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The Impact of Politics on Churches in the Rift Valley

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Andrews University

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ABSTRACT

THE IMPACT OF POLITICS ON CHURCHES
IN THE RIFT VALLEY

by

Lucas Otwera

Adviser: Boubakar Sanou

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: THE IMPACT OF POLITICS ON CHURCHES IN THE RIFT VALLEY

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Problem

Kenya has been experiencing political violence since 1992, with people from different ethnic backgrounds being forced to vacate certain regions perceived to be territories of a particular tribe. The position of the President has been the most fought over governmental position, for people want to elect one from their own tribe. The situation has caused disunity among the members of society, especially during electioneering periods and thereafter. Kenya also has people who are labeled as Internally Displaced People (IDPs) because of recent post-election violence. There are approximately 40 different tribes in Kenya, speaking different indigenous languages. This perennial problem affects almost every person including Christians from different denominations.

Method

The project prepared seminars to stress the importance of the church not becoming involved in partisan politics. Elders and young people were trained to promote peace and reconciliation, and trainers of trainees were encouraged to replicate the process in other church settings.

Results

This project increased awareness of the risks that are involved in any type of partisan politics, division, and strife. It also promoted activities that focus on good interpersonal relationships by encouraging cross-cultural marriages among Christians and the posting of church pastors in areas other than their own tribal areas.

Conclusion

This project found that when peace and reconciliation are promoted within the church there is a reduction in ethnic and tribal hostilities.

Andrews University
Seventh-day Adventist Theological Seminary

THE IMPACT OF POLITICS ON CHURCHES
IN THE RIFT VALLEY

A Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by

Lucas Otvera

October 2014

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IN THE RIFT VALLEY

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Lucas Otwera

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I dedicate this work to my beloved family
my wife Doris,
my son Enoch
and my two daughters Naomi and Emily

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CHAPTER 1

INTRODUCTION

Background

Kenya has been experiencing political violence since 1992, with people from different ethnic backgrounds being forced to vacate certain regions perceived to be territories of a particular tribe. The position of the President has been the most fought over position in the government, for people want to elect one from their own tribe. The situation has caused disunity among members of society, especially during electioneering periods and thereafter. Kenya today has many Internally Displaced People (IDPs) as a result of the post-election violence of 2007/2008. There are approximately 40 different tribes in Kenya, speaking different indigenous languages. This perennial problem affects almost every person including Christians from different denominations. Members from the Seventh-day Adventist Church have also been affected and some of them have openly been involved in the ethnic fighting that brought disharmony and animosity among the members. As a result ethnicity has had a big negative impact on the church. The elections of 2007/2008 brought about probably the greatest disunity among members from different group regardless of their religious affiliation. This is the background which has made it necessary to come up with solutions to address the situation.

Statement of the Problem

Peace is an elusive thing in Kenya mostly during elections because of tribalism, and yet the church has failed to demonstrate leadership when it comes to such situations. Kenya's population is mainly Christian (over 84%), however, the people who should be preaching peace are found to be the ones spreading disunity and promoting tribal politics. The members of the Seventh-day Adventist Church have equally been affected by the political violence. A case in point is the Rift Valley region where worshiping and fellowship with one another in the same church has been affected. Members of the same church and from different ethnic groups do not freely associate due to fear that has been created during the electioneering violence. Therefore, the task of this project is to discover the reasons why Seventh-day Adventist members in the Rift Valley got involved in the 2007/2008 post-election violence, develop and implement a strategy to curb further political conflicts, and encourage mutual co-existence.

Significance of the Project

This project should increase peace and harmony among members even in times of political turmoil. The project seeks to promote the biblical teachings of the church to curb politics in the church. The project will re-examine issues that encourage partisan politics and establish guidelines, both cultural and social, to minimize tribal animosity. Finally, this project will increase awareness of the risks that are involved in any type of division and strife. It will also promote activities that focus on good interpersonal relationships by encouraging cross-cultural marriages among Christians and promoting the transfers of church ministers across tribal lines.

Personal Basis for Ministry

Introduction

My call to ministry started way back in 1986 when I was working with a private firm on a fire brigade. But it was not until 1990 that I joined the ministry after having an interview with the Central Kenya Conference leaders.

The conviction that God was calling me came as a result of feeling unsatisfied with the job I was doing. Only by obeying the inward voice of the call did I find that joy and satisfaction in my life according to God's plan.

Paul's testimony, too, is befitting to my experience: "I am deeply grateful to Christ Jesus our Lord (to whom I owe all that I have accomplished) for trusting me enough to appoint me his minister" (1 Tim1:12, Phillips). When God calls people to pastoral ministry, He also uses or arranges for the church to recognize that call. In my case, it started when most of the pastors that met me challenged me to change my career and dedicate my life to serving the Lord full time as a gospel minister. This may happen in different ways but it is important to remember that it is Christ who is the head of the church and whose leading is involved through the influence of the Holy Spirit.

As a spiritual leader in the church, I have always assumed that the Holy Spirit would lead when I am burdened by the responsibilities of leadership. Until recently I had never thought that I was supposed to learn leadership skills. But after reading McNeal's book *Practicing Greatness*, I discovered I have been wrong on this issue. I wish the whole church would introduce a leadership course for the benefit of its members. The reason is that we have so many willing members who volunteer to serve the church but most of them get frustrated along the way and give up. If you ask them the reason behind

their disappointments, they will give all sorts of reasons, but the major cause is a lack of cooperation between members and leaders. But these are just the signs of a bigger problem, lack of proper skills.

I take this as a discipline that has to be learned. In our fallen state, humility is not an automatic virtue. Christians have to learn humility from our Lord Jesus Christ. As a spiritual leader, I understand the best way to teach humility to my members and fellow leaders is to lead by example. I see a lack of this vital virtue even among the top leaders of the church, where it is expected. If the church is to fulfill its mission, it needs a serious revival among its leaders.

This discipline has really challenged me. I have always looked forward to a time when I would complete my education and relax, adequately equipped for my career. Now I realize that to maintain and improve my effectiveness I must continue to learn for the rest of my life. The church, just like the world, is dynamic and leaders have to be continuously updated. It would be a shame for people to think that their leader is uninformed, when he or she exposes his or her ignorance.

General Background

When I was ten years old, I witnessed my parents fighting. At one time I got hit during their fight. This made me start looking for answers to life; gradually God led me on a spiritual adventure of sitting alone meditating on His goodness and grace.

I joined a secondary school that was a missionary sponsored school which influenced my conversion to the Christian faith. I later joined the Seventh day Adventist Church, being the first in our family to join, but that was a shock to my siblings, family members, and friends. But within a period of 15 years, all my brothers except one had

converted to Adventism. God shapes and guides those whom He chooses to serve Him.

I have discovered, as professor Dybdahl's book says, that there is a universal hunger for God. People are struggling to discover God and also experience His mighty hand in their lives. It is only through a prayer ministry that the power of God is received into peoples' lives. My hopes and dreams in the ministry are to assist and mentor young men and women. I have already developed a program of upgrading the youth in their spiritual and theological foundations. I also feel that the Lord is leading me to establish a prayer ministry. Even before this second session of the DMin program, I had started a class with fifteen people to study lessons on prayer and fasting in ministry.

Educational Experience

By the grace of God and His providence, I was selected to join the Kamagambo Ministerial College for a two-year diploma in pastoral ministry between 1991-1993. The two year program helped me prepare for the ministry.

Thereafter, I was posted to serve as a pastor. I served for more than fifteen years as a district pastor in various parishes (districts), and was elected as the Station Director for Nairobi for seven years. During this period I felt, again, the urge to advance my academic experience in theology and ministry. In the process I applied to join various Adventist universities here and abroad, but due to financial constraints, I was delayed even after receiving admittance letters (Spicer College and Avondale). But by the grace of God, the East African Union started an upgrade program and sponsored over two hundred pastors to Baraton University for a BA in theology.

I joined the program in 2003 but later transferred to Bugema University in Uganda and completed my BTh in 2005. In 2007 I enrolled for a MA in Missions and

Evangelism with the Kenya Methodist University, a chartered institution, and graduated in July of 2010.

When the church in Africa brought the noble idea of opening a graduate program affiliated with Andrews University to Kenya, again I felt that great desire to sharpen my intellect further. I can testify that God led me to apply for consideration in the DMin program in February of 2011. In His wisdom I have been granted that privilege to study, and I believe by His grace I will complete the course and His will in my life shall continue to be done.

Ministry Experience

Ministry is full of challenges of which I will mention three. First, administration and serving people is not easy, particularly since an administrator needs the art of balancing between pastoral ministry and administrative duties when issues of discipline arise.

Second, there are doctrinal issues. The church has people from different spiritual backgrounds. Some hold extreme views on some theological issues while others are liberal. Just like the early church in Acts 15 there are controversies between various groups.

Third, these are also social issues. Because of loose morals, evil conditions in the world, and a permissive society, some church members want to lower the ethical values of the church and try to imitate the world and its lifestyle. Marriage values, family values, and dress standards have been compromised so it sometimes becomes difficult to differentiate between the church and the world. As the Bible says the church is the light and the salt of the world (Matt 5:13-15), but it needs to be careful not to lose its witness.

God has enabled me to minister with devotion and love. I was ordained in 2002 and ever since I have witnessed the hand of God leading me in helping many members to experience spiritual growth. Many others have come to Christ through evangelistic campaigns that I have conducted. I have also opened five new congregations, and by God's grace planted six new churches.

Six Subplots

Call

J. H. Jowett, in his book *The Preacher, His Life and Work* (1912) said,

Now I hold with profound conviction that before a man selects the Christian ministry as his vocation, he must have the assurance that that selection has been imperatively constrained by the eternal God. The call of the Eternal must ring through the rooms of his soul as clearly as the sound of morning bells ringing through the valleys of Switzerland, calling the peasants to early prayer and praise. (p. 12)

It is imperative that one be sure about one's call to ministry. The theological idea of a call is found in the Holy Scriptures and from my findings there are three different types: A general call to salvation which actually is the fundamental element of our faith in God. This involves accepting Jesus Christ as one's personal Savior and becoming a born again child of God (John 3:16; 3:5, 6). The second type is a special call to service in a particular office when talents must be put to use for the purpose of saving souls for Christ and nurturing members in the body of Christ (Matt 25:20). The third type is a specific call to leadership. In 1 Cor 12:28 several offices are mentioned: apostles, prophets, evangelists, pastors, and teachers. These people did not place themselves in those positions of leadership but rather, Christ's plan for their lives was fulfilled.

In the above examples, I find it important that we remind ourselves that God is the owner of His work and places people where He sees fit. Thus, while there are diverse

gifts in ministry, there are also special calls to church positions that we need to recognize.

What hurts most over the several years I have served in the ministry is that I have discovered, sometimes due to church politics and leadership wrangles, that people are not placed in the right positions. Human manipulation has interfered with God's will in many incidents.

There are cases where gifts are not recognized and instead, what matters is one's race, tribe, or religion before being considered for a certain position. We need to realize that God was very particular in the Bible when He called people to His ministry.

The prophets inquired from God, the apostles prayed to God and left it up to the Holy Spirit to guide. Every call should be authentic. The conviction must be personal. The results must always be positive and dynamic (Jer 1:1-19; Acts 9:1-20).

Not all calls are the same in the way God calls. Some are extraordinary in nature like Paul's and Moses' while others are unusual like John Mark's (Acts 12:25). Therefore, one should not despise a call just because it is different from others. God is individualistic in matters of salvation.

Culture

I was born in a family which strongly believed in superstitious practices. Mother was a strong practitioner of traditional healing arts. In my childhood I never attended any church. My parents never encouraged me to go to church, for it was left up to us children to choose whenever or wherever we felt like attending church

However, when I entered high school, through God's providence, the school was sponsored by missionaries from the United States of America. This experience shaped my youthful life because in the second year I accepted Jesus Christ as my personal

Savior. It was during this same period that I became open and receptive to the Adventist Church's teachings. These events show me how God uses circumstances in order to influence our decisions in life and in this case, in my spiritual life.

My awareness of being called to ministry started way back when I received the Sabbath truth in 1984. Being the first to convert to the Adventist Church, I felt a burden to share the truth with my brothers, sisters, and friends. To confirm that this was a true calling, God lessened the burden by having four of my siblings, my mother, and some friends at work join the Seventh-day Adventist Church. This led me to pray as Jabez prayed that my territory of service would be increased, and six years later, my prayers were answered when the Central Kenya Conference called me to enroll in ministerial studies at Kamagambo College under their sponsorship. This eventually confirmed my call to the ministry as a pastor.

Community

My first community was my parents, brothers, and sisters who were surprised by my conversion to the Seventh-day Adventist Church a very little-known denomination in our surroundings at that time. Though in the long run they softened and joined me when they realized I had changed to being a more responsible young man. I also mingled a lot with the Maasai community where my father worked and where I was able to influence some to convert and be members of the Seventh-day Adventist Church through hosting some of their sons and daughters in my house. I always believed that God gave me the gift of hospitality and through it, many brothers and sisters have joined the faith by simple acts of kindness.

Communion

Communion with God started way back in high school when I became a Pentecostal Church member and eventually an Adventist. To me, this has been a process of God's revelation of His truth in my life through His grace.

When I was a young man, I perceived Christianity as an impossible religion of self-denial, but I discovered later through the Holy Spirit that it is a daily experience of surrender to God by submitting all our thoughts, will, and weaknesses to Him. In Christ I have found peace and fulfillment which I cannot explain and an assurance that has led me to find Christianity to be a joyful experience and not something impossible or burdensome.

Conflict

In my ministerial work, I have faced challenges that at times made me feel like I had made the wrong choice in joining the ministry. However, when I contemplate on the life of Bible characters like Joseph, David, and Paul, I see that they also went through various challenges and conflicts in their ministry.

I find comfort in 1 Thess 5:18. "In everything give thanks to the Lord since it is the will of God through Christ the Savior." I have been humbled by those experiences and I admit that being a Christian is not always a smooth path or without obstacles, but God uses these experiences to mold us according to His riches in glory.

Commonplace

God's call to each individual is both specific and personal. For example Moses was called to lead the Israelites out of Egypt through his call at the burning bush.

My personal experience came when I was employed at the Magadi Soda Company; there I met a member of the Seventh-day Adventist Church whom God used to convert me into this church, leading me to a specific assignment that God wanted me to undertake in His ministry. Each call is defined to meet a specific need in ministry and impact God's people in a special way according to God's will.

We are all not called to fulfill the same tasks, but by diversity and with different experiences, God shapes our hearts so that we can have an impact on others the way He wants, for His glory.

Devotional Life

My devotional life is not programed to follow a certain order. When I am alone in the bedroom I study and pray for specific needs, focus on some special prayer requests from individuals, my family, and myself. Listening to gospel music, meditating, and reading books are also some of the things I love.

I am open to the leading of the Holy Spirit to discern His will in my life when facing a crisis. I have discovered that God works in various ways to guide us and lead us out of situations that sometimes are complicated.

Margin in Time and Resources

The four challenging areas in Richard A. Swenson's book *Margin* are: time management, financial demands, physical care, and emotional balance (2004, p. 78).

Time Management

In my current work, I find time to be the most challenging area because I work in a district with nine churches, seven companies, and, in addition, need time for my family

and personal devotions. The leadership itineraries interfere a lot with the local church program. And unless something is done this practice is repeated again and again. Pastors are also required to attend all meetings that are called to train the laity, so time management is a constant challenge.

Financial Demands

We are living in a time of high inflation that affects everybody. I find it to be a trial of my faith when what I receive is not enough to meet all my financial obligations. However, I ask God to help me achieve financial stability and to live within my means.

Physical Care

By God's grace I have never suffered any serious illness in the last fifteen years; this also applies to my family. We have always practiced a healthy lifestyle.

Emotional Balance

The most difficult but important part is finding a mentor and confidant in my ministry. There are times when I feel lonely without a friend to share with in the ministerial field. The ministerial department at times falls short of addressing the emotional aspect of a pastor's life particularly in times of crisis.

Damaged Factor

In the book *Healing for Damaged Emotions* by David A. Seamands (1981) I discovered interesting and helpful tips on healing my past damaged emotions and recovering from past hurts and grudges through practicing forgiveness to others and also myself.

In my younger life, I was brought up in a home where my parents always fought due to the consumption of alcohol. My father spent a better portion of his money and time drinking. This tendency psychologically affected my mother.

