

**INFLUENCE OF CHRISTIANS' SPIRITUALITY ON FOSTERING
COHESION AMONG ETHNIC COMMUNITIES IN NAKURU COUNTY,
KENYA**

By

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DECLARATION

This thesis is my original work and has not been previously published or presented for the conferment of a degree in this or any other university.

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ABSTRACT

Christians' spirituality (CS) usually plays a key role in the development and practice of shared values, equal opportunities based on trust, hope, good relations and reciprocity among communities. However, Christians' spirituality seems not to have achieved these objectives in Kenya and Nakuru County in particular. This is evident in the lack of cohesion and frequency of conflicts among ethnic communities since 1992. This study investigated the influence of Christians' spirituality on fostering cohesion among ethnic communities in Nakuru County of Kenya. The study was guided by Burton's Human Needs Theory (HNT) and Lawrence's self-in-God (SIG) model. It adopted the descriptive research design and involved the Africa Inland Church (AIC), Anglican Church of Kenya (ACK), Presbyterian Church of East Africa (PCEA) and Africa Gospel Church (AGC) Congregations. A sample of 334 believers and 120 members of the clergy selected using purposive, stratified, proportionate and simple random sampling techniques participated in the study. Two instruments namely: the clergy's (CQ) and believers' (BQ) questionnaires were used to collect data. The content and face validity of the two instruments were examined by experts and their suggestions used to improve the tools before they were used to gather data. The reliability of BQ was estimated using the Cronbach Alpha method and it yielded a reliability coefficient of 0.96. The collected data was analyzed with the aid of the Statistical Package for Social Sciences (SPSS) version 20. Data was described and summarized using frequency tables and percentages. The Pearson and Spearman's correlations was used to establish the influence of CS on fostering cohesion among communities while multiple regression was used to determine the effects of the independent variables on the dependent variable. The study revealed that believers' spiritual transformation, maturity and level of tolerance to the wider community of faith influence the fostering of cohesion among ethnic communities, however, the professional training of the clergy is insignificant. The findings also revealed that believers' spiritual transformation, maturity and exposure to the wider community of faith are significant predictors of cohesion among communities. Whereas believers' spiritual transformation, spiritual maturity and exposure to the wider community of faith influence fostering of cohesion among ethnic communities, the professional training of the clergy was insignificant. It was also concluded that explanatory variables were effective predictors of fostering cohesion among ethnic communities. As such, the study recommended that spiritual rebirth, spiritual maturity and the unity of all believers' foster cohesion among ethnic communities. However, regarding the training of the clergy, theological seminaries should design curricula with duo-approach or the praxis of holding together sound doctrine and contextually relevant ministry skills.

Key Words: *Christian Spirituality, Ethnic Communities, Conflicts, Cohesion, Tolerance and Peace*

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LIST OF ACRONYMS

ACK	-	Anglican Church of Kenya
ADR	-	Alternative Dispute Resolution
AGC	-	Africa Gospel Churches
AIC	-	Africa Inland Church
AIM	-	Africa Inland Mission
ANOVA	-	Analysis of Variance
BQ	-	Believer's Questionnaire
CDN	-	Catholic Diocese of Nakuru
CIM	-	China Inland Mission
CIPEV	-	Commission of Inquiry into Post- Election Violence
CMA	-	Christian and Missionary Alliance
CMS	-	Church Missionary Society
CMV	-	Common Method Variance
CQ	-	Clergy's Questionnaire
CRECO	-	Constitution and Reform Education Consortium
CS	-	Christian Spirituality
CSC	-	Conflict Sensitivity Consortium
CSV	-	Centre for the study of Violence and Reconciliation
CSM	-	Church of Scotland Mission
DCSF	-	Department for Children Schools and Families
ESV	-	English Standard Version
FIWL	-	Federation of International Women Lawyers
GGDP	-	Global Gross Domestic Product
HNT	-	Human Needs Theory

IDMC	-	Internal Displacement Monitoring Centre
IDPs	-	Internally Displaced Persons
KNBS	-	Kenya National Bureau of Statistics
KNDR	-	Kenya National Dialogue and Reconciliation
KNPS	-	Kenya National Poll Survey
LIM	-	Livingston Inland Mission
MDG	-	Millennium Development Goals
MFAF	-	Media Focus on Africa Foundation
MRC	-	Mombasa Republican Council
MSF	-	Medicines Sans Frontiers
NARA	-	National Accord and Reconciliation Act
NCCK	-	National Council of Churches of Kenya
NCIA	-	National Cohesion and Integration Act
NCIC	-	National Cohesion and Integration Commission
NCPA	-	Nakuru County Peace Accord
NGOs	-	Non-governmental Organizations
NIV	-	New International Version
OECD	-	Organization for Economic Co-operation and Development
OHCHR	-	Office of the High Commissioner for Human Rights
PCEA	-	Presbyterian Church of East Africa
PEV	-	Post Election Violence
PPA	-	People for Peace in Africa
RCC	-	Roman Catholic Church
RVP	-	Rift Valley Province
SCI	-	Social Cohesion Index

SIM	-	Sudan Interior Mission
SIPRI	-	Stockholm International Peace Research Institute
SLDF	-	Sabaot Land Defence Force
SMCM	-	Spiritual Model of Conflict Management
SPSS	-	Statistical Package for Social Sciences
SUM	-	Sudan United Mission
TKI	-	Thomas – Kilmann Instrument
UN	–	United Nations
UNDP	–	United Nations Development Programme
UNESCO	-	United Nations Educational Scientific and Cultural Organization
UNOCHA	–	United Nations Office for the Coordination of the Humanitarian Affairs
UNSC	-	United Nation Security Council
USA	-	United States of America
USAID	-	United States Agency for International Development
VIF	-	Variance Inflation Factor
WDR	-	World Development Report
WGM	-	World Gospel Mission

CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

The greatest challenge facing the human race is to live in a world free of the threat of conflicts and violence. Peace is a rare commodity in the world today. This is evidenced by the upsurge of new security challenges ranging from the manufacture of huge arsenals of weapons of mass destruction to modern terrorism with its wide-ranging potentials to cause chaos (United Nations, UN, 2004). It is for this reason that the UN charter of 1944 in its preamble states that: ‘we, the peoples ... have resolved to save the succeeding generations from the scourge of war which twice in our lifetime has brought untold sorrow to mankind’ (UN, 1945, p. 1). The United Nations Educational Scientific and Cultural Organization’s (UNESCO) constitution aimed at building peace in the minds of men (UNESCO, 1945). However, ethnic discrimination, exploitation, and conflict are frequently reported in the news daily. Fearon and Laitin (2003) identified 58 ethnic civil wars between 1945 and 1999, constituting 51 per cent of the total number of civil wars at the time. The World Development Report (World Bank, 2011) reveals an estimated 1.5 billion people live in countries affected by repeated cycles of political and other forms of violence. Such countries have difficulties in meeting the Millennium Development Goals (MDG) (World Bank, 2011). The United Nations Development Programme report opines that the average cost of war in a low- income country is cited at about US\$ 64 billion (United Nations Development Programme [UNDP] (2012). According to a report by the Stockholm International Peace Research Institute [SIPRI] (2010), world military expenditures reached US\$ 1.6 trillion (an increase of 45 per cent since 1998). This

equaled 2.6 per cent of the Global Gross Domestic Product (GGDP) or US\$ 236 for each person in the World (SIPRI, 2011).

An empirical study done by Constitution and Reform Education Consortium [CRECO] (2012) and Ministry of Devolution and Planning (2013) reveal that Nakuru County is one of the most cosmopolitan Counties in Kenya. The majority populations are Kalenjin, Maasai and Kikuyu, and minority groups are Kisii, Luo and Luhya among others. These communities have been fighting over land, with the Kalenjin and Maasai feeling that the land belongs to them and the Kikuyu neighbours are foreigners. These competing claims on land and other reasons have accentuated conflict since 1992, hence making it to be considered a high risk conflict zone or region. Whenever tribal animosities arise in Kenya, this County is usually one of the epicenters. This is evidenced by the Post-Election Violence (PEV) of 2007/2008 which had devastating results.

Conflict is a situation where at least two groups are in conscious opposition to each other, pursuing incompatible goals (Kathina, 2012). An ethnic conflict is a conflict between ethnic groups often as a result of ethnic nationalism. Thompson (2004) and Muller (2008) explain ethnic nationalists as nations that are defined by a shared heritage or common identity, which usually include a common birth, tradition, culture, history, language, faith and ethnic ancestry. A study by Hawkins (2008) on ethnic conflicts in Africa between 1990 and 2007 revealed that millions died and over 9 million were rendered refugees and Internally Displaced Persons (IDPs). Hawkins (2012) posits that such levels of fighting would be regarded as World War III if it had occurred in Europe. Harff and Gurr (1987) avers that state sponsored massacres of members of ethnic and political groups are responsible for greater loss of life than all other forms of deadly conflicts combined. They add that between 1.6 and 3.9 million

un-armed civilians have died at the hands of the State in each decade since the end of the World War II. The African Development Report 2008/2009 says that in the second half of the 20th century, the African Continent more than any other part of the world has suffered enormously from violent conflicts within and between the States. This has exerted a heavy toll on Africa in terms of human suffering and lost development opportunities.

Africa has been described as “a continent in turmoil” (Bujra, 2002, p. 1), due to many conflicts and crises that the continent experiences. Longman (2001) argues that, often these conflicts have something to do with identities, particularly, tribal or ethnic (Zimbabwe in the early 1990s; Rwandan Genocide of 1994 and Democratic Republic of Congo in 2006), although others have been on the basis of religion (Christians and Muslims in Nigeria and Central African Republic), politics, and social class. Gurr and Marshall (2001, 2003) contend that most African countries have fallen prey to the continuous armed conflicts caused by poverty and weak states and institutions. According to a report given by the UN Secretary General Kofi Annan (1998) to the United Nation Security Council (UNSC), the prevalence of ethnic conflict and its consequences are particularly severe in Africa. The report further indicates that since 1970 more than 30 wars have been fought in Africa, the vast majority of them intra-state in origin. In 1996 alone, 14 of the 53 (26 per cent) countries of Africa were afflicted by armed conflicts, accounting for more than half of all war-related deaths worldwide resulting in more than 8 million refugees, returnees and displaced persons (Global Conflict Tracker, 2015). All these atrocities were committed in the world yet the presence of Christians are not felt in the societies in which they live.

In Kenya, ethnic conflict is still fresh in the memories of many people following the election results of 2007. Oucho (2002) gives a detailed analysis of ethnic conflicts in the Rift Valley in Kenya, showing that ethnic conflicts have been part of Kenya's history for a long time. There were ethnic clashes during the presidential elections in 1992, 1997, and 2002 (Kanyinga & Okello 2010). The 2007 - 2008 Post – Election Violence was, however, quite widespread and possibly one of a kind that the post-independent country had not witnessed. Mwaura (2010) asserts that although the widespread PEV in early 2008 was linked to the disputed presidential election, it formed the culmination and the last straw of deep ethnic hatred fanned by many factors over time: political interests and manipulation, unaddressed historical injustices; economic injustices, unemployment and poverty; social exclusion especially of the youth; and ineffective leadership. Consequently, violence erupted in certain parts of the country including urban areas, against perceived enemies or outsiders. Reports by Office for the Coordination of Humanitarian Affairs (OCHA), Overseas Development Institute (ODI) and Internal Displacement Monitoring Centre (IDMC) indicate that over 650,000 people were displaced. Over 310,000 people fled to live amidst host communities where they remained for several months. The remaining 350,000 internally displaced people (IDPs) took refuge in some 118 camps. An estimated 78,000 houses were burnt country-wide and 1,300 people reportedly lost their lives. (CRECO, 2012; OCHA, 2010; ODI, 2008 & IDMC, 2008).

The PEV threatened the national fabric, including the national achievements gained over fifty years of independence. Schools, churches, houses, property, and businesses were destroyed in almost all the forty seven counties of Kenya. HIV positive people lost contact with their HIV patient support centers – losing drugs and counseling. Many church buildings and church members were burnt alive in Naivasha and

Eldoret. Over a thousand Kenyans died and over five hundred thousand were displaced from their homes and are still living as IDPs in their own country (Wamwere, 2008).

The proliferation of ethnic conflicts in Kenya is so widespread that there is hardly any region or County where the problem has not been felt. In fact electoral violence has become a common trend in Kenya's political culture since the introduction of the multiparty politics in the 1990s. Despite the attempts by the government and non-governmental organizations (NGOs) to address the problem of ethnic conflict, little or no solution has been reached. Aseka (2005) argues that the patterns of violent conflicts in Kenya are complex. They exhibit multiple causal factors, actors and transformation strategies which have over time become mutually reinforcing thus making it necessary for state and non-state actors to continuously engage in contingency planning and violent conflict prevention. This is consistent with Wilson and Maveli (2014) that few policymakers or practitioners would deny that faith-based actors are important in global protection. Llord and Nyamutera (2010) observe that the church is a non-state actor which is God's agent of bringing healing, forgiveness and reconciliation in communities that are still wrestling with the thorny issues surrounding ethnic hatred, division and violence. Wright (2011) argues that the main source of healing is the Cross of Christ because healed and cleansed hearts reflect the mind of Christ, hence becoming "light and salt" (Matt. 5:13) to the communities by preserving God's values and standards. In every situation of ethnic conflict, there are broken relationships. The Trinity (God the Father, Son and Holy Spirit) is the perfect model of relationships displaying perfect unity in diversity, totally interdependent, no competitiveness, no power struggle, no conflict of interest; none is threatened by the other.

However, in a study done in Molo, Ng'ang'a (2008) reveals that the church has been silent in the past choosing rather to be involved in offering humanitarian aid rather than spiritual and socio-political guidance. There has been a variation with regard to how the Christians from the mainline churches responded to the problem of ethnic violence from 1992 even up to 2007/2008 PEV. He further observes that Protestant churches such as Africa Gospel Churches (AGC) and Africa Inland Church (AIC) being more passive while others such as Anglican Church of Kenya (ACK) and Presbyterian Church of East Africa (PCEA) were involved in offering humanitarian aid.

National Council of Churches of Kenya - NCCCK (2013) and Fiedler (1994) opines that these Protestant Churches which include ACK, AGC, PCEA and AIC traces their roots to the Great awakening of the 18th century that gave birth to a wide range of protestant foreign missionary movement. From Hudson Taylor and China Inland Mission (CIM) sprang Mission organizations that came to Africa which include: Christian and Missionary Alliance (CMA) by Albert Benjamin Simpson; Africa Inland Mission (AIM) by Peter Cameroon Scott; Sudan Interior Mission (SIM); Livingstone Inland Mission (LIM); Karl Kumm and Lucy Guinness' Sudan United Mission (SUM); Ludwiq Krapf and John Rebmann's Church Missionary Society (CMS), George Hamilton and Thomas Chalmers' Church of Scotland Mission (CSM) and Robert Smith and Virgil Kirkpatrick's World Gospel Mission (WGM) among others. By 1875 Protestant Mission had managed to establish the church permanently in Africa. Karanja (1999) confirms that ACK emerged from CMS; AIC from AIM; PCEA from CSM and AGC from WGM.

The Protestant Movement emphasized two things: that is, the preaching of the Gospel and living according to the Gospel (Bour, 1994). This is what Waibel (2000) referred to as winning the world for Christ by salvation of souls and reformation of society. Core characteristics of the protestant churches include a certain degree of newness, resulting from some kind of revival movement. Such churches tend to place a great stress upon personal conversion (being “born again”), the authority of the Bible and the spiritual leader, and the importance of a religious foundation for social activism (Bebbington, 2008). That is why the passion of the NCKK fraternity is evangelism and discipleship, education, socio-economic empowerment and political participation (NCKK, 2013). This echoes what William Wilberforce who is a product of the Great Awakening said in 1786 when he announced his belief that God had called him to two Great tasks: “the suppression of the slave trade and the reformation of manners” (Lovelace, 1979, p. 370).

The early Missionaries made a huge contribution to Kenyan society, especially in the areas of education and health (Waibel, 2000). However, Aseka (2005) avers that despite that huge contribution, during the early years of independence, the Christians from the mainline churches in Kenya (ACK, PCEA, AIC and AGC) tended to concentrate on saving souls but turning a blind eye to glaring social, political and economic injustices of the new order.

The negative ethnic factor in Kenyan politics has its roots in “the reaction to colonialism that started on the basis of ethnic association” (Badejo, 2006, p. 45), adding that the colonial church did not attempt to make matters better when it divided the land among different mission agencies. As a result, many people who plunged into

politics, Christians and non-Christians alike, consciously exploited tribal feelings to their advantage.

The post-colonial leadership also found it expedient to manipulate ethnicity in their bid to consolidate power bases. This led to the manipulation and gross mismanagement of ethnicity by the state (Gecaga, 2002). The Akiwumi report indicated that in 1992, when multi-partism began to gain prominence, “ethnic conflicts were heightened and highly motivated by desired political gains” (Akiwumi, 1999, p. 4). Furthermore, Wamwere (2008) argues that in the PEV of 2007/2008, people attacked members of ethnic groups perceived as supporters of their opponents because they were driven by the philosophy of it is “our turn to eat”. This means that the community that wins the presidency gets the biggest share of the national cake as compared to other communities that lost the presidential bid.

Whereas Christians are generally credited for being a strong source for identity and values formation as well as promoting social relations and socially cohesive society through reconciliation (Karbo, 2013), the case in Kenya seem to be different. Galgalo (2012, 2010 & Torimo) opines that, it is the ethnic loyalties and not Christianity that defines the identity of African Christian. When faced with a cultural-religion demand that clearly conflicts with Christian teaching (like ethnic conflict), they will always take refuge in their ethnic groups because “the blood of ethnicity is thicker than the water of baptism”. Some Christians withheld the biblical principles of love, peace and reconciliation and gave in to ethnic hatred and violence in 2007/2008 PEV.

Earlier attempts on the need for a Christian identity have been made (Kamaara 2010, Torimo 2008). Despite this and in apparent contradiction, most of the people killed during the genocide were killed in churches with church officials being involved in

the commission of the genocide (Longman 2001). In the Democratic Republic of Congo, Christian population is put at 96 percent, while in Kenya it is estimated at 82 percent and standing around 80 percent in Zimbabwe (Gundani, 2000). It appears Christianity has not quite played that role in most parts of sub - Saharan Africa where ethnic affiliation is far more significant identifiers than Christian identity. According to the Kenya Human Rights Report (2008), even clergy participated in the ethnic violence and mobilized their followers to do the same. Therefore, there is a clear disconnect between core set of beliefs (orthodoxy) and right practices and behaviours (orthopraxy) and emotional and attitudinal dimension (orthopathy). A research geared towards addressing this disconnect, and particularly harnessing Christians' spirituality as a means of fostering cohesion among ethnic communities in Nakuru County is necessary.

1.2 Statement of the Problem

A cohesive society is where different ethnic communities co-exist together harmoniously with a common vision, sense of belonging, the diversity of people's backgrounds is appreciated and valued, life opportunities are available to all and strong and positive relationships exist. The extent of their connectedness and solidarity is seen in a set of attitudes such as trust, equity, peace, hope, caring and unity in diversity.

Lack of cohesion resulting from ethnic conflicts has been a major challenge in Kenya and Nakuru in Particular. The literature shows that the Christian Spirituality (CS) is one among the many factors that promote cohesion. According to the 2009 population and census results (Oparanya, 2010), indicates that 83% of the total population in Kenya is Christian. The reaction of the vast majority of Kenyan Christians to the 2007

PEV and other earlier ethnic conflicts cannot be treated as a lapse in judgment but it exposes a deep spiritual malady. However, the recurrent ethnic conflicts since 1992 indicate a society that lacks cohesion resulting from ethnic differences. While Christian missionaries have been working in Nakuru County for a long time and the Christians continue to carry out ministry in this area, the various Ethnic communities still lack cohesiveness. This has remained a major challenge in Kenya. The problem this research addresses is the lack of effective initiatives to influence and foster cohesion among Ethnic communities in Nakuru County. One wonders what role CS plays in enhancing cohesion among the Ethnic communities in Kenya. Ideally, the value system of a mature Christian fosters positive relationship between people of different ethnic backgrounds by producing selfless individuals who will ultimately foster cohesion. It is therefore against this background that this study examined the influence of the Christians' spirituality on fostering cohesion among communities of diverse Ethnic groups in Nakuru County.

1.3 Main Objective of the Study

The purpose of the study was to examine the influence of the Christians' spirituality on fostering cohesion among ethnic communities in Nakuru County. Specifically the study sought to establish whether there is a cause-effect relationship between Christians' spirituality and cohesion among ethnic communities in Nakuru County.

1.4 Specific Objectives of the Study

The study was guided by the following specific objectives:

- i) To establish the influence of believer's spiritual transformation on fostering cohesion among ethnic communities in Nakuru County.
- ii) To determine the influence of believer's level of spiritual maturity on fostering cohesion among ethnic communities in Nakuru County.

- iii) To establish the influence of professional training of the clergy on fostering cohesion among ethnic communities in Nakuru County.
- iv) To examine the influence of believer's level of tolerance to the wider community of faith on fostering cohesion among ethnic communities in Nakuru County.
- v) To determine whether Christian Spirituality (believers' spiritual transformation, level of spiritual maturity, training of the clergy, level of tolerance to the wider community of faith) has a statistically significant effect on fostering cohesion among ethnic communities.

1.5 Research Hypothesis

The following are the null hypothesis of the study.

- i. H₀1: Believer's spiritual transformation does not significantly influence the Christians' role on fostering cohesion among ethnic communities in Nakuru County.
- ii. H₀2: Believer's level of spiritual maturity does not significantly influence the Christians' role on fostering cohesion among ethnic communities in Nakuru County.
- iii. H₀3: Professional training of the clergy does not significantly influence the Christians' role on fostering cohesion among ethnic communities in Nakuru County.
- iv. H₀4: Believer's level of tolerance to the wider community of faith does not significantly influence the Christians' role on fostering cohesion among ethnic communities in Nakuru County.
- v. H₀5: There is no significant difference between various churches on believers' spiritual transformation, level of spiritual maturity, training of the clergy, and

level of tolerance to the wider community of faith on fostering cohesion among ethnic communities in Nakuru County.

1.6 Significance of the Study

This study generated information on the influence of Christians' spirituality on fostering cohesion among ethnic communities. The study findings may significantly inform the National Cohesion and Integration Commission (NCIC) in redesigning, evaluating or strategizing their anti-negative ethnicity campaigns in Kenya. The empirical findings generated by the study may guide the expansion of existing approaches by churches and government institutions address the problem of ethnic tensions and give suggestions regarding eradication of negative ethnicity through the Christians' spirituality. With the introduction of counties, findings of the study may help the leaders design mechanisms of handling cases of discrimination towards the minority in the counties. The findings may also assist those involved in civic education develop campaign programs that would effectively foster cohesion and harmony among the various ethnic communities in Kenya. The church may find the study useful to avert ethnic violence in future by leading people to genuine dialogue.

The findings of the study may assist the churches to develop training curricula that will enhance the clergy's ability to not only promote discipleship but also social cohesion among the flock. The study may also inform theological seminaries in developing relevant curricula in preparing effective and competent ministers for ministry. The information obtained from this study may be used to augment other researches in Kenya, Africa and the world on strategies for mitigation as well as strategies for conflict management, so as to build a civil society that is free from intolerance, discrimination, violence and bloodshed. The study findings may also assist the government, policy makers, donor agencies like USAID, churches, NGOs,

local and international civic institutions, traditional community institutions and other interested parties to identify structural, legal, social, political, economic, cultural, religious and other impediments to cohesion. The study may also inform the government of the role of the church in social transformation of the society.

1.7 Scope of the Study

This study investigated the influence of Christians' spirituality and professional training of the clergy on fostering cohesion among communities. The Christians' spirituality was examined with respect to believers' spiritual transformation, spiritual maturity and level of tolerance to the wider community of faith. The study was conducted in Nakuru County and involved believers from four denominations namely; ACK, AIC, AGC and PCEA. A sample of 120 clergy and 334 believers drawn from five sub-counties worst hit by ethnic conflicts since 1992 participated in the study. The five sub-counties were; Naivasha, Molo, Kuresoi, Nakuru and Njoro (CRECO, 2012).

1.8 Limitation of the Study

This study had a number of limitations that need to be noted. First, data was collected at one point in time given that study used the descriptive research design. The study was thus not able to examine the long term effect of Christians' spirituality on fostering cohesion among communities. This would have been possible with a longitudinal survey, however, the research design was not adopted due to time and financial constraints.

The second limitation of the study is that it used self-report instruments to gather data. These types of survey instruments are susceptible to Common Method Variance (CMV) bias. Social desirability and consistency motif were considered to be likely

causes of common bias methods. Social desirability refers to the act of subjects providing respectable rather than true responses (Rindfleisch, Malter, Ganesan & Moorman, 2008). It was considered to be a likely cause of CMV because the researcher is a pastor within the county. Consistency motif arises when respondents try to maintain consistency in their responses to similar question, thus producing relationships that would otherwise not exist at the same level in real life settings (Podsakoff, MacKenzie, Lee & Podsakoff, 2003).

The third limitation of the study was that, ideally there should have been an element of control group from the non-believers; however, they were not incorporated in the study as doing so would have affected the research design, sampling and instruments. Additionally time and financial constraints was also another factor, therefore, the research was designed to fight the resources. Finally, the survey was conducted in only one county, Nakuru. The findings therefore cannot be generalized to Counties that experience frequent conflicts and ethnic divisions such as Turkana, Tana River and Mandera.

1.9 Assumptions of the study

The study was based on the assumptions that:

- i) Most respondents in the selected churches and sub - counties will cooperate with the researcher and be honest in providing a true picture of what they are practicing while filling the questionnaire. The validity of this study depends upon such assumptions.
- ii) The work and activities of NCIC will have no impact on the current prevailing conditions on the ground.

- iii) The respondents chosen have adequate knowledge of the subject under investigation which is, influence Christians' Spirituality on fostering cohesion among ethnic communities in Nakuru County.
- iv) The respondents of the study were not just registered church members but were all born again or regenerated.

1.10 Operational Definition of Terms

Believer: Grudem (1994) defines the believer as someone who has put his faith in the finished work of Christ on the cross for salvation and is being created in Christ Jesus for good works. They are both visible and invisible. For the purpose of this study it refers to the community of believers drawn from each of the mainline denominations in Nakuru County which are AIC, PCEA, ACK and AGC.

Clergy: is related to the Greek word κληρικός (*Klērikos*) from which we get the word *cleric* and refers to a group of men or women set apart and consecrated by due ordination or licensing to the duties of teaching, spiritually nurturing and caring for a local congregation or parish of a Christian church.

Cohesion: Cantle (2008) defines cohesion as a community where there is a common vision and sense of belonging, the diversity of people's backgrounds is appreciated and valued, life opportunities are available to all and strong and positive relationships exists. In this study the term is used to mean exactly that.

Conflict: Wilmot & Hocker (2001) define conflict as an expressed struggle between at least two interdependent parties who perceive incompatible goals, scarce resources and interference from others in achieving their goals. It is both interpersonal (between individuals) and intrapersonal, (within an individual – James 4:1). In this study the term refers to a protracted disagreement between different individuals or ethnic groups stemming from unmet human needs of one or more of the parties involved in the disagreement.

Church: Milne (1998), Grudem (1994) and Erickson (1985) define the church Εκκλησία (*ekklēsia*) as an assembly of “called out ones” from the root καλέω (*kaleō*) “to call”. It is the body of believers who have been called out from the world (1 Peter

2:9) by God into the kingdom of light (1 John 3:14) to live as his people under the authority of Jesus Christ (Ephesians 1:22-23) and to be conformed into the image of his Son (Romans 8:29). It is both local (visible) and universal (invisible). While universal in nature, it finds expression in local groupings of believers that display the same qualities as the body of Christ as a whole (1 Corinthians 12:13). The visible and invisible church may include some unbelievers because we cannot see hearts as God sees it. For the purpose of this study it is used to refer to individual believer drawn from the visible church as represented by the various mainline denominations (AIC, PCEA, ACK and AGC).

Christian Spirituality: Van der Merwe (2013) and McGrath (1999) define CS as a process of spiritual formation that begins at regeneration (John 3:3-8; Acts 2:38 - 39) through the indwelling presence of the Holy Spirit and continues to sanctification. The goal is to be more like Christ (Ephesians 4:13 – 16). CS manifests itself in a set of beliefs, values and practices that enables the Christian to live for others' wellness and happiness. In this study Christian spirituality encompasses the entirety of the Christian life whereby a person's relationship with God expresses itself in daily practices such as acts of kindness that reflect our spiritual well-being irrespective of our denominational backgrounds.

Ethnic Communities: Thompson (2004) and Arndt, Danker & Baur (2000) defines ethnic communities as people who share a common identity based upon birth, tradition, culture, history and language. In this study the term is used to refer to the various ethnic groups that live in Nakuru County.

Tolerance: is the capacity for or the practice of recognizing and respecting the beliefs and practices of others from different racial, religious and ethnic backgrounds, as equals. In this study it refers to the process by which believers from different

denominational backgrounds willingly and gradually becomes less and less bothered by the belief, practices and prejudices of others due to continued exposure hence loving them for being members of the body of Christ.

Influence: is a power to produce an effect on one's mind to induce a change in behavior, actions, attitudes, goals, needs and values without using apparent force or authority.

Peace: is defined as state of tranquility free from civil disturbance, dissension, violence, or war (Rummel, 2001). However, in the biblical Hebraic word שלום (*shalom*) and the Greek ειρήνη (*eirēnē*) means an environment of safety and welfare, but also an internal state of health, prosperity, wholeness and rest. In this study peace is the quality of harmony both personally and relationally where there is an absence of fear of being harmed and also embracing the Hebraic and Greek notion of *shalom* and ειρήνη (*eirēnē*) whereby the pathway to peace is forgiveness and reconciliation.

Professional Training: denotes the process of improving and increasing capabilities of staff through access to education and training opportunities necessary for acquiring competencies, qualities, special skill, and experience that makes someone eligible for a duty, office, position, privilege or status. In this study it is used to refer to the necessary conditions a clergyman must attain in order to perform their duties effectively.

Spiritual Maturity: Cattle (2008) defines spiritual maturity as a process that begins when one accepts Jesus Christ as Saviour, then chooses to live in Christ consistently to a state of full development in Christ's likeness (2 Peter 3:18; Ephesians. 4:11-14). Spiritual growth and maturity over time is measured by fruit and not gifts, it is evident in character produced by the ministry of the Spirit (John 15 & 16; 1 Cor. 2:9-16). In

this study spiritual maturity refers to the believers' ability to use Christian beliefs and values in day to living even as they relate with others.

