INFLUENCE OF THE CHURCH ON PEACEFUL CIVIC ELECTIONS IN BORABU SUB-COUNTY, NYAMIRA COUNTY, KENYA

AYUB MONG'ARE NYAKUNDI

A Thesis Submitted in Partial Fulfilment of the Requirements for the Award of the Degree of Master of Arts in Religion, Department of Religion, School of Religion and Christian Ministry of Africa Nazarene University

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DECLARATIONS

I declare that this document and the research it describes are my original work and

that they have not been presented in any other university for academic work.

AYUB MONG'ARE NYAKUNDI

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This research was conducted under our supervision and is submitted with our

approval as University supervisors.

DR. PATRICK KAMAU

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DR. J. RUSSELL FRAZIER

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AFRICA NAZARENE UNIVERSITY

NAIROBI, KENYA

DEDICATION

This study is dedicated to the Seventh-day Adventist Church members, Nyamira

Conference, East Kenya Union Conference (EKUC).

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ABSTRACT

On increasing role of religious organization in civic education, peaceful civic election is critical during the electioneering period. This study sought to investigate the influence of the church in peaceful civic elections in Borabu Sub-County, Nyamira County. The following served as objectives of the study: To identify the church's strategies to ensure peaceful civic elections; to establish the causes of political election violence in Borabu Sub-County, Kenya; to investigate the methods employed by selected denominations in sensitizing their members on peaceful civic elections; to propose possible solutions which the church could use to influence peaceful civic elections. The study used a conceptual framework that has shown how the influence of the church impacts peaceful civic elections in the local and national elections and the theoretical framework of structural functionalism. The study used survey and qualitative research designs. The target population was 4,663 adult church members drawn from various denominations in Borabu Sub-County, Nyamira County, Kenya. The sample size of 30% was 1,399 church members as respondents by use of random, stratified, and purposeful sampling. The study used questionnaires and observation schedules for the collection of data. The instruments were piloted in Masaba North Sub-County in Nyamira County, which was not included in the actual study for reliability. The validity of the instrument was ensured after a critical evaluation and consultations with the School of Religion and Christian Ministry experts to ascertain a content validity index of 0.80 was reached. The instruments yielded both quantitative and qualitative data after application. The findings were reported through tables, percentages and narratives. The research findings established that the church seems to have abandoned her obligation as a church since the respondents reflected that the church did not perform 70 % of her expected regular duties of reconciliation and peace promotions in the communities across the border. The study found that (X_1) influenced only about 1.7 % as was modeled as $Y= .200X_2+1.582$, while (X_2) the causes of political election violence had a partial influence of about 5.3% as modeled by the equation $Y= .200X_2+1.582$, and lastly (X_3) the methods employed had a partial influence of about 4.1 % demonstrated by the equation $Y= 191X_3+1.804$. Based on the findings of the study, the researcher made recommendations to assist those charged with the running of the elections in Kenya. At the application of increased church action to ensure peaceful civic elections, control and minimise the causes of political election violence, and the use of all the methods available to sensitize their members on the importance of peaceful civic elections, there shall prevail peaceful elections during electioneering. The study concludes that based on these results that the churches at Borabu Sub-County, Nyamira County, Kenya had great potential to influence peaceful civic elections, but they did not optimally and sufficiently use the available avenues and opportunities to do so.

ACKNOWLEDGEMENTS

ABBREVIATIONS

CCDP: Carter Center for Democracy Programme

ECK: Electoral Commission of Kenya

EUEM: European Union Election observation Mission

IEBC: Independent Electoral and Boundaries Commission

JP: Jubilee Party

KCCB: Kenya Conference of Catholic Bishops

KPU: Kenya Peoples' Union

MCA: Member of County Assembly

MP: Member of Parliament

NIV: New International Version

NT: New Testament

OT: Old Testament

PAG: Pentecostal Assemblies of God

PARLD: Public Affairs and Religious Liberty Department

PRC: Peace and Reconciliation Committees

SPSS: Statistical Package for the Social Sciences

UDHR: Universal Declaration of Human Rights

ACRONYMNS

The following acronyms have been used in the study:

ANU: Africa Nazarene University

EAK: Evangelical Alliance of Kenya

EFOGE: Ekklesia Foundation for Gender Education

EVID: Electronic Voter Identification Device

KANU: Kenya African National Union

NARC: National Rainbow Coalition

NASA: National Super Alliance

PACLA: Pan Africa Christian Leadership Assembly

PAG   Pentecostal Assemblies of God

PEV: Post-Election Violence

SDA: Seventh-day Adventist

DEFINITIONS OF OPERATIONAL TERMS

The following terms are defined as used in this study as follows:

Church- It is a family of believers with a common faith who are followers of Christ.

Civic Education – Sensitization of the members on their role as citizens during civic elections.

Democracy – Power to rule with the common people.

Free and Fair Election – The determination of the political make-up and future policy direction of a nation.

Peaceful civic election – A selection of civic or government leaders that is calm without chaos and disorder.

Politics – Activities relating to governing, guiding, or building a civil society.

Political Parties –organized groups of people who have the same ideology, or groups that have the same political positions during election times in a government.

Structural Functionalism Theory – A theory that states that the church has a role to play since the society is so intricate in terms of morality.

The three mainstream churches – The major and dominant denominations within Borabu Sub-County; the Catholic Church, the Seventh-day Adventist church and the PAG Pentecostal Assemblies of God church.

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CHAPTER ONE

INTRODUCTION AND BACKGROUND OF THE STUDY

1.1 Introduction

Election exercises in Kenya bring many challenges to the nation's pursuit of democracy. This section will cover the following areas: the background of the study, statement of the problem, the purpose of the study, objectives of the study, and the research questions. It will also cover the hypothesis, the significance of the study, scope, delimitations, and limitations of the study, assumptions, theoretical framework, and conceptual framework.

1.2 Background of the Study

Globally in democratic societies where the rule of law is observed, the election results are accepted and the nations move. Elections do qualify political leaders for office, which gives authority and power to them as elected leaders to govern a nation so that nations achieve their administrative and economic aspirations. These elections are conducted at specific times that are regulated by legal systems enshrined in countries' constitutions or laws. In case of a disagreement over the results that are duly announced, there are systems in place to mitigate those issues. The citizens and those seeking positions obey the rules and regulations which govern the process.[1]

The United States of America has had elections since 1776. Some elections come at a regular time after every four years for the presidential elections, although others may take place after two years according to their constitution. In the United Kingdom, for

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[1] Democracy Web, "Comparative studies in Freedom, Principles of Elections." Retrieved on June 8 2017 from: https://www.democracyweb.org.(Accessed on June 8 2017).

instance, general elections go as far back as 1802.[2] The term General Elections in the UK is used or rather refers to elections held on the same day on a set date in all constituencies for their Members of Parliament to the House of Commons.[3]

In Africa, elections have been conducted in several countries, especially since the 1960s when most of them gained independence from colonial governments. With the constitutions drafted as they gained independence and citizens pressing for freedom or self-rule away from their colonizers, it was evident that the elections were conducted in a very fair and free atmosphere. Edwin Abuya states that African countries with their electoral bodies can conduct free and fair elections, which can meet critically the internationally recognized legal and democratic standards, and, also some specific reforms.[4] It is therefore possible for African states to prevent voter fraud by the evaluation of the international and legal reforms which can be adopted by the African states.[5] Ghana has demonstrated over time that there can be free, fair, and credible elections in Africa.[6]   This is according to the United Nations and Africa Union parameters set in these bodies set agreements over time. These bodies send observers to different countries to monitor how elections are conducted to advise each other on civil and human rights violations or upholding of the same principles. This study proposes that the church would be in hand to propagate such principles and rights to her faithful through various forums so as to maintain peace and tranquillity in their countries at all times. If for instance, Ghana has been successful in holding fair and free elections that meet the acceptable African Union standards, then it follows that other African

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[2] W. Peter, "Archaic Electoral Biases Must Go" *The Australian(*Sydney, Australia: News Limited, 2010),

[3] J. Simeon, *A Treatise on the Law of Elections: In All Its Branches.* Google Books. Books.google.co.uk Retrieved 18 February 2017.

[4] Edwin Odhiambo Abuya, "Can African States Conduct Free and Fair Presidential Elections?" *North-western Journal of International Human Rights* Volume 8, Issue 2, Article 1, Spring 2010.

[5] C. L. V. Michael, Seeking First the Kingdom of God: *Facing the New Challenges*. Kisumu: Evangel Publishing House.2008, 402.

[6]Staffan I. Lindberg and Minion K. C. Morrison, "Are African Voters Really Ethnic or Client elastic? "Survey Evidence from Ghana, https://ceativecommons.org/licenseonline.com "Elections in Ghana since Independence" (Accessed 12 January 2017).

countries can do the same. Kenya is a signatory to these democratic principles and putting them into practice ought to be the guiding undertaking.

In East Africa, the most recent elections, which were deemed to be near peaceful, free, fair, and credible, were conducted in Tanzania in 2015.[7] It became apparent from the reports of the observers that the Tanzanian General Election gave a smooth transition despite the dissatisfaction of some of the opposing parties. Transition in government leadership that does not cause loss of human life and property is displayed in such processes. However, the Church in Tanzania has been quite vocal about the violation of the right principles. Bishops have decried the muzzling of media outlets and ban of public meetings as sources of "division and hatred that if left to continue will result in citizens embroiled in worse conflicts. These conflicts eventually destroy the peace and unity of the nation."[8] The same has been observed in Kenya from election to election, where violence breaks unprecedentedly.

The outcry for peaceful, free, and fair elections in Kenya has a long history since Kenya's independence. Multi-party systems first emerged in 1966, with Jaramogi Oginga Odinga pulling out of government. He then relinquished his position as the Vice President of Kenya, forming the Kenya People's Union (KPU), which later was banned by October 1969 with dire consequences on the founders and other parties formed after 1962. There followed a period of uncertainty in clamouring for political space probably for fear of victimization. This is the period when Jaramogi Oginga Odinga came up with his classical song "Not yet Uhuru" which describes the then political situation that denied many their democratic rights.[9]

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[7] J. Gettleman, "John Magufuli Declared Winner in Tanzania's Presidential Election" *The New York Times*, 29 October, 2015.

[8] Daniel Hayduk, "Tanzania Church Accuses State of Harming Democracy. Posted Sunday February 2018. https://www.nation.co.ke. (Accessed 20/03/2018).

[9] John Walubengo, "The Case of Kenya: Will Technology Deliver a Free and Fair Election? The Conversation." Retrieved on March 19, 2017 at https://www.theconversation.com/the-case-of-kenya

From 1965 onwards, Kenya has experienced pockets of dissent here and there, which at times were met with brutal force. Daring clergy raised their voices in dissatisfaction with how the political class has been elected and subsequently ruled the country. In the year 2008, a grand coalition was formed after the Electoral Commission of Kenya announced the winning of Mwai Kibaki over his other contenders, a move that was seen as contrary to the actual results. The country plunged into a seven-week long period of violence. Innocent citizens lost their lives; others were displaced from their places of settlement; destruction of properties was rampant, and the socio-economic life of citizens affected.[10] After the post-election violence time, politics has been played along clan, tribal, and ethnic lines, which seems to play centre stage of the Kenyan politics during election times.

The dense social-political and economic climate in the country in all years of general elections since 1992 have had common characteristics each with bouts of violence and sufferings leading to the tribal clashes.[11] With all this background information about election, the church has existed all along. In most cases when the church raises the alarm, there is quietness and, when it compromises, the consequences are devastating.

The fundamental principle of the church is to promote good morals in the society. This role cannot be overlooked. The church cannot be separated from the society. It is stated that when the church fails to promote good morals society decays, and natural peaceful coexistence of ethnic groups declines as well. One of the issues that affect peaceful existence of citizens in Kenya is the civic elections. Civic elections by themselves are not evil, but the interest behind the elections generates immoral behaviours, which injure and undermine the elections, and in the process of defending and struggling between right and wrong, conflicts

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[10] Xan Rice, "Death Toll Nears 800 as Post-Election Violence Spirals Out of Control in Kenya," *The Guardian.* @https://www.theguardian.com/worldnews/opinion/sports/arts/life Monday 28 January 2008 at 08.49 GMT. (Accessed 2/3/2017).

[11] Nehemiah Nyaundi, *Rethinking God: Exploring the Interface between Religion and Social Reality* (Kijabe: Zapt Chancery Publishers Africa Ltd, 2015), 58.

arise. Every election in Kenya has been characterized by forms of violence because of the high stakes that come with it. Just before the general elections in 2017, the church in Kenya commenced to educate its faithful on peaceful, fair, and credible election.[12] They, too, urged the political leaders to tone down their political messages some of which produced a rise in ethnic violence and at the same time reminded the citizens to reject any provocation to incite violence.

This was not the case in the past where some religious leaders took sides and escalated violence. Belshaw argues that the only special groups, which understand and identify with the poor and the suffering in Africa, are the religious groups.[13] Then when this is the case, the church which forms part of the religious groups cannot bury her head when there are elections in Kenya which more often than not lead to chaos and destabilize peace. Batson gives examples of Martin Luther King Jr, Mother Teresa, and Mahatma Gandhi as celebrated religious leaders whose acts of selfless concern for others have made a difference.[14] In Nigeria, the peace efforts of Caritas, which was an organ of the Pontifical Council for Justice and Peace, struggled to preach and mediate during the 30-month Nigerian-Biafran war.[15]

Pope John Paul II of the Roman Catholic Church recognized and appreciated the contribution of the African Church to peace-building. He specifically appreciated the efforts of the bishops for their role which they have played over the years as promoters of peace and reconciliation in many situations of conflict, political turmoil and civil war.[16]

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[12] Fredrick, Nzwili, "Kenyan churches seek peace in contested general elections," August 3, 2017 https://www.wcc.org/church.statement.politics.in.kenyaGoogle Search, 2018. (Accessed January 12, 2018).

[13] D. Belshaw, *Faith in Development. Partnership between the World Bank and Churches of Africa*, (Oxford: Regnum Books International, 2001).

[14] M. Batson. *Religion and the Individual: A Socio-Psychological Perspective* (New York: Oxford University Press, 1993) 4.

[15] F. Arinze. *The Baton of Faith* (Nimo: Rex Charles and Patrick, 2008), 32.

[16] John Paul II, Encyclical Letter Evangeluim Vitae, March 25, 1995, 45.

The church in many instances has been called upon to mediate and pray for peace when conflict has risen up and when the peace is no more. The church has a role to play even before the conflict rises, which in turn causes the absence of peace. There is a common cliché which says that prevention is better than cure. This is what the church ought to do without undermining the mediation process after conflict. It is therefore the responsibility of the church to promote politics that inspires peace and justice.

As Alexis de Tocqueville wrote in his classic Democracy in America (Chicago: University of Chicago Press, 2011), that the church and the state are constitutionally separated, yet religion and politics are often intertwined. The state is both highly religious and respectfully democratic. Some of the most effective political movements in the US political development included the active involvement of churches and religious communities. Civic commitment is a broad concept that includes any activity aimed at changing society, government, or policy. They can also increase the civic commitment of their believers by mobilizing them, providing the expertise to participate, or adopting democratic values. Political parties and contestants target religious voters to bring them into the political process.[17]

Therefore, according to the Seventh - day Adventist church policy, the church has a great mission to all people. It is to point them to a Saviour full of righteousness that can justify, sanctify his people on a daily basis, and thus make them honourable citizens of any country with ultimate citizenship in the heavenly kingdom.[18]Consequently, in the Catholic Catechism, "It is the obligation of citizens to contribute along with the civil authorities to

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[17].Alexis, de Tocqueville. "The church and the state." https://www.britannica.com/biography/John-XV. (Accessed on Feb 10 2022).

[18].Adventist church stance on politics, https://www.adventist.org/documents/church-state-relations.(Accessed Jan 23, 2022).

the good of society in a spirit of truth, justice, solidarity, and freedom." thus, on this basis Christians should be delighted of the chance to carry out their earthly activity in such a way as to integrate human, domestic, professional, scientific and technical enterprises with religious values, under whose supreme direction all things are ordered to the glory of God.[19]

Osauzo notes that the church ought to reiterate its stand on the relationship between participating in political exercises and constructive policies.[20] The church sometimes has forgotten or abandoned her role in peaceful civic elections and politics. Mueller traces the history of the church's failure and points out that the church failed to speak out and condemn the evils of the society, especially from the government days back to during colonial times. He opines that the church supported the colonial administration but did not act to condemn the social injustices of the colonial era.[21]

This same attitude has matured even in the independent Africa; the church cannot condemn the political injustices and systems that work against the citizens for fear of victimization and possible imprisonment. Frequently during civic election times, particularly when the elections did not favour the other side, this then exploded to tribal violence along the Kisii-Kalenjin border; thus, the study seeks to investigate the church influence on peaceful civic elections in Borabu Sub-County, Nyamira. The Sotik/Borabu border obliges as the boundary and administrative border between the Bomet and Nyamira counties, as well as the distinction between the Kipsigis, Kalenjin sub-tribe living in Bomet County, and the Abagusii, a Bantu sub-tribe, most normally known as Kisiis of Nyamira County.[22]

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[19]John Paul II, Apostolic Letter Motu Proprio *Proclaiming Saint Thomas More Patron of Statesmen and Politicians,* 1: *AAS* 93 (2001), 76

[20] T. Osauzo, "No Voters Card, No Sacrament: Catholic Diocese of Nsukka Tells Members" modified Tuesday, 07 December 2010, http://www.sunnewsonline.com/10.00am.(Accessed December 2, 2017)

[21]S. Mueller. 2008, "The Failure of Dynastism and the Strength of the ODM Wave in Kenya's Rift Valley Province" *Journal of African Affairs*, 2008, 107 (429).

[22]Mokua Ombati, "Indigenizing Peace-Building in Kenya Borabu/Sotik border Conflicts. http://www.irenees.net/bdf_fiche-analyse-1016_en.html.(Accessed December 2, 2017.

1.3 Statement of the Problem

Ever since 1992, as the country approaches General Election, there have been tense social, political, and economic incidents in Kenya, leading to violent tribal clashes. Most of these are fuelled by politicians. The result is that many people are either displaced or killed. While all this is happening, it should be well-known that Kenya is a religious country with 83% Christian, 11.2% Islam, 1.7% African Religious Tradition, and 1.6% others. Since Kenya is 97.5% Christian and Muslim, the Church has a larger constituency given the data.[23] The three main denominations have a large following in either side. This triggered the interest of the researcher to establish why these people living with each other and who embrace the same faith behave this way only during elections.

Political violence was instigated across the entire nation of Kenya particularly along the borders, thus these repeating again and again in the subsequent electoral periods, culminating in the highest victims in the 2007/2008 Post-Election Violence.

The electoral political progression runs chiefly fertile ground for the flaring-up of tense conflicts as local politicians often incite "their people" against their fellow citizens on an "us-versus-them" socio-political-economy of categorization.[24]These continued occurrences of violence and other evils are an open indication that the church has abandoned its obligations. Its influence ought to have prevailed on its congregations for such virtues as living in harmony and unity that the church upholds. Despite the increased presence of the church in this area and the good moral teachings, there is also increased and continuous post-election violence. This is a clear indication that the church's influence needs to be

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[23]MasiiwaRagiesGunda, "Rewriting" the Bible or De-biblifying the Public Sphere? Proposals and propositions on the usage of the Bible by public figures in Zimbabwe" BiAS 7, *The Bible and Politics in Africa* edited by Joachim Kügler, Masiiwa R. Gunda, Lovemore Togarasei Eric Souga Onomo In cooperation with Ezra Chitando and NisbertTaringa, Volume 7(University of Bamberg Press, 2012), 43.

[24] Angela Thompsell, "Elections in Ghana since Independence" https://creativecommons.org/licenseonline.com(Retrieved January 12, 2017).

evaluated; if not, its impact and teachings will lose meaning. These are church teachings like the promotion of the freedom of conscience, upholding of the human rights, advocacy of peaceful co-existence and promotion and expression of freedom of choice of the members. Therefore, this study sought to investigate the influence of the church on peaceful civic elections and give possible solutions in Borabu Sub-County Nyamira County, Kenya.

1.4 Purpose of the Study

The purpose of this study was to explore the influence of the church upon peaceful civic elections in Borabu Sub-County, Nyamira County, Kenya.

1.5 Objectives of the Study

The objectives of the study are as follows:

1.5.1   To identify the church's strategies to ensure peaceful civic elections;

1.5.2   To establish the causes of political election violence in Borabu Sub-County, Nyamira County, Kenya;

1.5.3   To investigate the methods employed by some selected church denominations in sensitizing their members on peaceful civic elections;

1.5.4   To make recommendations based on the findings on how the church could influence peaceful civic elections.

1.6 Research Questions

The research questions of the study are as follows:

1.5.5   What are the church's strategies to ensure peaceful civic elections?

1.5.6   What are the causes of political election violence in Borabu Sub-County, Nyamira County, Kenya?

1.5.7   Which are the methods employed by some selected church denominations in sensitizing their members on peaceful civic elections?

1.5.8 Which are the possible solutions based on the findings on how the church could influence peaceful civic elections?

1.7 Significance of the Study

The study will be of benefit to the Church so that she can rise to her obligations to teach her members the virtues that are necessary for coexistence. The local communities will also learn to accept each other and concentrate their energies on productive events to promote the development of this nation. The promotion of peace will enable the country to make strides in its development and encourage investors. When suitable information is practised, Kenya will attract neighbours as investors who will trade within, thus boosting Kenya's economy. Peace and tranquillity shall prevail and globally Kenyans will be acceptable for free movement into other nations.

1.8 SCOPE OF THE STUDY

This research was limited to Borabu Sub-County, Nyamira County, Kenya. The study had the respondents drawn from the mainstream churches of Borabu Sub-County Nyamira County: the Roman Catholic Church, Seventh-day Adventist Church, and Pentecostal Assemblies of God churches. They are counted mainstream because they are prevalent religions along these regions. The study, through this selected scope was intended to investigate the influence of the church on peaceful civic elections along the Borabu/Sotik border, the area that is most affected by the ethnic conflicts.

1.9 Delimitations of the Study

Delimitations are boundaries the researcher sets regarding the subject interests.[25] The study was confined to the influence of the church for peaceful co-existence of citizens

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[25] J. W. Creswell, *Educational Research: Planning, Conducting, and Evaluating Quantitative and Qualitative Research,* 4th ed. (Boston, MA: Pearson Education. 2012).

in their daily lives and should hold each other as one respecting the systems that are in place for their living.

1.10 Limitations of the Study

The area of study was wide and marshy during rain periods which would render it impassable. It was in a settlement scheme where most people lived far from each other with the churches built in selected places far from each other. This gave the researcher quite some challenging seasons in reaching the designed places. The researcher, however, hired three assistants from these regions for easy administration of the research tools and used the other modes of transportation that match with the terrains.