In her late years she was diagnosed with hypertension and often complained of my father's waywardness, which made us worried for their lives. In short, her death was quickened by depression and heart problems. She passed away in 1991 and my father then re-married in 1996.

I submit that in my childhood we never saw our parents close to each other and this affected most of us. However, I became a Christian and through that God has healed my pains and taught me to forgive my father who is still alive and now a practicing Christian.

Life as a Christian is a journey of getting to know God more and more. I have experienced different levels of understanding God and Jesus Christ my Savior. In my spiritual life I have discovered that reaching Christian maturity is my desired goal in Christ which is a daily experience in life by faith through grace.

I daily surrender and acknowledge the fact that I have no strength to do right and, hence, request power through the Holy Spirit to do God's will. Even when I do not meet my goal, I find rest in Christ that in my weakness that is where His grace is sufficient. I have made mistakes which I daily confess and repent of as part of my devotional life. There are times I do not understand God's leading but by faith I commit my ways to Him so that He may receive glory. "Everything works for good to them that love the Lord and live according to His will" (Rom 8:28).

It is my humble submission that God will complete the good work He started in my life since He called me to the ministry.

Temperament

After studying the book *Equipped for Every Good Work* by Dan R. Dick and Barbara A. Dick (2001 pp. 26-37), *Doing an Exercise* by Christian Schwarz, and also taking the Myers-Briggs Type Indicator test to discover my personality type, I have found the following interesting qualities about myself. I am mystical in temperament which means my spiritual nature is inclined to resting in the presence of God. My personality type is described as an ESFJ. The letters E stands for Extraverted, which means I am energized by the outer world, am outgoing, active, and also focus on people. The letter S stands for Sensing which implies I like facts, data, and am reality based. The third letter F stands for feeling. This indicates I am sympathetic, humane, and that I look at circumstances when making a decision, which is very true of my nature. Last, but not least, the letter J stands for judging, which means I am organized in nature, have a settled attitude, and a systematic and decisive approach to life. With the above strengths I believe God will use me to develop concepts on reducing tribal hostility in the church

Spiritual Gifts

When I took the spiritual gifts inventory in the above mentioned book by Dick and Dick (2001, pp. 25-47) my prominent gifts were leadership—which is a gift of orchestrating the gifts and resources of others to accomplish the work of God. Leaders move people toward a God-given vision of service, and they enable others to use their gifts to the best of their abilities (p. 41). Another gift, teaching, is a gift of bringing

scriptural and spiritual truths to others. Teachers open people up to new truths and challenge people to live in the future rather than in the past (p. 43). A third gift is prophecy—the gift of speaking the Word of God clearly and faithfully. Prophecy has nothing to do with foretelling the future; it is about forth-telling the truth in love (p. 42). After I understood that I had these three primary gifts I believe that God guided me in choosing my topic for my project to find ways of minimizing conflicts during church and state electioneering periods.

Leadership/Interaction Styles

The leadership/interaction styles test helps to reveal why we work as we do and to further our ability to truly know and appreciate one another as multidimensional and valuable (Dick & Dick, 2001, p. 53).

After reading about exploring one's behavior through the various interaction styles, I found that I fall in the Director column among the four interaction styles; the other three styles are Dreamers, Pleasers, and Thinkers. In brief, directors are task oriented, decisive, time conscious, and highly opinionated. They focus on results and getting the job done. They are also consistent in matters of sticking closely to agendas, calendars, and are time conscious.

Directors are highly opinionated, outspoken, and decisive. They speak with authority and say exactly what they are thinking. They expect others to speak clearly and concisely, staying on topic and getting to the point quickly. They do not want or need more information than absolutely necessary to get the task accomplished. Directors are logical, linear thinkers who tend to value reason over intuition. They like very practical ideas that yield measurable, tangible results. (Dick & Dick, 2001, p. 58)

However, no one style is better or worse than any other. Understanding and managing one's dominant style is the key to becoming an effective leader. Therefore, I

need to understand how to deal with different types of leaders, appreciating the various approaches that people have in leading the church's activities. In reality all four styles are needed in order to promote the growth of the church.

Task Type Preferences

While spiritual gifts and spirituality types are related with our commitment towards God and others, leadership styles focus on how our behavior influences our relationships with others. Dick and Dick say that there are four task types: project, work, process, and fellowship. My preference is fellowship.

People who prefer the fellowship task type perform tasks together with a sense of community and common purpose (Dick & Dick, 2001, p. 90). The work done is secondary to the sense of connection and shared experience. An example is back in 1988 when I was leading the Pathfinder Club and youth. I could invite the group to my house for dinner as we planned for events. This further strengthened our bond as friends and in doing the church's work.

Conclusion

My self-assessment will help me to effectively implement this project in various ways. Having started my ministry in a district affected by the 1992 election violence and also in the Rift Valley, which was the most affected region during the 2007/2008 post-election violence, gives me the opportunity to be a key instrument in leading out in the reconciliation process among members. Most of my members suffered tremendously both physically and emotionally after the violence.

I have a burden to initiate a prayer ministry which seeks to empower and address

the spiritual needs of the members. This will also promote mutual co-existence among the members. As Paul writes; “Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God” (2 Cor 1:3,4).

Overview of the Project

In the next chapter I will suggest theological principles on how the church should deal with politics. I will also consider the writings of Ellen G. White, Seventh-day Adventist writers, and other religious scholars.

Chapter 3 will describe the historical, political, social, cultural, and religious contexts of the Rift Valley. These details will help me understand the worldview of the inhabitants of this place, so as to guide in proposing a strategy of how to deal with conflict resolution.

Chapter 4 will introduce a strategy for implementing peace and reconciliation that will motivate members to reach out to one another in an effort of promoting unity among believers.

In Chapter 5, I will report the outcome of the implementation of the strategy, its success and challenges, lessons learned, future impacts of the project, and recommendations.

CHAPTER 2

THEOLOGY OF POLITICS

Church and Politics in Kenya

Tribalism and political divisions are prevalent in all Christian churches in Kenya. This created a serious controversy in the Anglican Church (ACK) in the western province between 1986 and 1991 when people from one ethnic group claimed to be mistreated by the leadership of the church from another group. These complaints led to the splitting of the Nambale diocese into two, giving birth to the Katakwa diocese.

The strategies and style used by politicians to campaign for political positions are also often used during church elections. Church members are allowed to lobby for votes along tribal line. Sometimes what matters is a majority representation of the delegates. The larger the people group the better the chances of winning church elections at a regional level.

Another factor that causes rifts and divisions in the church and the state is tribal alliances which are used as a way of winning office. Tribal-based alliances led to the 2007-2008 post-election violence in Kenya. Political analyst Mutahi Ngunyi coined a term “the tyranny of numbers” that was used in the March 2013 election to create fear among the smaller tribes of Kenya.

The church has failed to unite believers. Politicians take advantage of the rifts in the church to propagate a gospel of hate. The campaign machinery in both the church and

state is fueled by selfish thinking. This alliance fails because it only leads to a government of “convenience” in which priorities often clash. “We have continued to conduct irregular polls because the leadership wants to maintain the status quo, through a system open to manipulation, bribery and intimidation” (*The Standard*, 2009, p. 15).

The general view of the public is that church leaders have failed terribly in their role as God’s servants. “The church has become a venue for all manner of evil and its leaders are the worst examples for their followers. In fact, we should be pleading with the clergy, not God, not to lead us into temptations” (*The Standard*, 2009, p. 16).

Tribalism threatens the unity of the church because it creates disharmony and distrust among the believers because what is practiced goes against the Word of God (John 17:21).

The church was blamed for not doing enough to prevent the 2007/08 post-election violence. There are tribal and ethnic tensions in both religion and politics.

This project seeks to examine the role of Christians in matters such as peace, justice, reconciliation, and good governance. John Pobee once said, “Wherever two or three are gathered there is politics!” (*The Standard*, 2009, p. 16). This statement, made partly in jest, is a reality in Kenya. Most of the country’s politics is influenced by tribe, region, and sometimes faith. Hence this project attempts to give due consideration to the impact of state politics on the church within the Rift Valley.

The topic is timely, given the current conditions in Kenya as the country prepares for another election (2013). In the past election the church suffered in many areas because of the loss of lives and property. There were tribal hostilities at the highest levels. The tension led to a single event that shocked most of the world: the burning of a

church in Eldoret, killing 35 people, mostly women and children. This horrific event serves to symbolize the infamous intermarriage of religion and politics.

In a press statement of 13 February 2008 to Kenyans, the head of the Anglican Church in Kenya acknowledged publicly that church leaders and its members were partisan in the political process and further apologized to the nation for the lack of spiritual leadership before and after the election (*The Nation Newspaper*, 2008, p. 1).

Therefore, in line with this honest confession this project seeks to address and assess the need for Seventh-day Adventist Christians to re-evaluate their contribution to racial tensions both in the church and in politics.

Biblical Principles for Church and State Relationships

In the Old Testament God often allowed His people to be politically involved (Joseph and Daniel) in order to correct the evils in the society. “Righteousness exalts a nation but sin is a disgrace to any people” (Prov 14:31). The prophetic gift was exercised to teach, admonish, and rebuke (1 Tim 3:16). God interfered with the political appointments of rulers like King Cyrus the Great for mission purposes. God called him his servant (Isa 45:1ff). This is a clear indication that God intervened in human history to make known His name among the nations of this world. The interpretation of Nebuchadnezzar’s dream about the statue shows that God sometimes allowed some situations in the political arena to fulfill His will (Dan 2:21ff).

The apostle Paul wrote to Christians in Rome about their relationship to the Roman government. He encouraged them to be good citizens. He writes:

There is no authority except that which God has established. The authorities that exist have been established by God. Consequently he who rebels against the authority is

rebelling against what God has established and those who do so will bring judgment on themselves, for rulers hold no terror for those who do right but for those who do wrong. Do you want to be free from fear of the one in authority? Then do what is right and he will commend you. (Rom 13:1-5)

In the book *Why You Can't Stay Silent*, Minnery states, "Paul is saying that even secular authorities serve at God's pleasure" (2001, p. 56). He further observes that "Christianity is a spiritual and moral movement not an agency for political revolution." I agree with Minnery that "the threshold responsibility of a citizen is to vote and all churches ought to encourage their members to register and cast votes intelligently" (p. 57). This is based on the fact that we as citizens of our countries lend our government our political involvement.

The freedom of worship enshrined in the Kenyan constitution is itself a blessing for all and therefore the church has an opportunity to model good leadership if they participate in electing the right people in government.

When Jesus said we are the salt and the light of the world (Matt 5:13-14), He understood the positive impact that the church can have if it advocated on matters of justice and righteousness. For "a church concerned solely with itself isn't a church, it's a club or lodge" (Minnery, 2001, p. 55).

In John 19:11 Jesus' words to Pilate showed that all human power is a delegated authority. Therefore, I believe God envisaged a dialogue between church and state in which each would be independent. This dialogue should not lead to union between the two like in the days of Constantine (313-330 AD), thereby subjugating Christ's body to the state. Christians should always remember that there is only one Lord, who is to be obeyed (Acts 4:12).

Many Jews opposed Christianity for the following possible reasons: (a) Many

Jews believed that the Messiah would be a political leader to redeem them from the political bondage of the Roman Empire, and (b) they believed that the Messiah would epitomize the best in Jewishness, not someone who ate with tax collectors, healed the unclean, and broke the Sabbath (Luke 24:21a; 15:1ff).

They did not understand God's mission and plan to bring salvation to the whole world and unite all people regardless of their cultural, social, and political affiliations (Eph 4:16-22). Thus, Jesus became a "stumbling block to the Jews and foolishness to Gentiles" (1 Cor 1:23). Christianity taught that salvation was available "to everyone who has faith" (Rom 1:16). Salvation is by grace through faith in Jesus, while Judaism emphasized rituals (salvation by works). Therefore, Christianity appeared to undermine their religion and accommodate outsiders (1 Cor 1:28-30).

It was because of some of the above reasons that the Jerusalem church sat and addressed the issues of divisive ethnicity (Acts 15:1ff). A resolution was taken to have one common stand to unite the Apostolic Church. A set of doctrines was formulated and agents were appointed to go and communicate to those who were not Jews. Other beliefs coming from Greek Gnostics tried to undermine Christianity and so most of the Pauline epistles were written to address those problems and answer them theologically (Acts 15:22-26).

These controversies threatened the unity of the body of Christ. There were many members but the same God, Savior, and baptism (Eph 4:1ff).

The controversies of the early church persisted even after the reconciliation meeting in Jerusalem (Gal 1:6-9; 2:1-15). It is evident that during that period there were also doctrinal controversies among the apostles. Paul rebuked the Apostle Peter for

showing a hypocritical attitude to the Gentiles. Such circumstances also reveal issues that threatened unity among Christians (Gal 2:11-21).

Jesus Christ, born in a Jewish family, would have had a perfect reason for engaging in politics in His time but He did not, although there were temptations from the religious leaders. Mark 12:17 gives a good example of how Jesus avoided partisan issues that would have interfered with His greater mission.

In reality, peace seems to be the main theme of the Bible from Genesis to Revelation. When sin entered the world, God initiated a dialogue to reconcile human beings to Himself (Gen 3:9-10). The same theme was re-echoed once again by the prophet Isaiah (11:1-9; 15; 9:6) about Jesus as the Prince of Peace. Jesus introduced His teaching on peace by saying, “Blessed are the peacemakers, for they will be called children of God” (Matt 5:9). Before His crucifixion He proclaimed, “Peace I leave with you, my peace I give to you” (John 14:27). This peace from God is fundamental to biblical faith in order to promote cohesion among people.

Sin brought separation and enmity between humans and God and between humans themselves. That is why the Apostle Paul’s Pastoral Epistles dealt heavily with reconciliation and peace (2 Cor 5:17-20; Eph 4:32). The verb “to reconcile” (Greek: *katallassein*) is used 13 times in the New Testament.

According to Peter Gichure and Diane B. Stirton, there are three levels in the concept of reconciliation (2005, pp. 132-133).

1. There is the Christological level with God reconciling the world through Christ (Rom 5:11) since we are divided by culture, tribe, race, and background.
2. There is an ecclesiological level, with Christ reconciling Jews and Greeks

(Eph 2:12-16) within the body of Christ, the church.

3. There is a cosmic level, with Christ reconciling all creation unto Himself (Col 1:19-20). Christ has also entrusted this ministry of reconciliation to the Church (2 Cor 5:11-21).

The state of enmity and conflict in the church must be altered and changed into a relationship of fellowship (*koinonia*) with God and with others, including the environment. Harmony and mutual co-existence cannot be achieved in an environment where God is not feared (1 John 4:8-10). The Scriptures state that love is an immutable characteristic of God and when God's people experience it through His grace they will love their neighbor and abhor hatred. This was a clear indication that God wanted Christians to be part of building the state and also spiritually support it as Paul said: "Pray for all men, for kings and all who are in high positions that we may lead a quiet and peaceful life, godly, respectful in every way" (1 Tim 2:1-2). Along the same lines Peter amplified the words of the Apostle Paul by asking believers to "maintain good conduct among the gentiles, so that in case they speak against you as a wrong doer, they may see your good deeds and glorify God on the day of visitation"(1 Pet 2:12). "Honor all men, love the brotherhood, honor the emperor, fear God" (v. 17).

God encouraged his people to think good of secular kingdoms, even when in exile. "Seek the welfare of the city where I have sent you into exile, and pray to the Lord on its behalf, for in its welfare you will find your welfare" (Jer 29:5-7). Paul finally made it clear, "For our citizenship is in heaven; whence also we wait for a Savior" (Phil 3:20).

Ellen G. White on Church and Politics

Ellen White has a lot to say about believer's involvement in politics

Those who are in charge of our institutions and our schools should guard themselves diligently, lest by their word and sentiments they lead the student into false path. Likewise, Bible teachers in our churches and schools are not at liberty to unite in making apparent in prejudices for or against political men or measures, because by so doing, they stir up the mind of the others, leading each to advocate their favorite theory. There is among those professing to believe present truth, some who will thus be stirred up to express their sentiments and political preference so that division will be brought in the church. (1915, p. 391)

The Lord would have his people bury political questions on these themes, Silence is eloquence. Christ calls upon his fellows to come into unity on the pure gospel principles which are plainly revealed in the word of God. (1915, p. 391)

God's people are not to compromise principles by yielding to the opinions and prejudices which they may have encouraged before they united with God's commandments keeping people. They have been enlisted in the army of the Lord, and they are not to fight on the enemy's side, but on the side of Christ, where they can be a united whole, in sentiment, in action, in spirit and in fellowship. Those who are Christians indeed will be branches of the true vine and will bear the same fruit as the vine. They will act in harmony, in Christian fellowship. They will not wear political badges, but the badge of Christ. Because all they have to do is let political question alone. (1915, p. 391)

White further warns against any union between church leaders and the world when it comes to taking side in political issues: God employs the strongest figures to show that there should be no union, between worldly parties and those who are seeking the righteousness of Christ" (White, 1915, p. 392).