Spiritual Transformation: Hedges (2010) defines spiritual transformation as a process by which God through the ministry of the Holy Spirit, plants the seed of Christ's life within a believer at conversion resulting in the shedding of old ways of life and a radical change of mind and heart. In this study Spiritual Transformation is used to distinguish the changes that take place in Christians' life in contrast to the non-Christians.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter presents a review of literature related to the study. The literature review is discussed under the following thematic areas: conceptualization of Christians' Spirituality and the specific research objectives, the meaning and nature of ethnicity; Old Testament and New Testament theological reflections on ethnic diversity; ethnic cohesion among communities; causes of lack of cohesion among ethnic communities; consequences of lack of cohesion among communities; strategies for fostering cohesion among communities of diverse ethnic groups. The last two sections of the chapter present the theoretical framework on which the study is grounded and the conceptual framework that provides the linkage between the literature, the study objectives and the research hypothesis.

2.2 Conceptualization of Christians' Spirituality

While there is no single definition of Christian Spirituality, various scholars are in agreement that it is an ongoing experience of Christian faith and discipleship under the direction of the Holy Spirit. It involves a devotion to God, abiding in Christ, pursuit of holiness and cultivation of virtues in everyday sphere of life (Kaufman, 2014; Holder, 2011; Howard, 2008; Schneiders, 2002; Hurtado, 2000; Principe, 2000) and a commitment to social justice (Driskill, 2012) even in the midst of chaos (Miller-McLemore, 2007). Christian Spirituality always seeks to avoid separating the dualism between doctrine and experience (Smith, 2007). However, the Roman Catholic's differs in the sense that CS is a mature devotion of the advancing soul (Wakefield, 2003) hence limited to veneration of saints, the worship of relics, pilgrimages to

shrines, the mediating and propitiatory function of the priest in celebrating mass and prayer. For Monastic Orders, a spiritual person is one who practices extreme self-denial or self-mortification (ascetic discipline) for religious reasons (Waltke, 1988). Both the Roman Catholics and the Monastic Order seem to lay emphasis on the external standard rather than the internal value that comes at regeneration.

The uniqueness of Christian Spirituality is that whereas it is intensely personal on one hand, it is not a private or interior affair on the other (Ranson, 2002). Hughes (2001) opines that the Holy Spirit is central to the Christian Spirituality because Christian life begins at conversion through the work of the Holy Spirit and its transforming presence. Though some scholars argue that the term Christian Spirituality should be used in relation to those outside the bounds of Christianity, the term however, is full of scriptural and theological resonance (Demarest, 2012). “Spiritual” πνευματικός (*pneumatikos*) which means under the influence of the Holy Spirit and is contrasted not in the realm of the “body” σώμα (*soma*) but with that of the “flesh” σάρκα (*sarx*) and its selfish desires, thus σαρκικός (*sarkikos*) carnal (Bruce, 1980).

It is clear from the foregoing that Christian Spirituality spells out the ethical values and patterns of behavior that Christians should embrace. Our external behavior, then, is determined by the internal value and not an external standard. It is a positive virtue flowing out from the regenerated core of a person. The Spiritual person demonstrates the character of God and values men by treating them with love, respect, honour, compassion and dignity. There is therefore an inseparable connection between loving God and loving the neighbour (Luke 10:27; Matthew 7:17; 25:31- 46 and John 15:1-8).

Though the Kenyan Church Εκκλησία (*ekklēsia*) is growing in numbers, many are puzzled by its lack of effectiveness in the war against negative ethnicity. The Christian faith has had very little impact on the way Kenyans live with each other, notwithstanding the popular notion of having over 83 per cent of the population in the country being Christian. On the contrary, Galgalo (2012) opines that numerical strength is erroneously used as the criteria for measuring effectiveness. It is true and indeed unfortunate that several Christians did not stand above ethnic conglomerations during the PEV. Others were even inciters of the violence. Waruta (1992) cites two reasons for the existence of ethnocentrism in churches even as it exists in the political sphere. Firstly, the method of evangelism used by the Church Εκκλησία (*ekklēsia*) that only targets a particular ethnic group in isolation resulting in producing largely one ethnic denomination that tend to conduct their worship services in their ethnic language, thus keeping out others. Secondly, Christian churches are lured by the glamour for each ethnic group to have its own Bishop. Sometimes these arrangements are justified by language and cultural consideration but they can also have negative effect.

However, the spirituality of the Christian can serve as a viable means of bringing healing and reconciliation in the Kenyan society dominated by inter - ethnic hatred. Lewis (2007) posits that a shared religion is the strongest balm that can attend to the wounds of the community. According to Kumar (1999) reconciliation is the process of restoring shattered relationships of people that have been apart and split from one another and therefore making peace. Assefa (1993) identifies three steps to reconciliation, first is reconciliation with God. God's forgiveness through repenting and confessing our sins establishes reconciliation. The second is reconciliation with self. Reconciliation with God overflows to reconciliation with self. Third is

reconciliation with our neighbours and the human community at large. Forgiveness and mercy through Christ is shared with human beings with whom one may be in conflict (2 Corinthians 5:11 – 21). At its best this is the result of Christian spirituality. Nevertheless, a gap remains in the literature on the role of Christian Spirituality and cohesion among communities. This study focuses on the influence of Christians' spirituality on fostering cohesion among ethnic communities in Nakuru County.

2.2.1 Believer's Spiritual Transformation

Spiritual transformation in man presupposes exclusion or alienation from the life and authority of God, without God in the world and alienated from each other and having no hope (Stott, 1989). An alienated person is Christless, friendless, hopeless and Godless, hence divisiveness is the constant characteristic of every community without Christ. They keep constructing barriers of race, colour, class and even tribe. Lonsdale (2004) outlines five intrinsic trends that promote negative ethnicity in Kenya:

- i) Political ethnicity – this is viewed as propagation of hateful statements against another ethnic group with a view to make that person appear bad to others, this is mostly done by leaders in order to secure their position by amalgamating their tribesmen to their side
- ii) Economic ethnicity – this is the way different communities share resources like watering holes, pasture, land and other natural resources
- iii) Moral ethnicity – a person seeking to differentiate himself from the other sends negative messages to members of the other ethnic groups, which are interpreted as discriminative.
- iv) Cultural ethnicity – the ethnic passages of life become the defining factor of whom a person is rather than their other achievement causing discrimination in many spheres of life

- v) Industrial ethnicity – this is the popular view that only certain ethnic groups are able to deal with certain jobs. This again breeds discrimination against others who, though good in those jobs may not get the opportunities, just because their ethnic group is not known for excelling in that kind of job.

What Lonsdale refers as “products of intrinsic trends which are part of the culture” and Nyasani in Lonsdale as “lurking human instinct of psychological fear or what the existentialists refer to as angst or dread” (2004, p. 15) is basically what the Bible refers to as sin.

In principle, Lonsdale and Nyasani admit that the hateful speech, selfishness, ‘us’ versus ‘them’ syndrome, discrimination and demeaning attitudes are inherent in all human beings irrespective of race, colour, tribe or even gender is what the Bible calls sin. According to Boice (1986), sin has distorted God’s image in man. Selfishness and prejudice has its premise in the fallen nature of man. Wright (2006) states that the extent and effects of the fall of man in Genesis 3-11 has deeply fractured the image of God in man (physical, spiritual, rational and social) resulting in the man’s spiritual death (Ephesians 2:1) deeply and permanently affecting our moral nature, leading to jealousy, hatred, selfishness, segregation, isolation, individualism, violence and murder.

Grudem (1999) explains how the new birth takes place in a believer’s life. The Gospel call invites non-believers to trust in Christ for forgiveness of sin. God through the Holy Spirit imparts a new spiritual life to the unbeliever making them respond to that gospel invitation resulting in conversion whereby the unbelievers sincerely repent of their sins and place their trust in Christ for salvation and forgiveness of sin. Consequently the believer is legally declared justified (completely forgiven) and no

longer liable to punishment. This is the point at which the new birth and, spirituality begins. Lovelace (2002) affirms that Christian spirituality receives its initial impulse from an encounter with the Lord Jesus Christ. Spiritual transformation is defined as a dramatic change in religious belief, attitude, and behavior that occurs over a relatively short period of time. In the Old Testament Spiritual transformation means “to return” or “to repent.” and in the New Testament the concept of being “born again” is used prominently to denote a spiritual rebirth into Christ (John 3:3) (Klinghoffer, 1999). This concept of conversion or new birth is different from what Islam teaches in the Koran, that God does not change what is in people until they change what is in themselves (Nieuwkerk, 2014). This seems to be the reverse of the Biblical teaching where God, through the Holy Spirit, takes the initiative to change our hearts.

Therefore authentic Christian Spirituality is a process of a God-empowered renovation brought about by the Holy Spirit who then causes spiritual awakening or conversion, as we exercise faith and obedience leading to resemblance to Jesus (Colossians 3:10), deep ethical change not just in our outward behavior, but also in our characters (Colossians 3:5 -11) and learning to deeply and sacrificially love one another the way Jesus loves (Colossians 3:12 -16). With Spiritual transformation therefore comes healing and wholeness (Delashmutt, 2009).

The Greek term for the word “spiritual” is πνευματικός (*pneumatikos*) and it has the Holy Spirit as its primary reference. One is spiritual to the degree that one lives in and walks by the Spirit πνευμα (*pneuma*). Paul uses three Greek expressions in Galatians 5:15-25 to describe the life lived according to the Spirit and not the flesh σάρκα (*sarx*). These terms are Πνεύματι περιπατεῖτε (*pneumati peripateite*) “walk by the Spirit” - 5:16; Πνεύματι ἄγεσθε (*pneumati agesthe*) “be led by the Spirit” - 5:18 and

Πνεύματι στοιχῶμεν (*pneumati stoichōmen*) “let us walk by the Spirit” - 5:25. Paul’s exhortation to loving service ἀγάπης δουλεύετε (*agapēs douleuete*) in 5:13 is first explained by the Greek term περιπατεῶ (*peripateō*) “walk, conduct oneself or live” which speaks of a “way of life” that is “continually spirit-controlled”. The second expression Πνεύματι ἄγεσθε (*pneumati agesthe*) “led by the spirit” (Gal 5:18) speaks of deliverance from the desire of the flesh, the bondage of the law and the power of sin (Bruce, 1980). The third expression, Πνεύματι στοιχῶμεν (*pneumati stoichōmen*) in Galatians 5:25 concludes the whole passage Galatians 5:16-25 that “if we live in the Spirit, let us walk in the Spirit” meaning that one must make an active decision to be led by the Spirit and not remaining passive. As Bruce (1980, p. 245) further remarked:

Walking by the Spirit is the outward manifestation in action and speech of living by the Spirit. Living by the Spirit is the root; walking by the Spirit is the fruit and that fruit is nothing less than the practical representation of the character, and therefore the conduct of Christ in the lives of his people... it is those whose conduct is directed by the Spirit who are in Paul’s estimation, the true πνευματικός (*pneumatikos*).

Biblical spirituality is a deep relationship with God made possible by the indwelling presence of the Holy Spirit. In other words, when we speak of the Christian spirituality we have to think about the Spirit’s work in and through every born again Christian irrespective of their denominational background. Without the Holy Spirit, we will not be able to think spiritually, or even accept his guidance and bear his fruit. Therefore our being transformed and living for other’s wellness and happiness as Christ did is a function of Christian spirituality.

Lederach (2003) advocated for the pursuit of ‘conflict transformation’ as opposed to ‘conflict resolution’ or ‘conflict management’. Conflict resolution implies that conflict is harmful hence it should be ended. Conflict management on the other hand assumes that since conflicts cannot be quickly resolved hence should be reduced. But Conflict transformation envisions creating constructive change process that reduce violence, increase justice in direct interaction and social structure and respond to real – life problems in human relationships. Groody (2009) reiterated that without considering the inner dimensions of human life, the lived experience of religion is cold and lifeless, adding that spiritual transformation grows from the rebuilding of our relationships with God, ourselves and others. This is consistent with what Lovelace (2002, p.18) pointed out that “the goal of authentic spirituality . . . a life which escapes from the closed circle of spiritual self-indulgence, or even self-improvement, to become absorbed in the love of God and other persons . . . the substance of real spirituality is love”. According to Ingramm (2005), believers experience transformation by leaving behind old ways, filling the mind with the things of God, and abiding in Christ. Barton (2010) asserts that spiritual transformation leads to a life orientation which makes Christ central through solitude, meditation upon God’s Word, intimate prayer, self-examination, honoring the body, seeking God’s presence and responding appropriately to God’s bidding. A transformed individual loves people the way God loves people and has a heart for all people, not just for people like him (Doss, 2015). Sheldrake (2010) observes that God’s own relational nature within the Godhead shows that Christian life is not meant to be a private affair but one that serves their neighbours. Thus, reconciliation with God presupposes mending offences against other human beings that were the causes of the conflict with God in the first place.

Reconciliation is therefore part and parcel of conflict transformation. The Bible discusses reconciliation in many contexts. According to Burkhardt (1974) the Old and New Testaments discerns four dimensions namely: reconciliation with God, reconciliation with the self, reconciliation with the neighbour, and reconciliation with nature (Romans 7:15-25; Psalm 32:1-2; John 14:27; Matthew 18:23 – 35; 1 John 4:20). Here, the Bible takes an interesting perspective regarding reconciliation. It makes reconciliation with neighbours a prerequisite for reconciliation with God.

According to Kourie (2000), Christian spirituality is about human lives being infused by God's salvation and love, which progressively bring about personal transformation and practical love for creation and neighbour. Loving the neighbour includes appreciating our diverse ethnic backgrounds and the beauty it manifests in all dimensions of life. Thus Christian spirituality is to be understood as being rooted in an ongoing encounter with God, which in turn, has profound impact on the consciousness of the individuals and the way in which they live their lives and impact upon their contexts. Sheldrake (2009) argues that Christian spirituality offers us a language to confront structural evils such as power, dominance, violence, injustice and social exclusion and provides a vision about how our human existence is intended to be and in what ways it needs to be transformed.

A study done by Corbett (2006) reveals that Christian' Spirituality is associated with outstanding leadership qualities such as high moral standards and a strong sense of purpose considered as vital components of effective leadership. In a recent research, Letiecq (2007) reveals that spirituality provides a central organizing framework for how people view themselves, solve personal and community problems and connect to each other. It also develops nonjudgmental and caring attitudes towards others along

with helping to process feelings of anger or frustration. This is in agreement with Banerjee & Canda (2009) whose findings reveal that Christian' Spirituality is a source of strength when dealing with everyday issues ranging from problems at work, home and problems resulting from poverty.

A comprehensive review of the literature, Paloutzian, Richardson, and Rambo (1999) inform us that rigorous empirical studies on the nature of spiritual transformation remain scarce. A common narrative in the Christian faith suggests that conversion involves transformation of the person, emphasizing growth in virtue as reinforced theologically in biblical passages like Galatians 5:22-23 and Matthew 7:15-27. Most recent empirical study revealed that spiritual transformation fosters positive change in people's lives (Schnitker, Felke, Barrett, & Emmons, 2014). Additionally, it also involves a movement from self-disintegration to wholeness, leading to a more integrated self-esteem and sense of self (Zinnbauer & Pargament, 1998). Furthermore, conversion plays a role in changing "goals, feelings, attitudes, and behaviors" (Paloutzian, Richardson & Rambo, 1999).

Whereas studies have shown that Christian' Spirituality can be used to solve problems at work, home and those that stem from poverty, a research that looks at the effect of spiritual transformation on fostering cohesion among ethnic communities in Nakuru County.

2.2.2 Believer's Level of Spiritual Maturity

The emphasis in Matthew 28:19-20 is "making disciples, followers, students or learners". This is because in the context of the Great Commission "making disciples, followers, students or learners" can be equated to an evangelistic exercise. This may be why διδάσκοντες (*didaskontes*) "teaching" is added to strengthen "making

disciples”. The word disciple in Greek is μαθητης (*mathētēs*) which literally means a ‘learner’, ‘student’ or ‘follower’ (Thayer, 2000, Vines, 1996), one whose whole life (mind, heart and will) is under the submission of the teaching of Christ. Spiritual maturity was a major concern and a key objective of Paul and other writers of the New Testament epistles as clearly seen in the following passages (Eph. 4:12f; Phil. 3:12f; Col. 1:28; 4:12; 1 Cor. 2:6, 16f; Jam. 1:2; Rom. 8:28-29; 1 Pet. 2:2; 2 Pet. 3:18). The key Greek word used in these passages is τέλειος, (*teleios*), “having attained the end, purpose, complete, perfect, moral and spiritual perfection, to bring one’s character to perfection.” (Pring, 2000; Thayer, 2000; Vines, 1996). It was used of a full-grown, mature adult. Thus, in a spiritual sense, τέλειος (*teleios*) speaks of one who is fully developed, spiritually mature.

The change resulting from being born again will become evident over time in patterns of behaviour and desires that are pleasing to God. A number of eminent theologians (Boice 1986; Grudem, 1999; Weil, 2007) aptly summarize the characteristics of regenerated and maturing Christian in three tests namely: doctrinal, moral and social as follows:

- i) Has a spiritual seed (1 John 5:1) which keeps the person from habitual sinning
- ii) Has the ability to overcome the pressures and temptation of the world (1 John 5:3-4) and is protected from Satan (1 John 4, 5:18).
- iii) Has genuine love for God and his people (John 13: 34-35).
- iv) Has the indwelling Holy Spirit that bears fruit of righteousness in the actions and attitudes in our behaviours (Galatians 5:22-23).
- v) Has obedience to God’s Word and engages in spiritual warfare and hates sin (Ephesians 6:10-18).

- vi) Has a desire to know and love God more and more - God-centeredness.
- vii) Has an increasing desire to lead a righteous life and new relationship with God and with one another, develop brotherhood, a sense of family oneness (1 John 2:3-6; 3:4-10).

Boice (1986, pp. 573-574) reiterates that “it is in the church in which people of all cultures are brought together into its fellowship and all national, ethnic, racial and other barriers are broken down”. This is spirituality at its best. Christian spirituality according to McGrath (1999) involves taking the beliefs and values of Christianity and weaving them into the fabric of our lives so that they “animate”, provide the “breath” and “spirit” and fire for our lives.

As a Christian matures spiritually, Christian identity is formed in them which includes a radical reordering of one’s priorities, changing over from pleasing self to pleasing God and learning to obey God consistency. However, Christianity has not managed to provide an alternative identity to ethnicity despite its existence in sub-Saharan African countries and statistics putting the Christian populations at average 80 percent (Togarasei, 2016).

A huge body of literature exists on early Christian identity formation. Horrell (2007) discusses the formation of Christian identity focusing on the term Χριστιανούς (*Christianous*) as used in Acts 11:26, 26:28 and 1 Peter 4:16. This Christian identity though constructed in the complex environment of the Hellenistic world (Lieu, 2003). Thus, conceived a universal, voluntary movement that specifically rejected the significance of ethno-racial identification for membership (Buell & Hodge 2004) as spelled out in Galatians 3: 26 - 28 which says that ²⁶ *So in Christ Jesus you are all children of God through faith,* ²⁷ *for all of you who were baptized into Christ have*

*clothed yourselves with Christ.*²⁸ *There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus.*” (NIV). Earliest Christianity provided a new identity that accommodated both Jews and Gentiles. Commenting on this text, Ngewa (2010) refers to baptism which is mentioned in Galatians 3: 27 that in the early church, baptism signified identification with Christ meaning that all who had received the baptism were the same as they took on the characteristics of Christ. Thus Christian identity therefore took precedence over racial, status or gender identities. Gorman (2010), argued that being in Christ (through baptism) in Galatians 3:27 does not mean total disappearance of these distinctions, but that they no longer matter and must not be allowed to divide communities. This is more explicit in Ephesians 2:11-14 where Paul reminds his Gentile readers that at the cross, Jesus brought together Jews and Gentiles who were once known for hostility, by abolishing the dividing wall of the law. This kind of universal and inclusive Christianity creates a Christian identity that can unite people from different ethnicities, and all other forms of identities that have created conflicts that ravaged the African continent. Thus, according to Paul, Christianity gives new identity markers that create a sense of belonging, membership, communion, equality, common purpose, and familial bonds’ (Sivasundaram 2008).

Empirical studies have indicated that it is the spirituality of believers that have contributed immensely to successful societies. The Christian value system and pattern of behavior have produced positive impact on communities, ranging from increased trust, promotion of education and civil engagement, decreased drug use, and improved marriage relationships (Lewis, 2008, Fagan, 2006, Ellison & Anderson, 2001, Regnerus, 2001). Thus spiritual maturity can be harnessed to accelerate cohesion among ethnic communities in Nakuru County because the value system of a mature

Christian fosters positive relationship between people of different backgrounds to get well together.

2.2.3 Professional Training of the Pastor or Clergy

Theological seminaries have no counterpart in the Old Testament and the New Testament of the Bible. New Testament criteria for church leadership center more on the extent of the minister's personal likeness to Christ than on skill or knowledge. In Titus 1:5-9 and 1Timothy 3:1-10, Paul clearly establishes spiritual qualities. Spiritual formation of students in the theological institutions is an integral part of one who has been called into full time ministry. Mulholland (1993) defines spiritual formation as a process of being conformed to the image of Christ for the sake of others. It addresses the content of faith (knowing), ministry skills and competency (doing) and character (being). It is the task of the Seminaries to recruit and train ministers of the Gospel whose character, theological knowledge, and lifestyle cohere to form a living powerful illustration of the message they proclaim. However, Peterson (1997) contends that 'spiritual formation' within Seminaries is somewhat problematic, for seminaries primarily engage in imparting knowledge and skills and not in nurturing spirituality. Still, Wilkes (1990) holds the view that spiritual life cannot be quantified or assessed, it is personal and should be left to the individual.

Without intentional efforts to evaluate, monitor and foster spiritual formation, theological institutions risk producing sons of Ephraim described by Hosea as a "cake half-baked" (Hos. 7:8). A balanced Seminary graduate therefore knows the Word, has a personal faith in Jesus Christ and seeks to be an agent of transformation in the world. According to Willard (2002) a renovated heart transforms the mind, feelings,

choices, body, social contexts and soul to produce a selfless individual who will ultimately raise a community of people to serve and govern the earth.

Professional training of the clergy is not an end in itself but is the means to an end. They preach the whole counsel of God that will eventually produce mature believers who will perpetuate the kingdom values wherever they will be. That is why this study proposes that it is the influence of Christians' Spirituality that can foster cohesion among ethnic communities in Nakuru County.

2.2.4 Believer's Exposure to the Wider Community of Faith

There is a growing interest among policy makers in the contribution that the church can make in promoting peace, justice and harmony in the society. Sanneh (1983, p.19) argues that 'if the church today does not find the spirit of sacrifice of the first church, it will lose its authenticity ... and will be denounced as a mundane club that is meaningless for the 21st century'. The church is defined by Grudem (1994, p. 853) as 'the community of all true believers for all time'. According to this definition the church is understood to be made up of all those who are truly saved, those whom Christ died to redeem, and all those who are saved by the death of Christ. The church is both visible and invisible. In its true spiritual reality as the fellowship of all genuine believers, the church is invisible. 'The invisible church is the church as God sees it' (Grudem, 1994, p. 855) and on the other hand 'The visible church is the church as Christians on earth sees it' (Grudem, 1994, p. 856). The visible church is seen by outsiders, and it comprises of both the believing and unbelieving 'Christians' in the various evangelical denominations. There is however only one 'Invisible church' comprising of the born-again or regenerate members.

The purpose of the church's existence can be understood in terms of ministry to God in worship (Luke 4:8; John 4:23; Rev.4:10), ministry to believers in nurturing (2 Tim. 2:15; 1 Cor.4:6), and ministry to the world in evangelism (Ephes.4:12; Matt. 28:18-20). A balance of the three is needed. A church that places emphasis on worship without nurturing believers with the Bible teaching risk producing immature Christians who will not have any influence in the society (Grudem, 1994). Much of the change in society that has been attributed to the Church has been due to her commitment in caring for others by obeying the double commandment of loving God and loving neighbour (Matt. 22:37-39). Since the Protestant Reformation, the church appears to have played a major role on humanitarian aid which actually began with the early Christian church in the care of the sick as illustrated by the parable of the Good Samaritan (Luke 10:25-37). Moyo (2002) argues that it is the church's duty and call to break the walls of division that exist among people of different cultural heritages and also as instrument of reconciliation in the world. This has biblical support as evidenced in the following passages (Lev. 19:18; Matt. 5:13-16, 43-46; Rom.12:17-18; 2 Cor. 5:19-20; Eph.2:14). This is consistent with the teaching on the priesthood of all believers (1 Peter 2:9; 4:10) that postulate that every believer is a priest, hence regardless of their occupations, are agents of reconciliation mediating Christ's love into a dark and troubled world (Lindsley, 2013). Christian organizations such as World Vision have played an important role in provision of relief and aid around the world. The organizations have been active in areas such as medical services, HIV/AIDs care, community development, Education and life skills, water and sanitation, Child Rights and Equity, orphan services, economic aid, shelter, food provision (World Vision, 2013).

The Great Awakening of the 18th century led to the formation of missionary agencies like the AIM, WGM, CMS and SCM. These agencies had placed a great stress on spread of the gospel, justification by faith, personal and individual conversion, authority of the Bible and social transformation (Bebbington, 2008; Waibel, 2000). In order to achieve these objectives, these agencies formed some of the mainline Protestant denominations such AIC, AGC, ACK and PCEA. These denominations also began by embracing the same values and tasks of spreading the gospel and transforming society. However, some of these mainline protestants tend to promote commitment to social responsibility or a strong “communitarian ethic” thereby generating social cohesion (Putnam, 2000), others exhibit an inward focus on their own religious community (Beyerlein & Hipp, 2005) leading to group insularity and, in turn social fragmentation (Sampson, Morenoff and Earls, 1999). Based on this rich history, these denominations can make a collective contribution in fostering cohesion among ethnic communities in Nakuru County.

2.3 The Meaning and Nature of Ethnicity

The meaning of ethnicity tends to be elusive in that the term invokes mixed feelings and subjective interpretation across different contexts and cultures. Even though many scholars have attempted to define the term ethnicity, there is no consensus reached on its meaning (Hutchinson & Smith, 1996).

The English term “ethnic” is derived from the Greek word ἔθνος (*ethnos*) Nation (singular) and ἔθνη (*éthnē*) Nations (plural). Its synonyms are φυλή (*phylē*) - “tribe” that denotes “national unity of common descent”, λαός (*laos*) - “people” that denotes “political unity with a common history and constitution” and γλῶσσα (*glōssa*) - “tongue” that denotes “linguistic unity” (Arndt, Danker & Bauer, 2000). Sanders

(2007, p. 21) defines ethnicity as a “social group set apart and bound together by common ties of race, language, nationality or culture”. It is the outcome of a social boundary marker that separates one group of people from another in the arena (Hiebert, 2012 & Barth, 1998). Ethnicity is therefore an expression of group consciousness.

Based on these definitions, Hutchinson and Smith (1996) outlines six features of an “ethnic” community as; a common proper name, a myth of common ancestry, memories of a common past, elements of common culture (religion, customs and language), link with a homeland and a sense of solidarity. Quaker – Dokubo (2001) adds that it is the subjective perception of common origins, historical memories, ties and aspirations.

According to Chapman (1996) ethnicity is the quality of belonging to an ethnic community or group. This definition only captures membership as the key aspect of an ethnic community. Erikson (1993) says ethnicity is a field of study that involves classification of people and relations between groups in the context of “self” and “other” distinction. In this case, ethnicity is seen as a means of social differentiation. Mungai (1995) defines it as a consciousness among people with shared cultural linguistic roots that get utilized for political affiliation and mobilization to compete with other groups for scarce resources. In this case, ethnicity is seen as two pronged: On one hand ethnicity is passive. This implies that it provides community members with a sense of belonging (identity), language and other cultural resources such as values, beliefs, myths, ideology, tradition, heritage etc. On the other hand it is seen as active. This implies that it provides a forum for competition with those perceived to

be 'outsiders' for scarce resources and providing security and advancing the interests of its members.

Those scholars who perceive ethnicity in its passive form adopt the primordialist approach based on ties such as kinship, blood, race, religion, language and customs. This approach does not capture the active aspects of ethnicity as evidenced in Kenya where some elite use ethnicity as a means of acquiring power and resources. On one hand, instrumentalists treat ethnicity as a social political and cultural resource for different interest and status groups (Hutchinson & Smith, 1996).

In Kenya, active ethnicity is exemplified by ethnic groups, which work aggressively; assert their identity and interests, compete with other groups for scarce resources, fight the other groups to enlarge their geographical and political space, mobilize their members to capture more political power and create or form new ethnic based social structures (associations and networks) to strengthen their bargaining power at the national level. Conflicts are considered to be of ethnic character when the contending parties identify themselves or one another using ethnic criteria (Kaufmann, 2006). Suberu (2003) contends that ethnic conflicts arises from the discontent of groups towards the perceived domination by the other group who are unduly favoured by the government.

Hutchinson and Smith (1996, p. 8) observe that three key concepts have emerged from the term ethnicity. These three concepts are:

- i) Ethnic identity which is a sense of belonging to a particular cultural community
- ii) Ethnic origin that refers to a sense of ancestry and nativity on the part of the individual through his or her parents and grandparents.

- iii) Ethnocentrism that is used in social psychology on an individual or interpersonal level as a synonym for disdain of the stranger.

This is the framework within which most indigenous peoples of Africa have lived and continue to lead in their ethnic groups. If a person is in difficulties, it is common to always call for help from his or her ethnic group. Ethnic behaviour is not only practiced in the rural setting but also in urban areas, where people appeal to their ethnic identities for financial and political support and solidarity. Thus ethnicity stands as a symbol of communal identity, solidarity, security familiarity and cooperation.

According to Wamwere (2008) ethnicity in itself denotes the aspects that make us unique and different from others, be it shared language, beliefs, religion, race or colour. One's ethnicity is something to be proud of as it defines our culture and who we are. Barreto (2011) argues that our ethnic differences are not the problem. Prejudice injects our differences with the sinful notion that our difference leads to superiority and inferiority rather than emblems of God's gift of diversity. The problem starts when ethnicity becomes negative. Negative ethnicity manifests itself when a group of people see themselves as being superior to others. Rudolph (2003) correctly puts it that ethnicity is a resilient and virulent political force and its reach includes developing nations, totalitarian states and peaceful democracies. Cocodia (2008) adds that worldwide surge in violent and open conflicts revolving around ethnic conflicts is a powerful reminder that communal identities are not a remnant of the past but a potent force in contemporary politics. Therefore, the problem of rising ethnic conflicts remains and worsens by the day in most parts of the world.

2.4 Old Testament and New Testament Theological Reflections on Ethnic Diversity

Most societies are made up of people from different ethnic communities. Diversity has its benefits. However, it is also a major cause of disharmony in societies. To understand human diversity, we must pay attention to human nature. The creation account of Genesis 1 and 2 reveal a God who loves and values both unity and diversity as seen in making opposites that complement – heaven and earth, seas and land, male and female among others. Rhodes (1998) argues, that these opposites harmonize and do not antagonize. The distinctiveness of created man in Genesis is that he is the image of God, both rational and moral. As rational and moral beings, humans have a sense of purpose and have ability for unity in diversity (Davis, 2003).