1.11 Assumptions of the Study

Assumptions are things that are somewhat out of one's control, but if they disappear the study would become irrelevant.[26] The sampled areas of the study, the constituency, county, wards, and the national levels had the same constitutional policies for elections. The leaders of all the levels of work, the counties, constituencies, and the national levels were guided by the same Act of Parliament on elections and the provisions of the Constitution.

1.12 Theoretical Framework

This study rested on Structural Functionalism Theory, which is associated and promulgated by Jean Jacques Rousseau. According to Griswold, Jean Jacques Rousseau, is the French author of the 18th century who wrote a prominent book 'The Social Contract.' In the book he wrote that human beings naturally were a noble savage who led a life of primeval simplicity and sublime gladness. They were self-governing, contented, self-reliant, healthy, valiant and decent. It was only primeval instinct and empathy which united them

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[26] C. R. Kothari, *Research Methodology, Methods and Techniques*, 2nd Edition (Mumbai: New Age International Limited Publishers, 2004),84.

all. They knew neither right nor wrong and were free from all perceptions of virtue.When equality and happiness of the early state was lost, war, murder, conflicts became the order of the day. The escape from this was found in the formation of a civil society. Natural freedom gave place to civil freedom by a social contract.[27]Structural functionalism, or simply functionalism, is "a framework for building a theory that sees society as a complex system whose parts work together to promote solidarity and stability"[28]

This perspective functionalism was a dominant sociological approach in the US and Western Europe. The theory spells out that society subsists as an intricate structure with several dependent parts working together to favour its steadiness. This system concentrates on the social structure of the society through a micro-level orientation, which forms the society as a whole. Consequently, the social systems stay at balance, thus at the manifestation of change on one part of the system, there are generally confrontational changes in other parts of the system.[29] In this regard therefore, the contemporary society is so complicated, thus requires a unique power that can the trend which mostly could be the role the church can play through its teachings.

The Christian Church teaches that the supreme love of God unites a disintegrated people to embrace the oneness of the Godhead. Once these tenets are accepted and adopted into the life of an individual, it will help every individual to esteem one another better than themselves and hence accept them in a brotherly way. Each individual will want to practice the rule "do unto others as you would have them do unto you" in this way they will be knit into a society that does not do to itself but to others. There will be unity of purpose and

[27]Griswold, Wendy. Cultures and Societies in a Changing World. (Thousand Oaks, CA: Pine Forge Press, 2004). (Accessed Jan 23, 2022).

[28]Keith, Rice. "Structural Functionalism". Archived from the original on 22 February 2012. Retrieved 23 February 2012.

[29] Jeffrey W. Lucas, "Structural Functionalism,"https://onlinelibrary.wiley.com/doi/pdf/ 10.1002/97 8140 51 65518.wbeoss289 (Accessed April 16, 2018).

selfishness with its ugly actions of violence will vanish and the communities will live together to favour their steadiness.

The church should instil the morals in the society that impact the lives of the people. This is of cause by regular church teachings. Since the same members of the church are similar members of the society, they participate in the daily activities of the society in the secular world. If there are changes, the same will be reproduced in the approach to the systems that are put in the earthly leaders. The love reactions that will be demonstrated in their typical lives will be felt; thus, the church members will equally love their neighbours who belong to other political cruxes.[30]

In relation to religion and politics, functionalists contend that religion serves several functions in the society. It depends on the society for its existence, value, and significance, and vice versa. From this perception, religion serves several purposes, like providing answers to spiritual ambiguities, offering emotional comfort in critical moments, and creating a place for social interaction and social control. It equally defines the spiritual world and spiritual forces, including divine beings. Religious rituals bring order, comfort, and organization through shared familiar symbols and patterns of behavior. Most importantly, it creates opportunities for social interaction and the formation of groups thus, it provides social support and networking and so offers a place to meet others with similar values and a place to seek help (spiritual and material) in times of need. Moreover, it can foster group cohesion and integration. Religion therefore can be central to many people's concept of

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[30] W. La Verne Thomas, *Sociology: the study of human relationships* 5[th]ed (London: Holt, Rinehart and Winston-Harcourt Brace & Company, 2008), 56.
https://en.wikipedia.org/wiki/Structural_functionalism

themselves, hence sometimes there is an "in-side group" versus out-side group.[31]In this regard, structural functionalism theory applies to the study.

1.13 Conceptual Framework

Kombo and Tromp define conceptual framework as "a research tool intended to assist a researcher to develop awareness and understanding of the situation under scrutiny and communicate it."[32] This study was based on a conceptual framework with both the independent variables: the church's strategies to ensure peaceful civic elections; causes of political violence; methods employed by the selected denominations to sensitize the members on the peaceful civic election, and the possible solutions the church may use to influence peaceful civic elections. The dependent variable has been identified as peaceful civic elections.

Figure 1.1 shows the relationship between the independent and dependent variables of the study. If the church's influence on peaceful civic elections in Borabu Sub-County Nyamira County is acted upon negatively or positively, then definitely the result will automatically be changed based on the direction of the influence. The church's influence in the society is critical. Its teachings have far-reaching effects on the lives of the people – those who believe and become members or those who stand at the fences looking into it. Civic activities wherein the church leaders educate their members on good morals and the results that obtain from them influence the members to live in harmony and peacefully conduct themselves. There will develop respect and concern for each other even when their ideological perspectives differ.

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[31]https://courses.lumenlearning.com/alamo-sociology/chapter/reading-theoretical-perspectives-on-religion/Accessed Nov 23,2021

[32] Donald, Kisilu, Kombo and Tromp L. A. Delno, *Proposal Thesis Writing: An Introduction.* (Nairobi: Pauline Publications Africa, 2009), 48.

The application of what the church does to ensure peaceful civic elections in the Kenyan situation would help alleviate the tensions that have characterized the elections in the country for a long time. When the church takes her rightful influence in giving direction, promoting peaceful coexistence, and condemning the evils that lead to election violence, Kenya would be safe after civic elections.

Independent Variables   **Dependent Variable**

Church's strategies to ensure Peaceful Civic Elections

Causes of political violence

Methods Church uses on peaceful civic elections

Possible solutions for peaceful civic elections

Peaceful Civic Elections
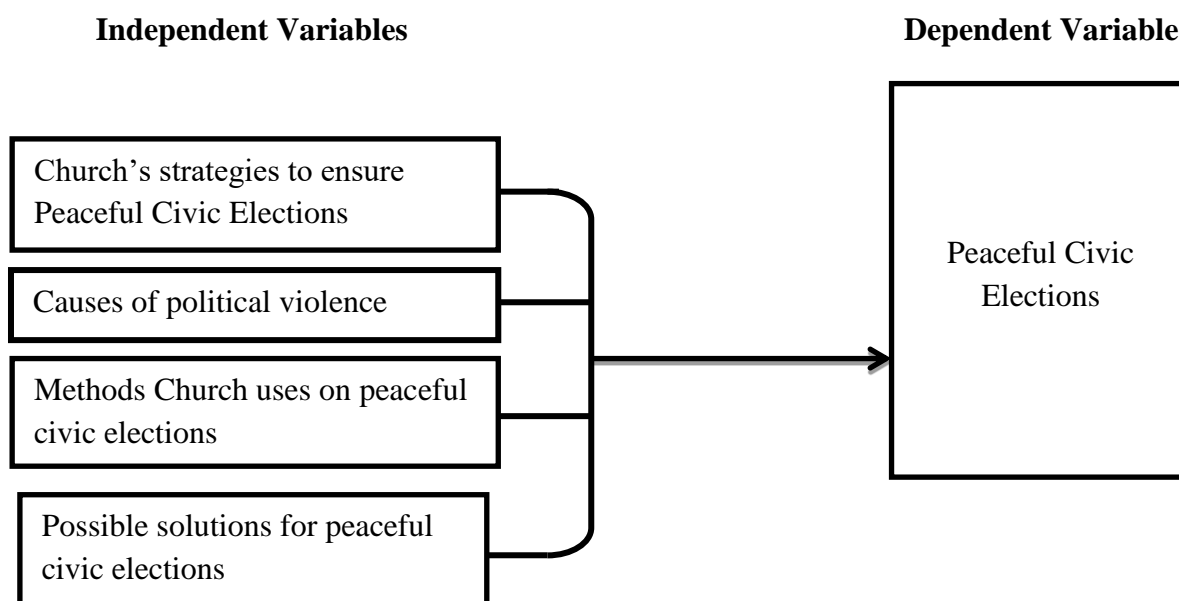
Figure 1.1 Conceptual Model for Influence of Church on Peaceful Civic Election in Borabu Sub-County, Kenya

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

In this chapter, the researcher covered the major areas of the literature review according to the objectives of the study. These included the following: to identify the church's strategies to ensure peaceful civic elections; to establish the causes of political violence; to investigate the methods employed by the three main stream churches-The Roman Catholic church, the Pentecostal Assemblies of God and the Seventh-day Adventist church in sensitizing their members on peaceful elections; and to offer possible solutions which the church would use to influence peaceful elections solutions.

According to the Seventh-day Adventist church policy, the Seventh-day Adventists should always remember that they have a great assignment upon all people her people to point them to something much greater than any local or country political process. They are to be pointed to a Saviour full of righteousness that can justify, sanctify his people on a daily basis, and thus make them honourable citizens of any country with eventual citizenship in the heavenly kingdom.[33]Consequently, according to the Catholic Catechism, "It is the duty of citizens to contribute along with the civil authorities to the good of the society in a spirit of truth, justice, solidarity, and freedom. Submission to legitimate authorities and service of the common good require citizens to complete their roles in the life of the civil community"[34]Whereas the Adventist and the catholic churches have their own church stance about the church and politics as above , the PAGs seem to have no clear stance for the same.

Therefore, Christians are to be proud of the chance to carry out their earthly activity in such a way as to assimilate human, domestic, professional, scientific and technical

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[33] Ibid

[34] Ibid

enterprises with religious values, under whose supreme direction all things are ordered to the glory of God.

2.2 What are the church's strategies to ensure Peaceful Civic Elections?

This section of the literature review highlighted on what the church does to ensure peaceful civic elections, thus cause an influence upon her members who in turn influence the society on tranquil and peaceful civic elections during electioneering times.

2.2.1 The Place of the Bible in Politics

The Bible does not permit Christians to retreat from the political arena. There are several examples from the Bible that teach us that politics is not an exclusion from the Christian. In the Old Testament times, God's people such as Joseph stood before Pharaoh not only to interpret the dream, but also gave him a plan of political action that included political appointment and taxation which happened to "save lives." (Gen. 45:9). The record shows that Joseph considered his position in essence as a direct result of God's intervention so that he might assist others through hard times even when in exile.

In the New Testament, Paul admonishes the believers to "pray for the king" (1 Tim. 2:2). This has a benefit for the society and the church so that "the church might do its work peacefully."[35] The Bible has influenced politics and election in the European countries in the past. It is widely assumed by many biblical scholars in Europe that the era that the Bible-influenced politics is past them and that the role of religion in the public sphere has waned since the 1970s.[36]This means that the church is no longer influential to the church members, thus the reason for which there are commotions during and even after elections. However,

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[35] Art Lindsey. "What does the Bible say about the role of Government?" https://www.businessinsider.com/government-shutdown-talks-on-defense-non-defense-spending-caps-2018-1 (Accessed Feb 12, 2019).

[36]Eliot Tofa, "The Bible and the quest for Democracy and Democratization in Africa: The Zimbabwe Experience" BiAS 7, *The Bible and Politics in Africa* edited by Joachim Kügler, Masiiwa R. Gunda, Lovemore Togarasei, Eric Souga Onomo In cooperation with Ezra Chitando and NisbertTaringa, Volume 7 (University of Bamberg Press, 2012), 22.

Europe has become secularized and the Bible played a major role in strengthening these nations as they were developing in their democracies.[37] One will find it a rare occurrence that politicians will seek to justify their official responsibilities by resorting to the Bible, and, in that regard, it is relatively true that the Bible is absent in most countries' politics. Whereas this was true in Europe, this actually is the very case with the African politicians who similarly have no room for the same Bible. This thought has found space in Kenyan national politics.[38]

However, the Bible has much to state on politics but "it is becoming increasingly clear that if previously the Bible was regarded as a white man's book or a foreign oracle, it has gradually become an African text." [39] Christians have influenced the teachings of the Bible, and, shaping their lives in conformity with these biblical teaching that is inevitable. The Bible is instructive on how believers should live at peace and unity with all at all times. Believers ought to be encouraged to avoid disunity and enmity, to embrace love and co-existence. These and others characterize Christian living as good citizens. The larger citizenry of Borabu who has embraced the Bible teachings should be examples in their behaviors and life to those around them.

Thus, the Bible is held by the large number of believers with high esteem as God's word that will be relied upon. For them, it is indeed a book that is the standard of instruction, correction, and reproof even in such volatile areas as politics. Hence people are being instructed by their respective spiritual leaders through biblical instructions for peace and

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[37] Steve J. Cole, Lesson 89: Christ: Lord of our Politics (Romans 13:1-7 and other Scriptures). https://bible.org/seriespage/lesson-89.2006:3(Accessed May 12, 2018).

[38] MasiiwaRagiesGunda, "Rewriting" the Bible or De-vilifying the Public Sphere? Proposals and propositions on the usage of the Bible by public figures in Zimbabwe" BiAS 7, *The Bible and Politics in Africa* edited by Joachim Kügler, Masiiwa R. Gunda, Lovemore Togarasei, Eric SougaOnomoIn cooperation with Ezra Chitando and NisbertTaringa, Volume 7, (University of Bamberg Press, 2012) 43

[39] Ezra Chitando, "'If My People …" A Critical Analysis of the Deployment of 2 Chronicles 7:14 During the Zimbabwean Crisis" in BiAS 7, *The Bible and Politics in Africa* edited by Joachim Kügler, Masiiwa R. Gunda, Lovemore Togarasei, Eric SougaOnomo In cooperation with Ezra Chitando and NisbertTaringa, Volume 7 (University of Bamberg Press, 2012),32.

tranquility before and after elections in Kenya which prove as dividing lines in their social lives.[40] Consequently, it is expected that the church in her various denominations ought to raise her voice in culturing her adherents to put into practice these sound teachings. This is in line with such African theologians who hold that the Christian church should hold her important role as "public commentator on moral issues" and that the "gospel is deeply political" and that the most urgent task for it is to make "politics work better, and become more democratic and transparent" thus promoting stability and encouraging development."[41]

Odongo Dannish holds that instead of the 'Bishops' being called to preach the undiluted gospel of Christ, they have this tossed aside as they scramble for the political podium joining the tray that catapult the nation ahead.[42] Nyaundi makes the same argument such as that of Odongo Dannish that the preachers present diluted gospels. In this regard, the researcher consents that with the Odongo and Nyaundi's arguments that the preachers or the Bishops preach diluted messages which have no impact at all upon their church members.This gospel message ought to bring about drastic changes in personal lives in the society.

According to Mugambi and Magesa, Christians living in this world as they await for the next election, they would do well to use the Bible instructions which "links revelation and history" that they should take part in "pushing for political changes" that change the world today.[43]This implies that the gospel brings change once embraced but from

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[40]Jannie Hunter, "The Bible and the quest for Developmental Justice: The case of Orphans in Namibia"BiAS 7, *The Bible and Politics in Africa* edited by Joachim Kügler, Masiiwa R. Gunda, Lovemore Togarasei Eric SougaOnomo In cooperation with Ezra Chitando and NisbertTaringa, Volume 7, (University of Bamberg Press, 2012), 68.

[41] Emmanuel Katongole, *The Sacrifice of Africa: On the Theology and Politics of Hope in Africa.* Grand Rapids, MI: Eerdmans. ISBN 978-0-8028-6268-6, 2017.http://www.universityofnordedame.org/

[42]Odongo, D. Capital FM. "Politics and the Church, Where Should we draw the Line?" Retrieved on 3/6/2017 from: https://www.capitalfm.co.ke.(Accessed may 12, 2018

[43] J. N. K. Mugambi and MagesaLaurenti, *Jesus is African Christianity: Experimentation and Diversity in African Christology* (Nairobi: Initiatives, 2013), 76.

observation Christians don't practically live the gospel which in turn brings change upon the society. In this regard, the researcher seeks to investigate whether the gospel causes any impact upon the church members.

2.2.2 God Instituted Governments to Promote Peace

God uses His people on earth to put in place civil leaders and this is rendering to Caesar what is Caesar's and to God what things are God's. Similarly, Paul counsels that all people should pray for the kings and those in other levels of authority so that people may lead a tranquil and quiet life in all godliness and dignity (Mat. 22:21; 1 Tim 2:1-2). This means that government must maintain adequate national defence so that citizens are not overrun by a foreign power that would rob them peace and liberty.[44] Those in authority will develop and enact laws that will enforce the law to protect citizens. Since governments are established by God, they should promote peace and justice as they will be accountable to God.

This however, does not offer a blanket endorsement for all forms of government. Christians, in their new life within the believing community, are thus to conduct themselves in such a way as not to compromise their witness.[45] This aspect all Christians should know so that it clears those selfish ambitions from their hearts and that they have an obligation from God to avoid the influence of ethnicity and other evils, knowing that all are our neighbours in the biblical context (Luke 10: 29). But hand-outs that are seasonal benefits tend to derail the thought processes of people so that they are taken captive by ethnicity and other evils. The researcher consents with this view that it is God who appoints leaders, yet

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[44]Eliot Tofa, "The Bible and the quest for Democracy and Democratization in Africa: The Zimbabwe Experience" BiAS 7, *The Bible and Politics in Africa* edited by Joachim Kügler, Masiiwa R. Gunda, Lovemore Togarasei Eric SougaOnomo In cooperation with Ezra Chitando and NisbertTaringa, Volume 7, (University of Bamberg Press, 2012),23.

[45] Chuck Fuller, *The Trouble with, "Truth through personality*. (Anderson: Anderson University Press, 316, Boulevard, Anderson, SC 29621/864-328-1809). February 2016.

He does that through human instrumentality, thus seeks to investigate the reason why there prevail selfish motives over the same.

2.2.3 Governments are Accountable to God

The Bible explicitly teaches that God is "ruler over the realm of mankind and bestows it on whomever He wishes" (Daniel 4:17, 25, 32; 5:21). In his discussion with Pilate, Jesus underscores the accountability of governments to God, "You would have no authority over me, unless it had been given you from above" (John 19:11). Both Nebuchadnezzar and Pilate were not believers in God. In both, it is stated that "God gave it to them and the implication is, they would have to give an account to God someday."[46]

In this way, the people as the electorate place others in authority to legislate laws on morality and other areas, which will benefit the masses. More often, personal interest takes precedence, and corruption and other vices take toll of the lives of the leaders and the citizens sink into wars that do not build the nation.[47] John the Baptist is one example that shows that Christians have a moral authority and obligation to speak out against corruption and immorality. The leaders and members of the church are obliged to be the voice against the prevailing evils, yet they are silent most of the times. The Christian cannot excuse what rulers did simply because of who they are (Luke 3:19). Without prior participation, it becomes hard or even impossible for the church to do this in a later time.

2.2.4 Bible counsel as required of Christians

The Bible counsels that Christians have to be subject to the government unless the government forces or demands that Christians disobey God. They as well are asked to

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[46]Steve J. Cole, Lesson 89: Christ: Lord of our Politics (Romans 13:1-7 and other Scriptures). https://bible.org/seriespage/lesson-89. 2006:3 (Retrieved May 12, 2018).

[47]Eliot Tofa, The Bible and the quest for Democracy and Democratization in Africa: The Zimbabwe Experience" BiAS 7, *The Bible and Politics in Africa* edited by Joachim Kügler, Masiiwa R. Gunda, Lovemore Togarasei Eric Souga Onomo In cooperation with Ezra Chitando and NisbertTaringa, Volume 7 (University of Bamberg Press, 2012), 67.

honour those in authority, do right, and cooperate with them. Christians as with other citizens are to pay their taxes (Romans 13:1-7; 1 Peter 2:13-14). Although the Bible does not address voting, the citizens have a say in who rules over them. The Bible teaches that those who rule do so by God's approval.

Christians therefore ought to carry out an informed activity when they have the opportunity to elect their leaders. It has been voiced that "not to vote is to allow the ungodly to win."[48] The church ought to supply the government with men and women of integrity, who fear God as seen in the lives of Joseph in Egypt and Daniel in Babylon (Genesis 37-44; Daniel 2: 46– 49). The Kenyan situation demands that the church take a front position to propagate for such people to be elected instead of siding with those who promote hatred and enmity.[49] Thus, the researcher, through the study, will want to determine whether the church real plays its role during election times.

2.2.5 Christian Influence in the Past

Instead of citizens distancing themselves from civil government, there is a level of responsibility that they should engage themselves in civil matters. God has allowed us to select our leaders.[50]Consequently, Christians are the "salt of the earth" (Matthew 5:14-16). In as much as it would be true, Christians are not to engage themselves to the extent of taking sides with certain candidates and even campaigning for them so that the Biblical values and their brotherly co-existence are compromised through ways that are not

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[48]Steve J. Cole, Lesson 89: Christ: Lord of our Politics (Romans 13:1-7 and other Scriptures). https://bible.org/seriespage/lesson-89.2006:25(Retrieved May 12, 2018).

[49] Kermit Bridges, *Should Christians Participate in Politics?*https://www.sagu.edu/thought/Leader/kermit/bridges/thought.hub Published: April 28, 2016 (Accessed May 21, 2018).

[50]John Gay, "First US Chief Justice of the Supreme Court, as quoted in Kemit Bridge." https://www.sagu.edu/thought/Leader/kermit/bridges/thought.hub Published: April 28, 2016. (Accessed May12, 2018.)

acceptable to God in electing their political leaders.[51] Being recruited as agents and doing rounds in campaigns that lead to taking sides in an open and participatory way, it brings about feelings of animosity and envy. Christians have participated in their lifestyles of uplifting the very values that do not make them a contradiction of what they claim to lead to peaceful civic elections. The basis for representation should be the constituency if not the ward or County. Ethnicity is an enemy the church should resist.

2.3 The Causes of Political Violence in Borabu Sub-County, Kenya

This section reviewed the literature on the causes of political violence during and after elections. It reviewed literature in some other countries other than Kenya and finally incorporated Kenya more specifically Borabu Sub-County Nyamira.

2.3.1 The Paybacks that Follow Winning

According to Susanne Mueller, in the political system, the candidates during elections promise their clans-people that after winning, he or she takes all the plum jobs in the civil service and government is used as a "vehicle for the candidate's party or ethnic group" and "zero-sum ethnic politics." The supporters of the losing parties do not see opponent victories as a win for the other side; they see it as a loss for themselves and their ethnic group.[52] Whereas Nyaundi asserts that the men of the cloth take political sides mostly leaning towards ethnicity, he comes into agreement with Muller that the success of a candidates' winning serves as a vehicle for their victory of his people while the losing side looks at it as a loss for their ethnic group. This indeed leads to the researcher's view that the

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[51]Jannie Hunter, "The Bible and the quest for Developmental Justice: The case of Orphans in Namibia" BiAS 7, *The Bible and Politics in Africa* edited by Joachim Kügler, Masiiwa R. Gunda, Lovemore Togarasei Eric SougaOnomoin cooperation with Ezra Chitando and NisbertTaringa, Volume 7, (University of Bamberg Press, 2012), 98-101.

