Anglican Church Unity

The tension between Anglican Church unity and ethnic identity in Kenya

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DECLARATION

This dissertation is my own work and is not the result of anything done in collaboration. It has not been previously presented to any other institution for academic award. I agree that this dissertation may be available for reference and photocopy at the discretion of MF Norwegian School of Theology

DEDICATION

This work is dedicated to my daughters Secret Anyango and Glory Atieno, my son Emmanuel Ochieng, and to my wife Magdalene A. Nerima.

ABSTRACT

Unity is a moral requirement in both religious and secular life. In a highly religious society, morals and values are much informed by the religious precepts. For traditional cultures, morality is by custom, and for secular cultures, morality is by reason, Moyo, quoted in Kim and Kim, (Kim and Kim, 2008, p. 66). Most African cultures today, moral issues are informed by both the religion they ascribe to, traditional culture which is still very strong and to some extend reason. The church has been accused of taking sides when a crisis arises, a time when unity is really needed. For example, during conflicts that are ethnic in nature, churches stand in solidarity with their ethnic side of affiliation. At such time Church unity sublimes into ethnic identities.

Nationwide churches like Anglican Church and Roman Catholic Church, suffer polarization along regional and ethnic lines (Kamara, 2010, p. 140). This study is about establishing the tension between Anglican Church unity and ethnic identity in Kenya. The study strives to answer the question, what is the connection between diocesan autonomy in the Anglican Church of Kenya and ethnic identity? To respond the question, a qualitative research was conducted. After choosing Mumias Diocese in Kenya as a case study, respondents were sampled by stratified purposive sampling. The data was collected by recording and note taking which were transcribed for analysis. Largely, the study revealed that as the Anglican Church continues to grow in this area, its structures at different levels are ending up in one dominant ethnic group. In some areas, they become homogeneous by composition and where there are mixed ethnic groups, the minority groups break off to form their church at different levels. The study demonstrates how the church with time is resigning into ethnic homogeneity.

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Let God shower His blessings upon you

GLOSSARY

Definitions

For our journey through the study to be smooth, we need to define some of the terms used. Here are some of the terms used.

Communion - According to Norman Doe's (2014) definition, it is the fellowship or mutual relation between members of the same church.

Autonomy - it is the right to self-government. Doe defines it as ability to make laws and administer own affairs (Doe, 2014, p. 25). Decisions made only affects the community involved and not those outside. But, "if an autonomous community trespasses on matters of shared concern to the wider community of which it forms part, then external intervention is permissible" (Doe, 2014, p. 26). The practice allows for independence of each Province or Diocese to live its faith in its own context and govern itself without direct control from the Provinces or other Dioceses. Communion is due to shared heritage: tradition; theology; worship and understanding of scripture.

Territorial prelature - a certain territorial boundary with people whose care is entrusted to some prelate who governs it as its proper pastor, like a diocesan bishop (Doe, 2014, p. 38)

Nation - "a large body of people, associated with a particular territory, that is sufficiently conscious of its unity to seek or to possess a government, peculiarly its own" (http://dictionary.reference.com/browse/nation 12/11/2014)

Synod- Governing body of the Church in their Dioceses (Evans and Write, 1991, p. 432)

Primate- National leader of the Anglican Church

ABBREVIATION

ACK - Anglican Church of Kenya

PCEA -Presbyterian Church of East Africa

SDA - Seventh Day Adventist

EC - Episcopal Church

USA - United States of America

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CHAPTER 1 INTRODUCTION

1.1 Motivation and Topic

In Kenya, unity is a major concern owing to the vast diversity of ethnic and cultural backgrounds. The church enjoys a huge presence in the country but faces the challenge of uniting its members in one formidable identity irrespective of their background. Tribalism is a major problem in Kenya. Ethnic geographical locations form territories, that at times experience conflicts. Such conflicts have threatened national unity to date. Efforts to unite the tribes in one spirit of patriotism are still under way. The Anglican Church is one of the major denominations that are well established in this context. On many occasions, it has been caught up largely as part of the problem, and on the other hand, as part of the solution.

The church has been seriously critiqued for either being partisan or prophetically inert. According to Nguchie Gathogo (on Ethnicity, Peace and Violence: The voices of Kenyan leaders) study:

> church leaders resigned into ethnic cocoons for personal and ethnic interests, where they trampled upon Christian identity and loyalty, while they lifted up the banner of ethnic loyalty, which polarized there functionality and responsibility. The perceived loss of moral authority and status on a national platform relegated them to ethnic voices. The ethnic perception hampered and hindered peace, justice and reconciliation (http://udini.proquest.com/view/ethnicity-peace-and-violence-the-pqid:2429692111/ accessed on 4/03/14).

Noticing their mistakes, they held a public repentance to God, leading to rising of eyebrows of shock from the populace. Indeed, the situation gave some clues to the claim that ethnic identity seems to be prominent among Christians and leaders more than Christian identity and unity.

The struggle to free the nation from the problem above is still on to date. Measures are being put in place to eradicate ethnic parochialism and embrace church and national unity. This situation motivated me to take up this study with the topic 'Anglican Church unity'. I am interested in the tension between Anglican Church unity and ethnic identity in Kenya.

The Anglican Church has approximately 30 Dioceses and over 5 million members across the country (http://www.ackenya.org/ack/history.html -10/03/14). The unity of the church can act as an archetype of national unity. This study, I believe can shed more light in which direction the Church should go in handling the aforementioned issues. It is an eye opener to the Church to foster unity.

1.2 Research Question

The problem at hand is the inability of the Anglican Church to unite different ethnic groups in one accord. The most affected structural level is the diocese, which in Anglican view is self-governed and independent. The question for research is: what is the connection between diocesan autonomy in the Anglican Church of Kenya and divisive ethnic identities? For better response to the research question, sub-questions were formulated as follows: 1) what is the state of Anglican Church unity in Kenya? 2) In what way has diocesan autonomy affected: a) Anglican Church unity? b) Ethnic identity in Kenya3) How has Anglican Church unity affected by ethnic identity in Kenya? 4) What is the role of Anglican Church leadership in promotion of: a) church unity? b) Ethnic identity?

1.3 Method

In trying to answer the questions above, the study will undertake a Qualitative research (Bryman 2012, p. 379-413) aimed at surveying the social effect of the practice of diocesan autonomy (discussed in chapter three) in the Anglican church of Kenya. The aim is to find out the effect of diocesan autonomy and its role in entrenching ethnic loyalty at the expense of church and national unity.

1.4 Research Context

Previous studies in this area were mainly concerned with denominational distribution of mission centers. The focus was on how missionaries from different denominations, tended to establish their brands of churches along ethnic or rather tribal locations. Mwaura, quoted by Irene Ayallo, noted that comity countries that included Kenya, agreements were made by missionaries to deal with denominational proliferation. As a result, allocation of geographical

areas to mission agencies coincided with ethnic boundaries (Ayallo, 2012, p. 68). In agreement with Mwaura's argument, Eunice Kamara, points out that "missionary settlements and the consequent foundation of missionary centres were structured along colonial administrative boundaries" (Kamara, 2010, p. 134). By that time, these boundaries according to for Sarah Jenkins were created to regulate and monitor native reserves, through the power of provincial administrators who cemented macro-ethnic identities in relation to territory (Jenkins, 2012, p. 579).

Consequently, the established churches had ethnic face. After independence, everything remained as it were during colonialism. For example, PCEA is mainly in Gikuyu, Methodist Church in Meru, Friends (Quakers) in Luhya, SDA in Gusii and Akamba, and many more others (Kamara, 2010, p. 136). As a result, the map of ethnicity, colonial government and Christian denominations converged. Studies related to this subject, show that ethnic hatred, tension and violence are «closely associated with denominational differences"(Kamara, 2010, p. 140). In addition, churches of nationwide presence, like Anglican Church and Roman Catholic Church, suffer polarisation along regional and ethnic lines that conform with divisive politics (ibid).Therefore, unity is first challenged by denominational differences and two by ethnic affiliations.

Denominationally, according to Lukas Vischer, unity is a big question yet to be answered. For Example, the establishment of an ecumenical body (World Council of Churches) in 1948 in Amsterdam was a move towards Unity hoped for. But this seems not to have survived long enough to be real. A few decades down the line, Vischer says, denominational identity has begun to be emphasized. For Vischer, the "churches have retreated into their denominational shells" (Vischer, 2010, p. 2). The implication is that, unity is at stake at ecumenical level. Hence, this explains why at national level the church in Kenya, relegated to ethnic voices, when the nation needed unity and solidarity as Gathogo has stated above. It is against this backdrop that this study is conducted.

1.5 Limitation

This study avoids using church as an inclusive term in ecumenical notions, in the study of church unity and ethnic identity in this area. In view of the problem stated above, using inter-denominational parameters faces the challenge of inter-denominational rivalry and

theological differences. Lukas Vischer notes that as much as the scripture is foundational in search for unity, it is hindered by varied understanding and meaning from one church to the other. For Vischer, "the meaning and the role of Scripture are circumscribed by differing theological and ecclesiastical presuppositions" (Vischer, 2010, p, 8). This position is supported by Christian Link's argument that there is a wide spread misunderstanding of the scripture, fundamentalism, especially by African, Asian and American Christians (Vischer, 2010 p. 202). That is why this study is directed to one denomination for a better approach to issues of church unity and ethnic identity. It is also not a study of the Anglican Church within Kenyan context. References are made to ecumenical unity for clarity of the nature of unity in the Christian world.

1.6 Design

For an in-depth study, Case study design (Bryman 2012, p. 66) was chosen for this study. Mumias Diocese in the Anglican Church of Kenya, western region, was chosen for the study. It was conducted in one diocese but structured into two contexts, one urban and one rural. Although the area does not have a fully urbanized zone, it is slowly growing towards urbanization. The reason for these choices was to be able to fully get all the context of the church on board. Rural and urban settings are quite distinct and therefore necessary for study. The issue of Christian identity is examined through the lenses of church unity, as a basic teaching in Christianity. While tribal identity is examined through tribal loyalty lenses, as a cultural requirement. Being a member of the Church and serving as a deacon in the ordained ministry, I was inspired to conduct a study that helps to reflect on these issues with specific focus on structural establishment of the Anglican Church in Kenya.

1.7 Justification of the study

The church and its understanding of unity in Christ, assumes a Christian identity that is way above all other forms of human identities. This kind of identity forms the archetype of all other forms of identities which are subsumed in it, at least for Christians. It defeats every purpose, when those supposed to live up to this unity resign in their ethnic identities at the expense of Christian unity. A keen study on why some church leaders and their members go ethnic at times of high ethnic tensions is important. It was interesting to take up a study to

explore why some leaders were not able to condemn evil in their localities. Therefore, it was imperative that a study on the structures of authority in the Anglican Church in relation to ethnic notions be done.

This kind of study lays foundation to understanding why ethnic loyalty overrides Christian unity and identity. The study intended to provide a means to self-reflection that may lead to internal audit of the Church. This would enable the Church to regain its moral authority as an individual denomination, and later may have ecumenical importance as a point of reference, and enhance true unity.

1.8 Arrangement of chapters

This present chapter gives the introduction to the whole study. Chapter 2 is about theory Chapter 3 focuses on methods and Chapter 4 is the Presentation of research findings. Chapter 5 is the discussion and analysis, chapter 6 gives the conclusion and recommendations. A bibliography and appendices are given at the end. Having looked at chapter 1, let us now turn to chapter 2 dealing with theories.

CHAPTER 2.0 THEORY

This is a thesis on Anglican Communion and I present the theoretical framework under which this study would be analyzed. In the first place, Church unity forms the main theory, and ethnic loyalty is used as a supportive theory. I am aware that church unity is not exclusively an affair of one brand of denomination. It is a general Christian concern. But for this study, Anglican Church in Kenya is the denomination under study. Unity is presented at four levels. That is, at the global level/ecumenical level (covering all Christian denominations), Anglican Communion level (Anglican Church universal), Provincial level (Anglican Church regional) and the Diocesan level (Anglican local independent church). The first two levels are briefly discussed for the purposes of laying foundation and assist in understanding the last two. The last two, have been discussed at length especially the Diocese, which is the basic level under which this study was conducted.

In advance, I point out that, I make some limitations on the theory. Under Church unity, some examples from the ecumenical level arguments may be used for purposes of clarity. Also, at the Anglican Communion level, I focus on the Anglican Communion which establishes the bonds of unity. Finally, at the Diocesan level, I narrow down to one aspect, Diocesan Autonomy. For that matter, what it is to be autonomous in Communion in a Kenyan context. Of importance to this study, is the question of church unity in a context of national politics that are ethnic in nature. This study examines the relationship between diocesan autonomy and ethnic identity. In this chapter, I start by giving a general background, then unity of the church. Autonomy is next followed by ethnicity. Finally, leadership in the church is given at different levels. Having said that, let us now turn to background so as to lay foundation to the theory. Let me first begin by exploring the background to the study.

2.1 Background

Tribalism is a major problem in Kenya. Ethnic geographical locations form territories, that at times experience conflicts. Such conflicts have threatened national unity to date. Efforts to unite the tribes in one spirit of patriotism are still under way. The Anglican Church is one of the major denominations that are well established in this context. On many occasions, it has

been caught up largely in the problem as part of it, and on the other hand, as part of the solution.

2.1.1 Missionary movements in Kenya

At the onset, missionaries experienced a clash of cultures as observed by Strayer when they encountered African ways of life (Strayer, 1978, p. 5). Therefore, it might have been a challenge for them to deal with the confronting situation. Probably because, according to Max Warren (1965) quoted in Strayer, "the missionary movement was an expression of a far wider development - the social emancipation of the underprivileged classes" (Strayer, 1978, p. 5). This meant that a greater number of missionary recruits came from the aristocracy of labour. It was a good idea then, for it was a change in status to middle class. Strayer notes that

> among the attractions of a missionary career for such people was the possibility of ordination with a less rigorous examination than prevailed at home. East African bishops were bombarded with insistent requests for ordination by anxious but not very well prepared candidates, most of whom in fact received the title they so ardently desired (Strayer, 1978, p. 5).

That is why Klaus Koschorke and others argue that, when the agencies of Western religion arrived in Kenya, they embarked on tackling problems which they were not trained for. For example, they denounced dances, ceremonies, feasts and polygamy and insisted that new converts should accept monogamy as the foundation for true Christian faith (Koschorke, 2007, p. 242). What they denounced were "fundamental principles of the African social structure" (ibid).

Although some of the missionaries were well trained and educated, there was "a tendency to send better educated recruits to India and China where an allegedly more sophisticated paganism apparently called for more highly trained missionaries" (ibid). Many of the Anglican missionaries in pre-war Kenya did not have a broad vision, imagination or sympathy with alien cultures. This gives some clue to the fact that, when all missionaries came to Africa, they viewed African religion and culture as heathen, backward, uncivilized, and many others, and hence they wanted to replace it with the Western culture and religion.

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Mercy Amba Oduyoye observes that missionary theology burst upon South of the Sahara after the Protestant reformation by way of pietisms and evangelicals. Their theology clashed with African culture which was pious in its own right. The missionaries reflected their culture in the symbols they brought along and in their telling of the story of salvation (Oduyoye, 1985, p. 68).

A scholar known as Elizabeth Isichei (1995), quoted by Kim and Kim, observed that traditional religions in Africa preceding Christianity, need not to be considered as one religion (Kim and Kim, 2008, p. 65). Despite being numerous, there are some similarities in patterns of belief and practice, Isichei adds. Some of these patterns of belief and practice have been listed by J. S. Mugambi, quoted in Kim and Kim, especially those which differ with the Western thought forms (Kim and Kim, 2008, p. 65-66). To begin with, heaven and hell are not separated in the African cosmology. Salvation is a temporal thing rather than a spatial expectation. The dead may have an influence on the living either positively or negatively. Secondly, life was a cyclical rhythm without an end. In this rhythm, misfortunes were believed to be as a result of offending the deity, spirits or ancestors. Hence, diviners were consulted in order to determine the cause, and prescribe remedy. Thirdly, most African traditional religions were certain of a deity, remote from them but contacted by special person and had powers worldwide. Satan and judgment concepts were not there. Finally, Moyo, quoted in Kim and Kim, says that, traditional morality was "by customs and not by reason" (Kim and Kim, 2008, p. 66)

Wilbur O'donovan (O'donovan 1996:4) observes that, in most African cultures, life is within the extended family, the living is related to the dead and the physical world is related to the spiritual world. On the same note, Aylward Shorter quoted in Namwera (1990), argues that, the African scheme of faith views human beings as an organic part of a spirit filled universe. For Shorter, that is why according to ancestor belief; the dead continue to need the piety and attention of their descendants to sustain their immortality (Nanwera, 1990, p. 17). Also, Hannah Kinoti and John Waliggo argues that well-being in African society was experienced when the entire cosmos of people was integrated and harmonized (Kinoti, 1997, p. 114). This scheme of belief shows how strong kinship ties are held within an ethnic group. As John S. Mbiti says, Africans lived and "continue to live, in units or clusters commonly referred to as tribes" (Mbiti, 1969, p.101). These units or clusters as Mbiti calls them, forms a basis of our study given that they are the ones that received the gospel, formed a new community

comprising of formerly different units that were diverse in all spheres of life. But on the other hand, some commonality, or middle ground, or rather some similarities are possibly drawn from them.

With time, Wilbur O'donovan says, in 1960's no efforts were made to relate Christian theology to African context. Hence, African most questions were left unanswered to solve some of their spiritual problems related to culture. In an effort to solve the problem, elements of African traditional religions were joined to teachings of the Bible which led to syncretism (O'donovan, 1996, p. 5). In connection to this argument, Okotp'Bitkek has argued that, before you convert a person, you must in the first place know him or her deeply, and being keen on social institutions he or she participates without ignoring the general celebration of philosophy of life. p'Bitek asserts that "you must, if you want to succeed, know the culture of the people" (p'Bitek, quoted in Magesa, 2010, p. 45). p'Bitek gives a simple reason that, for you to convert somebody, you must know what you are converting him or her from. Therefore, there seemed to be a missing link between Africa culture and Christian faith. The result is what is observed above as syncretism.