There is no doubt therefore Hay (2003) argues, that God’s blessings upon humanity resulted in the multiplication of mankind (Cainites in Genesis 4:1-24 and Sethites in Genesis 5:1-32 – Noah descended from the line of Seth) and consequently in ethnic diversity (Genesis 10 & 11) spread over the earth in their families, language and nation within marked territories or land (Genesis 10:5, 20, 32). As described in these passages, there is evidently a sense of belonging, identity and security, but no hint of evil in these ethnic identities. This heterogeneity is a fulfillment of the blessing of creation as God intended (Davis, 2003). Ethnic identity therefore is rooted in God’s creative design and part of his original purpose as confirmed by the apostle Paul in the New Testament in Acts 17:26 “...from one man he made every nation (ethnos) of men that they should inhabit the whole earth” (New International Version).

However, Genesis 3 introduces the tragic entrance of sin. The individual effects of sin are glaringly apparent in the Genesis narrative. Sin promptly infected the whole

human race and punctured the original goodness of God's purpose. Wright (2006) aptly puts it that sin affected every dimension of the human person. Physically, death and decay became a reality and consequently our environment is under God's curse. Intellectually, men used their powers of rationality to explain, normalize and excuse our evil. Spiritually, we are alienated from God as analyzed in Romans 1:18-32. Socially, every relationship is disrupted: sexual, parental, familial, societal, ethnic, and the effect is consolidated horizontally through the permeation of all human cultures.

While sin and disobedience have made ethnic relations damaged, God's ultimate purpose in creating mankind is fully revealed in the New Testament. By the power of the cross, Christ's death and resurrection, and the gift of the Holy Spirit at regeneration, the true image of God in man is restored (Ephesians 4:24). The new man is called "a new creature" (II Corinthians 5:17; Galatians 6:15).

All the regenerated become one in Christ, built into one single nation called God's household (Eph 2:11-14, 19) and in Christ all the ethnic distinctions (Jew versus Gentile), or social classes (Gal 3:28) are done away with. Thus in Christ, mankind's diversity coheres into a unit (Stott, 1989).

In Revelation 7:9-12 the phrase "from every tribe, tongue, people and nations" occurs with varying forms in Daniel 3:4, 7; 4:1, 21; 5:19; 6:26; 7:9, 14, along with closely related phrases in Genesis 10:5, 20, 31. In varying formulation the same phrase occurs seven times in Revelation 7:9; 10:11; 11:9; 13:7; 14:6, 14; and 17:15 affirm that ethnic diversity is perceived to subsist even in heaven. The emphasis on this formulation denotes the universality of the Royal and Priestly Kingdom (Beale, 1999). Christ is now the Sovereign Lord over every tribe, tongue, people and nation.

The saints of all multi-ethnic communities are united together in worship of Christ through whom their ethnic diversity coheres in the richness of a unified human race that bows and worships its Maker. Thus man's destiny has been brought to its ultimate purpose for which it was created. A God-centered consciousness has replaced an ethnic-centered consciousness (Wright, 2006).

Therefore, when we embrace the cross of Christ, we embrace everyone else who has come to the cross of Christ, for at the cross we are all equal. Even non – Christians are still our relatives in that we share the same ancestor Adam. Humility, peace, and forgiveness coupled with love must therefore be seen to regulate our relationships (Romans 12:9-14; Philippians 2:1-4; 1 Thessalonians 4:9-12).

2.5 Ethnic Cohesion among Communities

Ethnic cohesion is a condition where different ethnic communities could co-exist together rather than in conflict (Brown, Codling, Musyoki, Page & Russell, 2005). The concept of social cohesion is rapidly increasing in both the academic literature and the public policy discourse, in particular that of the relationship between social cohesion and ethnic diversity (Forrest and Kearns, 2001). While there is no agreed understanding of social cohesion, current definitions focus on intangible notions such as sense of belonging, willingness to participate, trusting one another and local institution to act fairly, common vision, strong and positive relationships, living in harmony together and shared outcomes. Lockwood (1999) defined Social Cohesion as a state of strong primary networks like kinship and local voluntary organization at the communal level. It is the extent of connectedness and solidarity characterized by a set of attitudes and norms that include trust, a sense of belonging and willingness to participate and help (Kawachi & Berkman, 2000; Chan & Chan, 2006).

In its conventional or common usage, Social Cohesion, signifies the “glue” or the “bonds” that keep people and groups or citizens of a given nation integrated. It suggests the promotion of positive inter-personal, intergroup relations such as belonging, inclusion, participation and recognition; thereby addressing the non-desirables of prejudice, social exclusion and discrimination enabling them to trust each other in positive relationships (Larsen 2013). It is further popularly understood as that quality that binds a nation together across the lines of division like race and class and makes them proud of their national identity. Pierre, et al (2001) identifies three major areas of a community approach to quality of life as, first “being,” (physical, psychological and spiritual components), second “belonging,” which involves social and community environments and third “becoming”, which involves individual goals, hopes and aspirations. De Wit (2008), concludes that shared values, shared challenges, common vision and a sense of belonging for all communities, strong and positive relationships and equal life opportunities bind people together and thus produce cohesive communities that function and grow in harmony together rather than in conflict.

Many African philosophers and theologians have called for the revival of the African philosophy of Ubuntu. The concept of ‘Ubuntu’ according to Mandela (2008) and Gaie (2007) is a philosophy of life, which in its most fundamental sense describes a spirit of caring and community, harmony, hospitality, respect and responsiveness that individuals and groups display for one another. Taringa (2007), for example, suggests Ubuntu as a cultural resource that can be used to promote intercultural dialogue in Africa because Ubuntu inspires people to expose themselves to others, to encounter the difference of their humanness so as to inform and enrich their own. Tambulasi and Kayuni (2009) believes that Ubuntu expresses our interconnectedness, our common

humanity and responsibility to each other that deeply flows from our deeply felt connection. Ubuntu calls for individuals to put the interests and good of others before theirs as they find their welfare in others' welfare. Whereas some scholars have pointed out some weaknesses of Ubuntu that it tends to place too much emphasis on the community. Others however, are of the opinion that re-emphasizing the concept of Ubuntu is one way of resolving Africa's problems (Kochalumchuvattil 2009). We therefore need to consider new solutions that respect both the welfare and the good of the individual as well as those of the community.

Around the world many countries like Australia, Canada, France, the Netherlands, Scandinavia, United Kingdom and the United States of America are concerned about social cohesion, and at times face fears about social unrest, marginalization and social exclusion (Gilchrist, 2004). The current migrant crisis in Europe further complicates attempts for social cohesion. According to the United Nation High Commission for Refugees [UNHCR] (2015) global trend indicates that the ongoing conflict and refugee crises in several Asian and African countries have witnessed an accelerated growth of forcibly displaced people worldwide as a result of persecution, conflict or human rights violation at the end of 2014 to almost 60 million, the highest level since World War II.

According to the Policy Research Initiative (PRI) of the Canadian Government, social cohesion is an ongoing process of developing a community of shared values, shared challenges and equal opportunities based on trust, hope and reciprocity among all Canadians (PRI, 1999). Mulinge (2008) applauds the ethnic unity, peace and harmony in Botswana since independence attributed to equal distribution and access to

resources, ethnic assimilation, ethnic intermarriages and colonial system of indirect rule.

In Kenya, the 2007 - 2008 PEV resulted in a political crisis that led to the formation of the Kenya National Dialogue and Reconciliation (KNDR) by the Office of the African Union Panel of Eminent African Personalities (2008) to broker an agreement between President Mwai Kibaki and the opposition candidate Raila Odinga, which paved way for some two legislations; the National Accord and Reconciliation Act – NARA (2008) and the National Cohesion and Integration Act - NCIA (2008) (Tran, 2008). The latter act created the National Cohesion and Integration Commission (NCIC). Its core mandate was to prevent discrimination, advocate for cohesiveness, and promote equality of opportunity, good relations, harmony and peaceful co-existence between persons of different ethnic and racial backgrounds in Kenya (NCIC, 2008).

Because Nakuru County was seen as the epicenter of violence in the aftermath of the disputed 2007 Presidential Elections, the NCIC and National Steering Committee (NSC) decided to engage the communities to stop the cycle of violence. Towards the end of the process, the NCIC and NSC sought technical support from the Centre for Humanitarian Dialogue for the drafting of the peace agreement, which included extensive input from the communities themselves (Nderitu, 2014). The Nakuru County Peace Accord (NCPA) was signed on 19th August 2012 between the Agikuyu and Kalenjin communities as well as other ethnic groups to address sources of ethnic conflict and history of violence and to ensure that people from all ethnic communities resident in Nakuru lived in harmony. Despite the NCPA agreement, the County has

since been experiencing sporadic ethnic conflicts in some areas like Naivasha, Njoro and Rongai Sub – Counties.

2.6 Causes of Lack of Cohesion among Ethnic Communities

In Kenya there have been unresolved conflicts since colonial times and the situation has been getting worse over time. These conflicts have been due to many reasons. A number of studies like Mwandawiro (2010) and Oucho (2002), and the National Steering Council on Peace building and Conflict Management Analysis (2011), are all in agreement on the factors that trigger conflicts in Kenya and can be summed up as political, economic, and social and cultural. Anderson (2002) and the Conflict Sensitivity Consortium (2008) indicate that ethnic conflicts in most parts of Kenya can be linked directly to among other factors unaddressed historical injustices, economic inequalities, unemployment, poverty, systemic social and political exclusion and marginalization especially of the youth, governance, lack of political participation, illicit small arms, corruption, impunity, weakness of state and state institutions, resource scarcity and election fraud.

The figures of the Kenya National Poll Survey (KNPS) result by Media Focus on Africa Foundation (MFAF) (2009) highlighted the underlying sources of conflict as tribalism/ethnicity (22.7 %), poverty (15.4 %), politics (14.6 %), land (10.6 %), unemployment (8.1 %) corruption (5.8 %), negative attitude towards tribe (4.8 %), poor governance (4.2 %) insecurity (3.2 %) and inequality/unequal distribution of national resources (3.4 %).

When the society is in a state of turmoil, ethnic leaders, according to Carment (2007) exploit the political instability, using the uncertainty of the masses. Kimenyi (1989) and Collier and Hoeffler (2001) further argue that political instability, irresponsible

leadership and political unwillingness to address structural injustices in Africa are to a large extent the product of institutions that are not suited to dealing with heterogeneous populations with diverse interests (ethnic, religious and linguistic et cetera). Auvinen (1997) adds that the regime's inability to provide economic and political goods is perceived as a source of discontent or relative deprivation within a population. Lake and Rothchild (1998) explains that when the state is weak and lack legitimacy, the masses experience collective fears for the future hence leading to a high risk of violence. A recent report by the UN Office for the Coordination of the Humanitarian Affairs (UNOCHA) indicates that in 2012 alone 412 people were killed in Kenya, 258 injured and 112,000 displaced due to communal fights over land and limited resources and politics. In Kenya, for example, except for 2002 and 2013, ethnic violence has been witnessed in all the elections held after Kenya formally adopted multi-party democracy in 1991. Indeed, Muigai (1995) and Ndegwa (1997) affirm that multiparty democracy has been a prelude to ethnic competition and has led to protracted conflict in Kenya. Colonial legacy is also cited as a major causal factor (Diamond, 1966). According to Oucho (2002) the early political parties in Kenya that championed the nationalist struggle against colonial establishment were conglomerate of distinct ethnic unions. The African leaders that ascended to power at independence according to Nyakuri (1995) preserved the colonial administrative legacy and ethnicity became the main vehicle through which the dominance and preservation of power as well as resources could be achieved. The majimbo debate triggered ethnic animosity and conflicts that befell the Rift Valley Province between 1991 and 1995. In the Weekly Review (June 29, 1993) and Human Rights Watch/Africa Watch (1993) and Human Rights Watch (1995), the advocates of majimboism often called

for the expulsion of all other ethnic groups from land occupied before colonialism by the Kalenjins and other pastoral ethnic groups.

Studies done by Torimo (2008); Meredith (2005); Collier and Hoeffler (2001) and Mandani (2001) indicate that conflicts are caused by natural resource endowment, economic stagnation, inequalities, mismanagement of the state, extreme poverty, unemployment, colonialism, marginalization of the minority by the ruling elite among many others. Gurr (1993) cites structural inequalities that create a feeling of injustice that make groups more self-conscious about their common bonds and interests. Ghai (1991) attributes the lack of cohesion among communities to constitutional structures.

Research has shown that the leading contributor to conflicts in Kenya is Land (Oucho, 2002; 2010). Historical injustices on the mismanagement of land by the colonial and post – colonial eras explains the resurgence of Mau Mau – like movements that fight for their stolen community land such as Mungiki, the Sabaot Land Defence Force (SLDF) and the recent secessionist attempts by the Mombasa Republican Council (MRC) (Klopp, 2001; Mwangi & Omondi, 2011; Medard, 2010; Atieno, 2007). The secessionist sentiments by the MRC have a past deeply embedded in Kenya’s pre-colonial, colonial and post-colonial history. According to Kalande (2008), the political class in Kenya used land to reward loyalists and punish opponents. The post-colonial government leaders set up settlement schemes for members of their communities in foreign ancestries as well as in public and trust lands in areas such as Nakuru, Uasin Gishu, Kericho, and Trans Nzoia among other counties. Consequently leading to ethnic conflicts as native landowners attempted to evict the foreign occupants during and after every election as in the case of 1992, 1997, 2002 and 2008.

2.7 Consequences of lack of Cohesion among Ethnic Communities

According to the World Development Report (2011), violent conflicts are now seen as a key challenge to development in both developed and developing countries as it deters investment, limits access to employment and educational opportunities, drains state resources, erodes social cohesion and is a primary cause of poverty. Conflicts also cause intense psychological trauma on children for they are being separated from their families, abused, raped, tortured and exploited. Studies have shown that its effects are massive: the poor get poorer, thousands of deaths, refugees and spillover effects, environmental destruction, drug problems, sexual abuse against children, women and the elderly (Malji, 2010; Heise & Gottemoeller, 1999). Conflicts negatively affect economic development and drastically reduce growth (World Bank, 2009), transform social networks and relationships hence eroding trust and effective collective action (Simpson, 1993). In Kenya negative ethnicity has caused untold suffering (Wamwere, 2008). Violent conflicts have been an impediment to development, poverty reduction and security in Kenya (Kut, 2007). The main effects of conflicts and disharmony in Kenya according to Kalande (2008) include: divided and polarized society along ethnic and regional identities as opposed to shared national identities, common values and aspirations; exclusion and marginalization of certain sections of the society from state governance and economic development especially ethnic minorities, women and youth; slow economic growth and opportunities for meaningful employment of large sections of the population especially the youth; proliferation of armed gangs and militia.

2.8 Strategies for fostering Cohesion among Ethnic Communities

A Cohesive community is where people of different cultural backgrounds form positive relationships and develop a shared identity, citizenship and trust (Cantle,

2013). Although cohesion among ethnic communities in the world today remains elusive considering the prevalence of conflict risk factors, scholars, however, contend that ethnic conflicts can be avoided if they are prevented early (Gen, 2003). The focus of conflict prevention ought to be mainly structural because it has the best possibility of creating peaceful society (IPA, 2002). This assumption is based on the fact that preventive strategies with a structural approach seek to “cure” the conflict instead of “treating” it (Aggestam, 2003).

While preventive conflict strategy according to Carment and Schnabel (2001) involves detecting the root causes and understanding their interactions, then engaging the pro-active responses of the UN, regional organization and local actors, scholars such as McGarry and O’leary (1993) suggest the use of methods often employed by European states. The methods include; genocide, forced mass-population transfers, partition or secession, integration or assimilation, hegemonic control, arbitration (third party intervention), federalization and power sharing. Some of these methods however are clearly unacceptable and morally wrong, that is why Europe is struggling currently.

The UN Department of Political Affairs employs the political tools of diplomacy and mediation to help nations prevent and resolve conflicts. Underpinning the activities of the UN is the conviction that political issues lay at the root of many conflicts and thus political solutions. While some of these methods have proved successful in bringing reconciliation and harmonious co-existence, it only bandages the wound without cleaning or healing it.

According to Ng’ang’a (2008), the political and provincial administrative leaders have responded to these clashes by separating the ethnic communities involved and

settling those displaced by the conflict in land away from the aggressors usually as squatters. This approach not only fuels new violence but nurtures the desire for revenge albeit to recover the land lost.

The Parliamentary Select Committee (1992) appointed by the Government and chaired by Kennedy Kiliku to unearth the truth about ethnic clashes of 1991-1993 blamed the re-introduction of multi-party politics and incitement by political leaders. This was in agreement with what His Excellency, The second President of the Republic of Kenya, Hon. Daniel Toroitich Arap Moi who was then in office said in response to the advocates of multi-party democracy. He said that “the country was not cohesive enough” to embrace it, adding it was going to enhance tribal animosity (Patel, 2001). However, these reports were written impulsively and under pressure, hence do not get to the historical, political, economic, social-cultural and to the roots as well as perspectives of the problem.

After the PEV, attempts have been made to address the simmering ethnic tension in Kenya through the formation of National Cohesion and Integration Commission (NCIC). The mandate of the commission is to facilitate and promote equality of opportunity; good relations, harmony and peaceful coexistence between persons of different ethnic and racial backgrounds in Kenya and to advise the government thereof (NCIC, 2013). This is also in agreement with the Kenya Vision 2030 (2007) social pillar that emphasizes on the building of a just and cohesive society that enjoys equitable social development and nurturing core national values like tolerance, patriotism, respect for life and basic human rights.

Other measures used as instruments of conflict mitigation and management in Kenya include the judicial system. This, however, has been made difficult for Kenyans who

are poorly informed of their legal rights, the high costs of litigation and complex procedures that delay the delivery of justice. The establishment of Traditional justice mechanisms, such as council of elders, inter-ethnic marriages and alliances as well as Government-led initiatives like the use of security forces and District Peace Committees, all of which have been used as instruments of conflict resolution in Kenya (Adan & Pkalya, 2006). Pkalya, Adan and Masinde (2003) recommend strengthening of traditional conflict mechanisms, promotion of inter-community dialogues and development of community-based early warning systems for early action and response thus making them sustainable.

The Non-Governmental Organizations (NGOs) like Federation of international women lawyers (FIWL), People for Peace in Africa (PPA), the Catholic Diocese of Nakuru (CDN), National Council of Churches of Kenya (NCCCK), Kenya National Dialogue and Reconciliation (KNDR), Action AID, USAID, Medecins Sans Frontieres (MSF) and Red Cross have been consistent in responding swiftly to conflicts in Kenya whenever it occurs. They engaged in rehabilitation programmes for victims of PEV in different parts of Nakuru County among other places by supplying relief food and other handouts, doing large scale resettlement activities, assisting displaced persons return to their homes and constructed houses for returnees. All of these efforts were short-term because NGOs have no capacity to address the deep seated societal problems. Despite all these efforts, peace-building in Kenya and in Nakuru County in particular continues to face numerous bottlenecks. As a result, social cohesion among communities remains elusive. Therefore this study sought to investigate the influence of Christians' Spirituality on fostering cohesion among ethnic communities in Nakuru County.

2.9 Link between Christians' Spirituality and fostering Cohesion among Ethnic Communities

The vast majority of the studies reviewed give evidence of numerous societal benefits of Christians' Spirituality. A review of the literature on Christians' Spirituality and crime suggests that, compared with less Spiritual counterparts, Spiritual individuals are less likely to carry or use weapons, fight, or exhibit violent behavior but instead a higher rate of care and concern for others (Fagan, 2006). Though Christian Spirituality has been identified as seriously understudied construct within psychological research (Lonner, 2011), yet the far reaching influences of Christians' Spirituality in the lives of individuals, societies and cultures around the world are evident and well-documented throughout history (Hall, Meador & Koeing, 2008). Increasingly empirical research has pointed to the particular importance of CS in the lives of many individuals of diverse racial and ethnic backgrounds (Tarakeshwar, et al., 2003) especially when responding to stressful, adverse, and even life - threatening circumstances (Joseph & Kuo, 2009; Constantine, Alleyne, Caldwell, McRae & Suzuki, 2005).

True Christian spirituality is by nature peace-loving, relationship-building and rift-healing and is efficacious in the promotion of reconciliation in a divided society. It is therefore a distinctive resource that could be of value in the service of social reconciliation especially in situations of social upheaval and turbulence for it emphasizes the values of reconciliation and peaceable co-existence in situations of war and enmity (Nolte, 2004).

The Christians' Spirituality was expressed in terms of believers' spiritual transformation, spiritual maturity, level of tolerance to the wider community of faith

and clergy's professional training. Christian spirituality is the conscious human response to God that is both personal and life in the Spirit (Kaufman, 2014). Christian spirituality is not only about spiritual life of the believers who are striving for maturity through a life of prayer and virtue but is also about the human spirit of believers and non-believers, their lives, physical, emotional, intellectual, social, political and cultural well-being (Holder, 2011). Christian spirituality is concerned with social justice, reconciliation and inclusiveness. Its concerns are similar to Markus' (2008) notion of social cohesion that is based on social justice and equity, sense of belonging, participation and acceptance.

2.10 Theoretical Framework

This study will be guided by Human Needs Theory (HNT) that was developed by Abraham Maslow (1973) and the conflict scholar John W. Burton (1990). For Maslow, humans need a number of essentials to survive. These needs that are hierarchical include the basic items of food, water and shelter, followed by safety and security, then belonging or love, self-esteem and finally personal fulfillment (Rothman, 1997). Burton (1990), however perceived human needs in a different way. They contend that needs do not have hierarchical order and are sought simultaneously in an intense and relentless manner, adding that the existence of certain universal needs must be satisfied if people are to prevent or solve destructive conflicts. According to Burton (1997) when the actualization of deeply rooted, universal basic needs, values and interests is frustrated or cut off, the results is conflictive behaviour. Describing HNT, Burton (1990) and Rothman (1997) posits that these essential needs are often the primary cause of protracted conflicts. HNT's list of human essentials includes:

- i. Safety/security – the need for structure, predictability, stability and freedom from fear and anxiety.
- ii. Belongingness/love – need to be accepted by others and to have strong personal ties with one’s family, friends and identity groups.
- iii. Self-esteem- the need to be recognized by oneself and others as a strong, competent, and capable. It also includes the need to know that one has some effect on her/his environment.
- iv. Personal fulfillment – the need to reach one’s potential in all areas of life.
- v. Identity –a sense of self in relation to the outside world. People need to be recognized as legitimate and not inferior or even threatened by others.
- vi. Cultural security – is related to identity, the need for recognition of one’s language, traditions, religion, cultural values, ideas and concepts.
- vii. Freedom – is the condition of having no physical, political or civil restraints; having the capacity to exercise choice in all aspects of one’s life.
- viii. Distributive justice – is the need for fair allocation of resources among all members of a community.
- ix. Participation – is the need to be able to actively partake in and influence civil society.

In HNT, It does not only address the inherent nature of human person and needs but also recognizes the existence of negotiable and non-negotiable issues that cannot be traded, suppressed or bargained for (Coate et al, 1988). Thus the HNT approach makes a case for turning away from conventional interest-based negotiation model (Spangler, 2003) that addresses conflicts from a community base rather than from an individual base.

Burton's HNT, however is limited, whereas they acknowledge the presence of individual needs in humans, they fail to understand that all men bear the fallen nature in them. The reason for individual approach is based on the fact that all humans, without exception, are sinners. Sin has massive effects upon the relationships between humans. Since sin makes one increasingly self-centered and self-seeking, there will inevitably be conflict with others. This is in agreement with Bates (2008) who argues that ethnic tensions are usually a symptom and a result rather than the cause of violent conflicts in Africa. The symptom and result therefore is what Lawrence (1987) Self – in – God Model is all about. This model argues that to live the spiritual life is to be related to God, with this relationship springs the basis for all human relationship as illustrated in the (figure 1) below.

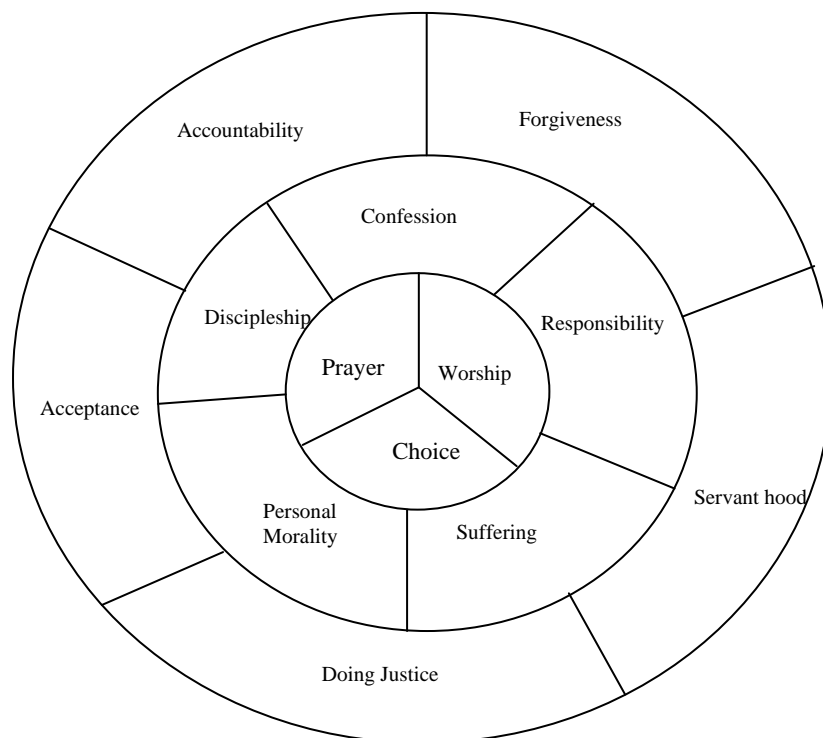


Figure 1: The Relationship between Spiritual Life and Human Relationships.

Inner Circle – Duties to God

Middle Circle – Duties to Oneself

Outer Circle – Duties to Others

Source: Adapted from Lawrence (1987, p 36)

This theory provides a plausible explanation of ethnic violence in Kenya, where such unmet needs of identity, cultural security, recognition, participation, autonomy, freedom, distributive justice trigger the old nature (sin nature) in us that is characterized by self-seeking leading to flare-ups of ethnic hatred and violence.

This study makes a case that a lasting solution to ethnic violence in Nakuru County is dealing with the spiritual nature of man. Christian spirituality according to Howard (2008, p.16) is “the character of our actual, lived relationship with God through the Spirit of Christ as describing our practice of relationship with Christ” while McGrath (1999) refers to the way in which the Christian life is understood in terms of personal relationship with God. It has three components namely: a set of beliefs; a set of values and a way of life. Being a Christian is not just about belief and values. The beliefs and values are expressed and embodied in a definite way of life. According to Schaeffer (1972) spirituality is never a product; it is a process evidenced by lifestyle. Christian’s spirituality refers to human lives being infused by God’s salvation which progressively bring about personal transformation and practical love for creation and neighbour (Kourie et al 2000). To live the spiritual life according to Lawrence (1987) is to be related to God. He calls it Self-in-God model (figure 1), whereby when a person is in union with God through Christ, they exhibit change in the way they relate with others in the community. The spirituality of an individual Christian fosters cohesion among communities of diverse ethnic groups in Nakuru County.

The Spiritual Model of Conflict Management (SMCM) by Dennis Rittle (2008) was another model that informed this study. SMCM deciphers how Christians respond to conflict. It presents the decision - making process of Christians when experiencing conflict from the inception of conflict, to the enactment, and finally to the period of

reflective learning so that leaders can achieve productive group outcomes. Studies have shown that cosmopolitan communities such as Nakuru County just like the church, is more susceptible to interpersonal conflict than other social organizations (Allen, 2005). Complicating this matter, is the fact that many Christians lack adequate training to manage conflict within groups (Grabill, 2005; Shawchuck, 2005). Hence their common respond is either avoiding or accommodating it (Sorrenson, 1999).

Historically, conflict management researchers (Rahim, 2002, Pruitt, 1983; Thomas, 1976) have collectively argued that, conflict management behavior center on two temporal poles of influence: the concern for self and the concern for others. These two internal concerns are inadequate, the spiritual model of conflict management (SMCM) is offered, which interjects an additional generative mechanism, explaining how Christians manage conflict: the concern for spirituality. “Spirituality reflects the presence of a relationship with a higher power or being that affects the way in which one operates in the world” (Fry, 2003, p. 705). This definition implies that spirituality integrates a perceived ethereal component into the decision-making process that is external to the participant or that align with the supreme power or will.

Researchers argue that, conflicts that are managed improperly results in increased hostility, loss of energy, decline in morale, stifled cooperation, detrimental behavior, mistrust, poor decision making, and decreased productivity (Ohbuchi & Suzuki, 2003); as a result, people traditionally consider conflict an undesirable and unavoidable interpersonal dynamic to be eliminated. In contrast, effective conflict management should result in productive verbal exchanges, improved problem solving, increased participation, organizational growth, improved relationships, innovation, increased productivity and promote open communication and mutual understanding

(Shelton & Darling, 2004; Rahim, 2000). This is the primary goal of the SMCM as shown in (Figure 2) below.

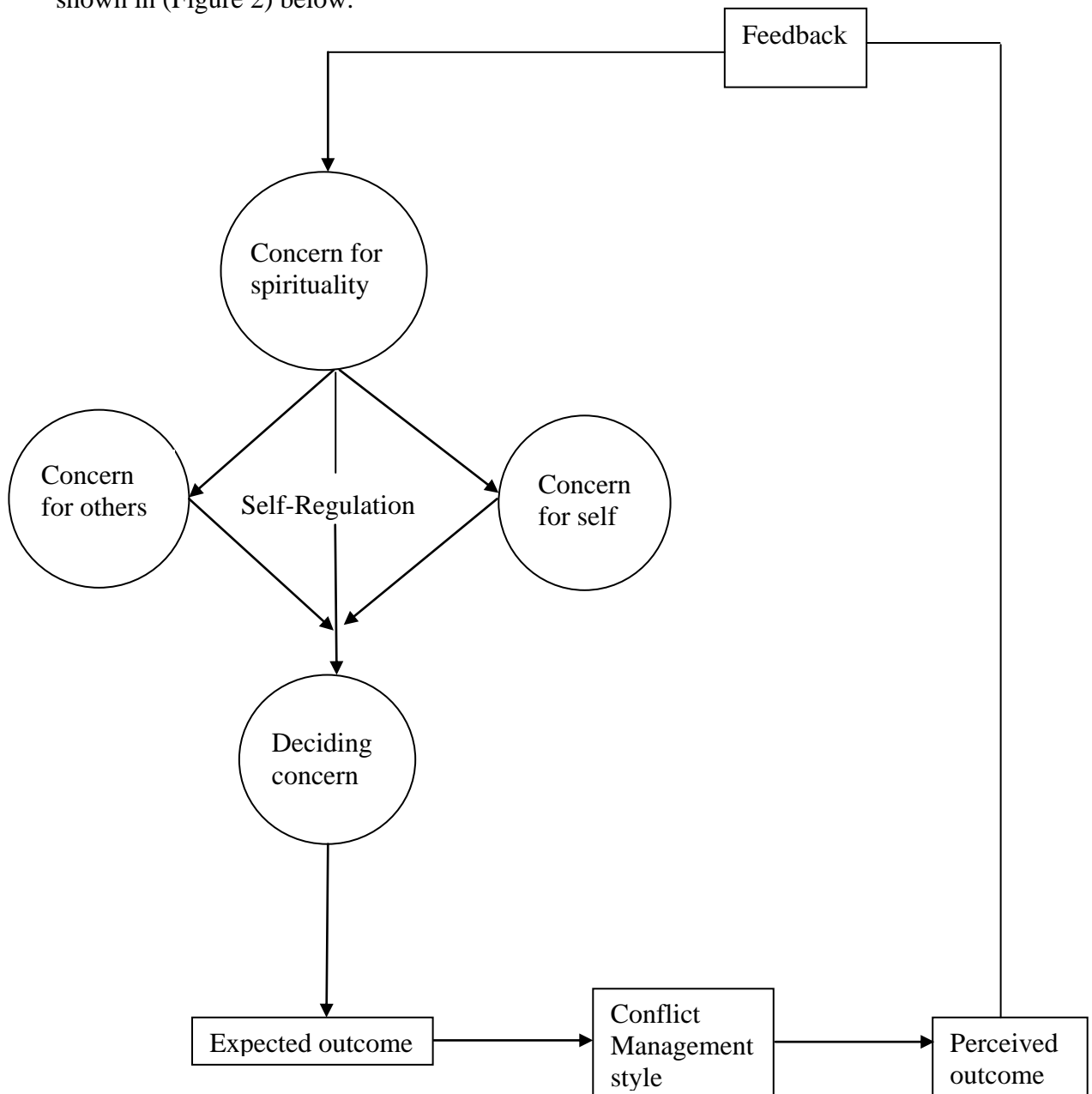


Figure 2: The Relationship between Spiritual Life and Human Relationships.