[52] Susanne Muller, "*Compromise as Kenya's Presidential Election Results Contradict Expectation,* (Boston University: Africa Studies Centre, 2015) 99 https://www.bostonuniversity.africa.studies.html. (Accessed June 2, 2017).

church seems to miss a mark in her obligation by living and walking their teachings and principles so as to refrain the society's evil inclinations.

Campaigns have been tailored along these volatile lines of ethnicity and much credibility has been compromised in the political arena. These are selfish approaches to leadership even outside politics and the church is indebted to educate her members to avoid such.

These are the plays candidates lay with their people even when they are Christians, what is contrary to the biblical instructions. Paybacks should be seen as evil from the context of the larger law that governs the country – the constitution. It has stipulated how national resources should be distributed with equity. The church upholds equality in development for all parts of the country and anything contrary to this has been the cause of dissatisfaction and animosity among the citizens. On this basis, the researcher seeks to investigate explicitly whether the church plays her role well to lead to peaceful civic elections. The basis for representation should be the constituency if not the ward or County. Ethnicity is an enemy that the church is obligated to resist.

2.3.2 Buying of Public Office

God in His governance over the Israelites said, "You shall take no bribe, for a bribe blinds the officials and subverts the cause of those who are right" (Exodus 23:8, NIV). In African countries, many times men and women who aspire for governmental positions out-rightly buy the office through unfair means commonly known as "*Ogoseera*" in Ekegusii. This means giving financial hand-outs that are aimed at turning the voter's minds thus the giver is handed over the vote albeit voting against conscience.[53] This implies that many

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[53] Nehemiah Nyaundi, *Revisiting the Ethical Quandary of the Kitu Kidogo Culture in Shwana Vyhmeister*, ed." *The Global Ethics Crisis: An Adventist Response* (Nairobi: Adventist University of Africa 2015), 193.

political leaders in Kenya do not qualify for leadership positions; instead, they buy office through bribery with skewed election results and at times electing those who in essence were not befitting the office.[54]Whereas it true that bribery can bring into an electoral office unworthy leaders who in turn wholly end up not doing anything good for his or her people, yet the researcher negates that some may come in through such a corrupt means and that finally he ends up doing good to his or her people, thus this can be a two way traffic.

The contenders are thrown into hate and align their supporters to always work against the one elected and the same continues throughout his or her tenure in the elected office. This aspect of the hand-outs affects even the church members most of who come from a low-income base in the community. This group is vulnerable and has been swayed time and again so that the church is seen in the negative light. The Bishops made appeals to Kenyans to choose leaders women and men of integrity, untainted by corruption, untouched by greediness for money, who shun negative ethnicity, who refrain from hate speeches and who have the interest of the country at heart.

According to Kenya's truth, Justice and Reconciliation Commission, it was perceived that church leaders participated in the agitation of ethnic-based violence, recapping what first took place in 1992 unlike what the church leaders did in 2013 where the church played a key role and prevented bloodshed through peace rallies organisation. Since religion can function as the link of powerful motivational and organisational forces that shape the human action with important implications for conflict resolution and peace building.[55] This is what is expected of the church to do yet little is done, as a result, the researcher seeks to investigate the gap.

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[54]Dannish Odongo, *Capital FM: "Politics and the Church: Where should we Draw the Line?"* posted May 25, 2016, https://www.capitalfm.co.ke (Accessed June 3, 2017).

[55]Joseph Wandera, "How religious leaders can ensure peaceful elections." https://www.standardmedia.co.ke/commentary/article/2001239498/how-religious-leaders-can-ensure-peaceful-elections#

In some churches, the researcher had witnessed that there are serious programs that assist this class of people to rise above the demands. Some have been given self-reliance projects to occupy their energies to know that they must raise their living themselves to avoid being easy prey of the marauding politicians. Those who give hand-outs sometimes have not been elected and this causes them later if elected to hate a certain section and punish them by withholding development projects in those areas perceived as against the incumbent.

2.3.3 Instigation of Tribalism and Ethnicity

Okoth affirms that tribalism and ethnicity were escalated by the colonial rulers when they brought in and set up boundaries that exclusively separated the Kenyan tribes. These established the idea of land policies that settled the people in their respective places. The tribe has produced leaders who become the rivals of the other tribes during elections. This tribalism is deep in the minds of sections of Kenyans that each tribe holds that there should be "our man to run the country so that we can eat," meaning to benefit from their own man. The members of the tribe will be near the source of wealth and power so they will enjoy getting employment and other benefits.[56] The corruption culture has raised political temperatures that are cooled during the election of one closer to our tribe.

Consequently, A.O.Balcomb tirades that in a tribal society, a tribesman blood is considered thicker than that of a fellow Christian who hails from another tribe. This is to say that the blood of a tribesman is deemed to have more value than the water of baptism which binds a Christian into one community of faith thus; he attests that it might be accurate that Christianity has a maximal spread, but a minimal penetration of its ethos in the

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[56]Assa Okoth, *African Nationalism and De-Colonisation Process* (Nairobi: East African Educational Publishers, 2006), 44.

society.[57]Thus Balcomb demonstrates that Christianity in this case for many does not hold in the heart, reason for why there are always tribal conflicts during election times along the borders.

Hiskias and Wachira speak out that the events that took place during the post-election violence of 2007/2008 shook the foundations of the institution of the church.[58] Whereas it is true that the church was shaken by the post-election violence, Nyaundi in his book *Revisiting the Ethical Quandary of the Kitu Kidogo Culture in Shwana Vyhmeister* opines as well that the church's level of preparedness was lacking in a big way because before the crisis, the church leaders were caught flat-footed because they were entangled by the electioneering fever in which they took sides with their respective ethnic communities.[59]

Okoth argues that ethnicity played a critical role in overweighing the Christian teaching where loyalty to a religious organization did not deter an assailant from attacking a person who goes to the same church and on other occasions from the same village.[60] These actions in Kenya were a replica of what happened in Rwanda during the genocide where brothers going to the same church butchered their kin with impunity.[61] Subsequently, this failure got shifted to the contemporary church since it is the custodian of morals and societal values. The church represented by the prophets in times past has been the voice of the common people. Whereas this is a true picture of what emerged during 2007/2008 elections, the researcher therefore seeks to investigate why this scenario happened of which in turn will be the reason for which the situation keeps on recurring.

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[57]A.O.Balcomb, A Hundred Miles Wide, But only a few inches Deep!? Sounding the Depth of the Christian Faith in Africa, in Journal of Theology for Southern Africa number 140:20-23, July 2011.

[58]Hizkias Assefa and George Wachira, eds, *Peace-Making and Democratization in Africa, Theoretical Perspectives and Church Initiatives* (Nairobi: East African Educational Publishers, 2007).

[59] Nehemiah Nyaundi, *Rethinking God: Exploring the interface Between Religion and Social Reality* (Kijabe: Zapt Chancery Publishers Africa Ltd, 2015), 58.

[60]Assa Okoth, *African Nationalism and De-Colonisation Process (*Nairobi: East African Educational Publishers, 2006), 78.

[61]Rittner, Carol, Roth, John, K. and Worth, Wendy Whit, eds, *Genocide in Rwanda. Complicity of the Churches,* (London: Paragon House, 2004), 102.

The Bible teachings hold that in Christ, there is no "Jew nor Greek, for all are one in Christ." (Galatians 3:28). It follows that in 2007/2008 the "blood of a tribesman was considered more valuable than the water of baptism.[62] Nyaundi orates the same view as that of Gourevitch in his book that the men of the cloth took political sides mostly leaning towards ethnicity. Whereas these teachings are taught, yet the church members rarely practice them. Jesus taught love for the neighbour, a teaching which had been carried out from the teachings of Moses and amplified by Jesus in the parable of the Good Samaritan.

The silence of the church even after the violence reveals what the church did in escalating the violence, disguising itself as prudence although some members of the church offered humanitarian contributions, which may be deemed as having been small.[63] The church was seen to have a remedy for the evils of the society. Tribe and ethnicity are to be sacrificed at the altar of coherence in freely mixing given that the religious person has been chastised and made humble by the love of God.

2.3.4 Lacking Role Models in Church

There is a long-standing history of the church leaders who were role models in spearheading condemnation by speaking out against oppressive regimes in Kenya. The late Bishop Alexander Muge, Retired Rev. Timothy Njoya, the late Bishop Okulu, and late Rev. David Gitari stood for the truth and paid heavy personal prices.[64] This seems to have subsided during the days or weeks preceding the Kenyan General elections. Whereas some church leaders had become role models in speaking against the oppressing regimes, yet Professor Joseph Wandera of St Paul's university, an Anglican Priest and a senior lecturer

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[62] Philip Gourevitch, *We Wish to Inform You that Tomorrow We Will be Killed with Our Families, Stories from Rwanda* (New York: Picador, 2008), 187.

[63] Stefan, Wolf, *Ethnic Conflict: A Global Perspective* (Oxford: Oxford University Press, 2007), 232.

[64]Dannish Odongo, *"Politics and the Church: Where should we draw the Line?"* Capital FM.Posted May 25, 2016, https://www.capitalfm.co.ke (Accessed June 3, 2017).

in the Religious Studies Department argues that religious communities must actively work to prevent such disastrous penalties by encouraging communities of God's people to work tirelessly towards a peaceful election.

Therefore, according to the priest and lecturer, and as members of religious communities, "We must guard those whose rights and dignities may have been debased during this electioneering period, speaking for them and serving them in whatever ways possible."[65]For religious communities must not be places into which we retreat for relief and safety among the people who are just like ourselves. Conferring to François Marie Arouet of 1694-1728 a French philosopher and historian in his writings said, "What a terrible time to be a Christian, when the churches have failed and betrayed us and the ministry preaches hate and murder. If there is a sane and reasoning voice in the Christian church today, it is sadly silent."[66]Therefore, the researcher sought to study why Christians go silent instead of raising voices to guard the people's rights and dignities that are debased in the contemporary society.

Kanyinga and Okello equally orate that role modelling that is living on what they preach or speak from both the clergy and the political leaders is something that is missing before and during the post-election violence.[67] This stance would be seen where political leaders take part in activism as they engage themselves in confrontation with the law enforcement personnel and hate-speech tarnishing the images and person of those not aligned with them.

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[65] St Paul's University, "Religious leaders role models." *wandera@spu.ac.ke.(Accessed on Aug10, 2020).*

[66] M. Nyaundi, Nehemiah. *Rethinking God*: *Exploring the interface Between Religion and Social Reality.* Kijabe: Zapt Chancery Publishers Africa Ltd, 2015.

[67]Kanyinga, Karuti and Duncan Okello, eds, "Tensions and Reversals in Democratic Transitions, The Kenya 2007 General Elections." *Society for International Development and Institute for Development Studies* (Nairobi: University of Nairobi, 2010), 123-128.

Odongo observes that sermons in different churches during the campaign period tended to promote ethnicity and animosity. The sermons were given with a bias in the interpretations. Sermons and speeches were acrimonious.[68]Whereas the preacher's sermons during the church services are to promote peace and tranquility, yet according to Odongo, they promote ethnicity and animosity. Nehemiah Nyaundi equally opines the same. Slightly over a decade ago, the prophetic voice of the church was silenced by loud partisan interest, which crept into the church. Nyaundi found that the clergy took political sides mostly leaning towards ethnicity.[69]This is then a reason for political clashes along the borders of Borabu-Bomet before and after civic elections.

Subsequently, Odongo holds that instead of the 'Bishops' being called to preach the undiluted gospel of Christ, they toss this aside and scramble for the political podium joining the dispute that propels the nation ahead.[70] According the Roman Catholic Bishop Philip Anyolo, the chairman of the Kenya Conference of Catholic Bishops (KCCB), argues that Religion and religious identity can be used to foster division. Religious leaders themselves had at times aggravated and later sustained violence, including the electoral and political violence. Religious leaders and other religious actors can in turn play important roles in creating unity.[71]

Ostensibly, all the religious arguments are lectured in favor of what the religious leader ought to have done yet, all these is contrary to what is the expectation from the religious leaders. This has decreased the effective position of the church in offering direction

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[68]Dannish Odongo, Capital FM, "Politics and the Church: Where should we draw the Line?" Posted May 25, 2016: https://www.capitalfm.co.ke (Accessed June 3, 2017).

[69] Nehemiah Nyaundi, 'Re-visiting the Ethical Quandary of the *KituKidogo*Culture' in Shawana Vyhmeister (ed.), *The Global Ethics Crisis: An Adventist Response (*Nairobi: Adventist University of Africa, 2015), 193-199.

[70]Dannish Odongo, Capital FM: Politics and the Church: Where should we draw the Line? Posted May 25, 2016: https://www.capitalfm.co.ke (Accessed June 3, 2017).

[71] Bishop PhiliphAnyolo, "Religion and religious Identity."https://pdfs.semanticscholar.org/a617/2f2286cb268ad96b6e45e5b8aabcef0de8c2.pdf.(Accessed on Aug 9, 2020).

to the citizenry in maintaining the peace of communities. These then explicitly reflect out that even church leaders mislead their members.

2.4 Methods Employed by Various Denominations on Peaceful Civic elections

This section highlighted some of the methods which were employed by the three mainstream churches that is the Roman Catholic Church, Pentecostal Assemblies of God and Seventh-day Adventist church, in enlightening their members regarding their relationship to the promotion of peaceful co-existence before, during, and after elections.

2.4.1 Civic Education a Transformation of Societal and National Agenda

The church and the state have co-operated to see that civic election produces the leaders who will promote the societal and national value for better co-existence of humanity. The church and the state at some given time, hold educative meetings upon these groups much more close to election times. Thus, civic elections allow the citizens to choose leaders who have the national agenda at heart. This is also what the church teaches. For this to succeed, R. T. H. Dolamo acknowledges that Christians or the church must offer a very important prophetic support for the government's agenda.

The church does not teach her members to have this burden in their hearts to fulfil the government agenda during civic elections times. It is the responsibility of the church to support the government in projects whose main goals are to improve the quality of the life of the citizens, especially those which give priority to the poor and the less privileged in the society.[72] Mugambi believes that the "pulpit can be used as a central medium for the transmission of new ideas and change of attitudes, which then will be also a viable instrument for the restoration of people's confidence and social transformation."[73]

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[72] R. T. H. Dolamo, *Reconciliation and economic justice in South Africa*: The role of the church and theology. Verbum et Ecclesia, 22(2), 2001: 292–299.

[73] J. N. K. Mugambi, *From liberation to Reconstruction: African Christian Theology after the Cold War* (Nairobi: East African Educational Publishers, 2005), 72.

Infrequently does the church in Borabu do this, which then leads the church members to get involved in the election chaos during the electioneering period across the Borabu-Sotik borders; thus it negates the prophetic role of the church. The church has various programs that are informally sandwiched in their routines that enhance the teachings of Jesus on the virtues that promote peace and unity. This then strengthens the call that since Jesus promoted peace, the same becomes the prerogative of the Christian. These principles ought to play a significant role in making the church take its place in society.

According to Nehemiah Nyaundi, religious institutions are key stake-holders in the driving of civic education upon its church members in various respects e.g. search for peace and reconciliation, humanitarian and philanthropic or charitable activities of food distribution and material goods to the poor, slum dwellers, street people, the sick and even the internally displaced people.[74]Apparently this leads to the failure of the church to influence peaceful civic elections.

The church for decades has promoted peace and co-existence by preaching the Gospel of Jesus Christ. Jesus during His Galilean ministry, He preached to his disciples and followers on the basic principles of co-existence within the human race. Conferring to Arinze, this is the Gospel that emphasizes love for others, humility, justice, reconciliation, and service.[75] Whereas Arinze emphasizes on the love for others, humility, justice, reconciliation and service, this seldom works across the Borabu-Sotik border.

Whereas Fetzko agrees that the church has stood at the forefront in the struggle to promote peace and justice based on the dignity of the human person, yet this has not fully

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[74] M. Nyaundi, Nehemiah. *Rethinking God*: *Exploring the interface Between Religion and Social Reality.*Kijabe: Zapt Chancery Publishers Africa Ltd, 2015.

[75] F. Arinze. *Religions for Peace: A Call for Solidarity to the Religions of the World* (London: Darton, Longman and Todd Ltd, 2003), 110.

functioned.[76]Therefore it is the Christian duty to implement the church mission, i.e. bind and enhance security and the enjoyment of life on earth, yet the church members don't live the talk. The Kenyan nation needs a community which matches the Christian teaching with actions the so-called "walking the talk."[77]In this regard, the church seems to have forgotten or abandoned her role in peaceful civic elections and politics; hence the researcher sought to establish how much the church plays its role in the civic elections.

2.4.2 Influence of the Church on Civic Elections

Though the church and the state are constitutionally detached, religion and politics are intertwined. These activities are enhanced by the same person as citizen for this world and for the Kingdom of grace. De Tocqueville wrote in his classic *Democracy in America* that a nation is both highly and unapologetically self-governing. Most effective political movements in the US involved churches and religious communities, for often times in the US, churches and religious institutions encouraged civic engagement.[78] Probably this would be prominently applicable in the most developed nations and nonetheless the developing ones like Kenya. The church should push for the implementation of such practices in its elections at all levels because the same is ingrained in its constitution.

The church would equally teach such principles of influence in its endeavour to disseminate its saving messages to the believers. Even though, the church does not seem to do much in the influence of the peaceful civic elections. These believers are the same people who are the citizens of their respective countries. However, church members are taught that

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[76] M. Fetzko, "Strategic Peace Building and Conflict Transformation, the Catholic Contribution to Peace."http://www.crinfobeyondintractability.org/case_studies/catholic_contribution_to_peacebuilding.jsp?nid=6772 April2006 (Retrieved December 12, 2018).

[77]Nyaundi, Nehemiah. M. Introduction to the study of Religion. A study of the Phenomenon of Religion. Eldoret: Zapf Chancery Publishers, 2004.

[78] US Democracy, *Religious Movements Involvement in Politics*, http://www.oxfordbibliograpies.com/view/document (Accessed November 12, 2017).

voting is a civil responsibility that fits well with Christian belief and Martin Luther reminded people that "the key to social change is for people to become more authentically religious, and not less religious."[79] The researcher consents with what Martin Luther states about the key to social change which produces an authentically religious people who in turn influence peaceful civic elections.

A.O.Bolcomb tirades that African Christians especially the Pentecostal charismatic ones espouse erroneous vitality of faith which should not be disparaged, yet Jesse Mugambi attests that the numerical strength of the African Christianity does not match its social encouragement in any African country. Therefore, with the two opinions of A .O Balcomb and Jesse Mugambi taken at face value, it gives an implication that African Christianity has little impact on Christians. Therefore the church can be said to have failed in its mission since there is moral fabric degeneration in the society especially when the clergy and believers are partisan to the bias.[80]

2.4.3 Promotion and Expression of Freedom of Choice

Katongole insists that the primary role of the church is the politics of God, producing and nurturing God-fearing Christians. Whereas Katongole insists on the primary role the church plays, yet Nyaundi negates it because he says that the church is silent. The church indeed has a role to play in terms of nurturing politics to bring out a God-fearing people, yet the church is silent on this. Apparently, the church must be light to the world and salt to the earth to help a nation make the right choices during civic elections to produce men and women of integrity who will benefit the church and the state. Whereas these are the

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[79] John Edmiston,A *Biblical Perspective on Politics*. Global Christian.org. https://www.aibi.ph/urban/chpoltic.htm 2010 (Accessed February 12, 2019).
[80]M. Nehemiah Nyaundi, Religion and Social change. A sociological study of Seventh-day Adventism in Kenya. Studia theological Lundensia 47, Lund University Press, 1993.

teachings of the Bible, yet the church members seldom live the principles. This calls for all stakeholders to cooperate and relate well to achieve this objective.[81]

Religious institutions, therefore, collaborate with the state in their church and religious programs in supporting the common good of the people. Religion and civic governments are vital partners in the provision of services like disaster relief, feeding the hungry, housing the homeless, millions of needy Americans, and individuals around the globe.[82]Although this is what is expected of the church, Nyaundi affirms that church members don't live on what they preach, thus the church lost a mark on its mission. In review of Gai Ferdon's' literature, truly the church at given times render disaster relief services which as a religious program help support the needy people in the government. Human beings are both religious and political to the point that one cannot take away their affiliation. Njoku affirms this aspect that religion and politics are essential aspects of human life.[83] Therefore, this means that politics is not a negative phenomenon.

Jowett and Davis attest that politics and every state exist with a view to some good and particularly the good of the members. Politics that does not support the good of its members is harmful to its members because politics is there to improve the lives of the citizens.[84] On mixing religion and politics at a United Nations forum on promotion of peace, Pope John Paul II in recounting the instructions of Paul to the Romans retells that politics is an exercise in virtue.[85] Indeed religious instruction should address the issue of developing the fruits of the Spirit. These are the virtues to be developed by a Christian who is at the

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[81] E. Katongole, *The Sacrifice of Africa: A Political Theology for Africa* (Grand Rapids, MI: Eerdmans, 2011), 78.

[82] Gai Ferdon, The Political Use of the Bible, http://www.pfaw.org/report/12-rules-for-mixing-religion-and-politics/(Accessed December 1, 2018).

[83] F. O. C. Njoku, "Politics and Religion: Perspective of the Social Teachings of the Church*" West African Journal of Ecclesial Studies*: WAJES) 8, 2009, 38,

[84] Jason Potikin, "Kenyan Elections Transparency, Uhuru Kenyatta wins by Narrow Margin." http://www.aljazeera.com/indepth/opinion/2013/65308.html (Accessed on 23/02/2017).

[85] John Paul II, Message for the 2000 World Day of Peace. 1 January 2000, 4

same time a citizen. This is also supported by the Pontifical Council for Justice and Peace, who insist that the political community finds its true meaning in its reference to people.[86] For the church to isolate itself from pointing out evil practices that injure it members and leave it only to politicians is negligence.

2.4.4 Organized Prayer Sessions in Church and Public on Civic Elections

In the past, the church has neglected the responsibility of promoting peaceful co-existence of the citizens, but with this history in mind during the 2017 elections, there was an about- turn. The Catholic Church for example launched days of prayer session focusing on educating its members to condemn corruption, insecurity, and other malpractices in elections. The church has also conducted peace sensitization programs in the communities during the entire period.[87]

Rev Connie Kivuti, general secretary of the Evangelical Alliance of Kenya (EAK) observed that Kenyans had turned to prayer in Dec 2007 and Feb 2008 more than any other time in the nation and said that they indeed prayed and each denomination had their own time to rally their flock to offer prayers to God for peace in the elections. The clergy as well committed themselves to continue reaching out to leaders from neighboring communities to ensure peaceful relations, before, during and after. They also sought to move communities beyond grievances and suspicion that characterized past interactions. Hardly the churches persistently do this during the election periods.[88]

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[86] Pontifical Council for Justice and Peace: *Compendium of the Social Doctrine of the Church*. (2004), 208.