On the other hand, missionary activities were greatly affected by colonialism. According to Eunice Kamara, "missionary settlements and the consequent foundation of missionary centers were structured along colonial administrative boundaries" (Kamara, 2010, p. 134). Strayer explains that the colonial governments concern was to maintain "a sense of nationalism (tribalism) amongst the native tribes" (Strayer, 1978, p. 102). The governments feared that "mission converts and students were beginning to 'individualize themselves' forming a separate community" (ibid). To contain the expected problem of resistance from such a group, the government protested against 'detribalization' of converts and hence urged the missions "to teach their adherents that their real homes were in the reserves" (ibid).

In terms of leadership in the Anglican Church, as the quest for creation of an independent Province in Kenya grew stronger, the minority white settlers in the Church, exercised dominance over the black majority. For example, during the creation of synodical structures of the new Mombasa Diocese, some white church members "expressed quite frankly their view that African must not 'swamp' the synod" (Strayer, 1978, p. 105). As a result it was decided that the number of African delegates should not be more than that of the lay

European delegates. At the Provincial level, when the province of Kenya was being formed, grievances from African members in the church started to surface. Some African church leaders confessed "we have no Bishops and Archdeacons of our own color in East Africa" (ibid). Africans were represented by the Europeans just like it was in government of the time. This might have been the a signal to tribal consciousness in the church, although its beginnings may have seemed to be racial.

As the Church continued to grow there was formation of mission communities. Within the Anglican Church more specifically, these communities were not composed of one tribe, but a mixture of converts from different backgrounds. According to Strayer, "the formation of heterogeneous communities and new identities has been a pervasive theme in the nineteenth-century history; the mission station simply provided an additional center around which such communities could cohere" (Strayer, 1978, p. 52). It is important to note that, this was taking place alongside colonization processes.

Strayer argues that mission expansion coincided with the European conquest at that time (Strayer, 1978, p. 59). Anglican means "of England" (Church History, 2015). According to the document cited here, the Anglican Church began in England in the 16th century and currently exists worldwide. Although, it practices apostolic succession, it is different from the Roman Catholic Church (Church History, 2015). One of the places that experience a rapid growth of Christianity is Africa, with the Anglican Church being one of the denominations present. According to Evans and Wright, Mombasa saw the arrival of missionaries in 1844. In 1885, there was the first ordination of Africans that witnessed a massive conversion as from 1910. They further observe that the Diocese of Mombasa was established in 1927, with the first two Kenyan bishops consecrated in 1955. In 1960, the Province of East Africa was established which was later divided into Kenya and Tanzania in 1970 (Evans and Wright, 1991, p. 489). The Church has tried to establish some structures that bind it together. More information about Anglican is discussed in chapter three.

During that time, some prominent people or chiefs would chose to befriend missions as a way of demonstrating loyalty to the new regime (Strayer, 1978, p. 59). But this development was influenced by the colonial society especially unequal distribution of power defined racially. Such political conflict was often associated with a clash of cultures. For "mission communities were important arenas for the struggle over values as well as power" (Strayer,

1978, p. 71). That is why, according to Kim and Kim, some scholars like Horton, have argued that African conversion to Christianity had secular reasons.

In Kim and Kim's view, even though this position is accepted, other scholars have refuted this argument. For example, Andrew Walls, quoted in Kim and Kim, observes that, the conversion arose out of their already existing traditional religious beliefs, "especially their association of religion with power" (Kim and Kim, 2008, p. 77). Consequently, once convinced of the Christian powerful God, they would easily change to this higher divinity (ibid). Kim and Kim argue that, this understanding can only be attributed to traditional African teachings and "not the teaching of Christianity in which 'power is made in perfect weakness' (2Cor. 12.9)" (ibid). As the Church became more visible and well established, the quest for local leadership emerged. It is discussed here below.

2.1.2 Indigenization

With time Africans agitated for free management of church affairs as opposed to European missionary dominance and control. Robert W. Strayer observes that the missionaries had little confidence in Africans and were unwilling to give them full authority to manage church affairs (Strayer, 1978, p. 69). On the same note, Kim and Kim argue that implicitly, the missionaries questioned the genuineness and depth of African faith (Kim and Kim, 2008, p. 79). In addition, the departure of missionaries would gave room for traditional modes of organization and decision making into the church.

The quest to make the Church to be fully entrenched in African lifestyle was and is still going on. Victor R. Atta-Bafoe and Phillip Tovey have argued that the initial usage of the term indigenization pointed to development of local leadership in churches. This was followed by the term adaptation that focused on making the liturgy more appealing to the local culture. Next on line, has been contextualization of theology and development of local theologies as Atta-bafoe and P. Tovey puts it. They also note that inculturation has been in the centre of discussion focusing on liturgy and worship. For them, inculturation has a number usages. Some see it as a dialogue between culture and the gospel, to others it is Christianization of patterns of worship from other religions, and many more others (Holeton, 1990, p.14).

John S. Pobee, quoted in Wingate (1998), argues that 'Anglicanism' or 'Anglican' signals a certain 'tribalization' of the faith. Its origin means English therefore, is the English Culturing of the "One Holy Catholic and Apostolic Church". Hence, to be an African Anglican is to be trapped in an English captivity. The implication is that there is no salvation outside the English cultural expression of the one holy, Catholic and Apostolic Church. Hence, some of the insistence on taking English names as a symbol of a change or conversion and conversely the calls in Africa for indigenization, enculturation, accommodation, adaptation, incarnation, and *skenosis* (Wingate, 1998, p. 27).

Generally, there has been an effort to look for ways to link theology and culture. This was not for Africa alone, but even for other cultures outside. Stevenson argues that the church should respond to the hunger for spiritual expression which is at times outside the limited range of its authorized liturgical offering. Consequently, George Matthew says, Christian theology has always to be made clear. All enculturation attempts must be measured by certain criteria such as the Lampeth Quadrilateral (1888), or the Lampeth conference resolutions. True enculturation implies a willingness in worship to listen to culture, to incorporate what is good and to challenge what is alien to the truth of God. It has to make contact with the deep feelings of people. It can only be achieved through an openness to innovation and experimental, an encouragement of local creativity, and a readiness to reflect critically at each stage of the process – a process in principle never ending(Stevenson, 1991:154).

Furthermore, Laurenti Magesa argues that, denying culture its privileged place in the process of God's self-revelation is against the spirit of the gospel. The struggle between culture and gospel is key in African contexts. The problem of relating gospel to culture in Africa should be examined in a clear and specific manner; it should not become a pre-occupation with the most obvious external factors of African cultures (Magesa, 2004, p. 166). Go for underlying reasons which make Africans take the gospel seriously. Life as the ultimate goal of the gospel is also a major concern of African cultures; it provides the cornerstone of the spirituality of most African people.

To this effect, some steps are being taken to make sure the Gospel is Africanized. For example, Odhiambo W. Okite argues that the Anglican Church proposed some reforms especially concerning funeral services. According to him the reforms would alter the traditional view of life after death (see section on African worldview). Although he does not

explain how in his article, it is possible to notice resilience and resurgence of African traditional notions in the Christian faith that manifest as syncretic Christianity. Attitude of African Christianity towards death, are "inevitably shaped both by African tradition and the Christian belief" (Gitari, 1994, p. 46-47). Some of these traditional beliefs have been incorporated into Christianity, while others need to be subjected to criticism in light of the gospel and Christian tradition. Traditionally, the cause of death has been attributed to some evil spirits or bad people. The Church's central teaching during such time should be about death and resurrection of Jesus Christ (ibid).

In effort to make the gospel really fit the African context, the Anglican Church under the principles and guidelines for liturgical renewal, the Kanamai statement part I(b) urged the participants to take caution keeping in mind the diversity and dynamic nature of African cultures. Part II emphasized the need for teaching and training all Christians and leaders in order to be inspired by God in worship and be sensitive to symbols and values of local cultures (Gitari, 1994, p. 37). At this point, I say that the reason for going into such literature on worldview, is to bring forward the fact that a worldview plays a key role in both social and moral engagements of an individual. What I mean here is for example, is the understanding of children of God, explained and understood ethnically or in Christian terms? Are Christian religious leaders understanding themselves in their ethnic cultural terms or in Christian terms?

Therefore, the issue of indigenization need a keen study and research. According to some commentators, this is an effort to make sure that the message of Christ finds its rightful place among the people based on their cultural backgrounds. All that appertains to the practice has to meet the people's aspirations and hopes within the local culture and within the larger Christian context. Christ has to be well revealed in any culture as supreme. As J.N.K. Mugambi says, the church will continue its mission to face the great challenge of allowing cultural synthesis to take place without losing its identity and fervor in syncretism (Mugambi, 2002, p. 69). The Anglican Church is not an exception in this case.

2.1.3 Ethnic Background

Ethnicity[1] for this study is equally relevant as a contextual issue. The reason is that, ethnic plurality has been politicized and yet the Anglican church grows and seem to flourish along ethnic lines. I understand that ethnicity in itself is good for the beauty of diversity. Some scholars have indicated that it is possible to talk of negative and positive ethnicity. For example, Koigiwa wa Wamwere defines negative ethnicity as "ethnic hatred and bias" (Wamwere, 2003, p. 22). While positive ethnicity is embracing an ethnic group by another as people who share a common identity (name, history, language, and culture) (Kamara, 2010, p. 128). In a context of tribalism (used here synonymously with negative ethnicity), the religious life of people is key for many reasons, especially when it comes to social and moral being of any society. It would suffice to give a historical background of ethnic diversity in Kenya prior to missionary activities and colonialism.

Robert W. Strayer notes that, by the time missionaries were arriving in Kenya, structurally there was political decentralization and absence of a separate or autonomous political sector. In that case, "it was not the state but the cross-cutting links of age and kinship, institutionalized in corporate descent and age group, which provided cohesion for this rural communities" ((Strayer, 1978, p. 3). Strayer further observed that "careful historical study of most East African peoples reveals a pattern of heterogeneous and diverse origins very far from notions of ethnic purity" (Strayer, 1978, p. 4). The other scholar who reflects on pre-colonial Africa is Enice Kamara. Kamara agrees with Strayer that Africa was not ethnically homogeneous. Societies existed side by side although individually unique in culture, social-economic and political organization (Kamara, 2010, p. 129). Having this background in mind, I now turn to the theoretical framework for the study.

2.2 Church unity

The question of church unity is one that is contested globally. That is why I use for levels to look at it. The levels are: ecumenical, Anglican Communion, Provincial and Diocesan levels. The first level helps to understand the universality of Christian unity, while the second and third, provides the premise for which to understand unity among Anglicans. To open up this section, I start with ecumenical level.

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[1]Ethnicity is referring to an ethnic group by another in relation to people who share a common identity (name, history, language, and culture) (Kamara, 2010, p. 128).

2.2.1 Ecumenical church unity

Universally, ecumenical vision incorporates both the visible unity of the Church (Ephesians 4.3) and the "whole inhabited earth"(Matthew 24:14) retrieved from http://www.anglicancommunion.org/... According to Lukas Vischer, the establishment of an ecumenical body (World Council of Churches) in 1948 in Amsterdam, was a move towards Unity hoped for. But this seem not to have survived long enough to be real. A few decades down the line, Vischer says, denominational identity has begun to be emphasized. For Vischer, the "churches have retreated into their denominational shells" (Vischer, 2010, p. 2). The implication is that, Unity is at stake at ecumenical level.

To re-truck the church back to unity, Lukas Vischer has suggested that, for the Christian witness to the gospel to be credible, Christianity must overcome the separation and bring to clear expression their common life in Christ (Vischer, 2010, p. 2). For this to happen, Alan J. Thompson, observed that, the Holy Spirit plays a unifying role as evident in acts 4.31-5.16, in the kingship of Christ. Also, it should be understood that "the Christian community is bound up with common submission to one Lord" (Thompson, 2008, p. 71). As Thompson puts it, the body of laws or form of government that is emphasized in Acts is a good characteristic of unity (Thompson, 2008, p. 56). A community united under common law and lives to fulfill it.

In addition, Reidar Hvalvik has argued that the apostle Paul, both in word and deed, contributed to a united way of thinking in his churches. "He created a consciousness of unity and contributed to the establishment of direct links between the churches" (Hvalvik, 2005, p. 143). In support of this argument, Karl Olav Sandnes traces Paul's unity formula in Galatians 3:28, this is vision's meeting point with the situation on the ground. Paramount to this was the undisputed evidence of cultural and ethnic distinctions running from Romans, through Corinthians to Galatians. Paul's critique of Judaism, according to Sandnes, has of late been seen as "primarily targeting the national pride (ethnocentrism) involved in the Torah piety" (Sandnes, 2012, p. 256). Also, the coming of Christ inaugurated a new age which meant a shift in dealing with past boundaries, where faith in Christ was at the helm of traditional observances like circumcision.

Furthermore, even the Jewish creed, "God is one" (Deut. 6:4), is newly interpreted in a way that deconstructs the past ethnic primacy. The new identity is defined by faith in Christ where

Israel is now used inclusively (Sandnes, 201, p. 257-258). More so, Sandnes observes that Paul relativizes cultural identity. By so doing, Paul dealt with cultural specificities concretely where primarily faith in Christ simultaneously can encompass various cultural particularities. In addition, "Paul envisioned a reconciled diversity where group indexes were *not* obsolete, but of no importance regarding their primary in-Christ identity" (Sandnes, 2012, p. 263). Hence, Paul refused social boundaries within the church.

Consequently, Vischer argues that there is need to embrace unity informed by the Scriptures, instead of grabbling with individual convictions and claims of churches. Hermeneutical approaches to Scripture makes it difficult to draw examples from the New Testament on matters of unity, Vischer claims. This is because "the meaning and the role of Scripture are circumscribed by differing theological and ecclesiological presuppositions" (Vischer et al, 2010, p. 8). Therefore, Vischer suggests that from an ecumenical point of view, today church unity should be legitimized by continuation of the earliest phase of the tradition, conciliar fellowship. For Vischer, "the idea of conciliar fellowship best reflects the witness of the New Testament" (Vischer et al, 2010, p. 27).

According to Ulrich Luz, the concern about visible unity of the church in the New Testament is something vital to Christian faith. Luz notes, the fact *"that church unity must be visibly lived is at the heart of Christian faith"* (Vischer et al, 2010, p. 31). Something to note in Luz's argument, is that, fatally, Protestants have shown in history a tendency to regard the visible church as unimportant. Luz further say,

> They have always found it relatively easy to pattern their church order after whatever system happened to be dominant - for example, after a monarchy with the King or ruling nobleman as the supreme bishop or after a republican system with a synod that functioned like a secular parliament (Vischer et al, 2010, p.35).

The Protestants were prompted to do this given that the one true church was invisible. But here the danger is that this position is associated with Docetism (Christ only appeared to be human). It should be noted that over time, there have been varied understanding of Christian unity. Luz argues that, throughout history of Christianity, there has been dynamic understanding of unity "-and still is- a matter of dispute among the several Christian communities" (Vischer et al, 2010, p. 31). For example, the early church understood itself as

united by virtue of being disciples of the same Lord, based on Easter event and commission to further the gospel to all nations. During the apostolic age, Luz observes, although the church experienced some tensions and divergences, the apostles were a strong unifying factor.

Other unifying factors were: according to Ulrich Luz, baptism(rite of initiation for all), The Lord's Supper(one loaf and one cup for all), The confession(belief in the future resurrection), The mission(the great commission-take the gospel to all nations), Tradition(inheriting and passing on the practice), The Apostles(bearers of the church), and many more others. Although, there were some tensions caused by cultural, social, and socio-psychological factors (Vischer et al, 2010, p. 47-54), the church endeavored to remain as a unit. Furthermore, Paul's imagery usage of the of 'body of Christ', implies that the "basic idea here is not that the whole church is broken up into individual churches but that the whole church is experienced and lived in the local churches" (Vischer et al, 2010, p. 79). Also, Luz identifies apostles as a primary figure of unity. Peter, James and Paul struggled for the unity of the church (Vischer et al, 2010, p. 117). This argument by Luz mainly focuses on ecumenical (Inter-denominational) aspect of church fellowship. Such an argument is foundational for understanding how to deal with challenges, tensions and cohesion within one denomination. Therefore, I narrow down to unity in the Anglican Church.

2.2.2 Anglican Communion

The worldwide Anglican Church exists without a central authority. This kind of a church needs something to bind it together. To realize unity, the church has developed a concept and organization of Communion. That means, there are many independent churches of the Anglican denomination that exist as a Communion. As a concept, it is explained in doctrinal terms. For example, the Trinity of God (Father, Son and Holy Spirit), implies that, those baptized through the power of Holy Spirit, die and resurrect with Christ. They then "join all baptized in the communion of God's own love" (Virginia report, 1997). Hence, they are one. In terms of organization, four institutions enhance unity. These are: the archbishop of Canterbury, Lambeth conference, Primates meeting, and Anglican Consultative Council. All these institutions form the instruments of communion meant to unite the church.

According to Norman Doe, "communion is in the institutional of the church: in province, diocese and parish" (Doe, 2014, p. 2). This is grounded in the communion of the Godhead. It seeks to achieve, "witness to and proclamation of the gospel; celebration of the sacraments; and response to human needs in loving service" (ibid), focusing on positive transformation of society, propagating values of the Kingdom and generally caring for the creation. Furthermore, among Anglicans, the Communion exist on canonical basis, that is, in the laws. Doe further observes that, it is more of a bilateral agreement between a church and Canterbury and other churches. But at "the level of individual churches, laws do not clearly prescribe which authority within them has the right to determine whether that church is in communion with another Anglican church" (Doe, 2014, p. 4). The laws mainly deal with interdenominational relations. Hence, there is "no obvious legal evidence to suggest that each church is canonically required to consult fellow churches in its establishment of communion with another Anglican church" (Doe, 2014, p. 5). Hence, the Anglican Church globally, do not have proper enforcement methods to address moral order. As a result, "we experience actual conflict or perceived conflicts" (Doe, 2014, p. 32).