Source: Adapted from Rittle (2008, p 6)

The Spiritual Model of Conflict Management (SMCM) is concerned with spirituality. The level of concern for spirituality determines how much concern an individual expresses for the temporal concerns of self and others. Jesus summarized the law into two commands. First, “love the Lord your God with all your heart and with all your

soul and with all your mind” (Matthew 22:37, NIV). Second, “love your neighbour (others) as yourself” (Matthew 22:39, NIV). The Greek word used in the context is Ἀγαπήσεις (Agapēseis) denoting the unconditional or sacrificial love, which creates the desire to selflessly serve rather than adhering to societal standards of appropriate conduct (Bauer, Arndt, Gingrich, & Danker, 1979). Therefore, the concern for self and others is biblical. In short, behaviours that seemingly express concern for self and others derive from the individual’s obedience to God’s will, not out of empathy for others.

Self-regulation includes the roles of social and internalized sanctions (Bandura, 1986). The role of social sanctions explicates the naturalistic concerns for self and others. As Christians mature, the concern for social sanctions decreases because of an increased concern for internalized sanctions, which generate from the concern for spirituality.

The outcome from the self-regulatory process is the deciding concern of the individual, which is a blend of the concerns for spirituality, self, and others. The more devout a Christian is, the greater the concern for spirituality comprises the deciding concern. Personal feedback entails two key components: critical self-reflection and prayer. Critical self-reflection involves an aspect of self-directed learning as the individual breaks from the group and critically assesses prior behaviors, thoughts, and attitudes (Brookfield, 1986).

The SMCM offers three clear implications for managing conflict within groups. First, the SMCM incorporates the concern for spirituality, which explicates why Christians experience conflict in groups espousing significant value diversity. Second, the SMCM encourages leaders to construct groups with members who share similar concerns for spirituality to avert the emergence of unprofitable conflict. Third, the

SMCM elucidates that Christians approach conflict from the posture of obedience to God, which supersedes appearance. Furthermore, the SMCM illustrates how the Christian adjusts future behaviors, attitudes, and thoughts by maintaining a posture exuding obedience to God rather than appeasing self or others.

The SMCM depicts how Christians respond to conflict. The internal decision-making processes focus on a concern for spirituality not self and others. The result is a conflict management style of obedience.

Another model that informs this study is TKI (Thomas – Kilmann Instrument) Conflict Model (1974). This model was designed to measure a person's behavior in conflict situation in which the concerns of two peoples appear to be incompatible. In conflict situation, we can describe a person's behavior along two dimensions, assertiveness and cooperativeness. Assertiveness is the extent to which the individual attempts to satisfy their own concerns and cooperativeness is the extent to which the individual attempts to satisfy the other person's concerns. This two dimensions of behavior can be used to define five methods of dealing with conflicts as shown in the (figure 3) below.

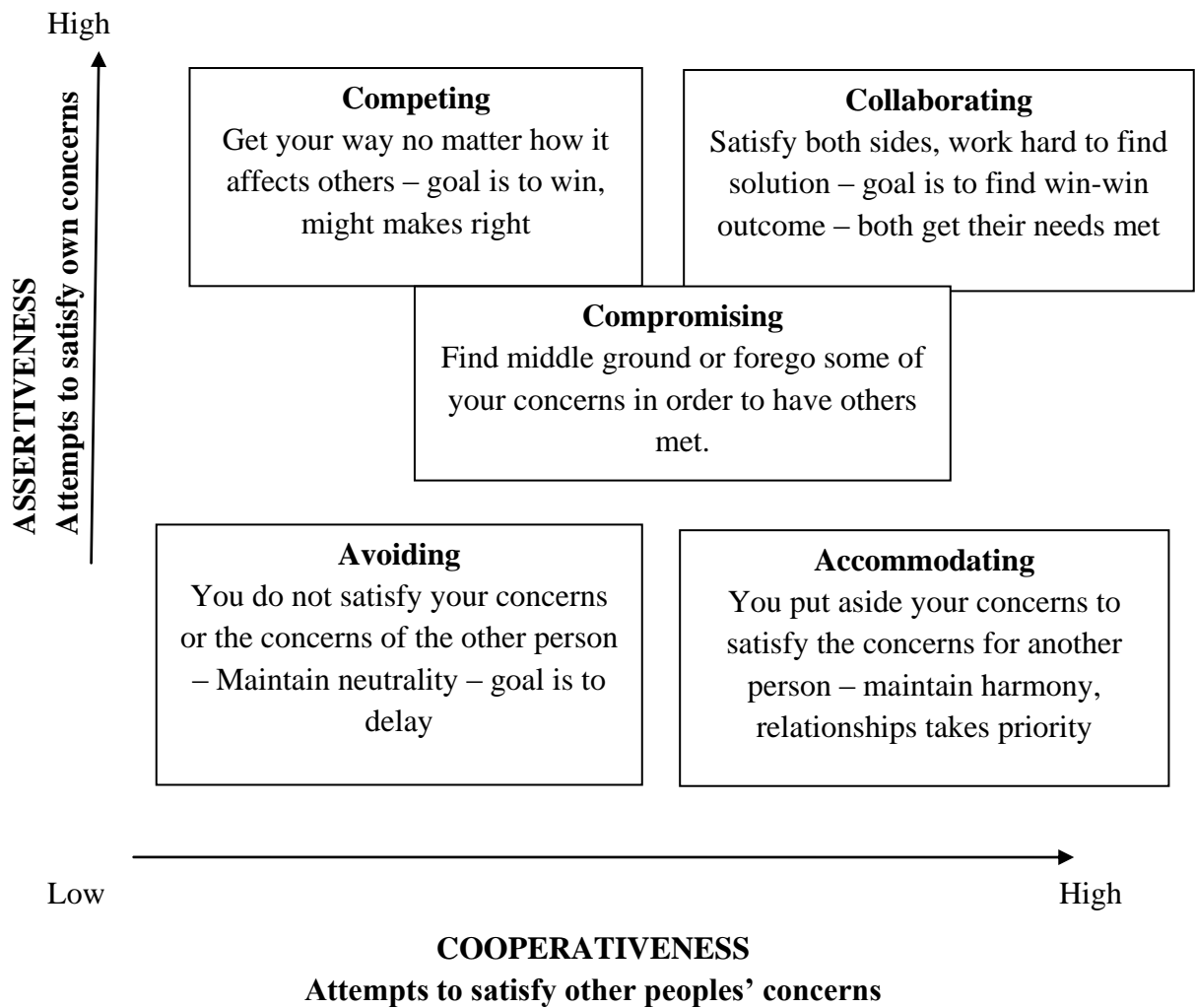


Figure 3: The Five Conflict Handling Modes.

Source: Adapted from TKI (Thomas – Kilmann Instrument) Conflict Model (1974, p. 8).

When competing (assertive and uncooperative), an individual or group pursues their own concerns at the other person's expense using whatever power appropriate to win. Selfishness is the motivation. When collaborating (both assertive and cooperative), an individual attempts to work with other persons to identify the underlying concerns of the two individuals or group and find a creative solution to an interpersonal problem that fully satisfies the concerns of both. When compromising (both assertive and cooperative), an individual or group attempts to find an expedient, mutually acceptable solution that partially satisfies both parties. Though issues are addressed

more directly than avoiding, it does not explore it in as much depth as collaboration, but only seeks a quick middle ground position. When avoiding (both unassertive and uncooperative), an individual or group simply withdraws from a threatening situation by failing to address the conflict. Lastly, when accommodating (both unassertive and cooperative), an individual or group neglect their concerns to satisfy the concerns of others. There is an element of self –sacrificing, generosity or charity by yielding to another person’s point of view.

The five conflict handling modes namely, competing, collaborating, compromising, avoiding and accommodation is consistent with the biblical conflict resolution system known as Alternative Dispute Resolution (ADR) responds to conflict in a way that is remarkably different from the way the world deals with conflict. Miller (2013) acknowledges that when men yield to the control of the sinful nature the tendency is that they respond to conflict by escaping or avoiding (denial, flight, suicide) and attack or competing (litigation, assault, murder). Sin interrupts God’s plan for the world and destroys all relationships including ethnic relations (Okwii, 2008). However, at regeneration, believers’ values change, they begin to pursue peace with others because they are at peace with God. The New Testament repeatedly instructs believers to Love one another (John 13:34; Romans 12:10), to live in peace and harmony with one another (Romans 15:5; Hebrews 12:14), to settle our differences among ourselves (2 Corinthians 13:11), to be patient, kind and tenderhearted towards one another (1 Corinthians 13:4) and to consider others before ourselves (Philippians 2:3). This is the basis of conciliation or peacemaking response that emphasizes the process of collaboration, compromising and accommodation which gives priority to restoring relationships between the disputing people and God. These biblical principles of dealing with conflict situations through overlooking an offense,

discussion, negotiation, mediation and arbitration (Proverbs 19:11; Matthew 18:15; Philippians 2:3 – 4) is efficient, result in wise agreements, and improves relationships (Miller, 2013; Keegan, 1987).

2.11 Conceptual Framework

The conceptual framework that will guide this study is informed by the theoretical framework. It is conceptualized in the study that the strategies used by the church in fostering ethnic cohesion and harmony could only bear fruit if the church's spirituality is utilized. The conceptual framework depicts the interaction between the Christians' spirituality and cohesion among communities of diverse ethnic groups in Nakuru County.

Christians' spirituality which is the independent variable, manifests itself in spiritual transformation, level of spiritual maturity, professional training of the clergy; level of exposure to wider community of faith. As the believers mature in the faith in Christ, they naturally impact the society by fostering cohesion among communities of diverse ethnic groups (Dependent Variable). True Christians' spirituality is exhibited in human relationships by each individual believer becoming an agent of forgiveness, peaceful co-existence, reconciliation and love and concern for neighbours. This view is consistent with the observation made by Best and Khan (2006), that the change in the dependent variables is attributable to the independent variable.

An intervening variable is considered a special case on an extraneous variable, which affects the outcome of the study, either because the researcher is not aware of it or does not have control for it (Mugenda & Mugenda, 2003). It may have a modifying effect on the outcome of the study because it may intervene between the cause and the effect (Best & Khan, 2005). In this study, these intervening variables may affect

dependent variables directly or indirectly. These intervening variables will be controlled through randomization during the sampling of churches in Nakuru County. This approach is supported by Best and Khan (2005) as the most effective method of minimizing the effect of intervening variables on the finding of the study. These can be illustrated with a conceptual framework as shown in Figure 2.

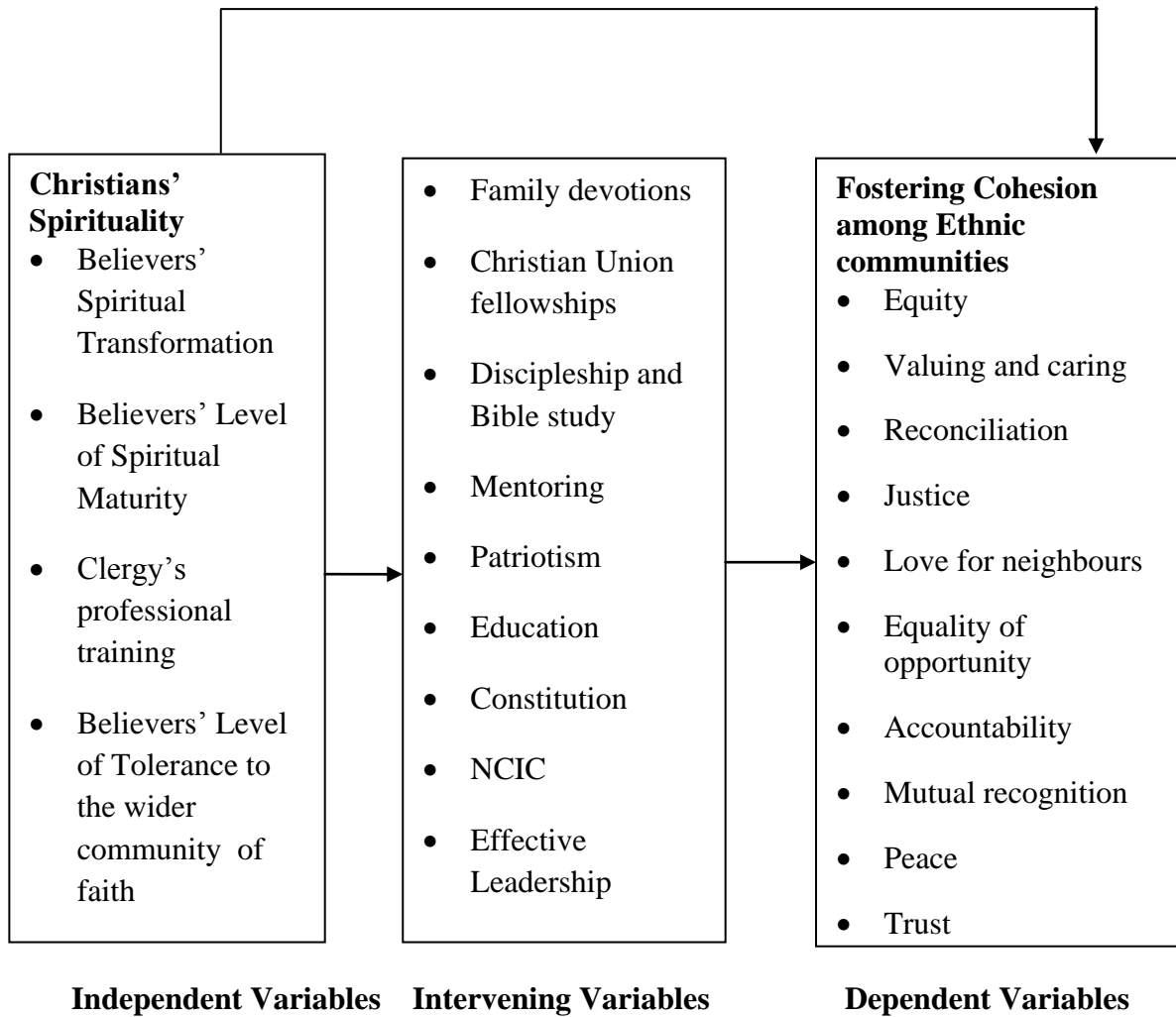


Figure 4: The spirituality of the Christian impacts the society by fostering Cohesion among ethnic communities

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter presents the research methodology that was employed to conduct the study. It describes the research design, location of the study and target population. It also presents the sampling procedures and sample sizes, instrumentation, data collection and analysis procedures.

3.2 Research Design

The study adopted the descriptive survey research design. The design involves gathering data from a population or a sample and describing the ‘who’, ‘when’ ‘where’ and ‘how’ of a situation, problem, phenomenon, service, opinions, habits or attitudes towards an issue (Shield & Rangarajan, 2013; Shuttleworth, 2008; Kumar, 2005; Kothari, 2004; Orodho & Kombo, 2002). The descriptive survey research design is primarily concerned with determining “what is” and the state of affairs as they exist (Borg & Gall, 2007). The design was selected because it requires less time and is inexpensive compared to case studies and provides self-reported facts about respondents (Kombo & Tromp, 2007; Kothari, 2004). It was appropriate because it enabled the study of a large population using data from a sample without manipulation of variables (Mutai, 2000). The study investigated the influence of Christians’ spirituality on fostering cohesion among ethnic communities in Nakuru County, Kenya and did not involve any manipulation of variables.

3.3 Location of the Study

The study was conducted in Nakuru County of Kenya that is comprised of nine Administrative sub-counties namely; Naivasha, Gilgil, Nakuru Town, Rongai, Nakuru North, Subukia, Njoro, Molo, and Kuresoi. The county is located between longitudes

35° 28' and 35° 36' East and Latitudes 0°13' and 1° 10' South (Appendix F) in the former Rift Valley Province and is about 160km from Nairobi (Nakuru County Integrated Development Plan, 2013). Nakuru is an agriculturally-rich county blessed with various tourist attractions such as craters and lakes (Kenya Open Data, 2014). Nakuru County is one of the 47 counties of the Republic of Kenya established in the Constitution of Kenya 2010. The county covers an area of 7,495.1 Km² and lies within the Great Rift Valley. It borders eight other counties; Baringo and Laikipia to the North, Kericho and Bomet to the West, Narok to the South West, Kajiado and Kiambu to the South and Nyandarua to the East (NCIDP, 2013). According to the 2009 National Census, the County is home to 1, 603, 325 people (Kenya National Bureau of Statistics [KNBS], 2014). Nakuru is cosmopolitan, with its population originating from all the major tribes of Kenya. The Kikuyu and the Kalenjin are the dominant communities in the county, making about 70% of the population (Kenya Information Guide, 2015). Both communities are engaged mainly in farming, livestock rearing and business. Other communities such as Luo, Luhya, Kamba, Meru and Kisii are also present in Nakuru, especially in the urban centres. Majority of these communities migrated to Nakuru for business and employment. The location was chosen because many different ethnic communities inhabit it and is one of the counties that have been hardest hit by ethnic conflicts and disharmony since 1992 (Kalande, 2008).

3.4 Population of the Study

The target population of the study was all believers and the clergy in Nakuru County. The accessible population of study was all the believers and the clergy of AIC, PCEA, ACK and AGC churches in five sub-counties of Nakuru County namely; Naivasha, Nakuru Town, Njoro, Molo and Kuresoi. The five sub-counties were selected because

they are cosmopolitan and have been most affected by the ethnic conflicts recorded in the county since 1992 (CRECO, 2012). Pastors have been targeted because they are the ministers of the church whereas the believers were targeted because they make communities and are recipients of pastoral services. A summary of the accessible population is given in Table 1.

Table 1
Distribution of Accessible Population of the Clergy and Believers

Population	Sub-County	Church				Totals
		AIC	ACK	PCEA	AGC	
Pastors	Kuresoi	29	1	28	20	
	Molo	9	3	24	2	
	Njoro	11	4	33	38	
	Nakuru Town	11	20	48	8	
	Naivasha	8	11	7	1	
	Total		68	39	140	69
Believers	Kuresoi	2000	170	1013	493	
	Molo	400	1024	1208	55	
	Njoro	3000	1430	3416	960	
	Nakuru Town	3950	3750	3674	970	
	Naivasha	4500	2788	2816	26	
	Total		13,850	9,162	12,127	2,504

Source: Headquarters of the respective Denomination, 2013

3.5 Sampling Procedure and Sample Size

According to Borg and Gall (2007), sampling is the process of selecting an appropriate number of subjects for a defined population. The selection is done in such a way that the chosen elements represent the population (Wiersma & Jurs, 2005). Determining an appropriate sample size with characteristics that match those of the target population is critical for sound research (Orodho & Kombo, 2002). Kasomo

(2006) recommends use of the largest sample possible because statistics calculated from a large sample are more accurate.

Stratified sampling techniques were used to ensure that all the five Sub - Counties and the four churches (denominations); AIC, PCEA, ACK and AGC were included in the study. The sample sizes of the clergy and the believers were determined using the Slovin's formula (Dionco-Adetayo, 2011) given below.

$$n = \frac{N}{1+NE^2}$$

Where: n = sample size

N = population size

E = margin of error or error tolerance

1 = is a constant value

The sample sizes of the clergy and the believers when the error margin is 5% was 169 and 380 given that their accessible populations were 316 and 37,643 respectively. The number of clergy and believers from each church and district was determined using proportionate sampling techniques. Selection of those who took part in the study at the district and church levels was done using simple random sampling. The distribution of the samples sizes are given in Table 2

Table 2***Distribution of the Clergy and Believers' Samples by Districts***

Sample	Districts	Churches				Total
		AIC	ACK	PCEA	AGC	
Clergy	Kuresoi	15	1	15	10	
	Molo	5	1	13	1	
	Njoro	6	2	17	20	
	Nakuru Town	6	10	25	4	
	Naivasha	4	6	4	1	
	Total	36	20	74	36	169
Believers	Kuresoi	20	2	10	5	
	Molo	5	10	12	0	
	Njoro	30	14	35	10	
	Nakuru Town	40	38	37	10	
	Naivasha	45	28	29	0	
	Total	140	92	123	25	380

3.6.0 Instrumentation

Two instruments; the believers' questionnaire (BQ) and clergy's questionnaire (CQ) were used to collect data. Questionnaires were selected because they are efficient, economical and allow use of a large sample (Fraenkel & Wallen, 2000). Frankfort and Nachmias (2004) posit that questionnaires are cost effective, free from bias and give respondents adequate time to give well thought answers. BQ (Appendix A) had five sections namely; I, II, III, IV and V. The items in section I were used to elicit the bio-data of the respondents. Twenty (20) items in section II were used to generate data on believer's spiritual transformation. Section III of the questionnaire also has twenty (20) items, which provided data on believer's spiritual maturity. Sections IV and V had twenty (20) items each and were used to elicit data on the believer's exposure to the wider community of faith and cohesion among ethnic communities respectively.

The CQ (Appendix B) had three sections I, II, and III. The first section had items that were used to generate the bio-data of the respondents. The second section was used to capture data on services provided to society by the Churches. The third section had items that were used to gather data on the training of the clergy. Both the BQ and CQ had open and closed ended questions. The close ended items were of the Likert scale type and were based on the extent to which the respondents agreed with the statements. The responses to the items were scored as follows; 1 - Strongly Disagree, 2 - Disagree, 3- Undecided, 4- Agree and 5- Strongly Agree (5). The open ended items were used to generate qualitative data. The open ended items were included in the instruments because they enable a researcher to build rapport and encourage participation of respondents in a study (Janice, 2011). They also allow researchers to get additional information by asking follow-up questions (Biemer & Lyberg, 2003).

3.6.1 Validity

Validity is the degree to which evidence from the research supports intended interpretation of the test scores for the proposed purpose (Johnson & Christensen, 2008; Mugenda & Mugenda, 2003). Kasomo (2006) posits that validity implies accuracy of a research instrument, procedure and findings. The two instruments; CQ and BQ were validated by the supervisors and peers from the Department of Theology and Biblical studies. They examined the content and face validities of the instrument. According to Wiersma and Jurs (2005), content validity ensures that an instrument addresses the specific objectives of a study. Face validity on the other hand, gives a measure of the degree to which an instrument is organized and ensures that a test tool measures the relevant concepts. The comments and recommendations of the experts were used to improve the instruments before they are used in the field.

3.6.2 Reliability

Reliability refers to consistency or stability of the scores elicited by an instrument when there are repetitions of measurement (Mugenda & Mugenda 2003; Parkash, 2003). To ensure reliability the BQ was piloted in the neighbouring Uasin Gishu County that reflect similar characteristics with the study location. Twelve respondents were used during the piloting of BQ. The Cronbach Alpha method was used to estimate the reliability. The method was selected because it is recommended whenever a test tool is administered only once and has multiple response items (Borg & Gall, 2003). BQ yielded a reliability coefficient of 0.96 (Appendix C). The instrument was considered reliable as its coefficient was above the recommended 0.7 threshold (Cohen & Manion, 2007).

3.7 Data Collection

The researcher sought permission to conduct the study from the National Council of Science, Technology and Innovation (NACOSTI) (Appendix E), through the Institute of Postgraduate Studies and Research of Kabarak University (Appendix D). The researcher then formally contacted the respondents through the County Administration (Appendix F) and Church Leaders. The researcher explained to respondents the purpose of the study and sought their cooperation. The researcher in consultation with the respondents set dates and venues for the administration of questionnaires. On the appointed dates, the researcher and his assistants explained to the respondents how to fill the questionnaire before administering them. The BQ were distributed through the clergy while CQ was distributed through the church leaders. The respondents were given adequate time to fill the questionnaires. Follow-up phone calls were also made to increase the response rate. The filled questionnaires were collected and organized awaiting analysis.

3.8 Data Analysis and Presentation

Once the data was collected, a codebook was prepared and used to code data. The coded data was then keyed into computer and analyzed with the aid of the SPSS version 20. Both quantitative and qualitative methods of data analysis were used. Qualitative data were organized in appropriate themes and described and summarized using frequencies and percentages. Hypotheses were tested at set *a priori*, of 0.05 alpha (α) level of significance. This is often used in Psychological and Educational circles as a standard for the rejection or acceptance of the null hypothesis (Best & Khan, 2006). Correlation analysis was used to show relationships among variables, Analysis of Variance (ANOVA) was used in the cases where comparison of groups were needed and multiple regression analysis was used to predict the effect of the independent variables combined on the dependent variable; fostering ethnic cohesion. The Pearson Product Moment Correlation Coefficient was used to test hypotheses one, two and four because it is ideal for establishing the strength and direction of association of variables that are at interval or ratio scale (Mugenda & Mugenda, 2007). The variables; believers' spiritual transformation, maturity, exposure to the wider community of faith and fostering cohesion among communities were treated as continuous data. The Spearman correlation was used to test hypothesis three because it is recommended for determining the strength and direction of association between two continuous variables which are not normally distributed or in situations where one of the variables is ordinal (Pallant, 2005). It was used because level of professional training was considered as ordinal data.

The multiple regression equation estimated was $Y = \alpha_0 + \alpha_1 X_1 + \alpha_2 X_2 + \alpha_3 X_3 + \alpha_4 X_4 + \mu$ when modeling the relationship among variables.

Where

Y is fostering cohesion

α_0 is the intercept

X_1 is believer's spiritual transformation

X_2 is believer's level of spiritual maturity

X_3 is clergy's professional training

X_4 is believer's level of exposure to the wider community of faith

Table 3 presents a summary of the methods of data analysis that were used during the study.

Table 3*Summary of Data Analysis*

H₀	Hypothesis	Independent Variable	Dependent Variable	Statistics
1	Believer's spiritual transformation does not significantly influence fostering cohesion among ethnic communities in Nakuru County.	Believer's spiritual transformation	Fostering cohesion among ethnic communities	Percentage, Frequencies, Means, Standard Deviation, ANOVA, Pearsons correlations
2	Believer's level of spiritual maturity does not significantly influence fostering cohesion among ethnic communities in Nakuru County	Believer's spiritual maturity	Fostering cohesion among ethnic communities	Percentage, Frequencies, Means Standard Deviation, ANOVA, Pearsons Correlations
3	Professional training of the clergy does not significantly influence fostering cohesion among ethnic communities in Nakuru County.	Clergy's professional training	Fostering cohesion among ethnic communities	Percentage, Frequencies, Means , Standard Deviation, Spearman's Correlation
4	Believer's level of exposure to the wider community of faith does not significantly influence fostering cohesion among ethnic communities in Nakuru County	Believers' exposure to the wider community of faith	Fostering cohesion among ethnic communities	Percentage, Frequencies, Means Standard Deviation, ANOVA Pearsons Correlations
5	Christian Spirituality has no significant effect on fostering cohesion among ethnic communities	Christian Spirituality (spiritual transformation, maturity and exposure to the wider community of faith)	Fostering cohesion among ethnic communities.	Percentage, Frequencies, Means, Standard Deviation, Pearsons, Spearman and Regression

Source: Researcher's own construction

3.9 Ethical Considerations

When designing a research that involves participants who are human beings there are a number of ethical issues that must be considered (Cohen *et al*, 2007, Best & Khan, 2006; Wallen & Fraenkel & Wallen, 2000). The issues include; consent, courtesy and respect, privacy and safety of the subjects, and treating people equitably (Hammersley & Traianou, 2012). A researcher must obtain informed consent in writing (although oral consents are sometimes acceptable) from each respondent before engaging him/her in a study. Safety of those who participate in a study should also be of primary concern to researchers. This is accomplished by conducting risk assessment before the research and continually monitoring it as it proceeds. A central feature of research is to make public its data and findings (Hurdley, 2010). It is recommended that informants are made anonymous in research reports to ensure privacy and confidentiality.

Consent of the believers and clergy was sought by the researcher and was granted after he had explained to them the purpose of the study. The researcher and his team showed the respondents respect and handled them with courtesy during their meetings. The safety of the respondents was by meeting them in their homes and churches. Privacy and confidentiality were ensured by using codes instead of names of the respondents and reporting only aggregated data.

CHAPTER FOUR

RESULTS AND DISCUSSION

4.1 Introduction

This study investigated the influence of Christians' spirituality on fostering cohesion among ethnic communities in Nakuru County of Kenya. This chapter presents the findings of the study based on the hypotheses. It is organized into six sections; 4.1 to 4.6. The first section describes the demographic characteristics of the sampled respondents. The second, third, fourth, fifth and sixth sections contain the results of the hypotheses tests, their interpretation and discussions.

4.2 Demographic Characteristics of the Respondents

During the study, 169 clergy and 380 believers' questionnaires were administered to the respondents. However not all of respondents returned the filled questionnaires. The return rates of the questionnaires were 71.0% (120) for the clergy and 86.6% (329) for believers. The questionnaire return rates were considered suitable for analysis. Babbie, Mouton, Vorster and Prozesky (2001) aver that a response rate of 50 per cent is adequate for analysis and reporting while 60 per cent is good. According to Mugenda and Mugenda (2007), a response rate of 50% is adequate for analysis and reporting, a rate of 60% is good and that over 70% is excellent.

This section describes the characteristics of the respondents, the clergy and believers, who took part in the study. Kipkebut (2010) avers that describing the characteristics of a study sample is important as it helps in understanding of the respondents of a study. According to Alnaqbi (2011), a description of characteristics provides evidence that a sample has the characteristics of the population. The evidence is a necessity since quality research demands a high degree of objectivity so as to draw valid conclusions and generalization to the population.