Those teachers in the church or in the school who distinguish themselves by their zeal in politics should be relieved of their work and responsibilities without delay; for the Lord will not co-operate with them. The tithe should not be used to pay any one for speechifying on political question. Every teacher, minister or leader in our ranks who is stirred with a desire to ventilate his opinions on political questions, should be converted by a belief in the truth, or give up his work. His influence must toll a laborer together with God in winning souls to Christ or his credentials must be taken from him. If he does not change, he will do harm, and only harm. (1915, p. 393)

It is a mistake for a gospel worker, to link his interests with any political party, to cast his vote with politician or for them. . . . "Those who stand as educators, as

ministers, as laborers together with God in any line, have no battles to fight in the political world their citizenships in heaven. (1915, p. 393)

“The question may be asked, are we to have no union whatever with the world? The word of the Lord is to be our guide. Any connection with infidels and unbelievers that would identify us with them is forbidden by the word. We are to come out from among them and be separate” (White, 1915, p. 394). However she is quick to add that our association with unbelievers should be mission-oriented preaching like when Paul spoke to Felix in Acts 26:24ff. An example of this is given to us by Christ Himself when He was “invited to eat with publicans and sinners. He did not refuse, for in no other way than by mingling with them could He reach this class.” But on such occasions, “he opened up themes of conversation which brought things of external interest to their minds” (Luke 19:10).

“There is a large vineyard to be cultivated; but while Christians are to work among believers, they are not to appear [like the world]. . . . Take your position without wavering; be as firm as rock. Be not partakers of other men’s sin” (White, 1915, p. 395).

White goes on to say, “While Christian leaders of the church talk politics and act politics, they give the enemy opportunity to come in and cause variance and discord. Those in the ministry, who desire to stand as leaders of the state, should have their credentials taken from them; for this work God has not given to high or low among His people” (White, 1915, p. 96).

The church should also refrain from bringing into the church or schools ideas that will lead to contention and disorder. Dissension is the moral poison taken into the system by human beings who are selfish. God wants his servants to have a clear perception, true and noble dignity, that their influence may demonstrate the power of truth. (1948, vol. 9, p. 218)

Commenting on Mark 12:17, where religious leaders questioned Jesus about

paying taxes, Ellen White points out the following:

Again and again Christ has been asked to decide legal and political questions. But he refused to interfere in temporal matters. He stood in our world as the Head of the great spiritual kingdom that He came to our world to establish, the kingdom of righteousness. This teaching made plain the ennobling, sanctifying principles that govern this kingdom. He showed that justice; mercy and love are the controlling powers in Jehovah's kingdom. (1948, vol. 9, p. 218)

In summary, Ellen White provides clear counsel to the clergy on politics.

Politicking in the church is mostly practiced during yearly meetings when people groups push for their tribal concerns. Reason is thrown out and what matters is personal interest. The larger the tribe the more advantage it has to manipulate and take over leadership. Such practices are unchristian but the practice continues in every session and appears to be justified since in the end it is claimed that the Holy Spirit led in choosing the leader. The problem is serious in Africa because most regional conferences are tribal oriented. Unity is only talked about but not practiced.

Other Seventh-day Adventist Authors on Church and Politics

According to Satelmajer, "The church has spiritual authority from God but when it depends on government authority to fulfill its mission, God is ignored. He warns they can easily develop an ongoing dependence on the other and the outcome could be long term implications for the church" (2009, p. 4).

William Self says that from 313-335 AD Christians became strong, and since Constantine needed them he made Christianity the state religion. Some think this was a great victory for the church but it was not. The church lost its prophetic voice. The church became wealthy, secularized, powerful, and formally tied to the state. This is sufficient reason why the two organs should be independent (2007, p. 6).

Self concludes his argument by stating that “we need good people in politics but don’t try to turn your churches into political voting precinct.” He further points to the fact that Billy Graham regretted in his biography endorsing one presidential candidate in the United States. I also agree with Self that although individual church members have a right to express their views on politics, the church should remain democratic (2007, p. 7).

For Todd R. McFarland (2007), churches should be prohibited from campaigning for or against any candidate running for federal, state, or local office. He emphasizes that “endorsing a candidate, making contribution to a political campaign, placing yard signs on church property, or bumper stickers on church vehicle are prohibited” (p. 10). Anything done in the church should be tied to its mission, although elections do matter and can have an impact on parishioners and society (p. 11).

Whitehead says: “While Christians should avoid politicizing their religions it does not mean that pastors or individuals should not address the social and moral issues of the day” (2004, p. 623). He adds, “Although we need to be active in our culture and in politics, our real purpose is to extend the grace and mercy of Christ in all areas of life. . . . If not, as Martin Luther King Jr. once said the church will eventually become irrelevant” (2004, p. 623).

The terrorist attacks of September 11, 2001, placed religion at the center of American politics. Domke quoted George W. Bush after the twin towers attack: “The course of this conflict is not known, yet its outcome is certain. Freedom and fear, justice and cruelty, have always been at war, and we know that God is not neutral between them” (2004, p. 3). This reveals the danger of religion uniting with political organs and religious fanatics becoming political leaders.

Other Authors on Church and Politics

Commenting on the relationship between the church and State, Ratzinger points out that “the letter of the prophet that is recorded in chapter 29 of the book of Jeremiah was by no means an activist’s manual calling for the slave state that would have been. It is rather an instruction on how to preserve and strengthen what is good” (2008, p. 145). God’s people are encouraged to resist any temptation to become revengeful. He concludes by strongly stating that “immorality is fought by morality and evil by a determined adherence to the good, and in no other way” (p. 146).

The church has a role to play in the wellbeing of the State. Its individual members can, like Joseph, Daniel, Amos, and John the Baptist, become change agents in their various communities. “The church has a set of moral norms and it has illustrations in scripture and in history of how these norms have been used. The prophetic role is seen in the application of relevant moral norms to the current political concerns of the day” (Harris, 1999, para. 2). We should not be concerned with partisan politics of political parties or endorse individuals as a church but promote ethical principles to fight injustice, corruption, bad governance, and insecurity. This is so because the desire of God is that all should be saved (1 Tim 2:1-3). The church needs the government for the sake of maintaining law and order and also the government needs the church to preserve the morality of its citizens and avoid chaos like that of the 2007/2008 post-election violence in Kenya.

Many Christians, even Seventh-day Adventists, were involved in perpetrating atrocities during the Rwandan genocide in 1994. They made allegiance to their tribes

rather than to God during this crisis. Religion that does not promote peace, justice, and human rights is not a true religion.

Though Christian teachings calls its followers to promote a multi-ethnic community of an inclusive family of God built on faith, love, and hope, Christian churches failed to play their prophetic role even in situations of severe human rights violations because of taking sides in the partisan politics and they failed to transcend ethnic hegemony and ethnocentrism, furthermore, during times of tension, religious leaders as political leaders, take refuge in their ethnic groups. (Tarimo & Manwelo, 2009, p. 40)

Augustine Karekezi, a Rwandan Jesuit, in the same book when asked to link the role of churches in Rwanda with what happened there in 1994, said: “My faith as a Christian has been affected seriously, in the sense that I cannot realize that such evil could happen in a country where so many people are Christians” (2009, p. 41).

It is my concern that when churches fail to prevent ethnic violence in Kenya and Rwanda, that there is a problem with the type of theology taught in those churches.

Robert Schreiter, in his book *Reconciliation: Mission and Ministry in Changing Social Order*, states that “reconciliation is more of spirituality than a strategy” (1992, p. 60).

What undergirds a successful process of reconciliation is spirituality, a view of the world that recognizes and responds to God’s reconciling action in the world. That is why reconciliation is largely discovered rather than achieved. When we see God’s justifying and reconciling activity in our own communities, it helps us to be able to also go forth in a ministry of reconciliation. Thus, reconciliation becomes a way of life, not just a set of discrete tasks to be performed and completed, for there are really two faces of reconciliation, social and spiritual (Schreiter, p. 60).

Schreiter further notes that states are providing structures and processes for strife in a society to be dealt with as truthfully and as justly as possible. And in spiritual

reconciliation the church seeks to create conditions fostering reconciliation between God and people. What is needed is for an integrated approach to reconciliation in terms of both spirituality and strategies (Schreiter, 1992, p. 60).

Nash believes that liberation theology has three roots; a linguistic root, a political root, and a nationalistic or ethnic root. For him it is important to note that the biblical language of salvation has a 'liberation' aspect; the deliverance of captive and oppressed peoples from degrading servitude (1989, p. 9). Liberation theology stipulates that God is par excellence "the God of the oppressed" and is "on the side of the oppressed (p. 10).

Gutierrez affirms, "To believe is to be united with the poor and exploited of this world from within the very heart of the social confrontations and 'popular' struggles for liberation" (1988, p. 92). This introduces the theological focus of liberation theology.

This theology not only encourages adherents to unite with the oppressed and poor, but it urges the elimination of oppression and poverty through a replacement of the economic and political structures to their causes. Nash writes that the foundation of liberation theology is a set of three claims: Christians ought to become politically active on behalf of people who are poor and oppressed; the major cause of poverty, injustice and oppression in the contemporary world is capitalism; Christians should attack capitalism and work to see it replaced by socialism (Nash, 1989, p. 49).

Liberation theologians equate capitalism with the economic and political systems of the industrialized Western nations in general and with that of the United States in particular.

Church Leaders' Impact on Kenya Politics

According to Bishop Lawi Imathiu of the Kenya Methodist Church in the book,

Multi-Party Politics in Kenya, between 1979 and 1985 the church was asleep when President Moi came to power as a practicing Christian. Changes in the constitution took place in those years and the church did not see the danger coming. We did not bother much with politics because we trusted the head of state. (Throup & Hornsby, 1998, p. 304).

Unlike Kenyatta (First president) who was not a Christian but who supported Christianity, Moi was a practicing Christian; so many Kenyans believed by having a Christian as the head of state they did not have to worry about what was going on. The church remained silent on issues such as bribery, corruption, and loathing, which the Christian church was supposed to stand firmly against.

In Africa the church has played a role in the advancement of good governance. That role has mostly been limited to the outspokenness of the clergy, but by not “concretizing and mobilizing the masses into political activism in the mold of biblical prophets” (*Daily Nation*, 2008, p. 11) spiritual leaders have not done all they could have done.

The Christian Council of Churches was formed in Kenya at a time when the nationalist struggle for independence began to intensify. From 1951 to 1958, Kenya experienced a tense political crisis that resulted in the declaration of a state of emergency by the colonial government. The effects of the state of emergency led the council to engage in rehabilitation activities with the aim of resettling political detainees and the many thousands of uprooted people.

During the post-colonial period the cooperation between churches and the government led to the implementation of a variety of development projects. The church

identified the needs and received help from the Christian Council to get things started since revivalists had begun to see the body as an important focus of concern.

The Christian Council in Kenya also learned how to demonstrate the importance of its role, not just in developing the nation but in steering it or at least in challenging those who steer it to maintain a righteous course. It has played a major role in the ongoing education for the transition to democracy in the midst of much criticism which resulted in some church representatives resigning from the council under the pretext that the National Christian Council of Kenya had become too political (Okullu 2003, p. 3).

Some church leaders took the responsibility of promoting justice and change. An example of such leaders was the late bishop Henry Okullu, who will be remembered for being at the forefront in fighting against injustice in society. He was instrumental in the country's democratic struggle and defining the church's role in the fight for justice and human rights. He courageously challenged injustices in the society. Church leaders should emulate him and fight the injustices in the country rather than participating in them. He was a role model to other church leaders. In his autobiography called the *Church and State in Nation Building and Human Development*, his main theme was that the church should not only be concerned with personal salvation but also have a historical mission to assist in the definition, validation, and articulation of just, political, economic, and social objectives. They must be ready to stand against fascism, racism, oppression, and undue materialism in human affairs, elitism, imperialism, and neocolonialism (Okullu, 2003, p. 3).

Conclusion

This chapter highlighted issues that divide members during elections and

suggested theological solutions to those issues. The main causes of conflicts in the church in Kenya are tribalism and the love of power and money. The same issues that cause political division outside the church are the same ones that cause divisions in the church during the church's elections. In my personal experience in the early years of my ministry I was posted in a district where the former pastor went missing. His whereabouts are unknown until now. It has been more than 20 years and it was rumored that he was eliminated during a national election for denouncing partisan politics among church members. What a tragedy for the Adventist Church. The church needs to fight the vice of tribalism and negative politics. Tribalism takes the center stage during election.

These social ills indicate how spiritual maturity is required, more than ever, among members of the Seventh-day Adventist Church. Lack of spirituality among members and leaders during church elections causes division. This is an indicator of the degree of spiritual immaturity of most church leaders and members. There is a saying that a student cannot be better than his/her teacher. The clergy influenced the laity in voting and even incited them to fight during the post-election violence 2007/2008 (*The Nation*, 2009, p. 1).

It is necessary to ask why, even after more than 100 years of existence of Adventism in Kenya there is still tension during church elections. Spiritual poverty is a factor that cannot be denied. Most pastors and church members agree that lack of spiritual maturity is the main cause of leadership wrangles in the church.

The next chapter's focus is on the social, cultural, and political context of my ministry area in the Rift Valley.

CHAPTER 3
POLITICAL, CULTURAL, AND RELIGIOUS ANALYSIS
OF THE RIFT VALLEY

Introduction

Religion is made up of beliefs and practices. These are an essential part of any faith. They determine how the adherents think and their attitudes towards life itself. The nature of any religion affects the way of life in society.

For many religions there is no difference between religion and culture, between religion and politics, or between religion and a way of life. Hinduism in India is synonymous with being a native Indian. It is a way of life for the people of India. Similarly to Hinduism, the religion Islam offers, is a total way of life for the Muslims. Politics, economics, and religious life are united as parts of the whole Muslim society. On the other hand, Christianity varies in its interpretations and impact of religion upon culture and politics. (Braswell, 1994, p. 6)

In Kenya, we have Christian and Muslim communities whereby the policies and ideologies of those people are influenced or shaped by the beliefs held by the religion. Therefore the question of opposition or support to political movements largely depends on fundamental beliefs that are practiced and also the common ground beliefs that mainly touch on fundamental human rights. Braswell further says:

People disagree about whether religions have a supernatural basis; an example of this is the belief that modern ceremonies and canons of the church have almost completely grown away from, or even are contrary to, the presumed original divine revelation or source. This belief has been there throughout history. One example is found in pre-reformation Christianity, when 'indulgences' (excusal of sin) were for sale, and corruption was endemic in church appointments. Today, some would hold that extreme religious practices such as some punishments under Sharia Law, or the

burning of heretics in history, was not at all what God intended us to do. Others find those practices repugnant to the secular ethics of modern liberal democracy. Religion in certain faith systems can therefore draw itself into disrepute through the weaknesses of its practitioners, while spirituality can be independently, but invisibly, strong and flourishing. (Braswell, 1994, p. 7)

Historical Background

The history of the establishment of the Church in Nanyuki cannot be fairly told without the mention of the tremendous contributions of one of the pioneers in the area, Elder Gad Wahome. I had the privilege of interviewing him for an hour, and following are the highlights of the establishment and growth of the Church in Nanyuki.

In 1971, Elder Gad Wahome, a teacher by profession, was transferred from Meru to Nanyuki town, to a school in the vicinity of the town called Nanyuki Primary School. On his arrival to Nanyuki, he looked in vain for a church to fellowship and was forced to travel for church every Friday evening or Saturday morning to Meru. Sometime he would worship and rest in his own house. During his first six months stay in Nanyuki he had managed to identify a few Sabbath keepers and was already worshipping with them in his rented residence at Nanyuki Safari Lodge. In 1972, Elder Gad met and evangelized Brother Francis Kinyua, a businessman in Nanyuki (today, one of the wealthiest investors in Nanyuki town and a church elder). However, it took three years before Kinyua accepted baptism. Francis Kinyua's contribution to the church can only be paralleled by Gad's.