In light of Does argument above, Michael Rusk argues that, contexts of operation differ globally for the Anglican Church. But something seems surprisingly difficult, the ability to listen and understand each other in a "a spirit of mutual respect and collegial support" (Rusk, 2010, p. 125). For example, values dealing with social ethics and sexuality have resulted into feeling of "otherness, creates alienation, and strain *koinonia"[2](ibid). Hence, the Anglican Church of late has faced "unprecedented challenges in the sustaining a global Communion" (Rusk, 201, p. 126).These challenges have led to, among many others, "less respect for a centralized authority automatically given to the Archbishop of Canterbury and the difficulty in being loyal to a collegial mode of operating" (ibid).

To enhance unity, Communion level, some structures exist which are referred to as instruments of Communion. These are: the Anglican Consultative Council, the Lambeth Conference (held after every ten years), and the Primates Meeting. Furthermore, Kafwankaobserves that, the Archbishop of Canterbury, "who is the president of the Anglican Consultative Council, and the Chair of the Lambeth Conference and the Primates Meeting, is referred to as the 'focus of unity' in the Communion" (Kafwanga, 2012, p. 143). The purposes

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[2] Greek word that is translated to mean fellowship

of the Communion, is to fulfill the will of God, which is "to unite the people of the earth through the reconciling sacrifice of Christ" (Eph. 1:9-10; 2:13-22) (ibid). It fulfills the function to which the church exists. Secondly, it exists to express catholicity understood as a beginning towards establishing a kingdom of Christ. Lastly, it exists for mutual interdependence or for helping one another to realize the church mission. Occasionally, these proposed centripetal tenets of the Communion are opposed by centrifugal forces of tension within the Communion.

Furthermore, since 1878 Lambeth Conference, unity has been a major concern for the Anglican Church till today. That is why during the 1968 Lambeth Conference it was resolved that efforts be made for Churches to purpose to work in unity to address social injustices at whatever level (Evans, 1991, p.457)

Lemler writing from an North American context of the Episcopal Church, observes that mission of the Church is to restore unity, first among believers, and second between believers and God in Christ (Lemler, 2010, p. 90). The author goes ahead to quote David Bosch who argued that mission need to be understood as transformation of reality on one hand, and on the other hand, mission itself has to be transformed constantly (Lemler, 2010, p. 91). In addition, "the energy for both evangelism and mission-domestic and global-has waned to some extent, as the Episcopal Church has become distracted by ideological, financial, and property matters" (Lemler, 2010, p. 92). For this author, a clear understanding of mission and purpose is an essential mark for effective congregation and leadership. This leads me to further narrow down to Anglican Church experience of Episcopal or Provincial unity.

2.2.3 Provincial unity
The principles of unity in the communion above, also apply to the Province. The Anglican Church is made up of thirty-eight regions called Provinces led by Primates/Archbishops. Each Province is autonomous- explained clearly in the next section under autonomy. The Province   according to G. Evans and J. Wright, does not have an official definition within the Anglican communion. They say, the Province "can be described as the smallest complete unit of the Anglican Church" (Evans, 1991, p. 493). According to John Kafwanga, some of these Provinces are nationally based, others are made up of several countries, while others are known as Episcopal, and others are called United Churches (Kafwanka, 2012, p. 143). The

province must have a common constitution, geographical and political location must permit good communication, and commonly united in a community of worship irrespective of language, culture, and national backgrounds. For a province to be valid, it must be compost of a college of at least four bishops, or rather made of at least four Dioceses (Evans, 1991, p. 493).

Resolution 8 of the 1867 Lambeth Conference, stated that in order to bind all the Churches in close union with the Mother-Church, the Churches should,

> receive and maintain without alteration the standards of Faith and Doctrine as now in use in that Church. That, nevertheless, the Province should have the right to make such adaptations and additions to the services of the Church as it is peculiar circumstances may require. Provided, that no change or addition be made inconsistent with the spirit and principle s of the book of common prayer, and that all such changes be liable to revision by the Synod of the Anglican Communion in which the said Province shall be represented (Evans, 1991, p. 334)

Although the laws are well spelt in the constitution of the Province, they still give room for dioceses to be independent of the Province. I therefore, further still, narrow down to the Diocese.

2.2.4 Diocesan unity

The principle of unity remains the same for the diocese in relation to other dioceses, as it is for the Province and the communion. Internally, the diocese has a constitution that binds its constituent parts together. One noticeable feature here is the fact that a diocese forms the strongest basic unit in the Anglican Church. J. H. Newman, quoted in Evans and Wright, argues that a diocese is a "perfect independent Church, sufficient for itself" (Evans, 1991, p. 306). In addition, within itself, the Christian communion and their unity, is grounded in what they are, and their commonness. For example, faith, form of episcopacy, succession and sacrament usage. As Wells states, "The diocese is the keystone in the structure of the Anglican world" (Wells, 2011, p. 34). As a symbol of unity, the bishop need to "exercise special care to avoid becoming a focal point of dissension, and shall seek to restore all people to unity with God and each other in Christ" (Doe, 2014, p. 37). In this set up, it interesting to look at how unity of the Communion functions given that dioceses are autonomous.

2.3 Anglican Church and Autonomy

The Province and the Diocese operate autonomously in the Anglican Church. Autonomy means independent and self-sufficient as Newman, quoted in Evan and Wright, puts it (Evans, 1991, p. 306). Here I mainly deal with the diocesan level. As matter of fact, any autonomous church cannot be intervened by other churches, in dealing with internal affairs. Right from the Communion level, the principle is that "two bishops should not exercise jurisdiction in the same place; no bishop, priest or deacon may minister in a diocese without the permission of the host bishop..." (Doe, 2014, p. 34). This is captured in a statement released in 1878 Lambeth Conference. During the Conference it was resolved that,

> when a Diocese or territorial sphere of administration , has been constituted by the authority of any Church or Province of this Communion within its limits, no bishops or other clergyman of any other Church should exercise his functions within that Diocese without the consent of the bishop thereof...no bishop should authorize to officiate in his Diocese a clergyman coming from another Church or Province , unless such a clergyman presents letters testimonial, countersigned by the bishop of the Diocese from which he comes; ... " (Evans, 1991, p. 341)

Autonomy as the right to self-government, in canonical terms, "the idea of independence, rather than autonomy, is asserted... Like secular States, Anglican churches have territorial and jurisdictional boarders" (Doe, 2014, p. 27). Importantly, the right to self-governance must be compatible with the wider communities concerns and interests. However,

> these limits ... have the status merely of extra-legal conventions; they do not juristically bind each church, in the exercise of autonomy-they are (simply) moral requirements which have no binding force unless and until incorporated into the domestic law of each church (Doe, 2014, p. 30).

On the other hand, internally, there are some limits operative in a binding manner captured in the laws of individual diocese. For example, on election of bishops, Doe observes that "the law provides that a diocesan bishop may be elected from that church 'or from any church in communion' with it, and in others, when the electoral college fails to elect a bishop, 'the

appointment shall be delegated to the archbishop of Canterbury' (Doe, 2014, p. 32). For many churches, Episcopal appointments, need external communication as required by law. Furthermore, most churches have laws on recognition of orders for ministerial purposes. Hence, the host bishop must consent before practice of ordained ministry. In some cases, "laws provide for Episcopal declaration that a bishop 'will pay all due honor and deference to the Archbishop of Canterbury' and other recognize the Archbishop of Canterbury as having the 'the first place' among 'the Metropolitans' or 'the primates of the Anglican Communion'" (ibid).

As a matter of fact, autonomy of a church breeds tensions both internal and external. For example, there has been a crisis in the Episcopal Church (EC) in United States of America (USA) over human sexuality. Furthermore, the pastoral letter issued by the presiding bishop Katharine J. Schori in June 2010, was a direct challenge to the Anglican Communion and the Archbishop of Canterbury who is a titular head. In the letter, bishop Schori argued that the Archbishop of Canterbury had failed to discipline other seemingly errand provinces especially in Africa for their double mindedness. At stake is whether or not, the headship of Canterbury" can or ought to be more than titular; and if so what does it mean?" (Doll, 2012, p. 428).

In view of the above argument of Canterbury's titular headship, Norman Doe observes that, globally the church do not have proper enforcement methods to address moral order (Doe, 2014, p. 32). Therefore, there exist actual conflict or perceived conflicts. In terms of prevention and resolution of conflicts, an autonomous church has laws that can deal with the situation. But externally, the mechanisms lack in most churches. Very few churches in their laws permits the Archbishop of Canterbury to exercise metro political authority over them (Doe, 2014, p. 35).

In his conclusion, Doe comments that the "relationship between communion and autonomy in Anglicanism has been described as one of 'creative tension'" Doe, 2014, p. 43). In general, he observes that, "communion may be classified as predominantly a theological category, and autonomy a juridical category" (ibid). In his view, the church should understand "autonomy as a one means by which communion is achieved" (Doe, 2014, p. 44). Consequently, the relationship may be realized more fully if "each church has a responsibility to develop within

its own system of polity a body of communion law to commit itself to the terms and conditions of its relations with other Anglican churches" (ibid).

For Wells, the most probable solution would be to avert dubious arguments to advocate for autonomous diocese province that may undermine the essential calling of the communion. There is need to be fully inclusive at local level and fully accountable to the Anglican Communion (Wells, 2011, p. 33). Consequently, "since the diocese is the keystone in the structure of the Anglican world, allowing controversial bishops was an ecclesial, not a moral, problem from the beginning" (Wells, 2011, p. 34).

Presence of tensions and real conflicts, has led to some writers question the real meaning of autonomy. For example, the Episcopal Church of America has had some moral issues with other churches in the Communion, especially its controversial consecration of a gay bishop. One such writer is Peter M. Doll who raises the question, "is the American Episcopal Church autonomous in an absolute sense, or is its autonomy qualified by membership in a communion of churches?" (Doll, 2012, p. 428). In other words is it accountable to its own people or to the worldwide Anglican communion? The tensions range from liturgical to theological issues. Doll further observes that, "the danger today is that Episcopalians (and other Anglicans) no longer care enough about unity to hold on to it" (Doll, 2012, p. 429).

In Doll's view, the covenant would have been the best approach to resolving such internal differences. Doll further says, "the theology of the Anglican Covenant is an expression of an approach to ecclesiology called conciliarism" (Doll, 2012, p. 431). That is the view that Church councils have authority above that of the popes. Hence, authority is shared by all requiring members to speak in unity (communion). Instead of perpetuating this noble way of coexistence,

> Anglicans are living as creatures in a Darwinian jungle, 'red in the tooth and claw',
> using every available legal and illegal, political and verbal means to slash and savage one
> another, and all for what end - the right to claim the label 'Anglican'?" (Doll, 2012, p. 432).

Notable obstacles to communion theology and living are culture and religious background. Doll then suggests that if there are misunderstandings of Scripture, tradition and reason, then it follows that there is need to change the parameters of relationship (ibid). In the same

context, autonomy is understood as 'autonomy in communion'. Doll argue that this does not mean unfettered freedom. It is God's gift and it is relational and not independent. Hence, each church "is to be self-governing, self-supporting and self-propagating -in this way they are autonomous(ibid), and in mutual subjection and regard for the common good of the communion. The existing tension within the Communion due to autonomy, begs a survey into a regional unit of the Anglican Church, the Province. Specifically in a situation where the Province that is national, lives in a context of ethnic diversity and politicized ethnicity. That is why the next section finds a place in this study.

2.4 Anglican Church and Ethnicity

Kenya has forty two different tribes one of them being Luhya tribe where the study was conducted. Luhya is one of the Bantu tribes found in Kenya. The tribe is bordered by nilotic tribes including Luo, Teso, and Kalenjin. Being the second largest, it is made up of over eighteen sub-tribes (Bukusu, Maragoli, Banyala, Banyore, Batsostso, Gisu, Idakho, Isukha, Kabras, Khayo, Kisa, Marachi, Marama, Maasaba, SamiaTachoni, Tiriki and Wanga. Each speak slightly different dialect of the Luhya language (Soft Kenya, 2015).

Notably, ethnic thought is typically everyday life and is strongly associated with land or rather territory, and therefore, one is regarded as 'foreigner' or immigrants if they are living outside their rural homes (Jenkins, 2012, p. 578). Also, most societies were Theo-centric in worldview with clear guidelines on human rights but only in the context of community (Kamara, 2010, p. 129-130). Some of the communal morals covered aspects like "mutual help in times of need, maintaining social institutions like marriage and the family, defending the land in times of invasion, or aggression, protecting the children and the weak, punishing the offenders, maintaining peace, law and order and so on (Mbiti, 1991, 177).

Another commentator on this subject matter is John S. Mbiti. Mbiti, who argues that majority of the indigenous Africans, for decades "have lived and continue to live, in units or clusters commonly referred to as tribe" (Mbiti, 1969, p. 100). Of late the word tribe or ethnicity, sometimes are used with a negative connotation and some scholars are cautious when using them. Each tribe has its language which may be broken down into several dialects. In Mbiti's view, diversity of languages has been a stumbling block to modern nationhood. He further

observes that, these units are separated from one another by language, geographical location, common culture, social and political organization and many more others. In addition, at times tensions and fights erupted contesting for geographical boundaries (Mbiti, 1969, 102-103).

Consequently, Wilbur O'donovan observes that, in most African cultures, life is within the extended family, the living is related to the dead and the physical world is related to the spiritual world (O'donovan 1996:4). On the same note, Aylward Shorter quoted in Namwera argues that, the African scheme of faith views human beings as an organic part of a spirit filled universe. For Shorter, that is why according to ancestor belief; the dead continue to need the piety and attention of their descendants to sustain their immortality (Nanwera 1990, p. 17). Also, Hannah Kinoti and John Waliggo argues that well-being in African society was experienced when the entire cosmos of people was integrated and harmonized (Kinoti, 1997, p. 114). This scheme of belief shows how strong kinship ties are held within an ethnic group. Mbiti further argues that these tribes are sometime large enough like a nation, that share a

> common history, which is often traced at least mythological to either the first man created by God, or to the national leaders responsible for establishing a particular structure of the society concerned...the figures add to a sense of common origin, unity, oneness and togetherness, and stand for national consciousness (Mbiti, 1969, p. 102-103).

In addition, societies had chiefs while others had kings that were served in office either on hereditary or non-hereditary terms. They had absolute authority. Others had delegated there authority to age groups. Mbiti, further observes that "religious beliefs and activities are difficult to define since in the African societies religion permeates the entire life" (ibid). Important to note is the deep sense of kinship. Mbiti argues that "in traditional life, the individual does not and cannot exist alone except corporately...the individual can only say 'I am, because we are ; and since we are , therefore I am'" (Mbiti, 1969, p. 108). Mbiti stresses that this is a cardinal point for one to understand the views of Africans on man.

Religiously, by default one is born into a religious system of his tribe, and conversion to another religion outside your tribe was not possible. Religious ideas could be exchanged spontaneously when different tribes interact in practical matters like dealing with witchcraft/misfortune, combating magic and rain making. "In such cases expert knowledge may be borrowed and later assimilated form neighboring tribes (Mbiti, 1969, p. 102-103).

Mbiti observes that,

> tribal identity is still a powerful force even in modern African statehood, although that feeling of tribal identity varies like temperature, from time to time depending on the prevailing circumstances" (Mbiti, 1969, 104).

During high tribal feelings, Sarah Jenkins has described the situation as one in which "boundaries between brother and cousin, friend and ally, stranger and enemy are continuously reformulated according to local and political context" (Jenkins, 2012, p. 577). Irene Ayallo takes the same position and says, in Kenya ethnic identification is quite strong "such that various ethnic groups consider themselves distinctive and would like to maintain their identities" (Ayallo, 2012, p. 67). In this case, citizenship and territorial discourses, are exclusionary and deeply rooted in material, instrumental and in both affective and non-rational factors (Jenkins, 2012, p. 587).

During the colonial era, administrative boundaries were created, native reserves regulated and monitored, and the power of provincial administrators cemented macro-ethnic identities in relation to territory (Jenkins, 2012, p. 579). As a result,

> at one level, colonial administrative boundaries set up within the policy of 'divide and rule' systematically conglomerated people of one ethnic group into the same administrative boundary while at another level, previously independent nations were arbitrarily conglomerated into one 'nation colony' (Kamara, 2010, p. 132).

Example for level one are Luhyaland formed Western Province, Gikuyuland formed central province and at level two Gusiiland and Luoland formed Nyanza Province. By creation of permanent and rigid boundaries, territorial definitions began to emerge. "Law and order were removed from the hands of God and the community to the hands of colonial administrative authorities" (ibid). In response, Africans resisted the new mode of governance, leading to the colonial government applying forceful policies like 'divide and rule', and pacification. Church played part in the implementation of such policies (Kamara, 2010, p. 133).

In such context, the church is confronted with issues like politicized ethnicity. According to Irene Ayallo, identification is manifested in social, religious, political and economic

associations(Ayallo, 2012, p. 67). Furthermore, political manipulations where the masses are mobilized along tribal affiliations for selfish political and economic gains, has led to bloody tribal conflicts. At such time, Ayallo says, tribes are reminded of their differences and it becomes a "major contestation of power in almost all spheres including the churches" (Ayallo, 2012, p. 68). The way forward suggested by this author is mission in a transformative way which assures freedom and reconciliation. Inter-ethnic interactions leads to appreciation of the commonality of the people's aspirations and social interests (Ayallo, 2012, p. 68).

In addition, Sarah Jenkins reflects on ethnic situation in Kenya and gives an elaborate account on how geographical territorial imaginaries embedded in the masses consciousness, has led to fragile ethnic identities. In Jenkins view, territorial ethnicization is open to contestation, transformation, and renegotiation as well as the margin between brother, friend, ally and enemy. The question to tackle is, to whom does the territory belong, and who is a brother, friend, ally and enemy? (Jenkins, 2012, p. 593).

According to Klaus Koschorke and others, Christian missionaries in Africa did not differentiate between,

> the individualistic aspects embodied in the Christian religion, and the communal life of the African regulated by customs and tradition handed down from generation to generation. They failed, too, to realize that the welfare of the tribes depended on the rigid observance of these tribal taboos and rights through which all members of the tribe, from chiefs and kings down to the lowest and most insignificant individual, were bound up as one organic whole and controlled by an iron-bound code of duties (Koschorke, 2007. p. 242).