The characteristics of the clergy that were examined were; gender, age, marital status, position in church, denomination, sub-county and duration in current station. The characteristics of the clergy are summarized in Table 4.

Table 4 Characteristics of the Clergy

Scale	Characteristic	Frequency	Percent %
Gender n = 120	Male	97	80.8
	Female	23	19.2
Age n = 108	30 years and below	11	10.2
	31 – 40	45	41.7
	41 – 50	37	34.3
	51 – 60	14	13.0
	Above 60	1	0.9
Marital status	Married	113	94.2
	Single	5	4.2
	Widow/widower	2	1.7
Position in Church	Pastor	95	81.9
	Church elder	8	6.9
	Evangelist	10	8.6
	Chairperson	3	2.6
Denomination n = 118	AIC	37	31.4
	PCEA	26	22.0
	AGC	31	26.3
	ACK	24	20.3
Sub-County n= 119	Kuresoi	21	17.5
	Molo	16	13.3
	Naivasha	14	10.8
	Nakuru	37	30.0
	Njoro	27	22.5
Duration in current station n= 117	Below 5 years	61	52.1
	5 - 10 years	20	17.1
	Between 10 - 15 years	16	13.7
	15 - 20 years	7	6.0
	Above 20 years	13	11.1
	Above 20 years	10	8.4

The results in Table 4 show that, majority (80.8%) of the respondents were male while only 19.2% were female. This is an indication that few women enter into

pastoral leadership in the denominations under consideration. The results are consistent with studies that showed that women remain outnumbered in theological education and practice (Miller, 2013). The wide gender gap in pastoral leadership can be attributed to among others: cultural and denominational biases that discourage women from holding positions of leadership on biblical grounds. Bohigian (2014) and Reedy-Strother (2011) observed that opportunities for women, their placement, duties and salaries differ from those of their male colleagues even when they have same qualifications, hence they are least motivated to enroll in theological training.

The results in Table 4 also show that, majority (76.0%) of the clergy who took part in the study were in the 31 – 50 years age bracket. This means that the sample was composed of the middle aged who is experienced and energetic. Osler (2007) noted that there was a link between age and leadership in professions that require a considerable amount of specialized knowledge and experience, such as science, politics, theology and arts. It is commonly believed in many cultures that age and experience play important role in leadership behaviors. That possibly explains why old people are given leadership position in Africa (Kotur & Anbazhagan, 2014).

The results on marital status reveal that, majority (94.2%) of the clergy were married, a few were single (4.2%) and the rest were widows/widowers (1.7%). The results are consistent with those of Lummis (2003) who observed that people prefer married and experienced pastors. Bryant and Brunson (2007) noted that those who are married tend to be more committed to their pastoral work. The results suggest that the churches were headed by committed leaders given that majority of the clergy were married.

The results in Table 4 on position in church show that, majority (81.9%) were pastors, 6.9% were church elders, 8.6% were evangelist and 2.6% were church chairpersons. Out of the 118 respondents 31.4% were from the AIC; 22% from PCEA; 26% from AGC and 20.3% from ACK. This is an indicator that all the sampled churches were well represented. The results in Table 4 further show that 17.5% of the respondents were from Kuresoi sub-county; 13.3% were from Molo; 10.8% were from Naivasha; 30% were from Nakuru and 22.5% were from Molo. The results reveal that all the targeted sub-counties were involved in the study and that majority of the respondents were drawn from Molo and Nakuru Town sub-counties.

The duration in workstation was the last characteristic of the clergy that was examined. The results show that, majority (52.1%) had been in their current station for 5 years and less while the minority (47.9%) had been in their current stations for more than 5 years. The duration of the clergy in their current stations is reasonable. However, it is not long enough for them to effectively give a complete picture of the county in terms of ethnic conflicts and cohesion among communities that have been prevalent in the area since the 1990s.

The believers' characteristics on the other hand were examined with respect to their gender, age, and marital status, level of education, sub-county and denomination. A summary of characteristics of the believers is in Table 5

Table 5 Summary of the Characteristics of Believers

Scale	Characteristic	Frequency	Percent %
Gender n = 339	Male	206	60.8
	Female	133	39.2
Age n = 304	30 years and below	47	15.5
	31 – 40	95	31.3
	41 – 50	81	26.6
	51 – 60	57	18.8
	Above 60	24	7.9
	Marital status n = 337	Married	277
Single		44	13.1
Widow/widower		12	3.6
Others		4	1.2
Education level n = 320	No formal education	2	0.6
	Primary	34	10.6
	Secondary	89	27.8
	College	123	38.4
	University	72	22.5
Sub-county n = 334	Kuresoi	28	8.4
	Molo	41	12.3
	Naivasha	62	18.6
	Nakuru	136	40.7
	Njoro	67	20.1
Denomination n = 331	AIC	119	36.0
	PCEA	99	29.9
	AGC	33	10.0
	ACK	80	24.2

The results in Table 5 show that, majority (60.8%) of the believers who took part in the study were males while the females formed only 39.2% of the sample. The results are an indication that there was a gender imbalance in favour of men in the

composition of the believers. They suggest that the number of male church members was higher than that of the females. This is contrary to the results of a study that was conducted by Ross (2011) who found out the number of females (48.1%) attending church was higher than that (26.7%) of the males. On the basis of the attendance data, Ross concluded that women were the majority in most of the Christian churches. Akinyele and Akinyele (2007) also observed that 61% of church members in Lagos were women. The observed gender imbalance may perhaps be due to the fact that data was collected with the assistance of the clergy, majority of whom were males (Table 4). It was thus easier for them to deal with their fellow men.

An examination of the distribution of the believers by age in Table 5 show that majority (57.9%) of them were in the 31 to 50 years age bracket. The others were in the 30 years and below (15.5%), 51 to 60 years (18.8%) and 61 years and above (7.9%) age brackets. The results show that, the majority of the believers were middle aged and were still energetic and full of creativity Lummis (2003). Studies have shown that engaging the young and energetic builds a strong Church for they are more in touch with their ideals, full of creativity and courage (Shamir & Eilam, 2005).

The results in the table reveal that, majority (82.2%) of the respondents were married while the others were single (13.1%), widow/widowers (3.6%) and others (1.2%), the divorced/separated. Having majority of believers being married is good for discipleship as marriage is designed and given by God to be humanity's most enduring and fundamental expression of relational intimacy (Cameron, Halcrow & Gord, 2005). In it, God changes Christian believers from people who live for themselves, into people who wholeheartedly attend to the needs and concerns of their spouse (Butler, Stout & Gardner, 2002; Lambert, Fincham, LaVallee & Brantley,

2012). Studies done in the USA have shown that there is a significant association between marital status and church attendance. According to Wikipedia (2015), 48% of married individuals attended church on a typical Sunday, compared with 29% of divorced and 31% of never-married individuals. Marriage therefore can be considered as a booster to Christian spirituality given that church attendance enhances believers' relationship with God.

The results in Table 5 also reveal that, majority (60.9%) of the believers had attained education in institutions of higher learning (University and Post-Secondary School studies). A reasonable number (27.8%) had secondary school education while a few (10.6%) had primary school education. There was also a small group (0.6%) that did not have any formal education at all. This is an indicator that the level of education of the believers was generally high. This is good for discipleship because high levels of education and training help congregations, pastors, and church leaders to effectively work together to accomplish God's mission (Christian Reformed Church in North America, 2005). According to MacArthur (2004) educated people are clear about the mission to which God has called them and face fewer challenges in figuring out the direction and purpose of their faith.

The results in the table show that, the majority (60.8%) of the believers were from Nakuru (40.7%) and Njoro (20.1%) sub-counties. The other respondents were from Molo (12.3%), Naivasha (18.6%) and Kuresoi (8.4%). The distribution of the sample by denomination summary in Table 5 show that, the majority (36.0%) of the believers were from AIC. It was followed by PCEA (29.9%), ACK (24.2%) and AGC (10.0%) respectively. The distribution of the samples shows that measures were taken to ensure that the samples used in the study were drawn from all sub-counties and the

denominations. According to Best and Khan (2006) a sample must serve as an adequate representation of the population about which the researcher wishes to generalize the findings.

Data on the distribution of ethnic communities in the county was also sought from the clergy and believers. The clergy were requested to give an estimation of the distribution of their congregation by ethnicity while the believers were requested to give an estimation of the ethnic distribution of their neighbours. Examining the ethnic distribution of the communities in the county was one way of confirming its cosmopolitan nature. According to CRECO (2012), Nakuru County is inhabited by many ethnic communities. The responses of the clergy and believers are summarized in Table 6.

Table 6 *Estimation of the Ethnic Distribution of Neighbours and Congregations by Believers and the Clergy*

Community	Percentage %	
	Believers n = 325	Clergy n = 120
Kalenjin	16.7	21.3
Kamba	3.8	4.7
Kikuyu	26.6	24.0
Kisii	15.1	6.1
Luhya	10.1	10.8
Luo	12.8	13.3
Maasai	2.8	1.7
Others	12.1	18.2

The results in Table 6 reveal that the clergy were of the view that the Kikuyu (26.6%), Kalenjin (16.7%) and Kisii (15.1%) were the major ethnic communities while the Luo (12.8%), others (12.1%), Luhya (10.1%), Kamba (3.8%) and Maasai (2.8%) were the minority. The believers on the other hand were of the view that majority of their

neighbours were from Kikuyu (24.0%), Kalenjin (21.3%) while the Luo (13.3%), Kisii (6.1%), Luhya (10.8%), Kamba (4.7%), Maasai (1.7%) and other (18.2%) ethnic communities formed the minority. The results are an indication that the county is cosmopolitan. They are consistent with the findings of a study done by the Ministry of Devolution and Planning (2013) which revealed that Nakuru County is one of the most cosmopolitan counties in Kenya. The study noted that the major ethnic groups were Kikuyu, Kalenjin and Maasai while the minority groups were Kisii, Luo and Luhya among others.

4.3 Influence of Believers' Spiritual Transformation on Fostering Cohesion among Ethnic Communities.

The first objective of the study sought to establish the influence of believers' spiritual transformation on fostering cohesion among ethnic communities. According to Ingramm (2005), believers experience transformation by leaving behind old ways, filling the mind with the things of God, and abiding in Christ. Barton (2010) asserts that spiritual transformation leads to a life orientation which makes Christ central through solitude, meditation upon God's Word, intimate prayer, self-examination, honoring the body, seeking God's presence and responding appropriately to God's bidding. A transformed individual loves people the way God loves people and has a heart for all people, not just for people like him (Doss, 2015).

Data on believers' spiritual transformation was gathered using a set of 20 close-ended items in BQ. The items were constructed using a 1 (strongly disagree) to 5 (strongly agree) points Likert type scale based on the extent to which the respondents agreed with the statements. The responses of the believers to the items were transformed into believers'

spiritual transformation index (overall mean score). The mean scores and standard deviations of the subjects' responses to the statements are given in Table 7.

Table 7 Believers Spiritual Transformation Descriptives

Statement	N	Mean	SD
I am born a new by the Holy Spirit	328	4.74	0.61
I possess the fruit of the Holy Spirit	331	4.59	0.57
I have invited Jesus Christ into my life	333	4.90	0.32
My wish is to always to lead a transparent social life	333	4.71	0.55
My faith gives me a feeling of security	335	4.67	0.57
As a born again Christian I pray, go to church and give offering	334	4.78	0.47
I always have an appetite and hunger for the Word of God	334	4.71	0.53
I am motivated to do good things for others because I love God	336	4.68	0.55
I believe in equality and justice	336	4.66	0.56
I consider prayers and diplomacy as the best ways to solve a dispute	334	4.59	0.63
I have allocated some time to communicate with God	335	4.54	0.72
I value the times spent communicating with God	334	4.75	0.55
These days I pray for both my friends and enemies	333	4.32	0.73
I hardly use harsh words when talking to people round me	331	3.90	1.13
I attribute the gift of life to God	330	4.75	0.53
I am always willing to forgive when wronged unlike in the past	332	4.53	0.63
I always ensure decency in my dressing	330	4.62	0.61
Spiritual transformation	338	4.49	0.53
I now prefer associating with righteous people	331	4.08	1.02
I have programmed my mind with thoughts that are true, honourable, right, pure, lovely, admirable, excellent and worthy of praise	333	4.38	0.75
I have adopted the character of Christ	333	4.34	0.67
Spiritual transformation overall mean (index)	303	4.49	0.53

The results in Table 7 show that the item mean scores were in the range of 3.90 (SD = 1.13) and 4.90 (SD = 0.32). An examination of the item means reveal that all of them were high given that they were out of a maximum of 5. The results in the table also

show that the index ($M = 4.49$, $SD = 0.53$) was high. This is an indication that the levels of spiritual transformation of the believers who took part in the study were high. This is consistent with the findings of Hamlin-Glover (2009) who noted that the level of spiritual transformation of true believers is high. Those who experience a spiritual transformation feel in touch with a sacred spiritual force that changes one's worldview, range of emotions, and behaviours. 1Corinthians 5:17 states "Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come." (NIV). The presence of this change indeed confirms that a spiritual 'rebirth' has taken place in a person's life.

During the examination of believers spiritual transformation, further analysis was done to find out whether there were differences in the level of spiritual transformation by denomination given that those who took part in the study were drawn from PCEA, AGC, ACK and AIC. This was accomplished by comparing the spiritual transformation mean scores (indices) of the denominations. The believers' spiritual transformation mean scores by denomination are given in Table 8.

Table 8 Distribution of the Believers Sample by Denomination

Denomination	N	Mean	Std. Deviation
AIC	119	4.48	0.68
PCEA	99	4.47	0.46
AGC	33	4.46	0.49
ACK	80	4.53	0.36
Total	331	4.49	0.53

The results in Table 8 reveal that the mean scores ranged from 4.46 ($SD = 0.49$) to 4.53 ($SD = 0.36$). An examination of the mean scores of believers from the four denominations shows that they were comparable. This was confirmed by the ANOVA

test that was used to check whether the difference among the mean scores were significant.

Table 9 Comparison of the Spiritual Transformation of Believers by Denomination

Scale	Sum of Squares	Df	Mean Square	F-ratio	p-value
Between Groups	0.154	3	0.051	0.178	0.911
Within Groups	93.904	327	0.287		
Total	94.057	330			

The ANOVA test results in Table 9 show that the difference in believers spiritual transformation among the four denominations; AIC, PCEA, AGC and ACK was not significant at the 0.05 level, $F(3, 327) = 0.178, p > 0.05$. These results imply that the level of believers' spiritual transformation is not affected by their denomination. The results support the observations of Owen (1993) who noted that a believer's level of spiritual transformation is not affected by denomination as it is about reconciling to God through the Lord Jesus. Spiritual transformation is the process by which Christ is formed in us for the glory of God, for the abundance of our own lives, and for the sake of others (Galatians 4:19; Romans 8:29; 12:1, 2). Barton (2012) posits that the basis of spirituality is embedded in the scriptures not denominations.

Additional information on believers' spiritual transformations was sought from the clergy using open ended questions. The clergy were asked whether ethnic conflicts and disharmony has affected the spiritual transformation of their flock. It is important to note that conflicts among communities has become part and parcel of Nakuru County and Kenya's political culture since the introduction of the multiparty politics in the 1990s (Wamwere, 2008). The views of the clergy on the effects of the conflicts are given in Table 10

Table 10 *The Views of the Clergy on Effects of Ethnic Conflict on believers' spiritual transformation*

Effect	Frequency	Percent n = 123
Abandoned their faith	17	13.8
Spiritually devastated/traumatized/confused	17	13.8
Spirit of brotherhood negatively affected	28	22.8
No effect the believers stood firm	2	1.6
Strengthened spiritually drawn closer to God	21	17.1
Weakened spiritually (backsliding)	20	16.3

The results in Table 10 show that the clergy were of the view that ethnic conflict and disharmony among communities has affected the spiritual transformation of the believers in various ways. There were those who lost the spirit of brotherhood (22.8%), some were weakened spiritually (16.3%) and went back to their old ways (backsliding). There were those who abandoned their faith (13.8%), some were psychologically affected; traumatized, devastated and confused (13.8%). A few were not affected at all as they stood firm to their faith (1.6%) and there was also a category of believers who were strengthened spiritually as they were drawn closer to God by the conflicts (17.1%).

The results in Table 10 show that the clergy had both positive and negative views on the effects of conflicts on the spiritual transformation of the believers. There was a category of believers whose spiritual transformation was weakened and those whose spiritual transformation was strengthened. The results are in line with those of Hamlin-Glover (2009) who noted that spirituality of Christians is shaken when exposed to trials and tribulations of the world. The results are however contrary to the teachings of the Holy Scriptures that at the core of spiritual transformation rests this truth: Love and trust result in obedience (Sneed & Edgemon, 2002), obedience in a

believer's relationship with Jesus produces even greater love and stronger faith. Transformation to believers is walking His Words, day in and day out, not just talking them. It is living God's Word out loud. The transformed live the Word of God and thus love God and others the way Jesus loves them at all times irrespective of their circumstances.

Fostering cohesion among ethnic communities was established after determining the spiritual transformation of the believers. OECD (2011) defines a cohesive society as one where citizens feel they can trust their neighbours and state institutions, where individuals can seize opportunities for improving their own well-being and the well-being of their children. It is a society where individuals feel protected when facing illness, unemployment and old age. Cohesion in the social context is concern with patterns of neighbourhood diversity and residents' accounts of social interaction, within their own ethnic groups and across others (Hudson, Phillips, Ray & Barnes, 2007). It is influenced by factors such as poverty, inequality and injustice (Dheret, 2015)

Data on fostering cohesion among ethnic communities was collected using the believers' questionnaire. Twenty close-ended items constructed using a 5 point Likert type scale was used to measure the construct. The mean of each item was computed and then transformed into fostering cohesion among ethnic communities index (aggregate mean score). The mean scores of the items, the index and their standard deviations are summarized in Table 11.

Table 11 *Fostering Cohesion among Ethnic Communities Descriptives*

Statement	N	Mean	Std. Deviation
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I am a proponent of elimination of all forms of discrimination on the basis of ethnicity	325	4.47	0.79
I do not give speeches that promote ethnic hatred	333	4.14	1.14
I always interact freely with members of other communities in sports, cultural activities and social events (weddings and prayer meetings)	332	4.48	0.74
I do business with members of other communities	331	4.47	0.83
I do not view members of other communities with suspicion	330	4.09	0.95
I respect the beliefs and values of my neighbours from other communities	333	4.21	0.86
I promote good relationships between people of different communities at my workplace	332	4.55	0.59
I promote equal access to public services to all my neighbours	331	4.49	0.62
I arbitrate, mediate and resolve conflicts among my neighbours	328	4.28	0.83
I am a proponent of equal distribution and access to resources by government to all my neighbours irrespective of their ethnicity.	329	4.43	0.73
I am always proud to associate with a neighbour from different ethnic group	331	4.44	0.69
I try to solve disputes between my neighbours from other communities diplomatically and not through violence	333	4.60	0.64
I do not make rude demeaning comments about the physical features of my neighbours from other ethnic communities	334	4.47	0.71
I admire the way my neighbours from other communities dress	334	3.81	1.01
I consider the languages of other ethnic communities as inferior	330	4.23	0.89
I do not look down upon the food of my neighbours from other communities to be inferior	332	4.19	0.87
I consider my ethnic community to be superior	333	4.54	0.83
I believe it is only members of my community who should be in positions of leadership	332	4.55	0.77
I never stigmatized the way my neighbours from other communities live	333	4.46	0.69
I always strive to ensure there is a good relationships with my neighbor	334	4.62	0.57
Fostering cohesion among communities overall mean	334	4.34	0.52

The item means scores contained in Table 11 were fairly high as they were in the range of 3.81 (SD = 1.01) and 4.62 (SD = 0.69) out of a maximum of 5. The index (M = 4.34, SD = 0.52) was also high considering that it was also out of a maximum of

5. The high items means and the index imply that the believers level of fostering cohesion among ethnic communities was high. The results support those of Cox, Orsborn, and Sisk (2014) who noted that peace building and development efforts designed to foster social cohesion in Kenya were effective in areas where religious organizations have been engaged. Meregere (2012) posits that, although many adherents and religious leaders in the world have disrupted peace in society by promoting violence and wars, the vast majority of believers still hold that 'true' religion is a source and guarantor of individual and societal peace and cohesion. Sheldrake (2009) avers that spiritual transformation equips believers with the ability to confront structural evils such as power, dominance, violence, injustice and social exclusion and provides a vision about how human existence is intended to. Howard (2008) posits that the spiritual life of the transformed is defined by their relationship to God; duty to God, oneself and others enhances social harmony. Howard further argues that from this association with God springs the basis of the believers' relationship with other human beings that are grounded on equality, peace, justice, acceptance, reconciliation and forgiveness.

The results contradicts those of Van Tongeren, Malin, Marte and Juliette (2005) who observed that religion is a double-edged sword, that has the capacity to cause conflict and disharmony and abate them. Scott (2000) noted that some religious contributions to social evolution have been characterized by intolerance, divisiveness and resistance to change. Thus, their convictions are absolutist, to the extent that compromise is rendered useless. In such instances, religion is used as a badge of identity, which is usually employed to fuel or abate conflict for religious or political ends.

After determining the believers' level of fostering cohesion among ethnic communities, further analysis of the data was to find out whether there were differences on the construct by denomination. The comparison of believers' level of fostering cohesion among ethnic communities by denomination was done using the ANOVA. According to Tabachnick and Fidell (2007) the ANOVA is used when you have one independent (grouping) variable with three or more levels (groups) and one dependent continuous variable. It was selected because there were four denominations (groups) and one dependent variable; fostering cohesion among ethnic communities. The test of difference involved comparing believers' indices (overall means) on fostering cohesion among communities by denomination. The means and their standard deviations are summarized in Table 12.

Table 12 *Fostering Cohesion among Ethnic Communities Means and Standard Deviations by Denomination*

Denomination	N	Mean	Std. Deviation
AIC	118	4.38	0.48
PCEA	97	4.34	0.50
AGC	33	4.23	0.71
ACK	79	4.32	0.49

An inspection of the means scores of the denominations in Table 12 show that they were high given that they were out of a maximum of 5. The results also show that the means are similar as they ranged between 4.23 (SD = 0.71) to 4.38 (SD = 0.48). This was confirmed by the results of the ANOVA test in Table 13.

Table 13 *Comparison of Fostering Cohesion among Ethnic Communities by Denomination*

Scale	Sum of Squares	Df	Mean Square	F-ratio	p-value
Between Groups	0.595	3	0.198	0.752	0.522
Within Groups	85.173	323	0.264		
Total	85.768	326			

The results contained in the ANOVA output in Table 13 reveal that the difference in fostering cohesion among ethnic communities means among the four denominations was not significant at the 0.05 level, $F(3, 323) = 0.752, p > 0.05$. This means that fostering cohesion among ethnic communities is not affected by a believer's denomination.

The test of difference in the level of cohesion among the believers by religious denomination showed that they were comparable. The findings support those of Bouma and Ling (2008) who attributes this similarity in level of cohesion among believers to migration, together with the global movement of ideas, cultures and faiths that has changed the religious profiles of nations and cities around the world. Communities which were largely mono-cultural in the past, have also become thriving cosmopolitan centres of diversity where cultures, ethnicities and religions live intermingled, sharing daily contact and interaction at work, school and as they shop. The results are also consistent with those of Karbo (2013) who observed that religious traditions help to tie a society together by reinforcing a feeling of unity in its people. Sneed and Edgemon (2002) attributed the similarity in levels of cohesion among the believers to Abiding in Jesus Christ; *'Abide in me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in me'* (John 15:4, ESV). This means that there cannot be differences in level of transformation since the common denominator to believers from all denominations is Christ and the scriptures.

The results however are not in harmony with a number of studies which show that religious and ethnic-oriented violence present grave threats to international peace, harmony and security. According to Cox *et al* (2015), in 2014 alone, violence along religious lines in Iraq and Syria, the Central African Republic, Myanmar, and Ukraine presented worrying scenarios of mass atrocities. Sisk (2011) points out that tension between Muslim and Christian groups has deepened the social divisions in Nigeria and continues to spark sporadic bombings and deadly attacks. Pearlman (2011) noted both intra-and inter-religious divides were the major causes of religion related conflicts in Lebanon.

Additional information was sought from the clergy in order to get an insight of the role of churches in fostering cohesion among communities especially during times of conflict. According to Maregere (2012), a look at the state of the world suggests that quite a number of conflicts in the last two decades have been related to religion. Mohammed (2000) notes that despite being associated with conflicts churches have played an important role in conflict prevention, peace building, reconciliation and promotion of harmony among communities. The roles of the churches highlighted by the clergy are summarized in Table 14.

Table 14 Roles of Churches in Fostering Harmony among Communities

Role n = 120	Frequency	Percent
Offered prayers/provided counseling	48	38.1
Preached forgiveness, peace and reconciliation	56	44.4
Provided material support during conflicts	57	45.2
Promoting social integration//healthy politics	26	20.6
Provided logistics (rescue, evacuation, transport) during conflicts	8	6.3

The results in Table 14 reveal that the churches have played several roles that are related to promotion of harmony among communities. The results show the clergy

were of the view that churches preached forgiveness, peace and reconciliation (44.4%) and promoted social integration and healthy politics (20.6%). Apart from these two roles that directly impact on cohesion among communities, churches offered prayers and provided counseling services (38.1%) and gave material support (45.2%) in the form of food, shelter and food to victims of conflicts. In addition, the churches provided some of the victims with logistical support (6.3%) in the form of rescue, evacuation and transport. The results in the Table 14 is an indication that the churches were directly involved in fostering cohesion as they preached forgiveness, peace and reconciliation and were involved in the promotion of social integration and healthy politics.

The results contained in Table 14 show that churches and the believers have been involved in the promotion of peace, reconciliation and social cohesion among communities during times of conflict. The results are consistent to those of Ng'ang'a (2008) who observed that Protestant churches such as Anglican Church of Kenya (ACK) and Presbyterian Church of East Africa (PCEA) were involved in offering humanitarian aid during the 2007/8 PEV. The results are also in line with those of Llord and Nyamutera (2010) who observed that the church is God's agent of bringing healing, forgiveness and reconciliation in communities that are wounded by ethnic hatred, division and violence.

The Pearson's correlation was used to establish the influence of believers' spiritual transformation on cohesion among ethnic communities. The Pearson's correlation is used to establish the strength and direction of association when the study variables are at ratio or ratio scales and are continuous (Mugenda & Mugenda, 2007). The bivariate test was carried out by relating the believers' spiritual transformation ($M = 4.49$, $SD =$

0.53) and fostering cohesion among ethnic communities (M = 4.34, SD = 0.52) indices that has been determined in Tables 7 and 10. The relationship between the two constructs are given in Table 15

Table 15 Relationship between Believers’ Spiritual Transformation and Fostering Cohesion among Ethnic communities

Scale	Cohesion among communities
Believers’ spiritual transformation	Pearson’s correlation (r) 0.392
	p-value 0.000*
	N 334

* Significant at 0.05 level

The results in Table 15 reveal that there was a positive and significant relationship between believers’ spiritual transformation and fostering cohesion among ethnic communities at the 0.05 level, $r(332) = 0.392$, $p < 0.05$. The results in the table are an indicator that spiritual transformation influences believers’ role of fostering cohesion among communities. The first hypothesis, which stated that there is no significant relationship between believers’ spiritual transformation and fostering cohesion among ethnic communities was rejected.

The results of the bivariate test showed that believers’ spiritual transformation significantly influences the fostering of cohesion among ethnic communities. The results support those of a study conducted by Cahill (2009) in Australia. Cahill noted an improvement in relationship between Christians and Muslims after their leaders and believers agreed to work together. As communities of the spiritually transformed, they recognized God’s creation is in plurality of cultures, civilizations, religions, languages and people. The results are also consistent with those of Cahill, Bouma, Dellal, and Leahy (2004). They observed that religion and religious leaders have

played a significant role in the construction of social capital in Australia through their contributions to education; health care; welfare; aid; philanthropy; social justice; multiculturalism and family cohesion. The results are in harmony with what Sneed and Edgemon (2002) terms as in search of an experience “For the more one discovers of God, the more one finds love for self and fellow men”.

Studies have also shown that globalization of religion and the emergence of transnational religious communities affect the dynamics of social cohesion. According to Cox *et al* (2014), religion tends to divide more often than it unites. For example, persistence of attacks with religious undertones along the Kenyan coast continues to deepen the divide between Christian and Muslim communities within the political sphere. According to the Economist (2011), in Nigeria, religion has become a binary social divide, and is now more polarizing and conflict-inducing than ethnicity. New religious groups have recently emerged and are competing for loyalty in the middle (less homogenous) regions of the state. The high levels of inter-religious competition in areas that are deeply-divided (along ethnic lines) create conditions for inter-group violence.

Social cohesion is the connectedness among individuals of social groups that facilitates collaboration and equitable resource distribution at household, community and state level. It refers to those things that hold a society together (Dheret, 2015). A society can cohere due to things like shared ethnicity, shared religion, for example. Religious traditions can also help to tie a society together by reinforcing a feeling of unity in its people. According to Carty (2007), the spiritually transformed leave behind the old ways, filling the mind with the things of God, and living with a Christ-centered orientation. Ingram (2005) adds that living with a Christ-centered orientation

demands intimate prayer, self-examination, honoring the body, seeking forgiveness, justice, peace and reconciliation. Ingram is of the view that the bond between the spiritual transformed and their fellow men is guided by these practices. Gettleman (2010) posit that equity, truth, forgiveness, justice, peace and reconciliation significantly enhance relationships among men and harmony among communities.

4.4 Influence of Believers’ Spiritual Maturity on Fostering Cohesion among Ethnic Communities.

The second hypothesis was used to determine whether believers’ spiritual maturity significantly influence fostering cohesion among ethnic communities. According to Sanders (2004), spiritual maturity signifies “an end, a goal, a limit,” and it combines dual ideas: first, full development of one’s powers; and the attainment of some goal or standard - the realization of the end of one’s existence. It thus means complete or full grown, and implies ripeness in the ways of Christ.

A set of 20 items in the believers’ questionnaire constructed using a 5 point Liker scale (1 strongly disagree and 5 strongly agree) was used to capture data on their spiritual maturity. The scores of the respondent on each item were computed and transformed into believers’ maturity index and then used to test hypothesis two. The means and standard deviations of the subjects’ responses to items in the questionnaire are given in Table 16.

