviation of domestic water scarcity in Tigania west constituency. |

The first indicator on how NPCs advocated for the alleviation of domestic water scarcity in Tigania west constituency was on how they did water advocacy alone as a church in line with Luke 4:16-19.

This text is among the key scriptures that show Jesus was, and is for advocacy of human rights which includes right to water. Majority of the respondents (pastors and members) indicated that they had never been involved in water advocacy of any form, as seen in Tables 4.5 and 4.6. This response is further elaborated and discussed as follows: an examination of pastors through interviews brought about the notion that they had never discussed water rights in any of their seminars and conferences. These pastors implicitly indicated that they never took advantage of their powerful spiritual leadership to advocate for supply of domestic water as shown by the following comments during the interviews: *"In our church water advocacy activities have never featured in our agendas"* (Pastor N) *"We wouldn't want to add this responsibility in our churches because our work is mainly evangelism. Advocacy is the work of others"* (Pastor L).

“Please don’t bother asking me questions about advocacy because my concentration is on the gospel of the kingdom” (Pastor M). The implication of these statements is that pastors had not been taking advocacy as a practical endeavor for them. On the hand, church members (Table 4.6), majority in the FGDs seemed to say the following: *“In our village community groups, we sometimes get involved in related advocacies outside of church, mostly directed to our political leaders”* (most members in all FGDs). Thus, just like pastors, there was no advocacy initiatives among church members.

On documentary analysis regarding NPC churches and water advocacy, no church had annual reports touching on advocacy for water or for any other cause for that case. Church committee meetings’ minutes did not reveal any advocacy issue neither did the calendar of events. There were no policy frameworks addressing the same. Documented liturgical practices, and past written sermons did not show any record of these churches doing water advocacy. Only one church, code number NPC-R 6 had a detailed constitution that embraced advocacy in it. Sections of this church’s constitution read:

To address, out of love and compassion for others as a Christian witness, the basic economic problems resulting from destruction of water catchments, deforestation, water pollution and soil erosion.

To document world Christianity and its progress in completing the great commission, communicate this information to the global body of Christ, and advocate the un-evangelized as the leading priority for world mission.

The pastor of this church (Pastor F) explained that this advocacy for the un-evangelized could also involve provision of water as a ministry outreach to Christianize the target

community. This is in reminiscence to the fact that Parsitau (2014) had indicated that a few NPCs advocated for the alleviation of societal problems such as domestic water scarcity in South Africa with an underlying aim of not only responding to the water needs of their targeted populations but also to evangelize them to their church. For instance, some mega churches had related advocacy departments. According to Mtata (2012), a survey on *'the attitude toward advocacy, society and religious themes'* revealed that members of Grace Bible Church, a mega NPC in South Africa had an above average social consciousness on the community around it and elsewhere, especially in advocacy for meeting the community's needs (Mtata, 2012). However, such NPCs advocacies were very few (Parsitau, 2019). This was because NPCs were generally not champions in this area (Roser-Renouf, 2007).

Consequently, the study deduced that almost all pastors and members seemed to agree that they knew the bible as having advocacy directives, though they had never looked at it as something to be literary executed on the ground by the church (Tables 4.5 and 4.6). Tucker (2011) had also confirmed this epistemology, especially for congregations with a membership of less than 100, a truth that replicated itself with the NPCs in Tigania west constituency. This epistemology, however, seemed contrary to the fact that Jesus himself advocated for water rights for the poor and the needy in Matthew 25:35 (World Vision, 2021), or in Luke 4:16-19 where he declared himself as the chief advocate in meeting societal needs.

The second indicator on how NPCs advocated for the alleviation of domestic water scarcity in Tigania West constituency was on partnership with other advocacy bodies for the water rights of Tigania West constituents, in line with Psalms 41:1. As earlier stated, this scripture reads, "Happy are those who consider the poor; the Lord

delivers them in the day of trouble” (NRSV, 1964/1991). The terms “those” and “them” as seen in this text could also mean those who partner to push for the wellbeing of the poor. Regarding this text, all the respondents (pastors in interviews and members in the FGDs) indicated that they were not partnering with anyone to have advocacy on domestic water rights. Details of this stance are seen in Tables 4.4 and 4.6 and further discussed below:

During the interviews, all pastors said that they had never partnered with someone to push for water rights, nor did they think it was their duty to do advocacy. The following were some of their responses on this indicator: *“I am a preacher not a partner in worldly advocacy matters”* (Pastor A). Another claimed, *“Our church constitution does not have provision for advocacy partnerships. Ours is to preach the gospel”* (Pastor L). A third pastor exclaimed, *“We have never been approached by anybody wanting this partnership. May be we would consider”* (Pastor J). The implication here is that some pastors felt fully engaged with their pastoral work, while others seemed not sensitized on advocacy.

On the side of members, none had any clues on advocacy partnerships. Thus, they mainly said the following in their FGDs: *“We have no clue on such partnerships. Our pastors have not directed us on the same”* (Majority of cluster FGDs). Documentary analyses of available Church annual reports, constitutions, committee’s meetings’ minutes, calendar of events, policy frameworks, liturgical practices, and written past sermons did not reveal these churches’ advocacy partnerships with other bodies. Looking at such responses, one cannot fail to see their non-alignments with the spirit of partnerships in advocacy.

From the foregoing, it was deduced that almost all pastors and church members seemed to agree that they had never partnered with others to have advocacy for water rights because they did not think of such ecclesiastical praxis as being their prerogative (Tables 4.5 and 4.6).

The third indicator on how NPCs advocated for the alleviation of domestic water scarcity in Tigania West constituency was on support for politicians during elections, based on Exodus 18:21. All the respondents (pastors in interviews and members in the FGDs) indicated that their churches were not political. However, they prayed for politicians who would visit them in their churches or call them to a campaign meeting, and portrayed Godly concerns on the needy people in the constituency.

All pastors unanimously indicated that they generally prayed for their national political leaders who engaged them in their campaigns in one way or the other, asking God to raise them to power so that they could help to address problems affecting the society, including alleviating domestic water scarcity. However, the political candidates had to first approach those NPCs and indicate their political intentions. They also had to help these ministries for this partnership to grow. Examples of the statements from pastors included; *“We support Godly politicians to ascend to power to supply us with water”* (Pastor V). Others gave statements like *“we support the politicians that take care of our church interests”* (Pastor D). This indicated that these pastors were political, and got politically involved depending on how political candidates approached them. Members also noted that *“our ministry is not political whatsoever. We do politics out there but not in church. The politicians may visit us to request for votes and for prayers”* (Almost all clusters members FGD). This means they had the same epistemology with their pastors.

On documentary analysis available which included Church annual reports, constitutions, committee's meetings' minutes, calendar of events, policy frameworks, liturgical practices, and written past sermons, nothing indicated support to politicians. This implied that their support to the latter was not under any documentation. In fact, almost all church constitutions seen began with a statement: The organization shall be non-political and shall concentrate wholly on preaching the gospel..." Such statements were found by the researcher confusing because most of the churches confessed being engaged in political campaigns, albeit in a subtle manner.

From the foregoing discussions on this indicator, it was deduced that almost all pastors seemed to agree that politicians who sought prayers and blessings from them were welcome. They always asked God to do his will on them. Members also had the same feeling that these politicians were generally prayed for but they also had to reciprocate by contributing to the welfare of the church. This epistemology was reflected in Tables 4.5 and 4.6.

From all the above three indicators and their resulting subordinate themes, the following superordinate theme resulted as indicated in Tables 4.5 and 4.6: *Though it's not in our direct calling to engage in water advocacy, we support good political leaders to win elections so that they can be our panacea in the alleviation of domestic water scarcity in Tigania west constituency.* Thus, it is notable that these NPCs made it clear that it was not in their direct Godly mandate to engage in alleviation of domestic water advocacy. But they supported 'good' political leaders to win elections so that they could be their panacea in the alleviation of domestic water scarcity in Tigania West constituency.

However, these types of superordinate themes is what Gazard et al, (2013); Gregory and Gabrielle, (2013; Kakwata, (2017) and Manglos and Weinreb (2013) had concluded as legitimization of the unjust political elite. These make domestic water problems even worse through corruption as seen in Wangui (2016), Namatsi and Gisesa (2019), Achuka (2019), Boberg (2005), Marshall (2011) and Vision 2030 (2018). This notwithstanding, a few NPCs have been found to join classic Pentecostals and FBOs in advocating for the alleviation of domestic water scarcity. They have done this through conferences (Nancy, 2017; Rosenwald, 2018); protection of water laws (Vida, 2018), and pushing communities to demand their domestic water supply rights (Martin, 2017). They have also pushed for water resources conservation (Donkor, 2020), while others have been doing political campaigns to elect their own, who in turn handle water problems directly (Kaunda & Kaunda, 2018; MCP, 2019; WBG, 2016; Zane, 2020).

In line with this, a look at the NRSV (1964/1991) shows some of these advocacy scriptures as including the following on doing advocacy, either alone or in partnership with others:

- Deuteronomy 16:20: Justice, and only justice, you shall pursue, so that you may live and occupy the land that the Lord your God is giving you.
- Psalms 82:3 Give justice of the weak and the orphan; maintain the right of the lowly and the destitute.
- Proverbs 29:7: The righteous knows the rights of the poor; the wicked have no such understanding.
- Proverbs 31:8, 9: Speak out for those who cannot speak, for the rights of all the destitute. Speak out, judge righteously; defend the rights of the poor and the needy.

