ASSESSMENT OF PEACE BUILDING STRATEGIES EMPLOYED BY THE PRESBYTERIAN CHURCH OF EAST AFRICA IN ENHANCING INTER-ETHNIC HARMONY IN KENYA

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DECLARATION AND RECOMMENDATIONS

This Thesis is my original work and has not been presented for the conferment of a degree or a diploma in this or any other University.

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Recommendations

This Thesis has been examined, passed and submitted with our approval as University Supervisors.

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DEDICATION

This work is dedicated to my mum, Elizabeth Wanja Daniel on her 96th birthday, my dear wife Mercy Kaimuri, and my sons Daniel Mwirigi and Gilbert Muthomi. Your immense support was a source of my strength and inspiration.

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ABSTRACT

Ethnic conflicts remain the biggest setback to the development of many African nations and Kenya is not an exception. The Church has a mandate to make use of her divine mission in building peace and fostering reconciliation in the society. In response the PCEA initiated several peace building strategies aimed at enhancing inter-ethnic harmony in Kenya. Despite the Church in Kenya playing a great role in the promotion of harmony, ethnic conflicts continue to escalate in various parts of the country. This study therefore investigated the efficacy of peace building strategies of Presbyterian Church of East Africa in enhancing inter-ethnic harmony in selected in Kenya. The study adopted a descriptive survey research design. The study target population was 1,624,345 PCEA members in Nakuru west, Nakuru east, Njoro, Elburgon, Laikipia, Eldoret and Mombasa presbyteries where inter-ethnic conflicts are dominant. Purposive and simple random sampling techniques were used to select 384 respondents comprising of 342 church members, 38 church elders and 14 church ministers. The instruments for data collection were questionnaires for the Church elders and members, structured interview guide for Church ministers and focus group discussions for inter-ethnic violence victims. Piloting involving 76 respondents was done in from Nakuru East presbytery. Using Spearman Brown Prediction formula by split half technique, a reliability coefficient of 0.71 and 0.74 were realised for the questionnaires for church members and church elders, respectively. This was accepted because an alpha value of 0.7 and above is considered adequate for making accurate group inferences. Religious studies and other experts from the Faculty of Humanities and Social Sciences of Chuka University ascertained the validity of the instruments. Data was analysed using descriptive statistics with help of the statistical package of social sciences (SPSS) version 21.0 for windows and presented in frequency distribution tables. This study found that radicalization, imperialism; ideological polarization and inter-communal violence being increased by competition over the fruits of devolution and elite manipulation of local communities were the major emerging issues responsible for inter-ethnic conflicts. It also established that the use of sermons, pastoral care and counselling, Bible study, peace building workshops, prayer movements, mainstreaming of Church standing groups; policy development by the General Assembly, lobbying and having a peace desk have seldom achieved much in fostering inter-ethnic harmony in Kenya. The study suggested the church needs to intensify recruitment and training of peace agents through seminars and workshops to enhance their competency and hence enhance effectiveness. The study concluded that that the PCEA's involvement in peace building had Biblical, pastoral and theological justification. The findings of the study will assist policy makers to develop effective community-based programmes to mitigate ethnic conflict and also contribute to knowledge in the area of morality and religion. The findings may also be used by religious bodies keen to promote religious teachings aimed at advocating sound moral values and ethics among members of the society. The findings may provide valuable empirical data to Non-Governmental Organizations working in collaboration with the Church to provide community based tailored approaches to fight ethnic violence.

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ABBREVIATIONS AND ACRONYMS

AACC	All Africa Conference of Churches
ACLED	Armed Conflict Location and Event Data Project
AIC	African Inland Church
ATR	African Traditional Religion
CICC	Coast Inter-Faith Council of Clerics
CJPC	Catholic Justice and Peace Commission
CSPS	Census Survey Processing System
EGM	Extra Ordinary Meeting
FGD	Focus Group Discussion
FGDs	Focus Group Discussions
GA	General Assembly
IDPs	Internally Displaced Persons
JPRC	Justice Peace and Reconciliation Committee
KANU	Kenya African National Union
KANU	Kenya African National Union
KCA	Kikuyu Central Association
KIYA	Kwale Inter-Faith Youth Association
KNBS	Kenya National Bureau of Statistics
KPA	Kalenjin Political Alliance
LCK	Lutheran Church in Kenya
LU	Luhya Union
MP	Member of Parliament
MUF	Mwambao Union Front
NARC	National Rainbow Coalition
NCCK	National Council of Churches of Kenya
NGO	Non-Governmental Organization
ODM	Orange Democratic Movement
PAG	Performance Advisory Group
PCEA	Presbyterian Church of East Africa
PCMF	Presbyterian Church Men Fellowship
PJC	Peace Justice Commission
PNU	Party of National Unity
SUPKEM	Supreme Council of Kenya Muslims

THA	Taita Hills Association
TV	Television
UMA	Ukambani Members Association
UN	United Nations
YKA	Young Kavirondo Association

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

Since the end of the Cold War (1980s), the world has witnessed an increasing number of inter-ethnic conflicts. Civil struggles in Bosnia and Herzegovina, Nicaragua, El Salvador, Liberia, Sierra Leone, Colombia, and Kosovo, just to name a few, have drawn the attention of the international community. Only in 1995, thirty of the major conflicts in the world were within the political boundaries of a state, opposing government forces and revolutionary groups vying for political and economic power. Even though it would be hard to say that the period between the end of World War II and the end of the Cold War lacked conflicts on national and regional levels, the 1990s have been characterized by new fronts of civil unrest and wars that evolve constantly, frequently in places that have already experienced conflict (Bandyopadhyay & Green, 2013).

In Africa, ethnic conflict is inherently a problem that requires effective peace building strategies to ensure ethnic tolerance and cohesion (Lynch, 2011). African countries today face greater challenges for peace and stability than ever before. The countries of Sub-Saharan Africa, including Senegal, Sierra-Leone, Ivory Coast, Liberia, Burundi, Democratic Republic of Congo, South Sudan, Sudan, Kenya, Egypt, Uganda and Rwanda, are a volatile mix of insecurity, instability, yet Churches, Governments and other players have been in the forefront of preaching peace. Most of these countries lack the political will to maintain peace agreements, and thus have fallen prey to continuous armed conflicts (Lynch, 2011). In Rwanda for example, a country which Christianity constitute 97% of the population, ethnic conflict between the Hutus and Tutsis was politically instigated as each of these groups fought to have political power to rule the country (Kagema, 2018). Ethnic tension, racism, hatred, conflicts, intertribal wars, violence, poverty, corruption, injustice, political instability, unequal distribution of resources, hunger, diseases, illiteracy have been cited as the precursors of conflict. In the context of the change now taking place on the continent, the Church has a role to play in reducing or eliminating all together the root causes of simmering or open conflicts and effecting true peace.

In Kenya, there has been a marked increase in ethnic conflicts in the recent times (Onyebadi & Oyedeji, 2011). Since independence, Kenyan politics has been guided by

ethnic politicking and competition, hence ethnic conflicts in 1992, 2002 and climaxed by the 2007/08 post-election violence which had a repugnant effect. The conflicts in Kenya are multiple and overlapping resulting from a range of factors including ethnic intolerance; historical injustices; border conflicts; ethno-regionalist sentiments and political party zoning; radicalisation; competition over land and other resources; proliferation of small arms; weak security; poverty, underdevelopment, and marginalisation. Inter-communal violence risks being increased by competition over the fruits of devolution and elite manipulation of local communities (Ombaka, 2015; Sharamo, 2014; Dowd & Raleigh, 2013; Halakhe, 2013;; Boone, 2011).

Inter-ethnic conflicts have continued to be experienced despite the constitutional reforms that have taken place to address and prevent violence in Kenya. The most significant conflict witnessed in Kenya was a series of inter-ethnic clashes ignited by the 2007 disputed presidential elections. Some conflicts associated with Kenya's political history have occurred at different times (1982-2008), whilst the occurrence of conflict in the rest of the Rift Valley escalates during periods of electioneering. Narok, Burnt Forest, Molo and Kurosei are the most volatile locations, with conflict driven by questions of access to land and broken dialogue among communities, which has bred mutual suspicion and mistrust. There are regional variations in the types, tactics and perpetrators of violence within Kenya (Dowd & Raleigh, 2013). In the Rift Valley for example, violence is exacerbated by among others, economic rivalry, land and property disputes while in Mombasa conflicts are more fuelled by historical injustices, drug and substance abuse as well as radicalization of the youth who are susceptible (Ombaka, 2015; Okumu, 2013 Kituku, 2012;).

Conflict responses that have been adopted by the government and other humanitarian agencies include the creation of a new constitution, disarmament campaigns, increased security presence, and peace building campaigns to address inter-communal violence in the pastoralist drylands, reforms in governance and security institutions designed to improve service delivery and make governance much more accountable and equitable across the country (Lynch, 2011). Mainstream Churches in Kenya such as Catholic and Pentecostal ones are involved in peace building efforts (Kagema, 2015). The Church is among the various institutions that promote peace. Indeed, the Church sees itself as built on the principles of Jesus Christ, the prince and source of peace. Christianity as a

whole has tenets which advocate for peace, forgiveness, reconciliation and social justice. The word shalom conveys the biblical concept of peace. Shalom is God's concern for our personal and social well-being and wholeness. The concept of shalom implies proper concern of biblical faith to see right relationships and just structures in place for the society. Ironically, post-colonial Kenya, though generally well evangelized with Christian population estimated at 80% has witnessed ethnic violence instead of the ideal and the much-expected national cohesion (Kagema, 2015). Even when some parts have enjoyed relative peace, other parts such as Rift valley and North Eastern continue to be characterized by violence (Mwaniki, 2007).

Churches are also viewed as a central institution within people's life, because religion provides the moral foundation of self-restraint and community awareness necessary for the success of self-government. Many believe that one would not succeed without the moral training Churches provide to citizens. Churches, surely, have contributed to the success of Kenya by encouraging virtue. Research has also shown that Churches provide direct and indirect economic and social benefits to communities (Nasser, 2013). Churches provide valuable economic contributions, social services and community volunteering, education and civic education training, and reduced levels of deviance and illiteracy. The Church involvement has also been strengthened by her commissions such as, Catholic Justice and Peace Commission (CJPC) for the Roman Catholic Church, All Africa Conference of Churches (AACC) and National Council of the Churches of Kenya (NCCK) for some Protestant churches. The Church, especially, Roman Catholic has been offering food and shelter to the victims of ethnic conflicts, with an aim of restoring peace (Tierney & Oliver-Smith, 2012). However, this act though noble, only reduces physical difficulties. Resurgence of ethnic conflicts is a clear pointer that such efforts have failed to realize lasting peace.

In ethnic conflicts areas, Churches have been among the peace actors, because peace and reconciliation constitute a very special mission. This relatively contemporary approach in building peace derives from the point that religion, after all, is still a powerful component of one's fundamental norms and values. It is so strong because it addresses the most profound existential issues of human life, about fear and faith, right and wrong, salvation and downfall, what is sacred and what is profane. Moreover, the Church is a mobilizing force that binds different people. This universal appeal

necessitates the Church to penetrate peoples' interior lifestyles. The Church can only actualize the potentials of peace building and reconciliation because this is her divine prerogative (Njoroge, 2011).

The Presbyterian Church of East Africa (PCEA), in particular, has engaged in peace building initiatives in Kenya after the 2008 post conflict Kenya (Mbugua, 2011). Some of the strategies that are used in peace building and reconciliation are dialogue, co-ordination, reconciliation, participation, training, advocacy, networking, facilitation, negotiation, mediation and Problem-Solving Workshops. Building peace in any society in the wake of historical injustices that coalesced around the 2007-2008 post-election conflict requires renewed efforts from the community level (Mbugua, 2011).

In a study carried out to establish Church's approaches to peace building and reconciliation in ethnic conflict areas in Kenya, entitled, "Churches Approaches to Peace building and Reconciliation in Ethnic Areas in Kenya: A Case Study of Laikipia West District", Njoroge (2011) found that 98 % of the respondents believed that the Church played a paramount role in peace building in the region. Church leaders mostly preached and emphasized on the need to stay harmoniously and to love one another despite the various different ethnic background. In a related study seeking to establish the role of the Church in promoting reconciliation in 2008-2013 post–election violence Kenya, Wafula (2014) and Kenya (2016) found that the PCEA among other Churches had initiated strategies such as reconciling warring communities and members of different congregations. This role is mostly executed during national elections and especially after the 2007/08 post-election violence in Kenya. The study further established that the PCEA plays a vital role in conflict arbitration through communication and in the processes provides redress to conflicts that exist between warring members of a community. The study further established that the PCEA teaches people and Christians to view each other as members of one body in Christ and not different Christians with different ethnic groupings.

The PCEA actively undertakes a role towards peace building in all her presbyteries through evangelismby using sermons and Biblical studies, having a peace desk, mainstreaming standing groups in the Church, pastoral care and guidance (Wainaina, 2015). This it does by spreading the Gospel of Christ which carries the message of

salvation and belonging to one big family-the family of Christ. Another strategy employed by the PCEA in enhancing inter-ethnic harmony is having weekly prayer meetings. PCEA Churches in Eldoret have been holding weekly overnight inter-denominations prayer meetings to pray for the town of Eldoret (Njoroge, 2011). However, the overnight prayer meetings have not been taking place in the recent past. The Church has initiated home Churches/cells that are helpful in creating a bond of togetherness and a sense of belonging-to-one-family amongst the members irrespective of their tribal affiliations. Church visitations and having a peace desk are among other strategies employed by the PCEA in peace building. This activity involves Church minister in the presbyteries. The PCEA in Laikipia West District has similarly set up a network of districts. The districts are group of families who meet once a week for prayers and sharing on any emergency issues. These districts channel their problems to the congregation (Njoroge, 2011). The congregation may help the victims directly if they have the resources or may contact the parish and presbytery for assistance.

The peace building strategies employed by the Church were devised to minimize human deaths and displacement of persons, loss of property, underdevelopment and general disorientation of people's living patterns because inter-ethnic conflicts are threats to the harmony of the society and integrity of the body of Christ. Government and other peace building stakeholders have unsuccessfully tried to solve the problem. Moreover, in traditional society religion still plays a very prominent role in shaping the social course of society. Religious leaders still have the power to manage and mobilize masses, and in some cases, are much more perceived as trustworthy in the eye of its believers compared to government or other powerful actors. As such, the Church has a call to understand and make use of her divine mission of fostering peace building in the society because of its credibility as a trusted institution; her unique leverage for promoting reconciliation among conflicting parties, including an ability to re-humanize situations that have become dehumanized over the course of protracted conflict; a capability to mobilize community, nation, and international support for a peace process and a sense of calling that often inspires perseverance in the face of major, otherwise debilitating, obstacles. In addition, by bringing the spiritual dimension into the peace-making process can create access to the more deep-seated, affective base of the parties' behavior, enabling them to examine critically their own attitudes and actions. People's conflict behavior is often based on more emotional considerations and thus may not be

changed simply by rational negotiation processes and subsequent agreements (Zanoni, 2018). Thus, the mission of the PCEA is to engage in peace building initiatives that are sustainable and anchored in theological approaches (Wafula, 2016).

The foregoing show that the PCEA has been at the forefront in fostering peace in their areas of operation using various methods, particularly submission and confession, mediation, dialogue, peace workshops and peace visits. In spite of this, conflicts recur probably because of the adoption of ineffective methods of peace building. Previous studies on this topic have not adequately focused on the effectiveness of peace building strategies employed by the Church in enhancing ethnic harmony in Kenya in spite of the Church having a mission of peace and reconciliation. Therefore, this study seeks to assess the peace building strategies employed by the Presbyterian Church of East Africa in enhancing Harmony in Kenya.

1.2 Statement of the Problem

Ethnic conflicts have been a major threat to the development of Kenya since independence. The increase in the incidence, gravity and intensity of conflict since independence includes intercommunity conflicts and violence. This has resulted into human deaths, lack of peace, injustice, displacement of persons, and loss of property, underdevelopment and general disorientation of people's living patterns necessitating intervention. The government, non-governmental organizations and religious bodies have been making efforts to curb this problem by educating the affected communities on peace building as well as formation of peace teams. In a bid to get more involved the PCEA initiated peace building strategies such as having a peace desk, use of sermons, pastoral care and counseling, Bible studies, peace building workshops, prayer movements, mainstreaming of Church standing groups and lobbying. In spite of this, the problem has persisted leading to doubts on the effectiveness of strategies used in the peace building initiatives. Much has been done in this area but studies assessing the peace building strategies employed by the church in enhancing inter-ethnic harmony are scarce, hence the need of this study.

1.3 Purpose of the Study

This study assessed the efficacy of the peace building strategies of the Presbyterian Church of East Africa in enhancing inter-ethnic harmony in Kenya.

1.4 Research Objectives

The study was guided by the following objectives:

i.   To examine key emerging trends and reasons for the persistence of inter-ethnic conflicts in Kenya.

ii. To justify the Biblical, theological and pastoral basis for the PCEA's involvement in peace building in Kenya.

iii. To analyse the efficacy of PCEA Peace building Strategies in enhancing inter-ethnic harmony in Kenya.

iv. To suggest ways of improving the efficacy of the PCEA peace building strategies.

1.5 Research Questions

The study was guided by the following questions:

i.   What are the key emerging trends and reasons for the persistence of inter-ethnic conflicts in Kenya?

ii. What is the Biblical, theological and pastoral basis for the Church's involvement in peace building?

iii. How effective are the peace building strategies employed by the PCEA in enhancing inter-ethnic harmony in Kenya?

iv. How can the peace building strategies employed by PCEA be made effective to enhance inter-ethnic harmony in Kenya?

1.6 Significance of the Study

This study is significant because inter-ethnic conflicts in Kenya are becoming costly in terms of destruction of properties, loss of lives and negative impacts on economy. The findings of the study will contribute to a body of knowledge that may assist policy makers in government to understand better policies aimed at addressing the problem of inter-ethnic conflicts in Kenya. Policy makers will come up with policy that can be used by the church. On policy grounds, there is a need to analyse how religious actors have contributed to and can potentially contribute towards inter-ethnic harmony. This is an important goal as serious inclusion of religious actors in peace building policy making process has been lacking.

The findings will also contribute to the scholarly debate in the area of religion rooted in the theology of reconstruction and ethics as it is the domain of religion central to spiritual, emotional, and relational well-being of people.

Theologians and other peace actors in Churches will find the results of this study vital in incorporating more explicit peace building efforts into their outreach and development activities by providing spiritual, emotional and psychological support to people who have suffered from violent, protracted conflict. The findings of study will help religious actors and especially PCEA understand the state of art of their roles as peacemakers and how they can best use their resources towards building a peaceful Kenyan society. The results will further provide useful information on the role that the Church can play in restoring the social fabric and rebuilding trust in communities by encouraging values such as forgiveness, empathy, mercy, repentance and compassion. The findings will also underline the ability of religious leaders to re-humanise opposing parties, and emphasize their ability to facilitate the healing of trauma, for example through rituals and ceremonies.

It is also hoped that the study may enable non-governmental and other social work networks as well as religious sectors working in Kenya to develop advocacy programmes aimed at mitigating the ethnic conflicts in Kenya. The findings may also be used by religious bodies keen to promote religious teachings aimed at advocating sound moral values and ethics among members of society. The findings may provide valuable empirical data to Non-Governmental Organizations working in collaboration with the Church to provide community based tailored approaches to fight ethnic violence. The results of this study may provide a peace building trajectory that moves away from a focus on resolution and instead focus attention to rebuilding and restoring relationships.

1.7 Scope of the Study
The study was conducted in selected PCEA presbyteries where inter-ethnic conflicts are dominant in Kenya based on the historical cycle of violence and conflict spectrum with regards to socio-economic factors namely Nakuru West, Njoro, Elburgon, Laikipia, Eldoret and Mombasa.

This study was delimited to an interest in the dynamics, key emerging trends and reasons for the persistence of inter-ethnic conflicts in Kenya, the Biblical, theological and pastoral basis for the Church's involvement in peace building, evaluation of the peace building strategies employed by the PCEA in enhancing inter-ethnic harmony in Kenya and suggesting how PCEA peace building strategies can be made effective to enhance inter-ethnic harmony in Kenya. Data was collected from PCEA church members, elders and ministers.

1.8 Limitations of the Study

In the course of this study, the following limitations were encountered:

i.   Some of the respondents were reluctant to give information due to fear it may lead to their victimization. This was overcome by assuring the respondents of confidentiality of all the information they gave.

ii. The study area had different ethnic groups which became realistically a challenge when it came to convening Focus Groups. More time had to be appropriated to handle the diverse ethnic groups in order to ensure anonymity and minimize acrimony. In addition, three research assistants were engaged in data collection to mitigate the challenge of time.

1.9 Assumptions of the Study

The study was carried out on the basis of the following assumptions:

i.   That the PCEA had elaborate peace building strategies and was implementing them to enhance inter-ethnic harmony in Kenya.

ii. The respondents honestly gave their views about the emerging dynamics of inter-ethnic conflicts in Kenya as well as what they perceived as the effectiveness of peace building strategies employed by the Church in enhancing inter-ethnic harmony in Kenya.

1.10 Operational Definition of Terms

The following terms are defined as follows in this study:

Church: The term church comes from the Greek word Ekklesia meaning an assembly of people. The congregation of people engaging in programmes aimed at building peace. The term Church in this study refers to PCEA.

Communication: Is the process of sharing and exchanging information between personalities, groups and potential parties in a conflict situation.

Conflict Dynamics: Are the activities and events in the political, economic and socio-cultural domains which result from and are shaped by the interaction of the profile, actors and causes of conflict

Dialogue: refers to a peace building strategy employed by PCEA to bring conflicting communities to a genuine interaction in which people listen to each other deeply enough to be changed to uphold peace and harmony by what they learn.

Ethnic Conflict: Refers to violence that erupts between communities in Nakuru West, Nakuru East, Njoro, Elburgon, Laikipia, Eldoret and Mombasa presbyteries agitated by many factors that include social, economic and political.

Ethnic Harmony: refers to people living in the counties of Nakuru West, Nakuru East, Njoro, Elburgon, Laikipia, Eldoret and Mombasa presbyteries being able to coexist peacefully.

Inter–ethnic Harmony: is peaceful coexistence of people from different tribes and communities

Mediation: is a strategy employed by PCEA in spearheading peace building through negotiation for communities in conflict in Nakuru west, Nakuru east, Njoro, Elburgon, Laikipia, Eldoret and Mombasa presbyteries.

Negotiation: is a strategy employed by PCEA to achieve peace among conflicting communities in Nakuru West, Nakuru East,

	Njoro, Elburgon, Laikipia, Eldoret and Mombasa presbyteries through dialogue.
Peace Building:	refers to interventions implemented by PCEA that seek to strengthen inter-ethnic harmony among people living in Nakuru west, Nakuru east, Njoro, Elburgon, Laikipia, Eldoret and Mombasa presbyteries.
Peace Building Strategies:	These are activities done by PCEA in order to achieve a reduction in ethnic conflicts among the conflicting communities.
Presbytery:	In this study means a combination four or more parishes in a given geographical area.
Reconciliation:	Is to a strategy employed by PCEA to enhance social re lations or cohesion between individuals or group of persons who for some time have been alienated or separated from each other by conflict in Nakuru West, Nakuru East, Njoro, Elburgon, Laikipia, Eldoret and Mombasa presbyteries.

CHAPTER TWO
LITERATURE REVIEW

2.1 Introduction

This chapter provides insights to literature relevant to this study, an overview of conflict in the world narrowing down to Kenya. The chapter further provides literature on the role of Church in conflict mitigation, key emerging trends and reasons for the persistence of inter-ethnic conflicts in Kenya, strategies employed by PCEA in enhancing inter-ethnic harmony, suggestions on how PCEA peace building strategies can be made effective to enhance inter-ethnic harmony in Kenya and Biblical, theological and pastoral basis for the PCEA involvement in peace building. The chapter ends with a presentation of the theory that guided this study.

2.2 An Overview of Conflicts

Costantino and Lewis (2015) define conflict as the fundamental disagreement between two parties, of which a dispute is one possible outcome. This is similar to Poblet's (2011) observation that conflict is a situation in which two identifiable groups are in conscious opposition to each other as they pursue incompatible goals brought about mainly by structural violence. People who have opposing interests, values, or needs are in a state of conflict, which may be age   latent (meaning not acted upon) or manifest, in which case it is brought forward in the form of a dispute or disputing process. In this sense, conflict can exist without a dispute, but dispute cannot exist without a conflict. In this study the researcher investigated the dynamics and causes of inter-ethnic conflicts in Kenya; and interventions of these conflicts by the PCEA.

Inter-ethnic conflicts are pervasive feature of the recent global landscape which has lasting impacts on human capital and these impacts are seldom gender neutral (Kaimba, Njehia & Guliye, 2011). In Europe, there is a variety of debate regarding the greatest source of conflict. Pearlman and Cunningham (2012) argue that ethnicity seems to be the greatest driving factor of conflict. In Afghanistan, for example, drought frequency has fuelled ethnic conflict. Rabinovich-Einy and Katsh (2012) observe that exploitation of natural resources and other related environmental stresses are crucial in all phases of the conflicts, from outbreak and perpetuation of violence to undermining prospects for peace world over. This study examined emerging trends in the nature and causes of inter-ethnic conflicts in Kenya. Africa has had more than its fair share of ethnic dissent

which has sometimes plummeted states into civil war as was experienced in Nigeria, the Democratic Republic of the Congo (DRC) and reached frightening proportions in Rwanda and now Sudan.

A lot has been written about conflict in Africa. Since independence in the late 1950s and early 1960s most African states have experienced different forms of political conflict which has been rooted in both internal and external factors (Mbugua, 2013). Countries in Africa particularly Angola, Burundi, Democratic Republic of Congo, Eritrea, Ethiopia, Liberia, Rwanda and Sierra Leone have witnessed ethnic- related conflicts with Rwanda having the largest share. In Rwanda in 1994, for example, more than half a million people lost their lives. And more than three million were forced to flee to Zaire (Rieder, 2015). This was a result of ethnic tensions that led to the rise of the Hutu power, an ideology that stressed that the Tutsi intended to enslave the Hutus and hence must be resisted at all cost. Often the wars return with even greater ferocity and destructiveness, and almost always at particularly high cost for the civilian population. It is suggested here that ethnicity per se, in the absence of its politicization, does not cause conflict. This is one of the reasons that made it necessary for this study to explore the emerging trends and dynamics of inter-ethnic conflicts with a special focus on the causes.

There is evidence to suggest that where ethnic conflict has emerged in Africa, there have always been political machinations behind it (Rohwerder, 2015). Politicization of ethnicity often takes place in a situation characterized by an inequitable structure of access. Such a structure gives rise to the emergence of the "in group" and the "out group" with the latter trying to break the structure of inequality as the former responds by building barriers to access that ensure the continuation of its privileged position. At the centre of this scenario are the elites who, feeling excluded or threatened with exclusion, begin to invoke ethnic ideology in the hope of establishing a "reliable" base of support to fight what is purely personal and/or elite interests. The current study investigated the emerging trends and dynamics of inter-ethnic conflict prevalent in Kenya and established the causes to be rooted in historical injustices, radicalisation, land and property issues as well as ethno-political balkanization of communities.

Kenya is the seventh most violent country in the Armed Conflict Location and Event Data Project (ACLED) dataset, with just over 3,500 recorded politically violent events between 1997 and September 2013 (Anderton, 2016; Sharamo, 2014). Some parts of the country have been experiencing levels of persistent conflicts that have become unremarkable to many citizens (Sharamo, 2014). Inter-ethnic conflicts have arisen despite the constitutional reforms that have taken place to address and prevent violence in Kenya in the wake of the election violence in 2007-2008 (Linke, 2013; Halakhe, 2013). This study established radicalization, economic rivalry; land tenure and property issues to be among the reasons for the persistence of inter-ethnic conflicts in Kenya (see page 108). This calls for appropriate mechanisms to deal with youth radicalization, economic rivalry, land tenure and property issues.

Owuor and Wisor (2014) posit that conflicts in Kenya are of many different kinds. Huho (2010) classifies them into four main categories: Conflicts among pastoral communities, conflicts linked to presence of refugees, conflicts between pastoralists and crop farming communities and lastly, ethnic clashes. Sholle and Juma (2015) contend that conflicts in Kenya are largely caused by competition over control of and access to natural resources particularly water and pasture. Other causes of conflicts established included, deep-rooted cultural practices, land issues, political incitements, idleness amongst the youth and more recently proliferation of illicit arms (Kamwesiga, 2016). It is imperative that peace building actors utilises practical approaches in addressing deep-rooted cultural practices responsible for triggering inter-ethnic conflicts solve land tenure issues, prevent political incitements and idleness amongst the youth who are susceptible. Kenya experiences multiple, overlapping conflicts, which sometimes coincide with electoral cycles that act as triggers for politically motivated violence (Linke, 2013; Halakhe, 2013). These conflicts include militia activity in urban areas; communal violence in the Rift Valley and elsewhere; spill over conflict from neighbouring Somalia with implications for unrest in the north-east; and the confluence of separatism and Islamist mobilisation in the Coast province (Linke, 2013).

Cases of conflict include the 2007/2008 severe post-election violence, where identity-based clashes caused over 1,100 fatalities and widespread population displacement, especially in the Rift Valley (Halakhe, 2013). Monopoly of economic resources and

control of political power by one ethnic group to the exclusion of the other should be reversed to reduce ethnically motivated conflicts in Kenya. Land ownership in Eldoret for example is through block allotment company titles (Akiwumi, 1999). However, there are some residents without title deeds to date (Akiwumi, 1999). Evidence gathered from oral (interview) sources attributed this desperate situation to acrimonious environment and lack of political focus associated with the Government. While non-governmental and religious institutions have been considered vital in enhancing civil cohesion and peace, the utility of church-based interventions has not been much interrogated.

The Rift Valley region has been a hotspot of violence in recent years (Sharamo, 2014). There were ethnic clashes in 2012 in Tana River as well and ethno-religious riots in Mombasa (Halakhe, 2013). The causes of these various conflicts are related to Kenya's deep and persistent fault lines, relating to factors such as socio-political marginalisation and elite manipulation of identities for political mobilisation (Halakhe, 2013). These multiple, overlapping conflicts 'profoundly shape the nature of conflict and vulnerability of civilian populations in particular to violence' and require distinct responses (Linke, 2013). Present conflicts are often informed by past conflicts whose wounds have never been healed, which leads to cycles of revenge attacks (Mbugua, 2013). The foregoing provided impetus to this study as was in the interest of the researcher to establish why inter-ethnic conflicts continue to permeate our society despite there being intervention mechanisms put in place by different players, especially the PCEA

The events of 2007/08 General Elections in Kenya will forever be in most Kenyan's minds as the announcement of the electoral results triggered violence in various parts of Kenya for instance Kisumu, Eldoret, Nairobi, Kericho, Taveta, Kakamega, Busia and Bungoma and other areas (Mbowura, 2014). This violent conflict in Kenya left over 800 people dead and over 300,000 displaced from their homes (Sharamo, 2014). This however, was not the first time that Kenya had experienced post-election violence. In 1992 there existed violence during and after the general elections in some areas even though the magnitude was not as immense as that of 2007. Looking at the trends of electoral related violence cases in Kenya, it is clear that the root causes of the conflict had not been addressed since 1992. If issues of the post-election violence had been

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addressed, the situation in 2007/08 would have been different. It is also true that most areas that had experienced electoral violence in 1992 were the same that had experienced a great magnitude of violence in 2007 and 2008. This study was conducted with the assumption that since ethnic conflicts are not new, and that elections form one of the main reasons for inter-ethnic conflicts experienced in Kenya, it is the high time that electoral reform is undertaken to enhance inclusivity and end the panacea of one community having it all.

The promulgation of a new constitution in 2010, in response to the 2007/2008 election violence in Kenya was a step in the right direction. Reforms of the governance and security institutions, devolving powers to the 47 counties in Kenya, disarmament campaigns, increased security presence, and peace building talks to address inter-communal violence in the pastoralist dry lands have been on-going. These strategies have however been criticised for neglecting the Church responsibility in providing recourse to the problem. Therefore, this study assessed the peace building strategies employed by the Presbyterian Church of East Africa in enhancing Harmony in Kenya.

2.3 The Role of Church in Conflict Mitigation

Conflict is a social phenomenon which is dysfunctional, disruptive of normal life and desirable social interactions. As such, conflict should be avoided or eliminated. In more enlightened discourses conflict is viewed as a pervasive and inevitable social phenomenon whether in simple or complex society, and irrespective of time and space (Cox, Orsborn & Sisk, 2014). It reflects heterogeneity of interests, values and beliefs that are incompatible. As such conflicts can be seen as a social relationship that is determined by perceived and articulated contradictions about perceptions, judgements and expectations (Cheng, Tracy & Henrich, 2010). This way conflict is constituted of three elements: conflict about perceptions of how things are (conflict about facts); conflict about how things should be (conflict of values) and conflict about who is entitled to what and when (conflict of interests) (Cheng *et al.*, 2010). In seeking to provide more knowledge on the emerging trends and dynamics of inter-ethnic conflicts in Kenya, the current study aimed at focusing on this.

In a study of the "Role of the Church in peace building process: A case study of the aftermath of election violence in Kibera (Kenya) from March 2008 to March 2009",

Ondego (2010), notes that the Church is a congregation of the faithful who are called to uphold harmony in society by seeking reconciliation in very real situations of conflict. Motivated by our Christian faith and the Biblical vision for society, the Church avers that all humanity is created in the image of God and thus should be agents of peace. The basis of peace building, facilitated by the Church, requires the need to address historical pains and identities. In light of this, it emerges that the foundation of social division within violent conflict is the creation of enemy images. The role of the Church in peace making is further strengthened by the fact that the social and political crisis in the society questions radically the message of the gospel. In an effort to shed more light on this, this study analysed the peace building strategies employed by the PCEA in enhancing inter-ethnic harmony.

According to Goldberg, Sander, Rogers and Cole (2014), churches encourage people to satisfy their needs by adopting spiritually centred behaviour, instead of the quick comfort of violence. The clergy are specifically sent out by the Church to bring the work of Christ to the secular world in their professional and personal lives, directly impacting political peace. The goal of the church is to foster social, political and economic justice, acts of kindness, tolerance, love, embracing of strangers, reciprocity and self and others forgiveness. During elections disputes for instance the church is expected to support peace building initiatives through reconciliation and mediation. However previous research has not demonstrated how churches effectively support political peace initiatives during and after elections.

Parsitau (2011) argues that religion is a social creation which expresses and reinforces social solidarity such that religious beliefs are in sense metaphors for society itself and the sacred nature of social obligation and social cohesion. Kristian and Hanne (2005) conversely argue that religious actors such as churches have also developed laws and ideas that have provided civilization with cultural commitments to critical peace-related values. These include empathy, an openness to and even love for strangers, the suppression of unbridled ego, acquisitiveness as well as human rights. The church has provided unilateral gestures of forgiveness and humility, interpersonal repentance and the acceptance of responsibility for past errors as a means of reconciliation, as well as the drive for social justice. This way religion becomes a powerful constituent of cultural norms and values which is deeply implicated in individual and social conceptions of

peace. This is because it addresses some of the most profound, essential issues of human life such as freedom and inevitability, fear and security, right or wrong, sacred and profane. Thus, the church has been used or mobilized to promote peace as they can assist in mobilizing the population, acting as allies of political entrepreneurs. One can argue that religious actors and faith-based organizations should advocate for non-violence and train others in the methodologies of promoting peace because of their religiously based pacifist conviction.

In his reflection of ethno-religious crisis as a threat to the stability of Nigeria's Federalism, Aleyomi (2012) connotes that the role of the Church in conflict mitigation is anchored on the premise that apart from the benefits accrued from is legitimacy, religious actors enjoy a higher level of access to both the grass root level, they enjoy the social and physical infrastructure, which they can mobilize for peace. Likewise, Ager, Fiddian-Qasmiyeh and Ager (2015) argue that the Church can access the top elite, either because, the elites are members of the congregation or on the strength of the large religious constituencies they represent. The current study concurs by pointing that this access provides a strategic potential to make a difference in conflict, for it transcends different levels in national and international contexts.

The major business of the Church in the world is to be in mission (Kagema, 2015). The Church's basic mission is to enable persons to develop life in all its fullness. This is in line with Jesus mission on earth; John 10:10 "… I came that they may have life, and have it abundantly". Therefore, anything that damages or diminishes the wholeness of a single child of God is of concern to those who seek to fulfil this mission. Jesus challenged his disciples as he sent them out on mission to be healers wherever they encountered human suffering and brokenness. In this regard Saint Luke records that, "….and he called the twelve together and gave them power and authority over all demons and to cure diseases, and he sent them out to preach the kingdom of God and to heal" (Luke 9: 1-2). The extent to which the church has actively participated in healing the nation during political and ethnic conflicts is not much reported. Examining the levels of church engagement, strategies uses in conflict resolution and their efficacy is thus imperative.

The reason why churches and their congregations should be involved in peace building is because violence has crucial spiritual and ethical concerns. Religiousness has been consistently identified as a protective influence on ethnic conflicts (Moreira-Almeida, Lotufo Neto & Koenig, 2006). Ethnic conflicts in Kenya have been largely connected with competition for political power, resources and prestige (Kimenyi, 2006). This has resulted into human deaths, lack of peace, injustice, displacement of persons, and loss of property, underdevelopment and general disorientation of people's living patterns necessitating the Church intervention. The Church is an agent of peace, justice and reconciliation in any society (Okure, 2011). Okure (2011) adds by arguing that the Church is the locus where God's reconciliation, peace and justice thrive. It is evident that the Church embraces peace, justice and reconciliation. Kagema (2015) argues that the Church has a primary duty of evangelizing the world in addition to its transformative role. The transformative role of the Church in restoring justice and peace between ethnic groups has received inadequate scholarly support. Conducting a study on effectiveness of peace building initiatives by the PCEA church is therefore an attempt to address this concern.

Okure (2011) gives a theological justification of the Church's participation in peace building by arguing that the Church is founded on Christ who is perceived by Christians as the "Prince of Peace" (Isaiah; 9:1-6, Luke 2:14; 19:38, Ephesians; 2:14, 2 Thessalonians; 3:16).He said that He came so that the world may have life in abundance (John 10:10). Peace and the Church are, therefore, inseparable. In the beatitudes, Christ gave a summary of his teachings: "blessed are the peacemakers for they will be called children of God" (Matthew 5:9). From the foregoing it can be said that peace and reconciliation are inseparable. Among the various players in conflict resolution, the church is obliged to be major because of her divine mandate to reconcile and build peace. Besides having a spiritual mandate, the Church should be a major social actor in many regions where conflicts occur because of her grassroots network. Thus, the bulk of peace building and reconciliation is falls on the church, the conscience of society. Her mission is to consolidate peace. Peace making and reconciliation, therefore, are mandates and not merely options for the Church, (Kagema, 2015). Indeed, the Church, therefore, has a role to reconcile people and maintain call for peace. Besides, Kagema (2012) informs that over the years the Church has been the most trusted institution in Kenya, a clear indication that she is an indispensable force when it comes peace

building and ensuring people live in harmony. While the roles of the church in supporting peace are widely recognized, little attention has been paid in evaluating the implementation of these roles and their impact on societal peace.

Peace building is a long-term process that covers all activities intended to promote peace and overcome violence (Van der Merwe, 2014). This view is shared by Mwakimako & Willis (2014) who observe that peace building largely consists of the construction of an institutional framework that supports the peace as well as the building of non-violence culture. Some of the strategies that are used in peace building and reconciliation are dialogue, co-ordination, reconciliation, participation, training, advocacy, networking, facilitation, negotiation, mediation and problem-solving workshops (Mwakimako & Willis, 2014). It is however not known why inter-ethnic conflicts continue to persist in spite of peace building stakeholders such as the PCEA using these conventional strategies. This formed the basis for this study to analyse the peace building strategies used by the PCEA which aimed at establishing whether the strategies were effective or not.

The contribution of the Church in peace building and ensuring ethnic harmony in Kenya can be seen on three fronts. First, it acts as a medium of facilitating connectivity between humans and a higher deity; secondly, it is a framework for morality and ethics that appeals to people's consciences; third it promotes social welfare by breaking harmful social constructs created as a result of prejudice. The Church has the ability to offer the hope for the revitalization of society through the gospel. The role of the Church in peace making and reconciliation is strengthened by the fact that the social and political crisis in the society radically questions the message of the gospel. According to Wells (2013) peace is the tranquillity that flows from right order. When we put right order into the structures of our society, peace and tranquillity becomes the resultant. Although many churches exists in Kenya, little has been documented on their efficacy to reconstruct citizens' conscience during ethnic conflicts. This is amongst other issues that this study focussed on.

Many people, however, perceive peace as the absence of war or violence. In this model, peace is seen as the transformation of contextual and destructive interactions into more co-operative and constructive existence. The Church's charisma and likewise her

unique nature vis-à-vis reconciliation, at whatever level it needs to be achieved, lies in the fact that she always goes back to that reconciliation at the source. By reason of her essential mission, the Church feels an obligation to go to the roots of the conflict, in order to bring healing and to re-establish, so to speak, an equally original reconciliation which will be the effective principle of all true reconciliation. Therefore, the Church has the mission of proclaiming this reconciliation (DeYoung & Gilbert, 2011). This study examined the PCEA Church's justification for involvement in peace building from the Biblical, theological and pastoral paradigm so as to provide recourse for those who hold hegemonic ideologies.