Table 16 *Believers Means and Standard Deviation on Their Spiritual Maturity*

Statement	N	Mean	Std. Deviation
I pray and meditate on God’s word consistently	329	4.35	0.63

I am consciously informed by the Scriptures and not people's opinions	328	4.34	0.71
I value life for it was given to us by God	328	4.82	0.47
I am self-sacrificing	326	4.24	0.76
I forgive others just as God forgives me	328	4.35	0.68
I do not revenge	322	4.31	30.8
I am a reconciler	327	4.34	0.75
I pray always before making any crucial decision	328	4.31	0.67
I have a passion for the lost	325	4.25	0.77
I consistently attend and participate in Sunday worship services	329	4.61	0.66
I am involved in the discipleship program of our church	323	4.16	0.97
I preach and teach the Word of God during worship services	328	4.18	0.94
I am consistent in giving offerings and tithes	329	4.22	0.79
I promote unity in the body of Christ	328	4.53	0.61
I am grounded in the truth and free from deception	327	4.40	0.69
I advocate for equality and justice for all people	330	4.49	0.64
I passionately love God	327	4.81	0.44
I exhibit always the fruit of the Holy Spirit (love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control	330	4.47	0.66
I am part of the team that provides sound leadership in our church	327	4.36	0.85
I always love God with all my heart, soul and strength and love my neighbours as myself	331	4.53	40.6
Believers spiritual maturity overall mean	331	4.36	0.49

The results in Table 16 indicate that the items means were generally high with the lowest being 4.16 (SD = 0.97) and the highest being 4.82 (SD = 0.71) out of a maximum of 5. The index (M = 4.36, SD = 0.49) was also considerably high. The

high item means and index is an indication that the believers' level of spiritual maturity was high. Nelson (2009) avers that it is God's intention that believers mature as His sons. Maturing is a process that takes time and leads to participation in the plans and purposes of the Father. Maturing affects the thinking process of the regenerated and their emotional responses. According to McGrath (1999) those who are spiritually mature are able to weave their beliefs and values of Christianity into the fabric of their lives. The beliefs and values animate and provide the breath, spirit and fire for our lives thus their ability to maintain high levels of maturity.

The believers who participated in the study were drawn from four denominations namely; AGC AIC, ACK and PCEA. Further analysis was done to establish whether there were differences by denomination in level of spiritual maturity of the believers. The spiritual maturity index for each denomination was computed and the ANOVA procedure was used to carry out the comparisons among them. A summary of the indices by denomination are in Table 17

Table 17 *Believers' Spiritual Maturity Means and Standard Deviations by Denomination*

Denomination	N	Mean	Std. Deviation
AIC	115	4.33	0.53
PCEA	98	4.39	0.46
AGC	32	4.31	0.51
ACK	79	4.39	0.39

An examination of the indices in Table 17 reveals that they were relatively high given that they were out of a maximum of 5. The results also show that indices were comparable as they were in the range of 4.31 (SD = 0.51 and 4.39 (SD = 0.46). The indices suggest that the level of spiritual maturity of believers were similar

irrespective of their denominational background. Further analysis was done using ANOVA in Table 18 to ascertain whether the indices were comparable or not.

Table 18 Comparison of Believers' Spiritual Maturity by Denomination

Scale	Sum of Squares	Df	Mean Square	F-ratio	p-value.
Between Groups	0.346	3	0.115	0.511	0.675
Within Groups	72.294	320	0.226		
Total	72.640	323			

The results of the ANOVA test in Table 18 reveal that the difference in believers' spiritual maturity means among the four denominations was not significant at the 0.05 level, $F(3, 320) = 0.511, p > 0.05$. This is an indicator that the spiritual maturity levels of the believers of different denominations were similar. Their spiritual maturity was thus not affected by denomination. The results are consistent with the observations of Weil (2007) who summarized the characteristics of a regenerated and mature Christian as one who processes a spiritual seed (1 John 5:1), has the ability to overcome the pressures and temptation of the world, loves God and has a desire to lead a righteous live and develop a sense of brotherhood, (1 John 2:3-6; 3:4-10). This means once one is spiritually mature they are not affected by denomination so long as they live by the mandates of Scriptures. The New Testament teaches us that the will of the Father becomes the greatest desire of the spiritually mature as they follow the example of Christ (Matthew 26:39, John 6:38). This implies that membership to different denominations may not affect one's maturity as long as their behaviours and desires please God.

The clergy were asked whether the ethnic conflicts that had rocked the county since 1990s had affected the spiritual maturity of their congregations. Open-ended questions were used to capture this data. They were preferred because open-ended

items enable a researcher to build rapport and encourage participation of respondents in a study and allow them to gather in-depth information by asking follow-up questions (Biemer & Lyberg, 2003). The views of the clergy on the effects of ethnic conflicts on believers' spiritual maturity are contained in Table 19.

Table 19 *The Clergy's Views on the Effects of Ethnic Conflicts on Believers' Spiritual Maturity*

Effect n = 123	Frequency	Percent
Led to believers re-evaluating their beliefs, faith and practices	5	4.0
Demonstrated how immature believers were as failed test of times	24	19.1
Decline in believers spiritual maturity (hatred, mistrust, division)	30	23.8
Strengthened believers maturity (forgiveness, reconciliation)	14	11.1
Mixed effect (some believers abandoned their faith others moved closer to God)	19	15.1

The results in Table 19 reveal that the clergy were of the view that ethnic conflicts among communities affect the spiritual maturity of the believers. Some (23.8%) were of the view that conflicts lead to a decline of spiritual maturity as evidenced by increase in hatred, mistrust and division. There were those clergy (19.1%) who were of the view that conflicts demonstrate the immaturity of the believers. There was also a category (15.1%) of the clergy who were of the view that the conflicts had mixed effects on the believers' spiritual maturity as some abandoned their faith while others moved closer to God. Some (11.1%) of the clergy were of the view that conflicts strengthened the believers spiritual maturity as demonstrated by their willingness to forgive and reconcile. A few (4.0%) were of the view that the conflicts affected the spiritual maturity of the believers negatively as it led to backsliding, re-evaluation of beliefs, faith and practices.

The results in Table 19 show that the clergy were of the view that conflicts had positive and negative effects on the believers' spiritual maturity. The positive effects

observed by clergy are consistent with those of Sanders (2005) who noted that often conflicts help us build qualities such as strength, courage, honesty, find truth and love. Boice (1986) adds that such qualities are what break down barriers and bring people together. The results are also consistent with the teachings of Romans 8:35-39 “For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord” (NIV) and James 1:2 – 4 “Consider it pure joy, my brothers, whenever you face trials of many kinds, because you know that the testing of your faith develops perseverance. Perseverance must finish its work so that you may be mature and complete, not lacking anything” (NIV). This means that the belief systems of the spiritually mature is not affected by the trials and tribulations of life as they have grown up enough and understand the purpose of the work of the Lord.

The negative views of the clergy on the effect of conflict on spiritual maturity supports those of Wilson (2013) who noted that often, circumstances which bring conflict or opposition in people’s lives rocks their faith. Nelson (2009) attributes this to teachings that promise power, spiritual energy, and success without the process of growth into spiritual maturity. These cadres of believers look for dramatic experiences, instant solutions to their problems; but real, lasting victory does not come through those means as God’s design is that we be seasoned to maturity through a continual process of growth.

The influence of believers’ spiritual maturity on fostering cohesion among ethnic communities was determined by running a bivariate test. The test correlated the believers spiritual maturity index ($M = 4.36$, $SD = 0.49$) with that ($M = 4.34$, $SD =$

0.52) of fostering cohesion among ethnic communities. The results of the bivariate test are in Table 20.

Table 20 Correlations between Believers Spiritual Maturity and Fostering Cohesion among Ethnic Communities

Scale	Cohesion among communities	
Believers' spiritual maturity	Pearson's correlation (r)	0.399
	p-value	0.000*
	N	332

* Significant at 0.05 level

The bivariate test results in Table 20 show that the relationship between believers' spiritual maturity and cohesion among communities was positive and significant at the 0.05 level, $r(330) = 0.399$, $p < 0.05$. This means that believers' spiritual maturity positively influences cohesion among communities. The second hypothesis, which stated that there is no significant relationship between believers' spiritual maturity and cohesion among communities was rejected.

The Pearson's correlation test results showed that believers' spiritual maturity positively influences cohesion among ethnic communities. The results support those of Genia (1991) who found out that those who were spiritually mature had characteristics that enhance harmony among people. These include; absolute faith in God, openness to other spiritual views, rational and emotional stability, social and humanitarian concern. The results are also consistent with those of Lewis (2008) who noted that Christian value system and pattern of behavior have a positive impact on community relations that range from increased trust, promotion engagement and decreased conflicts.

The positive influence of spiritual maturity on cohesion is consistent with the observations of Nelson (2009) who noted that we look like Jesus as we mature

spiritually. Looking like Jesus means walking in fellowship with the Lord and striving to live in obedience to His Word in everything we do. It means following Jesus command “...Love one another. As I have loved you ... By this, all men will know that you are my disciples” (John 13:34-35 NIV). Lawrence (1987) argues that the covenant between the spiritually mature and God also informs their relationship with fellow men. It is a bond that is built on acceptance, forgiveness, justice, servant hood and accountability because spiritual maturity progressively brings about personal transformation and practical love not only to God but for creation and neighbours (Kourie *et al*, 2000).

4.5 Influence of the Professional training of the Clergy on Fostering Cohesion among Ethnic Communities.

The third objective sought to find out whether the professional training of the clergy influences fostering of cohesion among ethnic communities. A hypothesis which states that there is no significant relationship between the clergy’s professional training and fostering cohesion among ethnic communities was drawn from the objective and tested. Professional training like education is about more than service delivery because it is a means of socialization and identity development through transmission of knowledge, skills, values and attitudes across generations (Bush & Salterelli, 2000). The knowledge and skills acquired through training can also be used to manage conflict, bring harmony and cohesion among communities through peace building.

Data on professional training of the clergy was captured using CQ. Three sets of data were gathered; highest level of education, training in theology and life skills. The study examined these three components of professional training because it is

multifaceted as it is composed of education, experience and skills (Lara, 2008). The highest level of education of the clergy sample is in Table 21.

Table 21 Highest Level of Education of the Clergy

Level of education n = 118	Frequency	Percent
Primary	3	2.5
Secondary	16	13.3
College	44	36.7
University	55	45.8

An examination of the results in Table 21 show that 2.5% of the clergy had attained primary level education, 13.3% had secondary school level of education, 36.7% had post-secondary school or college certificates while the remaining 45.8% were holders of university degrees. The results in the Table 21 reveal that the level of education of the clergy was high given that majority of them had attained university level of education. Ng and Feldman (2009) observed that, in addition to positively influencing core task performance, education is also related to creativity and citizenship behaviours and negatively related to on-the-job substance use and absenteeism. Ng, Eby, Sorensen and Feldman (2005) argue that education also promotes core task performance by providing individuals with more declarative and procedural knowledge with which they can complete their tasks successfully. This suggests that the clergy with higher levels of education are likely to perform their spiritual and social responsibilities better; Not only empowering and equipping the believers for effective and faithful ministry within the local church ministry such as in worship services, teaching or fellowship but also in the marketplace in order to be faithful in partnering with God in the *Missio Dei* (Forster & Oostenbrink, 2015). Many pastoral leaders, however, seem to enjoy doing the work themselves without training others for service out of fear that they could be rendered unemployed (Stetzer, 2012). But the

priesthood of all believers (1 Peter 2:9; 4:10) though the most neglected central teaching, is an important biblical idea that allows Christians to connect their beliefs to their everyday actions (Lindsley, 2013). This is expected to enhance the performance of believers so as to function effectively as agents of God’s mission and kingdom in the market place that faces challenges like economic corruption, sexual temptations and social justice that are seldom dealt with from the pulpit (Forster, 2014a; Bosch, 2011).

Data on the profession training in theology of the clergy was also collected. Finke and Doughferty (2002) aver that the clergy need professional training for them to gain mastery of attachment to a specific religious culture. They add that training equips the clergy with the ability to effectively attend to the spiritual, theological and social needs of their flock. The clergy level of professional training in theology and other areas of ministry are summarized in Table 22.

Table 22 Clergy’s highest Level of Professional Training in Theology

Education Level	Frequency	Percentage n = 116
Certificate	8	6.9
Diploma	52	44.8
Degree	33	28.4
Masters	11	9.5
PhD	1	0.9
None	11	9.5

The results in Table 22 reveal that majority of the clergy were diploma (44.8%) and degree (28.4%) holders. The distribution by level of professional training of others was; 9.5% were holders of master’s degree, 0.9% had a PhD, 6.9% had attained post-secondary school certificates while 9.5% did not have any professional training. The results show that majority of the clergy had high level of professional training. This is

good for discipleship since Christians in every generation are called to serve in all areas of life and imitating Jesus Christ is the goal of each believer (Baxton, 2011). For them to serve well, they need the leadership of the clergy that is professionally trained and are able to model in them selfless, dedication to Christ, courage, decisiveness, compassion, and persuasiveness. According to Finke and Dougherty (2002) the systematic training received in theology, doctrine, history, and ministry rituals provides seminary educated clergy with a religious capital that is distinct from that possessed by the laity or by clergy with no comparable education. They are thus better shepherds of flocks.

The clergy provided data on their life skills training in addition to those on their level of education and professional training. According to Forster and Oostenbrink (2015), globalization is forcing the church to think about the concerns of broader society in more effective and creative ways. These challenges include economic inequality, corruption, political and economic instability, difficult and unfair labour practices, and lack of social, economic and political integrity, unethical or destructive leadership, over-exposure to information, continuous change and turmoil, unemployment, poverty and hunger, HIV and environmental degradation and a host of others. These challenges demand that the Christians and the clergy in particular are equipped with skills to manage them. The areas of training in life skills are summarized in Table 23.

Table 23 Clergy's Life Skills Training Areas

Training Area n = 120	N	Percentage	
		Yes	No
Leadership	112	91.1	8.9
Government and governance	75	53.3	46.7
Sociology	89	75.5	24.7

Business development and management	78	57.7	42.3
Life skills	79	60.8	39.2

An examination of the results in Table 23 show that the clergy had been exposed to training covering diverse areas such as leadership (91.1%), government and governance (53.3%), and sociology (75.5%). There were also those who have been provided training in business development and management (57.7%) and other life skills (60.8%). The results are an indication that the clergy's training do not only cover theology and discipleship but also other areas that provide them with the skills to deal with socio-economic needs of the flock. The other areas the clergy have been trained in addition to the life skills are summarized in Table 24.

Table 24 Other Areas that the Clergy have been trained

Training Area n = 120	Frequency	Percent %
Conflict resolution, peace and reconciliation	3	2.4
Guidance and counseling	6	4.8
HIV/AIDS management	5	4.0
Community development	2	1.6
Capacity building	3	2.4
Farming	3	2.4
Evangelism	6	4.8
Others	11	9.2

The results in Table 24 show that a number of the clergy have undergone training in conflict resolution, peace and reconciliation (2.4%), Guidance and counseling (4.8%), HIV/AIDS management (4.0%), farming (2.4%) and capacity building (2.4%). The other areas they have been trained in are; community development (1.6%), evangelism (4.8%) and others (9.2%). The results reveal that the clergy were exposed to training in a wide range of areas. The results are in tandem with the recommendations of DeShon and Quinn (2007). They posit that the abilities of the clergy should not be limited to preaching, fellowship, and evangelism, they should

also have abilities to manage, built relationships, give care and assist their flock meet their daily earthly needs. The same is echoed by the Christian Reformed Church in North America (2010) that observed that leadership and service in church are responsibilities that require a wide range of skills.

The relationship between the professional training of the clergy and fostering cohesion among ethnic communities was determined by running the Spearman's correlations. The Spearman's correlation is the non-parametric alternative to Pearson's product-moment correlation. It is used to calculate the strength of the relationship between two continuous variables or in situations where one of the variables is ordinal (Pallant, 2005). It was used because level of professional training was considered as ordinal data. The output of the test is given in Table 25.

Table 25 *The relationship between Clergy's professional training and fostering Cohesion among Ethnic Communities*

Scale	Fostering Cohesion among ethnic communities
Clergy's professional training	Correlation coefficient (r) 0.033
	p-value 0.557
	N 323

* Significant at 0.05 level

The results of the Spearman's test in Table 25 reveal the relationship between the clergy's training and fostering cohesion among communities was positive but not significant at the 0.05 level, $r(331) = 0.033$, $p > 0.05$. This implies that the training of the clergy does not influence cohesion among communities. The third hypothesis which stated that there is no significant relationship between the training of the clergy and cohesion among communities was accepted.

The Spearman test results revealed that relationship between the clergy's training and fostering cohesion among communities was not significant. This implies that

professional training of the clergy does not influence fostering of cohesion among ethnic communities. The results are consistent with the teachings of Barna (1997) who was convinced that what the clergy needs to lead God's people is belief in Him, His guidance and blessing, not competencies acquired through seminary training. The results are also in harmony with the views of Engstrom and Dayton (1976) who argue that the best leaders are those who model attributes of selfless dedication, courage, decisiveness, compassion, and persuasiveness. These traits reflect Jesus' role as a servant (Mark 10:45). What this means is that the clergy only needs to be a true servant of the Lord to effectively lead its flock. This in turn enhances the ability of the flock to perform its duties and responsibilities, such as fostering of cohesion among ethnic communities.

The results also support the views of Finke and Dougherty (2002) that God never calls an unprepared man to preach, further advising preachers never to let their study interfere with soul-saving: "If you can do but one let your studies alone". The results are also similar to the axiom of the founder of Calvary Chapel, Chuck Smith, that "God does not call the qualified, but instead qualifies the called" (Miller, 1997). Boice (1986) concurs by stating that it is the spirit of Christ that matters not qualifications. For in it, people of all cultures are brought together in fellowship and all national, ethnic, racial and other barriers are broken down.

The results, however, contradict the findings of Ng and Feldman (2009) that showed that, in addition to enhancing performance, professional training is also positively related to creativity and citizenship behaviours. Stark and Finke (2000) support Ng and Feldman work by advocating for theological education. They observed that professional training in theology provides the clergy with religious and social capital

that are essential for their work. Religious capital is concerned with mastery of the doctrines, knowledge, skills, and rituals of a specific religion (Osler, 2007). Social capital on the other hand refers to the resources social actors secure through their interpersonal attachments such as trust, friendship, information and support. It leads to creation of a strong relationship between the clergy and congregation.

The results of the hypothesis test showed no significant association between clergy professional training and the fostering of cohesion among ethnic communities. Despite this, professional training is important because, like other forms of education, it entails a cumulative building process where the clergy accumulate an assortment of knowledge, skills, experiences, and relationships (Finke & Dougherty, 2002). Professional training like other forms of education is about more than service delivery because it is a means of socialization and identity development through transmission of knowledge, skills, values and attitudes across generations (Bush & Salterelli, 2000). The knowledge and skills acquired through training can be used by stakeholders to bring harmony and cohesion among communities through peace building in conflict prone areas like Nakuru County.

4.6 Influence of Believers' Level of Tolerance to the Wider Community of Faith on Fostering Cohesion among Ethnic Communities

The fourth objective of the study established whether believers' level of tolerance to the wider community of faith influences fostering cohesion among ethnic communities. A hypothesis which stated that believers' level of tolerance to the wider community of faith do not significantly influence fostering cohesion among ethnic communities was tested. The level of tolerance to the wider community of faith contributes to social capital that not only bonds believers together, but also enables them to cross boundaries and build bridges and link with others (Furbey, Dinham,

Farnell, Finneron, & Wilkinson, 2006). It leads to formation of networks, common understanding, values that promote trust, shared norms and mutuality (Home Office, 2004).

The data on believers' exposure to the wider community of faith was generated using 20 closed ended items in the BQ. The respondents were asked to indicate the extent to which they agreed with the items using a 1(strongly disagree) to 5(strongly disagree) points scale. The subjects' responses to each item were transformed into means that were then converted into believers' exposure to the wider community of faith index (overall mean). The items means, their standard deviations and believers' level of tolerance to the wider community of faith index are tabulated below in Table 26.

Table 26 *Believers' Level of Tolerance to the Wider Community of Faith items*
Means, their Standard Deviations and Index

Statement	N	Mean	Std. Deviation
I often interact socially with believers who belong to other denominations	335	4.36	0.69
I attend meetings or fellowships with believers from other churches	333	3.88	0.89
I respect the believes and doctrines of other denominations	334	4.20	0.80
I do not hold in contempt the practices of other churches	326	3.92	0.92
I believe that evangelical churches exist to evangelize and transform society	331	4.21	0.83
I do not see denominational differences as a barrier to fellowship, love and respect for one another	332	4.36	0.92
I hardly attack or criticize other churches but work towards standing together for Christ.	334	4.25	0.85
I do not see my church as the only one with monopoly of the truth	332	4.52	0.74
I always work with members of other churches to promote equality and justice for all	334	4.34	0.71
I do business with clients who belong to other churches	334	4.43	0.78
I have no problems to having links through marriage to believers from other churches	332	4.17	0.96
I believe that the death of Christ and his resurrection removed all enmity, barriers and divisions that separated people from each other	334	4.72	0.66
I do not discriminate others on the basis of denominational background	334	4.61	0.57
While I appreciate the work of other churches, I always stand by my denomination	336	4.64	0.62
I would not mind attending training that equips me with life skills (nutrition, water, hygiene) provided by other churches	334	4.53	0.75
I welcome guidance and counseling services provided by other denominations	334	4.29	0.79
I do not attended training on business development skills offered by other denominations	330	2.97	1.36
It is against my faith to attend theological training offered by other churches	328	2.70	1.41
Whenever I am sick, I visit medical facilities owned by other denominations	334	4.05	1.08
I visit my neighbours freely irrespective of their denominational background	335	4.49	0.73
Level of Tolerance to wider community of faith overall mean	336	4.15	0.45

The results in Table 26 reveal that the item mean scores were in the range of 2.70 (SD = 1.41) and 4.72 (SD = 0.66). All the item means were high as they were well above 3.8 except two. The two with relatively low means were of the view that, it is against my faith to attend theological training offered by other churches (M = 2.70, SD = 0.1.41) and I do not attended training on business development skills offered by other denominations (M = 2.97, SD = 1.36). The low means of the two items suggest that only a few believers seek or are offered training by denominations that they do not belong to. The index (M = 4.15), SD = 0.45) was however high given that it was out of a maximum of 5. This implies that the believers' level of tolerance to the wider community of faith was high. Waillet and Roskam (2013) attribute this to globalization and aver that the world is becoming increasingly interconnected and one thing that cannot be avoided is meeting and living with people from different religions.

The results are in harmony with a base line survey conducted by NCIC (2013) in 2012 to establish the levels of interaction and tolerance among different communities in Kenya. The survey showed that despite instances of ethnic violence, majority of Kenyans, up to 57 per cent, interacted with people from different communities and faiths. According to President's Advisory Council on Faith-Based and Neighborhood Partnerships (2010), it is important that believers are exposed to the wider community of faith because it is a means through which society achieve religious pluralism and freedom. A high level of religious pluralism and freedom is a central component of a stable society as it minimizes tension among communities and reduces religion motivated violence and increases the stability of diverse societies.

Test of differences by denomination was done during the examination of the believers' level of tolerance to the wider community of faith. The comparison assisted in establishing whether denomination affects believers' level of tolerance to the wider community of faith. The test of difference was done using the ANOVA since the study involves four denominations. The indices of the denominations that were compared during the tests are summarized below Table 27.

Table 27 Believers Level of Tolerance to the Wider Community of Faith Indices by Denomination

Denomination	Mean	N	Mean	SD
n = 329				
AIC		118	4.12	0.45
PCEA		98	4.19	0.42
AGC		33	4.16	0.59
ACK		80	4.13	0.39

The results in Table 27 show that the indices were in the range of 4.12 (SD = 0.45) and 4.19 (SD = 0.42). The indices suggest that the believers' level of tolerance to the wider community of faith were comparable and not affected by their denomination. Further analysis was done using ANOVA to find out whether the differences among the indices were significant or not. The output of the ANOVA is contained in Table 28.

Table 28 Comparison of Believers' Level of Tolerance to the Wider Community of Faith by Denomination

Scale	Sum of Squares	df	Mean Square	F-ratio	p-value
Between Groups	0.340	3	0.113	0.569	0.636
Within Groups	64.730	325	.199		
Total	65.070	328			

The test results in Table 28 show that the difference in the believers' level of tolerance to the wider community of faith among the denominations was not significant at the 0.05 level, $F(3, 325) = 0.113, p > 0.05$. This means that denomination does not influence believers' level of tolerance to the wider community of faith. Thomas (2014) asserts that the similarity in the believers' level of tolerance to the wider community of faith among the denominations is due to frequent gathering for promoting social cohesion organized by churches, governments and non-governmental organizations. Cox *et al* (2014) noted that interventions at the hands of religious development organizations have improved crosscutting relations among communities at the local levels in Kenya. They observed that religious and civil society organizations are often more legitimate and effective than the state in providing basic public services such as health and education. Provision of these services enhances level of tolerance to the wider community of faith as services are rendered to all irrespective of faith. The homogeneity in believers' level of tolerance to the wider community of faith among the denominations may be due to the influence of the activities of these organizations given that religious and civil society organizations are well spread in rural areas.

Korkut (2010) posits that level of tolerance to the wider community of faith leads to cross - culture or faith competence. Korkut adds that those who are culturally competent are curious about other people's traditions, cultures, faith, sensitive to religious differences, and are willing to modify their behavior as a sign of respect for faiths. Respect and love for others are not only in line with the teaching of Christ but is also one of the ways of promoting harmony among peoples. Letiecq (2007) posit that tolerance to the wider community of faith provided believers with a picture of how other people worship, view themselves, solve personal and community problems

and connect to each other. It thus helps them to develop non - judgmental and caring attitudes towards others.

Additional data on effects of the conflicts experienced in the county over the last two and a half decades on believers' level of tolerance to the wider community of faith was gathered from the clergy and analyzed. Conflict among communities has been part of Kenya's history since the colonial times. Media Focus on Africa Foundation [MFAF] (2009) identified tribalism/ethnicity, poverty politics, land, unemployment, corruption, negative attitudes towards tribe, poor governance, insecurity and inequality or unequal distribution of national resources as the major causes of conflicts in the country. The responses of the clergy are summarized in Table 29.

Table 29 Effects of Conflicts among Communities on Believers' Level of Tolerance to the Wider Community of Faith

Effect	Frequency	Percent % n = 123
Tendency of believers to reach members of their faith/ community increased	13	10.3
Reduced level of integration among faiths/communities	47	37.3
Increased division within the church due to hatred, suspicion, mistrust	2	1.6
No effect as believers stuck to their faith	1	0.8
Increased effort to reach out to others	29	23.0
Mixed reaction with some withdrawing to their communities and others reaching out to other faiths	3	2.4

An examination of the results in Table 29 reveals that conflicts lead to a reduction in level of integration among faith or communities (37.3%), increases tendency of believers to reach out to members of their faith or community (10.3%) and increases

division within the communities/church due to hatred, suspicion, mistrust (1.6%). The results also show that there was a category of the clergy (23.0%) that were of the view that the conflicts made believers increase their effort to reach other communities and faiths. There were also a group of the clergy who noted that conflicts generated mixed reactions from the believers (2.4%), some withdraw to their faith or communities and others reached out to other communities or faiths. The results further show that a few (0.8%) clergy were of the view that believers' level of tolerance to the wider community of faith was not affected as they stuck to their faith. On the basis of these responses, it can be said that conflicts had four major effects on believers' level of tolerance to the wider community of faith; reduction on exposure, no effect, mixed reaction and increased efforts to reach out to others.

The results in Table 29 indicate that conflicts had a mixture of negative and positive impact on the believers' level of tolerance as evidenced by some backsliding and others moving closer to God. The results support those of Galgalo (2012, 2010) who noted that when African Christians are faced with earthly challenges, they often take refuge in their ethnic groups because the blood of ethnicity is thicker than the water of baptism. The observations by Galgalo explain the reduced integration among believers during and after conflicts. This is however contrary to what Lawrence (1987) calls "Living the spiritual life" whereby when a person is in union with God through Christ, they exhibit change in the way they relate with others in the community. The results are also in harmony with the teachings of Wright (2011) who opines that healed and cleansed hearts should reflect the mind of Christ, which is the perfect model of relationships displaying perfect unity in diversity. Wright sees a true believer as one who reaches out to all during times of joy and conflict.

After examining the believers' level of tolerance to the wider community of faith, the hypothesis testing its relationship with fostering cohesion among ethnic communities was conducted. The bivariate test was used to determine the relationship between the two constructs. It involved correlating the believers' level of tolerance to the wider community of faith index (M = 4.15, SD = 0.45) with that (M = 4.43, SD = 0.52) of fostering cohesion among ethnic communities in Table 30.

Table 30 *Correlations between Believers' Level of Tolerance to the Wider Community of Faith and Fostering Cohesion among Ethnic Communities*

Scale	Cohesion among communities
Believers' level of tolerance to the wider community of faith	Pearson's correlation (r) 0.611
	p-value 0.000*
	N 333

* Significant at 0.05 level

The Pearson correlations test results in Table 30 reveal there was a positive significant relationship at the 0.05 level between believers' level of tolerance to the wider community of faith and cohesion among communities, $r(331) = 0.611$, $p < 0.05$. This is an indicator that believers' level of tolerance to the wider community of faith influences cohesion among communities. The fourth hypothesis which stated that there is no significant relationship between believers' level of tolerance to the wider community of faith and cohesion among communities was rejected.

The results of the bivariate test revealed that believers' level of tolerance to the wider community of faith influence fostering of cohesion among communities. The results support those of Hudson (2007) who noted that the level of tolerance to different ethnic cultures, and faiths lead to greater understanding, trust and cohesion. Conversely a lack of knowledge and understanding of people from different ethnic

backgrounds, denominations and faiths as a result of limited interaction lead to intolerance and fuel racism. James (2007) noted that services provided by faith groups used by people from diverse backgrounds (including those who might otherwise be socially excluded), enable them to meet and interact. Studies done by Osler (2007) also showed that level of tolerance to the wider community of faith provides believers with a forum for forming social connections and networks based on trust, shared values, and reciprocity, this enhances their cohesion.

According to Markus (2008) level of tolerance to the wider community of faith enhance cohesion because it generates a sense of commonality and positive relationships that support socio-economic well-being of individuals and communities. Moyo (2002) supports Markus and adds that it is the church's duty and call to break walls of division among people of different cultural heritages. Orton (2009) noted that level of tolerance to the wider community of faith enhance cohesion as it nurtures a sense of community between all groups living in an area. Lack of knowledge and understanding of people from different religion, cultural and ethnic backgrounds, leads to limited interaction, intolerance and division. The observations of these scholars underscore the importance of exposure to the wider community of faith as a tool for promoting social cohesion. It can thus be used as one of the mitigation measures in the fight against disharmony among communities such as those in Nakuru County.

4.7 Effects of Christians Spirituality on Fostering Ethnic Cohesion among Communities

The fifth hypothesis test was used to determine the effects of Christian spirituality on fostering ethnic cohesion among communities. The Christian spirituality was

expressed in terms of believers’ spiritual transformation, spiritual maturity, level of tolerance to the wider community of faith and clergy’s professional training. Christian spirituality is the conscious human response to God that is both personal and life in the Spirit (Kaufman, 2014). Christian spirituality is not only about spiritual life of the believers who are striving for perfection through a life of prayer and virtue but is also about the human spirit of believers and non-believers, their lives, physical, emotional, intellectual, social, political and cultural well-being (Holder, 2011). Christian spirituality is concerned with social justice, reconciliation and inclusiveness. Its concerns are similar to Markus’ (2008) notion of social cohesion which is based on social justice and equity, sense of belonging, participation and acceptance.