[87] Nyoha, Oscar, "Catholic church holds prayers for justice and peaceful general elections*."* (Accessed March 13 2017).

[88] Rev Connie Kivuti, "How religious leaders can ensure peaceful elections" https://www.oikoumene.org/en/press-centre/news/kenya-churches-seek-peace-in-highly-contested-general-elections.(Accessed on Aug 9,2020).

According to the Anglican church of Kenya, Archbishop Jackson Ole Sapit urged political leaders to lower the seemingly raised political temperatures and promote the need for a united and prosperous nation. Various churches have always taken turns in meeting the political leaders and urged them to hold their campaigns in decorum.[89] The Seventh-day Adventist church sets aside special days, in their annual calendar of events, for prayers for the country's leaders. When there are elections before, during, and after, there are sandwiched prayer sessions for the country as well. Once every three months, there is a special day for prayers and instructions in relation to politics through what they term as the religious liberty day or week. Such meetings promote understanding within the church members about the teachings of Jesus to love our neighbours as ourselves and encourage seeking for an opportunity to "do good to everyone, especially those of the household of faith" (Gal. 6:10).

2.4.5 Advocating for Peaceful Co-Existence

Rendering to the *Adventist Journal of Education* on the Light for Living, godly people advocate for peace in the society or nation and never "pay back evil for evil" and "never you're your own revenge" and "God will exercise revenge now or later" (Rom 12:18; 14:19). Since Kenya is a Christian as well as Muslim community, it should be loyal first to God and then to the governing authorities (Matt 6:24, 33).[90] This is a belief that is a pillar to the teachings of both religious communities hence should be lived out in a practical sense. The researcher sought to find out whether the church advocates for the unity and peace that it stands for in its mission in Borabu Sub-County. This is an area that has two perennially warring tribes which share religious beliefs that have been brought by the same churches.

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[89]Standard Team, "Religious leaders pray for peace as Kenya enters election year" http://www.standardmedia.co.ke (Accessed March 12, 2017).

[90] "Light for Living" *Journal of Adventist Education*, Posted April 23, 2010, 2017, http://www.jae.adventist.org.(Accessed March 12, 2018)

The church has embraced on producing citizens who not only are preparing to live in paradise but who are able to live in this world at peace with other people (Rom 12:18; Hebrews 12:14).

Kanyingi and Okello articulate that God has endowed each individual on earth with the capacity of determining right from wrong. The Bible instructions hold that through the Holy Spirit, God's children are to be taught and instructed to live in unity (Eph. 4:2-4). Consequently, God desires that the entire humanity keep the unity of the Holy Spirit through the bond of peace and bearing with one another in the service of love which springs from the appreciation of God's character which shall reflect His love. God is never pleased with a forced obedience, but grants to all the freedom of will and voluntary service.[91] The church brings to the attention of her adherents through various forums; in seminars, workshops and other outlets.

2.4.6 Promotion of Freedom of Conscience

Louis Metzger states that most nations in the world live no longer under those laws which subjected people under structures of segregation. Today almost all nations developed or underdeveloped live under an updated version of segregation through subtle unchallenged norms.[92]

No one shall be subjected to torture, cruelty or degrading treatment and punishment. Everyone has a right to equal access to public service in the country. The will of the people shall be the basis of the authority of government; this will be expressed in periodic and

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[91]Karuti Kanyingi and Duncan Okello. Eds, "Tensions and Reversals in Democratic Transitions: The Kenya 2007 General elections," *Society for International Development and Institute for Development* (Nairobi: University of Nairobi, 2010), 101-135.

[92]Paul Louis Metzger, *Consuming Jesus: Beyond Race and Class Divisions in a Consumer Church.* (New York: Eerdmans Press, 2010), 44.

genuine elections which shall be held by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.[93]

When Dr Ben Carson, a renowned neuron-surgeon and staunch Christian, declared his interest for running for the highest office in United States of America, the Seventh-day Adventist Church reminded its members that care should be taken that the pulpit and all church property remain a neutral space when it comes to elections. There was no condemnation to the contestants and electorate. The statement further adds that while individual church members are "free to support or oppose any candidate for office as they see fit, it is crucial that the church as an institution remain neutral on all candidates for office."[94]

While in the American politics, there is a division over the ideology expressed and promised by the seekers of political leadership, here in Kenya division overwhelmingly is over where does one come from and how will our community benefit. The role of the church then, is to advise and give guidance to her members on the crucial decisions that they make not to fuel animosity. This is to be done to safeguard the church and the country even after election so that the church members and the whole society by extension do not have a strenuous relationship after elections even when one loses and another wins as is the case in elections.

2.4.7 Creating Awareness and Enlightenment

Conferring to Campbell, the church is understood as an institution that shapes its members' behaviour. Specifically, different types of churches provide their members with varying behavioural incentives for participation in religious activity, which in turn have

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[93] C. L. V. Michael, *Seeking First the Kingdom of God: Facing the New Challenges* (Kisumu: Evangel Publishing House, 1978), 402.

[94] North American Division of the Adventist Church, Statement on Ben Carson's U.S. Presidential bid, Adventist Review May 4, 2015, https://www.adventistreview.org/church-news/story2602 (Accessed October 15, 2017).

systematic implications for participation in political activity.[95] It is therefore the role of the church to teach and enlighten its members on the importance of peaceful civic elections and choosing of right and responsible leaders.

Rout strongly affirms that effective partnerships with educational institutions like universities, colleges, senior secondary schools, vocational institutes, and religious organizations such as churches, mosques, temples etc. needed to be carefully built in order to educate the citizens on subjects related to democratic electoral practices and participation.[96] These institutions are very important in sharpening the wits of the members of the public. Since the religious organizations are so much trusted to be faithful and non-partisan, they can do much better to the citizens in giving them the right required information on politics and civic elections. The researcher consents the same as a church.

2.4.8 Upholding Human Rights

Pottie, Associate Director of the Carter Centre's Democracy Program, contested this view that it is not that African elections are held to a different, higher or lower, standard than countries elsewhere in the world. He stated that "free and fair" is no longer the language of choice in international public law.[97] It is that people everywhere, no longer uphold those principles which so far in times were propelling nations and individuals to the practice of the golden rule. They feel that, the rule does not bind the twenty-first century Christians. What Pottie states about "free and fair elections" during civic election times is what the church members are expected to practice in the Christian world, yet it is a rare song to be sung by the same church members.

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[95] David E. Campbell *Acts of Faith: Churches and Political Engagement, Political Behavior,* Vol. 26, No. 2, June 2004.

[96] Akshay Rout, "Systematic Voters' Education and Electoral Participation: Compendium of Instructions." *Election Commission of India* (New Delhi February, 2014).

[97] Carter's Democracy Foundation, "Building Consensus on Standards for Democratic Elections" http://www.carter/democracyinitiatives.org (Accessed January 2, 2017).

Visnovitz, European Union Election Observation Mission spokesperson, agreed that "free and fair" phrase fell out of use in defining an election. He states that it requires a yes or no answer whereas in fact, electoral processes are complex, and it is very difficult to come up with a concept of "fairness" that could please everyone."[98] Tip operations director at EISA's South Africa in Johannesburg, explains that phrases like "transparent and credible" or "the expression of the will of voters" are now preferred.[99]

A. Orobator, in the *Church as a Family,* observes that in Africa, religious groups appear to be reactive bodies that speak up when things have happened instead of voicing their concern before they happen.[100] The main role of the religious leaders is not only to denounce evil in the society but also to empower the faithful to fulfil their roles. Okullu, a renowned fighter for human rights and also a cleric in Kenya, argues that the clergy may not be capable of restructuring economic systems but have a duty to raise their voice against the policies and systems that are immoral and unjust.[101]

O'Connell argues that the unique historical role for the Church is that of protector and promoter of the dignity of the human person, and those rights-socio-economic, cultural and civic-political. According to him, this is a true reflection of that dignity. It is therefore important that the church should not neglect this role at all cost. It is the role of the church to ensure that human rights are respected not only throughout the world but also within the community of believers.[102] John Bathersby, Archbishop of the Roman Catholic Church, affirms that each and every person is a child of God with a dignity that nothing can erase.

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[98] European Union, "Election Observation Mission Kenya." August 8, 2017 posted September 4, 2017 https://www.eueom.election/observation.html, (Accessed January 4, 2018).

[99] George M. Bob-Millow& Jeffrey W. Paller, "Free and Fair Elections Kenya" https://africommoms.com/2013/07/03-are-free-and-fair-election-possible.in-kenya (Accessed Oct 12, 2017).

[100] A. Orobator, *The Church as Family: African Ecclesiology in its Social Context* (Nairobi: Pauline Publications Africa, 2002), 76.

[101] Okullu. H, *Church and State in Nation Building and Human Development*" (Nairobi: Uzima Press, 2009), 46.

[102] Gerard O'Connell, "The Church and Human Rights" www.theway.org.uk/back/19OConnell.pdfon (Accessed October 12, 2017).

His church, therefore, supports the sanctity of human life without exception, even the lives of those who have inflicted great evil on other people. His argument is driven from the fact that all human beings are made in the image and likeness of God. He further states that it is the responsibility of every institution and society to uphold this very basic life starting from the church and the state.[103]

Whenever there is a crisis, the church becomes the recipient of all the affected victims. Because of the excesses of the casualties and hunger-related challenges, the church strains it resources and manpower. In such times, the Church premises and amenities serve as places for immediate safety and emergency relief for victims of atrocities. This role has strengthened local and international credibility and trust in the Church institutions such as Caritas or the justice and peace commissions. It is upon such trust and credibility that the Church, if recognized and opportunity is given, could change the attitude of citizens and majority of which are Christians to avoid political conflicts.[104]

2.5 Conclusion and Knowledge Research Gap

From the literature review, the study found out that the role of the church is as follows: to teach and enlighten members on the importance of peaceful civic election, and choosing the right and responsible leaders; protect and promote the dignity of the human rights, thus ensure that human rights are respected; the church advocates for unity and peace because members are to live in unity, and the church to organize programs for peace prayers for the primary role of the church is the politics of God, nurturing God-fearing Christians. Whereas these teachings are taught by the church, yet seldom does the church members live the principles of these teachings, thus the researcher sought to find out these that the church has not done.

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[103] John, Bathersby, "Confronting the Death Penalty People, Politics and Principle." *Catholic Social Justice* Series Paper No. 61, 20 December 2007.
[104] John Katunga, "Peace Building: A Role for Religion" (United Nations, 2008).

Peaceful civic election is the dream of every voter, leader and any stakeholder in the electoral process in Kenya. The influence of the church in the peaceful electoral process cannot be ignored. From the literature reviewed herein, it is evident that this is a current and pertinent issue. The influence of the church in civic elections in Borabu Sub-County includes, but is not limited to the influence of the church on civic elections and its outcome.

The members of the church practicing the tenets of the Bible in loving and doing good to their neighbours as they are seeking for a better country should strive to live in a brotherly way something that does not seem fulfilled. This study sought to understand why the foundational truths of the gospel have not been practised and that the unpractised truths would contribute to unrest and misunderstanding between the groups living in Borabu. Therefore, the researcher sought how best the people can live peacefully before, during, and after general elections. Kenya, and specifically Borabu, has experienced post-election violence for all the election seasons since 1992. However, little or nothing has been written on the influence of the church in peaceful civic election in Borabu Sub-County. This study, therefore, sought to bridge this gap to help the Christian church to actively participate in influencing peaceful civic elections in Borabu Sub-County and Kenya as a whole.

The church as was in the Old Testament times, it is to rise to the occasion and warn the believers to practice faithfulness to God amidst a secular environment. Church members should by their example influence the political processes in all possible ways without becoming part of the violence being witnessed. The church should seek for the welfare of all citizens with which activity they seem to have failed to do. This study, therefore, sought for possible solutions to the following questions: What are the church's strategies to ensure peaceful civic elections? What are the causes of political violence in Borabu Sub-County, in Nyamira County? Which are the methods employed by the three mainstream churches in

sensitizing their members on peaceful civic elections in Borabu Sub-County? Therefore, the next chapter presents those methods most appropriate to answer these questions.

This chapter has reviewed the related literature on the influence of the church on peaceful civic elections. Therefore if the church took into account all her strategies, tried to minimize the causes of political violence, and embraced vividly the methods employed by the church, then there would be peaceful civic elections before and after elections. The church should make programs to influence peace rather than cure the electoral injustices after they have occurred. The church needs to arise to active participation and influence the process towards peace to avoid the pain and loss that is normally experienced by shunning immoral practices and raising their voices against injustices and corrupt practices. Throughout her existence, the message of tolerance and togetherness that characterize her life should be inculcated in the church so that the same influence permeates into the communities where they live. When this is done, there will be peaceful co-existence and mutual respect, promotion of "love for one another" develops and grows. There are various forms of teachings that are carried out and the aspect of internalization and acceptance of the messages seem to be lacking. The gospel is supposed to be at the centre of the church members' convictions. It must be the platform of the lifestyles of these believers and it is not what fuels violence and other conflicts that promote animosity amongst the tribes living in Borabu Sub-County. The members ought to be reminded that God will judge all who did not do justice by getting involved in partisan politics which then make these church members to be trapped in such partisan politics and participate in violence and other evils.

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.1 Introduction

Methodology and research design, according to Burns and Grove, direct the researcher in planning and implementing the study in a way that was most likely to achieve its intended purpose.[105] Creswell also describes methodology as the overall paradigm or approach to research design. It is a strategy or a plan of action that links methods to outcomes.[106] This chapter gave a presentation of the research design, the area of study, the target population, the sample size and the sampling procedures, the data collection instruments, the validity and reliability of the research instruments, the data collection procedures and the data research Design.

3.2 Research Design

Research design can be defined of as the structure of research. It holds all of the elements in a research project together.[107] Kothari in his book defines research design as the conceptual structure within which research is conducted; it constitutes the blueprint for the collection, measurement, and analysis of data.[108] The study used survey design of investigation in which data was collected and analysed in order to narrate on the current conditions and the relationships concerning a problem. The reason for choosing the survey

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[105] UNISA, Chapter 3, "Research design and methodology in quantitative and qualitative research" Retrieved from, uir.unisa.ac.za/bit stream/handle/10500/1452/04/chapter3 (Accessed June 25, 2015).

[106] Creswell, J.W, *Research Design: Qualitative Methodology, Quantitative Methodology and Mixed Methods Approaches.2ed* (Thousand Oakes: Sage, 2003), 34.

[107] Kombo, D.L & Tromp, D.L, *Proposal and Thesis Writing: An Introduction* (Nairobi: Pauline Publications, 2006), 20.

[108] Kothari, C.R, *Research Methodology: Methods and Techniques.2ⁿᵈ ed.* (New Delhi: New Age International Publishers, 2008), 68.

design method as opposed to other methods of study was because survey studies are not only restricted to fact finding, but also the emphasis is on inferences rather than testing.[109]

3.3 Research Site

Borabu Sub-County is found in Nyamira County, Kenya, which is bordered with Homa-Bay to the west, and Kisii County to the south, Bomet and Kericho Counties to the northeast covering 899.4km.[2] It lies between latitude 0^0 30' and 0^0 45'south and between longitude 34^0 45' and 35^0 00' east with headquarters at Nyamira Town. There were three major denominations namely: the Roman Catholics who have the largest membership, the Seventh-day Adventists (SDA), and the Pentecostal Assemblies of God (PAG). Most members of the population are farmers who are engaged in subsistence farming and tea planting in large scale towards the Masaba and Borabu Sub-Counties.

Borabu Sub-County was chosen because there have been frequent vigorous skirmishes in the past as the country goes into a general election. These clashes touch on the various tribes that live within Borabu Sub-County borders with her neighbours.

3.4 Target Population

A target population is defined as a "complete set of individuals, cases or objects with some common observable characteristics."[110] There were 1,978 Catholic members, 1,882 Seventh-day Adventist members and 803 members of the Pentecostal Assemblies to give a total of 4,663 adult church members drawn from the mainstream churches in Borabu Sub-County.

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[109] Olive M. Mugenda and Abel G. Mugenda, *Research Methods: Qualitative and Quantitative Approaches* (Nairobi: ACTS Press, 2003), 95.

[110] Mugenda, Olive and Abel G. Mugenda, *Research Methods: Qualitative and Quantitative Approaches* (Nairobi: Acts Press, 2003), 41.

Table 1 Study Sample Size

Church	Population	Sample Size (30% of Population)
Catholic	1,978	593
Seventh-day Adventist	1,882	565
Pentecostal Assemblies	803	241
Total	4,663	1,399

3.5 Research Sample Size

A sample size is a selection of respondents chosen in such a way that they represent the target population to yield responses that may be easily generalized as descriptive of that population. When the sample is too small, then the results will not be statistically significant and will not provide reliable conclusions, which will minimize the margin of error. The sample size is a portion of the population that is used for a research investigation. It is a proportion of the population that possesses the same characteristics as the population and is a smaller version of the entire population that the research is investigating.[111] The larger the sample, the more likely are its mean and standard deviation a representative of the mean and standard deviation of the target population.

Edward, Bartlett, John, Kotrli and Higgins argue that a sample size of about 30% and above will usually yield reliable data.[112] Further C. R. Kothari explains that a large sample size are necessary when groups must be broken into subgroups, and when high slow destruction is expected, when the target population is very heterogeneous and when there is political instability in the country.[113] Cohen, Lawrence and Keith opine that sample size

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[111] John A. Orodho and Kombo, *Research Methods* (Nairobi: Kenyatta University, Institute of Open Learning, 2002), 46.

[112] Edward J. Bartlett, John, W. Kotrli, C. Higgins. C, "Organizational research, Determining appropriate sample size for survey research." *Information Technology, Learning, and Performance Journal. Vol.* 19 (1): 43–50. https://www.itlpj.pdf, May, 2010. (Accessed Jan 22, 2019.)

[113] C.R. Kothari, *Research Methodology: Methods and Techniques*, 2nd Revised Edition (New Delhi: New Age International Limited Publishers, 2008), 56.

30% gives greater "reliability" [114]Consequently Daniel orates that the sample of 30 ensures that reasonable results are in the right approximations.[115]In this regard, the researcher chose the 30% sample size.

The sample size was 30% which led to the actual sample size of 1,399. The respondent church members included 4 Roman Catholics members of the Peace and Reconciliation Committee, 2 Pentecostals and 3 SDAs Public Affairs and Religious Liberty Department member's respondents by use of simple random, purposeful and stratified sampling. These were used as the assistants to the researcher during data collection.

3.6 Sampling Procedure

Orodho defines sampling as the process of selecting a subset of cases to conclude the entire set.[116] This research study employed three types of sampling techniques, namely; purposive sampling, stratified sampling and simple random sampling.

3.7 Data Collection Methods

This section explains the instruments of data collection and the procedure of dissemination. To gather primary data, a survey method was used. These included a questionnaire and observation. The use of a variety of methods of data gathering tools moreover enhanced triangulation.

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[114]Louis C, Lawrence M., Keith M. *Research Methods in Education,* Sixth edition, Routledge, *Taylor & Francis Group, London, 2007 accessed at* www.eBookstore.tandf.co.uk., page,   100.

[115] Daniel Lakens, Sample Size. https://www.statisticshowto.com(Accessed 12/2/2020)

[116] Joshua A. Orodho, *Elements of Education and Social Science: Research Methods* (Nairobi: Masola Publishers, 2005), 136.

3.7.1 Questionnaires

Orodho describes a questionnaire as an instrument used to gather data, which allows measurements for or against a particular point of view.[117] The questionnaires were used because they can gather large amounts of data from many subjects very inexpensively. They are also easily administered and analyzed. The researcher was mainly concerned with the views, opinions, perceptions, feelings, and attitudes of church members. Such information is best collected through the use of questionnaires and observation techniques.[118] The questionnaire made use of close-ended questions that were distributed and filled by respondents. It used an item analysis approach where a particular item was evaluated based on how well it discriminates between those whose total score is high and those that are low.[119] The questionnaire was administered to church members in their respective churches.

3.7.2 Document Analysis

Documentary analysis and examination of policy documents supplemented data obtained from questionnaire guide. The researcher mainly referred and scanned several documents which included church bulletins, official circulars, and other communication documents available.

The researcher then got an introductory letter from the office of Deputy Vice Chancellor of Africa Nazarene University, which was taken to the National Council of Science and Technology, in order to seek official permission to conduct the research. Then after permission was granted by the National Council of Science and Technology, the researcher also sought the permission of the Count Commissioner Nyamira and Borabu Sub-County commissioner, the area church leadership of both the Roman Catholic, PAG and

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[117] Ibid, 157.
[118] Bell. J., *How to Complete Your Research Project Successfully* (New Delhi: UBSPD, 2013), 16.
[119] C. R. Kothari, *Research Methodology: Methods and Techniques*, 2nded. (Mumbai: New Age International Limited Publishers, 2004), 84.

SDA churches. The researcher then made official appointments for the day to collect the data. The researcher identified and trained two research assistants to assist him in the distribution and collections of the questionnaires.

3.8 Data Processing and Analysis

The data from the questionnaires, schedules, and document analysis were analysed descriptively. The researcher used tables, and percentages and qualitatively from the interview data obtained. The data from the questionnaires was coded manually and entered using SPSS 26.0, a computer software package that is used to obtain frequencies and percentages for purposes of interpreting and analysing them. Survey inference statistics were employed to determine frequencies of the various variables in the study. Tables, charts, and graphs were used to present the data for purposes of interpretation. The information obtained from the questionnaire was interpreted and discussed as the findings from the research study.

The data generated by the study after fieldwork was edited, coded then entered into a computer for processing using the Statistical Package for Social Sciences (SPSS version 26.0) and Microsoft Excel. According to Mugenda and Mugenda, editing of responses is intended to identify and eliminate errors made by the respondents. The data was therefore edited for completeness and consistency before analysis. Descriptive and inferential statistics were used to analyse information generated from respondents. The data was presented in tables, pie charts and graphs.

The researcher organized data in an effective and meaningful way by use of percentages, tables, charts; thus the researcher categorized the variables. Inferential statistics to establish whether a relationship exists in the larger population from which the sample was drawn from. This enabled the study to make relevant generalizations. Pearson correlation coefficient was also calculated to determine and test the correlation between the

dependent variable and each independent variable. Using the following function y F_n (X_1, X_2, X_3 and ε) a multiple regression models were developed to show the relationship between what the churches did to influence peaceful civic election against the actual actions to ensure peaceful civic elections, what caused political election violence and the actual methods employed by the churches to sensitize its members on peaceful civic elections. The linear relation was given as:

$$Y = \beta_0 + \beta X_1 + \beta_2 X_2 + \beta_3 X_3 + \varepsilon$$

Whereby: Y = How the churches influenced peaceful civic elections X1 = Church action to ensure peaceful civic elections X_2= the causes of political election violence in Borabu Sub-County, Kenya X_3= Methods employed by the selected church denominations in sensitizing their members on peaceful civic elections.