2.4 Emerging Trends and Reasons for the Persistence of Inter-Ethnic Conflicts in Kenya

The nature of conflicts in Kenya has changed over the past several decades. While most conflicts in the past occurred between states, contemporary conflicts tend to be insurgencies or civil wars. There is little consensus on the causes of the change in conflict patterns, although the fact that the pattern has changed is clear. The critical question for policymakers is whether the current conflict patterns represent a permanent shift or a temporary aberration. Inter-ethnic conflicts in Kenya differ in their causes, nature, intensity and frequency. In this section, the study presents a critical analysis of dynamics, key emerging trends and reasons for the persistence of inter-ethnic conflicts in Kenya.

2.4.1 Emerging Trends of Inter-ethnic Conflict in Kenya

This section looks at how inter-ethnic conflicts have either escalated or de-escalated over time with respect to inter-ethnic behaviour. Previous research has tended to focus on the beginning and final phases of conflicts, seeking to understand how and why conflicts start and end. In contrast this study took a holistic view of inter-ethnic conflicts, investigating the dynamics, key emerging trends and reasons for the persistence of inter-ethnic conflicts in Kenya including strategies used by the Church for intervention. By examining the dynamic forces which shape and re-shape major conflicts, this study provides religious actors with the knowledge base needed to successfully study conflict sources, processes and transformations. A range of both recent and historical examples are discussed, illustrating the application of concepts and ideas essential to the analysis of the problem and conflict resolution in a wider context.

Inter-ethnic conflicts in Kenya occur frequently, although most are minor skirmishes. A significant increase in the severity of such conflicts between the various ethnic groups inhabiting the country was witnessed after the introduction of multi-party politics in the early 1990s (Finlay, 2010). The experience that Kenya has gone through, and especially since independence, suggests that Kenya has been through most of the types of intra-ethnic conflicts (Finlay, 2010). This includes high levels of intercommunity violence; cycles of election-related violence; and increasing numbers of terrorist attacks. The incidence, gravity and intensity of these conflicts have all increased in recent years. The high levels of conflicts are a result of a range of factors including ethnic intolerance, border conflicts, political party zoning, and competition over land and other resources. Further, proliferation of small arms, weak security, poverty, underdevelopment, and marginalization exacerbates the problem. Inter-communal violence risks being increased by competition over the fruits of devolution and elite manipulation of local communities. Violent Islamist activity has tended to be clustered in the North Eastern province which borders Somalia, the Coast province in the southeast, and Nairobi.

Terrorist attacks have increased since Kenya's on-going military involvement in Somalia. An unstable peace surrounded the 2013 elections. This arose from factors including changes as a result of the new constitution, a political alliance between former opposition groups, peace campaigns to ease tensions and conflict memory. However future violence remains a risk. This gave impetus to this study. Effective peace building strategies must be explored to mitigate risks of future inter-ethnic conflicts. Kenya experienced political and inter-ethnic violence following disputed national elections in December 2007 (Musau, 2008). At least 1,300 people died in a cycle of ethnic unrest, revenge killings and police raids across the country as rival Party of National Unity (PNU) and Orange Democratic Movement (ODM) presidential candidates clashed over the outcome of the 2007 presidential poll. While the 2007-2008 post-election violence was neither unique nor new in Kenya's political landscape, its magnitude and geographical spread was unprecedented. Since the re-introduction of multiparty politics in Kenya in the early 1990s, other general election periods have had their share of election-related violence.

Many regions in the country, especially the Rift Valley, Western and Coast regions have experienced intermittent or recurrent violence at every election period since the re-introduction of multipartyism in Kenya (Simiyu, 2008).In the Rift Valley, motivation for the Kikuyu and the Kalenjin – the two perennially warring communities since the early 1990s to arm themselves revolves around the issues of land, protection of property, control of political power and a general drive for revenge (Anderson & Lechery, 2008). In Laikipia, protection of property, mainly cattle, remains the main driver of inter-ethnic conflicts (Simiyu, 2008). Because the intervention by the government to protect the victims of politically-related violence or to hold perpetrators of the said violence to account has always been slow or not forthcoming at all, the affected communities have devised mechanisms for self-protection. These mechanisms include the seeking of arms to attack perceived 'enemy communities' or to avenge the killings and destruction of both lives and livelihoods occasioned by the rival community. Therefore, the acquisition of arms ahead of the next general election is seen as some sort of 'pre-emptive strategy' based on developing a communal defense army made up of the youthful members of the community to keep the enemy community attackers at bay if or when the need arises. These retrogressive practices must be stooped through advocacy programmes to ensure people change their mind sets towards fostering harmony.

Concerned with recurring inter-ethnic conflict in Kenya, researchers, historians, parliamentary select committees and even government sponsored commissions have examined the causes as well as the consequences of ethnic conflicts that have occurred both in pre and post independent Kenya. Barasa (2008) singles out colonial legacy as one of the long-term causes of inter-ethnic conflicts in Kenya. Barasa (2008) argues that though Kenya's colonial experience is essentially historical, its ramifications can still be keenly felt in the post- independence era. Barasa (2008) contends that the indirect rule administered by the British colonialists later turned out to be the "divide and rule" strategy which polarized various ethnic groups in Kenya. This in turn contributed to the subsequent incompatibility of these ethnic groups as actors within one nation-state called Kenya. Thus, religious organizations may be the only institutions with some degree of popular credibility, trust and moral authority to preach harmony and eliminate the ideologies of divide and rule ideologies (Kagema, 2014).

To illuminate on the foregoing assertion, Barasa (2008) notes that the early political parties in Kenya that championed the nationalist struggle against colonial establishments were basically 'distinct ethnic unions. The Kikuyu, for instance, formed the Kikuyu Central Association (KCA), the Akamba formed the Ukambani Members Association (UMA), the Luhya formed the Luhya Union (LU), the Luo formed the Young Kavirondo Association (YKA), the Kalenjin formed the Kalenjin Political Alliance (KPA), the Coastal tribes formed the Mwambao Union Front (MUF), the Taita formed the Taita Hills Association (THA), in that order of ethnic conglomerations. As a result of the foregoing ethnic trends, a situation prevailed in this country in which a common political voice was not possible. At the dawn of independence, African leaders not only ascended to governmental structures which had been intended to preserve the colonial administrative legacy but also inherited from the colonialists scarce national resources, inadequate infrastructure, inadequate human resource capacity, inadequate capital, inadequate education and health facilities among others as tools with which they were expected to govern the newly independent states. In view of the aforementioned, this study explored the emerging trends of inter-ethnic conflicts in Kenya to shed more light.

As the scramble for the control of scarce national resources and facilities in Kenya intensify, ethnicity has become the main vehicle through which the dominance and preservation of power as well as resources could be achieved (Klare, 2012). The issue of land ownership and allocation was another long-term problem that was either ignored or exacerbated by those who assumed political power from the departing British colonialists. According to the Human Rights Watch, the land seized by British colonists cut a swath through Kenya's modern-day provinces of Rift Valley, Nyanza, Western, and Central, creating an area that became colloquially known as the 'White Highlands. In total, the British and other European settlers took up to twenty percent of Kenya's land, most of it in the prime agricultural spots. At Kenya's independence in 1963, though some of this land was handed over to the newly independent government, it was not handed over to the people from whom it had been originally taken. The preceding governments continued to rely on the colonial laws it had inherited from the British to adjudicate land matters. These laws made no provision for the collective land rights of communities. This implies that Kenya must develop laws that address the needs of her people with regard to maintaining peace and harmony.

The introduction of the concept of private individual property, without the recognition of collective land rights, upset the traditional land-ownership arrangements of many indigenous groups (Githogo, 2006). During the colonial period, most of Kenya's African communities had based their land occupation and use on traditional collective practices, such as pastoralism. After independence, the new government under did not value customary land use in law or practice but instead sold the land it acquired from British settlers under the principle of 'willing seller, willing buyer'. The government also used land for patronage purposes and for building political alliances. The foregoing land use system continued and was further consolidated under successive governments. It is the high time that tangible efforts are geared towards solving land issues in Kenya. Once this is done, it is presumed that there will be fewer cases of inter-ethnic conflicts and by extension inter-ethnic harmony.

2.4.2 Reasons for the Persistence of Inter-Ethnic Conflicts in Kenya

Conflicts are part and parcel of human societies because societies have variations. In his "Moral and Political philosophy", Thomas Hobbes (1588-1679) held that, human beings are essentially egoistic, that is, they toil and struggle to quench their ends. When consensus and mutuality lack, human beings and other animals tend to fight over the available chances and resources, and this eventually could lead to conflict which usually turns violent as the case in Kenya in 1992, 1997 and 2007 (Williams, 2016). Despite the Church having a mission of peace and being predominant, conflicts, especially ethnic conflicts, continue to escalate in various parts of the country. This is an indication that probably there is a weakness in the methodology the Church uses in peace building and reconciliation (Kilonzo, 2014). This study analysed the effectiveness of the strategies employed by the PCEA in peace building aimed at suggesting ways to improve them.

Accordingly, the nature of the contemporary conflict has dramatically been transformed: parties are unequal in power and structure, this complexity protracts conflicts taking them to violent vicious cycles and, finally, this prolongation wraps societies, economies and entire regions giving place to local and global struggles supported by non-state actors, for example, arms trade (Themnér & Wallensteen, 2012). So that the old paradigm of analysis based on interstate conflict becomes inefficient and useless. Currently, the complexity is greater and academics need to use different

analytical approaches, as for instance human security, in order to better understand and further study conflicts of nowadays. This provided this study's rationale of establishing the reasons to why inter-ethnic conflicts continue to be experienced among some communities in Kenya yet the Churches such as PCEA among other players are implementing mitigation strategies.

Several causal factors account for the emergence and prolongation of inter-ethnic conflict as described by scholars. For example, Gecaga (2002) traces the various causes of ethnic clashes in Kenya to include colonialism, which compressed communities into tribal cocoons through their ethnic barriers and isolation. Other causes of ethnic clashes are opportunism, unfair distribution of economic resources and political power along ethnic lines. Gecaga (2002) shares the views of Adedeji (1981) and Kwatemba (2008) who blame colonialism as the main cause of ethnic awareness. The colonial settlement led to landlessness, creation of tribal reserves and divided society into ethnic entities as earlier indicated. However, Adedeji, Kwatemba and Gecaga seem to generalize the effect of colonialism in Africa without considering countries such as Tanzania which have had no serious ethnic clashes. Ethnic conflicts are threats to the harmony of the society and integrity of the body of Christ and therefore should be prevented at all cost. This calls for concerted efforts by the government, faith-based organizations, non-governmental organizations and other agencies keen in upholding peace and tranquility.

Adedeji, Kwatemba and Gecaga; Cox, Orsborn and Sisk, (2014) as well as Wallensteen (2013) report that inter-ethnic conflicts are related to Kenya's deep and persistent fault lines, relating to factors such as socio-political marginalization and elite manipulation of identities for political mobilization. These multiple, overlapping conflicts triggers profoundly shape the nature of conflict and require distinct responses. In such scenario, management of ethnic conflict by the government of the day was unjustifiable due to its lack of neutrality. It is with this apparent lack of neutrality by the government that religious groups and Churches come in to consolidate peace and to support structures that tend to support peace. The strategies employed by the PCEA were analyzed in this study and were found to be ineffective (See chapter five pages 126)

Tracing the causes of persistent inter-ethnic conflict in Kenya, Deudney and Matthew (2010) highlight the linkages between resource scarcity, ecological degradation, and

conflict. Resource scarcity for example has often been framed as a leading cause of civil strife and conflict by political scientists, sociologists, and planners alike. This study examined the validity of this assertion. The problem of boundary dispute and scarcity of resources is arguably a constant source of violent conflict in some communities in Kenya. This is partly due to the state's failure to resolve boundary dispute. The question of boundary dispute is intricately intertwined with that of competition for scarce resources, particularly pasture and water, as the warring communities dispute the boundaries that identify the location of water points.

Kaynak and Eksi (2011) also established that ethno-politics and particularly political ethnocentrism surrounding use of water resources in drought prone areas also contributes to ethnic conflict in some regions in Kenya The state's inability to create or enhance societal cohesion, and consensus among leaders and residents of various ethnic communities, has also led to its failure in fulfilling its basic functions. Ethnic and political intolerance, and hostilities among political leaders, indicate that political ethnocentrism is also a major contributing factor in the frequent conflicts in Kenya. This trigger can be ameliorated by effective legislation and security surveillance (Kaynak & Eksi (2011).

The issue of land is reported by Wasserman and Mwende (2014) to be one of the major causes of conflicts in the Rift Valley. The land issue manifests itself in different ways, all feeding conflicts to various degrees: First, there is the challenge of politicization of territories, or drawing of "political maps" as expressed. This is partly linked to the creation of a multitude of new districts by the government, most of which follow ethnic settlement patterns. These administrative units do not have clear boundaries, and this ambiguity has been fuelled inter-ethnic quarrels over territory. This is worsened by the role of politicians who behind the scenes seek to influence demarcation of boundaries and publicly want to be perceived as protecting their communities' territories. Political actors should be compelled not to tyrannize their co-ethnics to violence based on land issues but instead lobby for them to get documents for land ownership to ensure inter-ethnic harmony (Linke, 2013).

Kenya has been plagued by the scourge of ethnic manipulation throughout its colonial and post-colonial history (Mwagiru, 2006). Essentially, the problem stems from the

persistent and increasing 'ethnicization' of the political sphere. Linked to this process of ethnic manipulation is the instrumentalization of political power to gain, secure and entrench economic advantage. The politics through the reign of its four post-colonial presidents have degenerated into a realm of ethnic contestation. Certain communities feel they have been relegated to the periphery with regard to the distribution of land and other national resources. These feelings are compounded by the apparent inaccessibility to public services and goods by the poorer sections of the communities. Politicians have capitalized on eminent feelings of marginalization within these groups to further mobilize negative sentiments that has on occasion stoked latent conflict into open confrontation and violence. The National Cohesion and Integration Commission should prosecute politicians inciting people into violence (Mbugua, 2013).

Cox, Orsborn and Sisk (2014) identified social fragmentation, politicized ethnicity and partisan politics as being among the key conflicts triggers across Kenya. Ethnic group affiliation is the primary identity of many Kenyans, especially during periods of turmoil (Cox *et al*., 2014). This is a result of ethnic identity being the social sphere in which citizens tend to feel most secure, and because ethnicity shapes people's perceptions of fear and power (Cox *et al*., 2014). Levels of trust erode among ethnic groups in situations of economic and/or political instability, especially when they are in opposing political camps, as determined by elite coalitions (Cox *et al*., 2014).

The roots of some of the violence in Kenya lie in the struggles to influence the balance of power and the distribution of economic resources in Kenya (Scott-Villiers, Lubaale, Ndung'u, Kabala & Oosterom, 2014). The levels of violence vary from place to place, and year to year, but remain persistent and combined with politics. Partisan politics appears to be the 'most prominent trigger of conflict' in Kenya (Mbugua, 2013). The different political settlements in Kenya's history have been marked by widespread political violence along ethnic and class lines. The foregoing discourse shows that the factors precipitating conflict in Kenya are widely researched. Nonetheless, the emerging trends of inter-ethnic conflicts prevalent in Kenya are under researched. This study therefore examined the emerging trends and dynamics of inter-ethnic conflicts in Kenya to shed more light.

Cox *et al*., (2014) and Botha (2014) provide the line of argument that political entrepreneurs use ethnic affiliation and manipulate ethnic grievances as the basis for political mobilization. Sharamo (2014) reports four dynamics of persistent violence in Kenya including: a struggle for the fruits of devolution, the use of violence to shift voter constituencies en masse, violent attempts to prevent the other group or groups from gaining a share of the economy; and the production of ethnic identity through a system of economic preference and clientelism. The tactic of using violence to drive away potential opposition voters has been used at the coast, in the Rift Valley, and in pastoralist dry lands (Mwakimako & Willis, 2014). In most cases many of the displaced are never resettled or compensated and most perpetrators of inter-communal conflicts are never prosecuted; which seems to legitimize violence as a tool of determining electoral outcomes (Mbugua, 2013). In relation to this study, it was vital to establish if non-prosecution of perpetrators of violence would emerge as being one of the contingent pre-cursors to the persistence of inter-ethnic conflicts being experienced sporadically in various parts of Kenya.

In his opinion, Halakhe (2013) argues that inter-ethnic conflicts are said to operate in ways that constantly undermines any positive institutional initiative that may try to amend the system. Recent attempts to mitigate the use of 'negative ethnicity' by political elites through robust state and electoral institutions and trying to foster the emergence of cross-cutting, issue based political coalitions, have not succeeded in changing the status quo of ethnic politics. Lind, Mutahi and Oosterom (2015) say that one reason explaining why inter-ethnic conflicts persist in Kenya is rooted in the very nature of Kenya's kleptocratic politics, in which informal power extends outwards from elites at the centre through a multiple, interconnected network of administrators, police and security officials, criminal bosses and other business interests at lower levels. This paradigm should not remain unaddressed. This study was conducted to provide into these narratives and provide a trajectory for effective interventions.

Scott-Villers, Ondicho, Lubaale, Ndung'u, Kabala and Oosterom (2014) argue that corruption and impunity are responsible for insurgence of inter-ethnic conflicts in our contemporary society. Scott-Villers et al (2014) believe that corruption, impunity and judicial tractability to be undermining efforts to get sustained peace. These scholars generally blame local and national political leaders, their business partners and shady

criminal connections for inter-ethnic violence. Similarly, Ombaka (2015) and Parrin (2015) argues that inter-ethnic conflicts are as a result of longstanding inequitable policies and endemic corruption which has severely compromised the institutions of security of the state including the police and the armed forces. Corruption, especially the willingness to break rules for bribes, is weakening Kenya's ability to prevent attacks by Somali militants and making it vulnerable to other terrorists and internal insecurity. Corruption is said to result in weak security intelligence; a poor anti-terror strategy; poor and inadequate equipment; incompetent or botched investigations; poor local and regional cooperation; and a cycle of impunity and disregard for the rule of law (Sharamo, 2014). This study found that economic imperialism exacerbated impunity precipitating inter-ethnic conflict in Kenya (see page 108).

Other reasons for the persistent occurrence of inter-ethnic conflicts identified by Sharamo (2014), Halakhe (2013) and Mbugua (2013) include land tenure and property issues. Land is a highly emotive issue in Kenya and is a driver in a wide variety of conflicts, Eighty per cent of Kenyans depend on land for survival but only 20 per cent of Kenya's land mass is viable for agricultural production (Tittensor, Walpole, Hill, Boyce, Britten, Burgess & Baumung, 2014).The deterioration of land carrying capacity due to climate change is also a conflict driver (Mbugua, 2013). Little has been done to tackle grievances over inequity in land ownership and access (Halakhe, 2013). Development projects, large-scale land acquisition, and internal migration by other ethnic groups have created tensions over land in places like Nakuru and Isiolo County and the coast, for example (Sharamo, 2014; Mbugua, 2013). Sharamo (2014) and Okumu (2013) particularly argue that the mega development projects being implemented by the government have sometimes caused conflict because they are being delivered in a very conflict insensitive manner. Since land has been a source of perennial conflicts, scholars have failed to focus on emerging causes and dynamics of inter-ethnic conflicts which was one of the focuses of this study.

On their part, Mwakimako and Willis (2014); and Botha (2013) argue that aspects of conflict in Kenya have of late revolved around the question of unemployment, horizontal inequality and highly centralized ethno-politics. This has resulted in the marginalization of certain groups and areas. This brings to the fore that discrimination and marginalization of certain groups and areas is part of the emerging trends

exacerbating the changing nature of conflict. This point is mirrored in Omolo's (2010) empirical study of this issue. In light of increased conflicts, Omolo (2010) reports that certain groups and areas in Kenya have faced long-term discrimination and marginalization, which has been exploited by violent extremists. Unequal treatment of citizens on the basis of ethnicity is a common characteristic of the political leadership in many African countries.

This practice is anti-developmental and aggravates the problem of income inequality leading to resource scramble for resources which is harmful to a country's growth. Mwakimako and Willis (2014) add to the debate by arguing that discrimination and marginalization creates conditions for an ultimate rejection of the state by large numbers of frustrated and politically conscious people, especially those with considerable education. It is also tantamount to corruption since it often involves explicit and implicit reciprocal obligations among the favoured groups, depending on whether the beneficiaries are business associates and acquaintances or friends and loved ones. It weakens the ability of the state to function efficiently and pursue growth-promoting policies because of lack of consensus on issues favourable to all ethnic groups. Inter-ethnic conflict in Kenya is confronted with a number of challenges that include:

a) community-centric perceptions of identity. Even within one community, elements of clan or family lineage and *"gates"* arise, thereby creating challenges about how a community perceives itself. For the most part, perceptions drive the view a community holds about their identity, their issues and their leaders. A negative emphasis of the identities of others creates fundamental divisions, grounded upon mutual suspicion, which are often exploited by particular actors. One example concerns the emergence of businesses owned by Kenyans of North Eastern Origin, who were not perceived as Kenyans by others.

b) Limited positive dialogue and communication within and between communities. Any aspect that raises suspicion quickly provokes tension, particularly where poor communication carries negative overtones that affect perceptions and dialogue between communities.

c) Poorly-defined Kenyan identity, including a low sense of being Kenyan. Most people do not have a definitive conception of what Kenya and being Kenyan is. As a result, a majority of individuals especially persons aged thirty and above define themselves in terms of their ethnicity. This is often apparent during individual greetings and introductions, where one might be asked to state which District they are from. Since the administrative boundaries were originally installed along ethnic lines, this drives ethnic perceptions.

d) Ill-conceived role of outsiders in conflict situations. Whenever and wherever conflict has occurred, outsiders are called upon to respond. Community perceptions about the police and administration, however, are that they resort to excessive force and are often partisan. Furthermore, civil society organizations – who are usually outsiders to the conflict – respond through a range of interventions, such as humanitarian emergency relief and peace building initiatives, which often aren't suited to the local situation and lack sensitivity towards the factors driving conflict. However, because they have resources, communities accept their presence, if not the solutions they attempt to bring. Other outsiders include the political and administrative leaders who, by and large, bring their own biases; even if they are from the community themselves. In this case, it could either be a bias about the role of the government or about community identities.

e) Lack of effective models for conflict sensitivity and analysis, and for addressing the underlying drivers of conflict. At the national level, law enforcement agencies, government and the political classes lacks the necessary skills to address the types of conflict evident in Kenya. However, the models used by the Lorupe Peace Initiative, and other efforts in Mt. Elgon cannot be ignored; though it is important to note that these are efforts from within the communities affected by conflict. It is thus imperative to delve into why inter-ethnic conflicts continue to persist in spite of the Church having intervention strategies. The study will further seek to find out strategies that can be effective in peace building to enhance inter-ethnic harmony in Kenya.

From the available literature, several issues can be underlined. First, most of the studies on ethnic conflicts examine the causes. Some have concluded that the colonial era has had an upper hand in planting the seed of ethnicity in Kenya. Others have blamed political dominance for the presence of ethnic conflicts in Kenya. Multiparty and

democracy have also been highlighted as the sources of ethnic conflicts. Nonetheless, these causes have only been mentioned briefly and only by a few researchers. Therefore, there is need to research on approaches and efforts by churches towards peace building and reconciliation. Intractable conflicts are hard to resolve because their underlying causes are often deeply entrenched and closely interwoven. Conflict resolution strategies that fail to account for the complexity of those causes or expect to resolve the whole conflict quickly are likely to be ineffective in bringing a peaceful end to intractable disputes.

The recent and potential future inter-ethnic conflicts in Kenya could be attributed to the following trigger factors: First, although mystery still surrounds the root causes of the recent clashes, one fact that is clear from numerous reports newspaper articles, press statements and other documents is that leadership played a crucial role in fuelling these clashes. Indeed, such of what has been written or pronounced in the fore mentioned literature implicates the leadership of the day (that is. top government officials) top ranking members of the ruling party and opposition parties, some Church leaders and other high-ranking members of society (Barasa, 2008).

Secondly, the misunderstanding of pluralism and majimboism (the Swahili word for, "regions") is also a source of ethnic conflicts in Kenya. The re-introduction of multi-party politics in Kenya in the early 1990s had a number of far reaching consequences one of which was the eruption of ethnic clashes in Western, Rift Valley, Nyanza and Coast provinces. This was partially a fulfilment of President Moi's earlier prediction that a return of this country to a multi-party system would result in an outbreak of tribal violence that would destroy the nation (Human Rights Watch Africa, 1993). It was also because of the misconception of pluralism and majimboism by leaders from the ruling party and opposition parties as well as the general public. Beginning with the late 1980s, after the 1988 rigged elections and early 1990s many Kenyan political elites started questioning the quo perpetuated by the one-party political system in the name of Kenya Africa National Union (KANU). They began to view multiparty political system (pluralism) as a panacea to democratic governance which was and was not the case. It was the case because pluralism could offer a forum for competitive politics and hence guarantee freedom of choice. It became imperative that a study aimed exploring the emerging trends of inter-ethnic conflicts in Kenya be carried out to shed more light and

address the critical gaps that could be impeding achievement of lasting inter-ethnic harmony in Kenya.

2.5 The Church and Conventional Methods of Peace Building

The Church has often played a crucial role in peace building processes based on its position in the society and its mandate to herald peace. Moffit (2004) observes that the Church has been a true agent of God, working hard towards reclaiming and restoring harmony in the face of human suffering. Moffit (2004) asserts that the Church is normally left as the only source of hope when other institutions are unable to meaningfully address the needs of conflict victims. Among the various players in peace building, the Church is obligated due to her divine mandate to reconcile and build peace in society. Besides having a spiritual mandate, the Church is also mandated to mediate peace, love and unity. Her mission is to consolidate peace. Peace making and reconciliation, therefore, are mandates of the Church. This is why this study investigated the peace building strategies employed by the PCEA in enhancing inter-ethnic harmony in Kenya. The rationale for delineating conventional methods of peace building in this study is based on the fact that the PCEA saliently uses some of them in addition to her precisely developed ones.

Assefa and Wachira (1996) have been involved in various Church-based peace building activities using both conventional and non-conventional methods. Conventional methods include dialogue and communication, negotiation, reconciliation and mediation. This study analysed the empirical literature on the Church and conventional methods of peace building to gain a better understanding of the problem under study and to establish existing gaps. Some of the conventional methods that the Church uses include:

2.5.1 Dialogue and Communication

Dialogue involves a process of genuine interaction through which human beings listen to each other deeply enough to be changed by what they learn (Garrod & Pickering, 2013). Each makes a serious effort to take the others' concerns into her or his own picture, even when disagreement persists. No participant gives up her or his identity, but each recognizes enough of the others valid human claims that he or she will act

differently toward the other (Garrod *et al.,* 2013). Dialogue calls for the facilitation of friendly interaction with conflicting communities. By promoting dialogue in the community people will be made aware that violence is not the only way to solve crisis but using other means as dialogue and respect for every community and individual despite the reservations one might have. This therefore calls for communities and individuals to make an effort in coming to terms with the violent events of the past, restoring some sense of justice, security and human rights. This can only be achieved by promoting processes that are geared towards achieving interethnic, intra ethnic and intercommunity dialogues. This will in turn build harmony in the clans and ethnic communities that are in conflict. This can only be achieved if efforts are put in place to promote reconciliation and peace so as to avoid future happenings like previous experiences (Augsburger, 1992). Just like other Churches, the PCEA has engaged conflicting communities in dialogue and communication aimed at reconciling the warring factions.

Communication is a term so pervasive and commonplace in human society that it forms the center for human existence and survival both as an organized society and as individuals. When it works perfectly, humanity experiences some progress through unity of purpose. This is explicitly manifested in the first book; of the Holy Bible, Genesis chapter 11, where mankind embarked upon the construction of the Tower of Babel. We are told that they were making steady progress until communication broke down and inhibited the project. What then is communication? To some scholars, communication is the sharing of meaning between a source and a receiver in order to establish common sense (Vocate, 2012). This perspective justifies the application of communication in conflicting situations. An adequate contextual definition was provided by Fiordo (2011) when he defined communication as negotiation because according to him when we communicate; we are sharing our understanding, trying to understand others, asking questions and providing responses.

In the Longman Dictionary of Contemporary English (1995), Mayor defines communication as the process of obtaining information or expressing thought and feelings. Going by this definition, it is obvious that human beings are naturally communicators. Ritchie (1986) also defines communication as "all the procedures by which one mind may affect another". This implies that communication can take place

not only in oral and written media but also in music, pictorial arts, theatre and, of course, all human behaviour. The definitions above clearly indicate that communication is a process that involves the transmission of message from a sender to a receiver and which has the goal of eliciting a reaction or reactions (feedback).

Amodu (2012) argue that communication is very powerful as one of the proactive methods that aim at preventing the occurrence of conflict or conflict resolution. During the conflict process or conflict progression, communication is very essential. The relevant information must be communicated timely and at appropriate stages and places during the collective bargaining. Language and communication skills should therefore be effectively used during the process of sharing and exchanging information between individuals, groups, communities and parties in conflicts or disputes. In view of this, this study seeks to establish the effectiveness of communication as a significant strategy of ensuring ethnic harmony in Kenya by the Church with reference to PCEA. The PCEA in Kenya has dynamic standing groups that engage the conflicting communities in dialogue to arrive at conflict resolution.

According to Shedrack (2004), conventional conflict intervention strategies such as dialogue are largely dependent on effective communication. The parties in conflict are made to open up and elicit proactive ways of solving the problem. Therefore, dialogue and communication are a powerful and effective non-adversarial and cheap means of preventing and resolving conflicts if only the concerned parties realize it as an ingredient of peace. Thus, poor communication or the absence of communication can easily escalate conflicts between the parties or individuals in conflicts. The exchange and sharing of information can help in a great way to resolve crises and build confidence between the parties in conflicts and bring about peace. The weakness of this method lies in the embedded mistrust held by the conflicting communities which makes it impossible for the PCEA to have a breakthrough in her efforts to scale up reconciliatory dialogue.

According to Carbaugh (2013),Churches have attempted to resolve inter-ethnic conflicts by actively engaging conflicting groups in communicating about their motives or for perpetrating conflicts (for example, intentions; reasons for holding certain beliefs) and by engaging in collective negotiations. This implies that language makes it

possible to express feelings, emotions, views, ideas, opinions, perceptions as well as judgment about people, objects, places, things, information and situations. Dialogue and communication relates to the sharing of accurate information about a conflict or conflict situation, being able to talk about feelings and concerns of parties, speaking about what parties would like to change and discussing the nature and type of the conflict, touching on the positions, interests, needs and fears of parties. Though dialogue and communication is a key strategy of conflict prevention and resolution, it is weakened by failure of participating members to open up to provide the information needed to chart appropriate interventions. This is what probably advised the PCEA to employ sermons as a unique communication strategy to prevail on her congregants to foster peace and maintain inter-ethnic harmony.

In a study aimed at identifying communication forms that the Lutheran Church in Kenya (LCK) could utilize to effectively communicate with urban Church youth Jones (2013), established that effective communication is a major tool for preaching to the youth. Effective communication demands the awareness of the needs and interests of the target audiences as a basis for meaningful and strategic input. The study established that the language commonly used by the youth is English; the majority of the youth like being preached to through music and media (TV, radio). This implies that language and communication are absolutely indispensable or essential in this world of conflict. People, therefore, engage in dialogue and communication for many reasons and in this study, the researcher examined the roles and functions of communication as one of the means of non-violent methods of conflict resolution. The PCEA clergy constantly communicate with their congregants to advocate for restoration and hope for victims affected by inter-ethnic conflicts within their evangelical jurisdiction (Wambugu, 2013). Thus, dialogue and communication as a conventional method of peace building is widely used in Churches to preach peace and harmonious co-existence of people.

Language and communication, therefore, are very crucial in the management and resolution of disputes between the two parties in conflicts. As important as language and communication are in conflicts and conflict resolutions, they are not properly focused in the works of many writers and researchers. This study, therefore, sought to determine whether dialogue and communication as a strategy is implied within the

PCEA framework of peace building strategies as a significant means of ensuring inter-ethnic harmony in Kenya.

Many (if not most) conflicts in the society, stem from a lack of communication. When people in communities receive no information or receive inaccurate or incomplete information, negative conflict is an outcome. Preventing conflict from arising in the first place can be as simple as ensuring people regularly receive clear, accurate and timely communication. Encouraging a culture of open communication and dialogue also creates space for people to talk about areas where they do not don't see eye-to-eye in a respectful and productive way. This is what Kagema (2012) opines should be the central mission of the Church in restoring peace in the country. The Church uses the pulpit to preach and communicate genuine forgiveness and reconciliation. The foregoing elaborates the basis for Church involvement in communicative dialogue with her congregants to entrench peace. The dilemma between dialogue in Church sermon of love and sermon of peace proclaimed in Kenya by Churches and its failure to prevent inter-ethnic conflicts brought the researcher to wonder whether this convectional strategy has had any impact.

A study evaluating the effectiveness of communicative bargaining in changing students' intergroup expectancies and attitudes in Kenyatta University conducted by Mokaya, Oyugi, Kigen, Gatumu and Ireri (2013) revealed that conflict resolution approaches that increase optimistic expectancies and perceptions of greater compatibility between the positions, interests, and needs of disputants may be more useful for a wide range of conflicts. One limitation of Mokaya *et al's* (2013) study is that it does not specify the nature of conflicts, and that the results may not be generalizable to all kinds of conflict. In the context of inter-ethnic conflicts, it became prudent to evaluate the relevance of dialogue and communication as a strategy employed by the Church to inculcate peace to fill this gap. To be more contextual in this matter, the dialogue and communication methods of peace building that the Church with reference to PCEA has dwelt on in promoting inter-ethnic harmony have proved ineffective because of their tendency to exclude people's lifestyles, beliefs and systems. Thus, a comprehensive approach to peace building must blend the conventional methods and contextual ones pragmatically developed by peace building actors to enhance complimentary synergy.

Experience has shown that the relationship between communication and conflict and its resolution is double-edged. This is so because most conflicts occur as a result of misinformation or disinformation and cannot be resolved without effective application of communication as a conventional method. Ideally therefore, the communication role in resolving conflict is to find out ways of minimizing the destructive aspects of conflict and maximizing the benefits of the functional aspects in the transactional sharing of meaning between the parties involved in a conflict. According to Thomas-Kilmann (1974), there are five basic ways of communicating and negotiating a conflict. These include avoiding, competing, collaborating, accommodating and compromising. These conventional styles are used by institutions as a catalyst to open discussions on difficult issues and facilitate learning about how conflict-handling modes affect personal, group, and organizational dynamics.

The Thomas Kilmann model is widely used in conflict management. So, the present study utilized Thomas Kilmann model to analyse the dialogue and communication strategy adopted by the PCEA. The PCEA prefers the collaborative and accommodative approach style of handling conflict whenever the situation arises. The PCEA advocates for open communication policies where participating groups can easily join hands together, come closer, collaborate and forge a unity pact. This is rooted in the ecclesiastical framework that supports people interact in their families, religions, and communities to foster peace. Thus, rather than pursuing a particular type of strategy, the PCEA mobilizes individuals and groups to negotiate a conflict on the basis of habit, intuition, and stereotypes. This approach was particularly adhered to during information generation through the Focus Group Discussion convened during the phase of data collection in this study. Thus, if handled well, Thomas Kilmann model can stimulate productive dialogue, encourage creativity, and promote inter-ethnic harmony.

The foregoing clearly show that inter-ethnic conflict interventions should have open communication policies so that human resource can easily join hands together, come closer, collaborate and make compromises wherever possible. This study was premised on the account that dialogue and communication are significant to ensuring inter-ethnic harmony in Kenya. Dialogue brings together a diverse set of voices to create a microcosm of the larger society. To bring about sustainable change, people have to develop a sense of joint ownership of the process and become stakeholders in

identifying new approaches to address common challenges. This study determined the effectiveness of PCEA sermons as a communicative strategy in peace building. By doing so, the study hopes to contribute to the much-needed information regarding conflict management communication skills that will lead to establishment of a structure for management of inter-ethnic conflict in Kenya.

2.5.2 Negotiation

Negotiation is a communication process in which multiple parties discuss problems and attempt to solve them via dialogue in order to reach a resolution (Lewicki, Saunders, Minton, Roy & Lewicki, 2011). Negotiation is a method by which people settle differences. It is a process by which compromise or agreement is reached while avoiding argument and dispute. Negotiations occur constantly on micro and macro scales, both in the office and in everyday life. While countless types of negotiations exist, Mingers and Walsham (2010) argue that there are only two main formats in which negotiations aimed at peace building take place. These include positional and principled negotiation all which advocates for inclusion of actors (social groups and sectors) and the inclusion of issues (needs and concerns of the actors).

According to Mingers and Walsham (2010), positional bargaining, involves arguing based on a position. Each side takes an extreme position based on its wants, needs, and limitations. These positions are almost always on opposite ends of the spectrum. The parties then treat the negotiation as a zero-sum game in which only one party can "win" the negotiation. By starting with an extreme initial position, the parties are then forced to make concessions to reach agreement. The smaller the concessions made, the more victorious one party feels. Principled negotiation on the other hand involves conflicting parties working together to forge a value-creating agreement that leaves both parties happy with the outcome. Mingers and Walsham (2010) further contend that principled negotiation creates a collaborative environment in which conflicting parties establish shared interests and work together to build mutually beneficial solutions. Parties are able to understand each other and trust each other while also being creative in solving the shared problem. The PCEA has been organizing workshops aimed at equipping people with negotiation skills to enable them to contribute more effectively towards

peace building and reconciliation initiatives in their communities. However, this strategy has not been effective .

In a study seeking to establish the influence of negotiation as a peace building strategy, Naibei (2015) employed questionnaire and interview schedule to collect primary data. The study established that negotiations as a conventional peace building strategy has not been well embraced by conflicting communities due to perceived mistrust. Religious actors such as PCEA are strategically placed to ensure continued cohesion through facilitating community negotiations but lack adequate capacity. It is clear that negotiation as a conventional peace building strategy has been adopted by Churches in peace building yet few studies have systematically analysed the effectiveness of the Church in using this strategy in enhancing peace building. This study therefore investigated the effectiveness of negotiations initiated by the PCEA through peace building workshops in enhancing ethnic harmony in Kenya. Negotiation as a peace building strategy has been embraced by other Churches with minimal deliverables (Njoroge, 2014). Leveraging on this, the PCEA may in future pursue framing her negotiation strategies along workshops that engages the conflicting communities separately and only converge them at an opportune time.

In a study of conflict management by the Catholic Church in Kenya using a descriptive research survey design and a target population comprising of Catholic priests, and the laity of from various regions in Nairobi, Magondu (2012) established that inter-ethnic conflicts are substantive and require conventional methods of resolution. The study recommends that conflicts management can be improved through respect in the negotiation process, availing equal opportunities for all parties to be listened, creation of a just outcome, emphasis on reconciliation, targeting the true root causes of each conflict, compromise, appreciation of individual strengths and flaws, appreciation of individual contribution to the conflict, sincere apologies, and forgiveness. It is imperative to infer that Church facilitated negotiations are essential to the task of building consensus and advancing cohesiveness objectives, particularly in an environment such as that in Kenya where prolonged lack of resources in some regions, neglect of basic needs, and poor governance have bred frustration and conflict. The PCEA has been advocating for positive peace negotiations as reflected in her lobbying strategy. However, little is known about the actual connection between PCEA's

participation in peace negotiations and its role in the implementation of the agreements that constitute the basis for peace building in Kenya. It was against this background that this study introspected on the effectiveness of negotiations facilitated by the PCEA in enhancing inter-ethnic harmony in Kenya.

2.5.3 Reconciliation

Reconciliation refers to the act by which people who have been apart and split off from one another begin to walk together again towards peace and cohesiveness (Rotberg, 2010). Simply put, reconciliation refers to the restoration of broken relationship or the coming together of people who have been alienated and separated from one another by conflict to create a community again (Wachira & Asefa, 2011). Wachira and Asefa (2011) aver that reconciliation is a long-term process that covers all activities intended to promote peace and overcome violence.

In the context of the change now taking place in Kenya, the Church has a role to play in reducing or eliminating all together the root causes of simmering or open conflicts and effecting true peace (Mosher& Marshall, 2016). One way of effecting true peace is by becoming agents of peace building and reconciliation. In this study, reconciliation is seen as part of an overarching forgiveness referring to restored relations in behaviour and forgiveness to a deeper transformation based on God having forgiven mankind and that we can extend forgiveness to others.