- Isaiah 56:1: Thus says the Lord: maintain justice and do what is right, for soon, my salvation will come, and y deliverance be revealed.
- Jeremiah 22:3: Thus says the Lord, act with justice and righteousness and deliver from the hand of the oppressor anyone who has been robbed.
- Amos 5:24: But let justice roll down like waters and righteousness like an ever flowing stream.
- Luke 11:18: The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free.
- II Corinthians 8:13-14: I do not mean that there should be relief for others and pressure for you, but it is a question of fair balance between your present abundance and their need, so that their abundance may be for your need, in order that there may be a fair balance.

4.7 Neo-Pentecostals Churches' Water Stakeholder Training

The third research question sought to assess how NPCs initiated trainings on domestic water stakeholders for the alleviation of domestic water scarcity in Tigania West constituency. This question read as follows: *What are the training initiatives for water stakeholders by neo-Pentecostal churches on alleviation of domestic water scarcity in Tigania west constituency?* The question related indicative inquiries in the interview schedule for pastors, FGDs for church members and documentary analysis. It sought to establish how NPC churches alone or in partnership with others, trained their members or community groups on protection of water resources in line with Ezekiel 34:17-19 which states:

As for you my flock, thus says the Lord GOD; I shall judge between sheep and sheep, between rams and goats: Is it not enough for you to feed on the good pasture,

but you must tread down with your feet the rest of the pasture? When you drink of clear water, must you foul the rest with your feet? And must my sheep eat what you have trodden with your feet and drink what you have fouled with your feet? (NRSV, 1984/1991)

Further, the question sought to find out how NPC churches alone or in partnership with others trained their church members or community groups on rain water harvesting in line with II Chronicles 32:30, which states: “This same Ezekiah closed the upper outlets of the waters of Gihon and directed them down to the west side of the city of David” (NRSV, 1964/1991). It investigated how NPCs churches alone or in partnership with others trained church or community groups on construction of domestic water infrastructures such as tanks and pipe work in line with with II Kings 20:20. This text says:

The rest of the deeds of Ezekiah, all his power, how he made the pool and the conduit and brought the water into the city, are they not written in the Book of the Annals of the Kings of Judah? (NRSV, 1964/1991).

The findings were generally the same among pastors and members and were confirmed through documentary analysis. Ezekiel 34:17-19 had never been thought of as a text that could be used to make church and community training for protection of water catchments. Additionally, it was significantly evident from almost all the respondents (pastors and church members) that they never had rain water harvesting trainings among themselves or with the local communities. Further, majority of these respondents indicated that they had never trained themselves or community groups on construction of domestic water projects. These 3 responses yielded similar subordinate themes respectively with a superordinate theme that they had all along believed that

any of their trainings was to major on spiritual things and not physical projects such as alleviation of domestic water scarcity.

These findings appeared to mean that the requirements of theological reflection theory and economic theory of the church which entail ecclesiastical praxis through personal/group reflections and networking for change respectively were not adhered to. The findings are tabulated in Tables 4.7 for pastors' interview and 4.8 for members' Focus Group Discussions separately and further elaborated together with documentary analysis.

Table 4. 7

Training Initiatives for Water Stakeholders by NPCs

| Question | Subordinate themes derived from related questions | Superordinate themes |
|---|--|--|
| 3. What are the Training Initiatives for Water Stakeholders by Neo-Pentecostal Churches on Alleviation of Domestic Water Scarcity in Tigania West Constituency? | <ul style="list-style-type: none"> • Ezekiel 34:17-19 has never been thought of as a text to cause church and community training for water catchment protection. • We have never trained ourselves or the community on rain water harvesting. • We have never trained church or community groups on construction of domestic water projects | We have all along believed that our training should be based on things spiritual and not things based on matter, such as water |

Members' FGDs also had the same feelings as those of their pastors as seen on Table 4.8.

Table 4. 8*FGDs on Training Initiatives for Water Stakeholders by NPCs*

| Question | Subordinate themes derived from related questions | Superordinate themes |
|---|--|------------------------|
| 3. What are the Training Initiatives for Water Stakeholders by Neo-Pentecostal Churches on Alleviation of Domestic Water Scarcity in Tigania West Constituency? | We have never been taught Ezekiel 34:17-19 to mean practical ground work on environmental conservation. We have not undergone rain water harvesting trainings We have never trained our church of our local communities on construction of domestic water projects | (Same as in Table 4.7) |

The first indicator on the nature of training initiatives for water stakeholders by neo-Pentecostal churches on alleviation of domestic water scarcity in Tigania West constituency was on training for protection of water catchments based on Ezekiel 34:17-19. This verse talks about God judging the powerful people for oppressing his people Israel. Using the same verse, one cannot fail to see the analogy of protecting water catchments. It implies that training can emanate from this scripture such that the church teaches on usage of the wetland vegetation and preserving the rest of the vegetation. Almost all respondents (pastors and church members) indicated that they had never read this text to mean public initiative on water conservation issues such as trainings. These responses are presented in Table 4.7 and 4.8, and further elaborated below.

Almost all the pastors indicated that they never thought of Ezekiel 34:17-19 as a basis for training communities on protection of water catchments. Some of the responses were: *“If I were to train on Ezekiel 34:17-19, then it would be on a spiritual issue because the bible is a spiritual book”* (Pastor K). Another pastor made the observation, *“Ezekiel 34:17-19 is about spiritual catchment protection and not real water per se”*

(Pastor D). In all instances, the researcher went on to explain that they could use such biblical texts to train even their congregations on how to use waters from catchments and leave the other water unpolluted so that other people could benefit as well. This however seemed new to these pastors and they expressed their feelings of being reserved on their ‘conventional’ spiritual meaning of the text.

Further, most pastors disclosed to the researcher that they did not major in water stakeholder trainings and that they only trained their people on other matters such as faith, the trinity, prayer, unity in church growth, revival, God’s Kingdom, healing and deliverance, spiritual warfare, faith-healing, prosperity and prophecy among other edifying topics. Trainings in these churches were held throughout the year, but not on ecclesiastical praxis such as trainings on water catchments. One pastor remarked as follows:

We do not train on water. Throughout the year, we train on our faith in God. We have conferences throughout the year but not for training on alleviation of societal issues such as water scarcity. Rather, our trainings focus on spiritual transformation, church growth, revival, God’s Kingdom, deliverance, spiritual warfare, faith-healing, success and prophecy among others (Pastor R).

This statement indicates that majority of NPCs were quite engaged already and ecclesiastical praxis had not been considered in their programs. Majority of Church members in their FGDs said they had never come across Ezekiel 34:17-19. However, majority of the FGDs felt that they were members of related community groups (Chamas) that directly or indirectly dealt with environmental conservation. But they felt their churches were for spiritual matters only. They exclaimed as follows; “*Our*

clergy have never taken us towards this direction of trainings on water catchment protection. But we understand because their work is to preach spiritual messages” (Members’ FGD at cluster 1). This means that the church members did not have any problem with stakeholder training. However, they did not practice it in church because they felt the church was for spiritual matters only. Furthermore, their pastors had not taught them along this praxis.

On documentary analysis, all churches except church code number NPC-R 6 were not found having annual report on aspects of domestic water stakeholder. There were also no sections addressing water training in their constitutions. Churches minutes books had no agendas related to water stakeholder trainings; nor did calendars of events address such. There were no policy frameworks, or written past sermons implicitly or explicitly showing any sign of these churches training for environmental conservation. However, their meetings minutes books had several instances of budgets and particulars for training seminars and workshops on spiritual issues. For instance, church code number NPC-R 12 had a past conference budget of up to Kshs. 400,000.

Church NPC-R 6 had however been participating in training forums for water conservation. On May 24th 2013 CE, for instance, this church was invited for membership into Meru County Climate Forum through a letter that partly read:

RE: INVITATION FOR MEMBERSHIP INTO THE MERU COUNTY CLIMATE CHANGE FORUM

Eco Health Company Limited is implementing a two year project named ‘Private Sector Involvement and Contribution in Natural Resources Management: Lessons from Tigania West Natural Resources Management and Climate change Mitigation and Adaptation Project...As part of the implementation strategy, Eco Health

Company Ltd is spearheading the establishment of a Meru County Climate Change Forum that will bring all Actors to engage in Climate change mitigation and adaptation initiatives in Meru County... We are rarely honored to inform you that you have been identified as a potential member of the Forum. We would be glad to receive your response soonest possible. We would like to inform private sector actors who have received this letter that there will be a sensitization workshop for private sector Actors for climate change related business enterprises on 22nd April 2013 at a venue which will be communicated later.

According to the minute book for this NPC, a representative of this NPC attended this training workshop. Together, they developed a questionnaire which was later used to get to the real variables that caused destruction of water catchments. The church minutes further showed that church participated in this survey. After analyzing the data collected from the sampled Tigania West residents, the findings indicated that there were conflicts over land and water access, whereby people cultivated on the wetlands, leading to drying up of rivers. Others cut trees without replacement. This contributed in preventing absorption of carbon dioxide thereby contributing to global warming that has been proved to contribute to drying of water resources.