B_0, β_1, β_2, β_3 =Regression model coefficients.

ε = Error Term.

3.9 Instruments of Validity

These two concepts are critical in research which helped the researcher to be confident of the instruments used in the study because validity ensures that the instruments are appropriate for the study whereas reliability tests whether they are consistent.[120]

Validity is concerned with whether the instrument measures what it is supposed to measure or it is the degree to which results obtained from the analysis of the data represents the phenomenon under study.[121] According to Borg and Gall, the validity of a research instrument is the degree to which it measures what is intended.[122] The questionnaire items

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[120]Delna Kombo, D.K.& Tromp D.L.A, *Proposal and Thesis Writing* (Nairobi: Pauline Publications Africa, 2006), 23.

[121] Kothari C.R, *Research Methodology: Methods and Techniques. 2ed* (New Delhi: New Age International Ltd Publishers, 2011), 73.

[122] Borg, W.R & Gall, M.D, *Education Research* (New York: Prentice-Hall Inc, 2005), 30.

were formulated around aspects of the problem being investigated to maintain consistency and relevance to the problem.

The researcher analysed the content validity and objectives of the study in detail to ensure that they represented a universe of items to be investigated. Supervisors were asked to confirm that the items would solicit the required information. The questionnaire guides were also given to one pastor in the neighbouring Masaba North Sub-County to confirm their content validity. Their comments and suggestions were used as a basis to modify the items and make them more adaptable to the study so as to improve the validity of the instruments.

3.10 Instruments of Reliability

Mugenda and Mugenda observe that reliability is a measure of the degree to which a research instrument yields consistent results or data after repeated trials.[123] This, therefore, means that it is the dependability or trustworthiness of the research instrument to consistently yield the same data under similar conditions. To test the consistency of the research tools in this study, the test-retest method was used. The draft questionnaire was adjusted after consultations with the supervisors and department of religion in Africa Nazarene University. Best argues that if the coefficient of reliability is greater than 0.60, then the instrument is reliable on Cronbach Alpha.[124] Reliability refers to the accuracy and precision of a measurement procedure.[125] It measures the degree to which a research instrument gives consistent results. Reliability is concerned with estimates of the degree to which a measurement is free of random or unstable error. [126] Cronbach Alpha which is the

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[123] Olive Mugenda, M. &Abel Mugenda. G, *Research Methods: Qualitative* and Quantitative Approaches, rvd (Nairobi: Acts Press, 2005), 95.

[124] John Best W, *Research in Education* (New Delhi: Prentice-Hall Inc, 2005), 68.

[125] Cooper, D.R., & Schindler, P.S, *Business Research Methods* (Boston: McGraw-Hill/Irwin Publishers, 2003), 376.

[126] OM Mugenda & AG Mugenda, *Research Methods: Quantitative and Qualitative Approaches.* Nairobi: Acts Press, 2003), 87.

most common measure of internal consistency reliability was used according to Mugenda and Mugenda.[127]

It is most commonly used when one has multiple Likert questions in a survey/questionnaire like the one to be used in the study. Errors likely to affect reliability are interviewer/interviewee fatigue, bias from the interviewer and inaccuracy of the instrument in use, inaccuracy in scoring by the researcher and finally, unexplained errors whose source cannot be determined.[128] Cronbach Alpha, which is a measure of internal consistency, was used to test the internal reliability of the measurement instrument. The higher the score, the more reliable the generated scale is.[129] Mugenda & Mugenda indicated 0.7 to be acceptable reliability; thus, it was considered adequate for this study. Validity is the extent to which research results can be accurately interpreted and generalized to other populations.[130] It is the extent to which research instruments measure what they are intended to measure that is, the extent to which differences found with a measuring tool reflect true differences among respondents being tested.[131]

3.11. Legal and Ethical Considerations

Kombo and Tromp argue that researchers whose subjects are people or animals must consider the conduct of their research and give attention to the ethical issues associated with carrying out their research.[132] Ethical issues such as confidentiality, responsibility, informed consent, honesty, and openness in dealing with other researchers and research subjects, physical and psychological protection, and explanation of the purpose of the study and 'de-briefing' subjects afterwards were therefore considered.

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[127] Ibid ,87
[128] Ibid,88
[129] Cooper, D.R., & Schindler, P.S, 378.
[130] Mugenda, O.M. & Mugenda, 88.
[131] Ibid
[132] Kombo, D.L & Tromp, D.L, *Proposal and Thesis Writing: An Introduction* (Nairobi: Pauline Publications, 2006), 27.

The rights of informants or participants in this study were protected by all means since the questions did not bear their names. The principle of voluntary participation was encouraged, and participants were not coerced into participating in the study. Participants in the study were first asked to consent to participation after being fully informed about the procedures to be taken in the study. Those participating in the study were not put in a situation where they might be at risk of harm as a result of participating.

The study used only those explanations of the respondent. All other people's ideas, processes, results were given appropriate credit. The researcher obtained an introduction letter from ANU that was submitted for a permit from the National Council for Science and Technology and Innovation. The researcher maintained objectivity in all the phases of the study, to get accurate and reliable data. Permission was sought where electronic equipment such as a tape-recorder was needed and confidentiality was ensured. The research intent was explained to the respondents beforehand to obtain relevant information. The researcher shared the research findings after completion of research with the relevant users who may be interested in utilizing the research findings.

CHAPTER FOUR

RESULTS AND ANALYSES

4.1 Introduction

The study findings of this chapter were explained, discussed, analysed and an interpretation derived from them. The analysis also included the result being presented related to the literature review and inferences by the comparison drawn. The study assessed the church influence on peaceful civic elections in Borabu Sub-County, Nyamira County, Kenya. The perception from a total of 1, 399, respondents were church members, lay leaders, clergy, officers of different committees tasked for public affairs in the selected denominations, namely the Catholics, the Pentecostals, and the Adventists. The results were obtained through a questionnaire. The results and discussions emanated from the research findings had shown the view that the selected churches had the potential to significantly influence peaceful civic elections in Borabu Sub-County, Nyamira County, Kenya.

4.2 Response Rate

Out of the one thousand three hundred and ninety-nine targeted respondents, all responded because the researcher was present with the study assistants at distribution and collection of questionnaires. This gave the study a 100% response rate. According to Babbie, 53 % is the recommended minimum response rate of respondents so that the data sufficiently provided the representative view of the respondent's perception.[133]Mugenda and Mugenda, also opines that a response rate of 50-60% is sufficient, 61-70% is good and above 70%

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[133] E Babbie, *The Practice of Social research* (Elmont: Wadsworth Publishing Company, 1995), 56.

excellent.[134] The researcher concluded that this was an excellent response rate and the data collected was adequate to accurately represent the view and perceptions of the respondents.

4.3 Data Reliability

The reliability of the data was established using the Cronbach Alpha test. The coefficient of internal consistency was established so as to estimate the reliability in ranges of values from 0-1 and was applied on the Likert scale questions. This included data obtained on the four objectives in the questionnaire. This was done to establish the internal consistency or average correlation in a survey instrument. The findings revealed a Cronbach Alpha Value of 0.839 for all Likert scale type questions in this study. According to Mugenda and Mugenda, Cronbach Alpha which is the most common measure used to establish internal reliability of multiple Likert questions in the questionnaire like the one to be used in the study. The higher the score, the more reliable the generated scale was. Mugenda and Mugenda indicated 0.7 to be an acceptable reliability, thus this was considered adequate for this study. Based on this result, the researcher moves that the study questions were well designed and will be effective to assess the four objectives of the study.

4.4 Demographic Data

This study involved a detailed account of the demographic profile of the respondents. It was anticipated that the demographic attributes of the respondents would influence their behaviours and responses to the survey questions. It included: gender, age, level of educational qualification, denomination, and how long they have been members of the said denominations.

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[134] O.M.Mugenda, & A G Mugenda, *Research Methods*(Nairobi: Kenya African Centre for Technology Studies Press, 2003), 125.

4.4.1 Gender of Respondents

The results generally revealed that 550 (39%) were female whereas 849 (61%) were male.
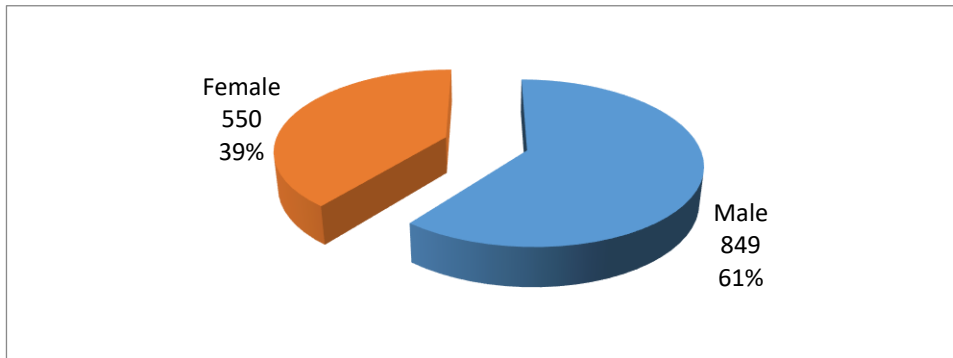
Figure 4.2 Gender of Respondents

A cross tabulation between gender and the three denominations in the study, the findings showed that the Catholics and Seventh-Day Adventists men were more prevalent as compared to the women counterparts to respond to the questionnaires. The converse was true for the Pentecostal denomination where women were more significantly prevalent as compared to men to give response. See Table 2.

Table 2 Cross Tabulation of Gender and Three Denominations of Study

	Denomination			Total
	Catholic	Pentecostal	Seventh-day Adventist	
Male	362 (61.0%)	112 (46.5%)	375 (66.4%)	849 (60.7%)
Female	231 (39.0%)	129 (53.5%)	190 (33.6%)	550 (39.3%)
Total	593 (100.0%)	241 (100.0%)	565 (100.0%)	1399 (100.0%)

The Chi square results when denominations were compared by gender, the study deduced a significant relationship between the type of denomination and gender $x^2 = (2, N=1399) = 28.093$, p< .0001 for all the 1399, respondents and a Cramer's V value for a (2 ×3) of .142 indicative. When gender was compared against the three denominations, it had

a low effect size. The study concludes that men were the more prominent respondents among the Catholics, and the Seventh-day Adventist denominations as compared to women whereas the more prominent respondents among the Pentecostal denomination were women relative to their male counterparts.

4.4.2 Age of Respondents

The results showed 41.7% (583) between the age of 18-39 years and 58.3% (816) with age above 40 years. See Figure 4.2.
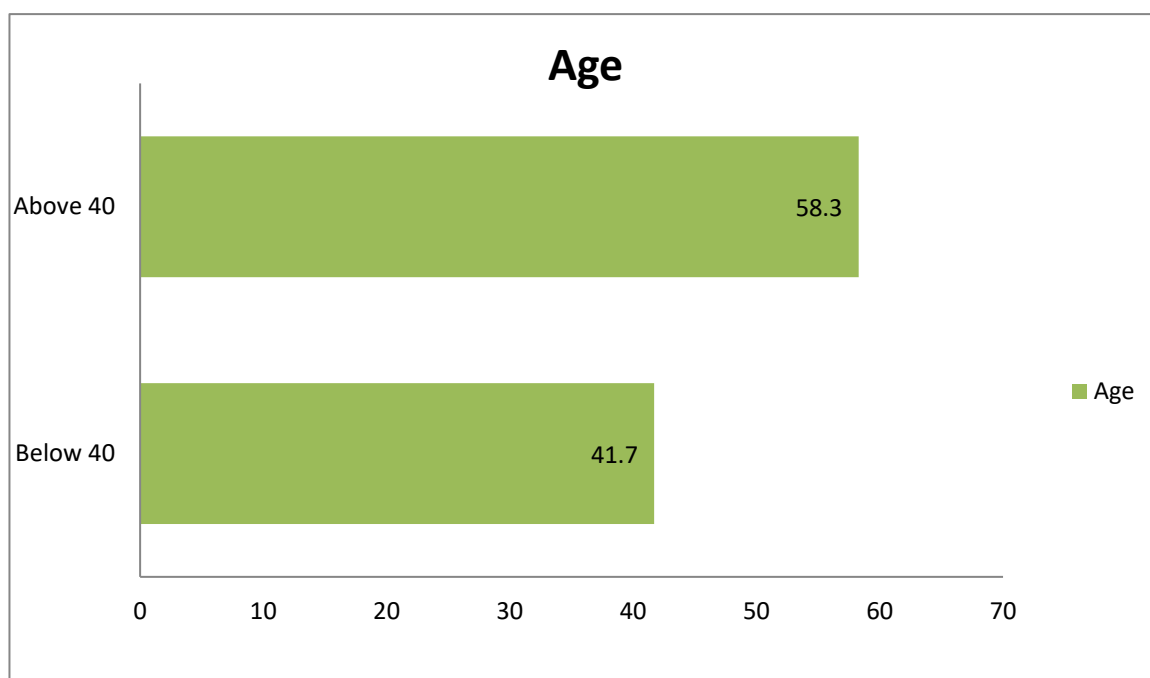
Figure 4.3 Age of Respondents

A cross-tabulation comparing age against denomination revealed that respondents with ages between 18 to 39 were more prevalent in the Catholic and Pentecostal church than those with the age above 40 years. This was the converse for the Seventh-day Adventist denominations; the respondents above 40 years were more prominent in responding as compared to their counterparts with the ages 18-39 years. See Table 3.

Table 3 Cross Tabulation Comparing Age of Respondents

	Denomination			
Age	Catholic	Pentecostal	Seventh-day Adventist	Total
Between 18-39 years	279 (47.0%)	139 (57.7%)	165 (29.2%)	583 (41.7%)
Over 40 years	314 (53.0%)	102 (42.3%)	400 (70.8%)	816 (58.3%)
Total	593 (100.0%)	241 (100.0%)	565 (100.0%)	1399 (100.0%)

The Chi square results showed that when denominations were compared with the age of the respondents, the study inferred a significant relationship that existed between the type of denomination and the age of respondents $x^2 = (2, N=1399) = 68.587$, $p< .0001$ for all the 1, 399 respondents and a Cramer's V value for a (2×3) of 221 showing that age had a moderate effect size when compared against the three denominations. The study agrees that among the Catholic and Pentecostal churches, the younger respondents 18-39 years were more prominent respondents whereas among the Seventh-day Adventist denomination 40+ years were the most prominent respondents relative to the 18-39 years counterparts.

Table 4 Tabulation Comparing Age against Denomination

Statistics	Chi-square Tests			Nominal by nominal symmetric measure			
Group	Pearson Chi-Square Value	Df	Approximate Significance	Phi Value	Approximate Significant	Cramer's V	Approximate Significant
Total 1399 respondents	68.587	2	.000	.221	.000	. 221	.000

However, from the results, the researcher infers that all respondents from both categories all were old enough to have experienced the political activities and climate in

Borabu Sub-County. The study concludes that the responses from them would be sufficient inference on how the church influences on peaceful civic elections in Borabu Sub-County.

4.4.3 Educational Levels of Respondents

The results showed that 129 (9.2%) were of Primary education while 464 (33.2%) had attained secondary education. 584 (41.7%) had tertiary certification, and 222 (15.9%) had a university education. This study concludes that the respondents had sufficient education to understand the questions in the questionnaires, and they gave informed and well-reasoned answers to the questions.
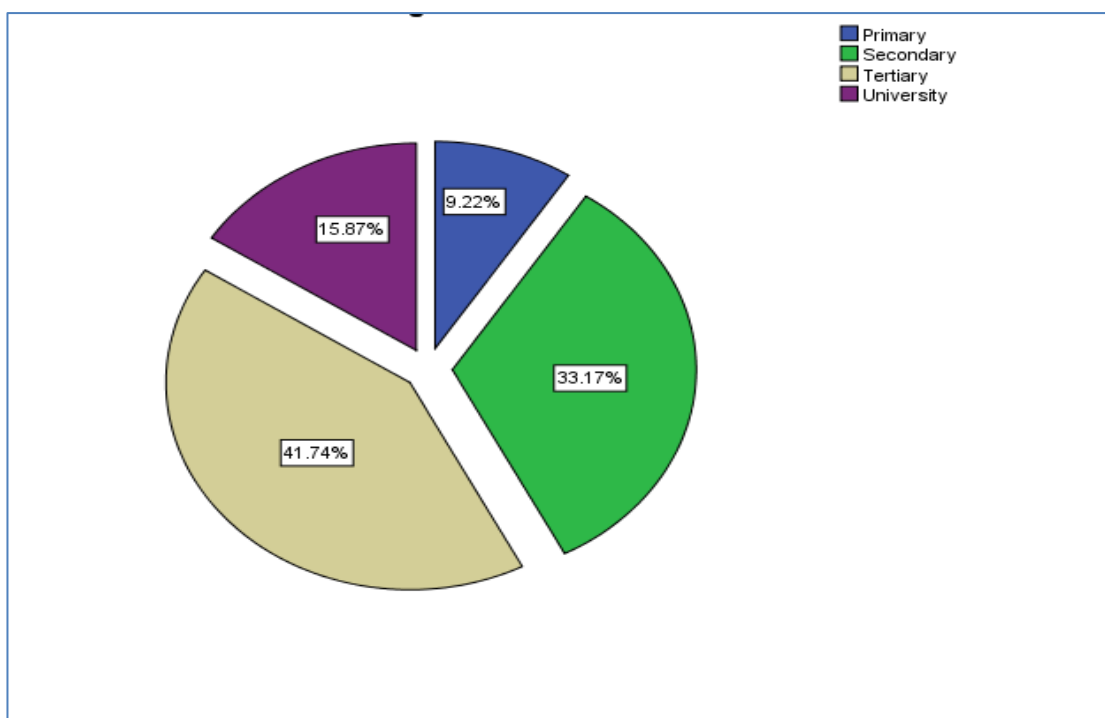
Figure4.4 Level of Education of Respondents

A Chi square analysis compared the level of education against the denomination of the respondents that the researcher observed a significant relationship that existed between the type of denomination and the level of education $x^2 = (6, N=1399) = 103.407$, p< .0001 for all the 1,399 respondents and a Cramer's V value for a (4 ×3) of 192 showing that the educational level had a low effect size when compared against the three denominations.

Table 5 Cross Tabulation Level of Education in Denominations

Level of Education		Catholic	Pentecostal	Seventh-day Adventist	Total
		Denomination			
Primary		93 (15.7%)	3 (1.2%)	33 (5.8%)	129 (9.2%)
Secondary		171 (28.8%)	114 (47.3%)	179 (31.7%)	464 (33.2%)
Tertiary		235 (39.6%)	115 (47.7%)	234 (41.4%)	584 (41.7%)
University		94 (15.9%)	9 (3.7%)	119 (21.1%)	222 (15.9%)
Total		593 (100.0%)	241 (100.0%)	565 (100.0%)	1399 (100.0%)

Table 6 Age Against Denominations

Statistics	Chi-square Tests			Nominal by nominal symmetric measure			
Group	Pearson Chi-Square Value	Df	Approximate Significance	Phi Value	Approximate Significant	Cramer's V	Approximate Significant
Total 1399 respondents	103.407	6	.000	.272	.000	. 192	.000

The study agrees that among the Catholic respondents, the primary level of education was more prominent as compared to the other groups, while among the Pentecostal church, the secondary and tertiary level of education was the most prominent and in the Seventh-day Adventist denomination university level of education was the more prominent respondents relative to the other levels of education. See tables 5 and 6. The study concludes that the Seventh-day Adventist respondents were more educated followed by the Pentecostal then the catholic respectively.

4.4.4 Religious Affiliation

The findings showed that of the respondents, 593 (42.4%) were the Roman Catholics, 241 (17.2%) were the Pentecostal Assemblies of God and 565 (40.4%) were the Seventh-day Adventists.
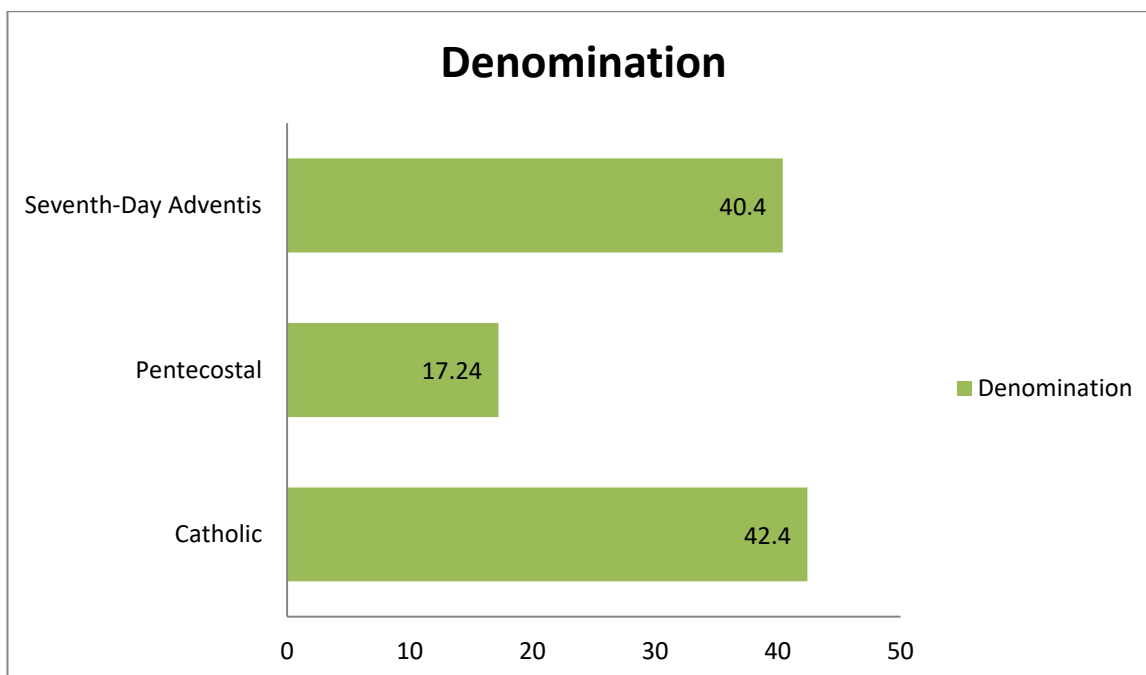
Figure 5 Religious Affiliation

The study observes from this figure that Borabu Sub-County, Nyamira County, Kenya the Catholic Church has the highest population of membership followed by the Seventh- day Adventist with the least population from the Pentecostal denomination.

4.4.5 Comparing the Denominations and Length of Stay of Members Church

The findings showed that among the Catholic Church members who have been in the church for 2-5 years were more than those who had been there for 6 years and beyond. For the Pentecostal Church members, those with 6-10 years membership had more prominence in giving their responses when compared to those at 2-5 and 10 years and above membership. The Seventh-day Adventist Church members, those with 10 years plus

membership were most prominent in responding as compared those who have been members 6-10 and 2-5 years respectively.