Within the framework of reconciliation, the PCEA has been participating in truth and reconciliation commissions at national, regional or local levels (Njoroge, 2011). In ethnic conflicts areas, Churches have been among the peace actors, because peace and reconciliation constitute a very special mission. Moreover, the Church is a mobilizing force that binds different people. This universal appeal necessitates the Church to penetrate peoples' interior lifestyles. Consequently, Kagema (2012) argues that the Church can only actualize her role of peace building and reconciliation because this is her divine prerogative. Reconciliation is, therefore, part of the Church's mission and of the ministry of every Christian. Transformation of societies into just and harmonious social orders, and the development of an infrastructure capable of maintaining this arrangement, requires a continuum of peace building activity. Thus, it was critical to

explore the potential capacity for PCEA peace building with respect to the whole range of conventional peace building approaches.

Assefa and Wachira (1996) have been involved in various Church-based peace building activities. They are of the opinion that the Church is well experienced in peace and reconciliation. Okwatch (2008) echoes this argument, that the Church has the ability to challenge the society and uphold the principles of right and wrong, truth and falsity. These scholars seem to concur that the Church has been on the forefront in ensuring genuine reconciliation at all levels of the society (Kagema, 2012). This involves the healing of wounds of the victims; reconstruction of their socio-economic livelihood; rehabilitation and integration. Further, Assefa and Wachira (1996) and Okwatch (2008) have also analysed the impediments to effective peace building interventions by the Church. They point out that lack of corporate vision; cooperation and goodwill during peace-making processes hinder the realization of peace. While studying the effectiveness of the peace building strategies employed by the PCEA, it was clear that inter-ethnic conflicts recur because of the adoption of ineffective methods of peace building and reconciliation. This study also found that complementary approach to peace building and reconciliation is inevitable for long lasting peace. In a multi-ethnic society, all actors should ensure they use a comprehensive approach that appreciates the diversity of strategies and avoid over reliance on the conventional methods of peace building and conflict management disregarding emerging initiatives.

As a strategy, peace building after conflicts as an action to identify and support structures which would tend to strengthen and solidify peace in order to avoid relapse in conflict has been employed by the Church. In her study of ethnicity among the communities of Nakuru District, Mwita (2017) discusses various strategies of managing ethnic conflicts. These include channelling of power to methods that attract unity such as one-party state; reallocation of resources to the less disadvantaged; enforcement of laws that call for co-existence into various communities and use of a national language policy and common ideology. Mwita (2017) looks at ethnic conflicts from the national scale and fails to realize that ethnic conflicts start at the grassroots and thus require community-based intervention measures. In his view, Osaghae (1995) asserts that even though international agencies, governments and private organizations have entered the field of peace building and reconciliation in ever increasing numbers, it is evident that

most interventions in Africa have done little to prevent conflict. The government's mandate to foster peace, justice and fairness through implementation of conventional methods such as reconciliation has in most cases failed. That is why the Church with reference to PCEA is involved in matters of peace building and reconciliation using complementary approaches such as reconciliation and peace building workshops.

The role of the Church in peace making and reconciliation is strengthened by the fact that the social and political crisis in the society questions radically the message of the gospel (Kagema, 2012). The church's initiatives for reconciliation are anchored on the concept that peace is the tranquillity that flows from right order (Wafula, 2014). Though reconciliation may require different efforts to deal with grievances and injustices in the past, it is very much forward-looking in nature. As argued above, reconciliation also aims at achieving desired purposes in the future such as promoting human rights, fostering democracy, and building the rule of law. When we put right order into the structures of our society, the tranquillity that results is peace. The Church's charisma and likewise her unique nature vis-à-vis reconciliation, at whatever level it needs to be achieved, lies in the fact that she always goes back to that reconciliation at the source. For by reason of her essential mission, the Church feels an obligation to go to the roots of the conflict, in order to bring healing and to re-establish, so to speak, an equally original reconciliation which will be the effective principle of all true reconciliation. Therefore, the Church has the mission of proclaiming this reconciliation.

In a study of "Faith-Based Peace Building: A Case Study of the National Council of Churches of Kenya", Githigaro (2012) established that as a strategy to peace building, reconciliation mainly involved truth acknowledgment, reparations, retributive justice, apology, and forgiveness. Githigaro (2012) contends that no single form of reconciliation effort is perfect or satisfactory to all circumstances and parties involved. Sometimes hard choices have to be made in deciding whether one form is preferable to another, depending on the specific and temporal circumstance of each conflict and society. This study assessed the effectiveness of the Church's involvement of the community in reconciliatory initiatives in ensuring inter-ethnic harmony in Kenya.

2.5.4 Mediation

Mediation is as a process whereby a neutral facilitator aids parties in reaching a mutually agreeable resolution of their dispute (Francisco, 2008). Conversely, Moore (2014) asserts that mediation is a voluntary process in which an impartial person (the mediator) helps with communication and promotes reconciliation between the parties involved in a dispute and helping them to reach a mutually acceptable agreement. The PCEA for example advocates for truth-telling as a way of healing the wounds that are created during inter-ethnic conflicts (Njoroge, 2011).

The Roman Catholic Church and PCEA have been on the forefront in fostering peace using different methods (Njoroge, 2011). The Catholic Peace and Justice Commission report (Okumu, 2013), shows that submission and confession that involved a person accepting his or her crimes and subsequently owning them up in public was the most common form of a conventional strategy adopted by the Catholic Church. This was followed by mediation, implied dialogue, peace workshops and peace visits. Submission and confession involve an absolution by Church ministers. Mediation requires Church ministers to be intermediaries between the conflicting parties.

Sampson (2004) avers that faith-based actors including the clergy and religiously inspired leaders have always played a role in resolving conflicts as mediators. Over the last decades in particular, faith-based actors in Kenya have become significantly more visible in resolving inter-ethnic conflicts. As Cynthia (1997), observed, religious actors are increasingly playing an active and effective role as educators, advocates, intermediaries, observers, and pursuers of transnational justice. These actors have an impact on changing behaviors, attitudes and negative stereotypes; educating the parties; healing trauma and injuries; disseminating ideas such as democracy and human rights; drafting committed people to do peace work; challenging traditional structures that perpetuate structural violence; mediating between conflicting parties; reaching out to governments to incorporate elements of peace building in their policies; encouraging disarmament, reintegration of soldiers and developing a sustained interfaith dialogue (Abu Nimer & Kadayifci-Orellana 2005). Mediation literature in particular has been slow in analysing the contributions that religious and faith-based actors have made and can make in ending violent conflicts. In order to fill this gap, this study undertook a

preliminary analysis of the impact of peace building strategies adopted by PCEA reminiscent of the mediatory approach as a conventional strategy.

According to Njoroge (2011), most successful efforts at reconciliation have been led by teams of local politicians mostly in the affected areas. The PCEA in particular, has been engaged in facilitative mediatory roles in Rift valley after the 2007-2008 post-election conflict in Kenya. For example, the PCEA Church in Nakuru and Eldoret has been involved in mediating between the Kalenjin and Kikuyu tribes through the National Council of Churches of Kenya (NCCK) (Njoroge, 2011). However, this conventional strategy though noble, only reduces physical difficulties. Resurgence of ethnic conflicts is a clear pointer that such efforts have failed to realize lasting peace. Probably, the potential effects of this approach may be valuable in the long run. This is why a study of PCEA peace building strategies was vital to help her reach effective decisions and develop a better and more efficient outcome from the comparison between her approaches to peace building in relation to the conventional ones.

Pettersson and Wallensteen (2015) insinuate that some conventional peace building approaches have been inefficient in addressing identity related conflicts and phenomena like violent religious extremism. As it has become clear that these modern security threats more and more often exceed the reach of traditional diplomacy, the need for new tools and strategies has become pressing. One result of this has been the growing emphasis placed on local interventions. Even though this study did not explicitly delve into analysing the effectiveness of mediation as a conventional strategy, the arguments proffered may inform the PCEA to consider or not using this approach in her future peace building endeavours.

2.6 Biblical and Theological Basis of Church's Involvement in Peace Building
This section provides literature Biblical, theological and Pastoral that accentuates the basis for Church involvement in peace building.

2.6.1 Biblical Justification
The Bible is the core point of reference for the Church (Walker (2012). It highlights several principles of peace building and reconciliation including love, justice, forgiveness and peace. These exalt the value of human lives and the rule of law. The

Church is called the body of Christ Walker, (2012). To maintain the integrity, churches must advocate for peace and love among their adherents. Ethnic conflicts are threats to the harmony of the society and integrity of the body of Christ. John Paul II, in his faith in Christ proclaims that:

> Violence is evil, that violence is unacceptable as a solution to problems, and that violence is unworthy of man. Violence is a lie for it goes against the truth of our humanity. Violence destroys what it claims to defend: the dignity, the life, the freedom of human beings (John Paul II, 1979).

The Presbyterian Church in Kenya is connected to the line of theological perspective of peace building through her Biblical basis of peace building initiatives. Biblically peace denotes absence of conflict. Peace as demonstrated by the Biblical teachings is the tranquillity of order. The Biblical context teaches that Churches should preach the Gospel of peace building (Hanson, 2012). Kagema (2012) adds that the Bible is the core point of reference for the Church. It highlights several principles of peace building and reconciliation including love, justice, forgiveness and peace. These exalt the value of human lives and the rule of law. The Church is called the body of Christ. To maintain the integrity, churches must advocate for peace and love among their adherents. Ethnic conflicts are threats to the harmony of the society and integrity of the body of Christ. John Paul II, in his faith in Christ proclaims that violence is evil, that violence is unacceptable as a solution to problems and that violence is unworthy of man.

The Church is founded on Christ who is regarded by Christians as the "Prince of Peace" (Isaiah; 9:1-6, Luke 2:14; 19:38, Ephesians; 2:14, 2 Thessalonians; 3:16). Jesus said that He came so that the world may have life in abundance (John 10:10). Peace and the Church are, therefore, inseparable. In the beatitudes, Christ gave a summary of his teachings: "blessed are the peacemakers for they will be called children of God" (Matthew 5:9). Peace and reconciliation are inseparable. Thus, the Church is necessitated to mitigate conflicts in order to live to her mission. Since there is limited information pertaining to justify this assertion, this study seeks to examine Biblical and pastoral basis for the Church's involvement in peace building.

The justification of the Church in peace building is founded on the Biblical underpinnings. For example, Isaiah; 9:1-6, Luke 2:14; 19:38, Ephesians; 2:14, 2 Thessalonians; 3:16 provide that Christ who is perceived by Christians as the "Prince

of Peace" is the voice behind Church involvement in peace building. Peace and the Church are, therefore, inseparable. In the beatitudes, Christ gave a summary of his teachings: "blessed are the peacemakers for they will be called children of God" (Matthew 5:9). Peace and reconciliation are inseparable. Krebs (2013) argues that the basis of peace building initiatives, facilitated by the Church emanates from the conception that the powers of religious actors derive from their moral legitimacy anchored in the Bible. In Kenya, the church's greatest challenge is living out of violence, not being an accomplice of violence but plugging the conduits that fuel violence. In some instances, it is a question of having the 'good men' does something to prevent violence, because when 'good men' do nothing evil prevails. The Church has an on-going responsibility of peace building. Taking an example from Biblical scriptures, the Kenyan Church has to take the core inspiration of peace building that stems from the Gospel: "so then, if you are bringing your offering to the altar and then remember that you have something against your brother, leave your offering there before the altar, go and be reconciled with your brother first, and come back and present your offering" (Matthew. 5:23-24). Also, the Lord's Prayer holds … forgive us as we forgive those who trespass against us (Matthew 6:12). Isaiah 2: 4 says "he shall judge between the nations and shall decide disputes for many people; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore". Therefore, the Church must out rightly speak against anything that disturbs the peace and tranquillity that the people of God enjoy.

Peace building is further anchored in the New Testament in Ephesians 2:14 where the scripture provides that "for he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility". In Matthew 5:38-42 the scripture says "you have heard that it was said, 'An eye for an eye and a tooth for a tooth.' But I say to you, do not resist the one who is evil. But if anyone slaps you on the right cheek, turn to him the other also. And if anyone would sue you and take your tunic, let him have your cloak as well. And if anyone forces you to go one mile, go with him two miles. Give to the one who begs from you, and do not refuse the one who would borrow from you".

Walker (2012) avers that the Bible teaches that Churches should preach the Gospel of peace building. Churches need to emphasize that justice is required for human prosperity and peace. Therefore, Church leaders, as shepherds who tend congregations comprising diverse political, socio-economic, cultural and ethno-linguistic backgrounds need to be impartial on various standpoints as heads of Churches. The study therefore endeavoured to establish the effectiveness of peace building strategies based on Biblical teachings in Kenya with reference to the PCEA. This study established that peace building is anchored in the Biblical teachings.

Hayes (2017) posits that the Bible teaches that Christians should preach the Gospel of peace building. Churches need to emphasize that justice is required for human prosperity and peace. Therefore, Church leaders, as shepherds who tend congregations comprising diverse political, socio-economic, cultural and ethno-linguistic backgrounds need to be impartial on various standpoints as heads of Churches. The study established that the Church with particular reference to PCEA has been fulfilling her mission of building peace through preaching.

From the literature review it is clear that little evaluation of the effectiveness of Church efforts to ensure ethnic harmony through reading verses from the Bible that are related to peace and giving experiential exposition of the same. However, there is no coherent and systematic contextual picture of how the scripture has been used to bring about ethnic co-existence. This study established that Churches are justified to base their peace building strategies on the Bible which has elaborately talked of peace.

2.6.2 Theological Justification

According to Dulles (2002) and Healy (2000) there are four different theological models that theologians have been using when it comes to Church's involvement in socio-economic and political issues, namely the Separation Model, the Prophetic Theology Model, the Identification Model and the Transformational Model. Theologians who hold on to separation model when it comes to politics believe that Christians are not of the world, but strangers on earth therefore should totally abstain from politics. The identification model recommends the participation of the Church in

matters considered to be secular, but not taking a confrontational stance against the state or the powers that be.

The transformation model is based on the belief that if the Christian is involved in secular issues (politics, economics and social services) and act in a Christian manner, then things can get better. The prophetic theology believes in the Church confronting the state and speaking out the injustices just like the prophets in the Old Testament who spoke boldly on injustices. Prophetic theology always sides with the poor, the oppressed, the marginalized and the voiceless in the society; thus, it sides with the victims of injustice but at the same time it draws enmity between itself and an oppressive state. Nevertheless, the models above can be used in different times at different situations by the church. It can be too ambitious to think that one model is perfect and can be applicable to all situations. Different actors will prefer using certain models than the others. For example, the Church prefers using the Prophetic Theology Model, which is rooted in the paradigm of speaking out against social evils afflicting the society aimed at bringing social order through practical theology. The political actors on the other hand would prefer using the Separation Model that makes it easy to divide and rule. This has compounded the problem of peace building further due to the reluctance by the government to adopt Identification Model and the Transformational Model.

Begbie (2017) gives a theological justification of the Church's participation in peace building by arguing that peace and harmony were God's initiatives. This way the Church acts as a bridging gap and peace agent between God and human beings, and human being with the fellow beings. The Bible is the core point of reference for the Church. It highlights several principles of peace building and reconciliation including love, justice, forgiveness and peace. These exalt the value of human lives and the rule of law.

The Church is called the body of Christ. To maintain the integrity, Churches must advocate for peace and love among their adherents. Ethnic conflicts are threats to the harmony of the society and integrity of the body of Christ. John Paul II, in his faith in Christ proclaims that violence is evil, that violence is unacceptable as a solution to problems, and that violence is unworthy of man. Violence is a lie for it goes against the

truth of our humanity. Violence destroys what it claims to defend: the dignity, the life, the freedom of human beings (John Paul II, 1979). The Church is founded on Christ who is perceived by Christians as the "Prince of Peace" (Isaiah; 9:1-6, Luke 2:14; 19:38, Ephesians; 2:14, 2 Thessalonians; 3:16). He said that He came so that the world may have life in abundance (John 10:10). Peace and the Church are, therefore, inseparable. In the beatitudes, Christ gave a summary of his teachings: "blessed are the peacemakers for they will be called children of God" (Matthew 5:9). This study established that the Church was justified to proffer a theological approach in seeking lasting peace in the society. The theological justification for involvement in peace building emanates from the fact that religion can bring social, moral, and spiritual resources to the peace building process. In particular, the transformative approach to peace holds that personal transformation often through spiritual work radiates outward and affects peace on every level from the intrapersonal to the international world of peace building and conflict resolution.

In his viewpoint, Kagema (2014) posits that religion is a powerful constituent of cultural norms and values. Because it addresses the most profound existential issues of human life (for example, freedom and inevitability, fear and faith, security and insecurity, right and wrong, and sacred and profane), religion is deeply implicated in individual and social conceptions of peace. Religion has also developed laws and ideas that have provided civilization with cultural commitments to critical peace-related values, including empathy, an openness to and even love for strangers, the suppression of unbridled ego and acquisitiveness, human rights, unilateral gestures of forgiveness and humility, interpersonal repentance and the acceptance of responsibility for past errors as a means of reconciliation, and the drive for social justice.

The teachings and practices of major world religions reveal spiritual and moral formulations that support peace, social justice, reconciliation, and harmony within and between humanity and divinity. Theologically, for instance, all three of the Abrahamic faiths set store in mercy and forgiveness, qualities that are indispensable in seeking resolution to long-standing and deeply entrenched conflicts. For all their differences, there is much that people of faith have in common, not the least of which, of course, is spirituality itself. Therefore, one can argue that the recognition of a shared concern to

develop honest, loving, and holistic relationships with God and neighbor can form the basis for the rebuilding of constructive relationships destroyed by violence. On this basis, religious actors advocate non-violence and train others in the methodologies of non-violence or promote reconciliation because of their religiously based pacifist conviction.

These philosophical and theological bases can best be captured if one is acquainted with the scriptures and teachings of the major world religions. Theologians and scholars from different religions have elaborated the understanding of peace according to their religion and identified values and principles that constitute a peace building framework that may guide scholars and practitioners who are interested in promoting such concepts in a contextualized manner, considering local communities frames of reference. Though the Church with reference to PCEA has been involved in peace building efforts by engaging the theological approach, little has been done to assess and evaluate the effectiveness of peace building strategies employed by the Presbyterian Church of East Africa in enhancing inter-ethnic harmony in Kenya. This was a critical gap that informed this study.

2.6.3 Pastoral Justification

Mutume (1988) argues that at the heart of the Church's business is human dignity. "Rather, her (church) function is to be the moral conscience of the nation, the sign and safeguard of the supreme value of a human person". This implies that the first institution to speak against violence, disappearances and murder should be the Church. The church through its clergy must speak against violence, no matter what the fears, what the opposition, what the criticism. When the Church goes silent in these circumstances, it means it has failed in its mandate. According to Mwagiru (2006) the Church's role is to exert a strong ethical influence upon the state, supporting policies and programmes deemed to be just and opposing policies and programmes that are unjust and violent.

According to Dulles (2002) and Healy (2000) there are four different theological models that theologians have been using when it comes to Church's involvement in socio-economic and political issues namely the separation model, the prophetic theology model, the identification model and the transformational model. Theologians

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who hold on to separation model when it comes to politics believe that Christians are not of the world, but strangers on earth therefore should totally abstain from politics. The identification model recommends the participation of the Church in matters considered to be secular, but not taking a confrontational stance against the state or the powers that be. This probably explains why the PCEA has engaged methods of peace building such as Bible study and prayer movements among others.

Krebs (2013) gives a theological justification of the Church's participation in peace building by arguing that peace and harmony were God's initiatives. This way the Church acts as a bridging gap and peace agent between God and human beings, and human being with the fellow beings. The Church is called the body of Christ. To maintain the integrity, Churches must advocate for peace and love among their adherents. Ethnic conflicts are threats to the harmony of the society and integrity of the body of Christ. John Paul II, in his faith in Christ proclaims that violence is evil, that violence is unacceptable as a solution to problems, and that violence is unworthy of man. Violence is a lie for it goes against the truth of our humanity. Violence destroys what it claims to defend: the dignity, the life, the freedom of human beings (John Paul II, 1979). The Church is founded on Christ who is perceived by Christians as the "Prince of Peace" (Isaiah; 9:1-6, Luke 2:14; 19:38, Ephesians; 2:14, 2 Thessalonians; 3:16). He said that He came so that the world may have life in abundance (John 10:10). Peace and the Church are, therefore, inseparable. In the beatitudes, Christ gave a summary of his teachings: "blessed are the peacemakers for they will be called children of God" (Matthew 5:9). The PCEA has continued to implement various peace building strategies to remain in mission.

Galanter, Dermatis, Bunt, Williams, Trujillo and Steinke (2007) provides the doctrinal basis for the Church involvement in peace building initiatives by asserting that it is notable that the forgiveness and coexistence is the core point of reference for the Church in its effort to peace building. The Church is an agent of peace, justice and reconciliation in any society (Katongole & Rice, 2010). The quest for peace is essentially God's work. Ephesians 2 and 3 speak of a non-violent revolution, a dramatic change in relationship between two human communities: Gentiles and Jews. Jesus is central in this universal community 'for he is our peace' (Ephesians. 2:14) (Volf, 2010). The way of justice is also rooted in the nature of God. Prophet Jeremiah elucidates this by asserting that "I

am the Lord who practices steadfast love, justice and righteousness in the earth; for in these things I delight" (Jeremiah.9:23). The way of justice is also rooted in the nature of God. Prophet Jeremiah (9:23) elucidates this by asserting that "I am the Lord who practices steadfast love, justice and righteousness in the earth; for in these things I delight" (Volf, 2010).

The foregoing discourse provides a narrative that the theological justification for Church involvement in peace building is available. Thus, the lacuna is on the pastoral justification which this study explored. The study established that the PCEA has elders who are in charge of a group of families referred to as district or home cells and caters for their pastoral needs.

2.7. Peace Building Strategies Employed by the PCEA

The PCEA has been implementing peace building strategies which include sermons, pastoral care, inter-ethnic Bible study, peace building workshops, prayer movements, mainstreaming of Church standing groups, lobbying and having a peace desk. A review of related literature regarding how the PCEA implements these strategies is discussed in the subsequent sections.

2.7.1 Church Sermons

Church sermons are the message the minister or pastor gives to the congregants during a Church service (Jenkins & Kavan, 2009). Sermons are usually expository in nature and are based on the Scriptures. Preaching peace is not a matter of "ought" and "should" but of inviting people to catch a vision of what God intends the world to be. The preachers use scriptures to expound on the need for people to live together in harmony.

Peace sermons in PCEA are conducted by the clergy and other persons who are asked to preach on various occasions. In preparing sermons the clergy may also focus on contextual issues. Each person who stands to deliver a sermon to a congregation does so with some type of purpose. This purpose serves as the sieve for the sermon development process, guiding the preacher through the various stages of crafting the eventual sermon. Often this purpose reflects the preacher's practical theology, that lens that he or she uses to read and interpret Scripture in order to discern how to live as a Christian. For example, Tom Long has argued that there are four primary theological

functions of preaching herald, pastor, storyteller and witness. For Long, however, the functions of herald, pastor and storyteller are insufficient functions of preaching. Therefore, the witness is the preferred biblical function of preaching, in that the preacher attempts to proclaim the full message of the Gospel without any of the sermonic "stumbling blocks" that Tillich warned us about (that is, the preacher's own communication style or the use of connectors that are irrelevant to the congregation). It is more theological in nature and it finds its authority in Peter and John's response to the Jewish council when asked about their preaching: "Whether it is right in God's sight to listen to you rather than to God, you must judge; for we cannot keep from speaking about what we have seen and heard" (Acts 4:19). The preacher simply stands before the congregation. This means that the effectiveness of sermons can be affected by factors such as content, structure, mechanics and culture.

Leander (1993) describes the importance sermons in the life of the Church as follows: The self-communication of God is communicated in the gospel. Since the Church lives by the gospel, communication is at the heart of its life. Consequently, the renewal of the mainline Churches will manifest itself in the renewal of their communication. In the church is an abundance of teaching about spiritual warfare, but little teaching about spiritual peace building. Therefore, the problem of this study was how preaching could serve to build up peace. The value of sermons in ensuring inter-ethnic harmony was explored in this study. It was however found that sermons were not effective in bringing about inter-ethnic harmony (see page 125).

Churches enjoy a peaceful ministry by creating an environment where open dialogue, looking out for the interest of others, and problem-solving skills are a first response rather than the final attempt to stop the hurting or halt the division. This is manifested in sermons (Kirimi, 2011). Peace is a primary theme in Church sermons and Biblical literature. The clergy use derivatives of peace as a noun, verb, or adjective in their sermons. As a noun, peace commonly describes harmonious relationships between God and man, as well as between men or nations. As a verb, peace is an exhortation to "be at peace" or "be a peacemaker." The adjective usage connotes a peaceful environment, state of being, or calm and quiet atmosphere. Thus, peace often encompasses the process of conflict to pursue the outcome of these qualities; tranquility, safety, and

harmony. The course of action to bring peace is part of the Church ritual achieved through the Church ministry.

Over the year's researchers have not found any evidence to suggest that sermons are significantly beneficial to the majority of listeners (Greene, 1998). Greene found in a survey of 400 English parishioners who were actively involved in their Churches that 47% viewed the preaching as irrelevant and lacking in life-giving insight. Newman and Wright (1980), developed a sermon effectiveness questionnaire, which they used to survey Catholic participants' responses to sermons in areas such as Bible reading, prayer and social service. They found that sermons had only a poor to moderate effect, with 75% of their sample "never, seldom or sometimes" responding to sermons. Similarly, Price, Terry and Johnston (1980) found that sermons are relatively ineffective at changing knowledge and behaviour, even over short periods of time. Also, studies testing sermon recall show that listeners have poor to modest recollections of the messages (Joseph & Thompson, 2004; Pargament & De Rosa, 1985).

This study sought to ascertain these aspersions and established that Church sermons were not an effective tool in building peace and enhancing inter-ethnic harmony (see Chapter five page 125). Despite this revelation, interviewed Church members rated sermons positively and these tended to be people with strong religious beliefs and high religiosity who were more familiar with religious messages. Related to this, listeners are more likely to remember and be persuaded by sermons that are vivid (Joseph & Thompson, 2004). Also, the perceived preaching style of the clergy speaking at a natural pace, good tone, eye contact, a clear central topic and good preparation are highly predictive of sermon impact (Pargament & Silverman, 1982).

In PCEA, preaching is optimistic. The preacher approaches the task with awe and wonder for what God will do and the congregation has an expectation that preaching will be accompanied by signs and wonders (Gordy, 2001). As people who listen to optimistic sermons are likely to be more optimistic themselves it is expected that PCEA members would be inclined to rate sermons positively. In another perspective, preaching in PCEA is directed towards the perceived needs of the audience (Kariuki, 2016). Speakers are expected to be open to the Spirit's leading and are therefore more

likely to change direction when they feel that the Spirit is steering them to topics that listeners need.

However, according to the findings of this study, Church sermons have not achieved much in arena of peace building in Kenya (see page 125). This calls for the PCEA to re-invent the wheel. PCEA preaching contains little exegesis and incorporates vivid language and an imploring altar call. As scholar of Church Wagner wrote, "the result of hearing Pentecostal preaching is not that you learn more, but rather that you feel better" (Wagner, 1973, p. 118).

From the foregoing we learn that building peace through Church sermons may not however, solve the deeper problem of the ecclesiology of the Kenyan people. While several reasons can be identified to support this, Berg (2010) posit that, one of the main reasons for the ineffectiveness of sermons has been the distortion of ecclesiology of peace as adherents prefer spiritual themes in sermons and are less interested in themes of worldly engagement. It would seem logical to argue that by bringing the spiritual dimension into the peace-making process can create access to the more deep-seated, affective base of the parties' behaviour, enabling them to examine critically their own attitudes and actions. People's conflict behaviour is often based on more emotional considerations and thus may not be changed simply by rational negotiation processes and subsequent agreements.

2.7.2 Pastoral Care and Counselling

Pastoral care consists of helping acts, done by representative persons, directed towards the healing, sustaining, guiding, reconciling and nurturing of persons whose troubles and concerns arise in the context of daily interactions and ultimate means and concerns (Moon & Shim, 2010). Pastoral care describes the spiritually and morally sustaining concern of the leader for their flock. Pastoral care refers to targeted initiatives of capacity-building among catechists, youth, community leaders and small Christian communities and to wider ministry that reaches thousands (Clinibell, 2011). Some of the aims of a pastoral care and counselling outlined by Clinibel (2011) are: to bring some sense of relief to the one who is suffering and to encourage human agency. Warurii (2015) asserts that persons affected by armed conflict in the Rift Valley, Mpeketoni and indeed in Lamu county either through displacement, loss of property,

houses or the brutal killing of their loved ones are facing several psychosocial threats, which together create a comprehensively distressing environment that needs redress through pastoral care (Warurii, 2015).

Etymologically, pastoral care has its roots in the teachings and organisation of the Christian Church. Pastoral care and counselling normally focus on five strands namely: healing, sustain, guiding, reconciling and nurturing.

1. Healing: a pastoral function that aims to overcome some impairment by restoring the person to wholeness and by leading them to advance beyond their previous condition.

2. Sustaining: helping a hurting person to endure and to transcend a circumstance in which restoration to their former condition or recuperation from their malady is either impossible or so remote as to seem improbable.

3. Guiding: assisting perplexed persons to make confident choices between alternative courses of thought and action, when such choices are viewed as affecting the present and the future state of human wholeness.

4. Reconciling: seeking to re-establish broken relationships between man (sic) and fellow man and between man and God. Historically, reconciling has employed two modes; forgiveness and discipline.

5. Nurturing: enable people to develop their potentialities, throughout the life journey with all its valleys, peaks, and plateaus. Nurturing and guiding are the pastoral care functions (Warurii (2015).

The PCEA Woman's Guild has been involved in peace building in Kenya (PCEA Records, 2018). For example, after the 2007/08 post-election violence in Kenya, a meeting of the central youth committee was held on the 22nd day of August 2008 and resolved to come up with "Operation Timothy" for the affected groups. This pastoral care theme was derived from 1st Timothy 6:18, where Paul instructed Timothy to be generous and ready to share with others. The meeting identified Eldoret, Njoro, Elburgon, Nakuru and Likipia as the most adversely affected and send sent appeals to all Presbyterians to support the victims with prayers and materials donations that offer psychosocial support especially to the internally displaced (IDPs).

The PCEA, by its very nature as the body of Christ, calls its members to become healing communities (The PCEA Practice and Procedure Manual, 2018). Religious leaders in PCEA have been in the forefront leading in building inter-ethnic peace through helping victims of inter-ethnic violence to deal with stigma, pains, hopelessness and helplessness. A report of the Secretary General to the 22nd General Assembly at PCEA St. Andrews Church held from 9th to 14th April 2018 shows that the Church has been involved in provision of spiritual, emotional, and psychological support programmes to people who have suffered from violent and protracted conflict. These programmes have been implemented by Presbyteries in different regions by the PCEA Mission Board (PCEA Records, 2018).

According to a report of the PCEA General Assembly (2008), the displaced and trauma victims were housed at Church grounds where they were provided with psychosocial recovery programmes while church leaders mediated for peace. The PCEA makes use of their mission schools, clinics, and hospitals to make contact with liberation combatants while the Church standing groups such as the Woman's Guild provided moral and spiritual support through an initiative dubbed "*Operation Tabitha-restoring the dignity of women"*. This initiative would raise money to buy sanitary towels to supply to women in IDP camps.

Pastoral care and counselling are a constituent of practical theology (Fredrickson, 2013). Love of our fellow human beings ought to be the queen motive of helping professionals in general, whether or not they are religious. However, love is more than a concept to be reflected upon theologically. It is the witness of the church that love has to be lived as it was embodied in the life of Christ. The pastoral counsellor and caregiver come to know those whom he or she seeks to help. This understanding of love in action undergirds and guides pastoral care and counselling as practical theology. The competences of empathy, listening skills and our use of our theological, biblical, psychological knowledge and insights about the relationship between a person and their environment and their existential situation considered from multiple sources and disciplines and perspectives, along with our self-awareness and the 'conscious use of our professional selves' in practice, are the means to the end which is love.

According to the American Association of Pastoral Counselors (2012), religious communities have traditionally sought to provide religion-based solutions for those in trouble. Their leaders have listened intently to personal problems for centuries, and have developed religious counseling responses to those who suffer from mental and emotional illness and relational difficulties. Traditional religious counseling continues to help many of these people. It was recognized long ago, however, that in many cases specialized professional therapy was necessary for effective treatment and healing ... Pastoral counseling has evolved from religious counseling to pastoral psychotherapy which integrates theology and other faith tradition knowledge, spirituality, the resources of faith communities, the behavioral sciences, and in recent years, systemic theory.

Henri (2009) speaks of care in terms of reaching out to others and offering them with protection and psychosocial support. Henri (2009) argues that when we adopt love as our goal and caring as our moral orientation, we are also led to examine our own practices as teachers. Care is not necessarily a matter of logic or justice, but more a matter of caring within a circle or web of responsibility. An ethic of care is not unconcerned with individual rights, the common good or community traditions, but it de-emphasises these concepts and recasts them in terms of relation.

Pastoral care practiced by the PCEA is rooted in practical theology. Practical theology supports the interpretation of human needs and praxis of pastoral care. This position is also supported by Steyn and Masango (2011) who claim that the understanding and interpretation of human needs points to a theological and hermeneutical analysis of a practical-pastoral problem. In this context, we interpret that pastoral problems cannot be separated from their urge to find solutions in the praxis of the same. Furthermore, this understanding and interpretation should also provide the clergy with the motivational means to offer this pastoral care from within his or her theological convictions.

The robust interest of the pastoral counsellor and other helping professionals in the spiritual and/or religious orientation of their assistance to others suggests the importance of thinking about the concept of love, more than theology per se, as one of the ethical principles guiding the practice of pastoral psychotherapy or pastoral care and

counselling. Love should be a common factor within the variety of ways the clergy experience and understand practical theology. It should form an important idea for pastoral counsellors to consider and reflect upon in their work.

As part of the process of promoting peace and reconciliation Kariuki (2016) posit that the clergy, and members of PCEA offer training seminars and workshops, community outreach, planning and organising, awareness-raising, cultural and sports events, and the rehabilitation of war-torn structures including provision of humanitarian assistance, shelter, food, healthcare and education.

Clinebell (2011) emphasizes holistic care giving which includes cultivating wholeness in seven life dimensions including physical, mental, relational, play, work, society/nature, and spiritual/ethical. Clinebell addresses specific areas of concern including short-term counselling in crises, challenging crises, chronic situations including long-term illness, bereavement, and spiritual brokenness. Supportive, educative counselling as well as group care is recommended along with referring individuals to professional counsellors when needed. Clinebell notes that pastors need to be able to function simultaneously as teachers, counsellors, and coaches in order to provide holistic care and train lay counsellors. Clinebell emphasizes that lay training is an effective way of enlarging the circle of congregational care giving by extending this vital ministry to more needy people more frequently while allowing the paid pastoral staff to fulfil their other duties.

Within the ministry of pastoral care, healing from brokenness is a central goal, both for individuals and for the families of which they are a part (Clinebell, 2011). Although pastoral care can certainly be extended at times of great joy in a family's life (such as at the time of a marriage or the birth of a new baby), families most often feel the need for pastoral care and counselling during experiences of brokenness in times of violence. In the midst of such experiences, individual pastoral caregivers and caring faith communities are called to facilitate healing in families' lives. Healing, in this sense, focuses on the restoration of wholeness and fullness of life and does not necessarily mean cure. In other words, it may not always be possible to fully restore a family's health or wholeness, or to reverse the family's current situation in any meaningful way. Instead, in this way of thinking, healing means helping people overcome impairment

by helping to lead them to a place beyond their previous condition. It may also mean assisting families to move to a higher level of spiritual insight and awareness of God's love by integrating their experiences of brokenness with their faith.

Practical theology has been regarded as one of the applied disciplines. According to Schuringa (2000), for practical theology to find its own place, it should be approached from the perspective of praxis. At the heart of practical theology's self-understanding and effort to communicate its work lies the concept of care and counselling which are found in the theology and philosophy of the Church mission. Fowler (1999) explains the meaning of the praxis in practical theology. First, praxis is not identical with practice. The English word practice, according to Groome (1980), is not an adequate translation of praxis, especially when practice is used in the usual sense of putting theory into practice. Praxis is purposeful, intentional, and reflectively chosen ethical action to problem solving. This leads to the conception that practical theology is praxis theology concerned with the theology of helping the vulnerable to overcome their situations. This forms the basis for the PCEA to offer pastoral care and counselling to victims of inter-ethnic violence. Practical theology does not deal with human action in general, neither with the action of the believer nor the person who acts in the service of God, but especially with action that has to do with the actualisation and the maintenance of the relationship between God and humanity, and humanity and God (Heitink 1999).

This envisioning of peace in practical theology not only helps to achieve an end to violence as a form of negative peace, it assists in maintaining the peace settlement afterwards as people suffer the emotional rollercoaster of renewed violence or deal with the after effects of violence. Religions tend to be able to stake a claim to expertise in dealing with issues like restorative justice, forgiveness and 'truth', which is why religious groups have played a role in managing many 'truth' recovery processes and peace building initiatives. Thus, in part, the Christian Churches have seen it as their role to help the faithful forgive, to come to terms with the legacy of violence, and to build new more democratic societies. Apart from pursuing the pastoral care approach in the provision of spiritual, emotional, and psychological support programmes to people who have suffered from violent and protracted conflict, the PCEA has embraced moderatorial peace building visits which motivated the conflicting groups in the Church to meet and share experiences.

2.7.3 Inter-ethnic Bible Study

Peace making can be described as a set of principles, strategies, and actions aimed at settling conflict between individuals or groups at odds with each other (Mac Ginty & Richmond, 2013). This robust sense of peace-making fits well with the Biblical theme of peace in both the Old and New Testaments. The ideals of peace and hope for peace "shalom" figure prominently in the Scriptures. Shalom certainly means an absence of conflict (peace making). Yet it goes beyond to signify the fullness of life God intends for his creatures. This life will be vibrant and harmonious with material well-being and good and right relationships between people (peace building).

Faith-based organizations are involved in a wide range of peace building activities which include inter-ethnic Bible study. The involvement of the Church in peace-making is not a new phenomenon. The pursuit of peace has always been part of the Christian heritage, in spite of a few differences observed among different denominations or different epochs of one denomination (Gawerc, 2006). Many Churches today work to foster peace and harmonious co-existence.

A report of the GA (2018) shows that the PCEA has been organizing inter-ethnic Bible study sessions and programmes as a strategy to seek peace with warring groups in our society. All Woman's Guild members and followers meet in local congregations for a week to pray together, and plan activities for peace building. In such a week of prayer, Woman's Guild members do Bible study on the Guild Week theme. They spend time in prayer and witnessing, visit and pray with the needy and victims of violence, each woman spends some time in prayer and fasting individually for unity and reconciliation in our Nation and eventually meets with other members of the community to Pray and study the Bible together focusing on scriptures related to peace. Other spiritual programmes accompanying Bible study include retreats and home visits, congregational and parish fellowships.

The value of involving inter-ethnics in contextual Bible study for peace is rooted in the realm of Church praxis in responding to societal needs as a foundation for what "peace" can look like and propose appropriate Christian responses to realities of violence, oppression, genocide, displacement and other challenging domestic and global issues. Kariuki (2015) avers that when conflicting communities hold relatively low perceptions

of each other, it is of essence that interventions such as Bible study be employed to bring them closer to love enshrined in the holly book.

Thus, promoting favourable interfaith relations through Bible study programmes and embracing the concept of "religious harmony" is one crucial step towards the building of a harmonious world of lasting peace and common prosperity. This can be modelled through inter-ethnic Bible study. This religious philosophy gives PCEA credence to use Bible study as an avenue to bring about peace in Kenya. Indeed, scriptural verse attest to this: Matthew 5:23, 24 -blessed are the peacemakers, for they will be called sons of God. The findings of this study however, revealed that inter-ethnic Bible study has seldom achieved this goal (see page 127).

2.7.4 Peace Building Workshops

There are many approaches to conflict prevention. Commonly, seminars and workshops have been held to galvanize co-ethnics to embrace peace. Workshops on peace building are a useful tool for conflict prevention and peace building because during such workshops, the participants are provided with conceptual and analytical frameworks in peace building and reconciliation, as well as exercises and case studies that elicit their knowledge and provide opportunities for practical application (Fixdal, 2012). Similarly, peace building materials and exercises are provided to give participants background information as well as to provide the building blocks for a challenging and creative learning environment for participants. Strengthening local capacities for peace building in Kenya through peace building workshops has brought some concrete positive achievements, especially in the areas of institution building, political, cultural and inter-ethnic dialogue with a focus on ethnic and cultural differences, gender, based on the principle of 'Do no Harm'.

Scholar Hertog (2010) contend that the ability to model good conflict resolution skills is impacted during peace building workshops. Key qualities for effective peace builders impacted in seminars and workshops include adaptability, non-defensiveness, empathy and creativity. Adaptability means that you are prepared to change directions during training and delve into issues that participants are most concerned with rather than strictly following your own pre-planned workshop agenda. Non-defensiveness refers to

being able to hear people's critical comments without defending yourself and your actions as soon as the criticism is expressed.