From the foregoing discussions on the indicator of trainings on water catchment conservation, almost all pastors seemed to agree on the subordinate theme that they had never taken bible texts such as Ezekiel 34:17-19 as causes for trainings on protection of water catchment areas (Tables 4.7). Members were of the same opinion but added that they were directly or indirectly involved in church trainings outside of church (Table 4.8).

The second indicator was on how NPCs alone or in partnership with others trained church members or community groups on rain water harvesting, based on II Chronicles 32:30, which says: “This same Ezekiah closed the upper outlets of the waters of Gihon and directed them down to the west side of the city of David...”(NRSV, 1964/1991). Just like other springs, Gihon was a spring that depended on rain water. Thus harvesting of this resource into the pool of Siloam was critical for storage of water for the children of Israel in Jerusalem (Bibleplaces.com, 2020). But with regard to this indicator, almost all respondents (pastors and members) seemed to indicate that they had never been involved in training the church or communities on rainwater collection, though it was a noble idea. These responses are seen in Tables 4.7 and 4.8. Further, they are elaborated and discussed for pastors and members separately.

Majority of the pastors seemed to indicate that they had never held such trainings since their work entailed to fast, pray, preach, and teach on matters of spirituality. Other pastors said; “*This is a new concept for us pastors*” (Pastor G). Another pastor said, “*we are mostly concerned with spiritual issues*” (Pastor S). The pastors kept repeating that their major focus was on preaching the gospel and not ecclesiastical praxis. Concerning members’ responses, they all held the idea that such tasks as training for public roles were outside the church mandate. Some of the comments noted in FGD included, “*We have never been aware of this training on rain water*”r (FGD number 5). Another FGD said; “*we take our children to school and if they want to study water, well and good. But our church business is about the kingdom of God*” (Members FGD in cluster 5). There were also no documentaries on this from any of the churches.

From the foregoing discussions on this indicator, it was noted that almost all pastors seemed to agree on the subordinate theme that they never had rain water harvesting training for their churches or community (Tables 4.7 and 4.8).

The third indicator majored on how the NPC churches either alone or in partnership with others trained church members or community groups on construction of domestic water projects from the water intakes to the distribution networks based on II Kings 20:20; which says; “The rest of the deeds of Ezekiah, all his power, how he made the pool and the conduit and brought the water into the city, are they not written in the Book of the Annals of the Kings of Judah?” (NRSV, 1964/1991). The water project referenced here was done to serve Jerusalem city. It had intakes at Gihon spring, through a conduit into the pool of Siloam (Wiemer, 2012).

With regard to this indicator, majority of the respondents (pastors and members) seemed to agree that they had never been involved in this public initiative of trainings on construction of water projects. Almost all pastors asserted that they never trained their churches or local communities on construction of domestic water projects. The following were some of the responses from their interviews; “*We do not have a water training department in our church*” (Pastor Q). Another pastor said, “*We never thought of this as our roles though we see other denominations even have institutions to train on plumbing*” (Pastors’ FGD). Related responses continued to be witnessed during this study as follows; “*Training on or corroborating with others to train on construction of water infrastructure is not within our mandate. Our work is to focus on the gospel of the Kingdom of God*” (Pastor R). The implication from all responses was that this indicator was not seen as their mandate.

On members FGDs, various comments emanated. For instance, some said, “*We train people on how to spiritually construct their spiritual system for the flow of water of life from Jesus Christ*” (Members FGD in cluster 4); while another members’ FGD commented;

“*We have no direction on water trainings from our pastors*” (Members’ FGD in cluster 2). This response agreed with their original intention; namely, spiritual approach to intervention measures on the social economically impoverished people. Accordingly, this subject of training seemed to them like a misplaced subject, though they did not condemn it as evil.

On documentary analysis, the constitution of church code number NPC-R indicated that it would conduct trainings on domestic water scarcity. It read as follows:

To help develop God’s Kingdom by equipping serious Christians and leaders through bible, missionary or theological training in Bible training centers, schools, colleges, institutes and universities, or through correspondences, seminars, conferences and workshops and to establish and maintain bible, missionary and theological training centers, schools, colleges, institutes and universities for the same purpose.

Further, this church had a bible school that incorporated a unit on ‘church and development’ (unit code 317). As seen, this unit extensively touches on domestic water supply among its other areas of focus. The cover page of the training manual read as follows:

CHURCH & DEVELOPMENT

(A focus on Neo Pentecostal Churches and their progress in constructing domestic water projects- CODE 317)

The slogan of this government accredited bible school read as follows:

We are focusing on the mysteries of God. For too long now, the church has lost focus in its educational programs. Instead, there has been content designed to speak to people's immediate needs but at the same time to neglect the deep truths of God. People do not readily understand the truth of the gospel and for many, training has become irrelevant. As a result their faith is weak and their lives are defeated. They are ripe for the corruption of heresy and moral decay because there is no core of truth in their faith! Enroll now.

This was a clear indication that this church located in cluster 2 was already training its members and the wider community of all people who enrolled in it on issues of alleviation of domestic water scarcity. With the other NPCs however, there were no available Church annual reports on water trainings, constitutions, minutes, calendar of events, policy frameworks, liturgical practices or written past sermons showing any sign of these churches training themselves or communities on construction of domestic water infrastructures. Thus, from the foregoing discussions on this indicator, it seemed that all pastors and members seemed to agree on the subordinate theme that they had never trained church or community groups on construction of domestic water supply structure (Tables 4.7 and 4.8).

From all the foregone discussions, it was evident that NPCs in Tigania West constituency had varied epistemologies on domestic water stakeholder training. Ezekiel 34:17-19 had never been thought of as a text to cause church and community training

for water catchment protection. Additionally, these churches had never trained themselves or the community on rain water harvesting, and they had never trained their churches or community groups on construction of domestic water projects. Thus, it was observed that the respondents had all along believed that their many training sessions should purely be based on spirituality and not on physical matters such as alleviation of domestic water scarcity. Thus the emergence of the superordinate theme that *“We have all along believed that our training should be based on things spiritual and not things based on matter, such as water”*.

However, African Faith Commitments for a Living Planet (2012), Tanaka (2019), IFCF (2019), Hilliard and Weldon (2012), IAS (2007) Kumuterera and Nkhoma (2020) and Christian Engineers in Development, (2020) assert that trainings related with the alleviation of domestic water scarcity have been executed by several global FBOs, Mainline churches, and, the Roman Catholic Church. Specifically, some of these religious organizations have already been doing the following trainings on rain water harvesting to increase quantity (African Faith Commitments for a Living Planet, 2012; faith and ethics approach to water use (Tanaka, 2019; IFCF, 2019); protection of water catchments (Hilliard & Weldon 2012; IAS, 2007); maintaining water quality (Kumuterera & Nkhoma, 2020); and construction of water infrastructure (Christian Engineers in Development, 2020).

Thus there is a gap on NPCs and water stakeholder training, yet several scriptures exist in support of such trainings. These scriptures include the following:

- Jeremiah 12:4: How long will the land mourn and the grass of every field withers? For the wickedness of those who live in it the animals and birds are kept away, and because people said “He is blind to our eyes”.

- Revelations 11:18: The nations raged, but your wrath has come and the time for judging the dead, for rewarding your servants the prophets and saints and all who fear your name both small and great and for destroying those who destroy the earth.
- Exodus 15: 25: He cried out into the Lord and the Lord showed him a piece of wood; he threw it into the water and the water became sweet.
- Ezekiel 34:17-19: Thus says the Lord God: As for you my flock I shall judge between sheep and sheep between rams and goats: Is it not enough for you to feed on the good pasture but you must tread down with your feet the rest of your pasture? When you drink of clear water, must you foul the rest with your feet. And must my sheep eat what you have trodden with your feet and drink what you have fouled with your feet?

4.8 Neo-Pentecostal Churches and Initiation of Domestic Water Projects

The fourth and the final research question sought to assess how NPCs performed in initiating domestic water projects in Tigania West constituency. This question read: *How have neo-Pentecostal churches performed in initiating domestic water projects in Tigania West constituency?* The related indicative questions in the interview schedule, FGD and documentary analysis sought to establish how their churches, either alone or with others endeavored to plan and design domestic water project show these churches, either alone, or with others endeavored to implement domestic water projects and how they either alone or with others endeavored to operate and maintain domestic water projects. All these three indicators were based on II Kings 20:20, which states: *“The rest of the deeds of Ezekiah, all his power, how he made the pool and the conduit and brought the water into the city, are they not written in the Book of the Annals of the*

Kings of Judah?” (NRSV, 1964/1991). As in other constructs, the findings on the fourth construct indicated that the requirements of theological reflection theory and economic theory of the church on ecclesiastical praxis and networking for the same respectively, were not adhered to. Tables 4.9 and 4.10 summarize the findings for pastors and members respectively.

Table 4. 9

interview on the initiation of domestic water projects by NPCs

| Question | Subordinate themes derived from related questions | Superordinate themes |
|--|---|--|
| 4. How have Neo-Pentecostal Churches Fared in Initiating Domestic Water Projects in Tigania West Constituency? | <ul style="list-style-type: none"> • As a church, we have never endeavored to plan and design domestic water projects in the alleviation of domestic water scarcity in Tigania West constituency • As a church we have never endeavored to implement domestic water projects in the alleviation of domestic water scarcity in Tigania west constituency • Our church has never endeavored to operate and maintain domestic water projects in Tigania West constituency, because in the first place, we have not done any | Our church has never endeavored to plan, design, implement or operate and maintain any water project |

Members had the following responses as portrayed on Table 4:10.