Table 7 Member's Length of Stay in Church

How long have you been a member of your Church?		Between 2 and 5 years	Between 6 and 10 years	10 years and over	Total
Denomination	Catholic	182 (30.7%)	97 (16.4%)	314 (53.0%)	593 (100.0%)
	Pentecostal	36 (14.9%)	87 (36.1%)	118 (49.0%)	241 (100.0%)
	Seventh-day Adventist	16 (2.8%)	98 (17.3%)	451 (79.8%)	565 (100.0%)
Total		234 (16.7%)	282 (20.2%)	883 (63.1%)	1399 (100.0%)

A Chi square analysis compared denomination against the length of being member of the church, the researcher observed a significant relationship that existed between the type of denomination and length of being a member $x^2 = (4, N=1399) = 214.010, p < .0001$ for all the 1,399 respondents and a Cramer's V value for a (3 ×3) of .277 showing that the length of membership had a moderate effect size when compared against the three denominations.

The study agrees that in the Catholic and Pentecostal churches, the younger responders of 18-39 years were the more prominent respondents whereas in the Seventh-day Adventist denomination 40+ years were the more prominent responders relative to their 18-39 years counterpart.

Table 8 Position and Stay against Denomination

Group	Pearson Chi-Square Value	Df	Approximate Significance	Phi Value	Approximate Significant	Cramer's V	Approximate Significant

Total 1399 respondents	214.010	4	.000	.391	.000	.277	.000

4.4.6 Comparison of Denomination and Type of Membership in Church

The results from the responders revealed that the Catholic Church members were the ones who responded relative to the pastorate and lay leadership. Among the Pentecostal and Seventh-day Adventist churches, the pastorate and the lay leadership were the once who responded to the questionnaire's more prominently relative to the church members.

Table 9 Role of Respondents per Denomination against Position

		Pastor/Priest Reverend	Lay Leader	Church Member	Total
Denomination	Catholic	4 (0.7%)	103 (17.4%)	477 (80.4%)	593 (100.0%)
	Pentecostal	14 (5.8%)	68 (28.2%)	159 (66.0%)	241 (100%)
	Seventh-day Adventist	31 (5.5%)	191 (33.8%)	343 (60.7%)	565 (100.0%)
Total		49 (3.5%)	362 (25.9%)	979 (70.0%)	1399 (100.0%)

Chi square analysis compared the denominations against the responders position and the church revealed a significant relationship that existed between the type of denomination and position in church $x^2 = (6, N=1399) = 83.370$, p< .0001 for all the 1399 respondents and a Cramer's V value for a (3 ×3) of 173 showing that the position in the church had a moderate effect size when compared against the three denominations. The study agrees that in the Catholic Church, members responded to the questionnaires more prominently as compared to the pastorate and lay leadership. The converse was true for the Pentecostal and the Seventh-day Adventist where the pastorate and the lay leadership responded to the questionnaires more prominently as compared to the ordinary church members.

Table 10 Cross Tabulation of Position and Length of Being Church Member

Statistics	Chi-square Tests			Nominal by nominal symmetric measure			
Group	Pearson Chi-Square Value	Df	Approximate significance	Phi Value	Approximate Significant	Cramer's V	Approximate Significant
Total 1399 respondents	83.370	6	.000	.244	.000	.173	.000

4.4.7 Church strategies in ensuring peaceful civic elections

The study based on the first objective used the five research questions to establish what exactly the churches did to ensure peaceful civic elections. The responses were as shown in Table 11.

Table 11 Opinions of Respondents on Church's strategies to Ensure Peaceful Elections

Question relevant to Research question 1 Frequency	Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree	Total
Members understand God's authority in Government set up	119	104	57	264	855	1399
Church members are taught to love one another as a command of God	1055	108	21	78	137	1399
By loving one another members from either side of border assist each other	110	81	70	365	773	1399
Church teaches universal brotherhood in Christ	53	105	34	265	942	1399
Church teaches members about their rights in elections	477	800	13	8	101	1399

From the respondent's results, the interrelatedness of the actions taken by the churches and the relative importance of each action to ensure peaceful civic elections through the research questions was subjected to a Relative Importance Index (RII) which

was calculated by the use of both the SPSS 26 and Microsoft Excel. The RII was computed

using the formula, RII=$\frac{5n5+4n4+3n3+2n2+1n1}{A \times N}$[135]

Where; $n5$ - Is the number of respondents who strongly agreed

n_4 – Is the number of respondents who agreed

n_3- The number of respondents undecided

n_2 –The number of respondents who disagreed

n_1 –The number of respondents who strongly disagreed

A – Highest possible score in Likert scale in this study =5

N -total number of respondents in this study it was =1399

The results revealed that the Churches taught their members about the universal

brotherhood in Christ and the members of these congregations according to the respondents

who understood God's authority over their government. Also, the respondents identified

that the membership of the churches of Nyamira County in Borabu Sub-County knew the

importance of loving one another especially if they are from both side of the border and the

need to assist one another even in across the border endeavour. This has been manifested

over by the peace meetings conducted across the border. However, the respondents'

feedback conveyed that the churches did not teach their members about their rights in civic

elections and they did not teach them the importance of their member's love for one another

as a command of God. See table 12.

This, when done effectively, the Borabu Sub-County citizenry would elect the right

God-fearing leaders into the political offices. [136] Through civil education, Christians are

empowered to engage positively and avoid partisan politics so that they don't take sides

with certain corrupt candidates but instead they uphold upon the biblical values. This

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[135] S C. Gupta and V.K. Kapoor, Fundamentals *of mathematical statistics,* (Sultan Chand& Sons Educational Publishers New Delhi Tenth Revised Edition ,2002),568-9

[136]John Gay, "First US Chief Justice of the Supreme Court, as quoted in Kemit Bridge." https://www.sagu.edu/thought/Leader/kermit/bridges/thought.hub Published: April 28, 2016.

enables them to foster brotherly co-existence as they elect their political leaders.[137] This study found out that the churches at Borabu-Sub County need to teach their church members on civic education for them to be aware of their civic duty, their rights on civic elections, and its importance as the citizenry of the Borabu Sub-County; thus, will live in harmony and love for one another before and after civic elections.

Table 12 Respondents' Opinions on Effect of Church's Peaceful Civic Elections

Question relevant to Research question 1 Frequency	Total	A	P	A*P	RII	Rank
Members understand God's authority in Government set up	5829	5	1399	6995	0.833309507	2
Church members are taught to love one another as a command of God	2331	5	1399	6995	0.333238027	5
By loving one another members from either side of border assist each other	5807	5	1399	6995	0.830164403	3
Church teaches universal brotherhood in Christ	6135	5	1399	6995	0.877055039	1
Church teaches their members about their rights in elections	2653	5	1399	6995	0.379270908	4

The results further showed that there was a significant weak negative monotonic relationship between the Church members being taught to love one another as a command of God and that the Members understand God's authority in Government set up $r_s(1399)= -.188, p< .01$. The findings also revealed a significant weak negative relationship between the Church teaching universal brotherhood in Christ and the members need to love one another from either side of the border to assist each other $r_s(1399) = -.132, p< .01$. When the Church teach the members about their rights in elections when compared to the Church members being taught to love one another as a command of God $r_s(1399) = -.064, p< .05$ was obtained.

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[137]Jannie Hunter, "The Bible and the quest for Developmental Justice: The case of Orphans in Namibia" BiAS 7, *The Bible and Politics in Africa* edited by Joachim Kügler, Masiiwa R. Gunda, Lovemore Togarasei Eric Souga Onomoin cooperation with Ezra Chitando and NisbertTaringa, Volume 7, (University of Bamberg Press, 2012), 98-101.

The results only showed a weak positive monotonic correlation between the Church action advising members to love one another from either side of the border to assist each other and that the assenter understand God's authority in Government set up $r_s(1399)= .112$, $p< .01$. See table 13.

The researcher argues that the various denominations at Borabu Sub-County ought to raise their voice to enhance and affect the practice with effectual, practical, sound teachings. This is in agreement with Emmanuel Katongole who argues that the Christian church should effect the important role as "public commentator on moral issues" and that the "gospel is deeply political." The study moves that the most urgent task at Borabu Sub-County is that the churches endeavor to make politics work with democracy and transparency," being promoted for stability and continued development at Borabu Sub – County, Nyamira County, Kenya"[138]

Table 13 Correlation of Respondent Hold on Peaceful Elections

			Members understand God's authority in Government set up	Church members are taught to love one another as a command of God	By loving one another members from either side assist each other	Church teaches universal brotherhood in Christ	Church teaches do not members about their rights in elections
Spearman's rho	Members understand God's authority in Govern	Correlation Coefficient	1.000	-.188[**]	.112[**]	-.003	.018
		Sig. (2-tailed)	.	.000	.000	.896	.510
		N	1399	1399	1399	1399	1399

[138] Emmanuel Katongole, *The Sacrifice of Africa: On the Theology and Politics of Hope in Africa.* (Grand Rapids, MI: Eerdmans. ISBN 978-0-8028-6268-6, 2017).http://www.universityofnordedame.org/

	ment set up					
	Church members are taught to love one another as a command of God	Correlation Coefficient	-.188**	1.000	.039	.036	-.064*
		Sig. (2-tailed)	.000	.	.144	.181	.017
		N	1399	1399	1399	1399	1399
	By loving one another members from either side assist each other	Correlation Coefficient	.112**	.039	1.000	-.132**	-.026
		Sig. (2-tailed)	.000	.144	.	.000	.332
		N	1399	1399	1399	1399	1399
	Church teaches universal brotherhood in Christ	Correlation Coefficient	-.003	.036	-.132**	1.000	.001
		Sig. (2-tailed)	.896	.181	.000	.	.964
		N	1399	1399	1399	1399	1399
	Church teaches do not members about their rights in elections	Correlation Coefficient	.018	-.064*	-.026	.001	1.000
		Sig. (2-tailed)	.510	.017	.332	.964	.
		N	1399	1399	1399	1399	1399

To establish the relationship between what the church does to ensure peaceful civic elections and the possible solutions as suggested by the respondents on how the church could influence peaceful civic elections, Pearson correlation indicated that there was a significant weak positive association between the two, $r(1399) = .130$, $p < .01$ as shown in the Table 14.

Table 14 Correlation on Suggestions of Respondents on Church Involvement

		RQ_4R6	RQ_1R5
Pearson Correlation	RQ_4R6	1.000	.130
	RQ_1R5	.130	1.000
Sig. (1-tailed)	RQ_4R6	.	.000
	RQ_1R5	.000	.
N	RQ_4R6	1399	1399
	RQ_1R5	1399	1399

The results when subjected to a further analysis, there was a univariate linear regression of the form $Y = \beta_0 + \beta_1 + \varepsilon$ which could be used to establish the influence of what the church does to ensure peaceful civic elections and the possible solutions as suggested by the respondents on how the church could influence the peaceful civic elections. The findings revealed that the model was valid ($F_{(1, 1397)} = 23.847$, $P < .001$). The study concludes that X_1 = Church action to ensure peaceful civic elections had partial influence on (Y) on how the churches influenced peaceful civic elections. See Table 4.14. From this, the researcher confers that there should be a stronger positive correlation between what the respondents felt and what the church does to ensure peaceful civic elections and their suggestion on how the church could influence peaceful civic election. That meant there was a gap though there was a positive relation that is needed for improvement.

The Borabu Sub-County situation demands that the church take a front position to propagate civic education, so that the right political candidates with the interest of the people at heart are elected and that the Borabu citizenry avoid taking sides which promote hatred and enmity.[139] Thus, the study now establishes the church role during the election times which was not effectively implemented as can be reflected from the research analysis hence the weak positive Pearson correlation.

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[139] Kermit Bridges, *Should Christians Participate in Politics?* Retrieved on 21/5/2018 https://www.sagu.edu/thought/Leader/kermit/bridges/thought.hub Published: April 28, 2016.

Table 15 Model Summary of Respondents' Opinions against Suggestions

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.130ᵃ	.017	.016	.51927	.017	23.847	1	1397	.000

The results further revealed that the church action to ensure peaceful civic elections (X_1) influences only about 1.7 % of (R^2=.017) of the total of what could be done to influence peaceful civic elections.The church action to ensure peaceful civic elections(X_1) influencing the total of what could be done to influence peaceful civic elections could be demonstrated by the relationship= $\beta_0+\beta_1+\varepsilon$ where β0=1.963 (t= 21.763 p<.001) and β1=.134, (t=4.883 p<.001). This was indicative of the church action to ensure peaceful civic elections (X_1) increased by a unit change; it only influencedwhat could be done to ensure peaceful civic elections by 134. When all things are kept constant, there was a 1.963 relation between the two variables as demonstrated by the equation Y= .134X +1.963.

Table 16 Relationship of What Church Does and Respondents' Suggestions

Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig.	95.0% Confidence Interval for B	
		B	Std. Error	Beta			Lower Bound	Upper Bound
1	(Constant)	1.963	.090		21.763	.000	1.786	2.140
	RQ_1R5	.134	.027	.130	4.883	.000	.080	.188

4.4.8 The Causes of Political Election Violence in Borabu Sub-County, Kenya

The second study objective was studied using six research questions. The findings were as shown in table 17.

Table 17 Causes of Political Election Violence

Question relevant to Research question 2 Frequency	Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree	Total
Church leaders promote tribalism and ethnicity	92	167	44	269	827	1399
Members are poor they engage in receiving paybacks and steal from one another	120	150	39	115	975	1399
Political non-alignment to candidate from a different tribe killing freedom of conscience	171	81	57	282	808	1399
Being divided along culture in denominational lines, and tribe	123	45	63	232	936	1399
Lack of civic education especially on individual rights	121	73	78	360	767	1399
Church leaders and members are compromised by politicians	247	135	44	352	621	1399

The findings revealed that the respondents agreed and disclosed that all the six research questions were the six factors which were the causes of political election violence in Borabu Sub-County. To deduce the extent of each influence of the political election violence in Borabu Sub-County, Kenya, the relative importance index (RII) was calculated. The RII values for all the research questions was >.7. This meant that for each research question over 70 % of the respondents felt strongly in all the six areas being studied by the six research questions were responsible for political election violence in Borabu Sub-County.

The study concludes based on the RII values that the most significant causes of political election violence in Borabu Sub-County was citizenry divided across culture and denominational lines, and tribe, the second most significant was that members of the area were poor and got engaged in receiving paybacks and steal from one another. The third

most significant cause of political violence in Borabu Sub-County was the lack of civic education especially on individual rights. The last three in descending order of RII values were; the church leaders promote tribalism and ethnicity, political non-alignment to candidate from a different tribe and church leaders and members being compromised by politicians. Thus, this justify why the churches in Borabu Sub-County need to enhance effective civic education to address this anomaly.

Table 18 Respondents Suggestions on Violence against Church Activities

Questions relevant to Research question 2 Frequency	Total	A	P	A*P	RII	Rank
Church leaders promote tribalism and ethnicity	5769	5	1399	6995	0.824731951	4
Members are poor they engage in receive paybacks and steal from one another	5872	5	1399	6995	0.839446755	2
Political non-alignment to candidate from a different tribe killing freedom of conscience	5769	5	1399	6995	0.810864904	5
Being divided along culture in denominational lines, and tribe	5769	5	1399	6995	0.859185132	1
Lack of civic education especially on especially on individual rights individual	5769	5	1399	6995	0.825732666	3
Church leaders and members are compromised by politicians	5769	5	1399	6995	0.737955683	6

The researcher sought to establish the bivariate nature of the causes of political election violence in Borabu Sub-County, Kenya, so as to demonstrate the strength of their relationship. Linear multiple regression analysis was used to establish the nature of the relationship. Besides, the inferential statistics were used to test the null hypothesis for possible rejection or acceptance. The 5% level of significance was taken as the level of decision criteria whereby the null hypothesis was rejected if the p-value was less than 0.05 and accepted if otherwise. Appendix 2 Correlation of what the respondents felt was what the church does to ensure peaceful civic elections the spearman rank correlation coefficient

(r_s) was used to aid in establishing correlation between the variables.   Correlation coefficient shows the magnitude and direction of the relationship between the study variables. The correlation coefficient shows the magnitude and direction of the relationship between the study variables. The correlation coefficient varies over a range of +1 through 0 to -1. When r is positive, the regression line has a positive slope and when r is negative, the regression line has a negative slope. Appendix 2 shows the bivariate linear relationship between the study variables. The findings of the correlation analysis indicated that there was a low positive correlation between members being poor and engaged in receiving paybacks and steal from one another and the Church leaders promote tribalism and ethnicity ($r_s = .387$, P<0.01). Therefore, members being poor and engaged in receiving paybacks and stealing from one another led to an increase in Church leaders promoting tribalism and ethnicity by.387 (38.7%).

Also, Church leaders and members being compromised by politicians, the correlation coefficient revealed that there was a positive correlation when compared to Church leaders promoting tribalism and ethnicity ($r_s = .116$, P<0.01). This meant that when Church leaders and members were compromised by politicians, there was a.166 (16.6%) increased chance for the church leaders to promote tribalism and ethnicity. The findings further compared showed a weak positive correlation between church leaders and members being compromised by politicians and lack of civic education, especially on individual rights ($r_s = .071$, P<0.01). This meant that lack of civic education gave a .071(7, 1%) chance for church leaders being compromised by politicians.

A small positive correlation was observed between church leaders and members being compromised by politicians, **c**ross culture in denominational lines, and tribe ($r_s = .067$, P<0.05). This meant that there was a 6.7% direct proportion chance between church leaders being compromised by politicians and cross-culture and denominational lines. The result of

the study also showed that there was a significant low negative correlation between church leaders to promote tribalism and ethnicity and political non-alignment to candidates from a different tribe (r_s = -.150, P< .01). This was indicative of political non-alignment to candidates from different tribes when this increased, the church leader promotion of tribalism and ethnicity decreased by 150(15%). This was also true when political non-alignment to candidates from a different tribe was compared to poor members receiving paybacks and stealing from one another (r_s = -.107, P< .01). Additionally, the Cross culture in denominational lines, and tribe when compared to church leaders promoting tribalism and ethnicity gave a weak negative correlation ((r_s = -.066, P< .05). This meant a 6.6% decrease in the opportunity for church leader to promote tribalism and ethnicity across culture and denominational line.

When the average of the causes of political election violence in Borabu Sub-County, Kenya, was compared to the average of what the respondents felt, what the church does to ensure peaceful civic elections and their suggestion on how the church could influence peaceful election using Pearson correlation the relationship between them had a significant weak positive association, r (1399) = .229, p < .01 as shown in table 19.

Table 19 Respondents Suggestions on Causes of Political Violence

		RQ_4R6	RQ_2R6
Pearson Correlation	RQ_4R6	1.000	.229
	RQ_2R6	.229	1.000
Sig. (1-tailed)	RQ_4R6	.	.000
	RQ_2R6	.000	.
N	RQ_4R6	1399	1399
	RQ_2R6	1399	1399

The results, when subjected to a further analysis using a univariate linear regression to establish how the causes of political election violence in Borabu Sub-County influenced what the respondents suggested the church does to ensure peaceful civic elections, the

findings revealed that the model was valid ($F_{(1, 1397)}$ = 77.467, P< .001). The study concludes that X_2 = the causes of political election violence in Borabu Sub-County had a partial influence on what the respondents suggested the churches could do to influence peaceful civic elections (Y).

Table 20 Model Summary Respondents' Church to Ensure Peaceful Elections

		RQ_4R6	RQ_2R6
Pearson Correlation	RQ_4R6	1.000	.229
	RQ_2R6	.229	1.000
Sig. (1-tailed)	RQ_4R6	.	.000
	RQ_2R6	.000	.
N	RQ_4R6	1399	1399
	RQ_2R6	1399	1399

The results when subjected to a further analysis using a univariate linear regression to establish how the causes of political election violence in Borabu Sub-County influenced what the respondents suggested the church does to ensure peaceful civic elections, the findings revealed that the model was valid ($F_{(1, 1397)}$ = 77.467, P< .001). The study concludes that X_2 = the causes of political election violence in Borabu Sub-County had partial influence on what the respondents suggested the churches could do to influence peaceful civic elections (Y). The r square value showed the causes of political election violence in Borabu Sub- County (X_2) influences about 5.3% of the how the churches impacted peaceful civic elections[140](R^2=.053). The regression model provided that a certain minimum (β_0 =1.582, p< .001) and for every unit change in the causes of political election violence in Borabu Sub-County is a (.200 p<.001) in what the respondents felt the church could do to ensure peaceful civic elections as shown in Table 21. This was modelled by the equation Y= .200X2+1.582.

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[140] As suggested by the respondents

This was further put to check whether there was a relationship between the methods the church engages in ensuring peaceful civic elections are upheld by their adherents and the

Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig.	95.0% Confidence Interval for B	
		B	Std. Error	Beta			Lower Bound	Upper Bound
1	(Constant)	1.582	.094		16.893	.000	1.399	1.766
	RQ_2 R6	.200	.023	.229	8.802	.000	.155	.244
	RQ_2 R6	.200	.023	.229	8.802	.000	.155	.244

same is displayed in Table 21.

Table 21 Relationship between Church Methods and Respondents Suggestions

The r square value showed the causes of political election violence in Borabu Sub- County (X_2) influences about 5.3% of the how the churches impacted peaceful civic elections[141](R^2=.053). The regression model provided that a certain minimum (β_0 =1.582, p< .001) and for every unit change in the causes of political election violence in Borabu Sub-County is a (.200 p<.001) in what the respondents felt the church could do to ensure peaceful civic elections as shown in Table 21. This was modeled by the equation Y= 200X_2+1.582.

4.4.9 Methods Used by Denominations in Sensitizing Members

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[141] As suggested by the respondents

For this research, objective 8 research questions used to glean what methods were used by the selected denominations to sensitize their members on the importance of peaceful civic elections in Borabu- Sub County. The results are as shown in Table 22.

Table 22 Methods Used by Selected Churches to Sensitize Peaceful Elections

Question relevant to Research question 3 Frequency	Strongly Disagree	Disagree	Undecid	Agree	Strongly Agree	Total
The Clergy play a crucial role in stabilizing communities	175	139	35	253	797	1399
The Church condemns paybacks from leaders	253	69	17	396	664	1399
There are peace neighbourliness' promotion meetings across the border	525	812	4	29	29	1399
Across the border meetings for fostering unity	342	98	22	338	599	1399
There are quarterly evangelistic meetings across border	221	102	43	424	609	1399
Distribution of foods and material goods to the poor	247	135	44	352	621	1399
There are quarterly evangelistic meetings across border	304	873	6	97	119	1399
Members are aware of methods used by church to promote unity	359	476	31	183	350	1399

To establish the most popular methods used by the selected churches used to enlighten the citizenry of Borabu-Sub County, the relative importance index (RII) for each of the 8 research questions was computed. The results conveyed that the most popular methods the selected church denominations employed in sensitizing their members on peaceful civic elections was clergy centred by them playing a crucial role in stabilizing communities. This was followed by the church actively condemning paybacks by the leaders

and, thirdly, the churches holding quarterly evangelistic meetings across the border. Distribution of food to the poor and needy was fourth, followed by across the border meetings to foster unity. The sixth was that members of the churches were aware of the methods used by the churches to foster unity. The last two of the 8 were quarterly leaders' meetings across the border in the seventh position and lastly followed by peace neighbourliness promotion meetings across the border.