This argument is supported by Odhiambo W. Okite who observed that under the leadership of Africans, the Church still experiences tension between ethnic traditions and the Christian faith. For example, when bishop Okullu died, his ethnic Luo wanted to accord him a traditional burial because they considered him as their leader (Okite, 1999, p. 30). This in itself suggests that church leaders are understood in the realm of traditional African where leaders merged all responsibilities ranging from social, political, economic to religious.

2.5 Church Leadership

Leadership for this study is equally important, because religion and its leadership play a key role in influencing all spheres of life of any society. To believers, Mbiti says, religion permeates their entire life: social, emotional, economic, intellectual and spiritual life, and they apply it accordingly (Mbiti, 1991, p. 197). Morally, religion provides moral values "which regulate and harmonize human life" (Mbiti, 1991, p. 198). It defines what is good or bad, right or wrong, just or unjust, and what is a virtue and a vice. Therefore, religion has a vital role in everyday life of the believer, while religious leaders, impart, oversee and enforce such morals and values. This section has five subsections which I used to illustrate the dynamics of church leadership at different levels and in different situations. This helps to understand what is happening locally in relation to external influences. The first three sub-sections are administrative levels which include: Anglican Communion, provincial and diocesan levels. The last two are situations key to unity that call for church leadership and participation. The first one I begin with is Anglican Communion level.

2.5.1 Anglican Communion level

The Anglican Communion is made up of thirty-eight regions called Provinces. The communion lacks central authority, and over time proposals for such an organ has faced rejection. During the 1930 Lambeth Conference, it was argued that "the Communion is a commonwealth of Churches without a central institution" (Evans, 1991, p. 389). Leadership is dependent upon four instruments of communion according to Anglican Communion website (Anglican Communion, 2015). The first is the archbishop of Canterbury. He is seen as the spiritual leader, first among equals of the Primates and bishops. Second, the Lambeth conference of all bishops, sitting after every ten years. Third, Primates meeting which is a meeting of all heads of Provinces in the world. Lastly, Anglican Consultative Council which includes laity, bishops, priests and deacons, meeting after every two or three years. The archbishop of Canterbury is the chair of most of these institutions. The instruments of communion play a key role in the leadership of the Anglican Church universal.

2.5.2 Provincial level

A Province is led by an archbishop or Primate. His role is to enhance unity by helping churches to dialogue, grow in love and unity. According to the Virginia report, the Primate

respects and promotes Christian freedom and spontaneity; does not seek uniformity where diversity is legitimate, or centralize administration to the detriment of local churches (*Virginia report,* Purpose and Principle of Developing structures 5 par. 14).

Furthermore, the Primate collegially exercises ministry with other bishops. In essence, he or she intervenes in diocesan matters through consultative structures only. A province is made up of several Dioceses led by bishops as indicated here below.

2.5.3 Diocesan level

As observed earlier, the diocese is a key structural level of the Anglican Church that is why it is crucial to this study. Bishop is the leader of the Diocese. In every Diocese, there are Archdeaconries made of Deaneries, Deaneries are made of Parishes and Parishes are made of Local congregations, each level led by a clergy. Thomas Wilson quoted in Evans and Wright (1991), describes a bishop as a pastor set over other pastors. Their responsibilities are: to ordain elders, and custodian of church doctrines (Evans, 1991, p. 285). In relation to this, J. H. Newman quoted in Evans and Wright (1991), argued that, in the Anglican theory, the church is complete in one bishopric (Evans, 1991, p. 304). That is why, its autonomy makes it a powerful independent entity in Communion with other dioceses. But one important concern was raised by George Hickes, quoted in Evans (1991),

> as [bishops] had powers [in the New Testament] to make laws and orders, and give directions for the regulation of the Church, and all orders of men in it, so had the power to coerce or compel their subjects of the clergy and laity ... to obey them, by spiritual censures and punishment..." (Evans, 1991, p. 272).

The situation is a pointer to the possibility of conflicts already discussed in the previous sections. To tame abuse of power in the office of the bishop, John Hughes, quoted in Evans (1991), argued that bishop must see himself or herself as an ordinary minister and should exercise ordinary authority (Evans, 1991, p. 276).

As Christian Link's put it, leaders need to agree that ministry exists by 'divine right'. Consequently,

it does not come from a mandate of the community but represents, so to speak, the government of the risen Christ, so that the office holders-this, too, is not controversial- do not act in their own name but "represent" the person of Christ (Vischer, 2010 p. 225).

Hence, the pastor, as Link puts it, should be seen as a supporter and a servant (Vischer, 2010, p. 226). According to the observation of J. H. Newman, quoted in Evans and Wright (1991), one bishopric makes the church complete. The many bishoprics are just but a reiteration of one. This is because we have one invisible bishop in heaven, consequently having only one on earth. Each of the bishops is a representative of the one invisible, "they are shadows and organs of one and the same divine reality" (Evans, 1991, p. 304).

Furthermore, the covenant has presented the role of bishop in communal terms. According to the Virginia report, the episcopate is primarily the instrument of Anglican unity and that "Episcopal oversight is properly personal, collegial, and communion" (Doll, 2012, p. 433). The interpretation is that, God calls bishops from a community of faithful hence personal; concerns of the local church are shared with other bishops and concerns and decisions of the wider church are brought back to the local church hence collegial; and finally, bishops exercise their authority in synod of the local churches in communion with one another, hence communion (ibid). In fact, church leaders play a key role in both religious and social life of a society. They teach morals reprimand errand members, voice of the voiceless and condemn evil in the society. Not forgetting that they have a strong command of the masses given the positions they hold in the society. Therefore, looking at their role during conflict time is important for this study.

2.5.4 Church Leadership and Conflict

Disunity is a caused by, among others, conflicts. The question of identity and loyalty, in my view, reaches its peak during conflict times. Irene Ayallo argues, ethnic identification is manifested in social, religious, political and economic associations (Ayallo, 2012, p. 67). Now that I am studying a context that experience politicized ethnicity, leaders participation in social life cannot be neglected. The context is described by Sarah Jenkins as one in which geographical territorial imaginaries are embedded in the masses consciousness, and has at times led to fragile ethnic identities (Jenkins, 2012, p. 593). Besides, the Anglican church

operate in clear territorial systems led by very powerful leaders, especially at the diocesan level. Leaders, as both members of particular ethnic groups and church, play a major role in championing unity on one hand, and disunity on the other. All the two variable are possible outcomes of church leadership. The side they lean on during conflict times, determines their role as prophetic or non-prophetic (condemn or condone evil), partisan or non-partisan and many others. On many occasions religion has been used to justify violence and the result has been the dark side of the church.

Mark Juergensmeyer, argued that violence in the past has been justified by religion. In such cases, religion has "supplied not only the ideology but also the motivation and the organizational structure for the perpetrators" (Juergensmeyer, 2000, p. 5). For example, in South Africa, the 1910 constitution set up a 'caste like society', argues Kim and Kim. This led to institution of apartheid in 1948, "accompanied by the ideology of separateness which amounted to civil religion, for which the Afrikaner churches provided a theological basis" (Kim and Kim, 2008, p. 73). On the other hand, a group of theologians opposing apartheid, developed the theology of black consciousness and black power. Later, South African Council of Churches, urged Christians to directly be involved in the struggle against apartheid (Kim and Kim, 2008, p. 74).

In Eunice Kamara's observation, instead of Christian values serving to foster national cohesion and identity, religion has been used as rallying points of ethnic hatred, conflict and mobilization (Kamara, 2010, p. 127). Kamara cites two cases, Rwandan genocide 1994 and post-election violence in Kenya 2007-2008, which are largely Christian nations. The views above were as a result of concerns that "ethnic identity seems to override Christian nationalism" (ibid). The outcome has been that the "Christians in Kenya are often unable to rise above their ethnic identities and therefore end up as ethnically polarized as everyone else" (Kamara, 2010, p. 135).

In addition, Kamara observes that although the Anglican Church and the Roman Catholic Church are widely spread throughout the country, time and again they have manifested ethnic divisions in dealing with political issues (Kamara, 2010, p. 136). Church leaders have exhibited inclinations towards regional or ethnic divides. In Kamara's opinion, "if the Church is to lead towards national unity, it must cultivate unity within itself so that historical, ecclesiastical, and doctrinal differences are not allowed to breed differences among

Christians" (Kamara, 2010, p. 137). The author raises the question, "what can the Church say and do to remain valid for national identity and unity?" (ibid).

For Kamara, the Church need to reaffirm itself based on the four characteristics: one; holy; catholic; and apostolic principles. Focusing on the Cross, "Christ not only gives identity to Christians but also binds them together and embraces all humanity to Himself" (Kamara, 2010, p. 139). "Unfortunately for the Church, ethnic hatred, tension and violence in Africa are the closely associated with denominational differences" (Kamara, 2010, p. 140). In addition, churches that have a national face like Anglican Church and Roman Catholic Church, suffer polarization along regional and ethnic lines that conform with divisive politics (ibid). Therefore, the Church has to begin by "owning up to the sin of division within itself which led to the founding and continued promotion of ethnic churches" (ibid).

The position of the Anglican Church on matters of war and violence was captured in the resolutions made during Lambeth Conferences of 1897, 1930, 1968, 1978, just to cite a few, where it denounces any form of violence or war in human relationships (Evans, 1911, pp. 362, 388, 459, 514).

2.5.5 Church leadership and Peace

Peace and unity go hand in hand. The reason I talk about peace here, is similar to the one I gave in paragraph one on Church leadership and conflict. But here I focus on the role of church leaders in fostering peace. There is no unity without peace. Ulrich Luz asserts that the church was a decisive factor in the cohesion of the Roman Empire. This happened because, Luz adds, in the late Roman Empire, intensive ecclesiastical communication, synods, bishops, and metropolitan bishops, constituted one church. As Luz says, "it also meant unity in the rule of faith and identical dogma" (Vischer et al, 2010, p. 29). A reason to which I thought would help this study by focusing on one denomination.

Echoing the words of Klaus Koschorke and others, when it comes to national building, "without national self-identity, man cannot be fully man at this stage of human history" (Koschorke, 2007, p. 249). Basing their argument on Nigeria as a case study, two parallel themes emerged. That is, on one side the force of nationalism and on the other, the force of patriotism. Nationalism has the problem of subjectivity given that it relies on feelings of

common heritage or destiny and unity hence, difficult to define, Koschorke adds. In addition, they argue that the original usage of nationalism, " meant loyalty to an ethnic group as compared to patriotism which referred to loyalty to one's country, to the land to which one lived" (ibid). Of late, they observed, the two have been combined in understanding the modern nation-state, where nationalism points to groups that share in common a government, language, religion, race, a common heritage and common ideals (ibid). Over the years, two streams of notions about church and state relation can be traced. These are, first, the notion that the church should keep off politics, and two, incompetent church leaders who cannot face the challenge of nation building (Koschorke, 2007, p. 250). this affects the general relationship between church and state.

In the Encyclical Letter released during the Lambeth Conference of 1958, it emphasized on the ministry of reconciliation. The Church urged its members to work towards seeking peaceful solutions to problems without violence or injustice, and restoring unity where it is broken irrespective of all social boundaries (Evans, 1991, pp. 353, 428).

According to Michael Rusk, the scriptures provide insights on the activity of God which include forgiveness, reconciliation and healing that the church has to discover. But "the Christian community can often fail to recognize God's activity in the world because of its own preoccupation" (Rusk. 2010, pp. 123-124). This can be attributed to the prevalence of evil, says Rusk, and by the actual "participation and cooperation of humanity with the evil, both consciously and unconsciously" (ibid). Therefore, Rusk suggests that,

> Anglican need to be aware of their own cultural conditioning that can make them, together with their society, blind to the often hidden and unconscious collusion with a present world order that is far from God's kingdom" (Rusk. 2010, pp. 123-124).

A good example of church involvement in the processes of building peace and reconciliation is South Africa. After crumbling of apartheid in 1990, Kim and Kim observes, "the role of the churches changed from liberation to reconciliation and 'acting as midwife' to the birth of democracy in the words of the now Archbishop Tutu (Kim and Kim, 2008, p. 74).

In a bid to revitalize itself, the Church of England offers a range of areas essential for the communion to engage in mission. Michael Rusk notes some of these areas, one being

creating communities of hospitality, mercy, trust, love, and forgiveness. The other one is, "affirming of a faith that is intellectually cogent and engages with contemporary issues" (Rusk, 2010, p. 127). Also, there is need to develop effective discipleship programs for new comers and ordinands. The other one is offering prophetic witness, by developing leaders who will engage in wider national and international concerns, rather than being exclusively parochial (ibid). These are few areas specifically highlighted because of their relevance to this study. But there are many other areas presented by Rusk and not discussed here. On the other hand, emphasis has been put on the need for leaders to train, equip, and empower the laity to be effective apostles in the world, and "encourage the clergy to model collaborative, relational leadership" (Rusk, 2010, p. 128).

Church leaders need to embrace their role in the society as the voice for the voiceless and condemning all sorts of evils at their disposal. Ritva H. Williams has argued that Jesus' ministry was in households and kinship relationship. But this did not stop Him from critiquing and redefining,

> these traditional patriarchal arrangements. Those who left their fathers' (or husbands') houses to join Jesus' movement found themselves in the a surrogate family, a fictive kinship circle in which no human person held the power and privilege of a father or patriarch. ... only one father-the one in heaven... Jesus sought to replace patron-broker-client relationships that grew out of the vertical stratification of the patriarchy with a dependent and sibling solidarity that emphasized general reciprocity and mutual support (Williams, 2006, p. 185).

On the other side, Ritva challenges us to ask ourselves whether we unquestionably obey human masters (as demonstrated by the parable of talents especially the two successful slaves), or uncritically endorse dominant cultural values, or subversively critique culturally dominant models of leadership and success or faithfully imitate Jesus ' solidarity with the weak, the poor and the alienated or take a middle ground as suggested by Ignatius. Our responses to these challenges depend on our social location, religious experience and the definition of the keepers of the word (Williams, 2006, p. 193).

2.6 Conclusion

The world today is much concerned with peaceful co-existence of all human beings. The section that has just ended has focused much on church unity as a model and a force relevant for peaceful living. Unity in the church has been tackled in general and more specifically in the Anglican Church. This is where communion in the church has been highlighted alongside Diocesan autonomy so as to bring on board the challenges posed by the two practices in the Anglican fraternity. This was meant to lay open the problem caused by aforementioned challenges to the Anglican Church in Kenyan. The challenge is catalyzed by sometimes politicized ethnicity. That is why ethnicity was discussed to set the context under which the Anglican Church lives its faith. It was followed by a reflection of the role of church leadership in dealing with social problems in the society. It was clear that the church can both ignite and steer violence on one side, and on other it can foster peace and champion reconciliation processes. That said, I would like to turn to the Chapter on presentation of findings.

CHAPTER 3 METHODS

In this chapter I focus on methodological approach employed for this study. It begins by the research type with the problem and research question stated there in. The design of the study is followed by the mode of execution. For effective delivery, the study was set within a limited scope. In addition, the study was justified to clarify its importance. The section ends with a description to the arrangement of chapters. First things first, let me go straight to present the methodological position of the study.

3.1 Research Type

This is a Qualitative research (Bryman, 2012, p. 379-413) aimed at surveying the social effect of the practice of diocesan autonomy (discussed in chapter two) in the Anglican church of Kenya. In Kenya, most of the time, the Anglican Church seem to be balkanized into regions and ethnic groups. At stake here is unity of both the church and the nation. In case of any eventuality bordering a conflict, there is a tendency to play partisanship, even if it is wrong. In some instances, the church may choose to remain silent or speak in defense of their people (ethnic group), at the expense of the Christian unity and identity. The problem at hand is the inability of the Anglican Church to unite different ethnic groups in one accord. But instead ethnic identity is exalted.

The most affected structural level is the diocese, which in Anglican view is self-governed and independent. The question for research is: what is the connection between diocesan autonomy in the Anglican Church of Kenya and ethnic identity? To unpack this question for study, four sub-questions were developed as follows: 1) what is the state of Anglican Church unity in Kenya? 2) In what way has diocesan autonomy affected a)Anglican Church unity? b) Ethnic identity in Kenya 3) how has Anglican Church been unity affected by ethnic identity in Kenya? 4) What is the role of Anglican Church leadership in promotion of a) church unity? b) Ethnic identity? In trying to answer these questions, the study will undertake to find the sociological effect of diocesan autonomy and if at all it has any role in entrenching ethnic loyalty at the expense of national unity. Retrospectively, the church needs to critically re-evaluate itself so as to be relevant in the path towards unity and cohesion.

3.2 Execution

Groups and individuals samples relevant for the study were chosen. Purposive sampling (Bryman 2012, p. 418) was used as a strategic way of sampling relevant groups and individuals. Stratified purposive sampling (Bryman 2012, p. 419) was employed, where samples were taken from two groups. The first group was made of clergy, while the second group compost of lay leaders. For group samples, two parish councils were selected. This ensured a good variety in the samples and no key component of the sample was left out to avoid overgeneralization. Participant samples were selected from rural context and township or urban contexts. Furthermore, participant samples were selected sequentially. This approach was meant to ensure that samples are selected by virtue of their relevance to the research question. It opened room for addition of any other emerging important units to the research.

Based on the research questions, interview questions were formulated in an everyday language. The challenge faced here was that the questions were in English while the respondents used three languages. These were English, Kiswahili and Luhya. This then called for a thorough preparation prior to the actual interviews. The preparation included preparing two more parallel questionnaires in Kiswahili and Luhya similar to English one. Interview places were mostly quiet, except interruption from phone calls received by the respondents. Most of them were unwilling to switch off their phones. Only two cases were conducted in noisy places due to lack of a convenient place for the respondents to meet me.

Semi-structured interview method was chosen because of its "emphasis on greater generality in the formulation of initial research ideas and on interviewees' own perspective" (Bryman 2012, p. 470). Consequently, its focus is on the interviewees' point of view and going off or 'rambling is encouraged to get into the interviewees' areas deemed important. In addition, it allows deviations, that is, the researcher can introduce new questions change schedules and guides depending on the situation. For example, the initial interview guide included the Archbishop of the Province of Kenya. But due unavoidable circumstances, it was not possible to interview him. Therefore, an extra lay canon was added to the list. This was carefully done following some respondents suggestions of people more informed in the area under study, in the course of interviews. The tables below shows this changes.