The fifth hypothesis was tested using the indices (mean scores) of believers spiritual transformation, spiritual maturity, level of tolerance to the wider community of faith, fostering cohesion among ethnic communities and clergy’s professional training. The indices of the three aspects of Christian spirituality and fostering cohesion among communities are contained in Table 31.

Table 31 *Indices of believers’ Spiritual Transformation, Spiritual Maturity, Level of Tolerance to the Wider Community of Faith and Fostering Cohesion among Communities*

Scale	N	Mean	Standard Deviation
Spiritual transformation mean	303	4.49	0.53
Believers spiritual maturity mean	331	4.36	0.49
Believers level of tolerance to the wider community of faith mean	336	4.15	0.45
Fostering cohesion among communities mean	334	4.34	0.52

The results in Table 31 show that the indices were in the range of 4.15 (SD = 0.45), to 4.49 (SD = 0.5) out of a maximum of 5. The clergy's highest level of professional training was used to measure their training. Their highest level of training is summarized in Table 32.

Table 32 Clergy's highest level of education

Education Level	Frequency	Percentage n = 116
Certificate	8	6.9
Diploma	52	44.8
Degree	33	28.4
Masters	11	9.5
PhD	1	0.9
None	11	9.5

The results in Table 32 show that the clergy's highest level of training ranged from none (9.5%) to PhD (0.9%). The majority (44.8%) of the clergy were holders of the diploma certificate. The regression analysis was used to test the hypothesis. According to Field (2005), the procedure is used to establish causal relationship between variables and also explain the power of explanatory variables in accounting for variations in the dependent variable. The bivariate analysis was not used since it only establishes the strength and direction of relationships between constructs (Huizingh, 2007).

During the regression analysis, dummy variables were created to enable the procedure to correctly analyze clergy's qualification that was treated as categorical data (Oyeka & Nwankwo, 2012). Regression analysis by nature treats all variables as either ratio or interval (Pallant, 2005). Dummy variables are independent variables that take the value of either 0 or 1. The number of dummies of a polytomous variable is $m - 1$

where m is the number of conditions it can take (Oyeka & Nwankwo, 2014). It does not matter which condition of a construct is dropped when creating dummies, however it is recommended that the most common one is excluded from analysis (Hayes & Preacher, 2014). Dummies for holders of the diploma certificate were not created as they were the majority and were thus excluded from analysis.

Tests were also done to ensure that the conditions necessary for use of regression analysis were met. According to Field (2005), multiple regression analysis should only be used when the independent variables are normally distributed, have a linear relationship with the dependent variable and the variance of all the residuals about the dependent variable are the same (homoscedasticity). The P-P plot was used to check whether the variables were normally distributed while residuals scatter plots were used to test for homoscedasticity. The P-P plot is shown in Figure 3.

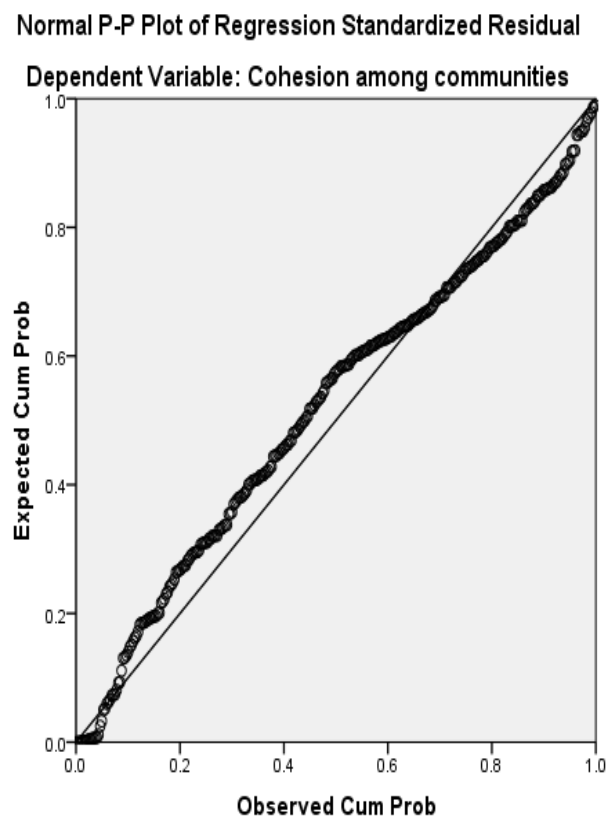


Figure 5: The Normal P-P plot

The results in Figure 3 show that the points lie in a reasonably straight diagonal line from bottom left to top right. This suggests that data was normally distributed. Linearity and homoscedasticity were checked using the standardized residual scatter plot. According to Huizingh (2007), the distribution of the residual should be rectangular, with most of the scores concentrated in the centre along the zero (0) point.

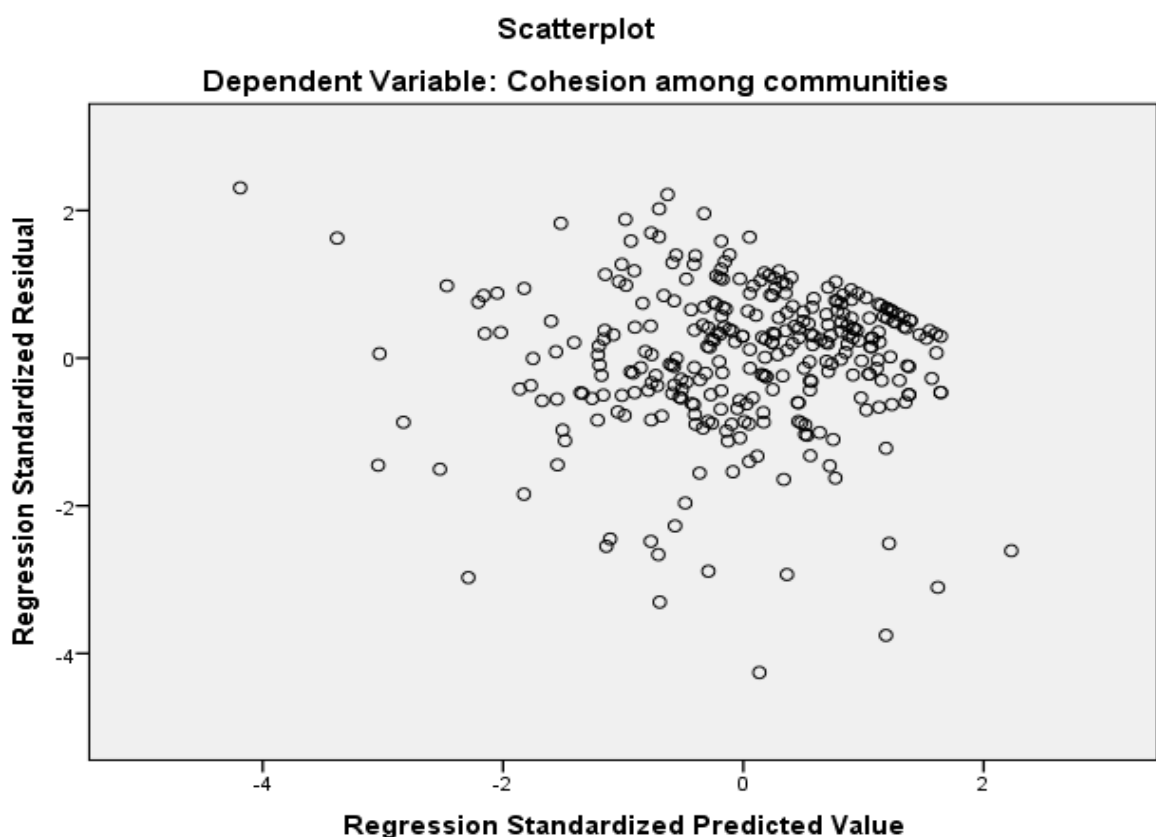


Figure 6: The standardized residual plot

Results in Figure 4 show that standardized residual were concentrated in the centre (around 0) and were rectangularly distributed. This is an indication that the relationship between the independent variables and the dependent variable was linear. The results further show that the variance of the residuals about the

dependent variable scores were the same, an indication that homoscedasticity was not a problem.

Presence of multicollinearity was also checked during the regression analysis. Multicollinearity diagnostics tests whether the independent variables are related to each other instead of being related to the criterion variable (Field, 2005). Tolerance and variance inflation factor (VIF) statistics were used to measure multicollinearity. According to Meyers, Gamst and Guarino (2006), tolerance values of 0.01 or less indicate the presence of multicollinearity. The Variance Inflation Factor (VIF) statistic that is the reciprocal of tolerance is also another multicollinearity diagnostic tool. According to Stevens (1992), VIF scores that exceed 10 indicate presence of multicollinearity. The results of the multicollinearity test are in Table 33.

Table 33 Collinearity test on the Independent Variable

Scale	Tolerance	VIF
(Constant)		
Spiritual transformation	0.720	1.389
Believers spiritual maturity	0.651	1.536
Believers level of tolerance to wider community of faith	0.723	1.382
None = 1	0.916	1.092
Certificate = 1	0.935	1.070
Degree = 1	0.856	1.168
Masters = 1	0.914	1.094
PhD = 1	0.988	1.012

The tolerance scores ranged from 0.651 to 0.98 and were well within normal bounds, indicating multicollinearity was not present among the explanatory variables.

After confirming that the assumptions for conducting regression analysis had been met, a matrix showing the relationship among the variables was generated. The matrix showing relationships among believers spiritual transformation, spiritual maturity, exposure to the wider community of faith and fostering cohesion among communities was established using the Pearson's correlations (Table 34). The relationships among clergy's qualifications, believers spiritual transformation, spiritual maturity, level of tolerance to the wider community of faith qualification and fostering cohesion among communities was established using the Spearman correlations. The Pearson's Correlation Matrix is given in Table 34.

Table 34 Relationships among Believers Spiritual Transformation, Spiritual Maturity, Level of Tolerance to the Wider Community of Faith and Fostering Cohesion among Communities

Scale		Spiritual transformation	Spiritual maturity	Level of tolerance to the wider community of faith	Cohesion among communities
Spiritual transformation	Pearson Correlation				
	ρ -value				
	N				
Spiritual maturity	Pearson Correlation	0.495			
	ρ -value	0.000*			
	N	327			
Level of Tolerance to wider community of faith	Pearson Correlation	0.392	0.490		
	ρ -value	0.000*	0.000*		
	N	328	326		
Cohesion among communities	Pearson Correlation	0.390	0.453	0.608	
	ρ -value	0.000*	0.000*	0.000*	
	N	329	327	328	

* Significant at the 0.05 level

The results in Table 34 show that the relationship between spiritual transformation and spiritual maturity was significant at the 0.05 level, $r(325) = 0.495, \rho < 0.05$. The results also show that the relationship between spiritual transformation and level of tolerance to the wider community of faith was significant at the 0.05 level, $r(326) = 0.392, \rho < 0.05$. The results reveal that relationship between spiritual transformation and cohesion among communities was significant at the 0.05 level, $r(327) = 0.390, \rho < 0.05$. The test results further reveal that the relationship between spiritual maturity and tolerance to the wider community of faith was significant at the 0.05 level, $r(324) = 0.490, \rho < 0.05$.

The results contained in Table 34 reveal that there is a significant relationship among the four constructs believers' spiritual transformation, spiritual maturity, level of tolerance to wider community of faith and fostering cohesion among ethnic communities. This implies the variables influence one another. The results are in harmony with those of several scholars. Sanders (2004) noted that there was a relationship between spiritual transformation and spiritual maturity. Sanders posit that spiritual maturity means complete or full-grown, and implies ripeness in the ways of Christ of the spiritually transformed. Lewis (2008) observed that Christian value system and pattern of behavior have a positive impact on community relations that range from increased trust, promotion engagement and decreased conflicts. Lewis posits that these value systems enhance cohesion among communities and faiths. A study conducted by NCIC (2013) showed that despite instances of ethnic violence, majority of Kenyans interacted with people from other communities and faiths. This level of tolerance to other communities and faiths positively influences cohesion.

The relationships between clergy’s qualification and believers’ spiritual transformation, spiritual maturity, level of tolerance to the wider community of faith and fostering cohesion among communities was determined using the Spearman’s correlations. The results of the test are in Table 35.

Table 35 Relationships between Clergy’s Professional training and Believers Spiritual Transformation, Spiritual Maturity, Exposure to the Wider Community of Faith and Fostering Cohesion among Communities

Scale		Spiritual transformation	Believers spiritual maturity	level of tolerance to the wider community of faith	Cohesion among communities
Clergy's Professional training	Correlation Coefficient	0.112	0.099	0.077	0.035
	ρ-value	0.045*	0.080	0.173	0.534
	N	318	316	317	318

* Significant at the 0.05 level

The results in Table 35 reveal that the relationship between clergy qualification and believers spiritual maturity, $r(314) = 0.099$, $\rho > 0.05$, level of tolerance to wider community of faith, $r(315) = 0.077$, $\rho > 0.05$ and fostering cohesion among ethnic communities, $r(316) = 0.035$, $\rho > 0.05$ were not significant at the 0.05 level. However, the relationship between the clergy’s qualification and believers spiritual transformation was statistically significant at the 0.05 level, $r(316) = 0.112$, $\rho < 0.05$.

The results of the Spearman’s test reveal that there was no significant relationship between the clergy’s qualification and believers’ spiritual maturity, level of tolerance to the wider community of faith and cohesion among communities. This implies that clergy qualification has no effect on the three constructs. The results are in line with the views of Boice (1986) who was of the opinion that qualifications do not influence performance of the clergy. Boice avers that it is the Spirit of Christ that matters not

qualifications. The results also support those of Engstrom and Dayton (1976) who argue that the clergy only need to be a true servant of the Lord to effectively lead its flock irrespective of their characteristics.

The results however reveal that clergy qualification influences believers' spiritual transformation. According to Ingramm (2005), spiritual transformation involves leaving behind old ways, filling the mind with the things of God, and abiding in Christ. Bush and Salterelli (2000) noted that those given the responsibility of changing people's faith, values and attitudes requires professional training. Baxton (2011) also noted that the clergy that are professionally trained are better fishers of men as they are dedication to Christ, courageous, decisive, compassionate, and are persuasive.

After examining the relationships among the variables, the regression outputs were used to explain the effects of the explanatory variables believers' spiritual transformation, spiritual, maturity, level of tolerance to the wider community of faith and clergy's professional training on fostering cohesion among communities. The outputs of the regression are summarized in Table 36.

Table 36 Multiple regression summary showing effects of Christian spirituality on fostering cohesion among communities

Scale	Unstandardized		Standardized	t-value	p-value
	Coefficients				
	B	Std. Error	Beta		
(Constant)	0.811	0.247		3.286	0.001
Spiritual transformation	0.118	0.048	0.125	2.452	0.015*
Believers spiritual maturity	0.159	0.055	0.155	2.872	0.004*
Level of tolerance to the wider community of faith	0.559	0.058	0.489	9.571	0.000*
No formal education = 1	0.001	0.082	0.000	0.011	0.992
Certificate = 1	-0.139	0.097	-0.065	-1.436	0.152
Degree = 1	-0.025	0.052	-0.022	-0.476	0.635
Masters = 1	-0.060	0.083	-0.033	-0.722	0.471
PhD = 1	0.060	0.282	0.009	0.215	0.830

$R^2 = 0.423$, R^2 adjusted = 0.408, $F(8, 306) = 28.024$, $p < 0.05$

The results in Table 34 reveal that R-square was significantly different from zero, $F(8, 306) = 28.024$, $p < 0.05$. This means that the equation relating the dependent variable to the explanatory variables did exist and the explanatory variables were significant predictors of the dependent variable. The results also show that R-square was 0.423 while the adjusted R-square was 0.408. R-square shows how much the variation in a dependent variable is explained by the variations in the independent variable. When a small sample is used, R-square gives a rather optimistic overestimation of the true value in a population (Pallant, 2005). The adjusted R-Square corrects this and provides a better estimation of the true population. R-square was used in the study to show how much the variation in the dependent variable was explained by the variations in the independent variable given that the samples (believers 339 and clergy = 120) was large.

The linear equation relating the explanatory and predictor variables was constructed using the coefficients contained in Table 34. According to Huizingh (2007), unstandardized B values are used when constructing the regression equation while the standardized Beta values that have been converted to the same scale so that they can be compared. The t and p-values indicate whether an independent variable is a significant predictor of the dependent variable. The output show that the intercept (constant) was 0.836 while the coefficients of the significant predictors of cohesion among communities were 0.118 for believers' spiritual transformation, 0.159 for believers' spiritual maturity and 0.559 for Believers' level of tolerance to the wider community of faith. Using these coefficients, the regression equation was:

$$Y = 0.811 + 0.118 X_1 + 0.159 X_2 + 0.559X_3 + 0.001E_1 - 0.139E_2 - 0.025E_3 - 0.06E_4 - 0.06E_5$$

Y = Cohesion among communities

X₁ = Believers' spiritual transformation

X₂ = Believers' spiritual maturity

X₃ = Believers' level of tolerance to the wider community of faith

E₁ = Level of education None

E₂ = Level of education Certificate

E₃ = Level of education Degree

E₄ = Level of education Masters

E₅ = Level of education PhD

Given that the dummies were 1, the regression equation was:

$$Y = 0.811 + 0.118 X_1 + 0.159 X_2 + 0.559X_3 + 0.001 - 0.139 - 0.025 - 0.06 -$$

0.06 and after substituting the 1s, it was:

$$Y = 0.636 + 0.118 X_1 + 0.159 X_2 + 0.559X_3$$

The following observations were made from the results of the regression analysis:

- The equation relating the dependent variable to the independent/explanatory variables do exist as the p-value of the regression analysis was significant
- The explanatory variables were 42.3% effective in predicting fostering cohesion among ethnic communities.
- Believers' spiritual transformation, spiritual maturity and level of tolerance to the wider community of faith significantly explain variations in fostering cohesion among communities.

On the basis of these results, the Christians' spirituality was considered to significantly affect the fostering cohesion among ethnic communities. The fifth hypothesis which stated that Christians' spirituality has no significant effect on fostering cohesion among ethnic communities was rejected.

The results of the regression analysis showed that Christians' spirituality had a significant effect on fostering cohesion among ethnic communities. The results are consistent with those of Kubai (2013) who noted that the Christians through prayers and use of messages on justice, peace and reconciliation have played a significant role in reducing disharmony among communities caused by ethno-political violence in Kenya since the 1990s. Kubai argues that churches and Christians are effective agents of cohesion and harmony because doing so is in line with the teaching of Christ. In addition to this, Churches have well-established networks from grassroots to national level and are the moral voice of the society. The results are in harmony with the doctrines of the Catholic Church. When addressing the Roman Curie, Pope Benedict (Benedict XVI, 2012) said that the Christian spirit must lead us to dialogue with states, cultures and other religions to promote values that the church considers fundamental for coexistence and shared responsibility for society, state and humanity.

The results are also consistent with the works of Schreiter and Jørgensen (2013). They argue that God, the church and Christians are in the business of reconciling humanity to Himself, to one another and to the cosmos. They highlight the significant role of Christian communities in the healing of humanity after battles for independence from colonialism, end of the cold war and many armed conflicts especially in the global south and the Balkans. Kaufman (2014) and Holder (2011) attribute this to the ability of Christian communities to live by their faith in every sphere of life and a commitment to social justice even in the midst of chaos. The results are in line with the teachings of the New Testament which spells out that a spiritual person is one who demonstrates the character of God and values men by treating them with love, respect, honour, compassion and dignity (Luke 10:27; Matthew 7:17; 25:31- 46 and John 15:1-8). Assefa (1993) identifies love, respect, honour, compassion, peace, reconciliation as powerful tools that are used by Christians' to promote harmony among communities.

The results are however not in agreement with those of several scholars who opine that living under the influence of the Holy Spirit and religion in general have significantly contributed to lack of cohesion among many communities in the world. Mendus (2010) argues that faith has been used many times to cause conflicts, terrorism and violence. Often, those involved in these conflicts declare that they fight and kill others in defense of their identity, beliefs and religion. Magerere (2011) concurs with Mendes (2010) and opines that matters of faith have been known to contribute to social revolutions that are characterized by intolerance, divisiveness and resistance to change. Maregere (2011) adds that, sometimes, religious convictions become too absolutist, to the extent that compromise is unattainable. In such

instances, it is used as a badge of identity, which is employed to fuel or abate conflicts and divisions.

The Christian spirituality and religion in general have had very little impact on cohesion among the various ethnic communities who live in Kenya. The prevalence of conflicts among communities is an indicator that those who consider themselves Christians have not been healed, their hearts have not been cleansed to reflect the mind of Christ, thus becoming 'light and salt' (Matt. 5:13). Galgalo (2010) argues that the impact of Christian spirituality on the lives of Christians has not been significant because it is the ethnic loyalties and not Christianity that defines the identity of African Christian. When they are faced with cultural-religion demands that conflict with Christian teaching, they take refuge in their ethnic groups because 'the blood of ethnicity is thicker than the water of baptism'. However, despite these shortcomings the spirituality of the Christian can serve as a viable means of enhancing cohesion among communities through promotion of a sense of belonging, social justice and equity, participation, acceptance and worth (Markus, 2008).

CHAPTER FIVE
SUMMARY OF THE MAJOR FINDINGS, CONCLUSIONS AND
RECOMMENDATIONS

5.1 Introduction

This chapter presents the summary of the findings of the study based on the hypotheses. It is organized into six sections; 5.1 to 5.6. The first section is the introduction. The second, third, fourth, fifth, sixth and seventh sections contain the summary of the demographic characteristics of the respondents, summary of the research findings, conclusions of the study findings, implications of the findings, recommendations and suggestions for further research.

5.2 Summary of the Research Findings

This study examined the influence of Christians' spirituality on fostering cohesion among ethnic communities in Nakuru County, Kenya. The study sought to establish influence of believers' spiritual transformation, level of spiritual maturity and level of tolerance to the wider community of faith on fostering cohesion among ethnic communities in Nakuru County. To achieve these specific objectives descriptive survey research design was used. Frequencies, percentages, means, standard deviation, Pearson Product Moment Correlation, Spearman correlation and regression were used to analyze data from 334 believers and 120 clergy drawn from AIC, ACK, PCEA and AGC denominations in Naivasha, Nakuru Town, Njoro, Molo and Kuresoi sub – counties of Nakuru County. The presentations of summary of major findings, the conclusions reached and implications to interventions program were guided by five hypotheses stated in null form as follows:

H₀1: Believer's spiritual transformation does not significantly influence the Christians' role on fostering cohesion among ethnic communities in Nakuru County.

H₀2: Believer's spiritual maturity does not significantly influence the Christians' role on fostering cohesion among ethnic communities.

H₀3: Professional training of the clergy does not significantly influence the Christians' role on fostering cohesion among ethnic communities.

H₀4: Believer's level of tolerance to the wider community of faith does not significantly influence on fostering cohesion among ethnic communities.

H₀5: Believer's spiritual transformation, spiritual maturity, level of tolerance to the wider community of faith and professional training of the clergy has no significant effect on fostering cohesion among ethnic communities

5.2.1 Summary of the Demographic Characteristics of the Respondents

During the study, 169 clergy and 380 believers' questionnaires were administered to the respondents. However not all of respondents returned the filled questionnaires. The return rates of the questionnaires were 71.0% (120) for the clergy and 86.6% (334) for believers. The questionnaires' return rates were considered suitable for analysis.

Majority (80.8%) of the clergy respondents were male while only 19.2% were female. Majority (76.0%) of the clergy who took part in the study were in the 31 – 50 years age bracket. Majority (94.2%) of the clergy were married, a few were single (4.2%) and the rest were widows/widowers (1.7%). Out of the 118 respondents 31.4% were from the AIC; 22% from PCEA; 26% from AGC and 20.3% from ACK. All the sampled denominations were well represented. The targeted sub-counties were all

involved in the study 17.5% of the respondents were from Kuresoi sub-county; 13.3% were from Molo; 10.8% were from Naivasha; 30% were from Nakuru and 22.5% were from Molo. The majority of the respondents were drawn from Molo and Nakuru Town sub-counties. Majority (52.1%) had been in their current station for 5 years and less while the minority (47.9%) had been in their current stations for more than 5 years.

Majority (60.8%) of the believers who took part in the study were males while the females formed only 39.2% of the sample. Majority (57.9%) of them were in the 31 to 50 years age bracket. The others were in the 30 years and below (15.5%), 51 to 60 years (18.8%) and 61 years and above (7.9%) age brackets. Majority (82.2%) of the respondents were married while the others were single (13.1%), widow/widowers (3.6%) and others (1.2%), the divorced/separated. Majority (60.9%) of the believers had attained education in institutions of higher learning (University and Post-Secondary School studies). A reasonable number (27.8%) had secondary school education while a few (10.6%) had primary school education. There was also a small group (0.6%) which did not have any formal education at all.

Majority (60.8%) of the believers were from Nakuru (40.7%) and Njoro (20.1%) sub-counties. The other respondents were from Molo (12.3%), Naivasha (18.6%) and Kuresoi (8.4%). Majority (36.0%) of the believers were from AIC. It was followed by PCEA (29.9%), ACK (24.2%) and AGC (10.0%) respectively.

Data on the distribution of ethnic communities in the county revealed that the clergy were of the view that the Kikuyu (26.6%), Kalenjin (16.7%) and Kisii (15.1%) were the major ethnic communities while the Luo (12.8%), others (12.1%), Luhya (10.1%), Kamba (3.8%) and Maasai (2.8%) were the minority. The believers on the

other hand were of the view that majority of their neighbours were from Kikuyu (24.0%), Kalenjin (21.3%) while the Luo (13.3%), Kisii (6.1%), Luhya (10.8%), Kamba (4.7%), Maasai (1.7%) and other (18.2%) ethnic communities formed the minority. The results are an indication that the county is cosmopolitan. The study noted that the major ethnic groups were Kikuyu, Kalenjin and Maasai while the minority groups were Kisii, Luo and Luhya among others.

5.2.2 Influence of Believers' Spiritual Transformation on Fostering Cohesion among Ethnic Communities.

The first specific objective of the study sought to establish the influence of believers' spiritual transformation on fostering cohesion among ethnic communities. The results indicated that the levels of spiritual transformation of the believers who took part in the study were high ($M = 4.49$, $SD = 0.53$). This is consistent with the findings of Hamlin-Glover (2009) and (Doss, 2015).

Furthermore, the study revealed that there were no differences in the level of spiritual transformation among the four denominations (AIC, PCEA, AGC and ACK) $F(3, 327) = 0.178$, $p > 0.05$. Fostering cohesion among ethnic communities is not affected by a believer's denomination $F(3, 323) = 0.752$, $p > 0.05$. These results imply that the level of believers' spiritual transformation is not affected by their denomination. In addition, the results however, revealed that ethnic conflict and disharmony among communities affects the spiritual transformation of the believers in various ways. Some were weakened and others strengthened.

As to whether spiritual transformation of believers fosters cohesion among ethnic communities, the results were fairly high ($M = 4.34$, $SD = 0.52$). The results support those of Howard (2008). The study therefore revealed that there is a positive and

significant relationship between believers' spiritual transformation and fostering cohesion among ethnic communities at the 0.05 level, $r(332) = 0.392$, $p < 0.05$. The first hypothesis which stated that there is no significant relationship between believers' spiritual transformation and fostering cohesion among ethnic communities in Nakuru County was rejected. The bivariate test was used to establish the relationship between the two constructs. The test results showed that the relationship between believers' spiritual transformation and fostering cohesion among ethnic communities was positive and significant. This is an indication that the two constructs are not mutually exclusive, but interrelated. The results are also consistent with those of Cahill, Bouma, Dellal, and Leahy (2004), Sneed and Edgemon (2002) and Gettleman (2010).

5.2.3 Influence of Believers' Level of Spiritual Maturity on Fostering Cohesion among Ethnic Communities

The second specific objective of the study sought to determine the influence of believers' level of spiritual maturity on fostering cohesion among ethnic communities in Nakuru County.

The results indicate that the believers' level of Spiritual Maturity was high. The believers who participated in the study were drawn from four denominations namely; AGC AIC, ACK and PCEA and the levels of spiritual maturity of believers were similar $F(3, 320) = 0.511$, $p > 0.05$ irrespective of their denominational background. Their spiritual maturity was thus not affected by denomination. The results are consistent with the observations of Weil (2007). This means once one is spiritually mature they are not affected by denomination so long as they live by the mandates of Scriptures.

The results from the clergy further revealed that ethnic conflicts among communities had both positive and negative effects on the believers' spiritual maturity. The positive effects observed by clergy are consistent with those of Sanders (2005) while the negative supports those of Wilson (2013).

The relationship between the two variables was established by running the Pearson's correlations test. The test results revealed that the relationship between the two constructs believers' spiritual maturity and cohesion among communities was therefore positive and significant at the 0.05 level, $r(330) = 0.399$, $p < 0.05$. This means that believers' spiritual maturity positively influences cohesion among communities. The second hypothesis which stated that there is no significant relationship between believers' spiritual maturity and cohesion among communities was rejected. This means that there is an association between believers' spiritual maturity and fostering cohesion among ethnic communities. The results support those of Genia (1991) and Lewis (2008).

5.2.4 Influence of the Professional training of the Clergy on Fostering Cohesion among Ethnic Communities

The third objective sought to establish whether the professional training of the clergy influences fostering of cohesion among ethnic communities in Nakuru County. Data on professional training of the clergy was captured using CQ. The results reveal that the level of education of the clergy was high given that majority of them had attained university level of education. This was consistent with those of Ng and Feldman (2009) and Ng, Eby, Sorensen and Feldman (2005).

The results show that majority of the clergy had high level of professional training that do not only cover theology and discipleship but also other areas that provide them with the skills to deal with socio-economic needs of the flock.

The Spearman's correlations test was used to establish the relationship between the two constructs. That is, the relationship between professional training of the clergy and fostering cohesion among ethnic communities in Nakuru County. The results were positive but not significant at the 0.05 level, $r(331) = 0.033$, $p > 0.05$. This implies that the training of the clergy does not influence cohesion among communities. The third hypothesis that stated, there is no significant relationship between the training of the clergy and cohesion among communities was accepted. The results supports the views of Barna (1997); Engstrom and Dayton (1976) Finke and Dougherty (2002) and Miller (1997) but contradict the findings of Ng and Feldman (2009) and Stark and Finke (2000).

5.2.5 Influence of Believers' Level of Tolerance to the Wider Community of Faith on Fostering Cohesion among Ethnic Communities

The fourth objective of the study sought to examine whether believers' level of tolerance to the wider community of faith influences fostering cohesion among ethnic communities. A hypothesis which stated that believers' level of tolerance to the wider community of faith do not significantly influence fostering cohesion among ethnic communities was tested. The data on believers' level of tolerance to the wider community of faith was generated using items in the BQ.