Table 23 RII Ranks Order of Merit of Methods in Borabu Sub-County

Question relevant to Research question 3 Frequency	Total	A	P	A*P	RII	Rank
The Clergy play a crucial role is stabilizing communities	5555	5	1399	6995	0.79413867	1
The Church condemns paybacks by leaders	5346	5	1399	6995	0.764260186	2
There are peace neighbourliness promotion meetings across the border	2422	5	1399	6995	0.34624732	8
Across the border meetings for fostering unity	4951	5	1399	6995	0.707791279	5
There are quarterly evangelistic meetings across border	5295	5	1399	6995	0.756969264	3
Distribution of foods and material goods to the poor	5162	5	1399	6995	0.737955683	4
There are quarterly leaders meetings across border	3051	5	1399	6995	0.436168692	7
Members are aware of methods used by church to promote unity	3886	5	1399	6995	0.555539671	6

When a bivariate correlation analysis was done on this data, results disclosed that there was a positive linear correlation of (r_s=.260, p=.001) between members are aware of methods used by church to promote unity and distribution of foods and material goods to the poor. This reveal that a unit output of members being aware of what the church does to promote unity influenced 260 (26%) of the food distribution in this region.

Table 24Correlation of Methods of Church against Respondents Suggestion

			The Clergy play a crucial role is stabilizing communities	The Church condemns paybacks from leader	There are peace neighborliness promotion meetings across the border	Across the border meetings for fostering unity	Distribution of foods and material goods to the poor	There are quarterly evangelistic meetings across border	Members are aware of methods used by church to promote unity
Spearman's rho	The Clergy play a crucial role is stabilizing communities	Correlation Coefficient	1.000	.121**	.033	-.037	.032	-.068*	-.005
		Sig. (2-tailed)	.	.000	.219	.169	.236	.011	.866
		N	1399	1399	1399	1399	1399	1399	1399
	The Church condemns paybacks from leaders	Correlation Coefficient	.121**	1.000	-.037	-.111**	-.066*	.040	-.076**
		Sig. (2-tailed)	.000	.	.169	.000	.014	.139	.004
		N	1399	1399	1399	1399	1399	1399	1399
	There are peace neighborliness promotion meetings across the border	Correlation Coefficient	.033	-.037	1.000	.004	.023	.009	-.042
		Sig. (2-tailed)	.219	.169	.	.873	.389	.727	.120
		N	1399	1399	1399	1399	1399	1399	1399
	Across the border meetings for	Correlation Coefficient	-.037	-.111**	.004	1.000	.273**	-.132**	.199**
		Sig. (2-tailed)	.169	.000	.873	.	.000	.000	.000

fostering unity	N	1399	1399	1399	1399	1399	1399	1399
Distribution of foods and material goods to the poor	Correlation Coefficient	.032	-.066*	.023	.273**	1.000	-.104**	.260**
	Sig. (2-tailed)	.236	.014	.389	.000	.	.000	.000
	N	1399	1399	1399	1399	1399	1399	1399
There are quarterly evangelistic meetings across border	Correlation Coefficient	-.068*	.040	.009	-.132**	-.104**	1.000	-.034
	Sig. (2-tailed)	.011	.139	.727	.000	.000	.	.210
	N	1399	1399	1399	1399	1399	1399	1399
Members are aware of methods used by church to promote unity	Correlation Coefficient	-.005	-.076**	-.042	.199**	.260**	-.034	1.000
	Sig. (2-tailed)	.866	.004	.120	.000	.000	.210	.
	N	1399	1399	1399	1399	1399	1399	1399

The bivariate linear correlation when done between members being aware of the methods used by the church to promote unity was compared against across the border meetings for fostering unity (r_s=.199, p=.01) value was obtained. This meant that for every one meeting done to foster peace across the border a 199 (19.9 %) change in awareness for the members of the church being aware of the methods they use to foster unity among the communities in Borabu Sub- County. When across the border meetings for fostering unity and distribution of foods and material goods to the poor were compared, a unit change over the border meetings gave a 27.3% change in the distribution of food (r_s=.273, p=.01). For every full unit change in clergy playing a crucial role in stabilizing communities, when it was compared against the church condemns paybacks from leaders a 12.1 % change was observed (r_s=.121, p=.01). However, when a bivariate correlation analysis was done to compare the method of quarterly evangelistic meetings across the border and across the

border meetings for fostering unity, there was a negative linear correlation of (r_s=-.132, p=.01). This was indicative that when quarterly evangelistic meetings were done, there was a 13.2% reduction in the across the border meetings to foster unity. A negative correlation of (r_s=-.111, p=.01) was realized when comparing the method that the church condemns paybacks from leaders and across the border meetings for fostering unity. This meant that when the churches condemned paybacks, an 11.1% reduction was observed in across the border meetings.

Also, a 10.4% reduction in the distribution of foods and material goods to the poor was realized when quarterly evangelistic meetings across the border were done (r_s=,-.104 p=.01). When the church condemns paybacks from leaders a 7.6% reduction in members being aware of the methods used by the church to promote unity was observed (r_s= -.076p=.01). When the clergy play a crucial role in stabilizing communities, there was a 6.8% reduction in quarterly evangelistic meetings across the border (r_s=-.068 p=.05). Also, a 6.6% reduction in distribution of foods and material goods to the poor was noticed when the church condemns paybacks from leaders (r_s=-.066 p=.05).

When Pearson correlation was done to compare the average of the methods employed by the selected church denominations in sensitizing their members on peaceful civic elections against the average of what the respondents felt the church does to ensure peaceful civic elections a, r(1399) = .202, p =.01 was attained as shown in table 25.

Table 25 Respondents' Suggestion on Methods against Church Methods

		RQ_4R6	RQ_3R7
Pearson Correlation	RQ_4R6	1.000	.202
	RQ_3R7	.202	1.000
Sig. (1-tailed)	RQ_4R6	.	.000
	RQ_3R7	.000	.
N	RQ_4R6	1399	1399
	RQ_3R7	1399	1399

These findings, when subjected to a further analysis using a univariate linear regression to establish how the methods employed by the selected church denominations to sensitize their members on peaceful civic elections in Borabu Sub-County influenced what the respondents suggested the church does to ensure peaceful civic elections. The findings revealed that the model was valid ($F_{(1, 1397)} = 59.585$, $P < .001$). The study concludes that X_3 = Methods employed by the selected church denominations to sensitise their members on peaceful civic elections in Borabu Sub-County had partial influence on what the respondents proposed the churches could do to influence peaceful civic elections (Y). See Table 26.

Table 26 Summary of Respondents against Church Methods on Peaceful Election

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.202ᵃ	.041	.040	.51286	.041	59.585	1	1397	.000

The r square value conveyed that the methods employed by the selected church denominations in sensitizing their members on peaceful civic election in Borabu Sub-County influences about 4.1 % of the how the churches impacted peaceful civic elections[142](R^2=.041). The regression model showed that a certain minimum (β_0 =1.804, p< .001) and the methods used by the selected church denominations in sensitizing their members on peaceful civic election in Borabu Sub-County for every unit change influenced (.191 p<.001) in what the respondents felt the church could do to ensure peaceful civic

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[142] As suggested by the respondent

elections as shown in Table 4.22. This relationship was modeled by the equation $Y= .191X_1+1.804$

These conclusions are in agreement with Arinze, who emphasized that the gospel of Jesus Christ during His Galilean ministry emphasized on the Christians' love for others, humility, justice, reconciliation, and service.[143] This means that the major business of the contemporary church is to ensure that there existed all the time that citizens go for general elections.

Table 27 Church' Methods against Respondents' Suggestions

Model			Unstandardized Coefficients		Standardized Coefficients	T	Sig.	95.0% Confidence Interval for B	
			B	Std. Error	Beta			Lower Bound	Upper Bound
1	(Constant)		1.804	.078		23.068	.000	1.650	1.957
	RQ_3R7		.191	.025	.202	7.719	.000	.142	.239

4.4.10 Respondents' Recommendations on Church Influence on peaceful Civic Elections

The recommendations made by the respondents on what the church could do to influence peaceful civic elections in Borabu Sub-County; Nyamira County, Kenya was assessed by using the six research questions as shown in Table 28.

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[143] F. Arinze, *Religions for Peace: A Call for Solidarity to the Religions of the World* (London: Darton, Longman and Todd Ltd, 2003), 110.

Table 28 Respondents Recommendations for Influence of Peaceful Elections

Question relevant to Research question 4 Frequency	Strongly Disagree	Disagree	Undecid	Agree	Strongly Agree	Total
Church uses industrial programmes to promote peaceful coexistence	30	90	5	602	672	1399
Church leaders conduct prayer and reconciliatory meetings	476	540	16	163	204	1399
Rebuilt trust and mutual acceptance amongst the members	338	539	0	62	460	1399
Educating members to embrace reconciliation and forgiveness and tolerance	551	807	8	0	33	1399
Address plight of victims of violence soon	592	774	5	9	19	1399
Address human rights issues regularly	615	755	3	8	119	1500

.

The recommendations were ranked using RII and the one with the highest recommendation was the approach the churches used industrial programs to promote peaceful co-existence which most respondents agreed was used. However, to the rest of the five approaches which the church could use to influence peaceful civic election according to the respondents, they mostly disagreed and strongly disagreed that the churches did not use them to influence peaceful civic elections. According to them, in the order of disuse and as ranked with RII analysis at sixth position, most of the respondents opined that the churches did not address on the Address the plight of victims of violence soon.

This was followed in fifth position; the respondents felt that the church did not sufficiently educate members to embrace reconciliation and forgiveness and tolerance. In the fourth position, they averted that the churches at Borabu Sub-County, Nyamira County, Kenya did not address the human rights issues regularly. The third position according to their observations also cited that the church leaders did not conduct prayer and reconciliatory meetings. Lastly at second position where the respondents mostly disagreed and strongly disagreed is that they presented that the churches were not sufficiently involved to rebuilt trust and mutual acceptance amongst the members. See Table 29

Table 29 RII Rank of Respondents of Church Influence on Civic Elections

Q+A16:S22uestion relevant to Research question 4 Frequency	Total	A	P	A*P	RII	Rank
Church uses industrial programmes to promote peaceful coexistence	5993	5	1399	6995	0.856754825	1
Church leaders conduct prayer and reconciliatory meetings	3276	5	1399	6995	0.468334525	3
Rebuilt trust and mutual acceptance amongst the members	3964	5	1399	6995	0.566690493	2
Educating members to embrace reconciliation and forgiveness and tolerance	2354	5	1399	6995	0.33652609	5
Address plight of victims of violence soon	2286	5	1399	6995	0.326804861	6
Address human rights issues regularly	2761	5	1399	6995	0.394710508	4

When linear bivariate correlation was done, the respondent's recommendations on how the church could influence peaceful civic elections a value of (r_s=.416, p=.01) was obtained when comparing the approach of rebuilding trust and mutual acceptance amongst the members and the church leaders conduct prayer and reconciliatory meetings. When church leaders conduct prayer and reconciliatory meetings was compared with the church uses industrial programs to promote peaceful co-existence a value (r_s=.124, p=.01) was realized. The positive linear correlation value of (r_s=.079, p=.01) was obtained when Rebuilding trust and mutual acceptance amongst the members was contrasted with the Church uses industrial programs to promote peaceful co-existence. A low negative correlation value of (r_s=-.073, p=.01) was observed when Address plight of victims of violence soon was related to Church uses industrial programs to promote peaceful co-existence. Also, a negative value of (r_s=-.060, p=.05) was realized when comparing address plight of victims when compared with church uses industrial programs to promote peaceful co-existence.

These conclusions agree with O'Connell who argues that the unique historical role for the church is that of protector and promoter of dignity of the human person.[144] And the rights of socio-economic cultural and civil-political climate of which according to the respondents the clergy and church leaders never did, thus the church fails to play the church role.

Table 30 Respondents' Recommendations on Church Influence on Peaceful Elections

			Church uses industrial programmes to promote peaceful coexistence	Church leaders conduct prayer and reconciliatory meetings	Rebuilt trust and mutual acceptance amongst the member	Educating members to embrace reconciliation and forgiveness and tolerance	Address plight of victims of violence soon	Address human rights issues regularly
Spearman's rho	Church uses industrial programmes to promote peaceful coexistence	Correlation Coefficient	1.000	.124[**]	.079[**]	.010	-.060[*]	-.025
		Sig. (2-tailed)	.	.000	.003	.720	.026	.355
		N	1399	1399	1399	1399	1399	1399
	Church leaders conduct prayer and reconciliatory meetings	Correlation Coefficient	.124[**]	1.000	.416[**]	.016	-.073[**]	.001
		Sig. (2-tailed)	.000	.	.000	.551	.006	.975
		N	1399	1399	1399	1399	1399	1399
	Rebuilt trust and	Correlation ion	.079[**]	.416[**]	1.000	.015	-.024	-.024

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[144]Gerard O'Connell. "The Church and Human Rights." retrieved from www.theway.org.uk/back/19OConnell.pdfon 12/10/2017

mutual acceptance amongst the members	Coefficient						
	Sig. (2-tailed)	.003	.000	.	.582	.364	.379
	N	1399	1399	1399	1399	1399	1399
Educating members to embrace reconciliation and forgiveness and tolerance	Correlation Coefficient	.010	.016	.015	1.000	-.036	-.040
	Sig. (2-tailed)	.720	.551	.582	.	.179	.137
	N	1399	1399	1399	1399	1399	1399
Address plight of victims of violence soon	Correlation Coefficient	-.060[*]	-.073[**]	-.024	-.036	1.000	-.011
	Sig. (2-tailed)	.026	.006	.364	.179	.	.673
	N	1399	1399	1399	1399	1399	1399
Address human rights issues regularly	Correlation Coefficient	-.025	.001	-.024	-.040	-.011	1.000
	Sig. (2-tailed)	.355	.975	.379	.137	.673	.
	N	1399	1399	1399	1399	1399	1399

Pearson linear correlation between the averages of all parameters in this study was done to establish if there was any bivalent relation between independent and dependent variables. The results of the Pearson correlation indicated that there was a significant correlation $r(1399)= .229, p<.001$ when comparing the averages for the causes of political election violence in Borabu Sub-County, Kenya (X_2) and an average of what the respondents suggested the churches could do to influence peaceful civic elections(Y).

Also, a significant positive correlations value ($r(1399) = .202$, $p<.001$) was observed when the average of the methods employed by the selected church denominations to sensitize their members on peaceful civic elections $X_{3)}$ was compared with the average of what the respondents suggested the churches could do to influence peaceful civic elections(Y). The results of the Pearson correlation also indicated that there was a significant positive association between the average of what the church action was to ensure peaceful civic elections and the average of what the respondents suggested the churches could do to influence peaceful civic elections(Y), ($r(1399) =.130$, $p< .001$).

There was also a positive correlation value of $r(1399) =.168$, $p< .001$).When two dependent variables averages, that is the causes of political election violence in Borabu Sub-County, Kenya(X_2) was compared with the average of the action the church takes to ensure peaceful civic elections (X_1),the same was also true when the average of the methods employed by the selected church denominations in sensitizing their members on peaceful civic elections(X_3) was compared against the causes of political election violence in Borabu Sub-County, Kenya (X_2).

Table 31 Correlation of Average for Linear Relation between Y, Xi, X2, X3

		RQ_1R5	RQ_2R6	RQ_3R7	RQ_4R6
RQ_1R5	Pearson Correlation	1	.168[**]	.006	.130[**]
	Sig. (2-tailed)		.000	.811	.000
	N	1399	1399	1399	1399
RQ_2R6	Pearson Correlation	.168[**]	1	.072[**]	.229[**]
	Sig. (2-tailed)	.000		.007	.000
	N	1399	1399	1399	1399
RQ_3R7	Pearson Correlation	.006	.072[**]	1	.202[**]
	Sig. (2-tailed)	.811	.007		.000
	N	1399	1399	1399	1399
RQ_4R6	Pearson Correlation	.130[**]	.229[**]	.202[**]	1
	Sig. (2-tailed)	.000	.000	.000	
	N	1399	1399	1399	1399

This data when subjected to further analysis using a univariate linear regression to establish if this dependent and independent variable had a linear relation, the findings revealed that the model was valid ($F_{(1, 1395)}$ = 49.346, P< .001). The study concludes that the combined independent variables X_1, X_2 and X_3 together had a significant partial influence on what the respondents felt the churches could do to influence peaceful civic elections(Y). The combined influence of the independent variables X_1, X_2 and X_3 was 9.6% (r^2=.096). See table 32

Table 32 Model Summary What the Church Does on Peaceful Elections

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.310[a]	.096	.094	.49829	.096	49.346	3	1395	.000

Where β_0 =.819 (t= 6.066 p<.001), β_1=.098, (t=3.673 p<.001), β_2=.098, (t=7.716 p<.001) and β_3=.098, (t= 7.334p<.001), This showed that (Y) what the respondents opined was what the church should do to influence peaceful civic elections when it was compared with the average of (X_1) what was the church action to ensure peaceful civic elections (X_2) the causes of political election violence in Borabu Sub-County, Kenya and (X_3) the methods employed by the selected church denominations to sensitize their members on peaceful civic elections. When all things are kept constant, the influence on Y by X_1, X_2 and X_3 was modelled by the equation Y =.819 +098 X_1 + 174X_2 + 177X_3

Table 33 Dependent Variable Y against Denominations on Civic Education

Model		Unstandardized Coefficients		Standardized Coefficients			95.0% Confidence Interval for B	
		B	Std. Error	Beta	T	Sig.	Lower Bound	Upper Bound
1	(Constant)	.819	.135		6.066	.000	.554	1.083
	RQ_1R5	.098	.027	.095	3.673	.000	.046	.150
	RQ_2R6	.174	.023	.200	7.716	.000	.130	.218
	RQ_3R7	.177	.024	.187	7.334	.000	.129	.224

Where $\beta_0 = .819$ (t= 6.066 p<.001), $\beta_1=.098$, (t=3.673 p<.001), $\beta_2=.098$, (t=7.716 p<.001) and $\beta_3=.098$, (t= 7.334p<.001) See Table 33.The findings showed that (Y)what the respondents opined what the church should do to influence peaceful civic elections when it was compared with the average of (X_1) what was the church action to ensure peaceful civic elections (X_2) the causes of political election violence in Borabu Sub-County, Kenya and (X_3) the methods employed by the selected church denominations to sensitize their members on peaceful civic elections. When all things are kept constant the influence on Y by X_1, X_2 and X_3 was modelled by the equation Y =.819 +098 X_1 + 0.174X_2 +0. 177X_3. See Table 33

4.4.11 Summary of Key Findings

The study had 100% response rate with 1399 participants.

The respondents were 550 (39%) female whereas 849 (61%) were male.

Men were the most prominent respondents among the Catholic and the Seventh- day Adventist denominations as compared to women who were more prominent assenter in the Pentecostal church.

In the Catholic and Pentecostal churches, the younger respondents 18-39 years age group were the most prominent respondents whereas in the Seventh day-Adventist church 40+ years were the most prominent assenter.

The Seventh -day Adventist respondents had university education that is they were more educated followed by the Pentecostals who had secondary and tertiary education and lastly the Catholics who predominately had primary education.

Amongst the sampled churches, the Catholic Church has the highest population of membership (42.39%) followed by the Seventh-day Adventist (40.39%) and with the least populated the Pentecostal denomination (17.23%).

The Catholic Church had respondents with 2-5 years church membership being the most prominent than those who had been there for 6 years and beyond, whereas the Pentecostal church members 6-10 years members had more prominence when compared to those at 2-5 and 10 years and above membership. The Seventh - day Adventist church members those with 10 years plus membership were most prominent in responding as compared to those who have been members 6-10 and 2-5 years respectively.

Consequently, the Catholic Church members responded to the questionnaires more profoundly as compared to the pastorate and lay leadership. This converse was true for the Pentecostal and the Seventh-day Adventist where the pastorate and the lay leadership responded to the questionnaires more prominently then the ordinary members.

Results showed that according to the respondents' current Church action to ensure peaceful civic elections (X_1) influences only about 1.7 % of (R^2=.017) of the (Y) how they felt the churches could ensure peaceful civic elections at Borabu Sub County.

The results revealed Church action to ensure peaceful civic election X_1 being the only variable influencing peaceful civic elections at Borabu Sub-County could be modeled

by the equation $Y=.134X_1 +1.963$. This then meant a unit increase in the independent variable X_1 could have influenced (Y) peaceful civic elections by a fraction of 134 (13.4%).

Over 70% of the respondents felt that each of the six reasons, as per the six research questions, were present and responsible for the cause of political election violence in Borabu Sub-County.

The list of the six causes responsible for causing political election violence in Borabu Sub-County, were ranked using relative importance index (RII) in the order of the most prevalent to the list where; Being divided along culture in denominational lines, and tribe, Members are poor they engage in receiving paybacks and steal from one another, Lack of civic education especially on individual rights, Church leaders promote tribalism and ethnicity, Political non-alignment to a candidate from a different tribe killing freedom of conscience and lastly Church leaders and members are compromised by politicians.

The finding revealed that X_2 = the causes of political election violence in Borabu Sub-County had partial influence of about 5.3% on how the churches impacted peaceful civic elections (R^2=.053) against what the respondents suggested the churches could do to influence peaceful civic elections (Y), findings were valid ($F_{(1, 1397)} = 77.467$, P< .001) and modelled by the equation $Y= .200X_2+1.582$. This then meant that a unit increase in the independent variable X_2 could influence dependent variable (Y) peaceful civic elections by a fraction .200(20.0 %).

The Methods employed by the selected church denominations in sensitizing their members on peaceful civic election X_3 in Borabu Sub-County had partial influence of about 4.1 % on how the churches impacted peaceful civic elections (R^2=.041), the model was valid ($F_{(1, 1397)} = 59.585$, P< .001) and the relationship between the dependent and the independent variable was demonstrated by the equation $Y= 191X_3+1.804$. This meant that for every unit

increase in independent variable (X_3), there is a 191(19.1%) change in (Y) how the churches influenced peaceful civic elections.