Table 4. 10*FGDs on the initiation of domestic water projects by NPCs*

| Question | Subordinate themes derived from related questions | Superordinate themes |
|--|--|--|
| 4. How have Neo-Pentecostal Churches Fared in Initiating Domestic Water Projects in Tigania West Constituency? | <ul style="list-style-type: none"> • As a church, we don't even know how we should go on planning and designing water projects • As a church, we have not been constructing water projects • Our church has never endeavored to operate and maintain community domestic water projects in Tigania West constituency | Our church has never endeavored to plan, design, implement or operate and maintain any water project |

The first indicator on how NPCs performed in initiating domestic water projects in Tigania West Constituency majored on designing and planning construction of domestic water projects, either alone or with others based on II Kings 20:20.

As already discussed, this project was designed and planned in Jerusalem under king Hezekia in 701 BCE. The designs and plans for this water project were discovered by Edward Robinson in 1838 CE (Wiemer, 2012). Water was to flow from Gihon spring to the pool of Siloam through an S-shaped tunnel, cut through a natural crack in bedrock, 43 meters below the ground (Bibleplaces.com, 2020). The tunnel was to be 530 meters long and 1.7 and 5.3 meters high at the spring and the pool respectively (Barker et al, 1985; Wiemer, 2012). Water was to flow by gravity at 0.6 percent slope gradient and 0.33 meters pressure head (Wiemer, 2012). It was to serve 2500 people per day (BiblePlaces.com, 2020).

With regard to this indicator of planning and design of water projects like the Gihon-Siloam projects, majority of the respondents (pastors and members) seemed to agree that they had never been involved in this type of public initiative. Their responses are

summarized in Tables 4.9 and 4.10 and further elaborated and discussed for pastors and members separately as follows:

Majority of pastors had difficulties in understanding the concept until a thorough explanation was provided by the researcher. Overall, most responses majored on the following: “Planning and designing of water projects should be pushed up by community water projects officials not church pastors” (Pastor B). Another one said: *“We would love to be involved in the push for planning and design of water projects, but that is not our mandate”* (Pastors D). Meanwhile, all member clusters’ FGDs seemed to say they were not even aware of what planning and design of water supplies was all about. When they were told they can do so through experts they said that was not the work of the church. This stance featured most in almost all clusters: *“As a church, we don’t plan and design projects .We even don’t know what that is”* (Almost all members’ FGDs).

The available Church annual reports, constitutions, committee meetings minutes, calendar of events, policy frameworks and relevant office files did not show signs of these churches domestic water supply planning and design. From the foregoing discussions on this indicator, all pastors and church members seemed to agree that they had never endeavored to plan and design water projects (Tables 4.9 and 4.10).

The second indicator was on how NPCs performed in initiating domestic water projects in Tigania West Constituency majored on implementing domestic water projects, either alone or with others. As already discussed, this water project was done to serve Jerusalem city. It had intakes at Gihon spring, through a conduit into the pool of Siloam

(Wiemer, 2012). With regard to this aspect of water projects implementation, majority of the respondents (pastors and members) seemed to agree that they had never been involved in this public initiative of planning and design of domestic water projects. Their responses were presented in Tables 4.9 and 4.10.

Almost all the pastors agreed that they had never endeavored to implement domestic water projects towards alleviating domestic water scarcity in Tigania West constituency. This was evidenced by the statements that *“I have never thought of water projects implementation because I have been busy ministering”* (Pastor K). Another pastor said; *“This is the government’s work. Ours is to preach the gospel”* (Pastor N). Members FGDs generally came out with the report that *“We participate in implementing water projects in our community self-help projects and not in church”* (Members’ FGD in almost all clusters)

Concerning documentary analysis, almost all churches had no annual reports, constitutions, committee meetings minutes, calendar of events, policy frameworks, and liturgical practices or even written past sermons that touched on implementation of water projects. However, the church code number NPC-R 6 had its constitution revealing that it had construction of water projects as an objective. It read as follows:

“To present the gospel of Jesus Christ to non-Christian and spiritually neglected peoples of Kenya and overseas through evangelism and development projects related to infrastructure development, water supply, health, sanitation, agriculture, micro enterprise and all other development projects.”

This church also had a file dealing with community projects including water. In one of its file folios, church NPC-R 6 had assisted a community project with a gate valve worth Ksh 20,000. Earlier on, the church had helped this community water project with

writing a funding proposal of Ksh. 4 000,000 to make augmentation of its system. The proposal was successful. In their thanks giving letter, the water project committee thanked the bishop with a letter that partly read as follows:

RE: LETTER OF APPRECIATION

The entire management committee, members of the project and the community at large wish to tender our appreciation for the support you accorded to the project.

The support came at the right time. We acknowledge the previous support you gave unto us and we are much grateful – Project Chairman.

However, this information could not formulate a theme because it was an isolated case. The following subordinate theme was thus evident among pastors and church members: that pastors had never endeavored to implement domestic water projects (Tables 4.9 and 4.10).

The third indicator was on operating and maintaining domestic water projects. As already discussed, the water project in II Kings 20:20 was done to serve Jerusalem city in 701 BCE. It had intakes at Gihon spring, through a conduit into the pool of Siloam (Wiemer, 2012). With regard to this indicator, majority of the respondents (pastors and members) seemed to agree that they had never been involved in this public initiative of operating and maintaining of water projects. Their response is further discussed for pastors and members separately as follows. Majority of pastors in the interviews indicated that their churches had never endeavored to operate and maintain domestic water projects in Tigania West constituency or elsewhere. After all they had not planned, designed or implemented any.

In documentary analysis, most churches did not have any document to show they were initiating any domestic water project. However, church code number NPC-R 6 had documents showing operation and maintenance of its long water line together with patrolling the community line along its line on a daily basis. From the foregoing discussions on this indicator, it was deduced that almost all pastors and members had never operated or maintained domestic water projects (Tables 4.9 and 4.10).

From all the foregone discussions, there were emanating subordinate themes among pastors and members that these NPCs had never endeavored to plan and design domestic water projects in the alleviation of domestic water scarcity in Tigania West constituency; that these churches had never endeavored to implement domestic water projects in the alleviation of domestic water scarcity in Tigania west constituency, and that the churches have never endeavored to operate and maintain domestic water projects in Tigania West constituency. Accordingly, the superordinate theme was: *Our church has never endeavored to plan, design, implement or operate and maintain any water project*

However, Marie (2018), Mwaomah (2018), Silverman (2019) and Whitney (2020) show that the early church may also have had goodwill in construction of water projects (Acts 2:45; 9:36; Galatians 6:10). Later, Emperor Constantine engaged Christians in initiating water projects (Cochrane, 1974; Pillay, 2017). Further, the Ancient, Medieval and Reformation churches did water projects too (Pillay, 2017). In recent years, the FBOs, the Roman Catholic, Mainstream and some classic Pentecostals such as PEFA have done water projects from global to the local level.

This leaves a vacuum on the side of NPCs who indicated no involvement on the same. But this should not be the case. The following scriptures clearly propose ecclesiastical praxis in terms of construction of domestic water projects:

- James 1:27: Religion that is pure and undefiled before God, the Father, is this: to care for orphans and widows in their distress and to keep oneself unstained by the world.
- I John 3:17: How does God's love abide in anyone who has the world's goods and sees a brother or sister in need and yet refuses help?

The bible is full of other cases of initiation of domestic water projects. These include Genesis 21:15-19 where the impartial God revealed a well to Hagar and her needy son; and initiation of a domestic water project in Genesis 21: 25 -34 in Beersheba where Abraham dug a well. In Genesis 26:12–33, Isaac also constructed five (5) water wells. In Exodus 17:1-6 and Numbers 20:1-11, God located a water resource at Horeb. He then supervised Moses in 'constructing' this would-be Massah and Meribah water projects by striking a rock. Isaiah 43:20 testifies that this project alleviated the severe domestic water scarcity facing the Israelites at that time. In Judges 15:18, 19, God 'constructed' the En Hakkore water project at Lehi for Samson to drink and revive his strength. Additionally, King Hezekiah constructed a domestic water project in Jerusalem (II Kings 20:20; II Chronicles 32:30). Meanwhile, Palestinians continued to plan, design, implement, operate and maintain domestic water projects in form of Wells, Cisterns, Pools and Aqueducts throughout bible times as shown by the following several bible verses; viz, Wells (Genesis 21:21-31; 26:12-22; 29:9; Exodus 2:15; John 4:5); Cisterns (Genesis 37:20 – 29; 1 Samuel 19:22; II Kings 18:31; Proverbs 5:15; Jeremiah 38:6ff); Pools (II Samuel 4:12; II Samuel 2:13; I Kings 2:38; Nehemiah 3:15; Isaiah 8:6; Jeremiah 41:12; John 5:2; John 9:7).