This happened in 1974, that is, the establishment of the first Sabbath school in the area, which became known as Nanyuki Sabbath School. Nanyuki Sabbath School became a branch of Meru Sabbath School. (The main Church in Meru was Gitwiki, Meru town had only a Sabbath School then.)

The Sabbath school was later moved from Elder Gad's residence to a room in Mt. Kenya Secondary School (which later became known as St. Xavier Secondary School, then Kenyatta University Campus as it is today). Among the earliest members was Joseph Kosgei, an Army Officer at Laikipia Barracks, Mary Nyambura, Julieta Wambui, Mr. Mwai, Mrs. Orwa, Elder Kinyua, among others, some of whom are still living in Nanyuki. The Sabbath School hosted a membership of 10 baptized members. The membership in 1975 was 52. The Central Kenya Field posted Pr. Patrick Mwangi Mwaniki to the area. The membership increased tremendously with the sacrificial efforts of the new pastor with the help of concerned believers resulted in the establishment of the Mwicuri Sabbath School near Naromoru in 1978. Later, the Kalalu Sabbath School was formed.

In 1981, pastor and evangelist Arthur Bushnell sponsored an evangelistic campaign at the Nanyuki Social Hall between the months of September and October. Together with Bushnell were 12 other preachers, Pr. Kimuyu and Pr. Patrick Njau among them. The effort saw the baptism of 25 individuals. It was in 1982 that the Nanyuki Sabbath School was officially declared a church

By the time I was the District Pastor in 2009-2012, Nanyuki district boasted nine churches. Recently the district was divided into two and a new pastor took over the new district. Nanyuki Central Church, the mother of all churches in Nanyuki, remains the largest in terms of membership, with the recent figure being 300.

The growth of the church in the area has not been as smooth as it may sound. The church has encountered many challenges as a result of political, economic, and social instability in the area. The 2007/08 post-election violence brought mistrust among the

members, especially in the town, which is a cosmopolitan town. This saw each community uniting and separating itself in fear that other communities could not be trusted. Elections of church leaders have been marred with tribal overtones. This kind of behavior has affected the giving of tithes and offerings in the sense that unity for one course has been breached. It has been known that ceremonies such as weddings and funerals, benevolence, and many more, have suffered because of tribalism.

The most prevalent economical challenge is the fact that Nanyuki is a dry area, located on the leeward side of Mt. Kenya. This means that there is little rain to encourage farming and hence the people here have to rely on the neighboring areas of Meru and Nyeri.

In the last 10 years, notable developments have occurred. During Pr. Kinoti's pastoral period, the Nanyuki Central Church laid the foundations of a permanent structure which has been in construction since then. Tremendous efforts during my three-year leadership saw the building go through the final phases. In the same period, a Sabbath School in the Army Barracks was promoted to become a church. This was a big step in the area of evangelism. Repeated efforts to evangelize the prisoners have seen the authorities allow the first camp meeting to be conducted in the prison. This took place in June 2013. The church expects to baptize 40 prisoners, a result of the camp meeting attended by all inmates regardless of their denominations.

One challenge that the church leadership has had to cope with is the frequent transfer of members. This is due to the fact that most of the residents are not permanent settlers; they are businessmen, teachers, soldiers, etc. (Elder Gad, personal communication, June 2013).

Political Context

There are situations where religion can be a potential cause of conflict for what people believe in their religion cannot be ignored, as mentioned in the book, *Why I am a Christian*. After the September 11, 2001 attacks by radical Islamists on the World Trade Center, “these historic events changed the way Westerners thought about themselves and the world they lived in, so too has the hateful and religion motivated mass murder of three thousand innocents through the destruction of the World Trade Center” (Geiser & Hoffman, 2006, p. 5).

Electoral politics in Kenya can also be understood best by looking at the role of the process and institutions charged with overseeing such a process. The electoral system in Kenya is based on constituencies whose boundaries are congruent with the boundaries of tribal areas. These boundaries have been used to manipulate democratic outcomes.

The constituencies are represented by a member of parliament and a number of local authority representatives at ward, town, and urban council levels. Their election takes place at the same time as that of presidential and parliamentary ones. The boundaries are determined by the electoral commission if there is evidence that populations have outgrown the current demarcations. This decision is however made without consulting the local communities and in most cases at the directive of the president. The president without parliamentary approval appoints the Commission (*Kenya Gazette*, 2009, p. 1160).

Social Context

An ethnic group as defined by Barth is “a population which is largely biologically self-perpetuating, share fundamental cultural values, make up a field of communication

and interaction and has membership which identifies itself and is identified by others as constituting a categories of some order” (Barth, 1981, p. 11). Ethnic groups are based on shared real or perceived myths of collective origin, which is believed to come with inherited characteristics. The presumed collective origin makes kinship ties to be the basis of ethnicity. Group members can call each other brothers or even cousins with distantly related groups and the family idiom is often used as a basis for justification of ethnic group’s behaviors. Additionally, ethnic groups can be viewed as a form of social organization concerned with what is socially beneficial to the members.

Conflict refers to disagreements between two or more people, groups or communities. It can be a disagreement over the use of natural resources such as water, pasture, and grazing land or disputes over ownership of livestock, land, or even domestic quarrels.

Conflict prevention is used to refer to the act of inhibiting the occurrence of conflicts as well as mitigating conflicts. Thus, even though the phrase suggests that the effort only takes place before violence breaks out, conflict prevention takes place throughout the cycle.

Conflict management focuses on measures aimed at reducing the intensity of violent conflict. The phrase also includes pre and post-conflict prevention measures. This phrase is favored because it refers to the mitigation process. Peace building generally goes beyond management measures. It involves developing institutional capacities to alter the situations that lead to violent conflicts.

Early warning may be regarded as the ability to collect and analyze information in the interests of providing strategic options for preventive actions or, as may be required

informed response. Early warning and traditional intelligence systems are very often used interchangeably. However, traditional intelligence is secretive and not liable to critique, for it is laden with superstitious beliefs.

Cultural Context

All cultures have their own shortcomings. This way of looking at ethnic groups with that mindset of stereotyping according to many people in Kenya is the source of tribal conflict and tension between communities. It is natural that when one group feels that it is looked down upon by other group it will automatically react negatively. Self-centered politicians take advantage of these divisions to exploit their people and manipulate them to wrestle power from others (Kenya Tribes, 2011 para. 3, 4).

In Kenya, culture plays a major role in uniting communities and preserves societies as a people bound together with one belief and practice. Religious affiliations seem secondary since tribalism dominates when it comes to state and church elections. Communities group together for political reasons rather than church affiliations. This is even witnessed in the Seventh-day Adventist Church (Kenya Religion, 2011, para. 2).

In the 2007/2008 post-election violence, most Christians played partisan politics. It was one tribal community against another and Christianity never was considered in the decision making. What mattered was survival and the power struggle within the various communities.

The purpose of this project is to inculcate a non-partisan approach to politics among Adventist church members, and develop good interpersonal relationships. This will encourage members to accept others outside their tribes and culture particularly during and after election.

Adventists in the Rift Valley need to think of salvation as that which overcomes the traditions of culture and tribe. Just as God was able to reconcile Jews and Gentiles and bring them to the place where they could co-exist, so He also wants to unite people from the various tribes in Kenya in one body, the church. This equality and mutuality that all persons ought to have in Christ is the missing ingredient in Kenya.

It is a historical fact and current reality that most Kenyan districts are haunted by actual or potential ethnic conflicts. This is partly because of the fact that different communities continue to consciously or unconsciously rely on ethnicity to perpetuate their dominance and hegemony in an atmosphere characterized by scarce resources, fear, and prejudice. The proliferation of ethnic conflicts in this country is so widespread that there is hardly any region where the problem has not reared its ugly head: Western, Rift Valley, Nyanza, Coast, Central, North Eastern, Eastern, and even Nairobi. The necessity for a new vision in approaching the issue of ethnic conflicts and their management cannot therefore be overemphasized in this context. From the studies carried out on ethnic conflicts in Kenya and throughout the Greater Horn of Africa, there is increasing evidence to suggest that even where ethnic conflict has been brought under control psychological trauma (i.e., fear and suspicion) that has been left behind is seldom healed, especially among children and women. This paper offers some empirical evidence to confirm the psycho-social and other effects of ethnic conflicts as well as their implications to stability and developments in Kenya.

Ethnic Groups

Nearly all Kenyans are black Africans, divided into more than 42 ethnic groups belonging to three linguistic families: the Bantu, the Cushitic, and the Nilotic (see

African Languages). Language traditionally has been the primary characteristic of ethnic identity in Kenya. Bantu-speaking Kenyans are divided into three different groups: the western group (Luhya); the central or highlands group (including the Kikuyu, the Kamba, and other subgroups); and the coastal Bantu (Mijikenda). Among Kenya's Nilotic speakers, the major groups are the River-Lake, or Western group (Luo); the Highlands, or Southern group (Kalenjin); and the Plains or Eastern group (Maasai). The Cushitic-speaking groups include the Oromo and the Somali. The Kikuyu, who make up 21% of the population, are Kenya's largest ethnic group. The next largest groups are the Luhya (14%), the Luo (12%), the Kamba (11%), and the Kalenjin (11%). (Kenya Tribes, 2011, para. 3, 4).

Religious Context

The term religion has different definitions according to cultures and people. Religion relates to a relationship between humans and a power beyond themselves. For many, religion is their culture, politics, and way of life (Mbiti, 2004, p. 6). However Christianity varies in its interpretations of different biblical scholars.

Religious practices show how people express their beliefs in practical terms. They include praying, making sacrifices and offerings, performing ceremonies and rituals, observing various customs, and so on (2004, p. 6).

Religions have increasingly become involved in the internal politics of nations. History demonstrates that the significant religions of the world have vied for various kinds of power and prestige. Religious wars have occurred, for example among Christians and among Muslims or between Christians and Muslims (Braswell, 1994,

p. 4). Such stained historical relationships always bring suspicion when talking about uniting various religious people. The late Pope John Paul always prayed for forgiveness of the sins that the church committed in the past. However the Catholic Church's attitude of superiority is seen always by calling the Protestant churches to come back "home" to them.

The Context of Conflicts

Intra-ethnic conflicts occur within an individual ethnic group. In Kenya, they mostly occur among the clans of the nomadic pastoral groups of the Rift Valley, Eastern, and North Eastern Provinces. These mainly involve cattle rustling, grazing lands, and water access disputes by these groups living in the arid and semi-arid areas who depend largely on livestock for their livelihood. Conflicts among these groups of a religious nature have not surfaced in Kenya. But the long-running and recurring intra-clan conflicts among the Ajuran and Degodia clans of the Somali ethnic group, due to grazing land and livestock have cost human lives (mostly women and children), herds of cattle, and other property (Mwakikagile, 2007, p. 121).

Inter-tribal conflicts have been attributed to conflicts witnessed in 1991/2, 1997/8 and 2007 between Kalenjin and Kikuyu in Njoro, Molo, and Nakuru. They were politically engineered. Conflicts between the Pokots and Marakwets of the Riftvalley, the Murulle and Garre of Mandera District, the Kisii and Maasai in Trans Mara, as well as between the Luos and Kisiis in Migori (Nyanza Province) all fall under this category (Mwakikagile, 2007, p. 120).

Types of Ethnic Conflicts in Kenya

Land Based Conflicts

Land-based conflicts comprise the majority of all conflicts arising from both intra/inter-ethnic land wrangles. Land is one of the major resources in Kenya and all other activities largely revolve around it. The high rate of population growth, drought, and environmental degradation have also contributed to ethnic land wrangles. Since the 1920s, political and economic factors have been encouraging population movements within the country's national borders, often to minority ethnic group zones. As earlier mentioned, most Kikuyus, as well as members of other ethnic groups, migrated after the British colonial administrators evicted them from their lands between 1900 and 1920. Others moved to the Rift Valley Province as White settlers' farm laborers, farmers, traders, or colonial administrators' civil servants. The ethnic clashes of 1991/92 and 1997/98 in the most fertile, expansive, and diverse Rift Valley Province erupted when Kalenjins expelled hundreds of non-Kalenjin from a co-operative farm they jointly owned in Nandi District, threatening lives and property of those who resisted. Similar incidents spread across the southern Rift Valley and neighboring districts in Western and Nyanza Provinces.

Livestock Related Conflicts

Livestock-related conflicts include those conflicts arising from interference with the livestock herds of mainly pastoral groups. They are a common occurrence in most parts of the Rift Valley, the arid and semi-arid areas of the Eastern Province, and the North Eastern Province. The Wajir District case of Ajuran-Degodia clash is a good

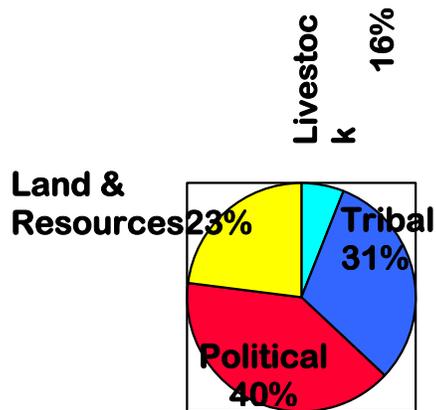


Figure 1. Ethnic clashes pattern, 1997-2007.

reference point. In the Laikipia District, the Maasai-Kikuyu grazing/farming land conflict of 2001 also falls in this category (Mwakikagile, 2007, p. 176).

Tribal/Clan Inclined Conflicts

Tribal/clan inclined conflicts emanate mainly from ethnic hatred and animosity coupled with political incitement. Tribalism did not start recently among the Kenyan communities but can be traced back to the pre-colonial era. For instance, in 1967, the Maasai had a lot of conflicts with their neighbors the Kisii and Kipsigis over border issues. Tribalism was clearly in the country in the early 1990s where there was a call to *Majimboism* where all non-KAMATUSA (Kalenjin, Maasai, Turkana, and Samburu) ethnic groups were to leave the Rift Valley Province. From August to November 1997 the Likoni (Kwale) violence, a series of violent attacks against non-coastal people also took place. An estimated 1,000 deaths, over 3,200 injuries, and the destruction of

homes/property worth tens of millions of shillings was reported. The threat of further violence displaced between 100,000 to 200,000 people. Violence has also erupted periodically in the northern part of the country among the traditionally pastoralist ethnic groups, such as the Boran, Gabra, Samburu, Pokot, and Marakwet (Mwakikagile, 2007, p. 121).

Politically Instigated Conflicts

Politically instigated conflicts arise as a result of far reaching social, political, cultural, and economic changes occasioned by political liberalization and competitive politics. In such situations political leaders have encouraged ethnic hatred and suspicion by polarizing ethnic sentiments and inciting their ethnic groups to attack, evict, and/or even eliminate opposing ethnic groups. Ethnic groups then enter into a cycle of vengeance, thus engaging in an orgy of violence. In Kenya, these have and continue to take a high toll in Mt Elgon, Molo, and Trans Mara Districts where political leaders often harass and intimidate powerless ethnic groups from opposing or perceived political opponents (Mwakikagile, 2007, pp. 120-121).

Apart from religious consequences and conflicts caused by politics, the following are other related consequences. It needs to be noted that the causes and types of conflict in Kenya vary significantly. Among pastoralists, insecurity is related to cattle rustling and skirmishes over water and pasture. In multi-ethnic communities, conflict results from issues of ethnicity, political affiliation, and competition for land ownership. Unresolved issues from the early 1990s and emerging causes of conflict have resulted in these consequences.

Social Consequences of Conflicts

Insecurity and Loss of Life

The social consequences of the clashes in Kenya have been enormous and cannot be easily quantified, especially the psycho-social ones. Most of the victims of these clashes were left homeless, landless, destitute, injured, dead, abused, to mention but a few of the atrocities resulting from the menace. The immediate and real consequence of the clashes in Kenya was felt most at personal and family levels. There was loss of security in the clash-prone areas as civilians took the law into their own hands, targeting perceived enemies. As a result of insecurity, there was indiscriminate loss of human life. Many people sustained physical injuries and others were traumatized. The state of insecurity interfered with the day-to-day socio-economic and political undertakings within the clash areas. There was loss of life among the Kikuyu, Kalenjin, Luhya, Luo, Teso, Kisii, and others. However, there is increasing evidence to suggest that although the loss was felt on both sides of most conflicts, the non-Kalenjin ethnic groups suffered most (Mwakikagile, 2007, pp.120-121).