The respondents opined that only 1 out of the 6 methods on how the church could influence peaceful civic elections were used by the Borabu Sub-County churches. That is the Churches in Borabu Sub-County use only industrial programs to promote peaceful coexistence. The others were not employed by the churches for over 70% of the respondents for each of the five research questions strongly disagreed and disagreed on their use. When ranked using the RII from the least most unused that is from the sixth to the second rank we had; address the plight of victims of violence soon, educating the members to embrace reconciliation and forgiveness and tolerance, address of the human rights issues regularly, church leaders conduct prayer and reconciliatory meetings and lastly rebuilt trust and mutual acceptance amongst the members.

A bivalent correlation was done to compare the approach Rebuilt trust and mutual acceptance amongst the members against Church leaders who conduct prayer and reconciliatory meetings gave a value of (rs=.416, p=.01). This then meant that a united effort by the churches in conducting prayer and reconciliation meetings gave a 416(41.6%) change in rebuilding trust and mutual acceptance amongst church members.

Also, when correlation was done to compare the approaches the church leaders conduct prayer and reconciliatory meetings, and the Church uses industrial programs to promote peaceful co-existence a value (rs=.124, p=.01) was realized. This meant that when a unit effort is done to conduct prayer and reconciliatory meetings a 124(12.4%) positive change could be realized in the church efforts to use industrial programs to promote peaceful co-existence.

The positive linear correlation value of (rs=.079, p=.01) was obtained when comparing Rebuilt trust and mutual acceptance amongst the members and was contrasted with Church uses industrial programs to promote peaceful co-existence.

The study concludes that these three out of the six respondent's recommendations on how the church could influence peaceful civic elections were the perfect mix the church could use to ensure peaceful civil election at Borabu Sub-County.

The low negative correlation value of (rs= -.073, p=.01) was obtained when the approach Address plight of victims of violence was correlated to church uses industrial programs to promote peaceful co-existence. The same was also realized when comparing; address plight of victims and the church using industrial programs to promote peaceful co-existence (rs= -.060, p=.05). This result confirms that if Address plight of victims of violence was used by the churches, it would go a long way in improving and complementing the effort by the churches employing industrial programs to promote peaceful co-existence.

Univariate linear regression did between the combined average of X1, X2, X3 against Y to establish if this dependent and independent variables had a linear relation revealed that the model was valid (F (1, 1395) = 49.346, P< .001).

The findings showed that the combined independent variables X1, X2 and X3 together had a significant partial influence on what the respondents felt the churches could do to influence peaceful civic elections(Y).The combined influence of the independent variables X1, X2 and X3 was 9.6% (r2=.096) where β0 =.819 (t= 6.066 p<.001), β1=.098, (t=3.673 p<.001), β2=.098, (t=7.716 p<.001) and β3=.098, (t= 7.334p<.001). This confirmed that (Y) what the respondents averred that the church had a significant influence in ensuring peaceful civic elections when using the combination of the average of (X_1) what was the church action to ensure peaceful civic elections(X2) the causes of political election

violence in Borabu Sub-County, Kenya and (X_3) the methods employed by the selected church denominations to sensitizing their members on peaceful civic elections. When all things are kept constant the influence on Y by X_1, X_2 and X_3 was modeled by the equation $Y = .819 + .098 X_1 + .174 X_2 + .177 X_3$

These conclusions agree with Nyaundi who claims that the church's level of preparedness was lacking in a big way because before the crisis, the church leaders were caught flat-footed because they were entangled by the electioneering fever in which they took sides with their respective ethnic communities.[145]

4.4.12 Summary

This chapter presented and interpreted the results on how the church could effectively influence peaceful civic elections in Borabu Sub-County, Nyamira County, Kenya. The findings revealed independently that the Church action to ensure peaceful civic election influences only about 1.7 % and was modeled as $Y = .200X_2 + 1.582$. Also, the causes of political election violence in Borabu Sub-County had a partial influence of about 5.3% modeled by the equation $Y = .200X_2 + 1.582$. Methods employed by the selected church denominations to sensitize their members on peaceful civic elections had a partial influence of about 4.1 % demonstrated by the equation $Y = 191X_3 + 1.804$. This was confirmed when the combined average of independent variables (X_1), that is the church action to ensure peaceful civic elections, (X_2) the causes of political election violence in Borabu Sub-County, Kenya and (X_3) the methods employed by the selected church denominations to sensitizing their members on peaceful civic elections against Y and were modelled by the equation $Y = .819 + .098 X_1 + .174 X_2 + .177 X_3$. The study concludes based on these results that the

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[145]Nehemiah Nyaundi, *Rethinking God: Exploring the interface Between Religion and Social Reality* (Kijabe: Zapt Chancery Publishers Africa Ltd, 2015), 58.

churches at Borabu Sub-County, Nyamira County, Kenya had great potential to influence peaceful civic elections, but they did not optimally and sufficiently use the available avenues and opportunities to do so.

CHAPTER FIVE

DISCUSSIONS, SUMMARY, AND RECOMMENDATIONS

5.1 Introduction

This chapter provides a summary of findings with a discussion relating to the study objectives. Conclusions were derived from the study, showing the relationship between the study results and the research questions. Recommendations were derived from the findings. Lastly, the chapter highlighted the areas for further research.

5.2 Discussion of Key Findings

The study was guided by specific objectives. First, it was to identify the church's strategies to ensure peaceful civic elections. Secondly, the study also sought to establish the causes of political election violence in Borabu Sub-County, Nyamira County, Kenya. The third objective was to investigate the methods employed by the selected church denominations in sensitizing their members on peaceful civic elections. The final and fourth objective was to make recommendations based on the findings on how the church could influence peaceful civic elections.

5.2.1 Church action to ensure peaceful civic elections

The findings revealed that the Church action to ensure peaceful civic elections (X_1) influences only about 1.7 % of (R^2=.017) of (Y) how the respondents felt the churches could ensure peaceful civic elections at Borabu Sub-County. This is further confirmed by the Y= .134X_1 +1.963. This meant that a unit increase in the independent variable X_1 could influence (Y) peaceful civic elections by a fraction 134 (13.4%). Thus, there is a need to reduce this gap by the churches in Borabu Sub- County deliberately involving all their membership in the action to ensure peaceful civic election so that the church influence overall is more than 1.7%. This can be done through the churches increasing their effort and

that is for every unit increase in church action to ensure peace through its membership. Borabu Sub-County will experience a 13.4% improvement in ensuring peaceful civic elections. According to Art Lindsey, he identifies that Christians are to be enabled by their governments to actively get involved in politics[146] so that the citizens do not distance themselves from civil government matters, but assume a level of responsibility and be engaged in the civil matters.

This is in agreement with Katongole who insists that the primary role of the church is the politics of God, producing and nurturing God-fearing Christians. By this, the church must be a light to the world and salt to the earth to help a nation make the right choices during civic elections to produce men and women of integrity who will benefit the church and the state. This calls for all stakeholders to co-operate and relate well to achieve this objective.[147]

5.2.2 The causes of political election violence in Borabu Sub-County

More than 70% of the respondents felt that the six reasons cited in this study were responsible for causing political election violence in Borabu Sub-County. Ranking them using relative importance index (RII) from the most prevalent to the least they were; Being divided along with the culture in denominational lines, and tribe, Members are poor they engage in receiving paybacks and steal from one another, Lack of civic education especially on individual rights, Church leaders promote tribalism and ethnicity, Political non-alignment to candidate from a different tribe killing freedom of conscience and lastly Church leaders and members are compromised by politicians. The results confirmed the actual causes of political election violence in Borabu Sub-County was only a partial

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[146]Art Lindsey, "What does the Bible say about the role of Government?" Accessed 12/02/2019 https://www.businessinsider.com/government-shutdown-talks-on-defense-non-defense-spending-caps-2018-1

[147] E. Katongole, *The Sacrifice of Africa: A Political Theology for Africa* (Grand Rapids, MI: Eerdmans, 2011),78.

influence of about 5.3% on how the churches impacted peaceful civic elections (R2=.053). This meant a unit increase in the causing of political election violence in Borabu Sub-County they influenced peaceful civic elections by 20% (.200) as modelled by the equation $Y= .200X_2+1.582$. The researcher, based on these findings, argues that there is need for the churches to check these causes of political unrest for based on these results, the six causes of unrest in Borabu Sub-County were all significantly present and if unchecked, then one unit increase in them will give rise to reduced peace by 200 or 20%.

These conclusions agree with Nyoha Oscar who opines that in the past, the church had neglected the responsibility of promoting the peaceful co-existence of the citizens, but with this history in mind during the 2017 elections, there was an about-turn. The Catholic Church for example launched days of prayer session focusing on educating its members to condemn corruption, insecurity, and other malpractices in elections. The church has also conducted peace sensitisation programs in the communities during the entire period.[148]

5.2.3 Approaches of churches to Sensitise Members on Peaceful Civic Elections

The respondents averted that only 1 out of the 6 suggested in this study on how the church could influence peaceful civic elections was used by the Borabu Sub-County churches. The Churches in Borabu Sub- County only used industrial programs to promote peaceful co-existence. The other five were not employed by the churches for over 70% of the respondents confirmed this by their feedback to each of the five research questions; they strongly disagreed and disagreed on their use. Ranking them using the RII from the least most unused that is from the sixth to the second rank we had; address the plight of victims of violence soon, educating members to embrace reconciliation and forgiveness and tolerance, address human rights issues regularly, church leaders conduct prayer and

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[148]Nyoha, Oscar, "Catholic church holds prayers for justice and peaceful general elections." (Accessed March 13 2017).

reconciliatory meetings and lastly rebuilt trust and mutual acceptance amongst the members. Comparing them internally, the results also disclosed that a united effort by the churches in conducting prayer and reconciliation meetings gave a 416(41.6%) change in rebuilding trust and mutual acceptance amongst church members and a unified effort to conduct prayer and reconciliatory meetings gave 124(12.4%) positive change in the churches efforts to use industrial programs to promote peaceful co-existence. The findings also showed that the use of industrial programs to promote peaceful co-existence helped rebuilt trust and mutual acceptance amongst the members by 7.9% (rs=.079, p=.01). It is notable that a unit increase in Church use of industrial programs to promote peaceful co-existence gave a 7.9% (rs= -.073, p=.01) reduction in addressing the plight of victims of violence. Also, 6 % (rs= -.060, p=.05) reduction in addressing the plight of victims if industrial programs to promote peaceful co-existence are used.

5.3 Summary and Conclusions

The overall influence of the independent variables X_1, X_2, X_3 against dependent variable Y was confirmed as an univariate significant partial relation of value 9.6% (r^2=.096),where β_0 =.819 (t= 6.066 p<.001), β_1=.098, (t=3.673 p<.001), β_2=.098, (t=7.716 p<.001) and β_3=.098, (t= 7.334p<.001), and was modelled by the equation Y =.819 +.098 X1 + .174 X2 + .177 X 3.

The study confirmed that the church has a significant influence in ensuring peaceful civic elections. Thus if when it uses a combination of (X_1) increased church action to ensure peaceful civic elections (X_2) control and minimize the causes of political election violence in Borabu Sub-County, and (X_3) the churches use all the methods available to sensitize their members on the importance of peaceful civic elections, then there would be an assurance of peaceful civic elections.

This is in agreement with Kanyingi and Okello, who articulate that God has endowed each individual on earth with the capacity of determining right from wrong. The teachings of the Bible hold that through the Holy Spirit, God's children are to be taught and instructed to live in unity (Eph. 4:2-4). Consequently, God desires that the entire humanity keep the unity of the Holy Spirit through the bond of peace and bearing with one another in the service of love which springs from the appreciation of God's character which shall reflect His love. God is never pleased with forced obedience, but grants to all the freedom of will and voluntary service.[149]

5.4 Recommendations

According to the findings, the study will make the following recommendations. There are several recommendations provided in this study. All the recommendations are based on the findings and they include:

5.4.1 The churches, in general, should develop clear guidelines; rationale, curriculum, and Christian education material to be used in civic education to ensure good mutual co-existence and peaceful civic election among the church members that live along the border.

5.4.2 The Churches should prepare Strategic Plans for the church members that will enable them deliberate and be focussed on church developments in a manner that will ensure that they have programs and processes which enable members to play their roles in civic education with great interdependence to one another especially in nurturing good neighbourliness.

5.4.3 This study, therefore, recommends that churches should introduce a deliberate and systematic socialization and enculturation program. This will ensure that there is always a transfer of knowledge, attitudes, and correct political values from one generation to the next

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[149]Karuti Kanyingi and Duncan Okello, Eds, Tensions and Reversals in Democratic Transitions: The Kenya 2007 General elections, *Society for International Development and Institute for Development* (Nairobi: University of Nairobi, 2010), 101-135.

through working the populous. If the practice is well implemented, it would make enculturation the means of Christian education through the inclusion and involvement of citizenry in political practice that reduces ethnicity and tribal groupings.

5.4.4 Make educational programs in the selected churches that should work around three fundamental aspects of the churches' corporate life, namely: ritual, the actions members perform both individually and as a congregation to ensure holistic approach in civic education purposing the reduction of ethnic and tribal divisions.

5.4.5 These recommendations are in agreement with R. T. H. Dolamo who acknowledges that Christians or the church must offer a very important prophetic support for the government's agenda. It is the responsibility of the church to support the government in projects whose main goals are to improve the quality of life of the citizens, especially those which give priority to the poor and the less privileged in the society.[150]

5.4.6 Churches in these contemporary changing and challenging times need to move in tandem with globalization in order to provide appropriate enablement for civic education. As stated elsewhere in this study, the church ought to rethink its theological mandate and model approaches to enable and ensure the capacity of members through (Christian Social Responsibility (CSR) participating in the program of civic education which ensures the take part in the civic duty with a reduced tribalism and ethnicity.

5.5 Recommendations for Future Study

From this study, there is a need to develop a Christian Education material to be used in a civic training. Research can also be done through the collaboration of various institutions such as Universities, publishing houses, and churches to develop materials that are friendly to enhance Bible centre Christian education. This will enhance civic education

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[150] R. T. H. Dolamo, *Reconciliation and economic justice in South Africa*: The role of the church and theology. Verbum ET Ecclesia, 22(2), 2001: 292–299.

and the knowledge of human rights. From this study, a gap between the studies employing an inter-disciplinary approach needs to be carried out to develop a structure that may enhance peaceful civic elections. This is in agreement with what R.T.H Dolamo who orates that the church and the state have cooperated to see that civic election produces the leaders who will promote the societal and national value for better co-existence of humanity. Civic elections allow the citizens to choose leaders who have the national agenda at heart.[151]

In this regard, from the researcher's view during the research time, the following are the recommended topics for future research:

5.5.1   For further study, the researcher recommends a research on an inter-religious dialogue to come up with a unified formula for solving conflicts along the border.

5.5 .2   For further study, the researcher recommends a research on the role of Christian youth in conflict resolution.

5.5.3   For further study, the researcher recommends a research on the boundaries demarcation along the borderlines.

5.5.4   For further study, the researcher recommends a research on the effect of by-partisan security officers in fueling conflict along the borders.

5.5.5   For further study, the researcher recommends a research on the role of politicians/political parties in bringing peace along the borders.

5.5.6   For further study, the researcher recommends a research on the role women ministries in conflict management along the border.

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[151] R. T. H. Dolamo, *Reconciliation and economic justice in South Africa*: The role of the church and theology. Verbum ET Ecclesia, 22(2), 2001: 292–299.

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APPENDICES

APPENDIX 1: QUESTIONNAIRE FOR CHURCH MEMBERS

Dear Respondent, My name is AyubMong'areNyakundi, a Masters of Arts in Religion student at Africa Nazarene University. This is a questionnaire meant to gather information on "Influence of the Church on Peaceful Civic Elections in Borabu Sub-County, Nyamira County, Kenya" The purpose of this study is academic and all information received shall be treated with absolute confidentiality.

SECTION A: DEMOGRAPHY OF RESPONDENTS

Details of the Respondents

1. Sex   a. Male ▭   b. Female ▭

2. What is your age bracket?
                                                ▭
a. 18-39

b. Over 40   ▭

3. Indicate your highest level of education.
                                                ▭
a. None
                                                ▭
b. Primary

c. Secondary level   ▭

d. Tertiary / middle level college.   ▭

e. University Degree   ▭

f. Masters/PhD   ▭

g. Other   ▭

4. Indicate your church affiliation.
                                                ▭
a. SDA   ▭

b. Catholic   ▭

c. Pentecostal Assemblies of God

5. Indicate your current occupation

a. Pastor ▭

b. Lay leader ▭

c. Church Member ▭

6. Duration of Membership

a. Less than 1year ▭

b. Between 1 – 5 years ▭

c. Between 5 – 10 Years ▭

d. 10 years and above ▭

SECTION B: RESPONSES OF RESEARCH QUESTIONS

Related to Research Question 1

Key: **SA**-Strongly Agree, **A**-Agree, **N**-Neutral, **D**-Disagree, **SD**-Strongly Disagree

Item	SD	D	U	A	SA
1 Church members are taught to love one another as a command of God.					
2. By loving one another members from either side of the border assist each other.					
3. Church teaches universal brotherhood in Christ.					
4. Church teaches members about their rights in elections					

Related to Research Question 2

Item	SD	D	U	A	SA
1. Church leaders promote tribalism and ethnicity					
2. Members are poor, they engage in receiving paybacks and steal from one another					
3. Political non-alignment to candidate from a different tribe killing freedom of conscience					

	SD	D	U	A	SA
4. Cross culture in denominational lines, and tribe					
5. Lack of civic education especially on individual rights					
6. Church leaders and members are compromised by politicians					

Related to Research Question 3

Item	SD	D	U	A	SA
The Clergy play a crucial role is stabilizing communities					
The Church condemns paybacks from leaders					
There are peace neighbourliness, promotion meetings across the border					
Across the border meetings for fostering unity					
There are quarterly evangelistic meetings across the border to promote unity					
Distribution of food and material goods to the poor					
There are quarterly leaders meetings across the border					
Members are aware of the methods used by the church to promote unity					

Related to Research Question 4

Item	SD	D	U	A	SA
1. Church uses industrial programs to promote peaceful co-existence					
2. Church leaders conduct prayer and reconciliatory meetings					
3. Rebuilt trust and mutual acceptance amongst the members					
4. Educating members to embrace reconciliation and forgiveness and tolerance					
5. Address plight of victims of violence soon					
6. Address human rights issues regularly					

APPENDIX 2: LETTER FROM AFRICA NAZARENE UNIVERSITY

AFRICA NAZARENE
UNIVERSITY

12th June, 2018

RE: TO WHOM IT MAY CONCERN

Ayub Mong'are Nyakundi(14S04CMAR004) is a bonafide student at Africa Nazarene University. He has finished his course work and has defended his thesis proposal *entitled "Influence of the Church on Peaceful Civic Elections in Borabu Sub-County, Nyamira County, Kenya*

Any assistance accorded to him to facilitate data collection and finish his thesis is highly welcomed.

Prof. Rodney Reed
Deputy Vice Chancellor, Academic Affairs

APPENDIX 3 NACOSTI AUTHORITY TO RESEARCH

NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY AND INNOVATION

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

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

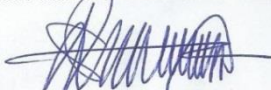Ref: No. **NACOSTI/P/19/38358/29888**

Date: **28th May, 2019**

Ayub Mongare Nyakundi
Africa Nazarene University
P.O. Box 53067-00200
NAIROBI.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on *"Influence of the church on peaceful civic elections in Borabu Sub-County, Nyamira County, Kenya"* I am pleased to inform you that you have been authorized to undertake research in **Nyamira County** for the period ending **27th May, 2020.**

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

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

DR. STEPHEN K. KIBIRU, PhD.
FOR: DIRECTOR-GENERAL/CEO

Copy to:

The County Commissioner
Nyamira County.

The County Director of Education
Nyamira County.

APPENDIX 4 NACOSTI PERMIT

THIS IS TO CERTIFY THAT:
MR. AYUB MONGARE NYAKUNDI
of AFRICA NAZARENE UNIVERSITY,
285-40500 NYAMIRA,has been
permitted to conduct research in
Nyamira   County

on the topic: INFLUENCE OF THE
CHURCH ON PEACEFUL CIVIC ELECTIONS
IN BORABU SUB-COUNTY, NYAMIRA
COUNTY, KENYA

for the period ending:
27th May,2020

Permit No : NACOSTI/P/19/38358/29888
Date Of Issue : 28th May,2019
Fee Recieved :Ksh 1000

....
Applicant's
Signature

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

APPENDIX 5 LETTER FROM NYAMIRA COUNTY

REPUBLIC OF KENYA

THE PRESIDENCY

Ministry of Interior and Coordination of National Government

Telephone: 020-2012491
Fax: 058-6144446
Email: cc.nyamira@interior.go.ke
ccnyamira2012@gmail.com.

OFFICE OF THE COUNTY COMMISSIONER
NYAMIRA COUNTY
P.O. BOX 2 - 40500
NYAMIRA

When replying please quote our

REF: NYRC/ED.2/VOL.II/224   DATE: 6th June, 2019

Deputy County Commissioner
BORABU SUB- COUNTY

RE: AYUB MONGARE NYAKUNDI – AFRICA NAZARENE UNIVERSITY
___ RESEARCH AUTHORIZATION_____

Reference is made to letter Ref. No. NACOSTI/P/19/38358/29888 dated 28th May, 2019 from the Director General/CEO, National Commission for Science, Technology and Innovation, Nairobi authorizing *Ayub Mongare Nyakundi* to carry out research on *"Influence of the church on peaceful civic elections in Borabu Sub-County of Nyamira County."*

This is to inform you that the planned research will be conducted in Nyamira County, upto 27th May, 2020.

Kindly accord him the necessary assistance.

GRACE L. NGINDA
FOR: COUNTY COMMISSIONER
NYAMIRA

Copy to:

National Commission for Science, Technology
& Innovation,
P.O. Box 30623
NAIROBI

County Director of Education
P.O Box 4
NYAMIRA

APPENDIX 6 NYAMIRA COUNTY EDUCATION OFFICE

MINISTRY OF EDUCATION

Telegram: "EDUCATION", Nyamira
Telephone: (058) 6144224

When replying please quote

COUNTY DIRECTOR OF EDUCATION
NYAMIRA COUNTY
P.O.BOX 745
NYAMIRA

NCEO/1/25 VOL.II/112

REF.............................

6th JUNE, 2019

DATE: ....

TO WHOM IT MAY CONCERN

RE: AUTHORITY TO CONDUCT RESEARCH BY AYUB MONGARE NYAKUNDI

The above named person is a student at **AFRICA NAZARENE UNIVERSITY.** He has been given authority by the National Commission for Science, Technology and innovation to conduct Research on *"INFLUENCE OF THE CHURCG ON PEACEFUL CICVIC ELECTIONS IN BORABU SUB COUNTY NYAMIRAN COUNTY KENYA"*

The research will commence immediately and end on **27TH MAY, 2020**.

Please accord her your assistance.

DIMBA KENNEDY
FOR: COUNTY DIRECTOR OF EUCATION
NYAMIRA

APPENDIX 7 MAP OF NYAMIRA COUNTY

NYAMIRA COUNTY MAP