4.9 Summary of the Chapter

Data was gathered using interviews from 22 NPC pastors, focus group discussions (FGDs) in five ward clusters and documentary analysis on all the 22 NPCs. There was a misconception that spiritual warfare alone, and prosperity gospel alleviates water problems such as diseases and depression through faith healing and deliverance, and prophecy on politics for water improvement. This misconception came about due to the fact that these indicators as crucial as they are in the life of a church were not combined with ecclesiastical praxis. On advocacy, these NPCs indicated that it was not in their direct calling to engage in water advocacy. But they supported ‘good’ political leaders to win elections so that they could be their panacea in the alleviation of domestic water scarcity in Tigania west constituency. Water stakeholder training was not seen as a prerogative of NPCs because they believed that their much training should purely be based on spirituality and not on physical matters such as alleviation of domestic water scarcity. On initialization of domestic water projects, the respondents felt that it was not their biblical prerogative to plan, design, implement and operate and maintain water projects.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This chapter presents the summary of the findings, conclusions and recommendations. The study sought to analyze the role of the neo-Pentecostal churches in alleviating domestic water scarcity in Tigania west constituency, Meru county, using Interpretive Phenomenological Analysis (IPA).

The study was grounded in the theological reflection theory by Pedro Arrupe (1907-1991) and Economic Theory of the Church by Bourdieu (1930–2002). These two theories were able to provide theoretical grounding for the variables regarding domestic water scarcity and the requisite interventions. The first objective of the study sought to determine how religious practices of neo-Pentecostal churches informed them in the alleviation of domestic water scarcity in Tigania West constituency. This was done by analysing NPCs religious practices, prosperity gospel, faith healing and deliverance and prophecy. The second objective of the study aimed to determine the advocacy measures that these churches took in addressing the alleviation of domestic water scarcity in Tigania West constituency by looking into their own advocacy measures, partnerships in advocacy, and how they elect water advocates (politicians in elections). The third objective sought to assess neo-Pentecostal Churches' stakeholder trainings on protection of water catchments, rain water harvesting and construction of water works; while the fourth objective assessed the initiation of domestic water projects by neo-Pentecostal churches in Tigania west constituency, focusing on planning and design, projects implementation and operation and maintenance of the same.

5.2 Summary of the Findings

A summary of the major findings arising from the analysis of these variables is presented in this section.

5.2.1 Religious Practices and Alleviation of Domestic Water Scarcity

There was a misconception that spiritual warfare riding on the prosperity gospel alleviates water problems such as diseases and depression, through faith healing and deliverance. Further, prophecy on good politics is misinterpreted to have positive implications on alleviation of domestic water scarcity. These misconceptions arise from the belief that spiritual warfare is in itself enough to alleviate domestic water scarcity. This is so especially when made through persistent prosperity gospel that is imbued with financial sacrifices to God (for pastors and the general welfare of the church). This would result to access to clean water even without much effort to work physically for it, and also combat water problems through faith healing and deliverance. Further, these churches held that prophesying helped to fore tell, forth tell and reveal political candidates for election. These would in turn end domestic water scarcity if the political leaders of prophecy are elected. These misconceptions mean that holistic gospel was not fully embraced by neo-Pentecostal churches

5.2.2 Water Advocacy and Alleviation of Domestic Water Scarcity

These churches indicated that it was not in their direct biblical mandate to engage in water advocacy. But, they supported 'good' political leaders for winning elections so that they could be their panacea in the alleviation of societal problems including domestic water scarcity in Tigania West constituency. Specific findings on this construct were that there was no water advocacies done in neo-Pentecostal churches on water rights, nor had they partnered with other bodies to have any advocacy on the

same. However, majority agreed that they generally prayed for and supported the good politicians in order for the latter to be able to use their positions to advocate for the water rights of the constituents.

5.2.3 Water Stakeholder Training Initiatives

Most of neo-Pentecostal churches were in agreement that training initiatives for water stakeholders were outside their biblical prerogative because their training mandate is purely based on spirituality and not on physical matters such as alleviation of domestic water scarcity. In particular, the findings revealed that scriptures such as Ezekiel 34:17-19 were never thought of as helpful in making these churches to organize water trainings on protection of water catchments. They interpreted such texts for spiritual meanings. During rainy seasons, there was a lot of rain water for the constituents. But these churches did not train church members or communities on how to tap this water. They had never directly or indirectly through institutionalized premises, taken initiative to train their congregations or communities on construction of domestic water projects. Their main concerns were trainings on spiritual matters. This means that water stakeholders' training as currently practiced in churches such as the Roman Catholic, Mainstreams and some classic Pentecostals was not a borrowed idea in these neo-Pentecostal churches.

5.2.4 Initiation of Domestic Water Projects

The respondents (neo-Pentecostal churches) said that their churches had never endeavored to initiate domestic water projects in the constituency. Specifically, they had never endeavored to plan and design domestic water projects, nor had they implemented or helped to implement any water projects. Accordingly, they had never

operated or maintained domestic water projects. This is because they felt that this was not within their biblical mandate.

5.3 Conclusion

The following conclusions were drawn from this study in relation with its objectives:

5.3.1 Religious Practices and Alleviation of Domestic Water Scarcity

There was a misconception among Tigania West neo-Pentecostal churches on how religious practices inform alleviation of domestic water scarcity. This showed a negation of reflection theology which deals with social/holistic gospel. Though crucial in the life of a church, religious practices cannot purely stand alone on spiritual basis. Physical operationalization of the same is critical. According to these churches, ecclesiastical praxis was the work of governments that God has put in place. This study, however, noted that religious practices on the alleviation of domestic water scarcity was in order. However, these practices need to be made complete by combining them with physical actions on the ground James 2:14-17 stipulates. This would fulfill the demand of practical theology as enshrined in reflection and economic theory of the church

5.3.2 Water Advocacy and Alleviation of Domestic Water Scarcity

Tigania west neo-Pentecostal churches held that it was not their direct calling to engage in water advocacy. Nonetheless, they supported ‘good’ political leaders to be their water rights advocates. They did this so that if these politicians won the elections, they could be their panacea in the alleviation of societal problems including domestic water scarcity. This showed that although these churches were often far from performing water rights advocacy, they were ready to campaign for water advocates (politicians). Such an epistemology was a bit intricate since it is a selective and simplified hermeneutics.

5.3.3 Water Stakeholder Training Initiatives

Tigania West neo-Pentecostal churches held the epistemology that water stakeholders training initiatives were not their prerogative. They felt so because they believed their training mandate is purely based on spirituality and not on physical matters such as alleviation of domestic water scarcity. Thus, they did not pay much attention to the physical situation in the public life around them and so they could not borrow this role's idea as practiced by some other churches such as the Roman Catholic Church. However, this seemed to contravene Matthew 28:20 where God commands the church to teach church members and communities on everything commanded by him. This would include trainings on alleviating domestic water scarcity as based on bible texts such as Ezekiel 34:17-19.

5.3.4 Initiation of Water Projects and Alleviation of Domestic Water Scarcity

Neo-Pentecostal churches had not endeavored to plan, design, implement, operate and maintain domestic water projects in Tigania West constituency. The only revelation they embraced was special (spiritual) and not general (physical). Hence, theologies related to reflection theory and economic theory of the church did not have much space in these churches, contrary to key domestic water construction scriptures such as II Kings 20:20 and II Chronicles 32:30.

From all these conclusions on individual variables, it was obvious to make the following general conclusion: that almost all neo-Pentecostal Churches in Tigania West constituency did not give any reasonable attention to theologies that are based on reflection and social capital. First, they seemed to reduce everything to a binary- 'us-versus-them'; second, they reverted to an oversimplified reading of scriptures to serve their purely spiritualized epistemology on public roles; a premise that led to their third

tendency of low critique on public life. Fourth, they seemed not to incorporate other churches' theologies even when such would enlighten them on reflection and economic groups' theology. All these shortcomings were mainly due to their seemingly selective reading of scriptures and neglecting general revelation which comes from social and natural sciences, such as one on water technology.

5.4 Recommendations

The study made the following recommendations based on the findings.

5.4.1 Religious Practices and Alleviation of Domestic Water Scarcity

First, there was need for NPCs to attend government accredited bible schools which have approved and well-seasoned lecturers that could teach them theology based on reflection theory and economic theory of the church. Bible school units related to these and other religion and development theories will help them understand their individual and corporate biblical responsibility on alleviation of societal problems such as alleviation of domestic water scarcity. This may enable them to confirm, appreciate, challenge, clarify, and expand their epistemology for a new truth and meaning of ecclesiastical praxis. Further, they may be able to address some of the alarming developmental concerns in the contemporary world, such as destruction of domestic water catchments.

Secondly, the religious practices of neo-Pentecostal churches need not be treated as mystical and unreasonable. This is because they are of great help if incorporated in the physical processes of alleviating societal problems such as alleviation of domestic water scarcity. This is because spiritual matters cannot be treated tangentially in the alleviation of societal woes because non prolific developmental concepts are products

of social, cultural and political conditioning, which religion plays a vital role in combating.

5.4.2 Water Advocacy and Alleviation of Domestic Water Scarcity

Through bible schools, conferences, seminars and other such settings, Neo-Pentecostal churches should be sensitized on the fact that the bible supports advocacy by churches; be they alone or in collaboration with others. In such trainings, they could also be taught on non-legitimization of non-prolific political elite in the alleviation of domestic water scarcity.