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Table 2.1. Proposed interviews

1. Clergy		2. Lay		3. Group	
Archbishop	1	-	-	P.C.C.	2
Bishop	1	-	-	-	-
Canons	1	Canons	1	-	-
Priests	6	Synod Members	6	-	-
Total	**9**	**Total**	**7**	**Total**	**2**

Table 2.2 Executed interviews

1. Clergy		2. Lay		3. Group	
Bishop	1	-	-	P.C.C.	2
Canons	1	Canons	2	-	-
Priests	6	SynodMembers	6	-	-
Total	**8**	**Total**	**8**	**Total**	**2**

Also, it is flexible responding to the direction the respondent takes the interview and even adjusting emphasis according to the importance of emerging issues. Finally, it goes for rich detailed answers and interviewees' can be interviewed more than one times (Bryman 2012, p. 470). The interviews were conducted as described here below.

The study was done in the Anglican Church of Kenya, Western region, Mumias Diocese. As stated above, the Archbishop (Province of Kenya) was among the respondents but I was not able to reach him. Therefore, he was replaced by one more lay canon. Other respondents were, the bishop ACK Diocese of Mumias, 6 priests, 3 canons (two lay and one clergy), 6 lay synod members, 2 Parish councils. The interviews were recorded and transcribed.

A total of eighteen interviews were conducted, two were group interviews while sixteen were individual interviews. The respondents were given code names and they were referred to as R. R means respondent and R1 means respondent number one. R1 to R16 are interviews of single individuals while R17 and R18 are group interviews. For the purposes of this study, I

have used the words respondent and interviewee synonymously, where I have assumed they have the same meaning. Also, it may offer good variation and avoid monotony of one word used all through. The responses are mainly presented in a paraphrased form and direct quotations.

Data was collected through note taking and recording. Note taking was meant to back up the recordings in case they something happened with the recording garget. Recording was necessary because of variation in languages of respondents (English, Kiswahili and Luhya), and making sure that every detail is captured. Consequently, careful interpretations of words and phrases used in languages other than English could only be possible if listened to again and again. By so doing a deeper analysis is achieved.

Transcription process was a real uphill task. As mentioned above, doing a transcription of three different languages is not a matter of walking over. It was time consuming due to the time needed to find meaning out of the words, tones, symbols and many others used in these languages. They needed good listening skills, good memory, patience, being critical, balanced and non-judgmental.

Most of the activities were carried out as planned although with some unavoidable changes. After booking appointments, some respondents adjusted and one was not successful. Some changes and adjustments in terms of the time for interviews and replacement of a respondent were done.

3.3 Materials

The success of the study was attributed to availability of the following areas, materials and personalities. Library staff helped in location of relevant library materials. Reference books provided background information and overviews of research subject and definition of terms. Scholarly journals, indexes and abstracts provided a wealth of recent information on the subject. The internet was beneficial in providing bulk of information in, definitions and background information. Mumias Diocese was used as case for study, note cards for taking of notes, note book, recorder and foolscap for storage of information. An interview schedule guided conducting of interviews. Means of transport enabled access to the field study, Pen for

writing, and lastly, interview guide with prompts and questions that guided the interview process.

3.4 Fieldwork Challenges

During data collection, some respondents were not accessed which I replaced by other new respondents. For example, the initial interviews were to include the archbishop of the province of Kenya. But due to unavoidable circumstances I replaced him with an extra canon after being advised by other respondents. Also, the booked time for interview was altered by the respondents by almost seventy per cent. Many respondents kept on changing our meeting time to fit their programs. Finally, the real challenge came in during interview sessions and transcription time. The respondents used three different languages which included: Luhya (native language), Kiswahili (national language) and English (international language). Given that research was in English translations were required for those non English speaking language. Although I speak all the three languages, I had to translate interview questions in the language the respondent best understands. During transcription I had to consult for meaning of phrases and words used especially if they were figurative like, " *Indabushi Yoburuchi*" loosely translated as carrying a royal staff or scepter. Despite all these challenges, I managed to do the work and finish as required.

CHAPTER 4 PRESENTATION OF DATA

In this section I present the responses of interviewees based on four themes: Church unity, Autonomy, Ethnicity and Leadership respectively. These themes formed were derived from the research sub-questions, from which interview questions were formulated. They were derived from the following research question. The main question for research was: what is the connection between diocesan autonomy in the Anglican Church of Kenya and divisive ethnic identities? Subsequent, sub-questions were: 1) what is the state of Anglican Church unity in Kenya? 2) In what way has diocesan autonomy affected: a) Anglican Church unity? b) Ethnic identity in Kenya3) How has Anglican Church unity affected by ethnic identity in Kenya? 4) What is the role of Anglican Church leadership in promotion of: a) church unity? b) Ethnic identity? For me, presentation a long these themes and in their order of arrangement makes it easy to follow. According to responses, the themes are again sub-divided into sub-themes and sub-themes into sections. Respondents who shared related views were grouped together so as to allow an easy flow of the findings.

4.1 Church Unity

  The interviewees were responding to questions revolving around unity in the Anglican church as experienced at the Diocesan level. According to interviews outcome, the responses are subdivided into two themes: uniting factors and dividing factors. Uniting factors are further subdivided into seven sub-themes which include: symbols of unity, Anglican tradition, meetings, equitable sharing of leadership positions, departmental conferences and rallies, resources and bishops relationships. On the other side, the dividing factors include: resources, boundaries, leadership, autonomy, traditional culture, and bishops relationships which also came out of the interviews. They are presented in the order they appear here. Let me first of all begin by presenting the uniting factors.

4.1.1Uniting factors
Reflecting on unity at the communion level, R14 observed that, the whole Anglican communion is a very unique institution. In the Communion, they do not have a constitution. But it is governed by mutual respect, trust and interdependence. In addition, unity of church

across diocese is very interesting, R14 added. "Anglicans are unique people in a sense that they do not have clear laws that force them together. But the Communion is united through fellowship and mutual respect", R14 observed.

In addition, majority of the respondents agreed that unity at the Provincial level is realized through symbols of unity . These are the Archbishop, the constitution and the Cathedral. More than a half of the respondents[3] ascribed to this views. For example, one of the respondents said, unity among Dioceses, and between Dioceses and the Province, is realized through the "Archbishop, provincial constitution and All Saints Cathedral[4], which are the symbols of unity", R2 said. According to R14, although they have the constitution at the province, respect is what maintains unity and order. The constitution binds them together on doctrinal issues, R14 noted. In reality, the constitution is just there to give them an orderly way of dealing with emerging issues that may need doctrinal attention, the respondent added. The main thing that keeps them together is mutual respect as noted at the Communion level. "The head of the province is looked upon as the symbol of unity and the leader among equals", R14 said.

Another uniting factor is the Anglican tradition. This is mainly dealing with liturgy, worship, doctrines and festivals. A number of respondents[5] shared the same views. As one of the respondents puts it, "liturgy, worship and festival are uniform, which all Dioceses follow", R12 said. Hence, "one fits well anywhere he or she goes", R14 retorted. "The Province is the custodian of our tradition and customs as Anglicans", R17 observed. That is why the Province plays a key role when it comes to tradition of the Anglican Church.

The other uniting factor is meetings. Several respondents agreed on the fact that meeting enhance unity in the Church. The meetings range from Synods, Councils and departmental meetings. Among the responses[6], it came out that, "the archbishop has A supervisory role to the dioceses which can be felt through the synod", R13 said. Such meetings have offered opportunity to some leaders who have "been able to transverse several dioceses to attend meetings", according to R8. That is why R8 felt that the archbishop had a good "grip" of the province and he is in full control.

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[3] R1, R2, R6, R8, R10, R11, R12, R13, R14, R15, and R17
[4] Anglican Church Cathedral serving as the headquarters.
[5] R1, R2, R3, R9, R12, R14, and R17
[6] R2, R5, R7, R8, R13 and R16.

In addition, equitable sharing of leadership roles was alluded to by some respondents as a uniting factor. Three respondents[7], agreed that sharing of responsibilities was a sure way of fostering unity. For example, "unity is realized through sharing responsibilities. Dioceses exhibit unity through sharing the 'provincial cake'", R1 said. A point that was supported by the saying that, "Dioceses are linked together through rotational leadership of regional alliances", R17 said. That means, the contextual diversities are taken into consideration when allocating leadership roles. With this arrangement, leaders have to come from all directions and localities.

Also, departmental conferences and rallies came out as one of the ways of promoting unity in the Church. This line of thought was taken by five respondents[8]. For example, "departmental conferences and rallies like, Kenya Anglican Men Association (KAMA), Kenya Association of Youth Organizations (KAYO), and Mothers Union (MU), help in sustaining the unity", R2 observed. This activities are organized right from the local congregational level, up to the Provincial level. Outside the Province, very little is done or even it is almost non-existent, the respondent observed.

Consequently, resources play a key role in uniting the Church. Four respondents[9] agreed on this point. According to the respondents, "unity among dioceses in the Western region is mainly cemented by Western Region Christian Community Service (WRCCS)[10]", R3 said. Churches come together to deal with developmental challenges facing them in solidarity.

Lastly, bishops relationships play a major role in the unity of the Anglican Church in Kenya. Slightly, more than half of the respondents[11] held this views. More cordial and close relationship depends on the relationship of the bishops. For those bishops who are friends to one another, likewise their Dioceses exhibit a more brotherly relationship. On the other hand, those bishops with strained relationships, their Dioceses also experience a strained relationship. According to R6, unity highly depends on the friendship of the bishops. R6 clarified this view by giving the following example. During the tenure of the late bishop

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[7]R1, R5, and R15
[8]R2, R5, R12, and R15
[9]R3, R6, R12 and R17
[10] A Church based development organization in the Anglican Church of Kenya
[11]R1, R2, R3, R4, R5, R6, R8, R10, R12, and R16

William Wesa of Mumias, Mumias Diocese was very close to Nambale Diocese because the two bishops, Wesa and Namango were friends and relatives (brothers in-law) and it is Namango who influenced Wesa in ministerial formation and work. When the current bishop took over from Wesa, he diverted his attention to Bungoma Diocese because of his friendship with bishop George Mechumo. In support, R3 observed that their first bishop worked well with Butere Diocese because Wesa had a close relationship with HorraceEtmesi of Butere. Having presented the findings on uniting factors, I would like to turn to what divides the Church according to the respondents.

4.1.2 Dividing Factors

At the Anglican communion level, culture is a major issue that challenges unity. For example, the respondent noted, "our context cannot allow homosexuality in the church, but Europe accepts it", R9 said. Hence, posing a serious threat to the Communions' unity. "It may lead to complete disintegration of the Communion", the respondent concluded.

Down to the Provincial level and further below it, resources as a factor that divides the Church, was highlighted by eight respondents[12]. According to R6, economy unites and divides the Church. If the members sense "a disproportionate sharing of resources, they resort to divisions", R6 said. For example, R3 noted that their bishop threatened to pull out of WRCCS until the position of general manager was offered to Mumias Diocese. The position, "under the influence of the bishop, was given to a person from bishops local area and clan", R3 observed. In addition, in views of R11, there is evidence of pretence of unity mainly caused by diocesan financial differences. "Some dioceses that are well of financially, and stable, do not want to associate themselves with those that are poor and struggling" R11 said. This was observed at the Provincial level in Kenya.

Still on resources, R10 argued that, Dioceses, churches, and Christians, seem to be divided along financial ability. There is too much leaning to the affluent at the expense of the poor or even ignoring them. The affluent dominate all spheres of church operations. For example, he pointed out that because of seemingly financial ability of his family, most of his family

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[12]R1, R3, R6, R10, R11, R13, R17 and R18

members were leaders in the church, that is, his father, mother, son, and daughter-in-law. The rich and powerful take up most leadership positions.

Secondly, divisions are caused by Church boundaries. This factor was alluded to by seven respondents[13]. As R14 puts it, boundaries have sometimes caused conflicts due to ethnic affiliations. If a boundary divides an ethnic group, one of the groups would force its way to where their kinsmen are placed. Furthermore, R14 observed that, the boundaries of the dioceses are sometimes marked by the government administrative boundaries. This may split one ethnic group and place it under different administrative regions. Because of language, the smaller portion of the group may want to join the larger one on the other side. R14 gave the example of Nyanza province and Western province where, government administrative/political boundary has overlapped with Church Diocesan boundary. One such case, he said, is between Siaya and Mumias Counties. There are some places administratively are in Siaya county but religiously are in Mumias. If not traded well it can be a source of conflict, R14 concluded.

The are many more examples of boundary conflicts but I would like to add one. According to R3, the boundary between Butere and Mumias caused a conflict between the two dioceses. Shihaka Parish initially belonged to Butere Diocese, but the Christians opted to come to Mumias and join their fellow Wanga clan rather than join Marama clan in Butere Diocese. R3 noted that even in towns you would find Christians travelling long distances going to churches where they feel belonging.

Thirdly, leadership was cited by fourteen respondents[14] as a major cause of divisions in the Church. Some of the views on leadership included those of R1 and R15 who said that if the top leadership right from the Province to the local church level is not shared equitably, it may lead to divisions. In this case, representation of all interest groups especially regionally, is important. For R4 and R7, the problem is power hungry and selfish leaders, who push their way through regional groupings. R7 noted that, what is in the church today is not service, but "*ukubwa*"(greatness/power). "*Ukubwa umekuwa nambari moja na Yesu amekua nambari mbili*" (Power has taken position one and Jesus is position two), R7 said.

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[13]R1, R3, R4, R9, R11, R13 and R14
[14]R1, R2, R3, R4, R5, R6, R7, R8, R9, R10, R11, R13, R16 and R17

"Today when you hear bishops speak, you can be shocked you cannot see Jesus!", R7 exclaimed. Speaking as servants of God is gone and bishops have just become like politicians, and it has killed the church, the respondent added. R7 continued to say, "Anglicans need prayers and the issue of relationship need to be discussed at the Provincial level", said R7. But the problem is that, even when the bishops attend the provincial meetings, they just go there to pass time "because of the feeling that they are bosses in their own areas", R7 said. Hence, R16 observed that, the result has been indifference of leaders that translate to disunity.

Furthermore, R9 commented that, election of Church leaders is driven by politics of the candidates tribe and kickbacks. This creates more division than unity. A good example is the last election they had of the Archbishop. People grouped together against a certain tribe, just because of what had happened in their national politics. R9 continued to say that by that time, the contest in national politics were between two major tribes, that is Kikuyus and the Luos. The political race for the presidential seat was between Mwai Kibaki form Kikuyu tribe and Raila Odinga from Luo tribe. In the Church the main Candidates came from Nyanza, Rift Valley and Coast regions. The candidate from Nyanza (a Luo), seemed to be the likely winner. Therefore, it was schemed to bring in another candidate to make sure that he loses, by first splitting his votes. In conclusion R9 observed that, there was fear of being led by Luos both politically and religiously by some groups. So, this had to be blocked from happening.

Fourthly, eight respondents[15] agreed that, autonomy makes it difficult to realize unity in the Church. In one response it was noted that, "although the spirit of communion demands that we live as one united group, autonomy kills the spirit" R4 said. Each bishop decides what to do without much concern for the effect it might have on the Communion, R4 added. For example, theological students are sent to institutions that their bishops feel comfortable with. To support this, R7 foresaw bishops conducting ordinations alone without inviting other bishop to come and participate. "We are heading to total independence and self-reliance and forget about other people", R7 said. This is because bishops feel "that they are bosses in their own areas", R7 observed. In fact R7 said that, that is the problem they have in Kenya. R7

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[15]R4, R7, R8, R9, R10, R13, R15and R18

emphasized this point strongly and his facial expression and tapping of the table would tell it all.

The challenge is stretched further by the fact that, "the archbishop seems like he does not have powers to make decisions for autonomous dioceses", R9 said. This is because, "the archbishop cannot impose anything to any diocese", R13 noted. Furthermore, "there is no free clerical services flowing from one diocese to the other. They are mainly restricted to local dioceses", R10 observed. One can only offer services across diocesan boarder, with the permission of the bishop, The respondent concluded.

In position five is culture. Cultural diversity has on many occasions divided the Church in many aspects. Eight respondents[16] agreed in their views on culture as a dividing factor. According to R9, the cultural diversity of Kenya with 42 tribes, affects their unity a great deal. It is usually evident in the way they do ministry where each cultural context calls for ways to be relevant. For example, cultural practices like circumcision, cattle rustling, burial rites just to name a few, vary significantly across the tribes. Their culture dictates them a lot. In a bid to be relevant to each culture, the result has been remarkable differences among the Churches.

Lastly, the relationships of bishops plays a fundamental role in how unity is experienced in the Church. Six respondents[17], agreed on the fact that, bishops relationships matter significantly when it comes to unity in the Church. As noted earlier, R1 stated that, those bishops with strained relationships, their dioceses also experience a strained relationship. Also, R6 had demonstrated earlier, that during the tenure of bishop Wesa of Mumias, Mumias was very close to Nambale Diocese because of their relationship as family members and personal friends. Wesa's successor, diverted his attention to Bungoma Diocese because of his friendship with bishop George Mechumo. There are many example but for the now let us turn to the next section on Autonomy.

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[16]R2, R6, R7, R8, R9, R13, R16 and R17
[17]R1, R2, R3, R4, R5 and R6

4.2 Diocesan Autonomy

In this section, interviewees were responding to questions touching on definition of the diocese, requirements for its creation, understanding of diocesan autonomy, its advantages and disadvantages. This section has been split into six sub-themes that emerged from exploring diocesan autonomy. These are: definition of a diocese, resources, area, governance, advantages and disadvantages. Research findings are, presented following these sub-themes respectively.

To begin with, except R6 and R11, all the rest concurred that "a Diocese is a collection of Parishes[18] which becomes the See[19] of the bishop", R1 said. Alternatively, other views came up, like, "a diocese is a spiritual location under the management of the bishop", R6 said. The respondent further said that he did not know how to put it. But out of a long thought he gave the trial above. For R11, a diocese is a district of Christians served by a bishop. "Its creation requires first, district boundaries. As districts continued to be subdivided, the dioceses also were subdivided", R11 said. The respondent further added that, back then, an administrative district boundary was the same as a religious diocesan boundary.