In his view, Jakobsen (2012) assert that peace building workshops are avenues for trust building. Trust-building exercises encourage participants to get to know each other and lower their inhibitions. Trust-building exercises in combination with agreed ground rules for discussion are particularly important if participants come from groups on opposite sides of a conflict. If participants feel they will be punished or ostracised for sharing their opinions they will not do so and the conversation will not be as rich or insightful. Thus, the purpose of peace building workshops is to help the participants understand the complexity of reconciliation, to catalyse discussions that get close to the core of reconciliation but not directly reconcile people or groups. This includes sharing experiences of the dilemmas of reconciliation, religious and psychological dimensions of reconciliation, and programmatic considerations.

Similarly, Krampe (2013) posits that peace building workshops organized by the Church offer grounds for victims to offer forgiveness based on a restored relationship with God from a Christian perspective. Here participants are helped to focus on restoring relationships. Hizkias Assefa (2001) identifies four dimensions of relationships in which peace building occurs under the framework of reconciliation: spiritual, personal, social, and ecological. Each dimension must be addressed in order to achieve full reconciliation. The spiritual dimension refers to creating harmony and restoring broken relationships with God. This relationship is central to the other relationships: an individual need to restore her or his relationship with God before moving on to restoring other relationships.

Njoroge (2011) points that; the PCEA organizes peace workshops and conferences through the Woman's Guild, Youth Directorate and PCMF. During these workshops' participants are taken through topics such as peace building and National reconstruction, Bible exposition, youth media and pornography, self-discovery and health matters among others. Social transformation requires changes in attitudes and changes in structures which are easily perpetuated in workshops and seminars. Here, efforts of advocacy are of utmost importance. Participants in peace building workshops are helped to gain problem solving skills. Problem solving is a technique that

encourages individuals in conflict to jointly define the conflict or problem, analyse its causes, suggest various options for solving the conflict, and then select and implement the preferred solution.

The foregoing literature offers a practical way to increase local and regional peace and stability by addressing the root causes of intolerance in open forums such as workshops. Capacity building is important because the evaluation process coupled with the implementation component help ensure organizational success and sustainability. This notwithstanding, the contribution of peace building workshops in enhancing inter-ethnic harmony has inadequately been studied. This research investigated this aspect and established that workshops are one of the most overused activities by the PCEA to build peace and establish a climate of harmonious co-existence, yet peace building workshops have not been effective (see page 128). This implies that the resources used to finance peace building workshops are yet to achieve value for money. This study sought to establish ways through which the peace building strategies employed by PCEA can be made effective (see chapter six page 143).

2.7.5 Prayer Movements

Prayer is one of the most important things a Christian can do (Robbins, 2001). While there is deep theological meaning in prayer, it doesn't have to be something that is complicated and difficult. Prayer is the bond which most effectively unites us. Through prayer, believers meet one another at a level where inequalities, misunderstandings, bitterness and hostility are overcome. As the authentic expression of a right relationship with God and with others, prayer is already a positive contribution to peace (Robbins, 2001).

Hayes (2017) gives seven reasons to pray. The reasons include: building our relationship with Jesus, helps us overcome temptation, helps us determine god's will, prayer accomplishes god's work, a weapon of spiritual warfare, a prerequisite to spiritual awakening and prayer is valuable to god. Prayer encompasses all the ways the believer individually and as part of the assembled Church speaks to God (McIntosh, 2003). Prayer does change the course of the world. In the ACK peace-building is significant theme. Prayers for peace as contained in the ACK service books form an

integral part of their morning and evening worship (ACK, Modern Prayer Book, 1991, ACK Modern Service of Holy Communion, 1989). Such prayers are used to alert Christians on their personal call to foster peace and maintain tranquillity in the society (Kariuki, 2016). The individual Christian is reminded to be an instrument of peace in the community. This is probably what justifies the PCEA to include prayer movements in her peace building work.

The PCEA has been organising and hosting prayer meetings through the PCEA woman's guild National Day of Prayer for peace. According to a GA report of (2018), the PCEA Church, in its General Assemblies, courts and committees' meetings deliberately debates on matters of peace building through structured prayer programmes. However, the contribution of prayer movement in peace building and enhancing inter-ethnic harmony has not been adequately investigated. This study explored this avenue and established that this strategy was not effective in achieving the goals of building peace and enhancing inter-ethnic harmony in Kenya (see page 130).

2.7.6 Mainstreaming Church Groups

Mainstreaming is the term used for describing the art of integrating a given set of values from one primary domain into a secondary one with the aim of bringing the insights from the former to bear on the latter and to achieve by this process a value added outcome for the resulting practice (Ager & Strang, 2008). According to Ramsbotham, Woodhouse and Miall (2011) the PCEA has mainstreamed her standing groups (Woman's Guild, PCMF and youth groups among others) in dealing with peace building programmes. These groups organize conferences, workshops and home visits to pray with victims of inter-ethnic conflict. The approach has been developed to assist the Church to proactively engage the congregants in peace building and other development issues with a view to optimising the deployment of scarce human and material resources for the good of the Kenyan society.

The idea of mainstreaming PCEA standing groups in peace building is a noble venture. This provides opportunity for individuals and groups to appreciate better their potentials for leadership within the context of generating solutions and contributing to a common

good. Through their participation in peace building initiatives the Church members bridge existing gaps in relationships and communication and thereby work for social cohesion and peace. Thus, peace building must take into account the key role that individuals and groups can play in ensuring inter-ethnic harmony.

In their view, Sulaiman and Ojo (2012) contend that to mainstream groups in peace building is well within the, Church's mission to prevent conflict before it happens. However, the challenge of incorporating Church groups in peace-building emanates from lack of capacity and enormous resources needed to ensure that the initiative serves to promote peace rather than create or exacerbate conflict. Svensson (2014) notes that individual and group actors may often lack the resources to bring about the concessions necessary for a peace agreement. This probably explains why mainstreaming of PCEA standing groups in peace building was ineffective.

It was conceptualized that the findings of this study would help in the optimisation of peace-building opportunities in Kenya through Church groups and contributes towards creating an enabling environment for the realization of inter-ethnic harmony following a dint in the gaps in knowledge noted during the review of literature in this area. The study found that despite the central role individual and groups can play in connecting to other actors, including states and international organisations, mainstreaming of PCEA standing groups has seldom managed to build peace and enhance inter-ethnic harmony in Kenya. This probably could be as a result of religious hierarchies in their communities, hegemony and differences of opinion regarding the type of religious leaders that can most effectively advance peace.

2.7.8 Peace Desk

Peace is the status of harmony among diverse social groups or individuals characterized by freedom from fear of violence and lack of violence or conflict behaviours (Lederach, 1997). Peace is commonly understood as the absence of hostility and retribution among people (Ricigliano, 2012). It also suggests sincere attempts to live in healthy interpersonal or communal relationships in matters of social, political, cultural and economic welfare (Lederach, 1997). The Church is communo-centric, structured,

localized and with a clear mandate of teaching and preaching peace, reconciliation and compassion.

Tongeren (2005) and Kimani (2007) note that approaches of the Church to peace building represent viable and often very effective alternatives to traditional approaches such as mediation, arbitration, missions and commissions. Kariuki (2016) acknowledges that the PCEA has a peace desk that is used mainly to disseminate information of peace building. Kiiru (2018) observes that there is overwhelming evidence of the Church's participation in peace building activities through the peace desk. A help desk is a multi-dimensional resource, designated to help in reducing downtime in internet services and functions and making them available for maximum time. It is specially focused on end user functionality, and, thus, is responsible for quick resolution of immediate needs, incidents and technical issues of end users.

According to Matthew, Brown and Jensen (2009) information desks provide a range of information services from local to government and organizations and institutions within and outside the country among others for the people. With the provision of variety of information sources, users of libraries and information centres are exposed to different information with their respective values. A help desk is a multi-dimensional resource, designated to help in reducing downtime in information technology services and functions and making them available for maximum time. It is specially focused on end user functionality, and, thus, is responsible for quick resolution of immediate needs, incidents and technical issues of end users.

Similarly, Barakat, Karpinska and Paulson (2008) assert that a typical help desk can effectively perform several functions. It provides a single (or multiple) point of contact for users to gain assistance in troubleshooting, get answers to questions, and solve known problems. A help desk generally manages its requests through the use of software such as issue tracking systems. In a similar vein, Roberts (2009) the help desk acts as the first place for recording customer complaints, issues and problem. The help desk should not only try to resolve these issues, but they are also responsible for keeping track of all complaints, their type and recurrence level; further, they escalate summary of issues and product shortcomings to the development team. Thus, the help desk acts as the main source of supplying feedback to development team, which by acting on such reports, can update and improve the product. Like ACK, the PCEA has a peace

desk at the head office managed by the JPRC. Its purpose is to disseminate information regarding peace.

Besides recording complaints Roberts (2009) notes that, the help desk also performs tasks of complaint management and resolution. By utilizing various procedures such as complaint ticketing or tagging system, they effectively manage and direct complaints to their desired resolution centres. This provides clarity, prevents confusion at the workplace, and also reduces time required for solution of the problem. All these factors increase operational time and efficiency and result in higher productivity. This study explored the utility of the PCEA peace desk and found that this facility was ineffective in promoting peace and galvanize inter-ethnic harmony. (See page 136)

2.8 Theoretical Framework

This study is anchored on the Liberal Peace Theory advanced by Lederach (1997). The theory states that religion can be used to promote either conflict or peacebuilding. The theory also suggests that religion can affect behavior, subjective norms and perception on how one deals with ethnic tolerance. Lederach (1997) provides that religious beliefs offer crucial intangible components of peacebuilding and that churches bring social, moral, and spiritual resources to the peacebuilding process. Lederach's theory places reconciliation at the heart of developing long-term infrastructures for peacebuilding within societies. For Lederach, reconciliation comes from truth, justice, mercy and peace. Consequently, he stresses the need to rebuild destroyed relationships, focusing on reconciliation within society and strengthening its peacebuilding potential. Liberal peace theory suggests that religion serves as an agent that provides principles for individuals in choosing ethnic tolerance behaviour in the form of retributions. In relation to inter-ethnic harmony, retributions are able to encourage individuals to behave tolerantly towards people of other ethnics, as a religion does not belong to certain ethnic only.

Lederach (1997) argues that religious actors should use the modicum of religious influence at their disposal to foster peace, justice and the common good of society. This view is premised on the standard view that citizens should support commitments proffered by the Church towards forgiveness, and tolerance to promote inter-ethnic harmony. More generally, proponents' of liberal peace theory maintain that a citizen

may rely on her religious convictions to determine which individual actions promote justice and the common good and may support interventions aimed at achieving the same even if such intervention may have no plausible material rationale. This implies that people in communities where inter-ethnic conflict are prevalent abide by certain epistemic requirements precisely because they support peace building initiatives in order to achieve normative propriety of their favoured outcomes. If this is right, then, religious leaders have an obligation to aspire to persuade their religious compatriots by appeal to religious reasons to support peace-building initiatives implemented by the Church. In Lederach's theory, the role of external peacebuilders is limited to supporting internal actors, co-ordinating external peace efforts, engaging in a context-sensitive way, respecting local culture and applying a long-term approach.

Lederach's, theory explains the differences between social justice and conflict resolution. These tenets exalt the value of human lives and the rule of law. To maintain the integrity, churches must advocate for peace and love among their adherents. Thus, the role of the church in building peace is rooted on the spiritual dimension. This theory operates on the premise that the church is a vital social entity and with this, lays its potential for building peace in conflict-ridden societies and encouraging willingness to peaceful coexistence with former warring parties. Lederach maintains that through the leadership of local cultural and religious leaders, truth telling, reconciliation and transformative justice is effected in societies previously plagued by conflict bearing deep-rooted causes thus rebuilding relationships and ensuring sustainable peace. From the assertions of Liberal Peace Theory, it is clear that the Church plays a leading role in peace building.

Lederach's work on peace building has a basis on his experiences, existing analyses, current historical developments and his spiritual background from different conflict contexts, notably Colombia and Somalia (Saroglou, 2013). Lederach's theory has emerged as one of the main peacebuilding theories that both integrates other conceptual works as well as exerting a considerable impact on peacebuilding policy and practice. The theory has enormously influenced the discourse and practice of peace building. First, the theory has provided an overarching rationale for religious actors to engage in peace building. Second, the theory provides religious peace actors with theoretical guidance. Thus, Liberal Peace Theory succinctly suits this study because it has widely

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been used to explain how churches profoundly shape the ways in which their members conceptualize peace (Wafula, 2014; Paloutzian & Park, 2013; Saroglou, 2013; Ysseldyk, Matheson & Anisman, 2010). From liberal peace theory, the church, during the 2007-2008 post-election conflict in Kenya, initiated the process of peace building from a comprehensive search of the probable cause of conflict. The church, during the 2007-2008 post-election period, utilized non-violent ways of resolving ethnic conflicts borrowing heavily from the pre-suppositions of Liberal Peace Theory. With reference to the views of liberal peace theory, the PCEA adopted strategies like sermons, pastoral care and counselling, inter-ethnic vocational Bible study, peace building workshops, mainstreaming various PCEA standing groups, strategic direction on peace by the GA and peace desk to mitigate inter-ethnic conflicts.

CHAPTER THREE
METHODOLOGY

3.1 Introduction

This chapter provides the methodology used in collecting and synthesizing the study data. The elements discussed are; research design, target population, sampling procedures and sample size, research instruments, piloting, reliability, validity, data collection procedures, ethical considerations and data analysis procedures.

3.2 Research Design

This study adopted the descriptive survey research design to assess the efficacy of peace building strategies of Presbyterian Church of East Africa in enhancing inter-ethnic harmony in Kenya. Descriptive survey design is a method of collecting data interviewing or administering a questionnaire (Orodho, 2003). Descriptive survey design often results in the formulation of important principles of knowledge and solution to significant problems because it produces statistical information about aspects of education that I used by policy makers, educators and other interested parties in different capacities (Kombo & Tromp, 2006). The study was conducted using a qualitative, in-depth interview and Focus Group Discussions to examine the individual life experiences of the effectiveness of peace building strategies employed by the Presbyterian Church of East Africa in ensuring ethnic harmony in Kenya.

3.3 Location of the Study

The study was conducted in seven selected PCEA presbyteries in Kenya where inter-ethnic conflicts have been reported dominant namely Nakuru West, Nakuru East, Njoro, Elburgon, Eldoret, Laikipia and Pwani (Appendix H). The Kikuyu and the Kalenjin are the dominant communities in Nakuru, making about 70% of the county's population. Conflicts in Nakuru presbytery involve the Kikuyus and Kalenjins mainly triggered by incitements from politicians. Other communities such as Luo, Luhyia, Kamba, Meru and Kisii are also present in Nakuru County especially in the urban centres. Majority of people living in Nakuru County are Christians, with a small number of Muslims and Hindus being present in major towns.

Eldoret Presbytery is situated in the mid-west of Kenya's Rift Valley, some 330km North West of Nairobi, in Uasin Gishu County which is a cosmopolitan county,

covering an area of 3345.2 square kilometres. It is largely a cosmopolitan region, with the Nandi people of indigenous Kalenjin communities having the highest settlement. Apart from Kalenjin sub tribes, other communities with notable presence in the county especially in urban settlements include Luhya, Kikuyu, Luo, Kamba, Kisii among others.

Laikipia Presbytery is found in Laikipia County found in the Great Rift Valley and is among the smallest in Kenya with an area of 9,462 square kilometres. With multiple ethnic communities, the Kikuyus and Maasai i communities form the largest portion of its residents. Other tribes mainly Borana, Samburu, Kalenjin, Meru, Somali, Turkana, European and Asian settlers are the resident minorities

Pwani presbytery is found in Mombasa County. The county is situated in the South Eastern part of Coast region. The local communities include the Mijikenda, Swahili and Kenyan Arabs. The immigrant Kamba community is second largest ethnic community in the county. followed closely by their GEMA counterparts. Other significant immigrant communities include the Luo, Luhya and Somali communities (Morning, 2008).

3.4 Target Population

According to Frankel and Wallen (1993) and Orodho (2009), the target population is the larger group to which the researcher hopes to generalize the findings. The target population for this study was 1,624,345 members from the presbyteries chosen for this study namely; Nakuru west, Eldoret, Elburgon, Njoro Laikipia and Pwani comprising of 103 ministers, 1620 church elders and 1,622,622 Ordinary Church members. The presbyteries were chosen because they cover conflict areas as reflected in Makori's (2011) report on Ethnic Conflict and National Security in Kenya. Table 1 shows the distribution of the presbyteries in the study locale and their population according to Church records.

3.5 Sampling Procedures and Sample Size

The sample for this study was determined by using a Table for determining the size of randomly selected sample adapted from Kathuri and Pals (1993). Kathuri and Pals (1993), recommend a sample of 384 from a population of 1000,000 and above. Out of the 384

recommended by Kathuri and Pals (1993), the researcher selected 4 Church ministers, 38 Church elders and 342 Church members who were affected by ethnic conflicts totalling to 384 respondents.

Purposive sampling procedure was used to select presbyteries that had a history of inter – ethnic conflicts. Simple random sampling was employed to select 14 PCEA Church ministers, PCEA 38 Church elders and 342 PCEA church members as respondents. Church members were targeted to provide information for this study as some of them were affected by the conflicts and were involved in peace building strategies initiated by the PCEA Church. Purposive sampling was used to select victims of inter-ethnic violence to for one Focus Group from each of the four presbyteries involved in the study. Simple random sampling was used to select nine members on each focus group. According to Creswell and Garrett (2008) a researcher needs to choose participants based on certain criteria that allows the researcher to arrive at the participants who are knowledgeable in the aspects that the study variables seeks to investigate. The sample for the study was 384 respondents as shown in Table 1.

Table 2
The Sampling Matrix

Category of participants	Population	Sampling Method	Sample
Church Ministers	103	Simple random sampling	14
Church Elders	1620	Simple random sampling	38
Church Members	1622622	Simple random	342
Total	1624345		384

3.6 Instruments

The study collected data using questionnaires, interview guide and focus group discussions (FGD)

3.6.1 Questionnaire for the Church Elders and Members

The questionnaire for Church elders and members (Appendix A) had three sections. The questionnaire was divided into five sections. Section A Gathered data on demographic information of the respondents. Section B was used to gather data on emerging treads and reasons for persistence of inter – ethnic conflicts in Kenya. Section C sourced information regarding the Biblical, theological and pastoral justification of church involvement in peace building. Section D sought information on the efficacy of

PCEA peace building strategies in enhancing ethnic harmony in Kenya. Section E elicited data on ways of improving the efficacy of improving the efficacy of PCEA peace building strategies in Kenya.

3.6.2 Interview Guide

Interviews guide was used to elicit data from PCEA Church ministers who were sampled for this study (Appendix B). The interview guide contained open-ended thematic questions relating to the study objectives to help in the in – depth expressions from the respondents.

Individual interviewing as a direct verbal interaction between the researcher and the interviewee allowed the latter to speak their minds and to lend themselves to in-depth investigation particularly with regard to personal accounts of experiences and feelings (McMillan & Schumacher, 2006). Interviewing as a tool for data collection was appropriate for this study as it focused on a descriptive and inductive study of people's meanings and understandings of their own realities.

3.6.3 Focus Group Discussions

Focus groups comprising of nine members were formed in each of the 4 presbytery that were sampled for the study. Each of the groups was involved in group discussions in a one-day workshop organized by the presbytery moderators in the identified areas (Appendix C). Through the interaction between community members, data quality was enhanced through checks and balances. The choice of Focus Group Discussion relates to the fact that it can be done within a relatively short period of time, has limited financial implication, exposes participants to each other's worldviews and allows participants to build on the responses from others.

3.7 Reliability

Piloting of the questionnaire was done with 60 PCEA members and 16 elders Nakuru East presbytery. This presbytery was chosen because it has similar characteristics with the presbyteries sampled for the study of having inter – ethnic violence. The purpose of this piloting was to assess the reliability of the questionnaires. Items that were found to be inadequate or vague were either discarded or modified to improve the quality of the instruments and therefore increase the reliability. Split half technique was used to estimate

the reliability of the questionnaire. The pilot questionnaire was split into two halves that is, even and old. Spearman Brown Prophesy formula by split half technique was used and it yielded a reliability coefficient of 0.71 and 0.74 for PCEA church members and PCEA church elders, respectively. This was accepted because an alpha value of 0.7and above is considered adequate for making accurate group inferences.

3.8 Validity

Religious studies supervisors and other experts from the faculty of Humanities and Social Sciences of Chuka University ascertained the validity of the instruments. The experts particularly ascertained the content, clarity and relevance of the items in order to make the instruments comprehensive. The experts also checked the face validity of the instruments that enabled them to elicit high cooperation and motivation from the respondents during the exercise of responding to the instruments.

3.9 Data Collection Procedures

The researcher obtained ethics clearance letter from Chuka University Institutional Ethics Review Committee and a research permit from the National Commission for Science, Technology and Innovation (NACOSTI). The permit was presented to the County Commissioners and the relevant administrative officers in the selected areas for the study to be allowed to conduct the study. The researcher wrote letters to the PCEA Presbytery moderators and Parish ministers where the study was carried out two weeks earlier explain the purpose of the study and solicit for support and mobilization of the church members and elders to ease the process of collecting data in their areas of jurisdiction. The researcher then visited the presbyteries sampled for the study and collected data with the help of research assistants.

3.10 Ethical Considerations

In conducting the research, explanations about the study aims were explained to the respondents so as to obtain their informed consent. The researcher explained the purpose of the study and gave the respondent an option to participate in the study and freedom to withdraw in case one opts to do so. Respondents were also assured of confidentiality of any information they give. Anonymity of the respondents was also assured.

3.11 Data Analysis

This study yielded data that required both qualitative and quantitative analysis. The data was cleaned before carrying out the analyses. Cleaning of the data involved checking the incomplete questionnaires, interpreting the ambiguous answers and dealing with contradicting data. According to Combo and Tromp (2006), pre – processing of data is done to correct problems that are identified, verifying and rejecting wrong responses, discarding worthless responses and finding ways of dealing with ambiguous responses.

After cleaning, a cording them was formulated whereby codes were assigned to each likely answer. According to Kombo and Tromp (2006), the function of the coding process is to create codes from the responses, which can be summarised and analysed in various ways. Data was the entered into the computer for analyses using the Statistical Package for Social Sciences version 21.0 for windows.

Quantitative data collected using questionnaires was analysed using descriptive statistics. Quantitative analysis entailed analysing the questionnaires using frequencies and percentages. Qualitative data gotten from interview and Focus Group Discussions were organized into themes and reported thematically in line with the objectives of the study. Tape recorded data was transcribed. The researcher read the transcribed data thoroughly to segment it into coherent themes. This enabled the researcher to identify data segments that were critical in addressing the research questions. The qualitative data was reported in form of descriptions, narratives, opinions, quotes, interpretations in order to collate the different information gathered from the diverse informants. Table 2 gives a summary of the methods that were employed in data analysis.

Table 2 represents a summary of the Data Analysis Methods

Table 2
Summary of Data Analysis Methods

Research Question	Independent Variable	Dependent Variable	Method of Analysis
What are the key emerging trends and reasons for the persistence of inter-ethnic conflicts in Kenya?	Emerging trends and reasons	Inter-ethnic conflict	Frequencies Percentages Discussions
What is the Biblical, theological and pastoral basis for the Church's involvement in peace building?	Biblical and Pastoral	Church's involvement in peace building	Frequencies Percentages Discussions
How effective are the peace building strategies employed by the PCEA in enhancing inter-ethnic harmony in Kenya?	PCEA peace building strategies	Effectiveness	Frequencies Percentages Discussions
How can the peace building strategies employed by PCEA be made effective to enhance inter-ethnic harmony in Kenya?	Strategies	Effective peace building	Frequencies Percentages Discussions

**EMERGING TRENDS AND REASONS FOR THE PERSISTENCE OF
INTER-ETHNIC CONFLICTS IN KENYA**

4.1 Introduction

The chapter presents the results pertaining to objective one that sought to establish the emerging trends and dynamics of inter-ethnic conflict prevalent in Kenya. Presented in this chapter also is the response rate and demographic characteristics of the respondents.

4.2 Response Rate

The response rate is presented in Table 4.

Table 3
<u>Response Rate</u>

Category of Participants	Sample	Response Rate	%	Instrument for Data Collection
PCEA Church Ministers	14	14	100	Interview Schedule
PCEA Church Elders	38	38	100	Questionnaires
PCEA Church Members	342	328	95.9.	Questionnaires/Focus Group Discussions
Overall	384	380	98.9	

Results in Table 4 indicate that the overall response rate was 98.9%. According to Baruch and Holtom (2008) the average level of response rate is 50%. Individuals will *respond* to a *survey* if they believe the *benefits* of participation will outweigh the costs. In practice, it is extremely rare for any survey to achieve a perfect level of cooperation from respondents to achieve 100% response rate. However, a higher response rate is preferable to a low response rate from a large sample. In the case of this study, the 98.9% response rate was deemed reliable.

4.3 Demographic Characteristics of the Respondents

The respondents in this study included Parish ministers, Church elders and members who included victims of inter-ethnic conflict in the PCEA. The categories were characterized by gender, age. The summary of the distribution of respondents by their gender is given in Table 5. The rationale for considering gender in this study is multifold. Gender is an important variable in decision-making, communication, stakeholder engagement and preferences for the uptake of interventions (Cuadrado,

García-Ael & Molero, 2015). Furthermore, without proper study, implementation strategies may inadvertently exploit or ignore, rather than transform thinking about sex and gender-related factors. The other reason why gender consideration was necessary for this study was to discover who among male or female PCEA members were more affected by inter-ethnic conflicts in the study area. Gender, conflict and peace building straddle each other.

Researchers often understand gender as a function of gender roles (for example child care, housework), gender identity (for example personality traits such as being sensitive to the needs of others or having leadership abilities), gender relations (for example social support). Gender as a broad term can also refer to the expressions and identities of girls, women, boys and men. Men and women boys and girls in every society are engaged in building peace. However, their tasks, which depend on the environments and a number of intervening variables and experience, are all too often different. Given the epistemology of knowledge and the social nature of the problem of inter-ethnic conflict in Kenya, the effect of gender and other identity factors, either alone or in combination, can serve as barriers or enablers to the outcome or impact of peace building interventions. Cuadrado, García-Ael and Molero (2015) contend that females engage more in collaboration and consensus building, not only to make sound decisions but also to elicit common support for a course of action. The outcome of an implementation intervention may therefore depend on the sex and gender dynamics in each particular context. Table 5 has data pertaining to gender distribution of the study participants.

Table 4
Distribution of Respondents by Gender

Gender	PCEA Church Ministers	PCEA Church Elders	PCEA Church Members	
Male	10 (71%)	26 (68%)	209 (63.7%)	245
Female	4 (29%)	12 (32%)	119 (36.3%)	
			135	
Total	14	38	328	380

According to the data shown in Table 5, majority (71%) of the Church ministers who participated in the study were males. A similar trend was observed with the elders and members where the majority 26 (68%) of the Church elders and 63.7% of the Church

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members were also males. This could be interpreted to mean that there was gender disparity in favour of males in the population. Some possible explanations scholars have suggested for the differences in the gender gap among the clergy may be driven in part by the teachings of a particular religion.

Hearn (2009) asserts that the gender gap could be hogged up in Church patriarchy. This also may reflect theological habits or cultural views intrinsic to a particular part of the world. Mallinson (2006) perpetuates the debate by saying that the absence of women in the liturgy was by design. Hearn (2009) contends that the gender bias is steeped in a patriarchal mind-set of the Church. The Guardian, a British newspaper, quoted Pope Francis, the Roman Catholic pontiff reaffirming Pope John Paul II's position in a May 1994 letter to Catholic bishops that priestly ordination was for "men alone". This view point has been cited by opponents of women ordination, who aver that Christ's 12 apostles were all men. Many religious groups, including Roman Catholics and Orthodox Jews, allow only men to be clergy. Kang'ethe (2016) says that the marginalization of women, lay or clergy in matters ecclesial is perverse and should be understood in a continuum. It is a universal iniquity, symptomatic of social institution whose structures, systems, organs and power arrangements are inherently highly patriarchal. Njoroge (2014) blames relegation of women in Church ministry to a reflection of the societal norms that treat women as second-class citizen. The Church must, therefore break every social, economic, cultural, political, historical, religious and gender barrier to include women in liturgy.

The ordination of women to ministerial or priesthood is an increasingly common practice in PCEA. Gatu (1982), the former moderator of the PCEA was among the proponents of women ordination in Presbyterian Church. Gatu ordained Dr Nyambura Njoroge in 1982 at the Bahati Martyrs Church. She was a beneficiary of Gatu's revolutionary mindset that saw him instigate a push towards women's ordination. As of 2019, women accounted for 72 out of 550 ordained ministers in the PCEA. Rev. Gatu justified the action of ordaining women into the clergy profession by asserting that the PCEA has shunned sex discrimination in the Church because priestly ministry was everyone's baptismal God-given right. Gatu further argues that whatever God endows to men, god also endows to women equally. This stirred debate on the topic deeply-rooted historical and socio-cultural underpinnings. It remains a controversial

issue in certain Christian denominations with critiques arguing that the absence of women in the liturgy was not by design. Jesus himself had 12 men apostles. The ordination of women is supported by a Ghanaian theologian Oduyoye (2010) who contends that Jesus may have chosen 12 men, but he chose a woman to announce his resurrection without which there would be no Church. Further, Oduyoye asserts that throughout the gospel, women were fully part of Jesus ministry and discipleship.

More controversially, researchers (Wainaina, 2015) theorized that the gender gap in religion is biological in nature, possibly stemming from higher levels of testosterone in men or other physical and genetic differences between the sexes. How and why men and women differ in religious commitment has been a topic of scholarly debate for decades. Even today, it continues to inspire much academic research, as well as discussions among the general public. Furthermore, scholars of religion have been examining possible reasons for the gender gaps in religious commitment for some time (Uchendu, Anijaobi and Odigwe, 2013). They have advanced many different theories, which cover a wide range of sources: biology, psychology, genetics, family environment, social status, workforce participation and a lack of "existential security" felt by many women because they generally are more afflicted than men. Lately, a growing consensus in the academic community is that the religious gender gap probably stems from a confluence of multiple factors. However, there is still no agreement on *exactly which* factors are most responsible for the gender differences.

Among the PCEA, for example, most of the clergy tend to be predominantly, if not exclusively, male. The gender gap has largely been exacerbated by lack of gender mainstreaming and rigid hierarchical structures in PCEA. Marginalisation of women lay or clergy, in matters ecclesial is not a problem of the Presbyterian Church only. It is a universal iniquity, symptomatic of a social institution whose structures, systems, organs and power arrangements are inherently highly patriarchal. In an exclusive interview with Munyoroku, (OI,2018), it was noted that the PCEA's governance structure was purely responsible for women's exclusion from the clergy roles. However, Gatu's (2009) revolutionary mind-set has seen him instigate a push towards women's ordination, starting with their admission for theological studies. Some denominations in the evangelical Protestant tradition have also been lifting the restriction to ordain female clergy a step in the right direction to bridge the gender gap.

To cater to the unique needs of women and men, it is incumbent upon the church to review its gender inclusiveness. The researcher argues that; PCEA members be consciencetized on women's participation, in order to impress the importance of women in administrative leadership positions.It can however be argued that Rev Gatu was at the forefront of enhancing the role of women in Church leadership. Indeed, Rev Gatu is to the PCEA what Bishop Henry Okullu was to the Anglican Church of Kenya (ACK) who as a prelate of the Maseno South Diocese ordained Mrs Lucia Okuthe as deacon in 1980 and became a priest in 1982 (Gathogo, 2008).

The study further gathered details of the respondents in terms of age. Age was an important factor in the study in understanding personal experiences with conflicts. Age was also recognized as an important variable that can affect the styles of the conflict management. Scholars Uchendu, Anijaobi and Odigwe (2013) argue that besides gender, age is an important variable in conflict studies because conflict management, resolution and peace building require age related skills, not only to mitigate impacts, but also to help in the formulation of effective strategies for resolving intractable conflicts. Uchendu *et al.,* (2013) further postulates that as people grow in age, they become more practical and productive in their communication. The distribution of the respondents by age is given in Table 6.

Table 5.
Age Distribution of the Respondents

Age	PCEA Church Ministers	PCEA Church Elders	PCEA Church Members	Total
18-30	0	0	15 (4.6%)	15
31-39	0	0	68 (20.7%)	68
40-49	4 (29%)	3 (8%)	61 (18.6%)	68
50 and above	10 (71%)	35 (92%)	184 (56.1%)	229
Total	**14**	**38**	**328**	**380**

The results indicate that majority of the Church ministers (71%) and Church elders (92%) that took part in the study were aged 50 years and above. This conforms to the age limits set by the Church to hold such responsibilities. To become a Church elder for example, the PCEA policy recommends that one must be an adult aged above 30 years (Kamaara, 2010). The results further show that majority of the Church members that took part in the study were also aged 50 years and above. This implies that young

people may be having significantly less trust in the authority of the scripture due to the use of old methods of discipleship by the PCEA. For example, in order to hold a position of leadership in PCEA, one must be above 40 years. This may be contributing to the exclusion of the young from participating in Church matters. The transient nature of young people may be compounding the problem. This calls for the Church to invest in young people by increasing accessibility through Bible-based life-transforming and mission-driven programs that engages the youth more.

4.4 Emerging Trends of Inter-Ethnic Conflicts in Kenya

Kenya is a large multi-ethnic country, with over 40 different ethnic groups. The largest ethnic group is the Kikuyu, who make up about 17 per cent of the population (6,622,576). Other large ethnic groups include the Luhya (5,338,666), Kalenjin (4,967,328), Luo (4,044,440), Kamba (3,893,157), Kenyan Somali (2,385,572), Kisii (2,205,669), Mijikenda (1,960,574) and Meru (1,658,108). The country is predominantly Christian, with a substantial Muslim population and other religions like the ATR (4,304,798) (Yieke, 2010). The Kalenjin and Kikuyu have experienced more conflict because of land tenure issues and political incitements.

A conflict is considered ethnic when it involves organized political movements, mass unrest, separatists' action, and civil wars with opposing lines drawn along ethnic motives (Stavenhagen, 1991). Inter-ethnic conflicts involve distinct plural societies living in a certain geographical area while intra-ethnic conflicts involve internal feuds within a singular ethnic identity. Kenyans continue to be haunted by actual or potential ethnic conflicts. According to Nyukuri (1997) the conflicts in Kenya come about because different communities rely on ethnicity to perpetuate their dominance and hegemony in an atmosphere characterized by scarce resources, fear and prejudice. The seven presbyteries (Pwani, Nakuru west, Nakuru east, Elburgon, Njoro, Eldoret and Laikipia) covered in this study have experienced inter-ethnic conflicts.The main tribes found in these presbyteries are Kikuyu, Kalenjins, Samburu, Pokot, Orma and Pokomo.

This study analyzed the dynamics of inter-ethnic conflict in selected presbyteries in Kenya namely: Pwani, Nakuru west, Nakuru East, Njoro, Elburgon, Eldoret and Laikipia. These presbyteries were selected for the study because it is where majority of the Presbyterians were most affected by inter-ethnic clashes by virtue of their numbers

in the population. The participants in this study were drawn from PCEA. Probability sampling was employed to select respondents from the affected areas who participated in personal interviews as well as PCEA members who were victims who participated in Group Discussions who served as key informants. Non-probability sampling was used to select Church members.

This study established, through focus group discussions especially in Eldoret presbytery that contemporary inter-ethnic conflicts in Kenya tend to be insurgencies or civil strife occurring between communities. According to Murphy (2003), the inter-ethnic conflicts are characterised by numerous attacks to communities. In his report on post-colonial Kenya, Murphy noted that most attacks were on Kikuyu ethnic group by Kalenjin ethnic group. Murphy further observed that hundreds of Kalenjin "warriors," as they became known would attack farms, targeting non-Kalenjin houses. Murphy observed the attackers were often dressed in a uniform of shorts and t-shirts (sometimes red, sometimes black) and always armed with traditional bows and arrows as well as pangas (machetes). Sometimes, the warriors would have their faces marked in the traditional manner with clay. The warriors would loot, kill, and bum houses.

The nature, intensity and frequency of inter-ethnic conflict have changed over the past several decades, generally shifting from wars fought directly between states to various forms of "internal" or intrastate violence, including insurgencies, guerrilla wars, terrorism, organized and large-scale criminal violence and protests. However, the timing, speed, and permanence of these shifts have varied and are not uniform for all types of conflicts and geographical location. This study provides evidence based trends and dynamics in intrastate conflict in Kenya since using a typology to classify conflict type and multiple existing data sets to examine changes in the nature and intensity of conflict as well as how conflict may be shifting from one form to another giving a peoples perspective for changes in conflict patterns over time. In order to develop a robust understanding of the dynamics of inter-ethnic conflicts in the study areas, the study relied on a large number of major data sets collected using questionnaires, interview guide and Focus Group Discussions.

This study established that inter-ethnic conflicts in Kenya are manifested in the form of inter-ethnic wars, inter-ethnic violence based deaths, tension and suspicion among the

warring communities evident through cattle rustling and lack of communication between tribes, membership in tribal outfits/groupings evident through restricted ethnic identity, displacement/relocation of community members from their homes, non-food property destruction and infrastructures, destruction of food and food stores and psychological torture evident through fearfulness between tribes among others.

The conflicts in Kenya are multiple and overlapping. The Rift Valley, Nairobi, the peripheral pastoralist drylands, and the coast are among the areas most affected (Schilling, Opiyo & Scheffran, 2012). This study established that the scale of inter-ethnic conflict being experienced in Kenya are a result of a range of factors some of which have remained in the public domain including: ethnic intolerance; religious intolerance; border conflicts; political party zoning; competition over land and other resources; aggression between the original dwellers in a given area and foreigners due to weak security, poverty, economic rivalry, underdevelopment, exclusionism and marginalisation.

This study established through interview and FGDs that some of the emerging trends in inter-ethnic conflict in Kenya are as a result of radicalization, imperialism; ideological polarization and inter-communal violence being increased by competition over the fruits of devolution and elite manipulation of local communities. This study sought to establish the dynamics of inter-ethnic conflicts in selected Presbyteries in Kenya which encompasses the emerging trends and reasons for persistence of inter-ethnic conflict in Kenya. To achieve the goals of this objective, relevant data was obtained using both secondary and primary data which was triangulated to enhance reliability. Primary data was obtained using questionnaires, Focus Group Discussions, key informants and survey of inter-ethnic conflicts victims. Narratives provided by the interviewees were also used. Secondary data was sourced from civil society and peace building agencies reports, academic papers, official records and reports by the national government. This survey assumes that many incidences of crime and violence are never reported to the police due to: low police presence, existence of alternative justice mechanisms, stigma, problems of access and mistrust of police and judiciary due to experiences of harassment, corruption and long delays. Therefore, it was necessary to gather other sources of information so as to gain a fuller picture of inter-ethnic conflict in the study areas.

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This study dealt with emerging trends and dynamics of the inter-ethnic conflict in selected presbyteries in Kenya. An overview of the findings obtained in relation to contemporary causes and nature of inter-ethnic conflicts in selected study areas is given a critical discourse in the subsequent sections.

4.4.1 Context of Inter-ethnic Conflicts in Pwani Presbytery, Kenya

Pwani Presbytery has been in existence for the last 33 years since it was inaugurated in 1985 (Munyoroku,O.I. 2018). It is located south East of Nairobi, 490Km from the PCEA Head Office covering a vast area from Tanzania to Somali borders. Pwani Presbytery has 58 congregations and nine parochial areas namely: St Margaret's, Makupa, Kisauni, Mtwapa, West Coast, Voi, South Coast, Malindi, Kilifi, Mpeketoni, Sagalla and Deaf Ministry. Leadership and pastoral oversight in these parochial areas is entrusted to 10 ministers, 172 active elders and 24 retired elders (Munyoroku,O.I. 2018). In addition to several days of research in Mombasa and its environs, this study covered the coastal presbyteries spread in Kwale, Kilifi, Malindi, Taita-Taveta, and Tana River. Formal methods employed focused on short surveys using questionnaires, semi-structured interviews and Focused Group Discussions.

Ethnic conflicts in the coastal region occur frequently (Sharamo, 2014). A significant increase in the severity of such conflicts between the various ethnic groups inhabiting the coastal region was witnessed after the introduction of multi-party politics in the early 1990s, especially during the 2007-08 Kenyan crises. In 2012-2013, there was ethnic violence among the Orma and Pokomo group in the Tana River District who have historically fought over grazing, farmland and water (Sharamo, 2014). The inter-ethnic conflicts experienced in Pwani presbyteries of Kenya are highly complex and multi-layered. Conflicts and violence have tended to take the form of ethnic violence, displacements, massacres and revenge attacks.

Inter-ethnic conflicts in Pwani Presbyteries depict the traditional inhabitants (Swahili, Arab, and Miji Kenda segments of the indigenous coast population) and people perceived to be foreigners (mainly Kikuyus and other sub tribes) that came to settle in the area (Halakhe, 2013). The biggest attack to date was in Mpeketoni, 50km south of Lamu, the ancient port and cradle of Islamic Swahili culture. Mpeketoni is an overwhelmingly Kikuyu town, Kenya's large and politically powerful ethnic group

from the centre of the country. They were settled in the area by the government in the late 1960s and crucially provided with title deeds, legal tenure which the traditional owners of the land do not possess (Halakhe, 2013).