A fair biblical content that can be adopted in such neo-Pentecostal churches trainings may involve developing the understanding that occurrence of domestic water scarcity often involves a political process. This process begins with voters being bought with money and costume by non-productive politicians, so as to vote the latter into power (Amos 8:1-6). Once in power, the non-productive politicians make policies and laws that fail to address the alleviation of domestic water scarcity among other societal needs (Isaiah 10:1-4). These laws and policies then oppress people with the problems of domestic water scarcity through such effects as destruction of water catchments, untreated drinking water, and long distances of access to domestic water. The bad policies and laws also contribute to water unaffordability, wastage of the same and a host of water related conflicts (Micah 3: 1-12).

Indeed, a complication arises when such politicians visit churches with financial support in order to be 'blessed' (mostly legitimized). This strengthens their (politicians) non-productive status. (I Kings 22: 1-38 and Jeremiah 28: 1-15). In all this, such churches are often not aware of this seemingly political conning. They lack knowledge

(Psalms 82:1-8; Hosea 4:6-9); are ignorant (Isaiah 42:18-25) and/or just avoid advocacy (Proverbs 31:8, 9). Because of this, these churches may often not be impressing God (Isaiah 1: 11-23 & Amos 5: 18-27; 8:1-3). If neo-Pentecostal churches have to please God in this regard, they should, together with self-initiated advocacy, help to elect political leaders from all the population not just the selected famous tribal kings. Such to be selected should be able God-fearing men and/or women, trustworthy and uncorrupt (Exodus 18:21 and Deuteronomy 17: 14 -20). If not, and according to the bible, the unproductive horses (tribal kings) will never help in alleviating domestic water scarcity, despite their strengths (Psalms 33:17), hence the need for churches to avoid this path.

5.4.3 Water Stakeholder Training Initiatives

Individuals, FBOs, NGOs, bible schools and technical training institutions need to take action. They could organize conferences seminars, workshops and classes targeting neo-Pentecostal churches. This would enhance knowledge and experiences on alleviation of domestic water scarcity by these churches. Consequently, they would transmit the same knowledge and experiences learnt to church and community water stakeholders, thereby achieving worthwhile goals. Such goals would entail protection of water catchments, rain water harvesting and skills on constructing water conveyance, storage and distribution infrastructure.

5.4.4 Initiation of Water Projects and Alleviation of Domestic Water Scarcity

On initiation of water projects, similar recommendations to what is stated in 5.4.3 should apply. Individuals, FBOs, NGOs, bible schools and technical training institutions can organize and fund training sessions such as conferences, seminars, workshops and technical trainings and train neo-Pentecostal churches on construction

of domestic water supplies. Such sources can also recommend more inclination to attending Technical Training Institutes by especially the children of neo-Pentecostal pastors and church members for water related trainings.

5.5 Recommendations for Future Studies

In the course of carrying out this study, it was observed that a number of neo-Pentecostal churches appeared in dire need for finances. Among other signs, the nature of some of their church buildings confirmed so. Therefore, one may wonder if their epistemology was worked on through education and training to align it with that of alleviation of domestic water scarcity, and how they would operationalize this policy without fundraising prowess. Several variables related to their worldview on alleviation of societal problems could be behind this poverty scenario. Hence, future studies may be crafted to deal with this economic problem of NPCs which is perhaps contributed to by independent variables of education, doctrines, and self-focus. This would enhance further interventions on the ability of these churches on ecclesiastical praxis.

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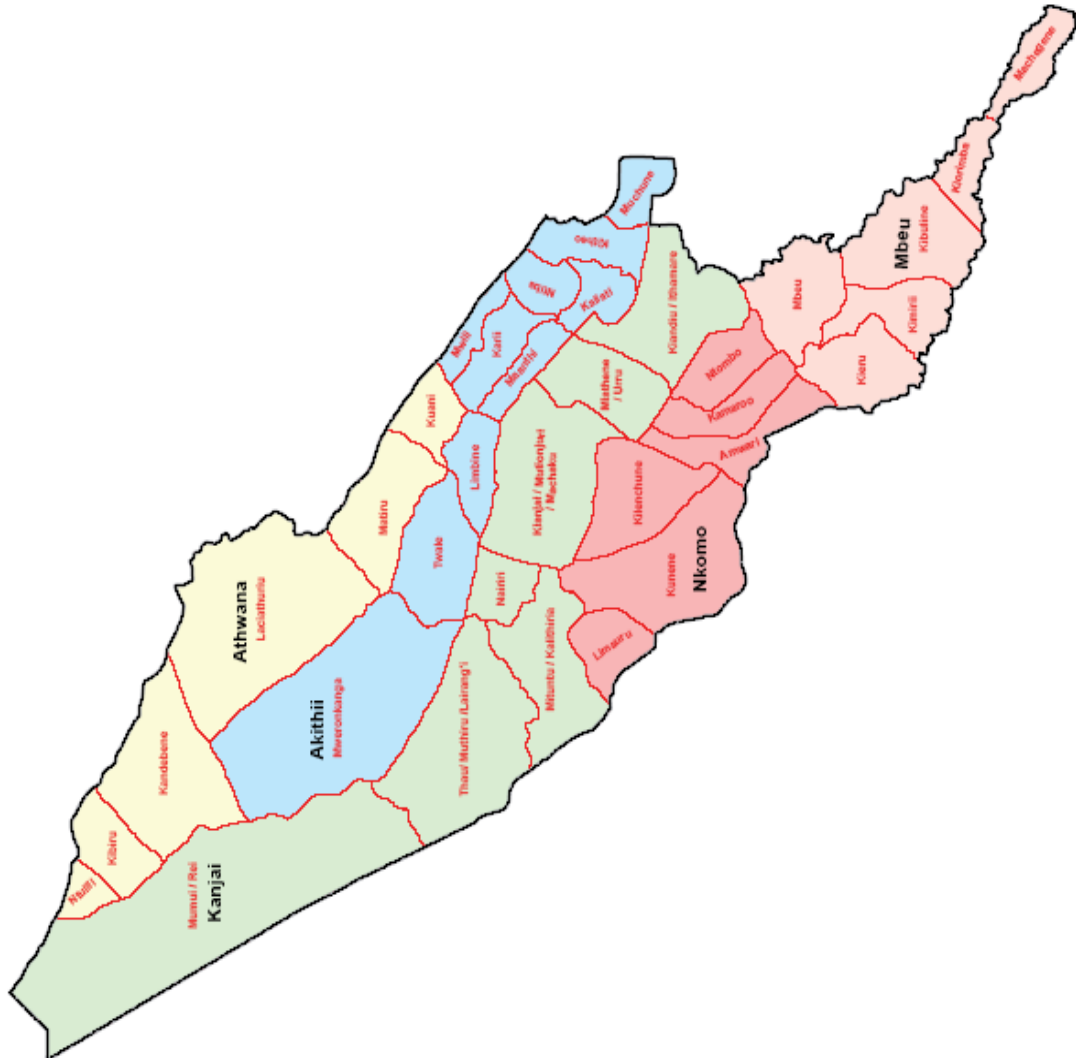
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APPENDICES

Appendix I: Map of Tigania West Constituency



Tigania West Constituency is an electoral constituency in Kenya. It is one of the constituencies in Meru County

Tigania West Constituency Details:

Constituency Number: 054

Constituency Name: Tigania West Constituency

Constituency Population: 139, 961

Constituency Area: Approx. 455 KM²

Source: MCG (2019)

Appendix II: Informed Consent Cover Letter

DATE: JUNE, 2021

TO WHOM IT MAY CONCERN

RE: INFORMED CONSENT COVER LETTER

Dear _____

My name is Bishop Kiambi James Thambura Atheru, a PhD candidate from Kenya Methodist University, in the School of Education and Social Sciences. I am conducting a research titled 'Analysis of the Role of Neo-Pentecostal Churches in the Alleviation of Domestic Water Scarcity in Tigania West Constituency', with the following objectives:

- i. To determine the practices that inform how neo-Pentecostal churches engage in the alleviation of domestic water scarcity in Tigania west constituency.
- ii. To determine advocacy initiatives by Neo-Pentecostal Churches on alleviation of domestic water scarcity in Tigania west constituency.
- iii. To assess the stakeholder training initiatives by Neo-Pentecostal Churches on alleviation of domestic water scarcity in Tigania west constituency.
- iv. To assess the initiation of domestic water projects by Neo-Pentecostal Churches on alleviation of domestic water scarcity in Tigania west constituency.

Accordingly, I am kindly requesting you to participate. The research tools will be interview schedules, documentary analysis and Focus group discussions that will not generally take more than 20 minutes to complete

Participation in this study is completely voluntary and there is no known risk in participating. Also, you may choose to participate or not participate, or withdraw from the same anytime you wish. Meanwhile, I assure you that all data collected in this research will be treated as very confidential, with your identity strictly hidden since only codes will be used instead of names.

This study will benefit you in the following manner:

- i. You will have a chance to independently; express your thoughts, understandings, perceptions and experiences on domestic water scarcity in Tigania west constituency
- ii. The results, discussions and recommendations may propel assorted church donors and other water actors to gain further insights in funding the alleviation of domestic domestic water scarcity in Tigania west constituency.

I would therefore be grateful if you could kindly complete the schedule /respond to the questions asked in this regard.