Second, for a diocese to be well established, resources play a major part in determining its sustenance. Eleven respondents[20] agreed on this view. These respondents shared similar views that physical structures, finances, land and manpower are important aspects considered when establishing a diocese. For example, one of them observed that, a diocese is established after considering the financial ability of the Parishes forming the diocese. In essence, "it is supposed to stand on its own financially operating autonomously", R9 said. It is meant to be self-sustaining but as R10 observes, financially, their diocese is still weak and has done very little to initiate income generating projects that are vibrant. The diocese depends on offertory from Christians. Furthermore, they are struggling to put up modern diocesan offices and other infrastructures out of limited resources. This has created a "financial crisis in the diocese", the respondent concluded.

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[18] A Parish is an area or unit of a church committed to one priest (http://www.merriam-webster.com/dictionary/parish accessed on 21/2/2015)
[19] Area of jurisdiction under the authority of a bishop (http://www.merriam-webster.com/dictionary/see accessed on 21/2/2015)
[20]R1, R2, R3, R6, R7, R8, R10, R13, R16, R17 and R18.

Faced with the reality of limited resources, the diocese has begun to initiate some income generating projects. The projects are meant to improve the financial strength of the diocese, so as to be able to run its activities. To fast truck this, R8 said, in 2011 their board of finance, in which he was a member, reflected on the financial strength of the diocese as compared to other dioceses in the region. They noticed that they did not have a strategic plan and therefore they initiated one for 2011-2015. Target achievements were: Teacher Training College, Guest house, Administrative offices, empowering the parishes through dividing the diocesan headquarters to plots that can be developed by individual parishes given that it has approximately 14 acres of land within municipality.

The other issue was acquiring a better car for the bishops pastoral mobility. According to R8, most of these things are already in place except the development of parishes plots. Turning the other side of the coin, a notable disadvantage of this system is financial constraints. Poverty among the Christians has made it difficult to achieve some of the set goals. This is due to collapse of sugarcane farming which was the main source of income for most Christians. Hence, Christians find it difficult to support the diocese through offertory, tithing and other fund raisers.

Third, all the respondents shared the same views on the fact that geographical area is key to creation of a Diocese. Under area, there are two things that guide the process. They are, Christian population and boundaries. R4 said, for a Diocese to be created, members of a given area push for it. "Such push may be ignited by factors like politics of leadership", R4 noted. They are mostly engineered by the quest for leadership especially from archdeaconry or several archdeaconries or can be tribal, the respondent added. The reason sometimes can be, "some people may feel left out or not involved in the running of the diocese", R4 observed. The respondent illustrated by an example of Katakwa Diocese. In the view of R4, the Teso tribe broke off from Nambale Diocese because they felt not involved in diocesan leadership and decision making. They fasted and prayed for them to be given a diocese, which was granted, R4 summed up.

Additionally, R6 observed that, during the split of Maseno North into Butere/Mumias diocese (it was to be one diocese), Christians in Butere area wanted their own son to

possess*indabushi*[21] in Butere (suggested head office). Likewise, Christians in Mumias Diocese wanted their own son to rule them as Wangans, with the head office in Mumias. The tension led to creation of two dioceses at the same time instead of just one. The respondent further said, this was an eye opener for the Maasai's who also demanded for a Maasai bishop. This led to the creation of Kajiado Diocese from Nairobi Diocese, under the leadership of BenardNjoroge. The Maasai's rejected him because he was a Kikuyu. They wanted Jeremiah Dama a fellow Maasai. When Dama was enthroned, BenardNjoroge refused to surrender his bishop's See and decided to move out to Episcopal church as a bishop. He influenced the Maseno North Christians and Rev. Chunge, a priest, together with his followers, broke off from the Anglican Church Diocese of Maseno North and became the bishop of the Episcopal church in Western Kenya.

In support of the above examples, R10 recalled that many dioceses had been created out of pressure and need to split as a result of differences. "Not that they were duly ripe for a diocese", R10 said. That is why "the Mumias people saw no need of going to Butere. Instead, they formed their own diocese and after assessment, Mumias was granted a diocese", R12 said.

Fourth, Twelve respondents[22] agreed that self-governance is fundamental in establishment of a new Diocese. In some of the responses, a respondent had this to say, "it is an ability to govern itself without external interference or influence", R17 said. To clarify this point, another respondent observed that,

> after consecration of a bishop, he is given power to administer and control the area without even the influence of the archbishop who is just an adviser. The laws and rules put in place within a diocese, are enforced by the sitting bishop of the area. Each diocese has its own constitution meaning it can only be advised and not controlled by any other person other than the elected bishop of the area", R7 said.

The rest of the respondents did not have anything to say about this position.

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[21] Staff-long stick used by bishops to symbolize them as shepherds.
[22] R1,R2,R6,R8,R10,R11,R12,R13,R15,R16,R17 and R18

Fifth, half of the interviewees[23] noted some advantages of having an autonomous diocese. For example according to R14, such a diocese is able to address the unique contextual challenges it faces. "Most of these contextual issues are cultural, economic, social, and many more others", R14 said. The respondent cited polygamy in Africa as an example of a cultural issue the Church has to address. The emphasis on culture was articulated by R2 in connection to diocesan autonomy. In his view, "it enhances cultural diversity and meets the needs of an individual culture. They go for what suits them best", R2 said. A slightly, different view came from a respondent who in her view, "it is good for expansion in terms church planting and job creation", R5 said. That is, members share a lot in common, hence it is easy to penetrate their worldview.

Again half of the respondents[24] noted some disadvantages of an autonomous diocese. In this group some of them identified development disparities as the main feature of diocesan autonomy. One of them said that, there is "disparity in economic development and stability", R2 said. Another disadvantage is, "minimal cross boarder or inter-diocese linkages which leads to poor exposure and lack of exchange programs of clergy. It is coupled with, restriction of clergy to one diocese and only one can go out with bishops consent", R4 said. As a result, there is isolation of dioceses which ends up in tribal groupings. According to another respondent, "it often leads to tribalism because by default it ends up grouping people of the same blood descent together", R16 said. That is why, "tribal minded dioceses may not accept any servant of God from another tribe", R13 said. He continued, "Dioceses in central province tend to be financially stable and they do not welcome servants or ministers from other dioceses", R13 added. Locally, "Shihaka parish refused to go to Butere Diocese because they are Wanga sub-tribe and Butere Diocese is for Marama sub-tribe", R13 noted.

Also, leadership was pointed as a major disadvantage of such a system. For many respondents, it leads to "election of poor, non-visionary and ineffective leaders", R4 observed. Consequently, "you may end up getting a bishop who is a dictator", R7 noted. According to R9, this makes it difficult for people to unite due to differences among their leaders. This leads "to strained resolutions during common meetings at the regional and Provincial levels", R9 said. And to make the matters worse, " in Kenya bishops are not

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[23]R1,R2,R3,R4,R5,R8,R10,R13 and R14
[24]R1,R2,R3,R8,R10,R12,R13,R16 and R17

transferable which creates more autonomy and tribal feelings", R13 said. Having looked at Diocesan autonomy, I would like to turn to the responses on ethnicity.

4.3 Anglican Church and Ethnicity

Interest here was on how ethnicity manifests itself in the Church, and its advantages and disadvantages according to the respondents. It mainly focused at the Diocesan level. Responses in this category are grouped into three sub-themes which are leadership, Church growth and traditional culture. They are presented in the order that has just been mentioned. In the first place, all the respondents, except R6 and R11, concurred on the fact that Church leadership is greatly influenced by tribalism. In one response, it came out that "ethnic affiliations are still very strong and alive in Africa", R14 said. This was supported by the fact that, "ethnicity comes by default, without knowing it is part of us", R6 noted. It confirms the words of a respondent who observed that, tribalism "is an oversight in the church and it is also there to stay", R5 said. Therefore, "election of church leaders is highly affected by tribalism", R9 observed. Hence, "forces of ethnicity have led to election of mere representative of regions and tribes rather than servants of God", R11 pointed out.

R3 gave an example of a case between Bungoma and Nambale Dioceses. In Bungoma Diocese, Rev. IneahMurai happened to come from Mungore Parish in Nambale, which the boundary places in Bungoma county politically. "When he failed to win the bishops seat, he decided to move with his people of Mungore Parish to Bungoma Diocese", R3 said. According to R3, this caused a fierce physical fight between the people of Bungoma and those of Nambale in one of the churches around Mungore area.

R5 observed that, quite often, tribalism leads to high turnover of employees. By way of an example, R5 noted that, during the late bishops tenure, Bishop William WesaShikule (first bishop), the administrator, Mother Union worker, and Youth Advisor, came from bishops region. People felt that the bishop had appointed his own people because they came from the same archdeaconry. When the second bishop succeeded the first, he came with his own people most of his supporters being rewarded with senior positions of leadership. That is why within a short time he had a number of administrators, who were mostly his personal friends.

Several other senior leaders all from the same archdeaconry, where the bishop comes. "People felt that he had done it ethnically", R5 said.

The above position was seconded by the views of R6, who observed that, their bishop, Vicar General, Director of Teacher Training College(TTC), Director of Studies of the TTC, Accounts Clerk, The Principal of the College, Guest House Controller, Secretary of Laity, Bishops secretary are from a bishop's clan of Abatura, or a close relative or friend to the bishop. The respondent further said, "go to Maseno North Diocese, then you will only see Bishop Oketch", R6 said. Meaning nearly all senior office bearers are related to him in one way or another.

According to R7, the issue of tribalism is a matter of concern in the Church. For that reason, the clergy need to control themselves and be keen on their call. In the respondent's view, clergy,

> a servant of God need to be neutral when it comes to national politics. Priests need to avoid clan and tribe appraisal, "*barule mukhulahana tsinono"[25]*, and should hide his own tribal or clan background. But if they allow it to go own, it would kill the family of Christ, the Christians. After ordination a priest becomes a father of all and should avoid, *amang'asio[26]*. Currently, priests lean too much to their tribes and clans", R7 said.

Furthermore, tribalism has a direct effect on how the Church is growing or expanding in this region. As R14 put it, "most of the Dioceses, parishes, and local churches, actually come up with an ethnic backup", R 14 said. The Christians go ethnic in the church, parish or diocese depending on the numerical strength of the dominant tribe or clan, R14 added. For example, Bumala Parish Christians are Luhya assimilated into Luo and speak Luo language. They refused to go to Maseno West Diocese where they can enjoy services in Luo, but opted to join Mumias because that is where there tribe is. Also, according to R6, it gives rise to new churches that are founded on conflicts. For Example, Shitoto church gave rise to Elwasambi Church which later gave rise to Emwaniro. Currently, Elwasambi is again planting another church due to clan misunderstandings. When Shihaka Church in Maraba Parish was being created, Mwitawa Christians refused to join the church claiming it belongs to Abang'onya

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[25]stop enchanting clan and family affiliations.
[26]foolish talks

clan and Abakanga clan. They had to go for Abashitsetse clan church and then formed Mwitawa Church.

R6 clarified the point by giving a brief history of Maraba Parish. In that Parish, Maraba Primary School being Anglican Sponsored and dominated by Abakolwe and Abebokolo clans, openly told the Abashitsetse clan from Makunga to start their own School which gave rise to Makunga Primary School. When Makunga Church (dominated by Abashitsetse clan) was being planted, they were to be a feeder Church of Maraba Parish. Remembering what had earlier happened with the School, they rejected the proposal and instead requested for their own Parish or else they go to Maseno North Diocese. This led to creation of a weak and unstable Parish that cannot sustain itself to date. Mainly, this is influenced by one person who is a key leader in the clan or tribe. The main problem is that people join the church not because they are followers of Christ but because they are supporting their person. To cite another example, R9 noted that, when Munami archdeaconry was being created from Namulungu archdeaconry, actually they were breaking up to form an archdeaconry of Abatura clan. In addition, R9 added, Bulanda Parish was initially part of Imanga Parish, they pulled out to form their Parish of Abamuniafu clan, leaving Abamuima clan at Imanga Parish. "Most of the parishes and churches we create and plant, are largely a force of ethnicity", R9 said. Christians ofKhabakaya Parish pulled out of Lubinu Parish and formed their own parish on similar grounds, the respondent observed.

At Diocesan level, R2 noted that, in Makunga Parish, there is tension between Batsotso sub-tribe (minority) and Wangans sub-tribe (majority). This led to splitting of the Parish, where Batsotso in All Saints Mushililie church, formerly feedrer church of Makunga Parish, went to Maseno North Diocese joining their fellow kinsmen, while Saint Peters Church (Parish centre), opted to go to Mumias Diocese where they belong as Wangans. Wangans living in Maseno North Diocese, cross over to Mumias Diocese, while Batsotsos living in Mumias Diocese cross over and go to Maseno North Diocese. Making it difficult to really establish territorial boundaries of the two dioceses. Just to illustrate the gravity of the issue, the respondent revealed that, even the East African Revival Fellowship is greatly affected. Locally known as "tukutendereza", a puritan group in the Church, refused to fellowship with their counterparts from Shikomari in Butsotso. They claim that " *shibalitsangabilala ta*" (they do not dine or share a table together), with brethren from Shikomari.

Also, R9 pointed out that, in South Wanga, Musanda archdeaconry, they kind of do not have a clear diocesan boundary between Maseno West and Mumias Dioceses. The boundaries overlap one another. For example, they have Churches deep inside Mumias Diocese, but is part of Maseno West Diocese, and vice versa. "The Luos in Mumias wanted to join their kinsmen in Maseno West, while Wangans in Maseno West are comfortable to join their kinsmen in Mumias", R9 said. That means, there is a church a particularly tribe living among the other tribe. More so, during the creation of Mumias and Butere Diocese, "Imanga Parish chose not to go to Butere because their kinsman had won the bishop's See of Mumias", R5 said. Although the initial diocesan boundary placed them in Butere Diocese, they refused to join Butere Diocese, and instead joined Mumias Diocese. This happened because, "they wanted to be led by one of their own kinsmen and give him support", R5 added.

Furthermore, creation of Mumias and Butere dioceses, two lay people, Moses Ongoma and Livingstone Mutuli, from Butere were very disturbing to then bishop James Israel Mundia of Maseno North Diocese. In their minds, they wanted the new Diocese to include Butere and Mumias. In Mumias, the then archdeacon Ven. Saul Abala, Mzee Jacob Mukwambo and the respondent, were very close allies of the bishop and sympathized with him. The respondent thought that it was Ven. Abala who may have whispered to bishop Mundia that, if the bishop put these people together, the Butere people, judging from their behavior, might in the long run frustrate Mumias people. The bishop then decided to create two Dioceses Mumias and Butere. Although, initially Mumias Christians had not wanted a Diocese, they received the information positively and accepted the idea. The Butere people did not like it because they wanted the two to remain together. Note,the quest for the Diocese in Butere was mainly steered by the two individuals, mentioned above, who were also influential in their communities. I now turn to discussion of findings on leadership.

4.4 Anglican Church and Leadership

This theme revolved around qualification, appointment and deployment, moral and social issues in leadership. The responses under this theme, can be grouped into three sub-themes. Number one is qualifications or what is considered for a person to be accepted into leadership positions. Number two, is administration structures, and three deals with moral issue. First, under qualifications, there are three categories of responses. That is, those who noted

Biblical threshold, those who ascribed to tribalism and those who valued wealth in choosing leaders. In the first category, except R8, all the respondents agreed that leaders should be chosen based on the Biblical guidance especially 1st Timothy 3:1-7[27]. Apart from the Bible, other qualifications were "team player, skilled, trained, educated, open to participation, trustworthy", R1 said. Also, those married should be "legally married in a holy matrimony, ..., communicant, and committed Christian" R2 noted. It is here that a respondent challenged the Church to "allow polygamous men to participate in leadership", R8 said. This was because a sizable number of Christians in this area are polygamous.

In addition, some respondents[28] noted that, tribalism influences how leaders are chosen in the Church. For example, "Christians mostly push for election of their own people who represent ethnic groups", R7 said. The last category, still on qualification, three respondents[29] noted that financial ability of the candidates, was considered especially for those in lay leadership. As stated by R2, "at the diocesan level, economic ability is key for the election of leaders", R2 said.

Second, respondents' views on the possibility of centralizing leadership administratively, can be summarized into four groups. Six respondents, held the view that autonomy is a major hindrance to centralized administration. For example, one respondent said,

> in the past, priests used to be posted anywhere, from any place, when the dioceses used to cover lager areas. But given that we have many smaller dioceses, it has become more difficult to serve freely anywhere. Even during chaplaincy on recruitment of clergy, it has gone tribal, where they ask for their own person. In fact, the house of bishops is the most difficult to accept the idea of centralization, R15 said.

The above views were supported by R3 who observed that,

> it was proposed that the bishops be transferable. But the bishops rejected the move. The problem was that people were reasoning that, if a bishop was elected in one area, going to serve in another area would face rejection and hostilities. The reason would be that the new

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[27]The overseer must be: blameless, with one wife, temperate, prudent, respectable, hospitable, able to teach, not a drunkard, not contentious, not covetous, a good household manager, not a new convert, and of good reputation.

[28]R4, R5, R6, and R13

[29] R1, R2 and R10

flock would feel that they did not elect the bishop. Therefore, they have been imposed on a leader. On the other hand, the other diocese would feel they have been snatched their elected leader, R3 said.

Another group of seven respondents[30], pointed out that tribalism was a key problem to Church administration. The reason could be, "cultural traditions of certain areas are still held with high esteem", R6 noted . For example, the Taita tribe don't believe they can have another bishop apart from their own. Same to Bukusu's sub-tribe of Luhya tribe in Bungoma. In Maseno North diocese, the Batsotso sub-tribe are not comfortable being led by the Banyore sub-tribe, while silently the Idakho sub-tribe and Isukha sub-tribe back the Banyore. With time, the Idakho and Isukha support of Banyore might backfire, R6 predicted. For the respondent, the "Luhya tribe go for genuine salvation while the Kikuyu tribe go for 'trade' (material) salvation", R6 said. Meaning the Luhya emphasize spirituality while the Kikuyus emphasize materialism. According to the respondent, that is why dioceses in Kikuyu land are rich than other dioceses. The respondent continued saying , at one time a bishop from Mt. Kenya region (largely Kikuyu) requested for a priest from Mumias Diocese (dominantly Luhya). On arrival the priest was conditioned to learn Kikuyu before starting to serve. To the respondent, the priest lacked belonging and therefore could not serve.