Mpeketoni is an example of what has been labelled Kenya's "rigged development". It was created as a settlement scheme for landless Kikuyu in 1968. Despite initial hardships they made a success of the project (the name is a reference to the single "carton" [cardboard box] of supplies each settler received from the back of a truck) and it is now a thriving town of 50,000 people boasting banks, agricultural schemes, solidly-built churches, and a planned university campus. But, according to Goldsmith, Mpeketoni benefited from a level of institutional support other rural development projects to settle local people, did not receive. "No security, no assistance of any sort, no land rights, no government infrastructure" were daunting hurdles. Those that gave up found ready takers for their plots among the people funnelling into the region from up-country. "Nasty things happened in Lamu that cannot happen elsewhere in Kenya," said Ntondwe (2018).

The fertile land between Mpeketoni and Witu is commonly referred to as "witemere" literally meaning "cut for yourself" (Halakhe, 2014). The idea that the land is there for the taking (or squatting) is part of an up-country narrative that people from the coast are lazy and don't want to work and are failing to make the most of what they have, said one of the interviewed clergy. Insult is added to injury when the takeover is crowned with the award of title deeds from officials also originally from central Kenya.

In summary, the scale of inter-ethnic conflict in Pwani presbyteries fuelling interreligious tensions and extremism could be traced from the failure to address persistent land issues, to engage with moderate local leaders, and to establish the county government as a legitimate authority

4.4.2 Context of Inter-ethnic Conflicts in Nakuru Presbytery, Kenya

The PCEA presbyteries in Nakuru are distributed in Nakuru East Njoro, Elburgon and Nakuru West Presbyteries (Wamani, 2018). Nakuru East Presbytery was created from the old Nakuru Presbytery on 2nd Dec 2012. It's within Nakuru County in the Great Rift Valley, 160km West of Nairobi with its offices being located at PCEA Neema Church.

The Presbytery has twelve Parishes and one outreach comprising of 76 congregations with; 12 Parish Ministers, 8 Retired Ministers, 287 Active Elders, 109 Retired Elders, 11 Evangelists and 14,448 members. It borders 5 Presbyteries that are within Rift Valley Region namely Nakuru West and Laikipia to the North, Nyandarua to the East, Iria-ini to the North East and Aberdare to the South East (Wamani, 2018).

According to Waman, OI. (2018), Nakuru East Presbytery comprises of twelve parochial areas namely: Lanet, Bahati, Jerusalem, Umoja, St. Mary's Tabuga, Wendo, Kirathimo, Wema, Ngorika, Crater and Kaptangwanyi. Njoro Presbytery is situated in Nakuru County, Njoro Sub-county in the heart of PCEA Rift valley Region. It boarders PCEA Nakuru East presbytery to the East, PCEA Nakuru West Presbytery to the North, PCEA Elburgon Presbytery to the West and finally PCEA Limuru Presbytery to the South. This presbytery was inaugurated on 14th October, 2007 after subdivision of the larger Elburgon Presbytery. Its headquarters is in Emmanuel church along Njoro Mau Narok Road. The presbytery comprises of five parishes namely: Njoro, Emmanuel, Lare, Mau Narok and Olenguruone. It has thirty two (34) congregations with 2035 members, 1818 children, 91 active elders, 49 retired elders, 5 parochial ministers, one retired minister and 3 evangelists. The parishes/ outreach in this Presbytery are entirely rural except Njoro Parish which is semi urban.

Elburgon Presbytery was inaugurated on 13th November 1983 and is situated in Rift Valley Region. Elburgon Presbytery boarders Njoro Presbytery on the East, Eldoret and Western Presbyteries on the West and Nakuru West Presbytery on the North (Kimani, 2018). Its offices are located in Elburgon. It has a combination of both urban and rural set up parishes and outreaches. Elburgon Presbytery has four (4) parishes namely; Molo, Turi, Elburgon Central and Kericho. It has three Outreaches namely; Mau Summit, Keringet and Londiani. It has one Nendeni Area that is Nyamira.

Kimani (OI, 2018) reported that Nakuru West presbytery comprises of 7 parochial areas namely: Dr. Arthur, Nakuru West, Amani, Miloimani, Beracah, Rongai, Tent maker and Kuria Nendeni area with 34 congregations. It is about 160Km to the West of Nairobi City. Three of these Parochial areas (Dr. Arthur, Nakuru West and Amani) are within urban areas, two (Beracah and Milimani) are in semi-urban areas while Rongai and Kuria Nendeni Area are in rural set-ups. Nakuru County, where majority of the

parochial areas are to be found is mainly an Agricultural County with a thriving Agri-business. Christianity is the dominant religion with a small percentage of other faiths. The Presbytery of Nakuru West borders Nakuru East, Njoro and Elburgon Presbyteries.

Muraguri (OI, 2018) avers that inter-ethnic tensions in Nakuru develop around the structure of access to economic opportunities and redistribution of some of the land formerly owned by the white settlers. According to Muraguri, most of the land in question in the areas within Nakuru presbyteries was historically settled by the Kalenjin and the Maasai. The County has the dubious distinction of having the highest land related rows that usually degenerate into ethnic conflicts. When the redistribution of some of the land formerly owned by the white settlers began, it is these squatters that became the instant beneficiaries of the allocations. But the policy that gave rise to large scale land acquisition by "outsiders" in Rift Valley was the policy of `willing buyer willing seller' that the government assumed for land transfers after the initial political settlement on about one million acres.

Using the economic and political leverage available to them during the Kenyatta regime, the Kikuyu, Meru and Embu groups, but especially the Kikuyu, took advantage of the situation and formed many land-buying companies. These companies would, throughout the 1960s and 70s, facilitate the settlement of hundreds of thousands of Kikuyu in the Rift Valley, especially in the districts with arable land notably Nakuru, Uasin Gishu, Nandi, Trans Nzoia and Narok (Warutere, (OI 2018). The land in contention historically belonged to the Kalenjin, Maasai and kindred groups such as the Samburu. But the Kikuyu, Embu and Meru were not the only ones to acquire land in the Rift Valley after independence. The new entrants in the post-independence period included the Kisii, Luo and Luhya, who moved into and bought land that bordered these districts.

The killing of a 70-year-old farmer in Likia triggered clashes between the Maasai and Kikuyu communities in the controversial scheme in 1997 (Muibei, (OI 2018). The Likia land controversy comes in the wake of efforts by members of the Maasai community to reclaim land which they allege was taken away from their fore fathers. The clashes in Molo, Kuresoi, Likia and Njoro relate to conflicts over land that dates back to colonial era (Kebenei, (OI 2018). The ethnic flare-ups usually cause instability in the

vast province where residents accuse successive Government of failing to address historical injustices.

4.4.3 Context of Inter-ethnic Conflicts in Eldoret Presbytery, Kenya

Presbytery of Eldoret is one of the 54 presbyteries of Presbyterian Church of East Africa (Mbugua,(OI, 2018). The Headquater is located at Ayub Kinyua Church a few kilometers from Eldoret town which is known for having the best Athletes in the world and also a hub for agriculture. The Presbytery is comprised of 6 parishes namely, Ayub Kinyua, Pioneer, Huruma, Marula, Burntforest, Soy and Kaptagat, it also serves Lodwar and Moibeni Nendeni areas. These parishes come from three counties namely Uasin Gishu, Elgeyo Marakwet and Turkana (Mbugua, (OI 2018).

Murichu,.OI (2018) reported that Eldoret in the Rift Valley is the crucible of Kenya's inter-communal conflicts and often the site of confrontations among rival ethnic blocs. Politically-instigated ethnic strife precipitates flare-ups which usually coincide with electoral cycles. According to Murichu,(OI,2018). most violence in Eldoret pits the Kikuyu and a few communities of the Kalenjin. Although causes of the Rift Valley's cyclical violence are diverse and its intensity varies area to area, virtually all conflicts are linked to land tenure and exacerbated by ethno-regionalist sentiments and politics (Muriithi, (OI 2018). The perception that "outsiders" have usurped indigenous communities' ancestral land is the most potent perennial grievance politicians invoke to galvanise ethnic support bases, often with tragic consequences.

European settlers had forced the pastoral Kalenjin, Maasai, Samburu, Pokot and Turkana out of land they historically occupied and set up farms, while Kikuyu, Luo, Kisii and Luhya were brought in as labourers (Waithaka, (OI 2018). After Kenya gained independence in 1963, the Kenyatta government bought settlers' land and then redistributed it. The Kikuyu community benefited most, purchasing the choicest plots through cooperatives and land-buying companies. This facilitated the settlement of hundreds of thousands of Kikuyu in the Rift Valley, leaving the Kalenjin and Maasai feeling short-changed.

4.4.1 Context of Inter-ethnic Conflicts in Laikipia Presbytery, Kenya

According to Kirika (2018) Laikipia Presbytery was inaugurated on 30th January 2000. The presbytery has offices in PCEA Nyahururu Church in Nyahururu town and covers four counties, namely parts of Nakuru, Laikipia, Nyandarua and the whole of Samburu. The neighboring Presbyteries are; Nakuru East, Iria-ini, Ndaragwa, Kieni, and Nanyuki. It is made up of 10 Parishes, 1 Outreach and 4 Nendeni areas (. It is 200km North of Nairobi city. Further, Laikipia Presbytery is home to the famous Thomson falls and Kenyatta Museum in Maralal. Laikipia Presbytery comprises of Nine (10) Parochial Ministers, five (5) Retired Ministers and one Chaplain. The total number of active elders is 306 and 97 retired elders. Further, the presbytery has a total of 6269 Full members and 1742 adherents. Laikipia Presbytery comprises of 11 Parishes namely; Nyahururu, Subukia, Emmanuel, Kabazi, Equator, Ng'arua, Marmanet, Muhotetu, Maralal, Mbogo-ini and Ol'moran Outreach (Halakhe, 2013).

Laikipia is home to people from diverse communities, including the Turkana, Pokot, Kikuyu, Maasai and Samburu. The violence hitting Laikipia is a case of militant Samburu politicians grabbing land from other ethnic groups ahead of the 2017 polls. A Church elder in Marmanet alluded that the Samburu's are using vast numbers of cattle as a weapon to invade land, hoping to drive out the rightful owners (Halakhe, 2013). The main conflict drivers in Kenya are presented in Table 7.

Table 6.
Main Conflict Drivers Identified in Each of the Selected Presbyteries in Kenya

Main conflict drivers in Kenya	Frequency	Percentage
Unemployment and economic hardship	12	3.2
Land tenure/property disputes	125	33.0
Radicalization	11	2.9
Historical injustices	78	21.0
Drug abuse and crime	9	2.4
Social relations	10	3.0
Ethnic tensions	54	14.0
Ethno-regionalist sentiments and politics	69	18.2
Economic rivalry	12	3.2
Total	380	100.00

The results of this study show that majority 125 (33%) of the Church members cited as one of the main drivers of conflict in Kenya. This aspect was reported by members in

all the presbyteries. The other main conflict triggers identified included historical injustices as cited by 78 (21.0%), ethno-regionalist sentiments and politics as reported by 69 (18.2%), ethnic tensions as indicated by 54 (14%) of the Church members and unemployment and economic hardship as elucidated by 12 (3.2%) of the respondents, In addition, the study established that economic rivalry was among the frequently cited factor as brought forward by 12 (3.2%) of the Church members. Further, the results show that social relations as well as youth radicalization prevalent in Pwani presbytery were indicators of inter-ethnic conflict in Kenya as cited by 10 (3.0%) and 11 (2.9%) of Church members that took part in the survey.

Land tenure/property disputes is therefore the main cause of inter-ethnic conflict in Kenya followed by historical injustices, ethno-regionalist sentiments and politics, ethnic tensions, unemployment and economic hardship, economic rivalry, social relations as well as youth radicalization. In Kenya, the intertribal dimension of conflict is perverse, because tribes and sub tribes are recognised to be key actors (Halakhe, 2013). This scenario describes the conflict interactions between two or more different ethnic groups or tribes. Furthermore, it is common for politicians and influential leaders to mobilise rival groups for the purposes of promoting personal political agendas, mainly towards the acquisition of state power. As a result, it is much easier to divide citizens along political lines by exploiting grievances about social injustices and economic hardship. The motives for conflict tend to be driven more by citizens' grievances about patterns of social injustices which may be perpetuated mostly by being disadvantage and marginalisation. Accusation of disadvantage and or marginalization is the leading complaint reported in all presbyteries.

The findings of this study essentially resonate with previous conflict-mapping exercises, as it reveals that there are three critical conflict drivers that present the most eminent threat to the sustainability of the nation's fragile democracy: land/property disputes, corruption and border and boundary disputes. Despite the plethora of conflict factors plaguing the nation, analyses of conflict drivers in Kenya reflect a pattern of apparent homogeneity, whereby the major drivers are common in the areas where inter-ethnic conflict is endemic. However, these interlinking characteristics reveal a highly dynamic nature of the conflict phenomenon in Kenya. Understanding this paradox of dynamic homogeneity of Kenya's conflict paradigm is at the heart of successful peace

building programmes and reconciliation efforts. Together, these three drivers constitute a "dangerous triplet" and require bold, concerted national efforts to combat them with urgency and decisiveness.

The results captured in Table 7 attests to the fact that inter-ethnic conflict drivers in Kenya reflect a pattern of apparent homogeneity whereby eight are the major drivers of inter-ethnic conflict in all the presbyteries. The single most commonly cited conflict driver in all the presbyteries is land tenure and property disputes. Disputes over land use, tenure and inheritance are pervasive across Kenya. Since the main conflict drivers centre on issues of land tenure or property, it is not surprising that tribes and villages are the key conflict actors. Land emerged as one of the most heated points of contention in Yamumbi and Kapteldon and so was the first agenda item discussed by the Committee. The Kikuyu community perceived Kalenjin rhetoric about land and militia violence to be a violation of their fundamental property rights. They felt they had bought their land fairly from the government and so had every right to stay in the Clarifying the history of land tenure reduced tension Rift Valley. Many Kalenjins felt that Kikuyus were an invasive presence and that they should not have been allowed to settle in the area.

Scholars and commentators on Kenya's politics and post-election violence have also pointed to unresolved historical grievances, especially with regard to land allocation, as an important underlying factor in the violence. The colonial government alienated most of the agriculturally productive land for settler agriculture particularly in what is present day Rift Valley Province and Central Province. This alienation generated a large number of squatters especially among the Kikuyu. At independence, the Kenyatta government created a land market of "willing seller- willing buyer" with many of the landless being encouraged to join land-buying companies. Rift Valley Province was earmarked for settlement of the landless through this scheme. However, land did not necessarily revert to those who had lost it through colonialism.

The resettlement scheme was also riddled with corruption with senior individuals in the Kenyatta government allocating themselves large tracts of land. Over the years, as the population of the Kalenjin who view Rift Valley as their "ancestral home" increased, the perception also grew that the post- colonial land policies had disadvantaged the

community. These grievances featured prominently in the 1990s violence as well as the 2002 elections that saw the election of President Mwai Kibaki and the National Rainbow Coalition (NARC) government. This is clearly explained in the subsequent section where the study discusses the Reasons for Persistence of Inter-ethnic Conflict in Selected Presbyteries in Kenya.

4.5 Reasons for Persistence of Inter-ethnic Conflict in Selected Presbyteries in Kenya

Thirty-eight PCEA elders and 342 ordinary Church members were provided with some reasons thought to be compromising peace building efforts in Kenya. These respondents were required to indicate level of agreement with the reasons given. The responses were measured on a five-point Likert rating scale provided of strongly agree (scored 5), agree (scored 4), neutral or non-committal (scored 3), disagree (scored 2) and strongly disagree (scored 1). This section begins with presenting the available quantitative data which provides an overview of reasons for the trends in the persistence of inter-ethnic conflict in Kenya. This is followed by detailed information on some of the specific reasons which the study participants saw as important, their dynamics and specific contributory factors as revealed by the qualitative component of the research and supplemented by secondary data. The quantitative data obtained from questionnaires is captured in Table 8.

Table 7.

Reasons for Persistence of Inter-Ethnic Conflict provided by PCEA Elders and Ordinary Members

Reasons for Persistence of Inter-Ethnic Conflict in Kenya	Responses (n = 380)					Mean
	SA	A	N	D	SD	
Radicalization	196 (51.6)	128 (37)	28 (7.4)	10 (2.6)	18 4.7)	4.25
Economic dominance/rivalry	204 (53.7)	124 (32.6)	12 (3.1)	16 (4.2)	24 (6.3)	4.30
Exclusionism and marginalization	188 (49.5)	122 (32.1)	14 (3.6)	29(7.6)	27 (7.1)	4.08
Elite manipulation	212 (53.2)	134 (32.6)	11 (2.9)	9 (2.4)	14 (8.9)	4.38
Deep rooted cultural practices	178 (46.8)	152 (40)	13 (3.4)	24 (6.3)	13 (3.4)	4.20
Language prejudice	154 (40.5)	134 (35.3)	26 (6.8)	51 (13.4)	15 (3.9)	3.96

From the results in Table 8 it is evident that radicalization (mean = 4.25), economic dominance (Mean = 4.30), exclusionism (Mean = 4.08), elite manipulation (Mean = 4.38), deep rooted cultural practices and stereotypes (Mean = 4.20) and language conflict (Mean = 3.96). This implies that majority of the Church elders and ordinary Church members see elite manipulation as the main reason cited for the persistence of inter-ethnic conflict in Kenya followed by youth radicalization, economic imperialism and deep rooted cultural practices, exclusionism and marginalization and finally language prejudices.

A discussion of the reasons given for the persistence of inter-ethnic conflict in selected presbyteries in Kenya that emerged from interviews with Church ministers and Focus Group Discussions with Church members who were victims is elaborated in the subsequent themes.

4.5.1 Radicalization

Radicalization may be defined as the propensity to carry out acts of violence in the name of a political cause while recruitment may be usefully considered in terms of "enlistment" which may be voluntary or to some extent forced. Importantly one may happen without the other (Neumann, 2013). Similarly, Borum (2011) affirm that radicalization is the process which an individual accepts terrorist violence as a possible, legitimate, course of action that eventually, but not necessarily leads the individual to advocate.

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The results of this study show that 190 (50%) of the Church members strongly agreed, 12 2(35%) agreed, 22 (6%) were non-committal, 4 (1%) disagreed while 12 (3%) strongly disagreed that radicalization especially for the youth in Pwani presbytery has exacerbated the problem of inter-ethnic conflict in the region. This implies that in the coastal region of Kenya conflicts are largely due to youth radicalization.

There are dramatic regional variations in the types, tactics and perpetrators of inter-ethnic conflicts in Kenya. The nature and extent of crime and violence in the country varies according to the setting, i.e., urban or rural, and the prevailing conditions of an area. The information gained was maximized by the use of key informant interviews and focus groups with respondents expected to have a broad or specific understanding of the dynamics (context and reasons for persistence) of inter-ethnic conflict in Kenya. In Pwani Presbytery, 2 clerics were interviewed and 1 FGD comprising of 11 Church members of inter-ethnic conflict indicated that youth radicalization was an emerging trend responsible for persistence inter-ethnic conflict in the region. This is in tandem with Dowd and Raleigh (2013) findings that youth radicalization has tended to be clustered in the North Eastern regions which borders Somalia, the Coast area in the south-east, and Nairobi.

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Consequently, Sedgwick (2010) argue that radicalization into extremist groups has been characterized by extreme violence based on different ideologies including nationalism, separatism, anarchism and extreme left-wing or even right-wing political ideas. Though the vast majority of the world populations practice peaceful coexistence and tolerance irrespective of their place of origin or opinion, the world is faced with a threat of extreme violence which is preceded by radicalization processes. In the views of Mwakimako and Willis (2014) and Okumu (2013), the growth of radicalization in the last two decades in Kenya since 1998 has manifested itself in the spread of extreme ideologies. This led to the emergence of extremists and terrorist groups influenced by these ideologies. The

development has further been influenced by the confluence of a number of socio-economic factors that have contributed to the growth of domestic radical groups. Home-grown terrorists have emerged and the current wave of radicalization into extreme violence in Kenya may be associated to individuals and groups that are inspired by religion and socio-economic factors. Among other most critical factors that facilitate radicalization is the rampant rapidly spreading immorality in Kenya and the region.

Sentiments derived from 11 victims of inter-ethnic conflict in Pwani presbytery who participated in FGD indicated that the history of youth radicalization into violence or radicalization leading to terrorism is quite contemporary and a complex psychosocial process. In trying to further espouse the issue, Munyoroku, (O.I. 2018) identified a number of factors responsible for the rise in violent extremism in Kenya, including; the spill over of ideology, fighters and resources from Al-Shabaab's occupation of Somalia, external actors who have exploited the instability in the porous coastal region (such as Salafi ideology and links with the Arab world) a burgeoning Muslim youth population, socio-economic disparities and lack of political representation to radicalization.

In a similar vein, the results obtained from the FGD comprising of 11members who were victims carried out in Pwani presbytery on the 27th day of October, 2018 at PCEA St. Margaret Church reveal that there were cross-cutting drivers of inter-ethnic conflict mentioned repeatedly which included radicalization mainly caused by religious intolerance or indoctrination perpetuated mainly through 'madrasas'.

In support of Munyoroku, (OI 2018), Mwandoe. (OI, 2018) said that in Pwani Presbytery, the failure to address persistent land issues, engage with moderate local leaders and to establish the county government as a legitimate authority could be fuelling interreligious tensions, extremism and inter-ethnic conflict gravitated by the emerging trends of radicalization. In an exclusive interview, Mwandoe,(OI, 2018) highlighted that over the last decade since 2010 many young men in Pwani presbytery have received training after being recruited by radical preachers to fight in Somalia for the Al-Shabaab Mwandoe (OI, 2018), adds that when such youth return home, some of them still see themselves as pursuing jihad, while others are disillusioned by the experience in Somalia. Mwandoe, (OI, 2018) further posits that majority of the youth especially the Muslims in the coastal region are increasingly vulnerable to

radicalization efforts, which liken their ethnic, racial, and religious marginalization to the systematic discrimination of all Muslims worldwide. This discourse has increasingly appealed to Kenyan Muslims on the Coast effectively expanding al-Shabaab's recruitment beyond Somali borders.

These findings indicate that inter-ethnic conflict was a result of youth radicalization rooted in religious intolerance or indoctrination perpetuated mainly through 'madrasas' and the spillover of Al-Shabaab's ideology predominant in Pwani Presbyteries, increases the severity of inter-ethnic conflict perpetuated by the youth.

4.5.2 Economic Dominance

The results of this study show that 204 (58%) of the Church members strongly agreed, 94 (27%) agreed, 12 (3%) were neutral, 16 (5%) disagreed while 24 (6%) strongly disagreed that economic imperialism is one of the main reasons for the persistence of conflicts despite constant interventions by the PCEA and other actors. This means that the majority of PCEA members see economic imperialism as one of the reasons for the persistence of conflicts despite constant interventions by the PCEA. The results further provide a narrative that 94 (27%) agreed as well, 12(3%) were non-committal as to whether economic imperialism was really contributing to the persistent inter-ethnic conflicts in Kenya while 16 (5%) disagreed and 24 (6%) strongly disagreed. According to Mwadoe, O.I. (2018), at the Kenyan coast, in Pwani presbytery, the indigenous groups complain of domination by "upcountry" communities in terms of economic opportunities. Indeed such sentiments have often taken the form of calls for a neo-federal system of government. Juma, O.I. (2018) supported the views of Mwadoe, O.I. by saying that Pwani residents felt that all resources are concentrated up country and Pwani is just a conduit.

The Coastal indigenous communities claimed that the Coastal region serve to pass goods but not to enjoy the same. With the advent of devolution, according to Guni (2018), the indigenous communities hoped to have their interests well catered for but not much difference has been witnessed. Thus, against the above background, the politically motivated ethnic character of the conflict has occasionally camouflaged in the secession rhetoric. This has been a deliberate strategy intended by those who plan

inter-ethnic conflict to give the impression that it is an ideological clash between people in the coast who wish to see the upcountry people removed from the coastal area so that they could benefit from the economic opportunities available in the region.

Following the interviews with 4 Church ministers and FGDs with 11 victims of inter-ethnic conflict comprising of 17 in Nakuru presbyteries and 60 in Eldoret presbytery on the 14th and 15th days of December 2018, the main contention is between the Kikuyu and the Kalenjin communities. According to a FGD conducted in Eldoret at (Kinyua, O.I.2018) Church, the Kalenjins perceive the Kikuyu as crafty and opportunistic since they gradually occupied their land, established businesses and overpowered them economically in their own soil. Since the Kalenjins have been majorly pastoralists, they feel that the Kikuyus, mainly farmers, cheated them by buying off their large tracts of productive land very cheaply and thus became too powerful for them economically. The Kalenjins therefore, after realizing the value of land, have decided to fight 'for their right' hence the persisting conflicts despite many interventions. Of particular concern were, however, the ethnicised campaigns that the two leading parties; the ODM and the PNU ran. Otherwise independent issues such as corruption, poverty, inequality, Majimbo and economic growth were reduced to a contest of ethnicities. Corruption was reduced into a "Kikuyu problem". Inequality was explained in terms of "Kikuyu dominance" while Majimbo was seen as a Kalenjin get-the-land-back issue. Opposition to the Kibaki government was also interpreted as a "Luo agenda". Increasingly, it became easy to establish the political positions of analysts and commentators merely by reference to their ethnicity.

In the views of Cherono,O.I. (2018) a victim of inter-ethnic conflict in Eldoret Presbytery, Kikuyu's think that Kalenjin's are foolish and are therefore not interested in land and that is why they treat them as half-citizens. She claimed that the enlightenment of the Kalenjin is a main reason for the persistence of conflicts.

From the FGDS carried out in presbyteries in Nakuru that congregated at Saint Ninian Church in Nakuru town it was revealed that Kikuyus regarded Kalenjins as being lazy and non-industrious. According to them, the conflicts arise and persist because the indigenous ethnic groups are jealous due to the progress of newly settled communities.

During interview an informant claimed that locals envy the new settled people for they do better than them in most of the activities. They are hardworking and resilient.

In Laikipia the main reason cited for the persistence of conflicts as provided by the 9 FGD members that congregated at Muruai Church in Marmanet was economic imperialisms, followed by squatter problem,and cattle rustling that is spearheaded by the Pokot and Samburu. According to Lemayan,O.I. a community elder from the Samburu tribe, the communities in Laikipia lived in harmony save for the cattle rustlers from Pokot and Marsabit who destabilize them economically by stealing their animals and at times killing their young men. The other economic dynamic according to an interview with Njoroge, O.I. (2018) was about the large tracts of unutilized land in the neighborhood of very many squatters who have nowhere to graze their cattle. This has always heightened conflicts between the rich settlers and the impoverished masses in search of pasture.

4.5.3 Exclusionism and Marginalization

A according to business dictionary exclusionism is the perceived practice of the indigenous communities feeling excluded from enjoying rights and privileges while marginalization is the process whereby the original communities or the minority feel pushed to the edge and accorded lesser importance.

Exclusionism and marginalization was cited as one of the main reasons for the persistence of inter-ethnic conflicts in Kenya. Of the Church members that took part in this study, 204 (58%) strongly agreed, 92 (26%) disagreed, 14 (4%) were non-committal, 29(8%) disagreed while 27 (8%) strongly disagreed that inter-ethnic conflicts that sporadically flare-up in Kenya were as a result of exclusionism and marginalization, A Focus Group Discussion involving 17 conducted at PCEA Saint Margaret Church in Pwani Presbytery revealed the history of marginalization of coastal people what academic Goldsmith (2009) describes as the "crisis of second-class citizenship", where the mixed-heritage Swahili are largely peripheral in post-independence Kenya.

The Coastal residents, according to the 9 FGD members who took part in the survey, felt that exclusion compeled them to the point of feeling that they were not Kenyans.

Hence, the slogan 'Pwani si Kenya', conflict based on secessionist tendencies. The view of Nthambiri, O.I. (2018), the Coast region has a long history of calling for secession from Kenya based on distinct ethno-regional identities and claims of socio-economic marginalisation of the region.. These claims, of socioeconomic marginalisation, are of particular concern where they overlap with religious narratives used in the volatile regions. The study established that some of these views and discussion has fueled disharmony among the ethnic groups living at Pwani Presbytery.

On his part Munyoroku, O.I. (2018) posited in an exclusive interview that the violence in the Coast is characterised by 'relatively high volatility, reflected in sporadic spikes in violence, followed by relative lulls. Until recently, he further asserts, street protests were the most common form of political action on the coast. Since 2008, the Mombasa Republican Council has regained momentum in its calls for secession, with a focus on land issues and economic frustration. In an exclusive interview, Muthomi, O.I. (2018) opined that people living in individual competitive conditions perceive ethnic out-groups as a threat, and that this in turn reinforces ethnic exclusionism. Contextual competitive conditions, particularly the presence of non-coastal citizens, also affect ethnic exclusionism. Muthomi, O.I. (2018) further observed that there are close links between social exclusion and violent conflict and insecurity, both in terms of causes and consequences. There are now convincing arguments that some forms of social exclusion generate the conditions in which conflict can arise. This can range from civil unrest to violent armed conflict and terrorist activity. Severely disadvantaged groups with shared characteristics (such as ethnicity or religion) may resort to violent conflict in order to claim their rights and redress inequalities. Group differences are not enough in themselves to cause conflict, but social exclusion and horizontal inequalities provide fertile ground for violent mobilization. Hence, the concept of social exclusion can help in conflict resolution because it identifies some of the causes of conflict.

By analyzing why some societies with sharp horizontal inequalities suffer conflict and others do not, it became evident from the FGD that conflict occurs most frequently when socio-economic and political horizontal inequalities are combined.While coastal communities have always nurtured the desire to exert sovereignty over their own affairs, land, and resources, asserts the members of the FGD, the rise of the Mombasa

Republican Council over the past year has imbued the issue with a renewed vibrancy and purpose.

The coastal communities' fears over losing control of land and key economic resources in 1963 were realized over the next five decades. This has led to a crisis of state legitimacy. Post-independence social exclusion and regional development rigged in favour of outsiders and local elites has led to a situation where members of the indigenous population now refer to themselves as "Coasterians" and to the non-coastal settlers as "Kenyans". A surprising sense of unity is replacing the acrimony persisting in the wake of the self-governing mwambao and federalist majimbo campaigns during the run-up to independence in 1963.

The emerging narrative that the discrimination that Kenyan Muslims face is part of the global injustice experienced by Muslims is said to help explain the changing nature of violence (Mwakimako & Willis, 2014; Botha, 2013).

Mombasa is part of Kenya's Coastal region, located in the east of the country on the Indian Ocean. Mombasa, like the Coastal region it is situated within, has a diverse ethnic and religious population. The indigenous African population in this area are known as the Mijikenda and live throughout the Coast. They follow both Islam and Christianity. Mijikenda populations living south of Mombasa are predominantly Muslim, while members of their ethnic group living farther inland and along the Coast are predominantly Christian. Throughout its history, the Coast has experienced waves of in-migration, from earlier Arab and Persian settlers, who established lucrative trading ventures along the Indian Ocean, to more recent upcountry Kenyans, who have come to Mombasa to acquire land and establish businesses. The migration of upcountry Kenyans has affected community economic life, which has, in turn, increased ethnic tensions.

In many Mombasa communities, wealthier upcountry newcomers are buying up property, displacing Mombasa's indigenous families and disrupting their more traditional communal associations and values. Hiring along ethnic lines occurs, with local youth reporting that upcountry businesspeople hire from their own ethnic group, and vice versa. These demographic shifts have led to an increasing sense of marginalization among African Muslims, along several dimensions. First, in the Indian

Ocean region, African Muslims are perceived to be of lower status than those claiming Persian or Arab ancestry. Within Kenya, the ruling elite are mostly Christian and can highlight their religion at public events and political rallies, which can involve prayer or take place in houses of worship.

Mombasa's Muslim population has also been affected by the growth of Islamic sects (Salafists, Sufists, Wahabists, etcetera), which have divided the faith community. Without a central authority overseeing Islam, mosques on the Coast, which are mostly autonomous and loosely governed by local committees, have been more easily captured by radical imams (Oded, 2000). The drivers of conflict in Mombasa are exacerbated by local and national politicians who are inextricably connected to local systems of economic patronage. For example, in Kongowea, politicians control the licensing system for the market, and two factions, led by an upcountry member of parliament and a locally raised country governor, have struggled for control of the market and its revenues.

In Changamwe, the construction of a terminus to a national railway system has recently resulted in a collision of national and community political interests with respect to the local economy, igniting tensions around ethnic hiring practices for the station's construction and the impact on the resident trucking businesses with the shift to rail. In Mombasa, these struggles for control of significant economic assets (land, business and infrastructure) and political power by national and local politicians, which can play out along ethnic lines, have deep historical roots. With the advent of a multi-party system in Kenya, Mombasa has had episodes of politically motivated violence since the 1990s (Markussen & Mbuvi, 2011). Especially troublesome has been political elite manipulation of youth to carry out the violence; this often leaves communities at the mercy of armed gangs, who engage in criminal activity to raise revenue once the politicians have paid youth to intimidate and attack opponents, and then removed them from their payrolls.

4.5.4 Elite Manipulation

This a situation where leaders encourage conflicts in an attempt to maintain their own power. Gagnon, (2004) argues that elites were able to skilfully steer the public discourse

away from political change towards ethnic conflicts even though ethnicity was initially non-issue for the majority of the population. The results of this study indicate that 192 (55%) strongly agreed, 122 (35%) agreed, 11(31%) were neutral, 9 (3%) disagreed while 34 (10%) strongly disagreed that elite manipulation was responsible for inter-ethnic conflicts in Kenya. Focus Groups identified significant levels ofelite manipulation of ethnic ideology for political survival in the advent of devolution. This means that elite manipulation emerged as the main reason for the persistence of inter-ethnic conflicts in Kenya following the revelation by half of the Church elders and ordinary members that participated in the study. In a similar vein, this sentiment was supported by 122(35%) who agreed while 11 (31%) were non-committal and 9(3%) disagreed and 34 (10%) strongly disagreed.

A similar finding was reported by Sehrawat and Sharma (2018) who posit that the state is seen as a possession of the ruling elite while at the same time alienating those who do not belong to the ruling political parties and affiliated ethnicities. In the same breadth, Botha (2014) provides the argument that political entrepreneurs use ethnic affiliation and manipulate ethnic grievances as the basis for political mobilisation.

Mbugua and Rwanda (2018) support by asserting that a significant number of youth from certain tribes feel alienated from the national and county government employments thus show growing animosity towards them, largely because the political elites in government undermine the rule of law, making youth more vulnerable to underemployment. Similar assertions were generated in an exclusive interview with the Minister of PCEA St. Ninian's, Nakuru on the 5th day of November 2018 who held the view that political elites incite ethnic violence for electoral gain.

A study by Sharamo (2014) finds four dynamics of persistent violence in Kenya including: a struggle for the fruits of devolution, even to the extent of sabotaging it, the use of violence to shift voter constituencies en masse, violent attempts to prevent the other group or groups from gaining a share of the economy; and the production of ethnic identity through a system of economic preference and clientelism. The tactic of using manipulations to drive away potential opposition voters has been used at the coast, in the Rift Valley and in pastoralist drylands in Kenya. In the case of Nakuru, elder

Macharia,O.I. (2018) opine that most of the Kikuyu people displaced from their farms were never resettled or compensated and most perpetrators of inter-communal conflicts were never prosecuted; which seemed to legitimize violence as a tool of determining electoral outcomes.

In the view of Mbugua, O.I. (2013) the incentives for inter-ethnic conflict in terms of political gains are stronger than those for peace. The conflict is said to operate in a way that constantly undermines any positive institutional initiative that may try to amend the system or ameliorate the problem. Recent attempts to mitigate the use of 'negative ethnicity' by political elites through robust state and electoral institutions and trying to foster the emergence of cross-cutting, issue based political coalitions, have not succeeded in changing the status quo of ethnic politics. Thus, the role of political elite' in instigating inter-ethnic conflicts has increasingly come under scrutiny as an emerging trend. Mumbi,O.I. (2013) found that the Kenyan political elites have over time institutionalized ethnic politics and have used simmering ethnic grievances relating to land and exclusion to instigate ethnic-based electoral violence.

The role of elite pacts has been cited as a major determinant of political stability in a country, particularly a democratizing one (Guarnizo, Portes & Haller, 2003). On why some African countries have remained politically stable while others have been plagued by civil wars, Lindeman (2008) argues that the key causal factor is whether inclusive or exclusive elite bargains (pacts) are part of the political process. In other words, the levelling of inter-elite inequalities reduces the incentives for excluded political elites to instigate violent conflict. A similar view point is expressed by Orji (2010) who compared the 2007 elections in Nigeria and Kenya. Orji argued that the reason for the peaceful elections in Nigeria versus the violence in Kenya has been the informal power-sharing agreement between the country's ethno-regional elites. Regardless of their origins, it is clear that economic discrimination has been a pathway manipulated by the political elites in Kenya. Therefore, the more intense and prevalent the economic discrimination and community balkanization of communities along these lines are, the more likely that affected groups will be mobilized to resist the demands. The resultant dispute is very likely to take on an ethnic dimension. This brings to the fore that if the issue of political elite manipulation of their co-ethnics remain unaddressed, historical

narratives and grievances will continue to prevent social cohesion among communities in Kenya.

4.5.5 Deep Rooted Cultural Practices and Stereotypes

The results in Table 8 show that 178 (51%) strongly agreed, 132 (38%) agreed, 3 (1%) was neutral, 24 (7%) disagreed while 13 (4%) strongly disagreed that deep rooted cultural practices and stereotypes were among the reasons why inter-ethnic conflicts continue to be experienced in Kenya. This implies that majority 178 (51%) of the Church members strongly felt that deep rooted cultural practices and stereotypes were the main precursor of inter-ethnic conflicts in Kenya. From the results it can be inferred that 132 (38%) equally agreed that deep rooted cultural practices and stereotypes accounted for the persistence of inter-ethnic conflicts in Kenya, 3(1%) were however non-committal, 24 (7%) disagreed while 13(4%) strongly indicated that they disagreed that deep rooted cultural practices and stereotypes were the reason for the persistence of inter-ethnic conflicts in Kenya. This finding agrees with Wa Mutua,O.I. (2017) assertion that inter-ethnic conflicts in Kenya were largely precipitated by deep rooted cultural practices such as male circumcision.

A Kalenjin Church elder (2018) said that Kalenjin's have a deep cultural practice where young men are trained to fight; even kill. She explained that young men are cultured to be war like and whenever an opportunity for war arises they are quick to seize it. She explained that most of the reasons being given by Kalenjin's as the reasons for persistence of conflicts are just triggers; the real issue is that the community is ready for war any time. She emphasized that political incitement; land issues and economic dominance just give the young men an opportunity to do what they are socialized to.

In Laikipia Presbytery, the 9 member FGD revealed that the Pokot raid other communities not just for economic gain but the vice is deeply rooted in their culture; one respondent exclaimed that it is taken as a sport. This makes inter-ethnic harmony very difficult to achieve because some communities engage in battle as part of their normal life. Other than the cultural aspect, communities living together stereotype each other so negatively that the generations that follow take the stereotypes to be factual. Different communities have a tendency of negative perceptions against each other. Ethnic stereotypes in Kenya are a major cause of ethnic tension that has led to

bloodshed and displacement for many years in the county (TJRC, 2008). The 11 members of FGDs in all the presbyteries showed that stereotyping is a major reason for the persistence of conflicts. In Pwani, presbyteries in Nakuru and Eldoret Presbyteries, Kikuyus are stereotyped by all the other tribes as thieves, opportunists and land grabbers; people who love money excessively. This came out in all the FGDs and interviews and was cited as a reason as to why conflicts persist. On the other hand, Kikuyus regarded the Coastal people and Kalenjins as lazy, non-industrious and envious; just waiting for handouts. According to the 60 members of the 2 FGDS carried out at PCEA Ayub Kinyua Church in Eldoret, it was reported that Kikuyus stereotyped Kalenjins as war-mongers; people who fight for no apparent reason are ready for a fight all the time. The 11 FGD members in Laikipia revealed that the Kikuyus, Maasai and Turkana regarded the Samburus and the Porkot's as natural cattle rustlers thus making the pursuit of inter-ethnic harmony very difficult.

4.5.6 Language Prejudice

The results of this study indicate that 154 (44%) strongly agreed, 104 (30%) agreed, 26 (7%) were non-committal, 51(15%) disagreed and 15 (4%) strongly disagreed that language prejudices were an excellent trigger of inter-ethnic conflicts in Kenya. This implies that majority 154 (44%) of the Church elders and ordinary members felt very strongly that language prejudices exacerbated conflicts among inter-ethnics in Kenya. This was in agreement with 104 (30%). However, 26 (7%) were non-committal as to whether conflicts in Kenya persisted due to language stereotyping among inter-ethnics. The results further imply that 51(15%) of the people that participated in the survey disagreed while 15 (4%) strongly disagreed. Similar findings were obtained by Sharamo, (2014) when he found that when a group insists on using their language in a cosmopolitan set-up, the rest who are not privy to the language feel excluded and this may occasion flare-ups.