Yours respectfully,



Bishop Kiambi J.T Atheru. Phone No 0721669651/0100427733

Email address: JKiambi0178@stu.kemu.ac.ke, kangroupofschools@gmail.com, kaninternational@yahoo.com,

SCHOOL OF EDUCATION AND SOCIAL SCIENCES

Appendix III: Interview Schedule for 22 pastors

Dear respondent,

This Interview schedule seeks your **thoughts, understandings, perceptions and experiences** on role of **neo-Pentecostal churches** in alleviating domestic water scarcity in Tigania west constituency. It is estimated that it will take approximately 10-15 minutes to complete filling it. Please indicate your answers by ticking (✓) the appropriate answer or by providing the needed information on the spaces provided. There are no right or wrong answers, so please do not hesitate to respond frankly, honestly, and from your perspective. Please **do not write your name** on this schedule.

Section 1: Background profile

Kindly answer the following questions as they accurately apply to you.

- i. Your Gender: Male Female I prefer not to say
- ii. Your highest level of **government accredited education**: Below primary
Primary Secondary Diploma Degree Masters Doctorate
- iii. Your occupation:
 - Pastor Reverend Bishop Apostle Prophet Evangelist
 - Public Servant (e.g. Teacher, Civil servant)
 - Entrepreneur (Business)
 - Farmer
 - Other _____

Section 2: Domestic water scarcity in Tigania west constituency

- i. a) From where do you **fetch** your domestic water from? (e.g. Tap inside the house, home storage tank, Communal Water Point, river, well, supplied with jericans at a cost etc) _____

b) How is the flow of your domestic water in terms of **quantity** from this source on a daily basis? _____
- ii. How is your domestic water **purified** before or after it arrives at your home?

- iii. Please describe the approximate total 'to and fro' **distance** that you travel from your residence to fetch water from the point of your domestic water source and back (E.g. tap inside the house distance =0 meters. If you travel 200 meters, then to and fro distance =400 meters, etc) _____

iv. a) How would you describe your monthly **incomes in terms of at least meeting all your basic needs**? _____

b) How would you describe **your ability to pay** for the water that you fetch from your point of source monthly?

v. a) How many people live in your **household**? _____

b) Please describe the **sufficiency or insufficiency** of this water for your home?

vi. How do you control the usage of the water that you use for washing, bathing, cooking and drinking on a daily basis? _____

vii. What nature of **water conflicts** (minor, medium or major) do you experience in this area, if any? (*e. g. intakes overdraw, from rivers, illegal tapings from water lines, failure to ration fairly, etc*) _____

Section 3: Neo-Pentecostal Churches' Religious Practices and the Alleviation Domestic Water Scarcity

i. How do the following religious practices help your congregants in alleviating domestic water scarcity in Tigania west constituency?

Spiritual warfare such as in the case of Ephesians 6:12 _____

The Gospel of prosperity such as is outlined in Malachi 3:6-12 _____

Healing and deliverance such as in the case in Psalms 41:3 and 32:7 _____

Prophecy to help operationalize Judges 2:16 _____

Section 4: How Neo-Pentecostal Churches engage advocacy in alleviating domestic water scarcity in Tigania west constituency

- i. In your church, how do you do water advocacy in line with Luke 4:16-19?

- ii. How do you partner with other advocacy bodies in accordance with Psalms 41:1 to advocate for the rights of being supplied with water by government in this area?

- iii. How your church support politician in accordance with Exodus 18: 21, during national civic election time, so that the same could come back and help alleviate domestic water scarcity if elected?

Section 5: Neo-Pentecostals Stakeholder Training Initiatives and Alleviation of Domestic Water Scarcity in Tigania west constituency

- i. How does your church alone or in partnership with others train members or community groups on protection of water resources in line with Ezekiel 34:17-19?

- ii. How does your church alone or in partnership with others train church members or community groups on water harvesting, such as from rain in line with II Chronicles 32:30?

- iii. How does your church alone or in partnership with others to train church or community groups on Construction of water infrastructures such as tanks, and pipework in line with II Kings 20:20?

Section 6: The initiation of domestic water projects by Neo-Pentecostal churches in Tigania west constituency

- i. How does your church, either alone or with others endeavor to plan and design domestic water projects in Tigania west constituency?

- ii. How does your church, either alone, or with others endeavor to implement domestic water projects in Tigania west constituency?

- iii. How does your church, either alone or with others endeavor to operate and maintain domestic water projects in Tigania west constituency?

THANK YOU FOR SPARING YOUR TIME FOR THIS DISCUSSION. THE INFORMATION YOU HAVE GIVEN WILL BE KEPT CONFIDENTIAL. GOD BLESS YOU

Appendix IV: Checklist for 22 churches' Documentary Analysis on

'Analysis of the Role of NPCs in Alleviating Domestic Water Scarcity in Tigania West Constituency'

Section 1: Practices stance of the NPCs in alleviating domestic water scarcity in Tigania west constituency

| Practices indicator to be determined | Documents to be perused (dating 5 years back) |
|---|---|
| i. Spiritual warfare (eg as found in Ephesians 6:12) | Church annual reports/Church constitution/ Church committee's meetings' minutes/Calendar of events/ policy frameworks/liturgical practices/any written past sermons |
| ii. Gospel of prosperity through giving (eg as found in Malachi 3:8-10) | |
| iii. Healing and deliverance (eg as found in Psalms 41:3 and 32:7) | |
| iv. Prophecy (eg to operationalize Judges 2:16) | |

Section 2: How NPCs engage advocacy leaders in alleviating domestic water scarcity in Tigania west constituency.

| Domestic water advocacy indicator and concepts to be determined | Documents to be perused (dating 5 years back) |
|---|--|
| i. Doing water advocacy (Luke 4:16-19) | Church annual reports/Church constitution/ Church committee's meetings' minutes/Calendar of events/ policy frameworks/liturgical practices/any written past sermons/office files |
| ii. Partnerships in water advocacy (Psalms 41:1) | |
| iii. Participation in national civic elections for eventual water advocacy (Exodus 18:21) | |

Section 3: Training initiatives for water stakeholders by Neo-Pentecostal churches on alleviation of domestic water scarcity in Tigania west

| Training indicator and concepts to be Assessed | Documents to be perused (dating 5 years back) |
|--|---|
| i. Protection of water resources (Ezekiel 34:17-19) | Church annual reports/Church constitution/ Church committee's meetings' minutes/Calendar of events/ policy frameworks/liturgical practices/any written past sermons |
| ii. Water harvesting (II Chronicles 32:30) | |
| iii. Construction of water infrastructure (II Kings 20:20) | |

Section 4: The initiation of domestic water projects by the NPCs in Tigania west constituency

| Domestic water construction indicator and concepts to be Assessed | Documents to be perused (dating 5 years back) |
|---|---|
| i. Planning & Design | Church annual reports/Church constitution/ Church committee's meetings' minutes/Calendar of events/ policy frameworks/liturgical practices/any written past sermons |
| i. Implementation | |
| ii. Operation and Maintenance | |

Appendix V: Focus Group Discussion Guide for 59 members on ‘Analysis of the role of Neo-Pentecostal Churches in Alleviating Domestic Water Scarcity in Tigania West Constituency, Kenya’

1. Introductory speech

Dear Pastors

Warm greetings

As you all may be aware, Tigania West has suffered domestic water scarcity for many years now. But alleviation of domestic water scarcity is widely inspired by the bible in for instance Exodus 17:1-7, Numbers 20:1-15; Isaiah 41:17-20; Matthew 25:35 and John 4: 5-15 (NRSV, 1964/1991). It is also a theological sub-field of development with all churches being urged to play a role in it (Beukes & Huffel, 2016). This is why you have been invited to this meeting to discuss as a group on what “the role of the Neo-Pentecostal Churches in alleviating domestic water scarcity in Tigania west constituency” is. In line with this aim, I have sought you for this group discussion because as church members, your viewpoints represent your churches. Please give very honest answers even if you differ with others, for there won’t be right or wrong answers. Thus let all of you talk, feeling absolutely free to independently express your thoughts, understandings, perceptions and experiences on how you interpret matters related to the the questions that will be posed. Your answers will remain confidential to this group and will not be shared with anyone outside the research team. Thank you

2. How the FGD will work

The researcher will explain to the Informants their roles in the FGD. He will shed light on what a focus group is all about and what will be discussed. The discussion will take the following steps:

Warm up (25 minutes).

SECTION 1: Self-introductions

Section 1: Background profile

Kindly answer the following questions as they accurately apply to you.

- iv. Your Gender: Male Female I prefer not to say
- v. Your highest level of government accredited education: Below primary Primary
Secondary Diploma Degree Masters Doctorate
- vi. Your occupation:
- Public Servant (*e.g. Teacher, Civil servant*)
 - Entrepreneur (*Business*)
 - Farmer
 - Other _____

Discussion (60 minutes)

SECTION 2: What are your views on availability of domestic water in Tigania west constituency? (10 minutes)

(Researcher to moderate this question based on

Adequate water sources; Treated water; Availability of water within 1 Km; Affordability; At least 40 l/p/d; Efficient water usage; Conflict-free water supply

SECTION 3: How do the religious practices of the NPCs inform them in the alleviation of domestic water scarcity in Tigania west constituency? (10 minutes)

Researcher to listen and moderate this question based on:

How do the following religious practices help your congregants in alleviating domestic water scarcity in Tigania west constituency?