May be, according to R3, the bishops need not to be elected by the diocese only, but a mixture of people from outside, like from the larger communion. Closer to this view is R14's observation that, initially election of a bishop was done by his synod only, but now they have seven representatives of the province and sixteen from the local synod forming an electoral college of twenty three. "May be in future we may go the Ugandan way, where the bishop is elected by the house of the bishops and becomes a servant of the province who can be send anywhere", R 14 hoped.

In addition, resources drive a wedge between dioceses according to some respondents[31]. Like one of them said, "centralization of administration of the Church at the Provincial level is not possible, because of the payments", R2 said. For example, the respondent added, "there was a discussion at the provincial synod to be transferring bishops. Kikuyus refused arguing that they are going to die hungry in Western Kenya", R2 noted. He said, he was being paid

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[30]R6, R7, R9, R11, R13, R15 and R18
[31]R2, R9 and R11

kshs.5,000/= per month in his current station, while their counterparts from Nyeri are paid kshs.20,000/=. Therefore, they cannot be willing to slice down their stipend by going to dioceses that cannot afford their stipend.

To wind up the issue of centralization, two respondents[32], observed that disparities in educational levels, may disadvantage some areas. To clarify this, R1 said, "some clergy may not match Provincial standards academically". The result may be that, a number of people will be displaced due to education. "Some places still have honorary ordinations highly based on performance, experience, community of origin, and the call", R1 said. Hence, some areas would be disadvantaged in terms of the number of leaders they produce.

The last sub-theme on leadership is the general integrity of leaders. Under integrity, responses came out in three groups. Group one had views touching tribalism and power, group two brought out economic ability and group three talked about immorality of Church leaders as one of the causes of poor morals in the society. The first group agreed that leadership in the Church is compromised by tribalism and quest for power by some leaders.

The two have been grouped together because one leads into the other. Ten respondents[33] shared the same views. In the words of R3, "the worst comes when there emerges a discipline case. It almost tares a Diocese, when you touch some leaders, his people get involved claiming to be finished", R3said. The respondent clarified by sharing one case that brought together all the people of South Wanga (Musanda archdeaconry). They rallied behind an errand clergy, and it was difficult to discipline the clergy due to ethnicity and regionalism. In support, R11observed that, matters of discipline are in most cases reserved, done quietly and very few people know how it is done. This leads to gossips and mummer due to the way the case might have been handled.

Disciplining of a senior officer, like the bishop is beyond their authority, R11 added. In some cases, administering proper discipline is hampered by nepotism, tribalism and many denominations that have open doors for the errand person. Also, fear of the people to shame their seniors, leading to hiding the truth and an attempt to present lies. According to R11, that is why the Church cannot stand up on its prophetic voice. Strong inclinations to tribalism has

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[32]R1 and R10
[33]R2, R3, R4, R5, R7, R11, R13, R15, R17 and R18

allowed condoning of vices by fellow tribesmen. Tribal feelings in Kenya are very high, the respondent noted. Therefore,

> any Church leader always stands by the beliefs of his tribe. This is where the church has gone wrong. Actually, tribal feelings have superseded Christian identity, hence creating a serious weak point of the Church. Wrongs committed by some tribes are not condemned by the bishops of those areas because of fear of being rejected by his tribe, R11 said.

In addition, two respondents, R2 and R7, viewed integrity of leaders as tainted due to financial powers of some leaders. As R7 puts it, " Nowadays, bishops work alone or sometimes lean to the affluent and not people who are spiritual", R7 said. Therefore, the affluent in the Church are in most cases untouchables. According to R2, "senior people, cases are delayed with an intention of blocking justice to take its course", R2 said. By way of an example, R2 observed that, two of their clergies had discipline cases in the Diocese. One was transferred and another one dismissed. The one who survived came from an influential area, while the other one was from a weak and less influential area. These cases were also affected by economic power of the offenders and regionalism. And hence, "it becomes difficult to deal with social ills due to *bahasha*[34] and nepotism" R2 said.

Also, integrity of Church leaders makes it difficult for the Church to address moral issues in the society. This is according to three respondents[35]. One of them said, "many clergy are not serving as a calling, but it is job to earn a living. They do not have focus and principles to standby", R10 said. To support this position, R6 worried that, "it is very bitter to disclose some issues", R10 said. The respondent went ahead to say, one time in their clergy chapter, a clergy proposed excommunication of errand priests. The bishop responded and asked if he had to do exactly that, how many would survive the wrath. According to the respondent, it appeared most clergy had gone wrong in one way or the other. In fact, the responded noted, the bishop himself had been accused of several scandals that went viral all over in the media. Furthermore, their former "Diocesan Administrative Secretary, was found ready handed in an act of adultery with one of the staff", R6 said. Discipline in the church has collapsed because the discipliners have failed in their morals. "Priests have fathered children in Parishes", R6 added. The leaders are immoral themselves so they cannot address moral issues. This section

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[34] A token given in form of cash claimed to be meant for bus fare.
[35] R6, R10 and R17

dealt with some of the issues around Church leadership that makes it difficult to lead by example in the society.

Conclusion

In this section I have presented the findings of the research by breaking it into themes derived from the research sub-questions. I began by presenting the responses on questions dealing with Church unity, followed by those on autonomy of the diocese, then ethnicity and finally leadership. This will guide the discussion and analysis in the following chapter.

CHAPTER 5 DISCUSSION AND ANALYSIS

In this section, I discuss the findings in the thematic order presented in chapter four. The themes include: Anglican Church unity, diocesan autonomy, Anglican Church and ethnicity, and Anglican Church and leadership. In some cases, sub-themes have developed and discussed under the main theme. The discussion is analyzed by church unity as the main theory and ethnic loyalty as the supportive theory. In view of the research question, the task is to trace any connection between Diocesan autonomy in the Anglican Church of Kenya and ethnic loyalty. Some tables have been used under each theme to help summarize them. To open up this section, I begin by discussing Anglican Church unity.

5.1 Anglican Church Unity

Under church unity, there are two sub-themes namely, uniting factor and dividing factors. I first of all begin with uniting factors. Table 1 gives the summery of the themes and sub-themes that are discussed here.

5.1.1 Uniting Factors

Table 5.1

Uniting Factors	Number of respondents
Respect & Trust	5R
Symbols of Unity	11R
AnglicanTradition	7R
Meetings	6R
Equitable Leadership	3R
Conferences and R.	4R
Resources	4R
Bishops' Relationship	10R

As the table 1 shows, five respondents concurred on respect and trust as a uniting factor in the Communion. According to R14, "Anglicans are unique people in a sense that they do not have clear laws that force them together. But the Communion is united through fellowship and mutual respect", R14 observed. I split these views into two parts for better discussion. Part one, the respondents reflection on Anglicans as 'unique people' and 'no laws to force them together' in their unity, tells more than it can be explained. The phrase can suggest a number of issues at stake in the phrase. In my inference of the phrase, the unity is not mandatory. A position that is confirmed by Norman Doe's argument that, although communion exist on canonical basis, it is more of a bilateral agreement between a church and Canterbury, and other churches. Furthermore, at "the level of individual churches, laws do not clearly prescribe which authority within them, has the right to determine whether that church is in communion with another Anglican church" (Doe, 2014, p. 4). This situation leaves an open window for each diocese to be at liberty to make independent decisions on unity.

What seems to be emphasized here is, the "territorial and jurisdictional" (Doe, 2014, p. 27) dimension of the church. The independent church, that is autonomous diocese or Province (discussed later). But more specifically, the diocese which in the Anglican world, is viewed as a key unit and it is a complete church. The diocese has a constitution that bind it together for administrative purposes. Outside the Diocese, the bonds have "the status merely of extra-legal conventions" (Doe, 2014, p. 30). Very few churches in their laws permits the Archbishop of Canterbury to exercise metro political authority over them (Doe, 2014, p. 35). Hence, there is no central authority in the Communion making it look like it a loose kind of bond dependent on some form of morality. But there is another side of R14's view discussed in next paragraph.

Part two of R14's view, reveals that fellowship and mutual respect keeps the Communion united. The implication is that, the "communion is in the institutional of the church: in province, diocese and parish" (Doe, 2014, p. 2). Norman Doe argues that, the Communion is in the institution of the Godhead- Father, Son and The Holy Spirit (Doe, 2014, p. 2). This is the Trinity. The Trinity of God, means that, those baptized through the power of Holy Spirit, die and resurrect with Christ. They then "join all baptized in the communion of God's own love" (Virginia report, 1997). Therefore, at the heart of Christian faith is the fact that unity must be visibly lived (Vischer et al, 2010, p. 27). Best understood in the realm of the

Christian community bound up with common submission to one Lord" (Thompson, 2008, p. 71). For Doe, these are mere moral requirements that have no system in place to enforce them (Doe, 2014, p. 32). It seems to me, the theological basis of unity alone is not appealing to some member churches of the Communion. They need a mechanism put in place and institutionalized in the canon of the church.

Uniting factor number two was symbols of unity. There was an agreement among majority of the respondents, that unity outside the diocese is realized through symbols of unity. The symbols include, the Archbishop, the Provincial constitution and All Saints Cathedral. More than a half of the respondents ascribed to this views. First of all, the view that the archbishop is a uniting factor, best fits Reidar Hvalvik argument that the apostle Paul, both in word and deed, contributed to a united way of thinking in his churches. "He created a consciousness of unity and contributed to the establishment of direct links between the churches" (Hvalvik, 2005, p. 143). I suppose this is how the leader need to understand himself given that he is being looked upon as the symbol of unity. As stated in the Virginia report, the archbishop's role is to enhance unity by helping churches to dialogue, grow in love and unity (*Virginia report,* Purpose and Principle of Developing structures 5 par. 14). The archbishop collegially exercises ministry with other bishops and only intervenes in diocesan matters through consultative structures. emulating the first apostles who were a strong unifying factor (Vischer et al, 2010, p. 3). Luz identifies apostles as a primary figure of unity. All these leaders should see themselves as apostles charged with the responsibility of uniting the church. For example, Peter, James and Paul struggled for the unity of the church (Vischer et al, 2010, p. 117). According to R14, although they have the constitution at the province, respect is what maintains unity and order.

Third uniting factor was Anglican tradition. Several respondents shared the view that Anglican tradition keeps them together. Tradition embodies creeds, sacraments, worship and the scripture. Hence, "one fits well anywhere he or she goes", R14 retorted. Resolution 8 of the 1867 Lambeth Conference, stated that in order to bind all the Churches in close union with the Mother-Church, the Churches should, receive and maintain without alteration the standards of Faith and Doctrine as now in use in that Church (Evans, 1991, p. 334). Therefore, two sacraments: baptism and the Lords Supper, form the basis of inclusion and equality. I have a problem trying to connect 'fitting well' given there is evidence of conflicts as a result of moral issues. The tension between Episcopal Church of America and other

churches over sexuality (Wells, 2010, p. 32), brings in another dimension that suggest otherwise. At this point, there is no fitting well as suggested by R14. In fact, the resolution allows for "adaptations and additions to the services of the Church as it is peculiar circumstances may require" (Evans, 1991, p. 334). Such changes may not be welcome by other churches in the Communion, and may even may lead to doctrinal conflicts. This need to be handled with care.

Fourth, several respondents agreed that meetings enhance unity in the Church. The meetings range from Synods, Councils and departmental meetings. It is through such meetings that, the supervisory role of the archbishop to the dioceses can be felt through the synod, R13 said. Indeed, according to R8, the meetings bring together leaders from different dioceses. That is why R8 felt that the archbishop had a good "grip" of the province and he is in full control. The aspect of meetings is well captured by instruments of Communion, in the Anglican world. These instruments include, the Anglican Consultative Council, the Lambeth Conference (held after every ten years), and the Primates Meeting, all chaired by the Archbishop of Canterbury. The Archbishop of Canterbury is the "'focus of unity' in the Communion" (Kafwanga, 2012, p. 143). The Communion, is an expression of catholicity understood as a beginning towards establishing a kingdom of Christ (ibid). Hence, the aspect of mutual interdependence to realize the church mission is emphasized. For that matter, the meetings are an expression of catholicity as does the Communion. Occasionally, the meetings are not without challenges.

According to R7, meetings are challenged by the fact that problem bishops attend them they just pass time "because of the feeling that they are bosses in their own areas", R7 said. As a matter of fact, the 1878 Lambeth Conference gave them some powers. One of the resolutions stated,

> no bishops or other clergyman of any other Church should exercise his functions within that Diocese without the consent of the bishop thereof...no bishop should authorize to officiate in his Diocese a clergyman coming from another Church or Province, unless such a clergyman presents letters testimonial, countersigned by the bishop of the Diocese from which he comes; ... " (Evans, 1991, p. 341)

This confirms the argument of George Hickes, quoted in Evans (1991), bishops powers can lead them to "coerce or compel their subjects of the clergy and laity ... to obey them, by spiritual censures and punishment..." (Evans, 1991, p. 272). Selfish leaders may not leave up to the spirit of unity hence cause tensions within the entire Anglican Church. It does not apply only to the bishop, but all leaders in the church.

For me, synods and councils are crucial in formulation of laws that can enhance unity. The problem is that synods are chaired by bishops. This can easily influence, the outcome of a meeting in this particular context. How he would chair a meeting that would deprive him his powers, is yet another question. Also, such meetings are sometimes subject to manipulation of masses if they are concerned about power (Ayallo, 2012, p. 68). Due to the mode of creation of some dioceses, they find themselves dominated by one ethnic group and no one would want to hurt a fellow tribesman. They support each other even if it is wrong to do so, as revealed by the interviews. For clarity, the argument that bishops rejected a proposal to change the constitution so that the bishop can go on transfer, can suggest such fears. If subjected to voting and winning by simple majority, bishops are fewer than the priests and lay members of the synod. In fact, they are less than a third of the members. How the agenda flopped, is a subject of manipulation as indicated by some respondents.

The fifth uniting factor is, sharing the 'provincial cake' through leadership. To illustrate what this means, I take the example of the diocese. According to the respondents, the first bishop came from South Wanga (Musanda archdeaconry), the second came from North Wanga (Munami archdeaconry), The third bishop then can only come from Central (Mumias archdeaconry) or East Wanga (Lubinu archdeaconry). This is in the realm of the requirement to commonly unite in a community of worship irrespective of language, culture, and national backgrounds Dioceses (Evans, 1991, p. 493). Positively, it expresses the catholicity of the church living in communion. The purposes of the Communion, is to fulfill the will of God, that is "to unite the people of the earth through the reconciling sacrifice of Christ (Eph 1:9-10; 2:13-22) (Kafwanga, 2012, p. 143).

Departmental conferences and rallies, also featured at position six, as a source of unity. Conferences and rallies of departments like: KAMA, KAYO, and MU, help in sustaining the unity. It is a good expression of church catholic serving the same purpose as meetings

discussed above. These activities are organized right from the local congregational level, up to the Provincial level. Outside the Province, there is minimal or even almost non-existence of such gatherings, as the findings reveal. Although the Communion has a uniform calendar, the activities of these departments are uniquely observed locally. This is the weakest basis for unity as far as I am concerned. The conferences and rallies, are not mandatory but optional and also take place occasionally. But it is a good way of enhancing unity. Participation or non-participation depends on a number of factors, key of among them being finance. A factor that was noted to be dividing the church. Therefore, failure to attend or attending I think cannot be used to determine unity.

Consequently, the seventh factor is resources. Resources play a key role in uniting the Church according to some respondents. Dioceses come together for developmental purposes. WRCCS is an example and is compost of six dioceses namely: Mumias, Bungoma, Nambale, Katakwa, Maseno North and Butere Dioceses. In the responses, it was revealed that all these dioceses were originally one diocese, Maseno North Diocese. Back then, in terms of government administration, it was Wetern Province for Luhya tribe. Much of about this is discussed under dividing factor number two here below. Coming together is in line with Provincial requirement the province must have a common constitution, geographical and political location. It must permit good communication, and commonly united in a community of worship irrespective of language, culture, and national backgrounds. This kind of unity validates the Province (Evans, 1991, p. 493). It is a move towards a church whose catholicity is expressed in such unity.

The last uniting factor was the relationship between and among bishops. It determine the level of unity in the Anglican Church in Kenya. Slightly, more than half of the respondents held this view. As observed by R6, unity highly depends on the friendship of the bishops. For example, Nambale and Mumias Dioceses, Bungoma and Mumias Diocese had demonstrated earlier. Such unity is in tune with the requirements of the covenant. The covenant has presented the role of bishop in communal terms. According to the Virginia report, the episcopate is primarily the instrument of Anglican unity and that "Episcopal oversight is properly personal, collegial, and communion" (Doll, 2012, p. 433). The interpretation is that, God calls bishops from a community of faithful hence personal; concerns of the local church are shared with other bishops and concerns and decisions of the wider church are brought

back to the local church hence collegial; and finally, bishops exercise their authority in synod of the local churches in communion with one another, hence communion (ibid).

Furthermore, according to J. H. Newman, quoted in Evans and Wright (1991), one bishopric makes the church complete. The many bishoprics are just but a reiteration of one. This is because we have one invisible bishop in heaven, consequently having only one on earth. Therefore, each one of them is a representative of the one invisible, " they are shadows and organs of one and the same divine reality" (Evans, 1991, p. 304). As a symbol of unity, the bishop need to "exercise special care to avoid becoming a focal point of dissension, and shall seek to restore all people to unity with God and each other in Christ" (Doe, 2014, p. 37). Hence, there unity is inevitable.

5.1.2 Dividing Factors

The table below shows the sections of the sub-theme, dividing factors derived from the interviews.