The 60 members of the Presbyterian Church of East-Africa who met at Ayub- Kinyua Church in Sirikwa, Eldoret town cited language choices in Church, business and general interactions in society fuelled inter-ethnic conflicts among the various people groups that lived in Eldoret. The main contention, they said, has been between the speakers of Kikuyu and Kalenjin languages. Though the 9 member Kalenjin FGD cited other causes

of conflicts for instance: the land issues and political incitements, they were emphatic of the fact that the insistence of the 'people from central Kenya' of using their language in complete disregard of others who cannot understand Kikuyu fuels animosity and makes it difficult for the PCEA to address issues of inter-ethnic conflict.

The Focus Group that met at Ayub Kinyua comprising of 11 members decried of the use of Kikuyu language in Churches in total disregard of their presence. Kalenjin members of the PCEA indicated that the predominant use of Kikuyu dialect in the Church makes them feel left out and makes the case for peace a tall order. The 30 member Kalenjin informants in one of the FGDs held at PCEA Ayub Kinyua Church in Eldoret said that the PCEA Church was viewed as Kikuyu church and therefore its efforts to foster peace would be almost futile. One informant told of how they had to leave a woman's guild conference prematurely because it was conducted in Kikuyu even after several reminders to the leaders that some delegates could not understand Kikuyu.

The 9-member Focus Group of Kalenjin's that met in Eldoret further revealed that the trend of the people from the central province (Kikuyu), whom they view as visitors, changing indigenous Kalenjin names to Kikuyu made the Kikuyu's living in such places an easy target. Even churches whose names were not 'Kalenjin' were targeted during the 2007/08 post-election violence. The Kiambaa PAG Church in Eldoret that was burnt with 35 victims, who were attacked and torched inside in the church on January 1, 2008 at the height of the poll violence, was referred originally called Lankia. Kiambaa congregation separated from the mother Church, EGM, which was then known as PCEA Nyakiambi in 1993. The present Church sanctuary was built through the joint effort of the Kiambaa congregants and the Presbyterian Church of Korea which was led by Rev. Prof. Lee. Other Kikuyu names still used as names of Churches in Eldoret include (Ayub Kinyua memorial Church), supposed to be Sirikwa, Yamumbi (original name not established), Kimuri (original name not established) among others. The foregoing has made peace building efforts difficult in Uashin Gishu. Ruto (OI, 2018) said that during the 2007/08 violence most people took refuge in Catholic and AIC Churches because they had retained the indigenous names. Places such as Kiambaa, Kimuri, Yamumbi and Kondoo in Uasin Gishu which are at the heart of the on-going inter-ethnic conflict were purchased by land-buying companies of this nature.

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In the initial years, the farms that were acquired in this manner remained as large-scale parcels and were only sub-divided through presidential edict in 1981. The first argument that is normally presented is that the North Rift region (Uasin Gishu, Trans Nzoia, Nandi and West Pokot Districts) exclusively constitutes the ancestral land of the supra-ethnic group we have come to term 'the Kalenjin', that is. The Nandi, Keiyo, Pokot, Tugen, Marakwet and Kipsigis. A quick etymology of geographical names in the North Rift region such as Uasin Gishu, Eldoret, Sirikwa, and Kipkaren confirms that the Maasai long lived in and named these places. Indeed, it is the Maasai who were displaced from these lands by the colonialists and therefore, any question of restitution to ancestral owners if at all it can be achieved - must of necessity be resolved with the full inclusion of the Maasai (Sharamo, 2014).

The wrath of the Kalenjin people over what they consider the appropriation of their ancestral lands is not a new phenomenon, neither does it have its roots in the 1991/1992 'land clashes'. As far back as 1969, the Hon. Jean Marie Seroney (MP for Tinderet) had drawn controversy when he authored 'The Nandi Declaration' that demanded all non-Nandi vacate the ancestral land of this sub-tribe. The Kenyatta government reacted by imprisoning Seroney for sedition but his ideas did not die. Ironically, in 1991/1992 Moi and his foot soldiers were to adopt Seroney's template for ethnic exclusivity (expanded to encompass the larger Kalenjin community) by evicting Gikuyus, Luos, Luhyas and Kisiis in their bid to secure political victory in the Rift Valley. Despite public claims of reconciliation, divisions still run deep between communities in Eldoret presbytery. The truth is that we are not making headway towards reconciliation," said Maritim Rirei of the Anglican Church of Kenya, Eldoret Diocese Rirei, 2018).

The informant said that Kalenjin language is not as expressive as Kikuyu. She cited that most dialects of Kalenjin have limited sounds and therefore they quickly result into violence. The informant sees the lack of expressiveness of the Kalenjin dialects as a main contributor to violence.

4.6 Conclusion

The study established identified several drivers of inter-ethnic conflict including, radicalization, economic imperialism, exclusionism, elite manipulation, deep rooted cultural practices and stereotyping and language prejudice. Other reasons include a

combination of historical grievances, particularly around land ownership; unequal distribution of national resources; the entrenched politics of exclusion and patronage; ethnicization of Kenyan society; a highly fraudulent electoral process; and weak national institutions that are prone to political manipulation. The electoral political cycle provides a particularly fertile ground for the flaring-up of violent conflicts as local politicians, often incite "their people" against their neighbours on an "us-versus-them" socio-political-economy of classification.

CHAPTER FIVE
BIBLICAL AND THEOLOGICAL JUSTIFICATION FOR THE PCEA'S INVOLVEMENT IN PEACE BUILDING

5.1 Introduction

The use of the Bible, a well-developed theology and a pastoral care concern and calling of the Church justifies her involvement in peace building. The Church follows her founder Jesus Christ whose main mission to the world was to 'bring peace', to the extent that the messianic prophets regarded him as the 'Prince of peace' (Isaiah 9:6). According to Wijaya (2018), "Jesus Christ is called the Prince of Peace because he alone is able to restore every broken relationship, provide a well-ordered and balanced life, and offer assurance of eternal life". The restoration of broken relationships and the provision of well-ordered and balanced lives are vital for the Church, PCEA included because that is what she is called to do on daily basis (Kagema, 2015). Notably, seven the salutation of Jesus as shown in the Gospels was 'Peace be with you' (John 20:19), showing the important place that peace played in his ministry. In this chapter we intend to give a biblical and theological reflection on why PCEA is justified in her involvement in peace building in Kenya.

5.2 Justification of the Church's Involvement in Peace Building: A Biblical and Theological Reflection

The Church is an agent of peace, justice and reconciliation (Kagema, 2015). The mission of Jesus Christ was first and foremost to bring peace to the world (Wijaya, 2018). Mubangizi (2011), argues that any Church that hopes to be relevant to Africa today must develop a social ethic and a theology that will guide her in addressing the challenges that face Africa, especially the menace of endless conflicts that continue to affect every corner of this continent. Thompson (2013) affirms that the continent of Africa is filled with ethnic conflicts, wars over resources, and failed states. From north to south, west to east, fighting burns or simmers in Africa (p.136). Mwiti and Dueck (2007, p.13) argue that Africa hobbled into the twenty-first covered with wounds from genocide in Rwanda, war in Sierra Leone, ethnic clashes in Darfur and other predicaments which have put the whole continent in a very devastating situation. According to Kagema (2015), it is possibly this hopeless situation in Africa that makes Desmond Tutu, the former Anglican Archbishop of South Africa lament that,

> The picture is bleak and the prospect one of seemingly unmitigated gloom. It is as if the entire continent was groaning under the curse of Ham and was indeed in all aspects of the Dark Continent of antiquity. Africans may well ask: "Are we God's step children? Why has disaster picked on us so conspicuously?" We appear to be tragically unique in this respect (Tutu, 2004).

Consequently, the Church in Africa has to develop an understanding of the nature of these conflicts and how a Christian should respond to them (Kunhiyop, 2008). In other word she must be able to biblically and theologically answer questions about her attitude to the use of violence as a means of resolving conflicts, and about how the Church and the individual Christians should respond to the issues of conflicts which continue to affect every aspect of the African life. As noted by Kagema (2015), the Church is an agent of peace, justice and reconciliation. This becomes the basis of the Church's involvement in peace building. The Church operates in the society, and follows Jesus who continually preached and advocated for a just and a peaceful society (Luke 4:16-19). There is thus no way in which the Church can ignore peace building as one of her cores calling.

5.2.1 Biblical and Theological Perspectives on Violence and Peace Building

According to Kunhiyop (2008), the Old Testament passage most frequently cited in the discussions of violence and peace building is the *Lex Talionis* (Latin for "Eye for eye and tooth for tooth"). This was the principle developed in early Babylonian (Jewish) law in which criminals or law breakers received punishment equivalent to those injuries and damages they had inflicted on their victims. If you plucked off someone's eye, yours was plucked off also (see Exodus 21:24; Leviticus 24:19-20; Deuteronomy 19:21). This law cannot be used at all to justify the use of violence to resolve issues. The law was not intended to be used as an excuse for personal vengeance, but was designed to set a clear limit to the level of punishment (Kunhiyop, 2008). Notably, Leviticus 19:18 is against vengeance when it says that,

"Do not take revenge on anyone or continue to hate him, but love your neighbour as you love yourself".

In Matthew 5:38-41, Jesus comments about this law and says that,

> You have heard that it was said, 'An eye for an eye, and a tooth for a tooth'. But I tell you: do not take revenge on someone who wrongs you. If anyone slaps you on the right cheek, let him slap your left cheek too. And if someone takes

you to court to sue you for your shirt, let him have your coat as well. And if one of the occupation troops forces you to carry his pack one kilometre, carry it two kilometres.

These words show clearly that Jesus was completely against the use of violence as way of resolving conflicts. He rather saw his ministry as that of peace building and reconciliation. He says to his disciples that, "Peace be with you. As the father sent me, so I send you" (John 20:21). Jesus talks about peace before he commissions his disciples. Sending of disciples as Kagema (2011) argues deals with the 'Mission of the Church". To Kagema (2011), mission refers to the activity where God calls and send his disciples to go and transform the world. It remains the backbone of the Church's activities as the Church can never survive without mission. But Jesus knew very well that mission is not possible where there is no peace. What we are arguing is that the mission and evangelism of the Church require a peaceful environment. This explains why Jesus had first to pray for peace before sending his disciples to the world. The Church must not take this lightly. Before, undertaking her mission the Church must ensure that there is peace. This indicates why Jesus had first to pray for his disciples to have peace before embarking on the difficult task of spreading his gospel. Thus, the Church should prioritize peace building if she hopes to succeed to her mission work, as mission cannot succeed where there is no peace (Munyoroku, OI, 2018). Thus Moffit (2004)'s observation that the Church has been a true agent of God, working towards reclaiming and restoring harmony in the face of human suffering is pertinent. Moffit (2004) argues that the Church is normally left as the only source of hope when other institutions are unable to meaningfully address the needs of conflict victims. Among the various players in peace building, the Church is obligated due to her divine mandate to reconcile and build peace in society.

The response of Jesus to his followers during his arrest when one of his disciples drew his sword and struck at the High Priest's slave cutting off his ear (Matt. 26:50-51) was "Put back your sword back in its place. . ... All those who take the sword will die by the sword" (Matt. 26:52). This passage is normally used to condemn any form of violence as the way of resolving conflicts. The use of a 'sword' is not a Christian way of dealing with conflicts. The Church should divine other methods of conflict resolutions such as mediation or negotiation (Kagema, 2015) as "all those who take the sword will die by the sword".

In John 18:36, Jesus says that "My Kingdom is not of this world". Addressing Pilate, Jesus made it clear that the Kingdom of God is not to be defended by force of arms, "My Kingdom is not of this world. If it were, my servants would fight to prevent my arrest" (John 18:36). Although the Church is in the world, she has to know that she has a divine calling of bring about peace. The worldly kingdom is a violent one, with much competition as people compete for unnecessary power, wealth, prestige, and so on. Jesus' Kingdom is a peaceful Kingdom where love, equity, justice and peace prevail at all costs. According to Mugambi (1995), Jesus enters history at a time when Judea is rife with the Messianic hope that some deliverer would come to liberate the people from the yoke of the Roman rule. His critics accused him of trying to destroy Judaism and its institutions. In response, Jesus replied that his mission was constructive rather than destructive. To Mugambi (1995), Christian witness ought to be conducted in such a way that the local community identifies the local Church as a source of love, encouragement, guidance, counsel, hope, and reconciliation.

As noted by Okure (2011), reconciliation and peace building are thus essentially God's work, the Church's work. God justifies us, declares us righteous, and gives us divine peace. It is this righteousness and divine peace that we as Christians should give to others. Humanity and the entire creation benefit from God's reconciliation (Romans 8: 19-21; Colossians 1:20). The Church, God's building (1 Cor.3:9) becomes the privileged place and visible evidence of this divine reconciliation. Reconciled to God in and through Christ, believers are to mirror the reality of this reconciliation as a way of life, as the community of the reconciled. They in turn become God's ambassadors, persuading others to allow themselves to be reconciled to God (2 Cor. 15:19-6:1). The primary mission of the Church is to be a living witness to the world and the salt of the earth, the locus where God's reconciliation takes place. It is in view of this that Kunhiyop (2008), avers that in the midst of conflicts the Church should seek healing and reconciliation, promote justice, practice loving and forgiving our enemies, and promote a peaceful society.

5.2.2 Respondents' Perception on the Biblical and Theological Justification of the Church's involvement in Peace Building

The study sought to establish the perception of the respondents on the Biblical and theological justification of the involvement of the Church in peace building. The responses are presented in Table 12.

Table 8
Biblical and Theological Justification of the Church's Involvement in Peace Building

Biblical & Theological Justification	Responses n= 380 n(%)				
	SA	A	NC	D	SD
Church makes Biblical references when teaching about justice and forgiveness	107 (28.3)	93 (24.5)	64 (16.8)	52 (13.6)	64 (13.6)
Church makes Biblical references when preaching and teaching about reconciliation	98 (25.8)	95 (25.0)	63 (16.6)	54 (14.2)	70 (18.4)
Church makes Biblical references when teaching about the transforming power of the holy spirit in the adversity of violence	101 (26.6)	97 (25.5)	55 (14.5)	60 (15.8)	67 (17.6)
Church makes Biblical references when preaching about redemption and restoration after violence	103 (27.1)	101 (26.6)	45 (11.8)	70 (18.4)	61 (16.1)
Church makes Biblical references when teaching about the deleterious effects of violence	118 (31.0)	104 (27.0)	44 (12.0)	72 (19.0)	42 (11.0)
Church makes Biblical references when preaching about repentance after conflict through the sacrament of reconciliation (confession) that provides a spiritual source of restorative justice and healing	97 (25.5)	101 (26.6)	69 (18.1)	65 (17.1)	48 (12.7)
Church makes Biblical references in informing that the act of peace building was a Christ-centric activity that contributes to the well-being of the world	100 (26.3)	94 (24.7)	58 (15.3)	61 (16.1)	67 (17.6)

Key: SA-Strongly Agree; A-Agree; NC-Non-Committal; D-Disagree; SD-Strongly Disagree

The results show that the majority 107(28, 3%) strongly agreed that the Church makes Biblical references when teaching about justice and forgiveness which justifies her involvement in peace building. 93(24.5%) agreed, 64(16.8%) were non-committal, 52(13.6% disagreed while 64 (16,8%) strongly disagreed. The results further shows that 98(25.8%) of the Church elders and ordinary members strongly agreed that the Church makes Biblical references when preaching and teaching about reconciliation. The same was reported by 95(25.0%) but 63(16.6%) were non-committal while 54(14.2%) disagreed and 70(18.4%) strongly disagreed. The results also show that majority 101(26.6%) of the Church members who included elders and ordinary members strongly agreed that the Church involvement in peace building initiatives is justified due to the fact that it makes Biblical references when teaching about the transforming power of the holy spirit in the adversity of violence. A similar response was elicited from 97(25.5%) of the respondents that agreed, as compared with 67(17.6%) that strongly disagreed, 60(15.8%) disagreed and the 55(14.5%) that choose to remain non-committal. Thus, the Church is using the Bible when teaching about peace and justice and the results indicate. This is a recommendable endeavour as the Bible remains the main source of the Christian teaching.

The results also indicate that the Church was justified in her pursuit to mitigate inter-ethnic conflict as it makes Biblical references when preaching about redemption and restoration after violence. This was according to 103(27.1%) who strongly agreed, 101(26.6) agreed as compared with 61(16.1%) who strongly disagreed, 70(18.4%) disagreed and 45(11.8%) that neither agreed nor disagreed. The results further show that the Church makes Biblical references when teaching about the deleterious effects of violence. This justifies the Church involvement in peace building as supported by majority 118(31.0%) of the Church members who strongly agreed, 104(27.0%) agreed, 72(19.0%) disagreed and 42(11.0%) strongly disagreed. However, 44(12.0%) could not agree or disagree thus, were non-committal with regard to this. According to the majority of the respondents, 101(26.6%) of the Church members, the Church was justified in her involvement in peace building initiatives as it makes Biblical references when preaching about repentance after conflict through the sacrament of reconciliation (confession) that provides a spiritual source of restorative justice and healing. Out of the 380 members who took part in the study, 97(25.5%) also strongly agreed, as

opposed to 65(17.1%) that disagreed, 48(12.7%) that strongly disagreed and 69(18.1%) that remained non-committal.

The results further shows that the majority 100(26.3%) out of the 380 Church elders and ordinary members who took part in the study strongly agreed, 94(24.7%) agreed that the Church was justified in her involvement in peace building as it makes Biblical references in informing that the act of peace building was a Christ-centric activity that contributes to the well-being of the world. This in contrast to 67(17.6%) that strongly disagreed, 61(16.1%) disagreed and 58(15.3%) neither agreed nor disagreeing.

The findings of this study therefore imply that the PCEA clergy uses the Bible when preaching about justice and forgiveness in their congregations. Munyoroku (OI, 2018), justifies the Church's involvement in peace building by asserting that in the Bible, peace is seen in the concepts of shalom (in the Old Testament) and eirene (in the New Testament), and it is a richer, deeper concept of peace than the absence-of-conflict meaning often associated with it in English. They incorporate ideas of wholeness, completeness, balance, healing, well-being, tranquillity, prosperity, security and justice, and encompasses both a state of being and a way of living in a relationship with God one which was intended in creation and which God seeks to restore (Isaiah. 53:5; John. 14; Ephessians. 2:14-15). This restoration comes through God's move towards humanity, through Christ, and humanity's move towards God in response. Peace starts with personal peace with God and serenity in the midst of the world and moves outwards as that relationship shapes a life that is active in the world. In his book titled, *Shalom: The Bible's Word for Salvation, Justice, and Peace*, Yoder (2017) clearly reveals the need for a peaceful non-conflicting co-existence of communities. Yoder justifies this based on Biblical verses from Joshua 9:15 and Genesis 26:29-31, which are in line with the findings of this study. According to Yoder (2017), peaceful and sustained relationship can be the result of a treaty as in Joshua 9:15 or Genesis 26:29, 31, where oppression will be ended and peace will result.

This study identified several relevant Biblical underpinnings of the Church's rationale to engage in. A critical analysis of the Biblical verses mentioned by the interviewees during the survey is presented in this section. For example, Mwandoe (OI, 2018), said that life is all about relationships and we often experience conflict in relationships. The

Bible says, in Romans 14:19 that "Let us therefore make every effort to do what leads to peace and to mutual edification." In the words of Mwandoe (OI, 2018), conflicts in Pwani Presbytery are inevitable as a result of religious intolerance and so the only variable is how we deal with conflict. Mwandoe (OI, 2018) said that conflict is rooted in the scriptures which justify the clergy to locate peace building sermons from the Bible. He cited the conflict between the first two brothers, Cain and Abel, and since that time there has been fighting and bickering at every level of society. There is relevance in Mwandoe's assertions to the contemporary world as conflict is perverse. Ubsdell (2006), comments in regard to this in his work on "How does the Church develop an authentic, Biblical understanding and implementation of the social gospel, by bridging the gap between social action and evangelism?" He asserts that lack of social conscience impugns the reputation of the Holy God and leads to societal failure. This is in tandem with Mwandoe's (OI, 2018) revelations as established in this study.

Interview responses obtained from Kaira (OI, 2018) show that through the Bible, God calls us to broker peace between others who are in conflict. When you sow seeds of peace, you reap a good harvest. The Bible says that "Peacemakers who sow in peace raise a harvest of righteousness" (James 3:18). When Paul wrote to the Church at Philippi, he mentioned two women by name who were in conflict. Paul wrote, that, "I plead with you Euodia and I plead with Syntyche to agree with each other in Lord." (Euodia means "good journey" and Syntyche means "happy experience", but neither of them was living up to their names. From this we learn that the best way to be a peacemaker is to introduce people to Jesus, the Prince of Peace. That is what God has called us to do. Kaira (OI, 2018) quoted 2Corinthians 5:19-20 and said that "He has committed to us the message of reconciliation. We are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to God". God did not call us to be diplomats. He calls us to be ambassadors. An ambassador is someone who represents a king or government while living in another land. As ambassadors of Christ, we live in this world, but our citizenship is in heaven. Murithi (OI, 2018) did mention that the work of the clergy in peace building is to communicate to men, women, boys and girls and to show them how they can be reconciled with God. We must tell them they can have peace with God.

Similarly, Kirika (OI, 2018) quoted Jesus as saying,

> Blessed are the peacemakers, for they shall be called sons of God." To me, being a peacemaker does not make you a child of God. You can only be born (or literally born again) into God's family. Jesus meant when you are a child of God you will be a peacemaker. The Bible says, in Isaiah 52:7, "How beautiful on the mountains are the feet of those who bring good news, who proclaim peace, who bring good tidings, who proclaim salvation

In a similar vein Muibei (OI, 2018) contends that role of the clergy is to ensure there is peace by teaching their followers. Mburu (OI, 2018) supports this assertion by giving reference to Biblical verse. In Romans 10, the Paul asks, "How can they believe in the one of whom they have not heard? and how can they hear without someone preaching to them? And how can they preach unless they are sent?" This role has been identified and is being executed the PCEA. The clergy in the PCEA have been instrumental in delivering sermons on peace building anchored in the Biblical scriptures.

In his exhortation after the Church sermon during the Moderatorial visit at Wildwaters Mombasa, Munyoroku (OI, 2018) summarized the link between faith and peace building as follows:

> Christians will thus become peacemakers (Mathew 5:9) to the extent that, grounded in divine grace, they cooperate with their Maker in creating and fostering the gift of peace. As reconciled men and women, the faithful will also promote justice everywhere, especially in African societies divided and threatened by violence and war, yet hungering and thirsting for true justice open to the prompting of the Holy Spirit who continues to awaken different charisma in the Church, Christians must pursue or undertake with determination the path of holiness, and thus increasingly become apostles of reconciliation, justice and peace.

Paul quotes that verse we read from Isaiah 52, "How beautiful are the feet of those who bring the good news of God's peace!" (Romans 10:14-15). Do something beautiful for God, show others how they can enjoy peace with God, and you will be blessed beyond measure to be a peacemaker.

In the Christian scriptures, this experience of peace finds its clearest expression in the story of Jesus. Jesus preached the forgiveness of sins and the advent of God's rule over the earth. He brings about the turning point from the past into a new future in his own body in his suffering and death, and God's raising him up to a new and transfigured life. Christ is indeed our peace, a peace from God greater than the *Pax Romana*, (Roman

Peace), which ruled the world in which Jesus and his disciples lived. If shalom was ultimately a gift from God because it represented the life of God, the peace of Christ showed the divine origins of that condition even more clearly. Thus, as Christ is the epitome of peace through his life, death, and resurrection, so too are Christians called to embody peace.

Gichunge (OI, 2018) mentioned that the Bible is the main source of peace related concepts that motivates Christians to work on peace. These include, but are not limited to Peace making. Christians are taught to be peacemakers through scriptures such as "blessed are the peacemakers, they shall be called children of God". Biblical teachings stress the importance of forgiveness. Marty (2007) and Birch (2011) argue that the Bible is a whole facet, addressing the Spiritual as well as the physical need of man and cannot be avoided in the context of peace building advanced by the Church. When considering justice within the Bible, Birch (2011) states that it "…appears more as a moral principle or idea. . .". When coupled with righteousness, the full meaning and understanding of social justice comes into clarity.

Peace building, Biblically, gains strength from God's righteousness and justice. The Bible's account of peace is embedded in God's command that encourages justice and righteousness. That is, people living justly in peace, and in ways that ultimately pleases God. Christian ethics has sought to combine Jesus' message of love with the responsible exercise of power in society and the polity. During the one-on-one interview session with Gichunge (OI, 2018), the study noted that the Bible teaches that peace among persons, groups or nations is not possible without good will towards one another. For example, Numbers 6:24-26 ends with: "May God lift up his face onto you and give you peace", Leviticus 26:6 says "and I shall place peace upon the land, Numbers 25:12: "Behold I give him my covenant of peace" Psalms 125:5 and Psalms 128:6: "Peace upon Israel" This implies that peace was secured for us by Jesus Christ's so that we can live righteous lives that seek justice for all (Rom. 3:23-35). The Church theology reminds us that the establishment of peace and justice often involve cost on the part of the one who has been wronged, as they forgive in order to restore relationships. This mission, revealed in Christ's ministry, is holistic offering restoration of all areas of human life so that creation can flourish once again. Peace building is a part of this mission, and Christian peace builders are well equipped, through this understanding of

God's mission, to engage with the psychological and spiritual effects of injustice and conflict, as well as its social and economic legacies in order to help people to heal and to develop new habits that can lead them away from conflicts in future. It is time for Christians to apply Biblical restorative justice beginning within the Body of Christ.

Basing on the challenges of the Bible, it can be correctly argued that Peace building is not simply assenting to a set of ideas about God's design for the world. To be an agent of God's peace requires putting on the mind that was in Christ Jesus (Philippians 2:5): the emptying of self, the embracing of vulnerability, the walking with the wounded which marks redemption. It requires being led by the Holy Spirit in the healing and sanctifying of the world. The Incarnation and the sending of the Holy Spirit are an extension of the embrace of the periochoresis of the Trinity to enfold into itself those who have been broken by sin, oppression, and injustice. In order to have that mind of Christ, peace-building requires entering regularly and deeply into communion with the Triune God, along the ways that Christ has set out for us. It is that presence in God that makes it possible for us to come to discern God's working in our world. It allows us to see those glimmerings of grace that may come to flash forth the love of God that heals and reconciles. Putting on the mind of Christ, being formed in Christ, involves spiritual practices and disciplines that embody peace in our own bodies: making prayers of intercession as part of our mindfulness of being formed in Christ; seeking and extending forgiveness, so as to create truthfulness in ourselves and to forge the space for others who need to seek repentance; washing one another's feet, so as to learn the ways of service. Building peace is often an arduous task, marked by disappointments, failures, and setbacks. How do we find the reserves of strength to remain faithful and to keep forging on in the midst of adversity? Peace is something that comes from God, who is the author of peace and the one who brings about reconciliation.

Many of the ideas and concepts discussed in this section assume that inter-ethnic harmony will most truly flourish within the context of restored relationships between humans through Bible study. As instruments of God's peace, Churches are indeed vessels of clay. When peace does occur, it becomes clear that the transcendent power belongs to God and not to us (2 Corinthians 4:7). However, it is usually also clear that, in most instances of inter-ethnic conflict, the Churches do not live up to their great and challenging mission to cushion the society from the transgressions of conflict. At times

Church leadership fail to speak out against injustice or have even blessed the violence that occurs.

Munyoroku (OI, 2018) did assert that practical conflict resolution mechanisms are rooted in the Bible. Cited in Exodus, a central book of the Old Testament: "If you see the donkey of one who hates you lying down under its burden you shall refrain from abandoning him with it and shall rescue it with him" (The New Jerusalem Bible, Exodus 23:5). Helping the enemy with a burden could change his opinion and behaviour: it is a classic example of a strategy involving unilateral gestures, which cause cognitive dissonance in the enemy, which in turn is designed to cause rethinking of the cognitive structure of the self and enemy. This narrative ground peace building in the scriptures. Through these Biblical underpinnings, the current study postulates that each person should emulate God as the one who facilitates to wipe away the people's sin, so each person involved in a conflict should wipe away the sins of his or her fellow human being.

Churches all over the world have a variety of different diaconal approaches to peace building. The PCEA was and is continuing to implement many strategies for peace building such as sermons, worshipping and liturgy, prayers and preaching, pastoral care and guidance, just to mention a few. Njoroge (2014) affirms that the Church has adopted conventional and Church tailored peace building strategies in Kenya. This study was premised on the grounds that the Church has been associated with positive conflict-related outcomes in a number of ways such as ecumenical support. However, reflections on what Christians say about the theological justification for Church involvement in peace building had not adequately been documented.

The Churches are also called to be instruments of God's purposes in the world (Kimani, 2018). That calls them to very concrete actions in the service of peace-building. In order to proclaiming the "Peace of God" justice, forgiveness, humility, valuing life and avoiding bloodshed and self-avenging forms the theological basis of Church involvement in peace building. Peace building work takes place in contexts where there are a plurality of religions and beliefs. This implies that a theology of peace that cuts across all cultures and denominations should be rooted in Christian values in order to make peace building efforts fruitful. Lubanga (2015) sees peace, theologically, as the

constant recreation of the harmony between God and humans, between humans themselves, and with nature.

This study was carried out under the premise that the Church has the potential to play a major peace building role in areas in which it is predominant. In addition, the study was conducted with the notion that religious peace building can and should be pursued by lay people as they are trusted. Some of the peace building roles the Church has played include: facilitating peace agreements, providing safe spaces for conversation between contending parties, outreach to rebel groups and direct work with the victims of war. Still, the potential positive impact of the PCEA in peace building remains largely untapped because the Church leadership has not articulated a theological framework for the role of the Church laity as peacemakers. The PCEA laity should operate as agents of peace within their families and in their local parishes. However, they must be empowered to become peace builders in the larger society through their professional and civic engagements. This study investigated the theological justification of Church involvement in peace building aimed at enhancing inter-ethnic harmony.

During a one-on one discussion with Muraguri (2018) he had this to say with regard to the Church theology of peace:

> While many see religion as a source of conflict and division, the truth is that religion plays a broad range of roles in matters of war and peace. All religions, particularly ones that enjoy a cultural dominance, are capable of marshalling substantial resources for peace by employing their symbols and rituals, invoking their sacred texts and using their institutions to promote a vision for peace. It must be acknowledged though, that religions can, and often are, co-opted into the service of violence. The challenge at hand is to engage the theological, institutional and cultural power of the Church to provide a compelling peace narrative to stand against violent aggression. More importantly, the massive resources of the Church must be employed to produce lay agents of peace through lifelong education and formation in peace making. In other words, the task is to turn the PCEA into a school of peace making for its four million members in Kenya.

The implication of this is that the Church should operate in a non-partisan way to avoid being a source of conflict and community divisions. A similar argument was advanced by Kaania (OI, 2018) who reported that the central mission and duty of the Church is to proclaim the Good News of the gospel of Jesus Christ and make disciples of all

nations as indicated in Matthew 28:19-20. How does this fit with strategic peace building? Where can the PCEA naturally interface with the imperatives and trajectories of peace building without compromising its own essential identity as a spiritual communion? Kaania (OI, 2018) posits that the PCEA locates itself very naturally in peace building, within its established structures, its social justice campaigns and its parish- based moral formation programs that equip the laity to see the world through the perspective of theology of peace and gospel exposition. The presuppositions advanced by Muraguri and Kaania are reflected by Wright (2012) who posits that it is the mission of the Church to express the nature of the kingdom within the world and to invite others into it, including through the pursuit of peace.

Gichimu (OI, 2018) on the other hand reported that traditional PCEA teaching acknowledges the presence and power of sin, evil and violence within humanity. The practice of repentance through the sacrament of reconciliation (confession) provides a spiritual source of restorative justice and healing for broken communities. Likewise, the Eucharist presents a fundamental understanding of encounter and reconciliation with God and the community, represented in the form of the body, the community gathered. In these ways, the PCEA is a logical religious partner in peace building efforts. The Church provides a theological narrative that can substantially influence how people frame the conflict and the efforts to build peace. Its institutional reach cuts both horizontally and vertically to all sectors of societies. The Church has access to diverse portions of the population in ways that academics, politicians or peace builders do not normally have.

Research by van der Haar, Heijmans and Hilhorst (2013) has shown that the involvement of Church and religious organizations in peace efforts have improved the likelihood of success. The Church can certainly serve in this role going forward. In order to do this though, the leadership will have to intentionally seek ways to provide the laity with a theological justification, a formal commissioning and systematic formation in its mission of peace building. However, if the PCEA develops a thick theological understanding of the role of the laity in peace work and starts to understand its parish communities as schools for peace building, it can operate on the vanguard of educating and forming members of civil society to bring the rich insights of the social tradition to peace work. Religious congregations have been shown to be a hub for the

formation of political views. With its ubiquitous presence, the PCEA has a unique opportunity to contribute to the work of bringing peace to the nation, which seems consistent with the work of its primary source of inspiration, Jesus Christ, who is often given the title of "Prince of Peace".

It might be said that no theology is required for a faith founded on the incarnation of God, which calls for practical witnessing in life, following the example of Christ, the peacemaker par excellence between earth and heaven. It is clear that all theologies come out of specific Christian experiences and are in fact the reflection of Christian spirituality, practices and communities as mediating the reality of God. Peace building activities, in particular, can be seen as a global activity of the Christian churches and of Christian people, based in Christ's atonement and reconciliation in order to restore the goodness of creation destroyed by evil (or to restore harmonious relations out of conflicting ones). There is evil in its broadest sense as the antithesis of good and evil in the human world, which involves human intellect and will: sinful human relationships are evil relationships in which the basic humanity of other human beings is ignored or violated. Matthew's parable of judgment (The New Jerusalem Bible, Matthew Vol. 4, No. 1 Nicosia: Faith-based Peace building... 14 25: 31-46) tells us that people who do not care about the needs of others are as culpable as those who directly cause another's sufferings. Evil is a complicated issue, which is also a matter of free will, about which human beings have choice and which makes it easier to assign blame and demand change. A theology of peace building should be intended as a response to evil, since Christian peace building assumes conditions of no peace, is performed in realities of violence, division and aggression, and tries to offer constructive alternatives of love, unity, compassion and forgiveness.

A fundamental part of peace building according to Murang'a (OI, 2018) is the reconstruction of broken hopes based on theological justification. In an exclusive interview with Murang'a, it was evident that reconstruction and restoration of hope facilitated by the Church involves public discussion and judgments of the wrongs that occurred during the conflict; this means often looking at how injustice may have been at the basis of the conflict, because by addressing the root causes of conflict, there are more hopes of overcoming them in the future. Punitive justice is, as the word itself indicates, a justice focused on punishment and it can have different purposes: punishing

the wrongs that victims and society have suffered; deterring similar wrongdoings in the future and expressing no toleration towards such sins.

From a religious perspective that grounds peace building activities, punitive justice would in any case be inappropriate, if the enactment of justice itself would result in an unjust outcome. Murang'a contends that restorative justice is definitely better from the Christian point of view. Restorative justice can be a distributive justice, which assures that the goods of society are equitably distributed, so in the specific case of a violent conflict, it implies the need to restore the dignity of the victims and to work to rehabilitate the offenders. The other type of restorative justice according to Murang'a is structural justice and it focuses especially on the social structures of the society in which the conflict has grown, because every kind of inequity and discrimination contributes to conflict. In the Christian tradition, but also in the Muslim one, justice is one of the defining characteristics of God, who looks out especially for the poor and the oppressed. The consequence is that believers in God must pursue justice, which is when all human beings are in the right relationship with one another and with God.

Conversely, Ndambiri (OI, 2018) reiterates that conflict resolution cannot succeed without preaching forgiveness. In Christian theology and peace building forgiveness is a central issue, as a direct consequence of the Christian understanding of a merciful and loving God and from an understanding of the human being as a finite and limited being. The preaching of forgiveness was a major theme in Jesus' own ministry, either in the perspective of God that forgives human sins or from the perspective of humans that forgive one another. Related to this preaching, the Christian understanding of forgiveness focused mainly on the believer being forgiven of their human sins by God and on acts of individual forgiveness between conflicting parties, but less attention has been given to social forgiveness, which can be particularly important in the peace building processes.

Ndambiri (2018) also reported that forgiveness among disputants is generally understood as the giving up of the feelings of resentment that the victims have against the offenders, which results in the restoration of a social bond between them. From this point of view, forgiveness does not necessarily preclude punishment of the offender, also because punishment may be required by the law or the society. In any case,

forgiveness may have different meanings, such as pardoning offenses, releasing parties from economic debts or receiving apologies. Taking responsibility for the inflicted pain is central to building a new relationship between victim and offender and there should be some ritual of apology, which gives the victims the opportunity to articulate the suffering experienced and tests the authenticity of the offender's remorse. Sometimes, if not often, a certain measure of forgetting the past is necessary to be able to focus on the future and reconstruct society, but forgiving does not mean forgetting: it means remembering the past in a different way.

Ndambiri (OI 2018) further argues that Christian faith poses a higher challenge in forgiveness: according to the New Testament, God is so merciful and loving that He forgives the human beings not because of repentance but prior to it. This forgiveness should lead humans who have to repent and change life; in other words, repentance should not be the condition but the fruit of being forgiven by God. In human discourses of peace building among victims and oppressors, being inspired by such a great mercy, the victims could forgive their torturers and oppressor prior to and not as a consequence of their asking for forgiveness, with the hope that this forgiveness will lead them to repentance and change. In such a case, the forgiveness of the victims could have a gift-like and miraculous quality, making possible the ultimate goal of restoring justice that is to build a society in which all citizens can live as far as possible in freedom and harmony and in which, abusing the other would not occur again.

This study proffers that forgiveness is central in Christianity and in conflict resolution; but the meaning and use of forgiveness is not a universal position even among Christians and in the different cultures that face conflict. So, forgiveness according to Volf (2010) can play a crucial role in conflict resolution when it is consistent with individual cultures, because it interacts in various ways with moral and spiritual responses, such as commitment to truth, justice, apology, repentance and penance. This is even more important in recognizing that no one strategy can solve everything and no one rule, beyond love should be applied unilaterally in the quest to attain lasting peace in the society.

Obadiah (2018) gave another perspective of peace building based on the theology of reconciliation in an exclusive interview conducted on the 18th Day of December 2018

at PCEA Saint Margaret Church, Mombasa. Obadiah reported that reconciliation is a process and a goal and cannot be restricted to reflecting the final state of peace. A theology of reconciliation should be able to accompany the reconciliation process at every step and for each possible outcome. Intermediate practical theologies could support the various steps in reconciliation: a theology of forbearance, seen as a gift of the Holy Spirit, can help people to accept one another and to live in peace with legitimate difference (The New Jerusalem Bible, Colossians 3: 11- 15). This is related to a theology of creating safe and hospitable spaces, a theology of reconstruction, a theology of a new narrative. Paul talks to Gentiles and Jews who had formerly been divided: now they are brought together through the blood of Christ into a common household of God and a complete process of reconciliation (The New Jerusalem Bible, 2 Corinthians 5: 17-20; Ephesians 2: 12-20).

From the revelations derived from the context of interview with Obadiah, there are three main points in reconciliation from the Christian point of view and theology. Firstly, God is the principal author of reconciliation, but humans participate in this work of God as it is clear in the above mentioned second letter of Saint Paul to the Corinthians that explicitly call Christians into the work of reconciliation. This is especially important for every peace builder because it makes those working for reconciliation more centred on others and less on themselves, that is very important, because working in this field and for these goals often means being able to think out of the box. A theology of reconciliation focuses also on the spiritual discipline of prayer to which Christians are committed, because with the intimate conviction of being in communion with God is much more possible to help restore the communion that has been broken around. In this sense, the most important prayer is a contemplative one, waiting for God to speak rather than the opposite and learning to wait in silence, discerning God's voice and also the minimal movements in the processes of healing.

Bearing in mind that reconciliation is ultimately God's work, the Christian peace-builders can consider themselves as His ambassadors and this can help to lift the heaviness of final responsibility in the peaceful outcome of a conflict. It helps also to lighten the psychological exhaustion that is common in peace building, knowing that the spiritual discipline of prayer is no guarantee of avoiding the burnout, but it can alleviate some of the pressure. Everybody in such situations needs to find a place

outside themselves and their own capacities from which to envision peace: this place for Christians is God. In every situation in which a prolonged conflict tends to harden opposing positions and things get stuck, there is the need to find new perspectives that can represent a way of getting unstuck.