- i *Spiritual warfare* such as in the case of Ephesians 6:12

- ii *The Gospel of prosperity such as is outlined in Malachi 3:6-12*
- iii *Healing and deliverance such as in the case in Psalms 41:3 and 32:7*
- iv *Prophecy to for instance, help operationalize Judges 2:16*

SECTION 4: How do Neo-Pentecostal Churches advocate for the alleviation of domestic water scarcity in Tigania west constituency? (10 minutes)

Researcher to listen and moderate this question based on:

- i. *In your church, how do you do water advocacy in line with Luke 4:16-19?*
- ii. *How do you partner with other advocacy bodies in accordance with Psalms 4:1, to advocate for the rights of being supplied with water by government in this area?*
- iii. *How your church support politicians in accordance with Exodus 18:21, during national civic election time, so that the same could come back and help to alleviate domestic water scarcity if elected?*

SECTION 5: What are the training initiatives for water stakeholders by Neo-Pentecostal churches on alleviation of domestic water scarcity in Tigania west constituency? (10 minutes)

Researcher to listen and moderate this question based on:

- i. *How does your church alone or in partnership with others train members or community groups on protection of water resources in line with Ezekiel 34:17-19?*
- ii. *How does your church alone or in partnership with others train church members or community groups on water harvesting, such as from rain, in line with II Chronicles 32:30?*
- iii. *How does your church alone or in partnership with others train church or community groups on Construction of water infrastructures such as tanks, and pipework in line with II Kings 20: 20?*

SECTION 6: How have the NPCs fared in initiating domestic water projects in Tigania west constituency? (10 minutes)

- i. *How does your church, either alone or with others endeavor to plan and design domestic water projects in Tigania west constituency?*
- ii. *How does your church, either alone, or with others endeavor to implement domestic water projects in Tigania west constituency?*
- iii. *How does your church, either alone or with others endeavor to operate and maintain domestic water projects in Tigania west constituency?*

Conclusions/recapitulation (5 minutes)

THANK YOU FOR SPARING YOUR TIME FOR THIS DISCUSSION. THE INFORMATION YOU HAVE GIVEN WILL BE KEPT CONFIDENTIAL. GOD BLESS YOU

Appendix VI: Research Work Plan

| Day Activity | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 |
|--|---|---|---|---|---|---|---|---|---|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|
| 1. Processing of research tools: interview schedules for pastors, documentary analysis for the 22 churches and FGD guides for 59 members | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| 2. Training of two research assistants at KAN church Nchiru | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| 3. Interviewing the 22 Pastors and interview schedules' data analysis | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| 4. Documentary analysis in the 22 churches | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| 5. Focus Group Discussions for 59 members at 5 clusters | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| 6. Data analysis and presentations | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |

Appendix VII: Research Financial Budget

For: 'Analysis of the Role of Neo-Pentecostal Churches in the Alleviation of Domestic Water Scarcity in Tigania West Constituency'

| Activity | Item | Description | Unit | Qty | Rate (Ksh) | Total (Kshs) |
|------------------------------------|---------------------------------|--|--------|-----|------------|--------------|
| 1. Processing of research tools | 1. | Printing of 1x4 pages original Interview schedule for photocopying of 25 schedules for pastors (Appendix III) | Pages | 4 | 20 | 80 |
| | 2. | Photocopying of 25 x 4 pages interview schedules for the 22 (Appendix III) | Pages | 100 | 5 | 500 |
| | 3. | Printing of 1x2 pages original checklist for photocopying of 4 checklists to be used for documentary analysis in all the 22 churches (Appendix IV) | Pages | 2 | 20 | 40 |
| | 4. | Photocopying of 4 checklists to be used for documentary analysis in all the 22 churches 5 x 2 pages (Appendix IV) | Pages | 8 | 5 | 40 |
| | 5. | Printing of 1 x 2 pages original FGD guide for making 65 copies to be used by 59 members (Appendix V) | Pages | 2 | 20 | 40 |
| | 6.. | Photocopying of 65 FGD guides for 59 members (Appendix V) 1 x 2 pages | Pages | 130 | 5 | 650 |
| | 7 | Fuel for transport to and from Meru town to transact these printing and photocopies | Liters | 14 | 102 | 1428 |
| | 8 | Subsistence allowance while processing research materials [L/S] | L/S | L/S | L/S | 1,000 |
| | Activity total Ksh 3,778 | | | | | |
| 2. Training of research assistants | 1. | 1 day training materials (Mostly flipcharts, marker pens, notebooks and power points) | L/S | L/S | L/S | 10,000 |
| | 2. | Expenses for tea, snacks, water, lunch (5,000), cook (1000), cleaner (1,000), sanitizers and soaps (3000) | L/S | L/S | L/S | 10,000 |

| | | | | | | |
|---|------------------------------------|---|------|-----------|----------------|---------|
| | 3. | Allowances for 2 research assistants for 1 day | No | 2 | 2000 | 4000 |
| | Activity total Kshs 24,000 | | | | | |
| 3. 22 Pastors' interview and documentary analysis for 22 Churches | 1. | Fuel (petrol) for 11 days to and from respondent churches to conduct interviews and carry out documentary analysis | Km | 550 | 127 | 69,850 |
| | 2. | Allowances for 2 research assistants for 11 days | days | 11 | 4,000 | 44,000 |
| | 3. | Lunch: (2 research assistants for 2000/= total, and a total of 2000/= for both pastors one morning the other afternoon) | days | 11 | 4,000 | 44,000 |
| | 4. | Assorted costs in the cause of analyzing data from interview schedules and documentaries | L/S | L/S | L/S | 20,000 |
| | Activity total Ksh 177,850 | | | | | |
| 4. Focus Group Discussions for 59 members | 1. | Cleaners to clean and arrange 5 FGD venues | No | 5 | 200 | 1,000 |
| | 2. | Soaps and sanitizers for 5 FGD venues | L/S | L/S | L/S | 2,000 |
| | 3. | Cooks and/or servers for 5 FGD venues | No | 5 | 1,500 | 7,500 |
| | 4. | Tea, snacks, water and lunch for 59 members, this researcher and his 2 assistants | No | 61 | 1,000 | 61,000 |
| | 5. | Fares for 59 members to and from their homes to their respective cluster centers to meet the searcher for FGD | No | 59 | 2,000 | 118,000 |
| | 6. | Allowances for 2 research assistants for 2 and ½ FGD days | Days | 2 and 1/2 | 2500 | 5000 |
| | Activity total Kshs 221,500 | | | | | |
| 5. Data analysis and presentations | 1. | Data analysis | L/S | L/S | L/S | 50,000 |
| | 2. | Typing findings, conclusions, summary and recommendations | L/S | L/S | L/S | 2,000 |
| | 3. | Printing thesis and binding | L/S | L/S | L/S | 15,000 |
| | Activity total Kshs 67,000 | | | | | |
| Sub total | | | | | 494,128 | |
| Add 10 percent unforeseen academic expenditures | | | | | 49,412 | |
| Grand Total | | | | | 543,540 | |

Appendix VIII: Introduction Letter from Kenya Methodist University



KENYA METHODIST UNIVERSITY

P. O. Box 267 Meru - 60200, Kenya
Tel: 254-064-30301/31229/30367/31171

Fax: 254-64-30162
Email: deanrd@kemu.ac.ke

DIRECTORATE OF POSTGRADUATE STUDIES

June 11, 2021

Commission Secretary,
National Commission for Science, Technology and Innovations,
P.O. Box 30623-00100,
NAIROBI.

Dear sir/ Madam,

KIAMBI JAMES THAMBURA ATHERU (PRS-4-0178-1/2015)

This is to confirm that the above named is a bona fide student of Kenya Methodist University. Department of Theology, Religious Studies and Counselling, undertaking a Degree of Doctor of Philosophy in Religious Studies. He is conducting research on, '**Analysis of the role of Neo-Pentecostal Churches in Alleviating Domestic Water Scarcity in Tigania West Constituency, Meru County Kenya**'.

We confirm that his research proposal has been defended and approved by the University.

In this regard, we are requesting your office to issue a permit to enable him collect data for his research.


Any assistance accorded to him will be appreciated.


Thank you.



Dr. John Muchiri, PHD.
Director Postgraduate Studies
Cc: Dean SESS
COD, TRSC
Postgraduate Co-ordinator
Supervisor


Appendix IX: Research Permit


REPUBLIC OF KENYA


**NATIONAL COMMISSION FOR
SCIENCE, TECHNOLOGY & INNOVATION**

RefNo: 303227 Date of Issue: 21/June/2021


RESEARCH LICENSE




This is to Certify that Mr. KIAMBI JAMES THAMBURA ATHERU of Kenya Methodist University, has been licensed to conduct research in Meru on the topic: ANALYSIS OF THE ROLE OF NEO - PENTECOSTAL CHURCHES IN ALLEVIATING DOMESTIC WATER SCARCITY IN TIGANIA WEST CONSTITUENCY, MERU COUNTY KENYA for the period ending : 21/June/2022.

License No: NACOSTI/P/21/11280

Applicant Identification Number: 303227


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