Breakdown of Marriage and Family Life

The clashes in Kenya exemplified the potential and real consequences of conflict on inter-ethnic marriage, family, and social life. According to field information collected in different parts of the clash-stricken areas, there were cases of breakdown of marriage and family life. Currently, inter-ethnic marriage is viewed with fear and suspicion. This was one of the far-reaching social consequences of the clashes, which has also created mistrust, prejudice, and psychological trauma characterized by mental anguish and general apathy among the various ethnic groups in Kenya. This emerging negative

tendency contradicts the view that the conflicting ethnic communities have co-existed and inter-married for several decades (Nyukuri, 1997, p. 15).

Disruption of Education

As a result of the clashes, thousands of school children were displaced. Some dropped out due to the financial and socio-economic constraints attributed to the menace. This disruption of education activities was widespread in all the clash-prone regions in Western Kenya, the Rift Valley, and Coast provinces. As a result of the clashes, many schools were burned or looted in parts of Nyanza Province bordering the Rift Valley Province. In a number of cases, both students and teachers belonging to the so-called wrong (opposition) ethnic groups were attacked, a number of them fatally. Both the students and teachers belonging to the enemy ethnic groups were forced to transfer to other schools, while others abandoned schooling and teaching respectively.

In all the districts within our study areas, there was a mass exodus of teachers who feared for their lives while teaching in hostile districts. The clashes prevented some of the primary and secondary school graduates from continuing with higher education and training because of financial constraints caused by the menace. Apart from the pupils losing their text and exercise books and uniforms, they often went hungry and often fell sick because of food insecurity and poor living conditions in the makeshift camps and schools (Nyukuri, 1997, p. 21).

Loss of Identity and Cultural Crises

During and after the clashes, there was also a crisis in terms of identity and culture, especially for the offspring of the ethnic groups that fought each other. As earlier

recounted, several families have broken down and the children of mixed families were at crossroads in terms of ethnic and cultural identity. Some were forced to live on the paternal ethnic side, while others lived on the maternal side, depending on where the pressure was greatest. This trend created a new dimension in societal lives where children (potential marriage partners) were discouraged from engaging in any affairs with the enemy ethnic group. This affected inter-ethnic marriages and interactions (Nyukuri, 1997, p. 21).

Health Crisis

The first-hand accounts by the clashes victims in the affected areas were extremely disturbing as far as health was concerned. The thousands of displaced families, having lost their shelters and food supplies, had to camp in over-crowded temporary shelters organized through donations and support from various organizations, such as the Catholic Mission, Red Cross, NCCCK, Action-Aid Kenya, and the UNDP among others. These camps were established haphazardly all over the clash zones and had poor ventilation. The grossly inadequate water supply and sanitation facilities, coupled with overcrowding, made these camps ideal conditions for major outbreaks of communicable diseases such as meningitis, typhoid, upper respiratory tract infections, cholera, and other related diseases. The mixing of people with cattle, sheep, chicken, goats, and other domestic animals was in itself a health hazard.

Gender and Child Vulnerability

The clashes in various parts of the country also brought about a situation of gender and child vulnerability. Indeed, it is the children and women who suffered more

during the period of the clashes. They were abused, violated, embarrassed, and at times raped in broad daylight during the clashes. In most internal refugee camps, there was inadequate room to accommodate thousands of the displaced families. Both men and women, together with children, were forced to share the often congested sleeping quarters in close proximity with one another with little or no privacy. Nature being what it was, we could expect uncontrolled, indiscriminate sexual behavior, not only between adult men and women, but also involving the sexual abuse of young children, particularly girls. As a result of such immoral practices, sexually transmitted diseases and HIV/AIDS were passed from one individual to another, with children and women being the most affected victims of the circumstances.

Further Population Displacement

Not all people displaced by the 1992, 1997, 2002, and 2007/8 clashes were able to go back to their lands. Bitterness over inability to return and simmering ethnic tensions have led to disintegration of the society along ethnic lines. Those still displaced have multiplied greatly and in their destitution continue to create conditions for continued conflict and displacement. Attempts to return have sometimes been met with fatal violence, and revenge attacks on both sides of the ethnic divide have caused more hatred and displacement. Some people believe resettling displaced people to their original land would constitute opening old wounds and lead to renewed ethnic violence.

Poverty, Crime, and Other Social Ills

Violence leads to loss of life and property as crops and livestock are looted or destroyed. This, and the abandonment of economic activities amounts to the loss of

livelihood for the affected population, hence impoverishment and destitution as families deplete savings and force the selling of household assets below their market value.

Movement of displaced people into market centers has put pressure on social amenities like housing, hospitals, and schools. Those who have found their way into big towns like Nairobi live in slum areas doing odd jobs because having been farmers, they have no practical skills to start new careers. A large number of street families are beggars, thieves, hawkers, prostitutes, or drug peddlers.

Economic Consequences

Food Shortage

The total economic impact of the clashes in the affected areas is literally unquantified nor easy to quantify. There was a general decline in economic production as many of the potential farmers ran away due to insecurity created by the violence. In a state of insecurity, agricultural activities were disrupted. In most cases, maize, coffee, pyrethrum, tea, sugarcane, and other crops were either destroyed or abandoned because of the widespread violence caused by the clashes. In some areas of Trans Nzoia, Kericho, Nandi, and Uasin Gishu districts, work on agricultural land stopped for a long time as farm workers stayed away for fear of being attacked by their enemies.

There were other subsequent economic problems related to the clashes such as food insecurity, labor disruption on farms, industry and the public sector institutions, destruction of property, land grabbing, commercial disruption, breakdown in transport and communication, resource diversion, miss-allocation and unexpected expenditure, infrastructure disruption, inflation, fluctuation of prices, and environmental destruction among others. Food shortage was one of the far-reaching economic consequences of the

clashes in the affected areas. There was a drop in food production, food supply, and raw materials for the agro-based industries such as sugar, tea, coffee, cereal (maize), pyrethrum, and other agricultural crops. As a result of food shortages, many clash victims experienced famine and this necessitated the appeal for local and international food aid and relief.

The clashes also led to a drop in milk production, particularly in the Rift Valley, which is one of the largest milk producing zones in Kenya, although there were no reliable statistics to illustrate the drop.

This study revealed that many of the victims doubted the seriousness of the government's participation in food relief and whenever it was distributed, there were instances of discrimination and corruption involving public administrators in charge (Nyukuri, 1997, p. 22).

Impact on Commercial Sectors

As a result of the clashes, the affected areas experienced an abrupt drop in effective demand for manufactured goods due to lack of cash income from the agricultural sector and employed labor in the agro-based industries such as tea, coffee, and maize. Subsequently, some of the clash-prone areas experienced massive unemployment, with all the attendant social and economic consequences as the farming, tourism, industrial, and distributive trade sectors were forced to lay off workers.

The drop in the supply of food and raw materials for the agro-based industries necessitated costly imports of such items as sugar, maize, and wheat. This in turn led to increased and fluctuating prices of essential commodities in the clash-prone areas (Nyukuri, 1997, p. 22).

Disruption of Transport Sectors

Transport operators in most of the affected areas stopped operations fearing attack on their vehicles and passengers.

The transport problems have been eased, although the vehicle owners still have some fear and suspicion about losing them in the event of renewed clashes. With most of the businesses closed and their vehicle and goods at risk of being destroyed or stolen, manufacturers stopped sending regular supplies of commodities to the affected areas. This in turn caused considerable hardships to the final consumers of essential goods (Nyukuri, 1997, p. 23).

Destruction of Property

As a result of the clashes in Kenya, thousands of families lost a lot of personal and household possessions as their houses, granaries, farms, shops, and other business premises went up in flames or were looted (p. 23).

Loss of Revenue From Tourism

The clashes in parts of the Rift Valley and mainly the Coast Province led to reduced revenue collection since many tourists avoided Kenya. The 2007 post-election violence saw Kenya lose billions of shillings in revenue just after the industry's most overwhelming performance since the 2002 elections (p. 21).

Political Consequences

In 1992, the destruction and the destabilization worked to the political and economic advantage of the KANU government. The violence disrupted voter registration in communities that whole-heartedly supported the opposition (The Kiliku Report, 1992).

Thus, thousands of Kenyans were unable to register as voters or cast their ballots as a result of the displacement and destruction caused by the violence. The building of a new democratic society seems not to be the major concern of politicians whose primary inspiration is to capture and retain political power. In Kuresoi, it is quite clear to the political candidates, as it is to local residents, the provincial administration, and security agencies, that the true cause of violence is a ruthless game for electoral advantage.

Kenyans must watch out against the revival of ethnic politics. Over the years, Kenya has experienced the rise of ethnic tides and tensions, which if left to continue may eventually turn into ethnic hatred and violence as witnessed in South Africa, Rwanda, Burundi, and Somalia.

The clashes that took place in Kenya between 1991 and 2007 not only increased ethnic animosity and prejudice but also made ethnic politics a reality. Indeed, the common ideology, especially among leaders of different political parties, is national democracy, but the practice or reality is ethnic democracy for their supporters. There is common talk that the Kikuyu “ate” during the Kenyatta era, the Kalenjin have “eaten” during the Moi era, and it is the turn of other ethnic groups like the Luhya, the Luo, and the Kisii to eat now. In essence, the 1992 election results reflected numerous manifestations of block voting, this time closely related to ethnic nationalism, sectarianism, and other forms of parochialism.

The 2007 disputed elections once again saw increased tribal tension in the “Hot Spot” areas like Molo, Kuresoi, and Ng’arua, where the local politicians were whipping up tribal emotions in their supporters for political gains (Nyukuri, 1997, pp. 23-24).

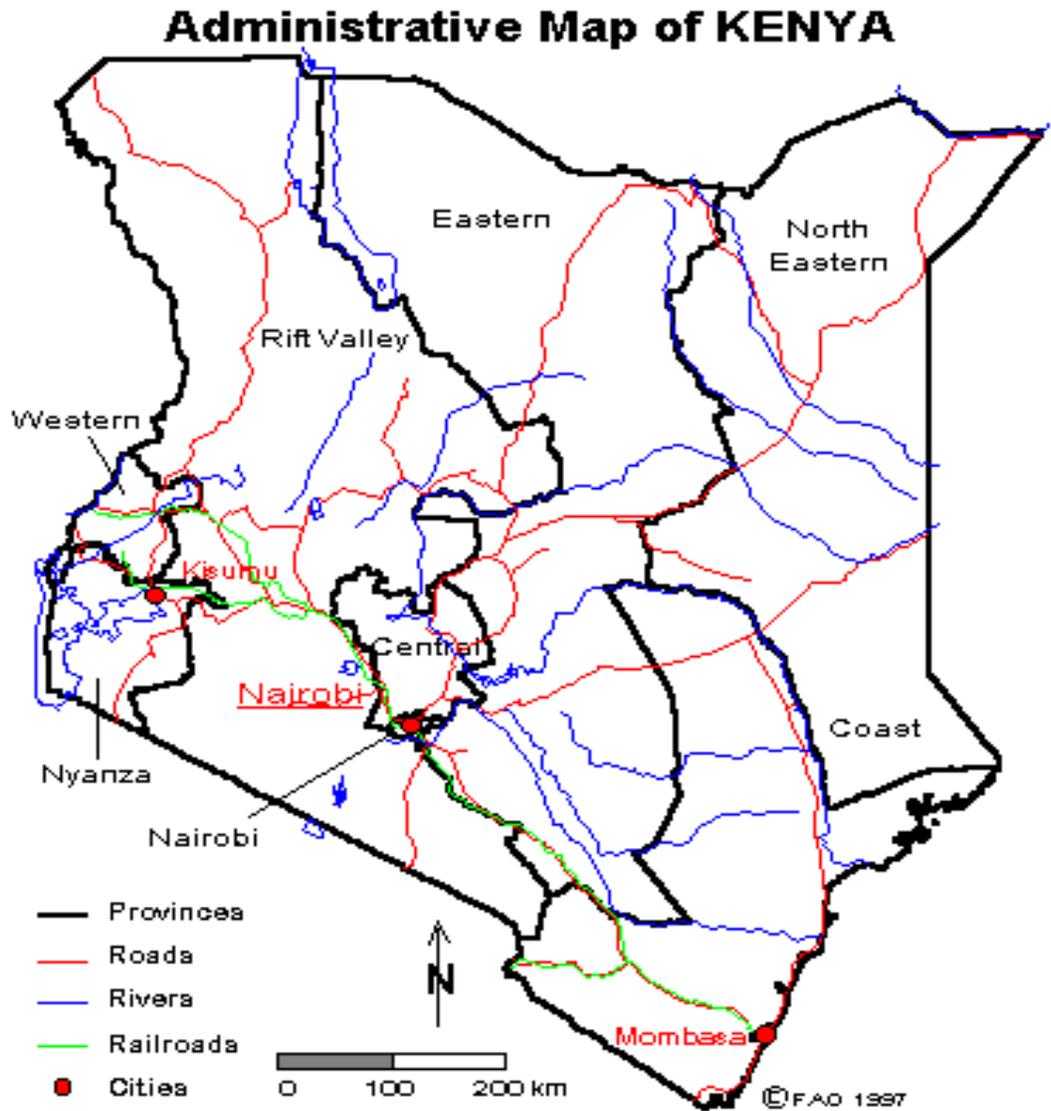


Figure 2. Project context analysis.

Critical Issues and Challenges

Understanding what a state can do to address intra and interstate conflict is critical given the high costs and consequences of conflict. Conflict in Kenya has caused tremendous harm to civilians, particularly women and children and increased the numbers of internally displaced persons in the country. In areas where the conflicts

prevail, development programs have been disrupted or obstructed and resources re-directed to less productive uses. There has been deterioration in the quality of life, the weakening of political and economic institutions, and the discouragement of investment. Not only have the prevailing conflicts occurred within Kenya's borders but some have spilled over borders lowering regional stability and the growth and prosperity of the region generally (Kiliku Report, 1992, pp. 85-90).

The following key issues need to be addressed:(a)Economic Issues, (b) Social Factors, (c) Security Issues, (d) Political Issues, (e) Challenges Facing Policy Formulation and the Implementation Process Itself, and (f) Government Response to the Clashes and Security Mechanisms

Whenever tribal clashes have arisen, it has been claimed that the government made little or no effort to avert or resolve the clashes and the resultant problems.

Security mechanisms and organs are in place within the nation. However, the Police, National Security Intelligence Service (NSIS), the Criminal Investigation Department (CID), and the administrative arms of the government down to the local level have always failed to stop, detect, or forestall the eruption of tribal clashes.

The distribution of relief supplies depend solely on the transparency, accountability, and efficiency of local government officials and provincial administration in the affected areas. It has been claimed that the relief assistance only went to those who were well connected to the provincial administration.

The findings of the KILIKU Committee were trashed when some of the committee members voted against its adoption in Parliament. Yet another Commission of Inquiry on tribal clashes, the AKIWUMI Commission, was also trashed. A great deal of

evidence implicated very important government officials and the political elite (Kiliku Report, 1992, pp. 85-90).

The government appointed a team of AU and international mediators to find lasting solutions to Kenya's political crisis headed by Mr. Oluyemi Adeniji from Nigeria after the much flawed 2007 elections.

The government also appointed an Independent Review Committee to investigate the conduct of the 2007 general elections headed by South African Judge, Johann Kriegler.

The passing of the National Accord and Reconciliation Bill by parliament has also shown the government commitment towards National Reconciliation and healing (Kriegler, 2008).

Conclusion

At the more partisan political level, the ethnic clashes, wherever they have taken place in Kenya, as evidenced by the discussions above, have been instigated by the fear of loss of political power and the consequences that might accompany such an eventuality such as loss of privilege and the patronage that goes with it. In this regard it has been noted elsewhere that the only distinct pattern that emerges from the ethnic clashes is that they appear to be connected to political tension in the body of politics. This is informed by the fact that the Rift Valley clashes took place when the political atmosphere in the country was highly charged due to external and internal pressure for political pluralism. On the other hand, the 1997 Mombasa violence occurred at the height of opposition and civil society agitation for constitutional reform that preceded the second election under the new multi-party system. And immediately after the 1997

elections, violence erupted again in Kikuyu strongholds in Rift Valley province, i.e. Laikipia and Nakuru districts, that were seen as a means to counter the legal challenge mounted against the election of Moi by opposition leader Mwai Kibaki. In 2007 the same measures of animosity erupted to almost a state where the country was about to lose its international recognition as a state.