The results reveal that the item mean scores were high. This implies that the believers' level of tolerance to the wider community of faith was high. Waillet and

Roskam (2013), NCIC (2013) and that of President's Advisory Council on Faith-Based and Neighborhood Partnerships (2010).

The results further show that the difference in the believers' level of tolerance to the wider community of faith among the denominations was not significant at the 0.05 level, $F(3, 325) = 0.113, p > 0.05$. This means that denomination does not influence believers' level of tolerance to the wider community of faith (Thomas, 2014, Cox *et al*, 2014 & Korkut, 2010).

In addition, the results indicated that conflicts had a mixture of negative and positive impact on the believers' level of tolerance as evidenced by some backsliding and others moving closer to God. The results support those of Galgalo (2012, 2010) and Wright (2011) but contrary to those of Lawrence (1987).

The findings; therefore, revealed that there is a positive and significant relationship at the 0.05 level between believers' level of tolerance to the wider community of faith and cohesion among communities, $r(331) = 0.611, p < 0.05$. This is an indicator that believers' level of tolerance to the wider community of faith influences cohesion among communities. The fourth hypothesis that stated, there is no significant relationship between believers' level of tolerance to the wider community of faith and cohesion among communities was rejected. The results support those of Hudson (2007), James (2007), Osler (2007), Markus (2008), Moyo (2002), and Orton (2009).

5.2.6 Effects of Christians Spirituality on Fostering Ethnic Cohesion among Communities

The fifth objective sought to determine whether Christian Spirituality has a statistically significant effect on fostering cohesion among ethnic communities. Christian spirituality was expressed in terms of believers' spiritual transformation,

level of spiritual maturity, level of tolerance to the wider community of faith and clergy's professional training.

The regression analysis results show that the relationship between spiritual transformation and spiritual maturity was significant at the 0.05 level, $r(325) = 0.495$, $\rho < 0.05$. The results also show that the relationship between spiritual transformation and level of tolerance to the wider community of faith was significant at the 0.05 level, $r(326) = 0.392$, $\rho < 0.05$. The results reveal that relationship between spiritual transformation and cohesion among communities was significant at the 0.05 level, $r(327) = 0.390$, $\rho < 0.05$. The test results further reveal that the relationship between spiritual maturity and tolerance to the wider community of faith was significant at the 0.05 level, $r(324) = 0.490$, $\rho < 0.05$.

The results; therefore, reveal that there is a significant relationship among the four constructs: believers' spiritual transformation, Believers' level of spiritual maturity, level of tolerance to wider community of faith and fostering cohesion among ethnic communities. This implies the variables influence one another. The results are in harmony with those of Sanders (2004) and Lewis (2008).

The results of the Spearman's test reveal that there was no significant relationship between the clergy's qualification and believers' spiritual maturity, level of tolerance to the wider community of faith and cohesion among communities.

The results further revealed that the relationship between clergy qualification and believers spiritual maturity, $r(314) = 0.099$, $\rho > 0.05$, level of tolerance to wider community of faith, $r(315) = 0.077$, $\rho > 0.05$ and fostering cohesion among ethnic communities, $r(316) = 0.035$, $\rho > 0.05$ were not significant at the 0.05 level.

However, the relationship between the clergy's qualification and believers spiritual transformation was statistically significant at the 0.05 level, $r(316) = 0.112$, $p < 0.05$. After examining the relationships among the variables, the regression outputs were used to explain the effects of the explanatory variables: believers' spiritual transformation, spiritual maturity, level of tolerance to the wider community of faith and clergy's professional training on fostering cohesion among communities.

The regression analysis was used to determine the combined effect of the four constructs on fostering cohesion among ethnic communities. The regression test results revealed that the explanatory variables were 42.30% effective in predicting the dependent variable; fostering cohesion among ethnic communities. The results further revealed that believers' spiritual transformation, spiritual maturity and level of tolerance to the wider community of faith are significant predictors of the dependent variable.

On the basis of these results, the Christians' spirituality was considered to significantly affect the fostering cohesion among ethnic communities. The fifth hypothesis that stated, Christians' spirituality has no significant effect on fostering cohesion among ethnic communities was rejected. The results of the regression analysis showed that Christians' spirituality had a significant effect on fostering cohesion among ethnic communities. The results are consistent with those of Kubai (2013).

5.3 Conclusions of the Study

Five hypotheses were derived from the objectives and tested. The results of the first hypothesis test showed that the relationship between believers' spiritual transformation and fostering cohesion among ethnic communities was positive and

significant. The conclusion drawn from the results was that believers' spiritual transformation influences fostering of cohesion among ethnic communities.

The second hypothesis test established that the relationship between believer's spiritual maturity influences fostering cohesion among ethnic communities was positive and significant. Given that relationship between the two constructs was positive and significant, it was concluded that believers' spiritual maturity influences fostering cohesion among ethnic communities.

An examination of the results of the third hypothesis test revealed that the relationship between professional training of the clergy and fostering cohesion among ethnic communities was positive but not significant. This is an indication that professional qualification of the clergy does not affect fostering cohesion among ethnic communities. The conclusion drawn from this observation was that the professional training of the clergy does not influence fostering cohesion among ethnic communities.

The bivariate test between believer's level of tolerance to the wider community of faith and fostering cohesion among ethnic communities showed that the relationship between the two constructs was positive and significant. This is an indicator that believers who are tolerant to the wider community of faith are more effective in fostering cohesion among ethnic communities. On the basis of these results, it was concluded that the believer's level of tolerance to the wider community of faith influences fostering cohesion among ethnic communities.

The last hypothesis test (regression analysis) results revealed that the explanatory variables; believer's spiritual transformation, spiritual maturity, exposure to the wider community of faith and professional training of the clergy were effective to the level

of 42.30% ($R^2 = 0.423$) in predicting the fostering of cohesion among ethnic communities. The results further revealed that only believer's spiritual transformation, spiritual maturity and level of tolerance to the wider community of faith accounted for a significant variance in the dependent variable. The conclusion drawn from this observation was that explanatory variables were effective predictors of fostering cohesion among ethnic communities.

5.4 Implications of the Findings

The results of this study have several practical implications for Christians and cohesion among communities in Nakuru county and Kenya at large. Empirical data from the study has shown that believers' spiritual transformation enhances cohesion among communities. This is due to the fact that the lives of the spiritually transformed are defined by their relationship to God, oneself and others (Howard, 2008). Spiritual transformation also equips believers with the power to confront evils that promote disharmony such as lust for power, dominance, violence, injustice and exclusion (Sheldrake, 2009). Maregere (2011) posit that true Christianity is a guarantor of individual and societal peace and cohesion. Spiritual transformation can thus be one of the solutions to prevalent conflicts and lack of cohesion among communities in conflict prone counties like Turkana, Baringo, Tana River, Isiolo, Samburu, Mount Elgon and Mandera. Government, churches and non-state actors should encourage the spiritually transformed to live by their faith as one of the strategies to enhance cohesion. However, believers' spiritual transformation can only be effective in promoting social cohesion among communities if they fill their minds with things of God and live a Christ-centered orientation. They should be God's agents of peace, forgiveness, reconciliation in communities that are wounded by conflicts. They should not live by their clan, tribe, region or political affiliation as is the norm in Kenya, on

the contrary, believers are supposed to embrace the ideals of the supra-culture - Christ-centered orientation.

Believers' spiritual maturity was among the significant predicts of fostering cohesion among ethnic communities. It positively influences cohesion because the covenant between the spiritually mature and God also informs their relationship with fellow men (Lawrence, 1987). It is a bond that is built on acceptance, forgiveness, and justice and servant hood. This finding can be used as a strategy by the government, churches and other players in their effort to reduce negative ethnicity and promote cohesion in conflict prone cosmopolitan regions. This can be achieved by always reminding the believers that spiritual maturity is about spiritual transformation, practical love to God and neighbours (Kourie, *et al*, 2000).

This study found that believers' level of tolerance to the wider community of faith influences fostering of cohesion among ethnic communities. According to Furbey, *et al* and Wilkinson (2006), level of tolerance to the wider community of faith not only bonds believers together, but also enables them to cross boundaries and build bridges and link with others. Home Office (2004) adds that it leads to formation of networks, common understanding, values that promote trust, shared norms and mutuality. The government and non-state players should encourage and promote interaction among people from diverse social, economic and political backgrounds as one of the strategies of addressing social disharmony among communities. Tolerance to people from other religion, cultures and ethnic backgrounds enhances cohesion because it nurtures a sense of community among groups living in an area (Orton, 2009).

The study also found that Christian spirituality had a significant effect on fostering cohesion among ethnic communities. The government, churches and non-

governmental organizations should encourage Christians who form 83% of the Kenya population to live by their faith in every sphere of their life and be committed to social justice even in the midst of chaos. They should be reminded that the New Testament (Luke 10:27, John 15: 1-8) expects them to demonstrate the character of God and value all men by treating them with love, respect, honour passion and dignity. When a believer embraces the cross of Christ, they embraces everyone else who has come to the cross of Christ, for at the cross we are all equal. Believers are expected to embrace people from other ethnic communities, race and even non-christians as they are all related since they share the same ancestor, Adam. According to Assefa (1993), love, respect, honour, compassion, peace, reconciliation is powerful tools that can be used by Christians to promote harmony among communities.

5.5 Recommendations

The results showed that spiritual transformation positively influences fostering of cohesion among ethnic communities. This is so because spiritual transformation is about regeneration or being born again. The indwelling Holy Spirit in believers' lives enable them to live for others' wellness and happiness as Christ did. This involves acting justly, loving mercy and walking humbly with God (Micah 6:8). It is recommended that the believers in Christ should not only profess their faith but live by them in their daily endeavours because Christian life is not a private affair but one that serves and appreciates neighbours. Thus, it is consistent with the double commandment of loving God and neighbour (Matthew 22:37 – 39).

The results also reveal that believers' spiritual maturity significantly influence fostering of cohesion among communities. Spiritual maturity involves taking the beliefs and values of Christianity and weaving them into the fabric of our lives so that

they animate, provide the breadth and fire for our lives. Mature believers break down barriers that separate people of different cultures, ethnic, and racial groups thereby bringing them together into fellowship. Their value systems and pattern of behaviour have produced positive impact on communities. It is recommended that believers living in conflict prone regions adopt such patterns of behaviour as a way of increasing trust among communities.

The results however revealed that professional training of the clergy had no effect on fostering cohesion among communities. Profession training is concerned with equipping the clergy with content on faith, ministry skills, competency and character formation. The training of the clergy tends to focus on equipping them with skills to function effectively within the ambit of the local congregation. It is the task of seminaries to train the ministers of the gospel whose character, theological knowledge and lifestyle cohere to form a living powerful illustration of the message they proclaim. It is recommended that the theological institutions must design balanced curricula with duo-approach or the praxis of holding together sound doctrine and contextually relevant ministry skills, that not only train the clergy to focus on equipping believers for ministries in the local church but also empowering them to be a strong influence in the world as the salt and light (Matthew 5:16), for the realization of a just, honest and compassionate society.

The fourth hypothesis test results showed that the level of tolerance to the wider community of faith positively influenced fostering of cohesion among communities. Tolerance makes believers realise that all regenerate people irrespective of their outward denominational disunity belong to the body of Christ, the church and therefore have a common agenda that is, ministry to God in worship; to believers in

nurture and to the world in evangelism and acts of mercy. The latter agenda is responsible for bringing all believers together and through their unity in diversity engage in breaking the walls of division that exist among people of different cultural heritage and become instruments of reconciliation in the world. It is recommended that believers join hands with other members of the body of Christ in this common task of breaking the walls of division among themselves.

The last (fifth) hypothesis test results revealed that Christians' spirituality affects the fostering of cohesion among ethnic communities. Christians are therefore urged to live out their faith, for by doing so; they will not only love God, but also their neighbour. The Government and Non - Governmental organisations are also encouraged to team up with churches when developing and implementing programmes or campaigns that reduce conflicts, negative ethnicity and conflicts.

5.6 Suggestions for Further Research

This study successfully accomplished its main objective of establishing the influence of Christian spirituality on fostering cohesion among ethnic communities. However, there are several areas which remain unclear and require to be addressed by future research. First, this study involved only four denominations namely; AGC, PCEA, ACK and AIC. Other major churches like the Catholics; Pentecostals and Indigenous African Churches were not involved. There is need to conduct a similar study that involves them given that they form a large percentage of the Kenya Christian population.

Second, Conflicts and disharmony among ethnic communities have been prevalent in the county despite the fact that majority of the population are Christians and the level of the Christian spirituality as measured by believers' spiritual transformation,

spiritual maturity and level of tolerance to the wider community of faith was high. Prevalence of conflicts and disharmony is an indicator that the Christians have not been able to live out their faith. This suggests that the Christian education curricula used by churches is not effective in inculcating belief systems that promote trust, brotherliness, justice, equity, unity in diversity and peace. Future studies should therefore consider examining effects of Christian education curricula on fostering cohesion among ethnic communities.

Third, future studies should consider the inclusion of culture, age and level of education as independent variables. Smith (2010) considers education as one of the factors that can be used to manage promote cohesion in conflict-affected multi-ethnic communities because it is a means of socialization and identity development through the transmission of knowledge, skills, values and attitudes across generations. The inclusion of such variables in a study can enhance the understanding of the factors influencing fostering of cohesion among communities.

Fourth, the results revealed that Christian spirituality was 42.35% effective in predicting fostering cohesion among ethnic communities. This means that there are other factors that account for the other 57.7%. A study that identifies the factors that account for the other 57.7% should be done.

Fifth, the results showed that Christian spirituality had a positive effect on fostering cohesion among communities. A replicative study should be conducted in counties with high prevalence of clan and ethnic conflicts like Tana River, Turkana, Baringo, Samburu, Mount Elgon, West Pokot, Isiolo and Mandera.

Sixthly, whenever Christians encounter conflicts, the tendency is to fall back to traditions, culture and tribal allegiance. It would be necessary to conduct a study that includes such behaviour on cohesion.

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APPENDIX A
BELIEVER’S QUESTIONNAIRE (BQ)

Kabarak University,
P.O Private Bag – 20157
Kabarak.

Dear Believer,

I am a PhD (Practical Theology) student of Kabarak University currently conducting a research as part of the course work.

The Purpose of this Questionnaire is to collect information on “**Influence of Christians’ Spirituality on Fostering Cohesion among Ethnic Communities in Nakuru County of Kenya**”.

I believe you have information that can contribute significantly to the success of the study. I am therefore inviting you to participate in the study by filling this questionnaire which would take you approximately 15 – 20 minutes to complete and is being administered with the permission of your church.

Please, may I assure you that your honest responses to the questionnaire will be greatly appreciated and any information given will be treated with utmost confidentiality. Your responses will only be used for the purposes of this study and not to any other purposes.

Please DO NOT write your name anywhere on the questionnaire in order for objectivity to remain the hallmark of this study.

Thank you in advance for taking your quality time to fill out this questionnaire.

Yours Sincerely,

WILLIAM C. KIPKOROS

SECTION I: Biodata (Please either circle, tick or fill where appropriate)

1. Gender
 - (a) Male
 - (b) Female

2. Please state your age in years? -----

3. What is your marital status
 - (a) Married
 - (b) Single
 - (c) Divorced
 - (d) Widow/Widower
 - (e) Separated

4. What is your highest level of education?
 - (a) No formal education
 - (b) Primary (CPE/KCPE)
 - (c) Secondary (KCE/KCSE/KACE)
 - (d) College (Certificate/Diploma)
 - (e) University

5. Your Location
6. Your District

7. Which denominational are you affiliated to?
 - (a) AIC
 - (b) PCEA
 - (c) AGC
 - (d) ACK

8. Are you Born Again?
 - (a) Yes
 - (b) No

9. Give an estimate in percentage (%) of the ethnic composition of your neighbours

(a)

(b)

(c)

(d)

10. How often do you interact with believers from other denominations?

(a) Daily

(b) Weekly

(c) Monthly

(d) Yearly

SECTION II: Believer's Spiritual Transformation

11. Please indicate your agreement with each of the following statements by ticking the number that best describes your spiritual formation. The number represent the following responses

5= strongly Agree (SA); 4 = Agree (A); 3 = Neutral (N); 2 = Disagree (D)

1 = Strongly Disagree (SD)

	Statements	5	4	3	2	1
1	I am born by the Holy Spirit					
2	I manifest the fruit of the Holy Spirit					
3	I have invited Jesus Christ into my life					
4	My wish is to always lead a transparent social life					
5	My faith gives me a feeling of security					
6	As a born again Christian I pray, go to church and give offering					
7	I always have an appetite and hunger for the Word of God					
8	I am motivated to do good things for others because I love God					
9	I believe in equality and justice					
10	I consider prayers and diplomacy as the best ways to solve a dispute					
11	I have allocated some time to communicate with God					
12	I value the times spent communicating with God					

13	These days I pray for both my friends and enemies					
14	I hardly use harsh words when talking to people around me					
15	I attribute the gift of life to God					
16	I am willing to forgive when wronged unlike in the past					
17	I ensure decency in my dressing					
18	I now prefer associating with righteous people					
19	I have programmed my mind with thoughts that are true, honourable, right, pure, lovely, admirable, excellent and worthy of praise					
20	I have adopted the character of Christ					

SECTION III: Believer's Level of Spiritual Maturity

- Using a rating scale of 5-1 rate yourself on the extent to which you engage in the following spiritual activities by placing a tick in the appropriate space provided.

5 = Strongly Agree (SA); 4= Agree (A); 3= Neutral; 2= Disagree (D); 1=Strongly Disagree (SD)

	Statements	5	4	3	2	1
1	I pray and meditate on God's Word consistently					
2	I am consciously informed in my actions by the Scriptures and not people's opinions					
3	I value life for it was given to us by God					
4	I am self-sacrificing					
5	I forgive others just as God forgave me					
6	I restrain myself from revenging					
7	I am a reconciler					
8	I pray before making any crucial decision					
9	I have a passion for reaching out to the unbelievers					
10	I consistently attend and participate in Sunday worship services					
11	I am involved in the discipleship program of our church					
12	I preach and teach the Word of God during worship services					

13	I am consistent in giving offerings and tithes					
14	I promote unity in the body of Christ					
15	I am grounded in the truth and free from deception					
16	I advocate for equality and justice for all people					
17	I passionately love God					
18	I exhibit the fruit of the Holy Spirit (love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control)					
19	I am part of the team that provides sound leadership in our church					
20	I love God with all my heart, soul and strength and love my neighbours as myself					

SECTION IV: Believers' Level of Tolerance to the Wider Community of Faith

1. Using a rating scale of 5-1 please indicate your agreement with each of the following statements by placing a tick in the appropriate space provided.

5 = Strongly Agree (SA); 4= Agree (A); 3= Neutral; 2= Disagree (D); 1 = Strongly Disagree (SD)

	Statements	5	4	3	2	1
1	I often interact socially with believers who belong to other denominations					
2	I attend meetings or fellowships with believers from other churches					
3	I respect the beliefs and doctrines of other denominations					
4	I do not hold in contempt the practices of other churches					
5	I believe that other denominations or churches exist to evangelize and transform society					
6	I do not see denominational differences as a barrier to fellowship, love and respect for one another					
7	I hardly attack or criticize other churches but work towards standing together for Christ.					
8	I do not see my church as the only one with monopoly of the truth					
9	I work with members of other churches to promote equality and justice for all					
10	I do business with clients who belong to other churches					
11	I have no problems to having links through marriage to believers from other churches or					

	denominations					
12	I believe that the death of Christ and his resurrection removed all enmity, barriers and divisions that separated people from each other					
13	I do not discriminate others on the basis of denominational background					
14	While I appreciate the work of other churches, I stand by my denomination or church					
15	I would not mind attending training that equips me with life skills (nutrition, water, hygiene) provided by other churches					
16	I welcome guidance and counseling services provided by other denominations					
17	I have not attended training on business development and management skills offered by other denominations					
18	It is against my faith to attend theological training offered by other churches					
19	Whenever I am sick, I visit medical facilities owned by other denominations					
20	I visit my neighbours freely irrespective of their denominational background					

SECTION V: Cohesion among Ethnic Communities

1. Using a rating scale of 5-1 please indicate your agreement with each of the following statements by placing a tick in the appropriate space provided.

5 = Strongly Agree (SA); 4= Agree (A); 3= Neutral; 2= Disagree (D); 1 = Strongly Disagree (SD)

	Statements	5	4	3	2	1
1	I am a proponent of elimination of all forms of discrimination on the basis of ethnicity					
2	As a Christian I rarely give speeches that hurt my neighbour					
3	I interact freely with members of other communities in sports, cultural activities and social events (weddings and prayer meetings)					
4	I do business with all my neighbours irrespective of their ethnic backgrounds					
5	I am not suspicious at all with my neighbours from other communities					
6	I respect the beliefs and values of my neighbours from other communities					
7	I promote good relationships between people of different communities where ever I am					
8	I promote equal access to public services to all my neighbours					
9	I arbitrate, mediate and resolve conflicts among my neighbours irrespective of his or her ethnic background					
10	I am a proponent of equal distribution and access to resources by government to all of my neighbours					
11	I am always proud to associate with a neighbour from different ethnic group					

12	I try to solve disputes with my neighbours diplomatically not through violence					
13	I do not make rude demeaning comments about the physical features of my neighbours irrespective of their religion or ethnicity					
14	I admire the way my neighbours from other communities dress					
15	Languages as a mode of communication can never be inferior					
16	I consider the food of my neighbours from other communities as good as mine					
17	As far as I am concerned, there is no ethnic community that is superior					
18	I believe one's ability to lead is not linked to any ethnic community					
19	I respect the way my neighbours from other communities live					
20	I strive to ensure there is a good relationships between myself and my neighbours					

APPENDIX B

CLERGY'S QUESTIONNAIRE (CQ)

Kabarak University,
P.O Private Bag – 20157
Kabarak.

Dear Pastor/ Clergy,

I am a PhD (Practical Theology) student of Kabarak University currently conducting a research as part of the course work.

The Purpose of this Questionnaire is to collect information on “**Influence of Christians’ Spirituality on Fostering Cohesion among Ethnic Communities** in Nakuru County of Kenya”.

I believe you have information that can contribute significantly to the success of the study. I am therefore inviting you to participate in the study by filling this questionnaire which would take you approximately 15 – 20 minutes to complete and is being administered with the permission of your church.

Please, may I assure you that your honest responses to the questionnaire will be greatly appreciated and any information given will be treated with utmost confidentiality. Your responses will only be used for the purposes of this study and not to any other purposes.

Please DO NOT write your name anywhere on the questionnaire in order for objectivity to remain the hallmark of this study.

Thank you in advance for taking your quality time to fill out this questionnaire.

Yours Sincerely,

WILLIAM C. KIPKOROS

SECTION I: Biodata (Please either circle, tick or fill where appropriate)

1. Gender

(a) Male

(b) Female

2. Please state your age in years? -----

3. What is your marital status

(a) Married

(b) Single

(c) Divorced

(d) Widow/Widower

(e) Separated

4. What is your current position in the Church

(a) Pastor

(b) Church Elder

(c) Evangelist

(d) Chairperson

5. What is your current Denominational Affiliation

(a) AIC

(b) PCEA

(c) AGC

(d) ACK

6. What is your highest level of education?

(a) Primary

(b) Secondary

(c) College

(d) University

7. What is the name of your Administrative District

.....
....

8. For how long have you been in Nakuru County
 - (a) Below 5 years
 - (b) Between 5-10 years
 - (c) Between 10-15 years
 - (d) Between 15 – 20 years
 - (e) Above 20 years

9. For how long have you been in your current station
 - (a) Below 5 years
 - (b) Between 5-10 years
 - (c) Between 10-15 years
 - (d) Between 15 – 20 years
 - (e) Above 20 years

10. For how long have you held your current position in the church?
 - a) Below 5 years
 - b) Between 5-10 years
 - c) Between 10-15 years
 - d) Between 15 – 20 years
 - e) Above 20 years

11. Give an estimate in percentage (%) of the ethnic composition of your congregation
 - a)
 - b)
 - c)
 - d)
 - e)

SECTION II: The Churches' Outreach to the society

12. What are the services provided by your church to both the believers and the members of the society?
- (a) Spiritual guidance
 - (b) Counseling
 - (c) Medical services
 - (d) Educational services
 - (e) Others (Specify)

SECTION III: Education: Pastor's Level of Training

13. What is your highest level of educational training in Theology?
- (a) Certificate
 - (b) Diploma
 - (c) Degree
 - (d) Master
 - (e) Ph.D
 - (f) None

14. Have you undergone formal training in the areas listed below?

- | | | |
|---|-----|----|
| (a) Leadership | Yes | No |
| (b) Government and Governance | Yes | No |
| (c) Sociology | Yes | No |
| (d) Business Development and Management | Yes | No |
| (e) Life skills (Nutrition, health, water and Sanitation) | Yes | No |

15. List other trainings related to your work that you have attended in the last two years

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

16. Were you in Nakuru County in 2007/2008? Yes No

17. How did the ethnic conflicts affect your congregation with respect to?

a) Believer's Spiritual transformation or regeneration?

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

b) Believer's Level of spiritual maturity?

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

c) Your professional training as a pastor or clergy?

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

d) Believer's Level of Tolerance to the wider community of faith?

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

18. How do churches respond to disharmony related to ethnic conflicts?-----

APPENDIX C

PILOT STUDY: CRONBACH'S ALPHA FOR THE VARIABLES

Variables	Cronbach's Alpha	Number of items
Believers' Spiritual Transformation	0.879	20
Believers' Spiritual Maturity	0.928	20
Believers' Exposure to the wider community of faith	0.846	19
Cohesion among Ethnic Communities	0.882	20
Overall Reliability Coefficient	0.964	80

APPENDIX D

AUTHORIZATION TO PROCEED WITH FIELD RESEARCH BY THE INSTITUTE OF POST GRADUATE STUDIES AND RESEARCH



INSTITUTE OF POST GRADUATE STUDIES AND RESEARCH

Private Bag - 20157
KABARAK, KENYA
E-mail: directorpostgraduate@kabarak.ac.ke

Tel: 0203511275
Fax: 254-51-343012
www.kabarak.ac.ke

18th Aug, 2014

To Secretary/CEO
National Commission for Science, Technology & Innovation (NACOSTI)
P.O. Box 30623 – 00100
NAIROBI

Dear Sir/Madam,

RE: RESEARCH BY WILLIAM KIPKOROS CHESAINA- REG. NO. GDT/M/0314/9/09

The above named is a Doctoral student at Kabarak University in the School of Theology, Education and Arts. He is carrying out research entitled "**The Influence of Christians' Spirituality in Fostering Cohesion among Ethnic Communities in Nakuru County, Kenya**". He has defended his proposal and has been authorized to proceed with field research.

The information obtained in the course of this research will be used for academic purposes only and will be treated with utmost confidentiality.

Please provide the necessary assistance.

Thank you.

Yours faithfully,

Dr. Kageni Njagi
DIRECTOR - (POST-GRADUATE STUDIES & RESEARCH)

Kabarak University Moral Code

As members of Kabarak University family, we purpose at all times and in all places, to set apart in one's heart, Jesus as Lord. (1 Peter 3:15)

APPENDIX E

RESEARCH AUTHORIZATION BY NATIONAL COMMISSION FOR SCIENCE AND INNOVATION (NACOSTI)

THIS IS TO CERTIFY THAT:
MR. WILLIAM CHESAINA KIPKOROS
of KABARAK UNIVERSITY, 0-20157
NAKURU, has been permitted to conduct
research in Nakuru County

Permit No : NACOSTI/P/15/4408/5213
Date Of Issue : 13th March, 2015
Fee Received :Ksh 1,000

on the topic: **INFLUENCE OF
CHRISTIANS SPIRITUALITY ON
FOSTERING COHESION AMONG ETHNIC
COMMUNITIES IN NAKURU COUNTY,
KENYA.**



for the period ending:
31st December, 2016

Applicant's
Signature

for Director General
National Commission for Science,
Technology & Innovation

CONDITIONS

1. You must report to the County Commissioner and the County Education Officer of the area before embarking on your research. Failure to do that may lead to the cancellation of your permit
2. Government Officers will not be interviewed without prior appointment.
3. No questionnaire will be used unless it has been approved.
4. Excavation, filming and collection of biological specimens are subject to further permission from the relevant Government Ministries.
5. You are required to submit at least two(2) hard copies and one(1) soft copy of your final report.
6. The Government of Kenya reserves the right to modify the conditions of this permit including its cancellation without notice.



REPUBLIC OF KENYA



National Commission for Science,
Technology and Innovation

RESEARCH CLEARANCE
PERMIT

Serial No. A 4428

CONDITIONS: see back page



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

Telephone: +254-20-2213471,
2241349, 310571, 2219420
Fax: +254-20-318245, 318249
Email: secretary@nacosti.go.ke
Website: www.nacosti.go.ke
When replying please quote

9th Floor, Utalii House
Uhuru Highway
P.O. Box 30623-00100
NAIROBI-KENYA

Ref: No.

Date:

13th March, 2015

NACOSTI/P/15/4408/5213

William Chesaina Kipkoros
Kabarak University
Private Bag - 20157
KABARAK.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on *“Influence of christians spirituality on fostering cohesion among ethnic communities in Nakuru County, Kenya,”* I am pleased to inform you that you have been authorized to undertake research in **Nakuru County** for a period ending **31st December, 2016.**

You are advised to report to **the County Commissioner and the County Director of Education, Nakuru County** before embarking on the research project.

On completion of the research, you are required to submit **two hard copies and one soft copy in pdf** of the research report/thesis to our office.


DR. S. K. LANGAT, OGW
FOR: DIRECTOR GENERAL/CEO

Copy to:

The County Commissioner
Nakuru County.

The County Director of Education
Nakuru County.



National Commission for Science, Technology and Innovation is ISO 9001:2008 Certified

**RESEARCH AUTHORIZATION BY THE COUNTY COMMISSIONER
NAKURU COUNTY**



**OFFICE OF THE PRESIDENT
MINISTRY OF INTERIOR AND
CO-ORDINATION OF NATIONAL GOVERNMENT**

Telegrams: "DISTRICTER", Nakuru
Telephone: Nakuru 051-2212515
When replying please quote

COUNTY COMMISSIONER
NAKURU COUNTY
P.O. BOX 81
NAKURU

Ref. No. ***C.C.JR.EDU 12/1/2 VOL.I/146***

19TH March , 2015

TO WHOM IT MAY CONCERN

**RE: RESEARCH AUTHORIZATION - WILLIAM CHESAINA
KIPKOROS**

The above named student has been given permission to carryout research on ***"Influence of Christians spirituality on fostering cohesion among ethnic communities"*** in Nakuru county.

Kindly give him the necessary assistance.

A handwritten signature in black ink, appearing to be 'C.W. Njoroge'.

**C.W. NJOROGE
FOR: COUNTY COMMISSIONER
NAKURU COUNTY**

APPENDIX F

LOCATION OF STUDY: NAKURU COUNTY ADMINISTRATIVE BOUNDARIES