Secondly, in reconciliation, God begins with the victim and only then turns to the oppressor. This is built upon the message of Israel's prophets and the ministry of Jesus: go first to the orphan and the widow, the prisoner and the stranger. Saying that the healing begins with the victims' means also giving them an immediate answer or at least attention, since it is a common awareness that justice usually takes a long time and the cause of victims is not suspended in the meantime but it is possible to find ways to begin the healing. For example, it is possible to restore the humanity of the victim, which is something which has been denied in the period of the conflict, or that has been a consequence of overt violence and other forms of oppression. A restoration of communion with God, where His presence is experienced as a healing force, can be a pillar in the process of restoring the humanity of the victim. On the other side, the oppressor has lost some or a lot of humanity in behaving as he/she did to the victims and can be helped through practices of conversion, remorse and acts of expiation, apart from the justice processes. Remaining on the relational and spiritual side, this expiation can be done through punishment or ritual separation from the community, if necessary, in order to restore the perpetrator's humanity and membership in the human family or in the specific community.

Thirdly, in reconciliation, God makes a new creation also and especially from the history of the victim and the oppressor and this does not mean necessarily a restoration of a status quo ante but takes them to a new place, which has not been projected on their own or by the peace builders. This can mean that the victim could not fulfil the dream about returning to where they were before the oppression happened, which is presumably the first goal for displaced persons, refugees and exiles. Even if they are eventually able to come back to their own place, it is concretely possible that they don't find what they left: they can find destroyed homes or somebody else living there, which are the most common reasons why it is difficult to resettle displaced persons and refugees. In cases in which the victims suffer the consequences of torture or mutilation or the loss of a loved one, there is no possibility even to come back to the past; the only

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way to overcome that past is by moving forward. Reconciliation in these situations focuses on the accompaniment of the victims on their path of healing, which can involve either physical healing or the healing of memories, to overcome the effects of one or another trauma.

From the foregoing, this study develops the conception that the Christian theology and tradition of reconciliation has developed some distinctive ideas, mainly at the level of practical theology, that continue to inform concrete peace building processes and are linked to issues such as truth telling, justice, memory, healing and forgiveness. These aspects were evident during Focus group Discussions held in various study locations during data collection. This therefore implies that the Christian goal of reconciliation can be fulfilled in relation to a faith in a merciful and everlasting God: themes of healing and forgiveness are seen as part of that bigger picture, without which reaching reconciliation as a goal cannot be achieved or loses its deepest sense, which is its vertical dimension.

At the level of human relations, the vertical dimension is essential for peace building activities that focus primarily on larger scale phenomena such as societies and international relations. At the same time, they do not ignore the horizontal dimension of individuals and small groups, because peace agreements signed by leaders in society cannot guarantee their implementation, on the contrary, agreements at a higher level can exacerbate grassroots conflicts. Horizontal reconciliation, that is among human beings, either individually or socially, is rooted in the vertical reconciliation involving the leaders and, for Christians, in God's reconciling work. For believers, the human capacity alone cannot bring large scale reconciliations or cannot be so deep as to heal the damage that conflict and violence have produced, because of the different magnitude involved.

Finally, the centrality of Jesus Christ in Christian faith and being near to despairing sinners, as well as close to innocent victims, demonstrates his full humanity and, with the exception of sin, his unification of this humanity with the divine. In the incarnation God enters into every aspect of human suffering, including both oppressors perpetrated and suffered. This reaches its highest point on the cross that in the discourse related to peace building unifies the innocent victims of the violence of others, with their

oppressors who caused their suffering and also those who don't care about it, trapped in their lack of empathy. A theology of peace building can see the cross as the incarnation of God into the human condition of guilt as well as of innocent suffering in order to restore relationships and communities that have been broken.

Theologies of the cross are practical theologies that respond to different wounds in the human situation and commend the Christians ways of healing those wounds. It must not be forgotten that theologies of the cross imply a resurrection experience, which means the transformation of death into everlasting life: being with humans in their suffering of every kind, God also transforms human existence and conflicts into something constructive forever. The practical implication for Christian practices of peace building is their impact on the larger society: this means working for social change, on the belief both in the enduring goodness of creation and of human nature, and in the promise of redemption based on the resurrection in Christ. He is the Word (of God the Father) made flesh, who maintains an intimate union with the Father and is present in believers united in the Spirit of God, forming the Church in its various expressions. This belief affects Christian spirituality, communities and practices, based on the nature of the incarnation and its emphasis in Christian conversion on prayer, contemplation, the transcendence of alienation and suffering and the cultivation of reconciling love in the community. Incarnation and resurrection inevitably have a strong connection to the healing of suffering and to social change, through the creation of inclusive communities based on love, compassion, sacrifice, forgiveness and mutual forbearance, providing a model of Christian identity and redemption that have a significant role in transformative peace building in the world.

The theological basis for the Church to engage in peace building is thus rooted in its mission to uphold sanity in the world. Christian theology teaches us that creation is the house of life within which human beings are called to dwell in peace and harmony. Churches have the framework here to bring about eco-justice as a priority concern for which Churches ought to work for eco-justice literacy which will contribute to develop an ethic of intrinsic worth of protecting all God's creation and building peace with justice in God's eyes. As the vulnerable situations in Kenya continue to grow, Churches need to be involved in eco-justice concerns more deeply, for which PCEA will have to take a leading role in facilitating and equipping its congregants in order to emphasize

and develop an ethic of eco-justice for sustaining peace. It is against this background that PCEA engages in assisting the citizenry to promote eco-justice literacy through awareness programs, encourage Biblical and theological reflections of eco-justice for sustaining peace and to conduct consultations and studies to strategize on a plan of action that will lead to sustained peace in Kenya.

Pastoral care is rooted in Biblical thought. In the endeavour to form an appropriate praxis-oriented theology of care it is necessary to first lay the foundation of our discipline in the divinely inspired scripture itself. Even in today's post-Christian era the interpretation of human life and problems heavily rely upon Biblical language of sin, guilt and forgiveness. Therefore, this study attempts to draw and depicts a pastoral foundation for our Church involvement in peace building. The Bible has made adequate and historical contribution the field of pastoral care and this study looked into it systematically. According to Waruta and Kinoti (2000), Pastoral care and counselling of victims of inter-ethnic conflict is the art and skill of caring for the well-being of others especially those who need help most. It is the responsibility of Church ministers to be available when God's people are suffering, and to help them towards restoration of their wholeness. Human life is sacred and must be preserved, defended, supported and enhanced as a matter of priority. Those who engage in the task of restoring the wholeness of human life are co-workers with God. The Church should therefore be willing and prepared to confront human suffering and the conditions that cause it, following the example of its founder, Jesus Christ (Waruta & Kinoti, 2000). Inter-ethnic conflicts bring suffering and alleviating this suffering becomes the responsibility of the clergy. Munyoroku (OI, 2018) quoting from Clinebel (1998) said that the clergy have strengths, credibility and have face-to-face contacts with many people in the society. This offers them the opportunity to make a real difference in combating violence. Further, the clergy are uniquely poised to break vicious cycle of intolerance by reaching out with compassion to the affected (Powers, 2010). The clergy are in the unique position of being able to alter the course of social injustice (Rothman, 2017). This is because they can shape social values, promote responsible behaviour that respects the dignity of all persons and defend the sanctity of life, increase public knowledge and influence opinion; provide charitable resources for spiritual and social care.

Thus, the clergy are poised to end guilt, denial, stigma and discrimination and open the way to reconciliation and hope, knowledge and healing, prevention and care because they are justified by their missiological calling. In light of this, the study investigated the pastoral justification of the Church's involvement in peace building with reference to PCEA. Audio recorded interviews with participants were undertaken to help in the transcription of the case scenarios provided by the clergy in the PCEA regarding their pastoral role in enhancing inter-ethnic harmony. The Parish ministers who participated in this study provided various pastoral interventions aimed at helping victims of inter-ethnic conflict.

In an exclusive interview, Kebenei (OI, 2018) reported that the PCEA clergy and Church leaders have used the pulpit and other Church forums to speak of the devastating consequence of ethnic conflicts. Kebenei continued to posit that the PCEA clergy have been providing pastoral care for communities during conflict times focusing on provision of food, preaching, worship, praying with victims and comforting the aggrieved. In addition to this, the clergy have continued to offer trauma counseling for victims. This takes place within the family context. The findings of this study are congruent with the assertions of scholar Patton (2005) who reported that the clergy needs to apply their faith practically in helping people including those suffering from the pangs of inter-ethnic conflicts. The author supports the scriptural view of pastoral care as a therapy because Jesus' mission was to heal the broken hearted (Luke. 4:18). In an exclusive interview, Mwaniki (OI, 2010) pointed that the PCEA engages in peace building campaigns through pastoral programmes which include outreach, giving Holy Communion, home visits to pray and read the Bible and encourage the victims. In these programmes victims are taken through a healing process, helping them to endure, guiding them to make choices and reconciling them to enhance inter-ethnic harmony. Mwaniki (2018) further reported that reverends in PCEA also teach people in troubled congregations how to co-exist in order to promote inter-ethnic harmony. According to Clinibell (2011), the aim of pastoral care is healing from brokenness for both individuals and for the families. Out of a sense of pastoral obligation to care for their flock which often includes both the perpetrators and the victims of the violence, some clergy step into the fray, promoting the peace and justice of Christ found in the scriptures and Church teaching.

Talking about PCEA peace building strategies, Wahome (OI, 2018) reported that the PCEA has been addressing the devastation left in the wake of the conflict through pastoral programmes such as psychosocial support programmes (food and provisions), counselling programmes (debriefing, trauma counselling), conflict resolution programmes (mediation, reconciliation and negotiation). Njihi (OI, 2018) supports Wahome's assertions by alluding that the Church is an antidote to inter-ethnic violence through brokering for people to tell the truth in pursuit of forgiveness and reconciliation. A narrative captured from interview with Mwaniki showed that Jesus practiced a wholistic and inclusive method of Pastoral Care. In the gospels, images of Jesus show even more clearly the pastoral concern of God for the whole person, physical, social and spiritual. The arguments brought forward by Wahome, Njihi and Mwaniki finds support in Hauge's (2015) findings that religious actors have redressed the issue of conflict through pastoral care programmes embedded in the moral and *spiritual* foundations of peace education. In an exclusive interview, Kiilu (OI, 2018) reported that the PCEA pastoral programmes are executed by the clergy and Church elders. These are responsible for implementing the peace building programmes in their areas of operation (districts). The findings imply that the Church should therefore be characterised by bearers of grace willing to serve their maker willingly. The pastoral mandate is derived and clearly defined in the Holy scriptures as given in the great commission (Mathew 28:19). The pastoral mandate should further be informed by the word of God in its entirety, the practice and procedures, resolutions of the General Assembly and decisions of the Presbytery.

Kiilu (OI, 2018) identified home visits, Bible study and prayer meeting as the core pastoral tasks.This study proffers that pastoral instructions are vital for national cohesion and healing as they entail training people on morals as well as do's and don'ts in life. The findings are in tandem with Wolpe and McDonald (2008) assertions that that peace building is conceived as the reconstruction of a set of relationships, and having an end goal of structural transformation through specific programmes that are institutional tailored to meet the peace building goal.

The PCEA pastoral programme was initiated to support national integration and healing with the believe that the programme will help unite our people in the way of nationality and peace building. The Scripture Union developed a curriculum for pastoral

programme which integrated national values that will see our people raised in full knowledge of the morals and in respect for humanity. Thus, pastoral care has its basis in the Church practice and procedures, resolutions of the General Assembly and decisions of the Presbyteries

5.3 Conclusion

This study, established that a Biblical and theological justification of the Church involvement in peace building. The Bible is the core point of reference for the Church. It highlights several principles of peace building and reconciliation including love, justice, forgiveness and peace. These exalt the value of human lives and the rule of law. The Church is founded on Christ who is perceived by Christians as the "Prince of Peace" (Isaiah; 9:1-6, Luke 2:14; 19:38, Ephesians; 2:14, 2 Thessalonians; 3:16). Peace and the Church are, therefore, inseparable. The Church can only actualize the potentials of peace building through her divine prerogative of preaching about peace basing on theological reflections of peace based in the scriptures. The Church involvement in pastoral care finds its clearest expression in the story of Jesus who preached the love and forgiveness. Christ is indeed our peace, a peace from God greater than the *Pax Romana*, which ruled the world in which Jesus and his disciples lived. The pastoral care offered to the victims of inter-ethnic conflict within and by the Church is grounded on the life and ministry of Jesus. This ministry provides the pattern on which we can model our own pastoral care, and the standard by which Jesus Christ set.

CHAPTER SIX

EFFICACY OF PCEA PEACE BUILDING STRATEGIES

6.1 Introduction

The purpose of this study was to carry out an assessment of peace building strategies of PCEA, in enhancing inter-ethnic harmony in Kenya. The study systematically analyzed PCEA peace building strategies which included Church Sermons, Pastoral care and counselling, Bible study, Peace-building workshops, Prayer movements, Mainstreaming of various PCEA standing groups in peace building, Strategic direction on peace by General Assembly and peace desk. This chapter presents results on the efficacy of PCEA peace building strategies in enhancing inter-ethnic harmony in Kenya.

6.2 Efficacy of PCEA Peace Building Strategies

The results obtained on the efficacy of PCEA peace building strategies are presented in Table 9.

Table 9

Efficacy of PCEA Peace Building Strategies

Efficacy of PCEA Peace Building Strategies	Responses (n = 380)					Mean
	Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree	
Church Sermons	3 (0.8)	26(6.8)	132 (34.7)	32 (8.4)	187(49.2)	3.01
Pastoral care and counselling	7 (2)	16 (5)	127 (36)	57 (8)	173 (49)	2.02
Inter-ethnic vocational Bible study	22 (6)	14(4)	113 (32)	68 (11)	163 (47)	2.12
Peace-building workshops	36(10)	24(7)	91 (26)	94 (18)	135(39)	2.29
Prayer movements	28(8)	18(5)	118 (34)	126 (27)	90 (26)	2.39
Mainstreaming various PCEA standing groups	6 (2)	14 (4)	144 (41)	62 (9)	154 (44)	2.31
Strategic direction for the church	18 (5)	37 (11)	156(45)	108(22)	61(17)	2.57
Peace desk	22(6)	4(1)	113(32)	78(14)	163(47)	2.06

The data in Table 9 shows that sermons (Mean = 3.01), pastoral care and counselling (Mean = 2.2), inter-ethnic vocational Bible study (Mean = 2.12), peace building

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workshops (Mean= 2.29), prayer movements (Mean =2.39), mainstreaming peace building in various PCEA standing groups (Mean =2.31), strategic directions provided by the GA on peace building (Mean = 2.57) and peace desk (2.06) employed by PCEA to mitigate inter-ethnic conflict were fairly effective. From the findings, it can be deciphered that the PCEA peace building strategies are effective to some extent.

6.2.1 Church Sermons

Sermons are the message the minister or pastor gives to the congregants during a Church service (Jenkins & Kavan, 2009). Sermons are usually expository in nature and are based on the Scriptures. Preaching peace is not a matter of "ought" and "should" but of inviting people to catch a vision of what God intends the world to be. The preachers use scriptures to expound on the need for people to live together in harmony.

With regard to Church sermons 187 (49.2%) strongly disagreed that Church Sermons had brought positive attitude change towards peaceful coexistence among inter-ethnic communities. The rest 32 (8.4%) disagreed, 132 (34.7%) were not sure that Church Sermons had brought positive change, 26 (6.8%) agreed while 3 (0.8%) strongly agreed. These findings imply that church sermons are fairly effective. This is tandem with Wafula (2014) findings that preaching by use of sermons is a strategic avenue for peace building in multi-religious nation like Kenya.

6.2.2 Pastoral Care and Counselling

Pastoral care describes the spiritually and morally sustaining concern of the leader for their flock. It also refers to targeted initiatives of capacity-building among catechists, youth, community leaders and small Christian communities and to wider ministry that reaches thousands (Clinibell, 2011). Pastoral care consists of helping acts, done by representative persons, directed towards the healing, sustaining, guiding, reconciling and nurturing of persons whose troubles and concerns arise in the context of daily interactions and ultimate means and concerns (Moon & Shim, 2010).

The results on the efficacy of pastoral care and counselling show that majority 173 (49%) of the Church members strongly disagreed while 57 (8%) disagreed that pastoral care and counselling programme implemented by the PCEA was effective in enhancing inter-ethnic harmony. Only 7 (2%) strongly agreed while 16 (5%) agreed as 127 (36%)

remained non-committal. Thus, it can be deciphered that pastoral care and counselling is fairly effective in mitigating inter-ethnic conflicts. These findings resonate well with Wafula (2014) and Pembroke, (2016) findings that different pastoral contexts, namely, community life, spiritual friendship, and pastoral conversations do not necessarily result in peace but largely influences practice. Murithi O.I. (2018) opined that most of the clergy in PCEA and particularly those from conflict endemic presbyteries in Kenya provide specialised support to assist the victims heal in their pastoral duties. Most of them are involved in the delivery of the needed psychosocial support. The PCEA recognises the need to minister to survivors of inter-ethnic conflict and, while progress has been made in recognising the consequences of conflict, the Church needs to ensure that survivors and/or victims understand that there is support for them and action will be taken in recognition of their suffering and pain. They need a Church that provides a safe environment for them where their experiences can be heard, and appropriate support offered.

6.2.3 Inter-Ethnic Vocational Bible Study

Vacation Bible School is a ministry outreach where churches educate people about God using the scriptures (Mac Ginty & Richmond, 2013). This study analysed the efficacy of inter-ethnic vocational Bible study.

The results of this study show that majority 163 (47%) of the Church members strongly disagreed while 68 (11%) disagreed that inter-ethnic vocational Bible study had enabled victims of inter-ethnic conflict to reconcile hence enhancing inter-ethnic harmony. Conversely, 22 (6%) strongly agreed while 14 (4%) agreed and 113 (32%) were neutral). The findings of imply that inter-ethnic vocational Bible study was relatively effective. This finding is in tandem with Bauer and Traina (2011) and Wink (2010) findings that Vacation Bible School can be the best thing a church does to bring about peace. This is in tandem with Powers (2010) findings that Bible study is a useful tool to engage different people in peace building. Thus, interreligious peace building strategies such as inter-ethnic vocational Bible study is a vital facet of peace building in societies with multiple religious affiliations.

6.2.4 Peace Building Workshops

Peace building workshops are avenues for trust building in peace building (Jacobsen 2012). The strategy was developed as a policy for peace building to enhance inter-ethnic harmony. The peace building workshops aim to serve as a model of inclusive development processes where participants come together as equals to bring about changes in attitudes, behaviours, systems and structures that build peace as a result of processes and linkages initiated in these workshops. In particular: to build an acceptance and an understanding of the link between change and the potential of change to contribute either to violence or to peace, to develop long term relationships and linkages between development actors at different levels and from different sectors; to acknowledge a common responsibility and building a commitment to a common way forward. The peace building workshops further aim at creating an environment where open and honest discussion takes place and building relationships that can be sustained beyond the workshop. Whereas the value of peace building workshops are well documented, the success of the strategy in achieving its core objective of promoting interethnic harmony in Kenya remained unknown before this study was conducted.

The results presented in Table 9 indicate that 135 (39%) of the Church members strongly disagreed, 94(18%) disagreed, 91 (26%) were neutral, 24 (7%) agreed while 36 (10%) strongly agreed that peace building workshops have been useful in stopping inter-ethnic conflicts. This imply that peace-building workshops implemented by the PCEA have been fairly useful in mitigating inter-ethnic conflicts in Kenya. In support of this, Muibei, O.I (2018) indicated that peace-building workshops have to some extent consolidated meaningful gains in peace building.

6.2.5 Prayer Movements

Prayer is an invocation or act that seeks to activate a rapport with an object of worship, typically a deity, through deliberate communication. In the narrow sense, the term refers to an act of supplication or intercession directed towards a deity, or a deified ancestor. More generally, prayer can also have the purpose of thanksgiving or praise (Phillips, 2014). The PCEA initiated prayer movements as a strategy of peace building (Njoroge, 2011). This was based on the conviction that a strategy effective and strategic community peace building should be built on a foundation of prayer.

The results in Table 9 shows that the majority 126 (27%) of the Church members disagreed that prayer movements initiated by the PCEA to enhance inter-ethnic harmony were useful. On a similar vein, 90 (26%) strongly disagreed, 118 (26%) were non-committal, 28 (8%) strongly agreed while 18 (5%) agreed. This means that prayer movements have sparingly been effective in bringing about peace. The results of this study are congruent with Njoroge's (2011) findings that prayer meetings are good in bolstering unity among co-ethnics. Thus, prayer movement is a powerful constituent of religious norms and values that addresses the most profound existential issues of human life.

6.2.6 Mainstreaming Church Standing Groups

Mainstreaming PCEA standing groups is the act of including people who have particular expertise in church activities such as peace building. The PCEA has the following presbyterial or standing groups and committees: Woman's Guild, Youth Fellowship, Church School, Board for Social Responsibility (BSR), Christian Education, Boys' and Girls' Brigade, Children Ministry, Choir, Presbyterian Church Men Fellowship (PCMF), Justice Peace and Reconciliation Committee (JPRC), Investment, Evangelism and Health Board. These Presbyterial groups and committees have actively been involved in mission work. This study assessed the efficacy of mainstreaming these groups in peace building. The results of this study indicate that 154(44%) strongly disagreed, 62(9%) disagreed, 144 (41%) were neutral, 14(4%) agreed while 6 (2%) strongly agreed. The findings imply that mainstreaming Church Standing Groups in peace building was relatively effective. Wetuh (2017) documented similar findings.

6.2.7 Strategic Directions on Peace by the PCEA General Assembly

The PCEA General Assembly formulates and provides policy directions on peace building and conflict management to its members in the respective presbyteries in Kenya. It does so by providing direction to all her congregational members and affiliates (Kaania. O.I. 2018). The General Assembly is the Church's supreme legislative, administrative and judicial authority, and like all other subordinate church bodies and congregations, is governed by the church constitution (Njoroge, 2011). Under the policy slogan "Peace building is the believers calling" the general assembly

of PCEA has provided direction to the respective presbyteries to work with communities, Churches and institutions in order to avert, transform, mediate and resolve conflicts.

The result of this study shows that majority 108(22%) of the Church members disagreed while 61(17%) strongly disagreed that policy directions on peace provided by the PCEA General Assembly to the presbyteries have been effective in enhancing inter-ethnic harmony through bolstering lasting peace. Conversely, 37(11%) agreed and 18(5%) strongly agreed while 156 (45%) remained non-committal. The findings imply that the GA strategic directions on peace building provided in cascaded framework have been effective in ensuring inter-ethnic harmony in Kenya. A verbatim response from Gichunge. O.I. (2018) supports this finding when he reported that most congregations have rules and structure for helping people negotiate or collaborate, towards achieving peace.

6.2.8 Peace Desk

The PCEA peace desk is a multidimensional resource to disseminate information of peace building. Thus, the Peace Desk aims to stimulate a more systematic sharing, mapping and analysis of the best practices in peace and conflict management in the Church. The study assessed the efficacy of having a peace desk as a strategy of enhancing peace.

The results indicate that 163 (47%) strongly disagreed, 78 (14%) disagreed, 113 (32%) were neutral while 4 (1%) agreed and 22(6%) strongly agreed that the peace desk at head office manned by the JPRC has been helpful in enhancing inter-ethnic harmony. This implies that the PCEA peace desk managed by JPRC at the head office, has been vibrant as a resource. This is congruent with Call and Cousens (2008) findings that Peace Desk aims to stimulate a more systematic sharing, mapping and analysis of the best practices in peace and conflict management in the Church.

Responses were triangulated with interview responses from the presbytery moderators. A large percentage of those interviewed noted that the Church has been involved in a number of peace building strategies. For example during Mburu. O.I. (2018) explained that peace desks under the aegis of the Church play a significant role in facilitating

consultative peace dialogues; act as alert systems to prevent conflict before they happen; and also raise awareness within and between the warring communities.

Church members and elders were asked to give their views regarding the extent to which the PCEA peace building strategies have been able to enhance inter-ethnic harmony in Kenya. The type of intervention and the scale of impact are important determinants of efficacy of the strategies. The results obtained are captured in Table 10.

Table 10

Extent PCEA Strategies for Peace Building Have Contributed to Inter-Ethnic Harmony in Kenya

Responses	Frequency	Percentage
Very great extent	4	1.05
Great extent	30	7.90
Small extent	40	10.53
Very small extent	78	20.52
No extent	228	60
Total	380	100.00

From the results shown on Table 10, it is evident that the majority 228(60%) of the Church members and elders believe that the PCEA strategies for peace building have not achieved the goal of enhancing inter-ethnic harmony in Kenya. From the findings it can be interpreted that the peace building strategies employed by the PCEA to enhance inter-ethnic harmony in Kenya have been fairly effective. This was supported by 228 respondents accounting for 60% representation in the sample. This is without watering down the fact that 78(20.52%) of the respondents felt the strategies were effective to a very small extent and 40(10.53%) feeling that the strategies were effective only to a small extent. Murithi. (O.I., 2018) had this to say with regard to the extent PCEA strategies for peace building has contributed to inter-ethnic harmony in Kenya:

> The strategies that the PCEA is engaging in to ensure there is peace are not well structured thus cannot be said to be in existent.

The quantitative and qualitative results of this study suggest that the PCEA strategies have not managed to harness peace and ensure inter-ethnic harmony in Kenya. Despite this weakness however, the Church has shown a number of specific, although not unique strengths including innovation, long-term commitment and presence on the

ground, moral and spiritual authority and a niche to mobilize others for peace. Apart from these findings, the study also makes an observation that peace building activities can be implemented by a single religious entity.

6.3 Conclusion

The goal of this chapter was to analyze the efficacy of PCEA peace building strategies. The findings of this study indicate that the PCEA has been at the forefront in fostering peace using different strategies particularly through sermons, pastoral care and counselling, Bible study, peace building workshops, prayer movements, mainstreaming of Church standing groups; policy development by the general assembly, lobbying and having a peace desk. In general, the results of this study indicate that the peace building strategies employed by PCEA have seldom achieved much in fostering inter-ethnic harmony in Kenya. This leads to the conception that despite having been firmly on the peace building agenda for a decade, the strategies adopted by PCEA for peace building seem to have no significant impact in enhancing inter-ethnic harmony. Though the progress made by PCEA in positioning itself as an authentic voice for peace and as an effective actor in peace making and peace building activities is laudable, there is a long way to go. Long lasting peace in Kenya remains a mileage since recurrent conflicts in some parts of the country dim the hope of the population for a bright future. This reflects the belief that it is not enough to promote peace and ensure inter-ethnic harmony through Church sermons, pastoral care and counselling, dialogue and training in workshops; concrete (joint) action and lobbying.

CHAPTER SEVEN

SUGGESTED WAYS OF IMPROVING THE EFFICACY OF THE PCEA's PEACE BUILDING STRATEGIES

7.1 Introduction

In this chapter, the study provides a discourse on how the existing PCEA strategies could be made more effective.

7.2 Ways of Improving the Efficacy of Existing PCEA Peace Building Strategies

This study sought from Church member's suggestions on how existing PCEA peace building strategies could be made effective. The responses obtained are captured in Table11.

Table 11

Ways of Improving the Efficacy of Existing PCEA Peace building Strategies

Ways of Improving the Efficacy of Existing PCEA Peace building Strategies	F	%
1. Improve on sermon content	46	12.2
2. Increase the frequency of Pastoral outreach programmes	49	13
3. Train Bible study leaders on engaging inter-ethnics	35	9.2
4. Involve community gate-keepers as TOTs in Peace-building workshops	67	17.6
5. Ensuring regularity and consistency of prayer movements	40	10.5
6. Strengthen the capacity of PCEA JPRC to consolidate peace efforts rather than handling peace in various standing	64	16.8
7. The PCEA GA to develop a feasible comprehensive peace building policy rather than the current practice of giving occasional directions to presbyteries	21	5.5
8. Intensify lobbying through direct contact with community, local and national leadership and the media	23	6
9. Ensure there are adequate and relevant peace building resource materials at the PCEA peace desk	35	9.2
Total	380	100.0

The results in Table 11 show suggested ways to improve the efficacy of peace building strategies employed by PCEA in enhancing inter-ethnic harmony in Kenya. Suggestions on how to improve each of the strategies are discussed in the subsequent sections.

7.2.1 Improve on Sermon Content

The results show that the majority 46 (12.2%) of the Church members who included victims of inter-ethnic conflict indicated that the efficacy of sermons on peace can be enhanced by improving on the clarity of sermons.Clarity in Church sermons is vital when we think about content, structuring thoughts in a logical sequence and choosing the right words. Clarity is one of the absolutely "must have" communication skills. Lischer (2001) supports this by informing that in order to be an effective speaker, your audience should be able to understand your message and digest the information you present. To communicate well, one must do more than just say the words. One must care for the listener and make sure they get the message. Some common obstacles to clarity according to Kang, O'Brien and O'Connor (2012) include fast rate of delivery, mumbling and poor accent.

Fast rate is one of the most common causes of unclear speech. Vowel sounds get shortened and words become a jumble of consonants. Rate is speed of speaking measured in words per minute. Rate is how fast or slow a person speaks. Kang, et at (2012) assert that the speed at which a person talks has a huge influence on how the audience perceives the message in the speech. A good rate of speech according to Kang, et al (2012) should range between 140 -160 words per minute (wpm). A rate higher than 160 words per minute can be difficult for the listener to absorb the material. Speech rate affects the listener's perception of the speaker and the relative importance of the message. The common practice with the clergy is to begin calmly, speaking in conversational, oratorically and occasionally grandiloquently. The preacher then gradually begins to speak more rapidly and excitedly and finally reaches an emotional peak in which the chanted speech becomes tonal and merges with the singing, clapping, and shouting of the congregation. This may probably be a factor contributing to low efficacy of sermons as a strategy for peace building aimed at enhancing inter-ethnic harmony established in this study. It's important therefore for the clergy to understand their speaking rate and how to alter it depending on the type of sermon they are delivering. Slowing the rate of speech gives one time to form sounds accurately and give listeners time to absorb what has been said.

According to Kang, et al (2012), mumbling often goes hand in hand with fast speech. When one speaks quickly, the mouth doesn't have time to open very far. Speech sounds

get distorted while being squeezed through the teeth. Practicing jaw and tongue relaxation creates more openness in the mouth and encourages more precision in the formation of vowels and consonants.

A quiet voice often contributes to a lack of clarity (Kang, *et al*, 2012). When you're not putting enough sound into the room, your listeners have nothing to work with. Using more breath, feeling sound vibrations in your body and allowing your voice to fill the room will generate more power, without straining. Remember, your voice will seem louder to you than it sounds to your listeners. They will get used to it to make any impact.

An accent can make it difficult for others to understand you. Kang, *et al.,* (2012) opines that there's nothing wrong with accents. In fact, everyone has one, depending on who's listening. But poor accent can lead to confusion and even frustration, especially if it's combined with a quiet voice and/or fast speech. Learning to improve a few strategically selected language skills will often produce dramatic improvements in clarity. Failure to speak clearly is not a minor inconvenience; it has serious implications for one's personal image and professional success. Rodrigues and Thompson (2001) posit that when listeners struggle to understand you, they eventually ignore you. Enhancing clarity not only strengthens one's communication skills, but also improves one's image and makes others more responsive to the message. Thus, the clergy should address these issues to ensure they have the communication skills to be consistently and easily understood by their congregants. This way, peace building efforts can be galvanized with success.

According to 43(12.3%) of the PCEA members that took part in the survey, considerations should be made to adjust the time when sermons are delivered. The sermon has been an important part of Christian services since Early Christianity, and remains prominent in both Roman Catholicism and Protestantism. According to the Practice and procedure manual of the Presbyterian Church of East Africa (1998), sermons are structured to be delivered almost last when most of the other Church rituals have been carried out. This concurs with Esimaje (2012) that sermons in PCEA are structured and delivered after other Church rituals have been carried out thereby affecting. Biedebach (2016) argues that sermons should be delivered at such a time

when members of the congregation have not lost the attention preferably as soon as they arrive in Church. Prolonged liturgical procedures make congregants lethargic losing their concentration and thereby affecting reception of the perceived message.

According to the responses obtained from 43(12.3%) of the PCEA members who took part in this study, enhancing the specificity of the sermon message would be an important strategy of improving the efficacy of Church sermons as a tool for peace building. This concurs with York and Decker (2003) assertion that preaching without solid teaching can become emotionalism. Thus, the clergy need to avoid generalities in their sermons to embrace topical aspect in their message. This way, sermons will be more relevant and absorbed by the audience.

7.2.2 Increase the Frequency of Pastoral Outreach Programmes

The results of this study further show that 49 (13%) of the Church members suggested that the efficacy of PCEA pastoral care programmes in peace building could be improved by increasing the frequency of pastoral outreach programmes. Thom (2017) gives seven reasons why most well intended outreach programs fail. First, Thom says they are seen as an end instead of a means. As a consequence, some will be a part of an outreach ministry as a sense of legalistic obligation. Most Church members, especially Millennials, refuse to participate in something unless they know the "why" behind it. Second, most outreach programs are not addressed in front-end membership classes. The best time to help shape expectations and responsibilities of members is when they first become a part of the Church. Rarely is the issue of becoming outwardly focused addressed in Churches. Third, many outreach programs do not feel natural. Though it is cliché, the best way to share the love of Christ is in the natural overflow of our love for Him. The best outreach ministries should teach us how to channel that overflow. Fourth, when a Church has an outreach program, it can be perceived as a ministry for the few. So the majority of the members can say it's "someone else's" ministry. Fifth, most outreach programs fail to explain that sharing the love of Christ is a vital part of spiritual growth. Instead it is often seen as a "check list" among other obligations at the Church. Sixth, outreach programs can offer excuses for people not to be outwardly focused. Seven, the lack of regularity in the implementation of pastoral outreach programmes makes it conceptually difficult for the victims struggling with mental

trauma, to draw solace from the Church which is arguably seen as a haven of hope and healing.

In a study focusing on impact of regularity of preventive interventions, Anderson (2015) found that pastoral outreach Programmes need to be made regular to achieve any tangible deliverables. The youth for example are more susceptible to triggers of violence and therefore it is imperative to engage them in intervention Programmes that are more regular and focused. Pastoral outreach programmes have suffered because many of the church elders and the clergy are too busy to devote themselves to outreach. To improve their efficacy, pastoral outreach programmes for peace should be expanded or modified to increase access and quality. It is the belief of the current researcher that tremendous growth and transformation could occur in the area of peace building in Kenya if the frequency community outreach strategy was developed and implemented more frequently within the realms of the Church. This strategy would lead to the Church extending community service thereby resulting in evangelism that is both demonstration and transformational. The term "Community Service" is never found in the Bible, but the ideas and heartbeat behind being a servant in both an individual and community sense are deeply rooted in the Old and New Testament. The concept of pastoral care is thus theologically and historically accurate as to the nature of the Church functioning in the communities it finds itself in. The PCEA must examine her follow-up systems, to pastoral care programmes to enhance programme efficacy.

7.2.3 Train Bible Study Leaders on Engaging Inter-Ethnics

The results of this study show that nearly 35(9.2%) of the Church members indicated that the efficacy of inter-ethnic Bible study Programmes aimed at enabling victims of inter-ethnic conflict to reconcile could be improved through training Bible study leaders on effective ways of engaging inter-ethnics in peace building. This congruent with Wiseman's (2011) finding that the effectiveness and efficiency of continuous improvement training in Oregon State, United States of America established that training is a key process used to increase the skills and knowledge of people in an effort to improve overall performance.

Training of Bible study leaders emerged key in creating safe environments where community members will grow spiritually, emotionally, and relationally through Bible

study. The trained Bible study leaders will be providing training and capacity-building assistance for PCEA peace building programme implementation. These will also engage participants in a comprehensive learning process that builds the knowledge and skills required to effectively handle conflict resolution. Bible study is imperative for building lasting peace, as those concerned will be helped to understand violence as a community dysfunction through Biblical justifications.

7.2.4 Involve Community Gate-keepers as TOTs in Peace-building Workshops

From the results shown in Table 11, it can be seen that majority 67 (17.6%) of the Church members recommend improving the effectiveness of the PCEA peace building efforts through sustained involvement of community gate-keepers as Trainers of Trainers (TOTs) in Peace-building workshops. Wiseman (2011) conducted a study to evaluate the effectiveness and efficiency of Health programmes in Oregon State, United States of America and established that training is a key process used to increase the skills and knowledge of people in an effort to improve overall performance.

Training of Trainers (TOT) is a high-level professional learning process for qualified trainers who will be providing training and capacity-building assistance to the existing PCEA peace building programmes. Trained community gatekeepers are in the strategic position in the Church to effect real, lasting life change and spiritual growth. The Church's best method for caring, shepherding, loving and growing people is through building on the capacity of community leaders. The role and influence of gatekeepers in peace building cannot be overemphasized. Community gatekeepers remain one of the most resilient local-level governance structures in Kenya. Formal stakeholders including government, the Church and international community need to engage with them proactively if there is to be an improvement in IDPs' protection and livelihoods.Community gatekeepers are informal power structures who have stepped in to provide what the formal power structures have not been able to provide in terms of protection and services for victims of inter-ethnic conflict. However, they fundamentally lack capacity in terms of skills and therefore, have been considered inept to engage conflicting communities without compromising the authority of the state and the security of the victims.

Community gatekeepers play an essential role in peace building because they have been used to arrive at mutually respectful conflict resolution agreements, which consider the needs and vulnerabilities of conflicting communities. Despite this, they have been undervalued. Conscientious and well-informed community gatekeepers may be useful in enhancing inter-ethnic harmony. Since there are no signs that their presence will diminish, peace building actors, including the faith- based organizations and the international community, will need to come to terms and engage with them proactively if there is to be an improvement in protection of livelihoods from the pangs of community insurgence.

7.2.5 Ensuring Regularity and Consistency of Prayer Movements

The results of this study show that 40 (10.5%) of the Church members suggested that in order to improve effectiveness of prayer movements to address inter-ethnic conflict and facilitate healing and galvanize hope for the victims, there is need to ensure regularity and consistency of prayer movements implemented by PCEA. In her study of building, a culture of peace conducted in Kenyan primary schools Lauritzen (2013) concurs by asserting that prayer as a protective factor has been used to ameliorate social injustices. In preventing or containing conflict, religious actors may combine conventional methods with prayer to build peace.

7.2.6 Strengthen the Capacity of PCEA JPRC

It is evident from the results of this study that 64 (16.8%) of the ordinary Church members who took part in this study suggested that the best way to implement peace building initiatives of the Church is to strengthen the capacity of PCEA Justice and Peace Reconciliation Committee (JPRC) to consolidate peace efforts rather than mainstreaming various standing groups of the Church to do so. This is tandem with Wafula's (2014) assertions that sustainable peace-building efforts imitated by PCEA in Kenya will only be realized when capacities for JPRC are strengthened. This resolve is also contained in a Report presented to the 22nd General Assembly of PCEA at Saint Andrews Church in April 2018. According to this report, the Church was urged to revive and strengthen the Justice Peace and Reconciliation Committee. This would inter-alia involve training Church leaders to acquire the essential knowledge and skills needed for reconciliation and the mediation process with the aim of strengthening local

capacities to develop creative strategies for interventions within communities and to work towards conflict prevention, resolution and peaceful co-existence.

The Presbyterian Church of East Africa launched an initiative to preach peace and reconciliation at the grassroots in 2008. Under this framework, the PCEA clergy and evangelists would visit constituencies most hit by inter-ethnic violence to help forge unity among the people and remove the suspicion created by fallout over the 2007-disputed presidential election. However, based on the responses obtained from Church members that took part in this study, it was evident that much of the Church's work for peace, especially at the local level, was not well known or well understood. To strengthen the capacity of JPRC with regard to the multi-dimensionality of peace building, Kritzinger (2013) provides the dimensions of recourse to include allocation of adequate resources to JPRC to enable the caucus realize its mandate, provision of technical and logistical assistance appropriate in mediation efforts especially to the relevant actors and the enhancement of clergy's skills in negotiations.

7.2.7 The General Assembly to Develop a Feasible Comprehensive Peace Building Policy

Results in Table 11 show that 44 (11.5%) of the Church members suggested that the PCEA General Assembly (GA) should develop a feasible and comprehensive peace building policy rather than the current practice of giving occasional directions to presbyteries. The views of PCEA members on this are equally supported by a United Nations (2009) report on peace building that peace building initiatives should involve a range of measures targeted to reduce the risk of lapsing or relapsing into conflict by strengthening institutional capacities at all levels for conflict management, and to lay the foundations for sustainable peace and development.

PCEA's strategic direction on peace building is well informed by the GA. Whilst the PCEA GA continues to make progress in preventing, mitigating and responding to conflicts and violence, there remain critical gaps on peace building policy that need to be well formulated to increase her institutional capacity to implement effective peace building programmes. Peace building strategies must be coherent and tailored to the specific needs of the country concerned, based on national ownership, and should comprise a carefully prioritized, sequenced, and therefore relatively narrow set of

activities aimed at achieving the above objectives. The GA needs to develop a feasible and comprehensive peace building policy rather than the current practice of giving occasional directions to presbyteries.

7.2.9 Ensuring there are Adequate and Relevant Peace Building Resource Materials at the PCEA Peace Desk

The results of this study show that 35 (9.2%) of the Church members suggested that in order to be effective, the peace desk which aims to connect peace builders from different regions, in order to build and deepen relationships and enhance the exchange of ideas should be furnished with adequate and relevant peace building resource materials. The Peace Desk aims to stimulate a more systematic sharing, mapping and analysis of the best practices in peace and conflict management in the church. The PCEA Peace Desk aims to connect peace builders from different regions, in order to build and deepen relationships and enhance the exchange of ideas.