Since the church failed to unite Christian believers on the foundation of the gospel of love, politicians took advantage of the rift in the church to propagate the gospel of hate. Tribal alliances were the vehicle of winning (political tribal-based alliances), leading to 2007/2008 post-election violence in Kenya. In the next chapter, I have laid down implementation strategies to strengthen church members' relationships in the Rift Valley. This strategy, which will be mainly met by providing a discussion forum for some of the most critical and religious issues brought about by the 2007/2008 post-election violence in Kenya, will hopefully lead to better methods of handling human relationships.

CHAPTER 4

A STRATEGY TO REDUCE PARTISAN POLITICS

Introduction

Chapter 3 explained the historical, political, cultural, and religious contexts of the church in the Rift Valley province in Kenya which is the main focus of this project. It was also the main area that was affected by the 2007/2008 post-election violence. Politics negatively affected the church's mission and promoted ethnic violence.

This chapter seeks to develop a strategy to establish a ministry of peace ambassadors in the Rift Valley. Therefore, a team of 12 individuals comprised of youths, women, men, civil leaders, and church officers will be recruited and trained on the effects of ethnicity and a booklet on reconciliation will be developed. A tool known as a Logical Framework Approach (LFA) will be employed (Örtengren, 2004).

In my project, the logframe will help me present an overview of the end product or the result of the project through a planning method. It will present the goal to be achieved and the means used to reach that end.

The logframe will help me organize the project and facilitate the various activities needed to achieve the outputs. The logframe will also help me break down the plans of my program making it easier in the implementation process to reach the goal and purpose of my project. This project aims at strengthening the church members' relationships in the Rift Valley.

The success of the entire project will help smooth inter-tribal relationships, promote regional cross-transfers for pastors, and allow intermarriages as a means of mitigating tribalism and ethnic conflict among Seventh-day Adventist Christian believers. These positive benefits will result in an increase in the effectiveness of Adventist evangelism.

Methodology

Logical Framework

The logical framework (LF) is a management tool for planning mainly used in the design, monitoring, and evaluation of projects and programs. It provides a summary of what the project aims to achieve and how it is to be achieved (Greta, 2010, p. 2).

The LF is a management tool used to improve the design of interventions, most often at the project level. It is involved in identifying strategic elements like inputs, outputs, outcomes, impact, and their assumptions. It also mainly looks at the key issues or elements in a project (World Bank, 2004, p. 77).

Having a LF helps one identify the most effective way that will lead to the success of the project (National Cancer Institute, 1979, p. 4). The LF is divided into rows and columns that contain the goals, purpose, outputs, means of verification, project narrative, objectively identifiable indicators, and assumptions. The four rows are made up of accomplishments in which the successes within the categories toward the bottom contribute to the success within the categories toward the top (Greta, 2010, p. 2).

A logical framework is a common sense and structured way of obtaining answers to essential questions. The Logical Framework Approach was developed in 1969 for the U.S. Agency for International Development (USAID), based on a worldwide study

performed by a team from Fry Consultants, Inc. headed by Daniel J. Legziel (Logical framework approach, 2011, para. 2).

In summary, the logframe design elements are: (a) Goal/Objective which is the ultimate result to which the project is contributing to the solution of the problem; (b) Purpose/Outcome, which is the change which will occur if the project outputs are achieved; (c) Outputs/Results, which are produced by the project activities at the various stages of the project during its lifetime; (d) Activities, which are the actual tasks required to produce the desired outputs; (e) Inputs/Resources, which are materials, equipment, financial, and human resources needed for the project (E. Takyi, personal communication, July 15, 2011).

In the LF, indicators measure the extent of achievement of objectively verifiable indicators (Department for International Development [DFID], 2011, p. 7). The LF answers the questions that are to be embedded in the logframe cells which are interacted with in a dynamic way. Therefore, a LF ends up offering an execution plan that will link project deliverables with strategic intent (World Bank, 2004, p. 78).

The problem analysis that is produced during a participatory workshop is made by having the stakeholders write down the problems that are related to the subject. This procedure makes it possible to clearly visualize the causes of the focal problem and its effects and to find out how different problems are related to each other. The LF analysis is a logical and structured way of obtaining answers to essential questions. The LF is a strategic project planning and action tool that helps leaders and teams systematically answer four critical questions: (a) What are we trying to accomplish and why? (b) How will we measure success? (c) What other conditions must exist? (d) How do we get there?

| | Intervention Logic | Measurable Indicators | Means of Verification | Assumptions |
|---------------------------|--|---|--|---|
| Overall Objectives | What is the overall broader objective to which the project will contribute? | What are the key indicators related to the overall objective? | What are the sources of information for these indicators? | |
| Project Purpose | What are the specific objectives which the project shall achieve? | What are the quantitative or qualitative showing whether and to what extent the projects specific objectives are achieved? | What are the sources of information that exist or can be collected? What are the methods required to get this information? | What are the factors and conditions not under the direct control of the project? What risks have to be considered? |
| Expected Results | What improvements and changes will be produced by the Project? | What are the indicators to measure whether and to what extent the project achieves the envisaged results and effects? | What are the sources of information for these indicators? | What external factors and conditions must be realized to obtain the expected outputs and results on Schedule? |
| Activities | What are the key activities to be carried out and in what sequence in order to produce the expected results? | Means required to implement these activities, eg personnel, equipment, training, studies, supplies, operational facilities, etc | What are the sources of Information about project progress? | Pre-conditions for the project. What conditions outside of the project's direct control have to be present for the implementation |

Figure 3. Logical framework sample. Taken from the European Commission's Delegation to India, Bhutan, Nepal, and the Maldives.

The basic requirement before setting the priorities is to have a total picture of the situation by making a complete problem analysis. The basic questions that a problem analysis should address are the following: (a) What is the main/focal problem that shall be solved with the aid of the project? (b) What are the causes of this problem? (Why does it exist?); (c) What effects does the problem have? (d) Why is it important to solve the problem? (e) Who is affected by the problem and who owns the problem? (Örtengren, 2004, p. 10)

The answers to these questions should be embedded in the Logframe cells. A complete LF offers an execution plan that will link project deliverables with strategic intent. The logical flow of the main activities in a project are shown in Figure 3.

Gantt Chart

A Gantt chart, as shown in Figures 4 and 5, is a bar chart that shows the tasks of a project, when each must take place, and how long each will take. The bar is shaded as the activities progress and tasks completed.

The Gantt chart is a graphical chart that reflects the logical framework matrix and helps to manage and monitor the project. “It is derived from log frame activities, and provides a link between the detailed project plan and the objectives” (European Commission, 2001, p. 36). It is like a calendar of events, guiding the implementation of the various strategic activities.

Description of Mission Strategy

The strategy of my project is to develop a plan that will encourage good interpersonal relationships among church members, given the fact that there was serious hostility between tribes that contributed to negative ethnic feelings in 2007-2008 after the election.

The strategy of my project is to discover why church members engaged in post-election violence since 80% of Kenyans are said to be Christians. It is obvious that our faith has a problem because year-in year-out during elections, we always encounter ethnic tensions.

Application of Logical Framework

The Overall Goal

The goal of this project is to see good interpersonal relationships and the healthy co-existence of Adventist members in the Rift Valley. This project should increase peace and harmony among members even in times of political turmoil. It will seek to promote the biblical teachings of the church in order to curb politics in the church.

This project will re-examine issues that encourage partisan politics, and establish guidelines, both cultural and social, to minimize tribal animosity. It will increase awareness of the risks that are involved in any type of division and strife, will promote activities that focus on good interpersonal relationships, will encourage cross-cultural marriages among Christians, and promote cross transfers of church ministers.

Peace is an elusive thing in Kenya mostly during elections because of tribalism; however, the goal of this project is to see good relationships between the members from different tribes unlike the 2007/2008 post-election violence when the church failed in providing leadership to the people.

Project Purpose

The purpose of this project is to develop a non-partisan approach to politics among Seventh-day Adventist church members in the Rift Valley. In order to achieve this purpose I will need to discover the reasons why Seventh-day Adventist members in the Rift Valley got involved in the 2007/2008 post-election violence. I will need to develop and implement a strategy to curb further political conflicts and encourage mutual co-existence. The project will enhance good relationships among Christians and reduce hypocrisy among members and further minimize tensions during future elections.

Outputs

A peace and reconciliation initiative will be planned using 20 youth in my district to conduct a series of peace campaigns to promote awareness of the value of human life (Dialogue of Life Seminar). A strategy shall be created to encourage the youth to coexist peacefully since most of the youth are the ones who were used to cause chaos.

A dialogue on life, heart, and the Word, plus a culture seminar by 20 trained elders in my district will be conducted by using books on church policy on politics. Prepared materials on the effects of partisan politics will be compiled to assist in educating the affected people.

The strategy to achieve the objective will be to teach biblical and Spirit of Prophecy principles on church and politics to help members treat others as equals since tribalism and power struggles are the genesis of hatred among Kenyans. Warren in his book, *The Purpose Driven Life* (2012, p. 143), talks about genuine fellowship among Christians by admitting our mistakes and confessing them to receive healing from God.

Once members become agents of peace then it is easy to experience church growth both in numbers and also spiritually. The trained elders will inculcate the good values to others to further the peace and love agenda.

In summary, because the subject of politics is quite emotive in the church and the secular world, I will seek prayer support from my project assistants for the Holy Spirit to guide and soften the hearts of members and to help them denounce political discrimination, tribalism, and seeking of power.

God had to break cultural barriers in the day of Pentecost when He caused a paradigm shift by providing the gift of the Holy Spirit (speaking in tongues). This

produced an explosive beginning to the spreading of the gospel outside the Jewish community and produced a shift against negative ethnic attitudes. It also opened doors to cross-cultural evangelism.

Objectively Verifiable Indicators

Considering the fact that the church in the Rift Valley suffered seriously during the 2007-2008 post-election violence, the project will develop material on politics and dialogue that target at least 50 percent of church members in order to sensitize them to the peace initiative campaigns.

The aim is to maintain peace and harmony during the 2013 general election. Also, that degree of peace will encourage intermarriage among different cultural groups. Surveys shall be done to verify success.

The trained personnel will continue spearheading rallies and seminars on peace initiatives, on biblical teachings on forgiveness, and respect for human life. A campaign of 12 seminars to promote mutual co-existence as part of this project will cover a total of one year and four months. An evaluation of the project will be conducted after the general election in December 2013.

Means of Verification

The means of verification are that: (a) surveys will be conducted in order to assess the spiritual maturity of members in the context of their relationships, and also to seek to know why politics were allowed to dominate the church during the 2007 elections; (b) church members will be used to assess those who were affected during the violence; (c) interview scripts will be developed to conduct an evaluation of the attitudes of

members towards politics; (d) manuals will be developed aimed at increasing fellowship and promoting good interpersonal relationship among members; (e) fellowship rallies will be organized to initiate a process of peace and reconciliation aimed at bringing healing and forgiveness among members; (f) covenant certificates will be issued to bind the members together and facilitate the implementation of the project; and (g) a survey will be conducted to evaluate the results of the program.

Important Assumptions

I assume that the church members will support the project and take action to encourage each other to sign a covenant of peace and to assist in the process of the implementation of these projects. I also assume that church administrators will see the benefit of transferring ministers outside their tribal regions.

I presume that I will not be transferred to another district before this project is implemented so that I will be able to see a spirit of reconciliation and healing among my members. Finally, I expect that peace will prevail in the country during the 2013 general election.

| Summary | Objectively Verifiable Indicators | Means of Verification | Important Assumptions |
|--|--|---|---|
| <p>Goal: Good interpersonal relationship & healthy co-existence among the Adventist members enhanced</p> | <ol style="list-style-type: none"> 1. 50% of members maintain peace during December 2012 electioneering period 2. Two thirds of members accept others outside their tribes and culture by first quarter 2013 | <p>3. Survey results</p> <ul style="list-style-type: none"> • Increased fellowships | <p>The church will encourage cross transfer for ministers outside their tribal regions. More cross-cultural marriages will be witnessed</p> |
| <p>Purpose: A non-partisan approach to politics among Adventist church members developed and implemented</p> | <ul style="list-style-type: none"> • In the December 2012 general election, 50% of members avoid partisan politics • Peace and harmony are experienced | <ul style="list-style-type: none"> • 20 covenant certificates issued • 4 fellowship rallies organized | <p>A system on promoting peace and harmony is implemented</p> |
| <p>Outputs:</p> <ol style="list-style-type: none"> 1. Seminar prepared on non-partisan politics and the Christian 2. Ten elders and 10 youth trained on how to teach and apply dialogue and reconciliation techniques 3. Seminar replicated in Nanyuki district by TOTS 4. Dialogue of life approach emphasized | <ul style="list-style-type: none"> • 20 seminar Materials on politics and dialogue developed by 3rd quarter 2012 • 10 elders and 10 youths trained as Trainer of Trainees (TOTs) in reconciliation and dialogue by 4th quarter 2012 • 20 TOTs Commissioned after training and provided with 20 booklets on peace and reconciliation to use every quarter beginning from third quarter • 70% of district members sensitized to promote peace initiative campaigns in 4th quarter 2012 | <ul style="list-style-type: none"> • Dialogue Manuals • Evaluation instruments • Interviews scripts • Church membership records | <ol style="list-style-type: none"> 1. Peace in the country prevails during the 2012 general election 2. The church membership accepts mitigation measures 3. Members willing to promote peace and reconciliation |

| Objectives | Measurable indicators | Means of verification | Important assumption |
|--|--|------------------------------|---|
| Activities: 1. Assess members' knowledge of effects of politics 1.1 Survey on politics 1.2 Survey on peace and reconciliation 1.3 Select youth volunteers to be ambassadors of peace 2 Develop and conduct seminars and rallies 2.1 Dialogue on life 2.2 Dialogue on culture 2.3 Dialogue on the Word of God 2.4 Dialogue of hearts 2.5 Church and state politics (Interview script) 3 Establish TOT group of 10 elders and 10 youth leaders to share the vision 3.1 Develop seminar materials as guidelines 3.2 Print certificates to award the participants 4 Evaluation of the project | Inputs: 1. Support group 2. Teaching materials 3. Budget | | 1. Church leadership plans does not interfere with Nanyuki district church activities 2. The spirit of reconciliation and healing motivates members to participate in the program 3. Action to be taken. Church leaders sign a covenant of peace ambassadors. |

Figure 4. Logframe of my project.

Application of Gantt Chart

The Gantt chart lists six outputs that if fulfilled will contribute to the achieving of the purpose of this project.

Seminar Prepared on Partisan Politics

A survey to discover the effects of politics will be conducted through interviews to scripts that will help me better understand the reason why the church was blamed for the 2007-2008 post-election violence. This will help me to discover the cause of the conflicts and develop mitigation measures to control tribal conflict and promote peace and reconciliation.

Manual Prepared

At the end of the project manuals and handbooks on forgiveness will be produced entitled, *The Negative Impact of Politics*. These will contain guidelines on the need of remaining united according to the priestly prayer of Jesus in John 17:21. Follow-up seminars will be conducted quarterly to assess the condition.

Seminars Conducted

Manuals on dialogue will be produced to train members and equip them to become peace ambassadors. At the end of the exercise I expect members will not engage divisive activities during the 2013 general election. And finally, at least a third of the church members will show an accommodative attitude towards other ethnic groups.

The first seminar will teach people to look at themselves as brothers and sisters in Christ. The second one will promote human values. The third one will stress the importance of seeking direction from the Word of God as a guide. The fourth seminar will help people understand their own cultural and social values that are in agreement with what is ethically right. These values can be used as a seed-bed for spiritual growth.

Relevant literature on church and politics will be reviewed, including books, periodicals, and newspaper articles. In addition, Andrews University dissertations of research on the same subject will be examined. Seminars will be prepared based on the theological analysis that was done for Chapter 2 which focused on four biblical approaches based on interreligious dialogue.

Elders and Youth Trained

The seminars are scheduled to begin on September 3, 2012, and end on December 2, 2013. Manuals on dialogue will be produced to train members and equip them to become peace ambassadors. At the end of the exercise I expect members not to engage in ethnic conflict during the 2013 general election. And finally, at least a third of the church members will show an accommodative attitude towards other ethnic groups.

Small Groups Ministries

The activities of the small groups will be to share the ministry of reconciliation by the end of 2013. Then additional leadership and prayer ministries will be launched early in 2014 with the aim to increase the number of peace ambassadors.

This project aims at strengthening church members' relationships in the Rift Valley. It will also be available for the implementation by the church fraternity for further studies and peace initiatives to begin from December 2012.

Evaluation of the Project

Qualitative and quantitative methods of research shall be used to determine the real effects of politics in the church in relation to the 2007/2008 post-election violence. Time and money will be used to meet families that were affected by the violence and

investigate the magnitude of the violence. Any positive change will be noted in order to make appropriate modifications in follow up campaigns.

In the Apostolic times the church's relationship to the state was clear. In spite of persecution from state the apostles steered clear of engaging in political issues. They focused on spreading the gospel and respected the state, unlike some modern church leaders who venture into partisan politics.

Scope of the Project

The project begins with an overall survey of the effects of politics in my church community and identifies the problem to find the solution/method that will promote peace and reconciliation among those who were adversely affected in the post-election violence. An emphasis on peace initiatives will encourage a co-existence among believers and unite the church in true fellowship, like the apostolic church in Acts 2:46: "They ate together and shared their properties without grudge."

Stakeholders

The Central Kenya Conference is the main stakeholder in this project. However, other stakeholders include the small group of peace ambassadors and church elders. These will ensure the support of the project and help with implementation. Finally, other colleagues in ministry who will implement and make adjustments as needed.

| Activities | Year 1 | | | | | | | | | | | |
|--|--------|---|---|---|---|---|---|---|---|----|----|----|
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 |
| Output 1: Effects of politics assessed | | | | | | | | | | | | |
| Activity 1: Prepare and conduct survey | █ | █ | █ | █ | █ | █ | █ | █ | █ | █ | █ | |
| 1.1 Prepare survey on politics | █ | █ | █ | | | █ | █ | | | | | |
| 1.2 Conduct survey on dialogue | | | █ | █ | | █ | █ | | | | | |
| 1.2.1 Survey on politics | | | | █ | | █ | █ | | | | | |
| 1.2.2 Survey on tribal mitigation | | | | █ | | █ | █ | | | | | |
| 1.2.3 Administer interview script | | | | █ | | █ | █ | | | | | |
| Activity 2: Assess members attitude on politics | | | | | █ | █ | █ | █ | | | | |
| 1.3 Prepare rallies | | | | █ | | █ | █ | | | | | |
| 1.4 Conduct social activities | | | | | | | | | █ | █ | | |
| Activity 3: Form peace ambassadors | | | | | | █ | █ | | | | | |
| Output 2: Seminars on Christian & politics prepared | | | | | | | | | | | | |
| Activity 1: Prepare and conduct seminars | | | | █ | █ | █ | █ | | | █ | █ | |
| 2.1 Consult specialists | | | | █ | █ | █ | █ | | | █ | █ | |
| 2.2 Seminars on church and politics | | | | █ | | █ | █ | | | | █ | |
| 2.2.1 Dialogue on life | | | | | █ | █ | █ | | | | █ | |
| 2.2.2 Dialogue on culture | | | | | | █ | █ | | | | █ | |
| 2.2.3 Dialogue on the Word | | | | | | | | | | | █ | █ |
| 2.2.4 Dialogue on hearts | | | | | | █ | █ | | | | █ | |
| 2.2.5 Dialogue on church and politics | | | | | | █ | █ | | | | | █ |
| Output 3: Develop small group resources developed | | | | | | | | | | | | |
| Activity 1: Share small group ministry vision | | | | | | █ | █ | | | | | |
| Activity 2: Develop 20 booklets | | | | | | █ | █ | | | | | |
| Activity 3: Recruit & train 20 members | | | | | | █ | █ | | | | | |
| Activity 4: Train and equip 20 members | | | | | | █ | █ | | | | | |
| Output 4: TOT conducted | | | | | | | | | | | | |
| Activity 1: Form TOT group | | | | | | █ | █ | | | | | |
| Activity 2: Hold leadership meetings | | | | | | █ | █ | | | | | |
| Output 5: Monitoring & evaluation conducted | | | | | | | | | | | | |
| Activity 1: Monitoring | | | | | | █ | █ | | | | | |
| 5.1 Quarterly information gathering | | | | | | █ | █ | | | | | |
| 5.2 Annual report summaries | | | | | | █ | █ | | | | | |
| Activity 2: Evaluations | | | | | | █ | █ | | | | | |
| 5.3 Internal midterm evaluation | | | | | | █ | █ | | | | | |
| 5.4 External midterm evaluation | | | | | | █ | █ | | | | | |

Figure 5. Gantt chart for year one.

| Activities | Year 2 | | | | Year 3 | | | | Person Responsible | | | |
|--|--------|--|--|--|--------|--|--|--|--------------------|--|--|--|
| | | | | | | | | | | | | |
| Output 1: Effects of politics assessed | | | | | | | | | | | | |
| Activity 1: Prepare and conduct seminars | | | | | | | | | | | | |
| 1.1 Prepare seminars on politics | | | | | | | | | | | | |
| 1.2 Conduct seminars on dialogue | | | | | | | | | | | | |
| 1.2.1 Seminar on unity | | | | | | | | | | | | |
| 1.2.2 Seminar on tribal mitigation | | | | | | | | | | | | |
| 1.2.3 Administer interview script | | | | | | | | | | | | |
| Activity 2: Assess members attitude on politics | | | | | | | | | | | | |
| 1.3 Prepare rallies | | | | | | | | | | | | |
| 1.4 Conduct social activities | | | | | | | | | | | | |
| Activity 3: Form peace ambassadors | | | | | | | | | | | | |
| Output 2: Seminars on Christian & politics prepared | | | | | | | | | | | | |
| Activity 1: Prepare and conduct seminars | | | | | | | | | | | | |
| 2.1 Consult specialists | | | | | | | | | | | | |
| 2.2 Seminars church and politics | | | | | | | | | | | | |
| 2.2.1 Dialogue on life | | | | | | | | | | | | |
| 2.2.2 Dialogue on culture | | | | | | | | | | | | |
| 2.2.3 Dialogue on the Word | | | | | | | | | | | | |
| 2.2.4 Dialogue on hearts | | | | | | | | | | | | |
| 2.2.5 Church and politics | | | | | | | | | | | | |
| Output 3: Develop small group resources developed | | | | | | | | | | | | |
| Activity 1: Share small group ministry vision | | | | | | | | | | | | |
| Activity 2: Develop 20 booklets | | | | | | | | | | | | |
| Activity 3: Recruit 20 members | | | | | | | | | | | | |
| Activity 4: Train and equip 20 members | | | | | | | | | | | | |
| Output 4: TOT conducted | | | | | | | | | | | | |
| Activity 1: Form TOT group | | | | | | | | | | | | |
| Activity 2: Hold leadership meetings | | | | | | | | | | | | |
| Output 5: monitoring & evaluation conducted | | | | | | | | | | | | |
| Activity 1: Monitoring | | | | | | | | | | | | |
| 5.1 Quarterly information gathering | | | | | | | | | | | | |
| 5.2 Annual report summaries | | | | | | | | | | | | |
| Activity 2: Evaluations | | | | | | | | | | | | |
| 5.3 Internal midterm evaluation | | | | | | | | | | | | |
| 5.4 External midterm evaluation | | | | | | | | | | | | |

Key: A = Researcher; B = Church Elders; C = Youth Leaders; D = External Evaluator

Figure 6. Gantt chart for years two and three.

Summary

The logframe matrix has helped develop a strategic plan that addresses problems on how best the church can deal with politics and tribalism among Christians. It helps to, (a) look and evaluate the church's election guidelines/teachings in relation to the church as a family of believers, (b) examine political conflicts emanating from various aspects of our contemporary society, (c) assess the spiritual maturity level of members in relationships to partisan politics, (d) produce contextual procedures that effectively help Christians respond to political matters arising from political crisis without appearing like politicians.

Conclusion

There is a saying that says: "if you do not plan, you plan to fail." Therefore, in summary, the success of the entire project will help smooth inter-tribal relationships, promote regional cross-transfers for pastors, and allow inter-marriages as a means of reducing tribalism and ethnic conflicts among Seventh-day Adventist Christian believers. This will result in an increase of fellowship, promote unity, and encourage teamwork in evangelism.

The project is intended to promote intertribal relationships and mitigate hatred among members. The African worldview on power to dominate is the cause of many political crises we face on the continent (J. Dybdahl, personal communication, July 15, 2011). African leaders hang on to power and mostly ignore democratic systems.

The next chapter describes the project implementation, what was done and what is still in the process of being done. It will also present a report of the lessons learned and recommendations.

CHAPTER5

PROJECT IMPLEMENTATION, SUMMARY, AND CONCLUSION

Introduction

The previous chapter dealt with the design and implementation of my project. This last chapter presents a detailed report on my project implementation, lessons learned, and recommendations for greater impact.

In the process of implementing this project, I have conducted interviews with fourteen respondents among whom were civic leaders, youth leaders, district pastors, conference administrators, local church elders, local women leaders, and the clergy from other Christian denominations. The responses of the interviewees have been analyzed, presented in tables and charts, and the results discussed. This chapter also includes reports on the seminars I held with focus groups that comprised of church leaders and politicians.

Project Implementation

Findings From Interviews

A total of 14 respondents from seven different types of work who were leaders in their field were interviewed as shown in Table 1.

Table 1

Group Interviews

| Respondents | Frequency | Percentage |
|---|-----------|------------|
| Civic leaders | 2 | 14.3% |
| Youth leaders | 2 | 14.3% |
| Conference administrators | 2 | 14.3% |
| Local church elders | 2 | 14.3% |
| Local women church leaders | 2 | 14.3% |
| District pastors | 2 | 14.3% |
| Clergy from other Christian denominations | 2 | 14.2% |

The Relationship Between the Church and State in Kenya

Sixty percent of the respondents believed that the relationship between the Church and the State in Kenya is cordial while 20% said the relationship is sore. Another 20% said the Church is under the State’s influence and therefore is less authoritative to check the State’s attitude in political activities. This cordial relationship between the Church and the State in Kenya is clearly supported by Bishop Ndingi in the book *Kenya Churches Handbook*. Ndingi expresses the opinion that the Church and the State are two distinct societies, each of which has distinct concerns in the nation. The meeting point between the Church and the State is that each is composed of men and women and their welfare are the central issues. Each of these two societies pursue the wellbeing of citizens. The difference is that the Church focuses on a wholistic wellbeing (spiritual, emotional, etc.) and the State seems to focus only on the material wellbeing of its citizens (Mugambi, 1992).

Ndingi suggests that the relationship between the Church and the State in Kenya

should be that of cooperation, in accordance with the Kenya African traditional motto, *Harambee* (Let us pull together). Further, he seems to be satisfied with the existing relationship between the two institutions in Kenya. In the same book, Bishop Okullu expresses some doubt about the cordial relationship between the Church and the State. His understanding of the nature of the two differs from that of Ndingi. According to Okullu, “much of the trouble between the Church and the State arises from the false view of each them has about the other” (Mugambi, 1992).

Role of the Church in the Political System

The respondents interviewed resoundingly said that the role of the Church in the political system should be advisory (75%), while the rest of respondents interviewed said

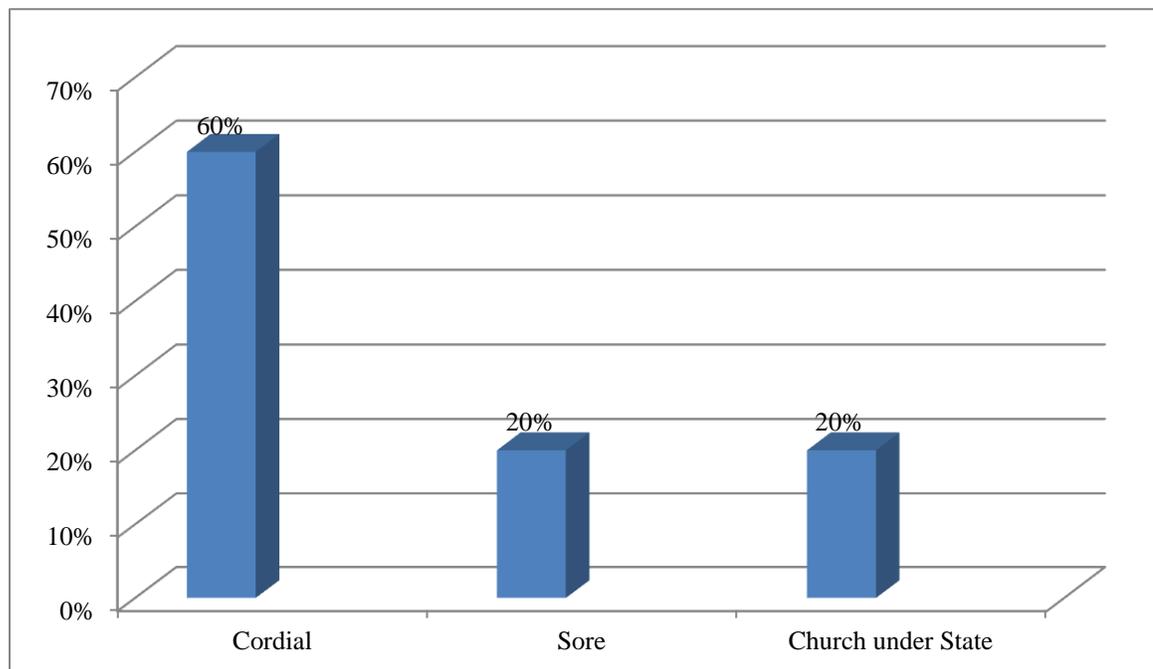


Figure 7. Relationship between the church and the state. the role of the Church in the political system is to criticize the State constructively (see

Figure 8). Although the majority of respondents affirmed the Church’s role as advisory to the State, the Bible seems to point to other roles the church plays in the political system.

Many of the biblical characters spoke against corruption.

Both the Old and New Testaments disapprove the abuse of political power.

Believers are encouraged to become the ‘salt and the light’ of their various communities.

Instead of abusing power, they are called to be good change agents.

The prophetic role of the church is seen in the application of relevant moral norms to the current political disquiet. For this reason, the Church needs to continue engaging the government on the issues of justice, corruption, leadership, economic debt, housing, education, health care, safety, security, policy, and whatever else is morally important.

The Church needs to approve what the government does right. It should also be courageous enough to express its concern about wrong policies and practices by the government.

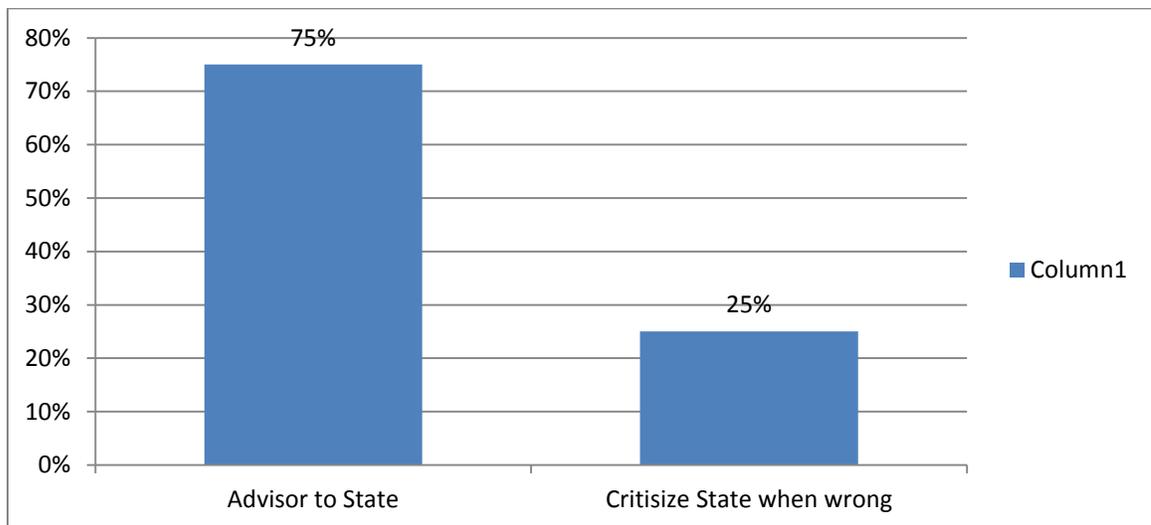


Figure 8. Role of church in political system.

Failure of the Church in Relation to the State

Most denominations keep quiet when things go wrong in the government. The Church needs to give the state a sense of direction and stand firm in some situations outlined in the Bible. The majority of the respondents (75%) indicates that the Church has failed to advise the State in matters of politics and only 25% of them feel the church has failed to restore God's love and forgiveness among the Christian communities (see Figure 9). Speaking at a four-day conference attended by retired President Daniel Arap Moi of Kenya and former Speaker of the National Assembly Kenneth Marende, Church leaders gave testimonies about their activities during the 2007/2008 post-election violence. The clergy admitted their involvement in partisan politics, elevating their ethnic identities above Christian identity, and participating in post-election violence. They also admitted their failure to faithfully stand for biblical values and principles.