Adequate, relevant and timely information provided at the PCEA peace desk will be central to many aspects of work in conflict and post-conflict settings. In particular, The Church needs to embrace the use of new technologies to facilitate information flow that may contribute to crisis and disaster response, conflict monitoring and early warning, civilian protection and community peace building activities. Modern Communication technologies can provide effective tools to prevent violent conflicts provide early warning and enable more effective responses to crises when the information is timely and availed to the masses. The possibilities for cross collaboration between the Church and the people it is serving are a vital way for peace building efforts.

7.3 Conclusion

Improving on sermon content, increasing the frequency of pastoral outreach programmes, training Bible study leaders on how to engage inter-ethnics in peace building, involving community gatekeepers as TOTs in Peace-building workshops, ensuring regularity and consistency of prayer movements are what needs to be done to improve the effectiveness of the PCEA peace building strategies. The PCEA Justice Peace and Reconciliation Committee needs to consolidate peace efforts rather than handling involving the various standing groups of the church. The church needs to development comprehensive and feasible peace building policy rather than the current

practice of General Assembly giving occasional directions to presbyteries. The PCEA peace desk can be embraced to improve the efficacy of the existing PCEA peace building strategies.

CHAPTER EIGHT

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

8.1 Introduction

In this chapter the researcher presents summary of the findings, conclusions, recommendations and suggestions for further studies.

8.2 Summary of the Main Findings

The findings are presented based on the objectives of the study. This study sought to: examine the dynamics of inter-ethnic conflicts in selected Presbyteries in Kenya, examine Biblical, and theological basis for the PCEA involvement in peace building in Kenya, analyse the PCEA peace building strategies in enhancing inter-ethnic harmony in Kenya and recommend effective peace building strategies in enhancing inter-ethnic harmony in Kenya.

8.2.1 Key emerging Trends and Reasons for Persistence of Inter-Ethnic Conflicts in Kenya

This study established that the emerging trends in inter-ethnic conflict in Kenya are: radicalization, imperialism; ideological polarization and elite manipulation of local communities, aggression between the original dwellers in a given area by foreigners due to weak security, poverty, economic rivalry, underdevelopment, exclusionism and marginalization, drug abuse, economic rivalry, ethno-regionalist sentiments and politics.

This study further sought to establish the reasons for persistence of inter-ethnic conflict in selected presbyteries in Kenya. The study found out that the most common conflict drivers in Kenya are: historical grievances regarding land ownership, unequal distribution of national resources, entrenched politics of exclusion and patronage, ethnicization of Kenyan society, a highly fraudulent electoral process and weak national institutions that are prone to political manipulation. This study further established that the persistence of inter-ethnic conflict being experienced in Kenya is a result of ethnic and religious intolerance, border conflicts and political party zoning.

8.2.2 Biblical, and Theological Justification for PCEA.s involvement in Peace Building in Kenya

The study established that the PCEA involvement in peace building had Biblical and theological underpinnings. The Bible was used as an acceptable source of authority in addressing peace, love and unity which are the key tenets of ethnic harmony and conflict resolution. The clergy, having credibility and being grounded in communities to do pastoral work, are uniquely poised to break vicious cycle of community intolerance by reaching out with compassion to the affected.

The theological justification of the Church involvement in peace building is rooted on the fact that the Bible clearly rebukes conflicts, forbids killing and destruction. The Bible teaches that Christians should care for their neighbours. Thus, inter-ethnic conflicts constitute fellowship with sin and it is also wrong because it tempts those who are involved to participate in other sins as well. Peace and human security depend on a large extent to the situation where justice prevails, and society is free from any conflict. Conflict in any form contributes to denial of justice and dignity and rights of people and communities. Given the fact that denial of justice.

8.2.3 Efficacy of PCEA Peace Building Strategies in Kenya

The third objective of this study was to assess the efficacy of peace building strategies employed by PCEA, in enhancing inter-ethnic harmony in Kenya. The findings of this study indicate that the PCEA has been using strategies like: sermons, pastoral care and counselling, Bible study, peace building workshops, prayer movements, policy development by the general assembly and lobbying through the PCEA peace desk. The results of this study indicate that the peace building strategies employed by PCEA have not achieved much in fostering inter-ethnic harmony in Kenya.

Despite the weakness established, the Church has shown a number of specific, although not unique strengths including innovation, long-term commitment and presence on the ground, moral and spiritual authority and a niche to mobilize others for peace. Apart from these findings, the study also makes an observation that peace building activities can be implemented by a single religious entity.

8.2.4 Suggested Ways of improving the efficacy of Peace Building Strategies employed by PCEA in Enhancing Inter-Ethnic Harmony in Kenya

This fourth objective of this study sought suggestions on what could be done to improve the efficacy of the PCEA peace building strategies. The study established that various strategies such as improving on the clarity, delivery time and specificity of the message in the sermons, increasing the frequency of pastoral outreach programmes, training Bible study leaders on how to engage inter-ethnics in peace building, involving community gate-keepers as training of trainers (TOT) in Peace-building workshops, ensuring regularity and consistency of prayer movements, strengthen the capacity of PCEA Justice Peace and Reconciliation Committee to consolidate peace efforts rather than handling peace in various standing, development of a feasible comprehensive peace building policy rather than the current practice of PCEA General Assembly giving occasional directions to presbyteries, intensified lobbying of communities, local and national leadership and the media as well as ensuring there are adequate and relevant peace building resource materials at the PCEA peace desk can be embraced to improve the efficacy of the existing PCEA peace building strategies.

8.3 Conclusions

Based on the findings of the first objective, this study finds that despite the effort done by the various stakeholders ethnic tensions are still prevalent in in Kenya. This is evidenced by the emerging trends like radicalization, imperialism; ideological polarization and elite manipulation of local communities. The dynamics of inter-ethnic conflict persists because the core causes have never been adequately addressed. These issues include: land tenure and property disputes, historical injustices, drug abuse property disputes, economic rivalry, ethno-regionalist sentiments and politics.

The study establishes that that the PCEA church basis if using Biblical, pastoral and theological approaches in peace building is justifiable. The Bible clearly rebukes conflicts, forbids killing and destruction and teaches that Christians should care for their neighbours. This approach if well guided and appropriately utilised can be more effective in both preventing and curing ethnic conflicts

The study further concludes that the PCEA policy and strategy of using sermons, pastoral care and counselling, Bible study, peace building workshops, prayer

movements, lobbying and having a peace desk have not achieved much in fostering inter-ethnic harmony in Kenya. This could be attributed to lack of concrete and deliberate plan to implement these policies. It could also be attributed to inadequate training of the clergy and other stake holders on peace building and conflict resolution skills.

8.4 Recommendations

In view of the findings obtained in this study, the following actionable recommendations are proffered to support the Church, government and its partners formulate effective policies and programmes, as well as to align peace building and reconciliation strategies to achieve desired results:

i.   Since the emerging trends could be a bigger threat to ethnic harmony, there is need for the PCEA in partnership with other interested churches and organisations as well as the government to study the trends in a view of not only understanding them but also effectively addressing them before they cause havoc to the country.

ii. It is recommended that the church together with the government, through the National Cohesion and Integration, establishes a robust monitoring and evaluation mechanism to track the persistent triggers of conflict and address them conclusively by implementing Truth, Justice and Reconciliation committee report.

iii. PCEA peace-building programs need strengthening in order to achieve desired objectives. Training of peace agents through workshops, seminars and provision of scholarships for further studies in peace studies will better equip the peace actors thereby enhancing their competencies. It is recommended that the Church carefully examines the feasibility of re-branding their place names, adopt use of national language in Church sermons, develop and implement peace building policy in a cascade framework to help the Church leadership address the issue of conflict that seems to deflate citizens' sense of nationalism.

iv. It can be recommended that the effectiveness of the PCEA peace building interventions can be enhanced by among others involving the youth in sporting activities, embrace strategies such as inter-ethnic peace meetings, peace connector programmes and cross-border peace building committees and empowering the marginalized ethnic groups socially, economically and politically.

v. The clergy and other PCEA members involved in preaching should be trained on mainstreaming peace building issues in the Bible expositions. The church needs to go beyond the application of Biblical and theological teachings in sermons to outreaches and inter-congregational meetings to advocate for behavioural change among the youth in addressing the problem of inter-ethnic conflict. This can be done by improving financing of Church Peace building activities. The government and other development partners need to continuously fund Church peace building Programmes.

8.5 Suggestions for Further Studies

This study makes the following suggestions for further study:

i) A study to evaluate the prevalence and the role played by the emerging trend on inter – ethnic conflicts in Kenya. A study needs to be carried out on the strengths and weaknesses of multi-religious peace building efforts in specific conflict setting.

ii) A study to establish the effectiveness of Biblical, pastoral and theological programmes in enhancing inter-ethnic harmony in Kenya.

iii) A study to survey the peace building strategies used by other churches and non-government organisations in Kenya.

iv) A comparative study on the effectiveness of strategies used by the government and those used by the church in enhancing inter- ethnic harmony is Kenya

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APPENDICES

APPENDIX A
CONSENT TO PARTICIPATE IN RESEARCH

Dear participants,

You are being requested to participate in research conducted by. Rev. Julius Guantai Mwamba, a Post graduate student in Chuka University, as part of my graduation requirements for a Doctor of philosophy degree in Religious Studies. The research for this study includes requesting information from key informants Church ministers, Church elders and members of PCEA about peace building strategies employed by the Presbyterian Church of East Africa in enhancing harmony in Kenya. As key informants you will be asked either to complete a written questionnaire and/or participate in a Focus Group Discussion. (Appendix B and C). Your participation in this research is important because your information may contribute to reducing or resolving conflict in the area. Your participation in the study will be kept confidential; however, the results of the study will be aggregated and published as a thesis project and may also be shared with the public. You will not be required to provide your names or any demographic information that may identify you personally on the questionnaire. The consent form, questionnaires and the interview guides will be destroyed upon the completion of this study.

Participant's Signature _____   Date _____

Researcher's signature _____ _____   Date _____

Tel No. _____

Email _____

QUESTIONNAIRE FOR THE CHURCH ELDERS

Dear Respondent,

The researcher is a student of Chuka University pursuing Doctoral degree in Religious Studies. The questionnaire below is intended to facilitate the study entitled: An assessment of peace building strategies employed by the Presbyterian Church of East Africa in enhancing harmony in Kenya. The researcher is seeking for your view and responses and you have been identified as a stake holder in this study. The information you're going to give is purely for academic purposes and so will be treated and regarded as confidential. Your corporation will be highly appreciated.

Section A: Background Information

1. Gender: Male ( )   Female ( )

2. Age Bracket: 15-20 { }   20-25 { }   26-30 { }   31-35 { }   36-40 { }

3. Experience in dealing with the Church peace building initiatives
 Below 5 ( ) b) 6-10 ( ) c) 11-15 ( ) d) 16-20 ( ) e) Above 21 ( )

Section B: Emerging Trends and Reasons for persistence Inter-Ethnic Conflict in Kenya

I. Emerging Trends

4. Below are challenges to peace building efforts in Kenya. Indicate whether you agree or disagree with the statement given. Use the rating scale provided to give your responses.

Key: Strongly Agree (SA) -scored 5; Agree (A)-scored 4; Not Sure(N)-score 3;
        Disagree (D)-scored 2 and Strongly Disagree (SD)- scored 1.

Emerging Trends of Inter-Ethnic Conflict Prevalent in Kenya	Responses				
	SA	A	NC	D	SD
Violent extremism					
Competitive Elections					
Continued shrinking space for civil society					

Political incitements					
Political uncertainty and highly polarized					
Ethnic stereotypes					
Rivalry over land ownership					
Pervasive Social media especially Facebook is contributing immensely to conflict					
Culture of impunity and ongoing gross human rights violations					
Uncoordinated and incoherent transitional justice policy					

II. Reasons for Persistence of Inter-Ethnic Conflicts

5. Below are reasons to explain why inter-ethnic conflicts among some communities in Kenya have continued to persist yet the PCEA is implementing mitigation strategies. Indicate whether you agree or disagree with the statement given. Use the rating scale provided to give your responses.

Key: Strongly Agree (SA) -scored 5; Agree (A)-scored 4; Not Sure (N)-score 3; Disagree (D)-scored 2 and Strongly Disagree (SD)- scored 1.

Reasons for Persistence of Inter-Ethnic Conflict in Kenya	Responses (n = 350)				
	SA	A	N	D	SD
Violent extremism					
Competitive elections					
Continued shrinking space for civil society					
Political incitements					
Political uncertainty and highly polarized					
Ethnic stereotypes					
Rivalry over land ownership					
Pervasive social media especially Facebook is contributing immensely to conflict					
Culture of impunity and on-going gross human rights violations					
Uncoordinated and incoherent transitional justice policy					

	Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree
Church leaders taking a partisan approach					
Lack of right methodology and tools of conflict management and peace building					
Church leaders unable to undertake conflict management and peace building functions					
Lack of technical mastery of conflict management and peace building					
Doctrinal and theological divergence of the Church leaders with regard to peace building initiatives developed by the Church					
Tendency of Church leaders to proselytize which confuses peacemaking with Ministry work					

Any other reasons? Specify

…………………………………………………………………………………………

…………………………………………………………………………………………..

Section C: Efficacy of PCEA Peace Building Strategies

6. In this section you are required to indicate your level of satisfaction with the PCEA strategies aimed at enhancing inter-ethnic harmony in Kenya. Use the rating scale provided to give your responses

Key: Strongly Agree -scored 5; Agree -scored 4; Not Sure-score 3; Disagree-scored 2 and Strongly Disagree- scored 1.

Efficacy of Peace Building Strategies	Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree
Church Sermons have brought positive attitude change towards peaceful coexistence among inter-ethnics					
Pastoral care and counselling of inter-ethnic conflicts victims has contributed to recovery and restoration of victims of inter-ethnic conflict thus enhancing inter-ethnic harmony					

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Inter-ethnic vocational Bible study has enabled victims of inter-ethnic conflict to reconcile hence enhancing inter-ethnic harmony					
Peace-building workshops have been useful in imparting peace building skills and advocacy thereby enhancing inter-ethnic harmony					
Prayer movements to address inter-ethnic conflicts have facilitated healing and hope for the future for the victims					
Mainstreaming peace-building in various PCEA standing groups has brought about inclusion of all the society's groups towards the agenda of maintaining inter-ethnic harmony					
Strategic direction for the church formulated by general assembly regarding peace building has ensured harmony in delivery of peace building strategies in all thereby enhancing inter-ethnic harmony					
Lobbying the government to address inter-ethnic conflicts (singly or within NCCK) has led to development of supportive policy has enhanced inter-ethnic harmony					
Peace desk					

7. To what extent do you agree that the PCEA peace building strategies have enhanced ethnic harmony in Kenya?

Very great extent	Great extent	Small extent	Very small extent	No extent

8. Below are ways of improving the effectiveness of existing PCEA peace building strategies. Tick against only one that according to your opinion would be most practical.

Ways of improving the effectiveness of existing PCEA peace building strategies	Tick against only one
Improve on clarity, delivery time and specificity of the message in the sermon	
Increase the frequency of Pastoral outreach programmes	
Train Bible study leaders on engaging inter-ethnics	
Involve community gate-keepers as TOTs in Peace-building workshops	
Ensuring regularity and consistency of prayer movements	
Strengthen the capacity of PCEA JPRC to consolidate peace efforts rather than handling peace in various standing	
The PCEA GA to develop a feasible comprehensive peace building policy rather than the current practice of giving occasional directions to presbyteries	
Intensify lobbying through direct contact with community, local and national leadership and the media	
Ensure there are adequate and relevant peace building resource materials at the PCEA peace desk	

Section D: Biblical, Theological and Pastoral Justification of Church's Involvement in Peace building

9. In the table below, indicate whether you agree or disagree with the statement given, as far as Biblical basis of the Church's involvement in peace building is concerned.

Key: Strongly Agree -scored 5; Agree -scored 4; Not Sure-score 3; Disagree-scored 2 and Strongly Disagree- scored 1.

Biblical Justification	Tick in Your responses				
	SA	A	NC	D	SD
Church makes Biblical references when teaching about justice and forgiveness					
Church makes Biblical references when preaching and teaching about reconciliation					
Church makes Biblical references when teaching about the transforming power of the holy spirit in the adversity of violence					
Church makes Biblical references when preaching about redemption and restoration after violence					
Church makes Biblical references when teaching about the deleterious effects of violence					
Church makes Biblical references when preaching about repentance after conflict through the sacrament of reconciliation (confession) that provides a spiritual source of restorative justice and healing					
Church makes Biblical references in informing that the act of peace building was a Christ-centric activity that contributes to the well-being of the world					

Theological Justification					
	SA	A	NC	D	SD
Church teaches about the religious beliefs of peace as revealed in the scriptures in order to enhance peace					
Church attempts to make people understand God's purpose for maintaining peace as revealed in the Bible					
Church teaches about religious practices of peace such as prayer movements for peace as revealed in the scriptures					
Church teaches about the consequences of violence as revealed in the scriptures					
Church attempts to influence people to embrace peace in pursuit of God's grace and mercy as revealed in the scriptures					
Churches teaches about redemption and sanctification in the aftermath of violence to bring about reconciliation as enshrined in the Bible					
Pastoral Justification					
	SA	A	NC	D	SD
Church makes references from the teachings of Jesus when engaging in activities that counter secularism that triggers violence					
Church makes references from the teachings of Jesus when engaging in the acts of charity to the victims of violence					
Church makes references from the teachings of Jesus when offering psychosocial support (food, clothing etc.) to the victims of violence					
Church makes references from the teachings of Jesus when engaging in counselling and visitation to victims of violence in homes and hospital					

Church makes references from the teachings of Jesus in her support for IDPs in camps with spiritual nourishment					
Church makes references from the teachings of Jesus in conferring hope to victims of violence in peace workshops					

QUESTIONNAIRE FOR THE CHURCH MEMBERS

Dear Respondent,

The researcher is a student of Chuka University pursuing Doctorate degree in religious Studies. The questionnaire below is intended to facilitate the study entitled: An assessment of peace building strategies employed by the Presbyterian Church of East Africa in enhancing harmony in Kenya. The researcher is seeking for your view and responses and you have been identified as a stake holder in this study. The information you're going to give is purely for academic purposes and so will be treated and regarded as confidential. Your corporation will be highly appreciated.

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1. Gender: Male ( )   Female ( )

2. Age Bracket: 15-20 { }   20-25 { }   26-30 { }   31-35 { }   36-40 { }

3.Experience in dealing with the Church peacebuilding initiatives
 Below 5 ( ) b) 6-10 ( ) c) 11-15 ( ) d) 16-20 ( ) e) Above 21 ( )

Section B: Emerging Trends and Reasons for persistence Inter-Ethnic Conflict in Kenya

I. Emerging Trends

4. Below are challenges to peace building efforts in Kenya. Indicate whether you agree or disagree with the statement given. Use the rating scale provided to give your responses.

Key: Strongly Agree (SA) -scored 5; Agree (A)-scored 4; Not Sure(N)-score 3;

Disagree (D)-scored 2 and Strongly Disagree (SD)- scored 1.

Emerging Trends of Inter-Ethnic Conflict Prevalent in Kenya	Responses				
	SA	A	NC	D	SD
Violent extremism					
Competitive Elections					
Continued shrinking space for civil society					

Political incitements					
Political uncertainty and highly polarized					
Ethnic stereotypes					
Rivalry over land ownership					
Pervasive Social media especially Facebook is contributing immensely to conflict					
Culture of impunity and ongoing gross human rights violations					
Uncoordinated and incoherent transitional justice policy					

II. Reasons for Persistence of Inter-Ethnic Conflicts

5. Below are reasons to explain why inter-ethnic conflicts among some communities in Kenya have continued to persist yet the PCEA is implementing mitigation strategies. Indicate whether you agree or disagree with the statement given. Use the rating scale provided to give your responses.

Key: Strongly Agree (SA) -scored 5; Agree (A)-scored 4; Not Sure (N)-score 3; Disagree (D)-scored 2 and Strongly Disagree (SD)- scored 1.

Reasons for Persistence of Inter-Ethnic Conflict in Kenya	Responses (n = 350)				
	SA	A	N	D	SD
Violent extremism					
Competitive elections					
Continued shrinking space for civil society					
Political incitements					
Political uncertainty and highly polarized					
Ethnic stereotypes					
Rivalry over land ownership					
Pervasive social media especially Facebook is contributing immensely to conflict					
Culture of impunity and on-going gross human rights violations					
Uncoordinated and incoherent transitional justice policy					

	Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree
Church leaders taking a partisan approach					
Lack of right methodology and tools of conflict management and peace building					
Church leaders unable to undertake conflict management and peace building functions					
Lack of technical mastery of conflict management and peace building					
Doctrinal and theological divergence of the Church leaders with regard to peace building initiatives developed by the Church					
Tendency of Church leaders to proselytize which confuses peacemaking with Ministry work					

Any other reasons? Specify

……………………………………………………………………………………

……………………………………………………………………………………..

Section C: Efficacy of PCEA Peace Building Strategies

6. In this section you are required to indicate your level of satisfaction with the PCEA strategies aimed at enhancing inter-ethnic harmony in Kenya. Use the rating scale provided to give your responses

Key: Strongly Agree -scored 5; Agree -scored 4; Not Sure-score 3; Disagree-scored 2 and Strongly Disagree- scored 1.

Efficacy of Peace Building Strategies	Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree
Church Sermons have brought positive attitude change towards peaceful coexistence among inter-ethnics					
Pastoral care and counselling of inter-ethnic conflicts victims has contributed to recovery and restoration of victims of inter-ethnic conflict thus enhancing inter-ethnic harmony					

Inter-ethnic vocational Bible study has enabled victims of inter-ethnic conflict to reconcile hence enhancing inter-ethnic harmony					
Peace-building workshops have been useful in imparting peace building skills and advocacy thereby enhancing inter-ethnic harmony					
Prayer movements to address inter-ethnic conflicts have facilitated healing and hope for the future for the victims					
Mainstreaming peace-building in various PCEA standing groups has brought about inclusion of all the society's groups towards the agenda of maintaining inter-ethnic harmony					
Strategic direction for the church formulated by general assembly regarding peace building has ensured harmony in delivery of peace building strategies in all thereby enhancing inter-ethnic harmony					
Lobbying the government to address inter-ethnic conflicts (singly or within NCCK) has led to development of supportive policy has enhanced inter-ethnic harmony					
Peace desk					

7. To what extent do you agree that the PCEA peace building strategies have enhanced ethnic harmony in Kenya?

Very great extent	Great extent	Small extent	Very small extent	No extent

8. Below are ways of improving the effectiveness of existing PCEA peace building strategies. Tick against only one that according to your opinion would be most practical.

Ways of improving the effectiveness of existing PCEA peace building strategies	Tick against only one
Improve on clarity, delivery time and specificity of the message in the sermon	
Increase the frequency of Pastoral outreach programmes	
Train Bible study leaders on engaging inter-ethnics	
Involve community gate-keepers as TOTs in Peace-building workshops	
Ensuring regularity and consistency of prayer movements	
Strengthen the capacity of PCEA JPRC to consolidate peace efforts rather than handling peace in various standing	
The PCEA GA to develop a feasible comprehensive peace building policy rather than the current practice of giving occasional directions to presbyteries	
Intensify lobbying through direct contact with community, local and national leadership and the media	
Ensure there are adequate and relevant peace building resource materials at the PCEA peace desk	

Section D: Biblical, Theological and Pastoral Justification of Church's Involvement in Peace building

9. In the table below, indicate whether you agree or disagree with the statement given, as far as Biblical basis of the Church's involvement in peace building is concerned.

Key: Strongly Agree -scored 5; Agree -scored 4; Not Sure-score 3; Disagree-scored 2 and Strongly Disagree- scored 1.

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	SA	A	NC	D	SD
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Church makes Biblical references when teaching about the deleterious effects of violence					
Church makes Biblical references when preaching about repentance after conflict through the sacrament of reconciliation (confession) that provides a spiritual source of restorative justice and healing					
Church makes Biblical references in informing that the act of peace building was a Christ-centric activity that contributes to the well-being of the world					

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	SA	A	NC	D	SD
Church teaches about the religious beliefs of peace as revealed in the scriptures in order to enhance peace					
Church attempts to make people understand God's purpose for maintaining peace as revealed in the Bible					
Church teaches about religious practices of peace such as prayer movements for peace as revealed in the scriptures					
Church teaches about the consequences of violence as revealed in the scriptures					
Church attempts to influence people to embrace peace in pursuit of God's grace and mercy as revealed in the scriptures					
Churches teaches about redemption and sanctification in the aftermath of violence to bring about reconciliation as enshrined in the Bible					
Pastoral Justification					
	SA	A	NC	D	SD
Church makes references from the teachings of Jesus when engaging in activities that counter secularism that triggers violence					
Church makes references from the teachings of Jesus when engaging in the acts of charity to the victims of violence					
Church makes references from the teachings of Jesus when offering psychosocial support (food, clothing etc.) to the victims of violence					

Church makes references from the teachings of Jesus when engaging in counselling and visitation to victims of violence in homes and hospital					
Church makes references from the teachings of Jesus in her support for IDPs in camps with spiritual nourishment					
Church makes references from the teachings of Jesus in conferring hope to victims of violence in peace workshops					

INTERVIEW GUIDE FOR CHURCH MINISTERS

Date: ……………………………………

Time: ………………………………..

Purpose of the Interview:

The purpose of this interview is to discuss with you about peace building strategies employed by the Presbyterian Church of East Africa in enhancing harmony in Kenya. Because your answers will be treated as confidential, I ask you to be as free as possible in your responses. No information that you give will be used against you as you are giving it anonymously.

Section A: Emerging Trends and Persistence of Inter-Ethnic Conflicts

1. Why has inter-ethnic conflicts continued to persist among some communities in Kenya yet the PCEA is implementing mitigation strategies?

2. In your opinion, what challenges are facing the interventions initiated by the Church and other actors in Kenya?

3. What suggestions would you give in terms of effective strategies for inter-ethnic harmony in Kenya?

Section C: Effectiveness of PCEA Peace Building Strategies

1. How would you explain the contribution of the following PCEA strategies in enhancing inter-ethnic harmony in Kenya?
   a) Church sermons on peace building
   b) Pastoral care and guidance
   c) Organizing inter-ethnic Bible Study
   d) Organizing Peace building workshops
   e) Prayer movements
   f) Mainstreaming Church groups in peace building programmes
   g) Lobbying singly or through NCCK
   h) Having a peace desk

2. What in your opinion would constitute effective intervention strategies for peace building in Kenya?

Section D: Biblical, Theological and Pastoral Justification of Church involvement in Peace building

1. How would you justify the Church involvement in conflict management and peace building in Kenya?

Biblical

Theological

Pastoral

APPENDIX E

FOCUS GROUP QUESTIONS FOR CHURCH MEMBERS WHO VICTIMS

Questions

1. What are the emerging trends of inter-ethnic conflicts in Kenya?

2. Suggest reasons why inter-ethnic conflicts continue to persist in Kenya?

3. Which peace building strategies are being employed by the PCEA in this region?

4. How effective have the PCEA peace building strategies?

5. What would constitute effective strategies for enhancing inter-ethnic harmony in Kenya?

APPENDIX F

TABLE OF SAMPLE SIZE DETERMINATION

Table 4 : Determination of the Size of Randomly Selected Sample.

The table determines the needed Sample Size from given finite population N cases such that the sample proportion P will be within plus or minus 0.05 of the population P with 95 % level of confidence.

N	S	N	S	N	S
10	10	220	140	1200	291
15	14	230	144	1300	297
20	19	240	148	1400	3O2
25	24	250	152	1500	306
30	28	260	155	1600	310
35	32	270	159	1700	313
40	36	280	162	1800	317
45	40	290	165	1900	320
50	44	300	169	2000	322
55	48	320	175	2200	327
60	52	340	181	2400	331
65	56	360	186	2600	335
70	59	380	191	2800	338
75	63	400	196	3000	341
80	66	420	201	3500	346
85	70	440	205	4000	351
90	73	460	210	4500	354
95	76	480	214	5000	357
100	80	500	217	6000	361
110	86	550	226	7000	364
120	92	600	234	8000	367
130	97	650	241	9000	368
140	103	700	248	10,000	370
150	108	750	254	15,000	375
160	113	800	260	20,000	377
170	118	850	265	30,000	379
180	123	900	269	40,000	380
190	127	950	274	50,000	381
200	132	1000	278	75,000	382
210	136	1100	285	100,000	384

N=Population Size;   S= Sample Size

Adopted from Kathuri and Pals (1993)

97

199

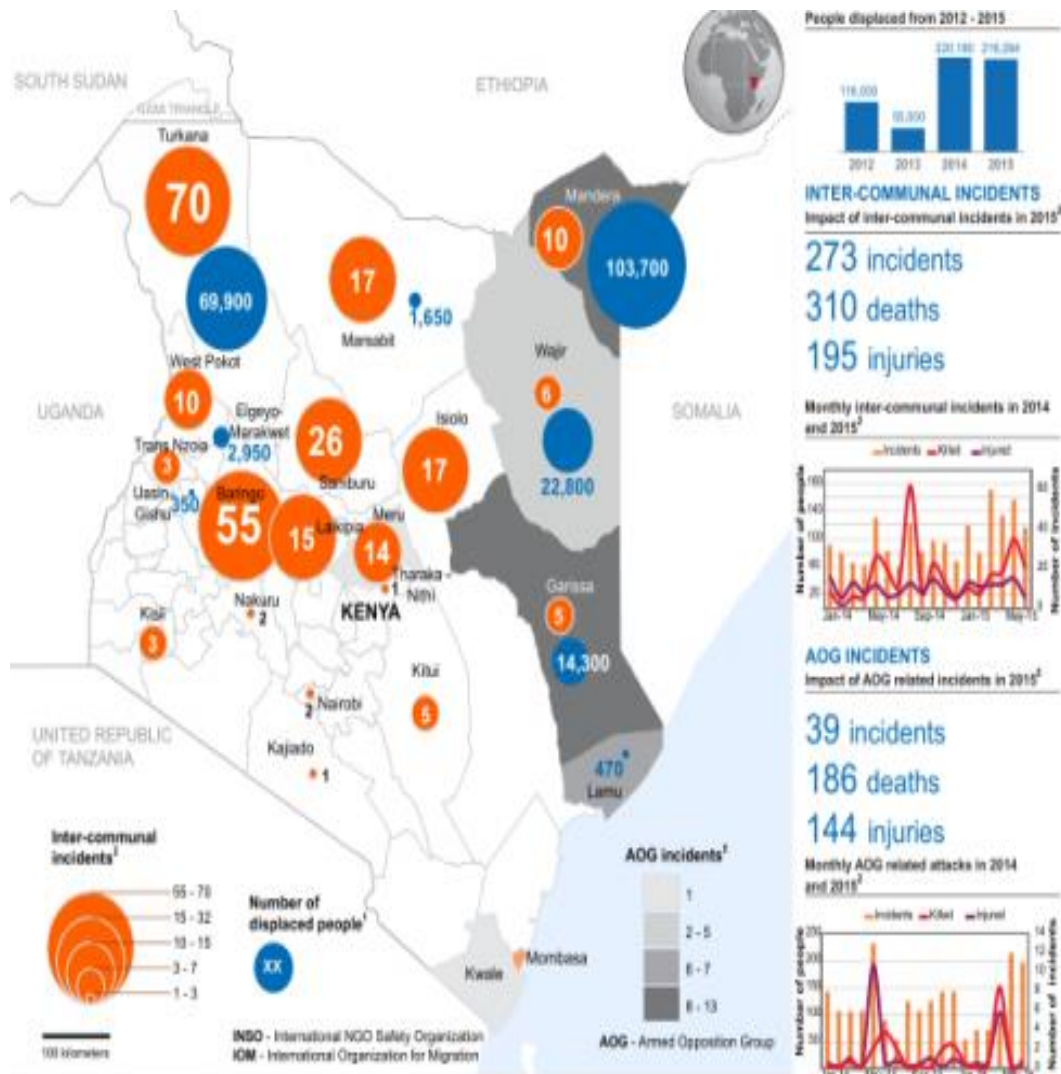# APPENDIX G

MAP OF KENYA SHOWING AREAS WHERE PCEA IS FOUND

KEY

⬤ ---- Distribution of P.C.E.A Churches Kenya

Source: PCEA. Head Office

Source: Kenya National bureau of Statistics

APPENDIX I

OBJECTIVES OF THE KENYAN NATIONAL POLICY ON PEACE BUILDING AND CONFLICT MANAGEMENT (SUMMARY)

a) Promote and establish an institutional framework for peace building and conflict management that fosters strong collaborative partnerships between the government, the private sector, the civil society, development partners, grassroots communities, and regional organizations for sustainable peace, conflict transformation, and national development.

b) Develop peace building and conflict management guidelines that promote sustainable conflict-sensitive planning, implementation, monitoring, and evaluation.

c) Mainstream gender issues in conflict management with emphasis on the empowerment of women towards long-term conflict mitigation and peace making.

d) Promote application of conflict early warning and response to prevent violent conflict in collaboration with Regional Bodies, e.g., IGAD — Conflict Early Warning and Early Response Mechanism (CEWARN) and EAC – Early Warning and Early Response System.

e) Establish a Mediation Support Unit to provide and coordinate mediation and preventive diplomacy capacity to Kenya and its neighbouring states

f) Develop conflict prevention strategies and structures that will address root causes of internal and cross-border conflicts.

g) Propose policy options to regulate, transform, and strengthen relationships between actors in different sectors and levels of society for sustainable peace.

h) Propose strategic options for resource mobilization to initiate, establish, and sustain proactive peacebuilding and conflict management interventions.

i) Establish mechanisms for regular review and monitoring of the policy implementation.

j) Provide a framework in which best practices of peacebuilding and conflict management institutions will be harmonized, enhanced, and coordinated.

k) Formulate strategies for research, documentation, and dissemination in collaboration with other stakeholders.

APPENDIX J

PCEA JUSTICE, PEACE AND RECONCILIATION COMMITTEE POLICY

PREAMBLE

The PCEA Justice, Peace and Reconciliation Committees have been created to promote justice, peace and reconciliation in our communities. They will also assist and encourage the members of the Church and the followers of Christ to become reconciliators, defenders of justice, truth, sanctity if life and human rights and dignity. They will sensitise the congregations to speak out against any misuse of public resources, economic and political power to suppress the rights of the people r to oppress them.

The Justice, Peace and Reconciliation Committees will educate and encourage the members of the Church to become the "salt and light" in the fight against ignorance, superstition, disease, intimidation and other social problems, using God's word and commandments as a guide.

The Justice, Peace and Reconciliation Committee will therefore aim at glorifying God and doing the will of God at all time.

Our Vision is in discipleship of Jesus Christ and our mission is to glorify God the Father by taking care of the needy (Matt 25:35-40) and acting as ambassadors of Christ (2Cor.5:19-20)

VISION

The realization of a caring society based on Christian and Godly values, which is prosperous, dynamic, well informed, just, protects human life, environment and demands accountability of its resources and good governance.

MISSION

To glorify God in furthering His Kingdom here on earth as it is in heaven.

AIMS AND OBJECTIVES

The work of the congregational, Parish, Presbyterial and the National Justice, Peace and Reconciliation Committee (JPRCs) will be to further the aims and the objectives of chapter 16 Act 26 of the PCEA Practice and Procedure.

Their actions will revolve around the concerns in the PCEA Practice and Procedure and any other relevant PCEA publications and initiatives. More specifically some of the functions of the Justice, Peace and Reconciliation committee will include;

Civic Education

To educate the members of the Church and other communities within reach, about their rights and obligations.

To provide civic education in relation to matters of leadership and governance to ensure that only competent and credible people are voted to public office.

To provide civic education on the Constitution of Kenya.

To fight against all form of corruption, grabbing and abuse of the National resources.

To encourage people to be responsible citizens and to demand transparency, accountability and satisfactory services from the government and other institutions.

Environment

To fight against the destruction of our environment, the pollution of air and rivers, to support enhancement and conservation of Kenya's natural resources including recycling.

To strive to keep our environments clean everywhere and to ensure proper waste disposal.

Social-Economic

To work for harmony and reconciliation in families, between groups and individuals.

To fight against crime and violence; to do everything possible to prevent, stop, expose crime; to assist the victims and to address the root causes of crimes and violence.

To fight against evil and immorality.

To participate in the social-cultural, Economic and political development of the community and society(chapter 16, practice and procedure)

To highlight and to find viable solution to health problems affecting individuals and communities in particular HIV/AIDS, alcoholism, drug abuse and addiction and mental illness.

Human Rights

To promote justice and to defend god given human rights at all times.

To promote gender, equality and equity and to fight against any form of discrimination.

Christian Witnessing

To encourage Christians to aspire to public offices where they can make a difference by offering services and leadership for the glory of God.

To encourage the community to work and live for the glory of God who is the creator of every life.

To perform any other functions, which the Committee may consider necessary in the promotion of justice, peace and reconciliation within their jurisdiction.

Some of the activities of the Justice, Peace and Reconciliation Committees will include seminars, meetings and lecturers on topics like the constitution review, voting and election monitoring, identification of suitable leaders, in their work, the committee will cooperate with other organizations and or individuals involved in the promotion of justice, peace and reconciliation. They also work in cooperation with the relevant government agencies.

MOBILISATION

It is a process of bringing people together within a community and sensitizing them to stand up for their rights and for justice and to work together for their common good.

At all times empowerment and mobilization, work will be done in conformity with the church doctrine and the teaching of Jesus Christ.

INVITATION

Every member of our church should be a reconciliatory, defender of justice, truth, sanctity of life, human rights and dignity

APPENDIX K
RESEARCH AUTHORIZATION

NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY AND INNOVATION

Telephone:+254-20-2213471,
2241349,3310571,2219420
Fax:+254-20-318245,318249
Email: dg@nacosti.go.ke
Website : www.nacosti.go.ke
When replying please quote

NACOSTI, Upper Kabete
Off Waiyaki Way
P.O. Box 30623-00100
NAIROBI-KENYA

Ref No: **NACOSTI/P/19/80075/27353**   Date: **14ᵗʰ January, 2019**

Julius Guntai Mwamba
Chuka University,
P. O. Box 109-60400
CHUKA.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on *"An assessment of peace building strategies employed by the Presbyterian Church of East Africa in enhancing inter-ethnic harmony in Kenya"* I am pleased to inform you that you have been authorized to undertake research in **all Counties** for the period ending 14ᵗʰ **January, 2020.**

You are advised to report to **the County Commissioners and the County Directors of Education, all Counties** before embarking on the research project.

Kindly note that, as an applicant who has been licensed under the Science, Technology and Innovation Act, 2013 to conduct research in Kenya, you shall deposit **a copy** of the final research report to the Commission within **one year** of completion. The soft copy of the same should be submitted through the Online Research Information System.

Kalerwa

GODFREY P. KALERWA MSc., MBA, MKIM
FOR: DIRECTOR-GENERAL/CEO

Copy to:

The County Commissioners
All Counties.

The County Directors of Education
All Counties.

APPENDIX L

RESEARCH PERMIT

THIS IS TO CERTIFY THAT:
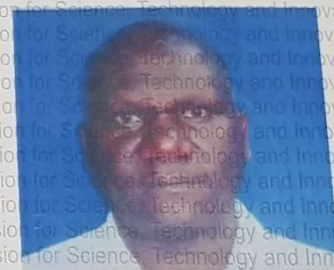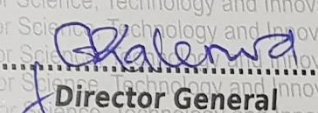MR. JULIUS GUNTAI MWAMBA
of CHUKA UNIVERSITY, 0-60400
Chuka,has been permitted to conduct
research in All Counties

on the topic: AN ASSESSMENT OF
PEACE BUILDING STRATEGIES
EMPLOYED BY THE PRESBYTERIAN
CHURCH OF EAST AFRICA IN
ENHANCING INTER-ETHNIC HARMONY IN
KENYA

for the period ending:
14th January,2020

Permit No : NACOSTI/P/19/80075/27353
Date Of Issue : 14th January,2019
Fee Recieved :Ksh 2000

....
Applicant's
Signature

....
Director General
National Commission for Science,
Technology & Innovation

APPENDIX M
LIST OF KEY INFORMANTS

1. Cherono, M.
2. Gichimu, W.
3. Kebenei, R.
4. Kimani, M.
5. Lemayan, T.
6. Mbugua, K.
7. Muibei, D.
8. Munyoroku, J.
9. Muraguri, S.
10. Murang'a, S.
11. Murithi, J.
12. Muthomi, F.
13. Mwandoe, T.
14. Mwangi, J.
15. Njoroge, M.
16. Nthambiri, T.
17. Ntondwe, W.
18. Obadia, P.
19. Ruto, C.
20. Sang, R.
21. Sawe, P.
22. Wahome, M.
23. Waithaka, J.
24. Wamani, W.
25. Warutere, P.