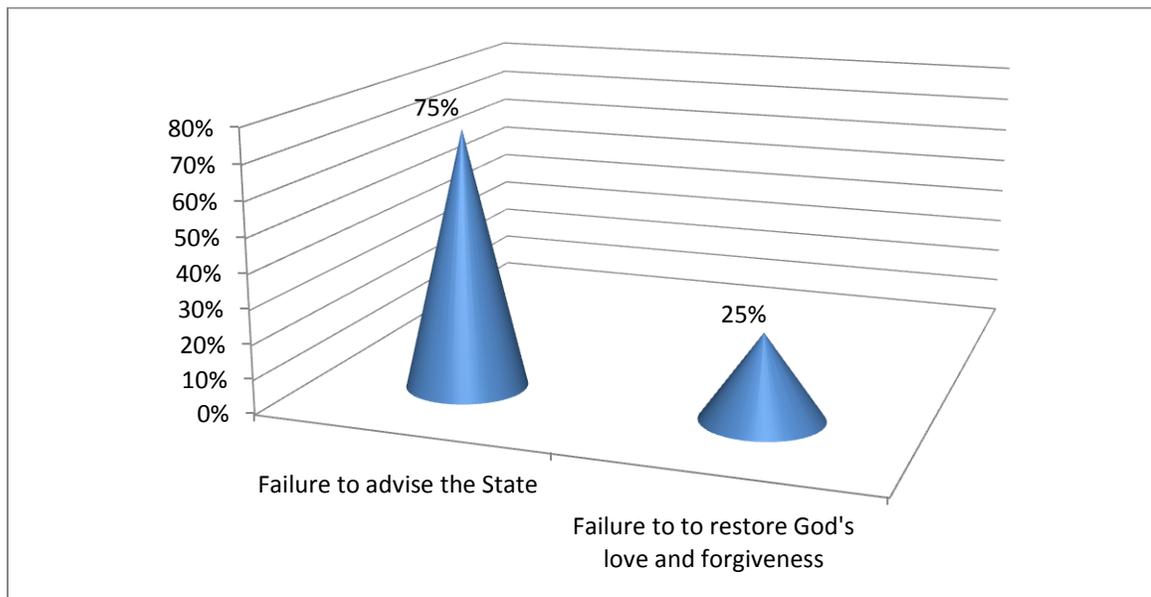
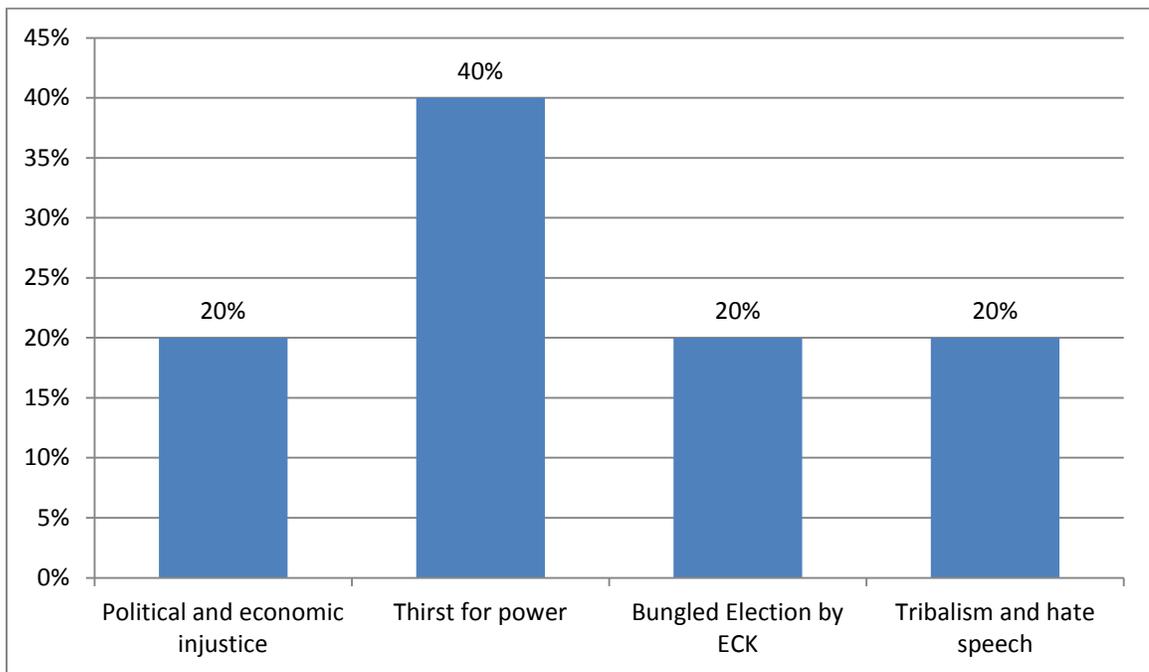


Figure 9. Failure of the church in relation to the state.

What Led to the Political Crisis in the 2007/2008 Elections

According to 40% of respondents, thirst for power led to political crisis in Kenya after the 2007 general election. For 20% of the respondents, other factors such as injustice, tribalism, and hate speeches contributed to the post-election violence



*Figure 10.*What led to the political crisis in the 2007/2008 elections.

Can Church Leaders be Blamed for the 2007/2008 Post-Election Violence?

The majority of interviewees (60%) observed that Church leaders can be blamed for the post-election violence in Kenya while 40% of them said church leaders are not to be blamed for the post-election violence (see Figure 10). With 85% of the Kenyan population being Christian, one can say that the Church failed in its redemptive mission when several of its members committed atrocities after the 2007/2008 elections.

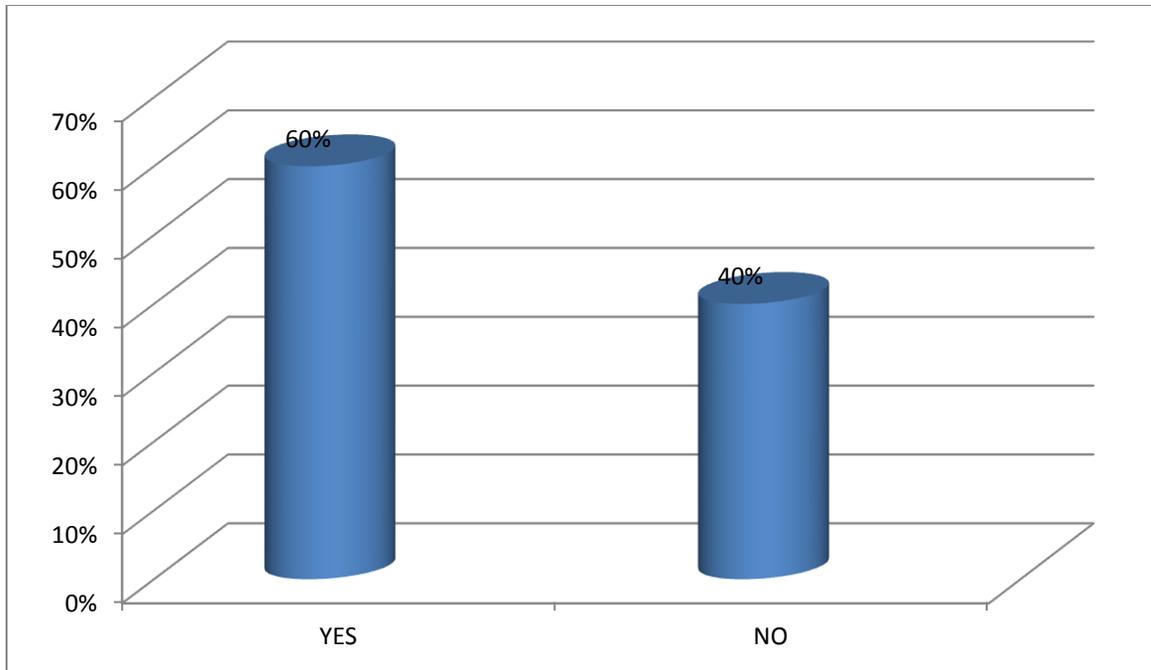


Figure 11. Can church leaders in Kenya be blamed for the post-election violence?

How the Church Can Be More Active in Encouraging Reconciliation

Forty percent of the respondents feel that the church can be more active in encouraging reconciliation only if it does not take side in partisan politics. Another 40% feel the Church can encourage reconciliation only if it preaches reconciliation. Only 20% said the church should investigate causes of violence and advice the State(see Figure 12).

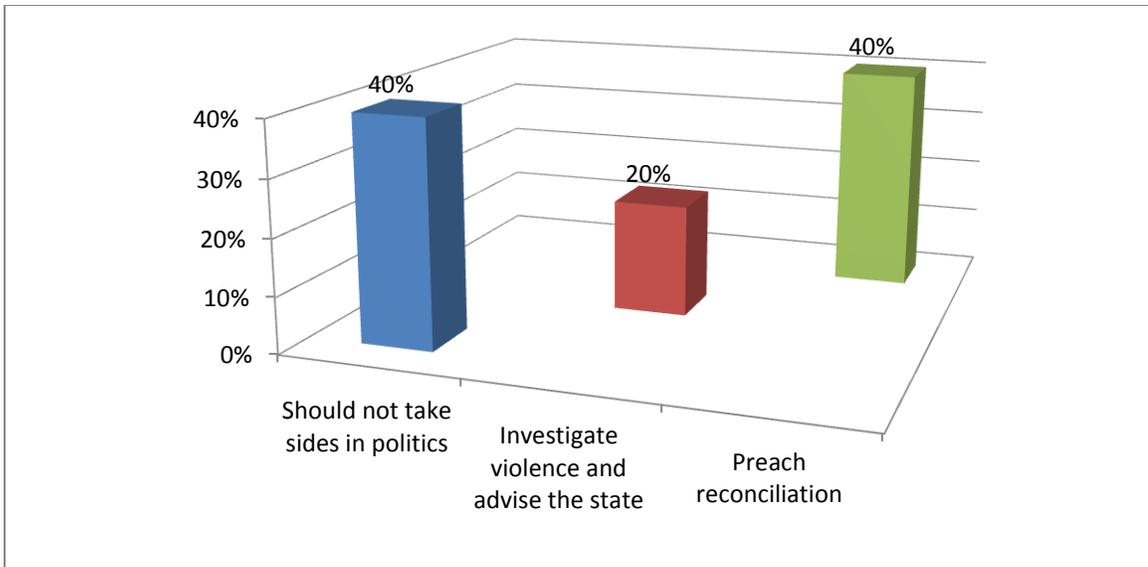


Figure 12. How the church can be more active in encouraging reconciliation.

Benefit of This Research to Ethnic Relationship in the Church

The majority of the respondents (about 60%) said that the findings of this research can be used as a tool to unite Church members. Another 20% of them said the findings of the research will stop tribalism while another 20% said the findings of the research will enhance love among Christians when implemented.

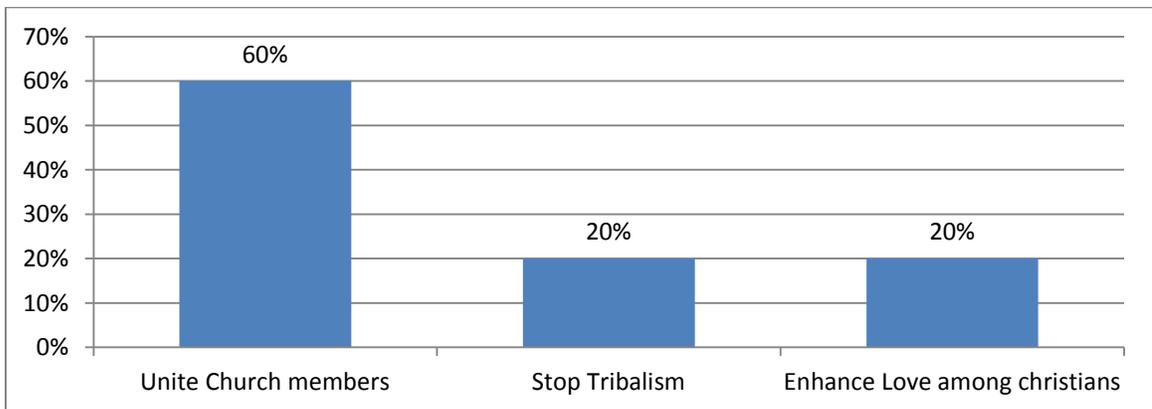


Figure 13. Benefit of the research to ethnic relationships.

Seminar Reports

My research assistant, Pastor Francis Njau (retired), and I organized and facilitated three seminars which were conducted in the Nanyuki SDA Church in October 2012, the Nakuru SDA Church in October 2013, and in the Kericho SDA Church in September 2013. Dr. Lindsay Thomas sponsored these seminars. The main theme of the seminars was based on eliminating the negative effects of ethnicity through dialogue, peace building, and biblical reconciliation. Each seminar was attended by 30 people, including youth and elders. At the end of the seminar, we gave each participant a certificate, a manual for lay preachers, and an *Elder's Handbook*. They were all commissioned as ambassadors of peace.

In order to realize their commitment to preaching peace and spreading the Word of God among the populace, the participants of each seminar organized themselves into an association and chose among themselves leaders to coordinate their activities.

Table 2

Seminars Conducted

| Center | Participants |
|--------------------|--------------|
| Nanyuki SDA Church | 30 |
| Nakuru SDA Church | 30 |
| Kericho SDA Church | 30 |
| TOTAL | 90 |

As part of our monitoring and evaluation strategy, we focused on the conduct of the various ethnic groups that lived together in the Rift Valley province during the 2013 general election. Peace and co-existence during and after the election in the Rift Valley

province would be an indicator that our group's activities of peace building, biblical reconciliation, and evangelism have yielded fruit. The success of our group's initiative was mirrored in the March 2013 presidential elections. For the first time since 1992, the Rift Valley was peaceful and no violence was reported during the election period.

Lessons Learned

In the process of implementing this project I have learned several lessons among which are the following;

1. Conversion to Christianity has not changed the worldview of many Christians. Their allegiance to their tribe or ethnic group is stronger than their allegiance to Christ.
2. Because of what some church members endured from others believers during the 2007/2008 post-election violence, churches need to seriously work for emotional healing and reconciliation between their members.
3. Seminars need to be organized with the purpose of helping members value their brotherhood in Christ more than their tribal or ethnic ties.

Future Impact

The 90 people trained and involved in the implementation of this project were used by God to make a difference in reconciling communities as well as warring against the dangers of Christian's involvement in partisan politics. This means that by cooperating with God, the church can reclaim its prophetic voice. The replication of this project will create a wider awareness on the effects of partisan politics or tribalism in the Church.

Conclusions

The 2007/2008 post-election violence affected the Church because many Christians committed atrocities in the name of their tribes. Church leaders and members' involvement in partisan politics hindered the Church's mission of being the salt and light of the world. Fortunately the prophetic voice of the church can be reclaimed through confession, reconciliation, and commitment to change. Instead of siding with one's tribe to commit atrocities against people from other tribes, Christians must commit themselves to siding with Christ in all circumstances. Christians' allegiance to Christ must supersede their allegiance to their tribes.

Recommendations

As I continue to reflect on this project I would like to make the following recommendations:

1. The Church in Kenya must challenge its members to value their belonging to Christ more than that of a tribe or an ethnic group.
2. The Church should establish a permanent non-partisan forum to foster dialogue between its members in particular and between citizens in general.
3. The Church should never be used to make any political statement or undertake or sponsor any partisan political activity.
4. The Church leaders should consider ways of helping pastors demonstrate to the rest of the members that it is possible to live peacefully with people of other tribes. Whenever possible, some pastors need to be posted outside their ethnic-dominated areas in order to intentionally create awareness on the necessity of breaking down cultural barriers that limit the Church in its mission.

6. Briefly describe how the church could be more active in encouraging reconciliation between the groups.

7. How can this research benefit the ethnic relationships in your church?

8. Who should speak out on social issues (abortion, partisan politics, gay rights, corruption, polygamy, etc)? The top leader? All leaders? Common people?

9. Should church members follow their leaders' suggestions on how to vote or should they make individual decisions based on their understanding of Bible principles?

10. What specific strategies have you put in place to promote good relationships between various ethnic groups?

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