Table 5.2

Dividing Factors	Number of Respondents
Resources	8R
Boundaries	7R
Leadership	14R
Autonomy	8R
Culture	8R
Bishops' Relationships	6R

Resources as the responses show are a key source of conflicts. As observed under Sharing of leadership, each region or diocese claim equal share. The result is break off of those who feel unsatisfied according to R6. For example, R3 noted that their bishop threatened to pull out of WRCCS until the position of general manager was offered to Mumias Diocese. The position, "under the influence of the bishop, was given to a person from bishops local area and clan", R3 observed. In addition, in views of R11, there is evidence of pretense of unity mainly

caused by diocesan financial differences. "Some dioceses that are well of financially, and stable, do not want to associate themselves with those that are poor and struggling" R11 said. Such issues warrant arguments like, the difficulty among Anglicans is "the ability to listen and understand each other in a "a spirit of mutual respect and collegial support" (Rusk, 2010, p. 125). Furthermore, according to R 13, dioceses in central province tend to be financially stable and they do not welcome servants or ministers from other dioceses. This contravenes the idea that the Province must be commonly united in a community of worship irrespective of language, culture, and national backgrounds (Evans, 1991, p. 493).

R10 gave another dimension of division caused by resources, where Dioceses, churches, and Christians, seem to be divided along financial ability. There is too much leaning to the affluent at the expense of the poor or even ignoring them. The affluent dominate all spheres of church operations. For example, he pointed out that because of seemingly financial ability of his family, most of his family members were leaders in the church, that is, his father, mother, son, and daughter-in-law. The rich and powerful take up most leadership positions. It is a violation of the fact that Christian communion. Which seeks to achieve, positive transformation of society, propagating values of the Kingdom and generally caring for the creation(Doe, 2014, p. 2). Hence, the plight of the poor, destitute, weak and hopeless, is on the verge of getting worse without somebody to rekindle hope in them.

Second in this category is boundaries. Church boundaries are major cause of divisions in the church. As R14 puts it, boundaries have sometimes caused conflicts due to ethnic affiliations. If a boundary divides an ethnic group, one of the groups would force its way to where their kinsmen are placed. The situation can be attributed to the fact that tribal identity is still a powerful force even in modern African statehood (Mbiti, 1969, p. 104). Furthermore, R14 observed that, the boundaries of the dioceses are sometimes marked by the government administrative boundaries. This observation resonates with Norman Doe who argue that "like secular States, Anglican churches have territorial and jurisdictional boarders" (Doe, 2014, p. 27). To really get to understand what the respondent was explaining, I first of all show the connection between the government and Anglican Church boundaries. These borders may split one ethnic group and place it under different administrative regions. The Province in the Anglican Church of Kenya is nationally based. Boundaries issues are a legacy of colonial government. During the colonial era, administrative boundaries were created, in form of macro-ethnic identities in relation to territory (Jenkins, 2012, p. 579). As a result, at one

level, people of one ethnic group were conglomerated into "the same administrative boundary, while at another level, previously independent nations were arbitrarily conglomerated into one 'nation colony'" (Kamara, 2010, p. 132).

Because of language, the smaller portion of the group may want to join the larger one on the other side. For example, R14 noted that, Nyanza and Western government administrative provinces boundaries, have overlapped with Church Diocesan boundaries. One such case, he said, is between Siaya and Kakamega Counties. There are some places administratively are in Siaya county but religiously are in Mumias. If not traded well it can be a source of conflict, R14 concluded. Conflicts can be triggered by anything that appeals to tribal support. During the time, tribal identity feelings go up a notch higher (Mbiti, 1969, 104). Exclusionary tendencies crops in (Jenkins, 2012, p. 587), and "boundaries between brother and cousin, friend and ally, stranger and enemy are continuously reformulated" (Jenkins, 2012, p. 577). Being Christians, the reformulations face tension between loyalty to Christ and ethnic loyalty. The catholicity of the church and supremacy of Christ over culture is put on trial.

Language was pointed out by R14 as a reason to why people chose where to be members in the church. But I notice it contradicts other respondents observations in the same area. For example, according to R9 explanation on the same, "the Luos in Mumias wanted to join their kinsmen in Maseno West, while Wangans in Maseno West Diocese were comfortable to join their kinsmen in Mumias Diocese", R9 said. Luhya in the region are assimilated Luo who speak Luo language. But they refused to go to Maseno West Diocese. Likewise, Luos inside Mumias Diocese can relatively speak Luhya, but they refused to join Mumias Diocese. Hence, it is more of ethnic affiliation and not much about language. The boundary here is not clear leading to breach of 1878 Lambeth Conference resolution that required one bishop to serve in one territory at a time. Also, it breaches the principle of the Province being united in a community of worship irrespective of language, culture, and national backgrounds (Evans, 1991, p. 493)

Another example of boundary conflict is between Butere Diocese and Mumias Diocese. According to R3, the boundary between Butere and Mumias caused a conflict between the two dioceses. Shihaka Parish initially belonged to Butere Diocese, but the Christians opted to come to Mumias and join their fellow Wanga sub-tribe, rather than join Marama sub-tribe in Butere Diocese. In relation to this situation, Mbiti argue that, at times tensions and fights can

erupt contesting for geographical boundaries (Mbiti, 1969, 102-103). Shihaka Parish behavior can be understood in the context of deep sense of kinship (Mbiti, 1969, p. 8). The ethnic thought is typically everyday life and is strongly associated with land or rather territory, and therefore, one is regarded as 'foreigner' or immigrants if they are living outside their rural homes (Jenkins, 2012, p. 578). For this case, the people are in their rural homes but the boundary has placed them in a different territory. They therefore felt as foreigners in the new territory. That could be the reason why they refused to join Butere Diocese. R3 noted that even in towns you would find Christians travelling long distances going to churches where they feel they belong.

The third dividing factor is leadership. Leadership is associated with material benefits and power which need to be shared equitably. The use of the phrase 'provincial cake' is to be taken seriously. It may have a negative connotation. Then, this is connected to boundaries, which culminates to territorial claims as noted above. What comes to mind quickly, is regional representation agenda coupled with ethnicity, a fact that was alluded to by some respondents. R7 noted that, what is in the church today is not service, but "*ukubwa*" (greatness/power). "Today when you hear bishops speak, you can be shocked you cannot see Jesus!", R7 exclaimed. Speaking as servants of God is gone and bishops have just become like politicians, and it has killed the church, the respondent added.

R9 commented that, election of Church leaders are driven by politics of the candidates tribe and kickbacks. Which is in agreement with Irene Ayallo's observation that manipulations of the masses by mobilizing them along tribal affiliations for selfish leadership ambitions, has led tribal conflicts (Ayallo, 2012, p. 68). The case of Kajiado and Katakwa Dioceses demonstrates what happens as already seen. This creates more division than unity. Another good example is the last election they had of the Archbishop. People grouped together against a certain tribe, just because of what had happened in their national politics. At such time, Ayallo says, tribes are reminded of their differences and it becomes a "major contestation of power in almost all spheres including the churches" (Ayallo, 2012, p. 68). I notice that tribal alliances are at play here given that ethnic representation has already come up with together with 'sharing of the cake'. R9 continued to say that by that time, the contest in national politics were between two major tribes, that is Kikuyus and the Luos. The political race for the presidential seat, was between MwaiKibaki a Kikuyu, and RailaOdinga a Luo. In the

Church, the main Candidates came from Nyanza, Rift Valley and Coast. The candidate from Nyanza (a Luo), seemed to be the likely winner.

Therefore, it was schemed to bring in another candidate to make sure that he loses, by first splitting his votes. I can try to fathom the situation through the lenses of Sarah Jenkins. Jenkins described the situation as one in which "boundaries between brother and cousin, friend and ally, stranger and enemy are continuously reformulated according to local and political context" (Jenkins, 2012, p. 577). For example, R9 commented that, election of Church leaders is driven by politics of the candidates tribe and kickbacks. This creates more division than unity.

Fourth, autonomy makes it difficult to realize unity in the Church. In one response it was noted that, "although the spirit of communion demands that we live as one united group, autonomy kills the spirit" R4 said. Autonomy means independent and self-sufficient as Newman, quoted in Evan and Wright, puts it (Evans, 1991, p. 306). This in itself does not suggest exclusively what the respondent. For me the problem the way I see it is in the next statement. R4 said, each bishop decides what to do without much concern for the effect it might have on the Communion. The statement confirms the fact that administrative divisions between the Diocese and the Province, is rarely known by Church members (Church Administration, 4/4/2015), retrieved from http://anglican.org/church/ChurchAdmin.html. It follows that bishops "coerce or compel their subjects of the clergy and laity ... to obey them, by spiritual censures and punishment..." (Evans, 1991, p. 272). To support this, R7 foresaw bishops conducting ordinations alone without inviting other bishop to come and participate. "We are heading to total independence and self-reliance and forget about other people", R7 said. In fact, R7 emphasized this point as a major problem they have in Kenya. His facial expression and tapping of the table told it all. Although viewed as a good thing, autonomy sometimes has led to elevation into power of leaders described as authoritative, dictators, and ineffective according to some respondents.

The challenge is stretched further by the fact that, "the archbishop seems like he does not have powers to make decisions for autonomous dioceses", R9 said. This is because, "the archbishop cannot impose anything to any diocese", R13 said. The fact here is that archbishop's role is to enhance unity by helping churches to dialogue, grow in love and unity. According to the Virginia report, the Primate

respects and promotes Christian freedom and spontaneity; does not seek uniformity where diversity is legitimate, or centralize administration to the detriment of local churches (*Virginia report,* Purpose and Principle of Developing structures 5 par. 14).

Furthermore, "there are no free clerical services flowing from one diocese to the other. They are mainly restricted to local dioceses", R10 noted. One can only offer services across diocesan boarder, with the permission of the bishop, the respondent concluded. This concerns by most respondents can be attributed to the fact that they do not know the administrative relationship between the Province and the diocese. This a clear indication that the respondents are not aware that clergy are only allowed to serve with bishops permission as required by the 1878 Lambeth Conference resolution.

Culture falls in position five among the factors that divide the church. According to R9, the cultural diversity of Kenya with 42 tribes, affects their unity a great deal. Their culture dictates them a lot. In a bid to be relevant to each culture, the result has been remarkable differences among the Churches. In relation to this, George Matthew says, Christian theology has always to be made clear. All enculturation attempts must be measured by certain criteria such as the Lampeth Quadrilateral (1888), or the Lampeth Conference resolutions(Stevenson, 1991, p. 154). The willingness to be culturally relevant, should incorporate what is good and challenge what is alien to the truth of God. For this case, be sensitive to what causes division. According to Matthew, this can only be achieved through an openness to innovation and experimental, an encouragement of local creativity, and a readiness to reflect critically at each stage of the process – a process in principle never ending (Stevenson, 1991, p. 154). Cultural differences stretches up to the Communion level. Human sexuality has caused a crisis between the Episcopal Church in United States of America and other members (Doll, 2012, p. 428). So, it is an issue that must be given serious attention.

Last in this category is bishops relationships. As the example in 5.1.1 above shows, sometimes bishops partner with whoever they want and also keep off from others as they deem fit for them. This behavior jeopardizes the general requirement that the province must have a common constitution, geographical and political location. It must permit good communication, and commonly united in a community of worship irrespective of language, culture, and national backgrounds. The validity of a province is determined by the

composition of dioceses that make it (Evans, 1991, p. 493). The essence of Communion is lost in such divisive tendencies. As Doe puts it, "communion is in the institutional of the church: in province, diocese and parish" (Doe, 2014, p. 2). The implication is that, unity is mandatory for Christian community. But as the case at hand shows, the bishop decides with whom to unite, or which diocese to be partners . That is why they feel they are bosses in their dioceses and seem not to care much according to R7.

The situation can be attributed to the fact that, a diocese is a "perfect independent Church, sufficient for itself" (Evans, 1991, p. 306). This makes it " the keystone in the structure of the Anglican world" (Wells, 2011, p. 34). Bishops are aware of this and taking advantage of the ignorant masses, they exploit it negatively. Hence, they become very influential in matters of unity. Rusk argues that, contexts of operation differ globally for the Anglican Church. But something seems surprisingly difficult, the ability to listen and understand each other in a "a spirit of mutual respect and collegial support" (Rusk, 2010, p. 125).These challenges have led to, among many others, "less respect for a centralized authority automatically given to the Archbishop of Canterbury and the difficulty in being loyal to a collegial mode of operating" (Rusk, 201, p. 126).

5.2 Diocesan Autonomy

In the Anglican world autonomy exists at two levels, at the Provincial and the Diocesan levels. The diocesan level is the main focus of this study, although reference to the provincial level features as a matter of unity.For the summery of sub-themes discussed under diocesan autonomy, see table 2 below.

Table 5.2

Diocese	Number of Respondents
Meaning	16R
Resources	11R
Area	17R
Governance	12R
Advantages	9R
Disadvantages	9R

Questions on autonomy proved to be demanding to many respondents, some of whom did not know what to say. According to R9, autonomy means, the diocese can make independent decisions on administrative matters, provided they do not contravene the spirit of communion. Any autonomous church cannot be intervened by other churches, in dealing with internal affairs. To begin with, except two respondents, all the rest concurred that "a diocese is a collection of parishes which becomes the See of the bishop", R1 said. Which means, it is an area under spiritual leadership of a bishop, R6 said. This view agrees with Norman Doe, who argues that Anglican churches have territorial and jurisdictional boarders just like secular States (Doe, 2014, p. 27).

The territories (the dioceses), operate autonomously. Autonomy means independent and self-sufficient (Evans and Wright, 1991, p. 306). As the right to self-government, autonomy in canonical terms, has the "the idea of independence" (Doe, 2014, p. 27). It makes a diocese a complete church according to J. H. Newman quoted in Evans and Wright, (Evans, 1991, p. 304). That is why, "the diocese is the keystone in the structure of the Anglican world" (Wells, 2011, p. 34). Hence, the leader of the diocese enjoys powers captured in a statement released in 1878 Lambeth Conference. The resolution states that,

> when a Diocese or territorial sphere of administration , has been constituted by the authority of any Church or Province of this Communion within its limits, no bishops or other clergyman of any other Church should exercise his functions within that Diocese without the consent of the bishop thereof...no bishop should authorize to officiate in his Diocese a clergyman coming from another Church or Province , unless such a clergyman presents letters testimonial, countersigned by the bishop of the Diocese from which he comes; ... " (Evans, 1991, p. 341)

That is why the perceived central leadership of the archbishop of Canterbury is referred to as titular in nature (Wells, 2011, p. 32). When it comes to the Provincial archbishop, he only helps to enhance unity by helping churches to dialogue, grow in love and unity. Captured in the Virginia report, the Primate

Respects and promotes Christian freedom and spontaneity; does not seek uniformity where diversity is legitimate, or centralize administration to the detriment of local churches (*Virginia report,* Purpose and Principle of Developing structures 5 par. 14)

In the previous section, it came out that most church members do not understand the administrative connection between the Communion, Province and diocese. In this study, most of those interviewed were leaders at the diocesan level. But still, majority could not articulate the real meaning of a diocese.

Second, for a Diocese to be well established, resources play a major part in determining its sustenance. More than half of the respondents agreed on this view. These respondents shared similar views that physical structures, finances, land and manpower are important aspects considered when establishing a Diocese. For example, one of them observed that, a diocese is established after considering the financial ability of the parishes forming the diocese. In essence, "it is supposed to stand on its own financially operating autonomously", R9 said. R9 confirms the argument an autonomous diocese has to be independent and self-sufficient (Evans and Wright, 1991, p. 306).

Third, all the respondents shared the same views on the fact that geographical area is key to creation of a Diocese. Being part of the Province, diocesan geographical location must permit good communication, and commonly united in a community of worship irrespective of language, culture, and national backgrounds (Evans, 1991, p. 493). Under area, there are two things that guide the process. These are, Christian population and boundaries. In essence, Christian population is an inclusive category that does not recognize human differences.

Fourth in this category was governance. More than half of the respondents agreed that self-governance is fundamental in establishment of a new Diocese. R17 said, a diocese must have an ability to govern itself without external interference or influence. To clarify this point, responses reveal that,

after consecration of a bishop, he is given power to administer and control the area without even the influence of the archbishop who is just an adviser. The laws and rules put in place within a diocese, are enforced by the sitting bishop of the area. Each diocese has its own

constitution meaning it can only be advised and not controlled by any other person other than the elected bishop of the area", R7 said.

Importantly, the right to self-governance must be compatible with the wider communities concerns and interests (Doe, 2014, p. 27). For that matter, bishops should see themselves as a reiteration of one invisible bishop in heaven, consequently having only one on earth. Each one of them being a representative of the one invisible, (Evans, 1991, p. 304). Furthermore, the covenant has presented the role of bishop in communal terms. The episcopate is primarily the instrument of Anglican unity and that "Episcopal oversight is properly personal, collegial, and communion" (Doll, 2012, p. 433). Interpretation is, bishop's call is personal; church concerns within and without are shared widely, hence collegial; and finally, bishops authority is shared in the local churches in communion with one another, hence communion (ibid).

The advantages of having an autonomous diocese is the ability to address contextual issues. For example, culture, and socio-economic wellbeing of the people. R14 cited polygamy in Africa as an example of a cultural issue the Church has to address. The emphasis on culture was articulated by R2 in connection to Diocesan autonomy. In his view, "it enhances cultural diversity and meets the needs of an individual culture. They go for what suits them best", R2 said. Hence, "it is good for expansion in terms of church planting and job creation", R5 said. Members share a lot in common, hence it is easy to penetrate their worldview. Resolution 8 of the 1867 Lambeth Conference, stated that in order to bind all the Churches in close union with the Mother-Church, the Churches should,

> receive and maintain without alteration the standards of Faith and Doctrine as now in use in that Church. That, nevertheless, the Province should have the right to make such adaptations and additions to the services of the Church as it is peculiar circumstances may require. Provided, that no change or addition be made inconsistent with the spirit and principle s of the book of common prayer, and that all such changes be liable to revision by the Synod of the Anglican Communion in which the said Province shall be represented (Evans, 1991, p. 334)

Some of this requirements have led to argument that some Provinces are double minded especially Africa and Asia (Doll, 2012, p. 428). Much has already been discussed about culture under dividing factors. I now turn to disadvantages of autonomy.

On the other hand, some respondents noted disadvantages of an autonomous Diocese. In this group some of them identified development disparities as the main feature of Diocesan autonomy. One of them said that, there is "disparity in economic development and stability", R2 said. For me I can argue that, this can simply be attributed to the fact that some of them are created out of misguided interests. For example, power struggle based on ethnicity is disguised in the name of representation as seen earlier. R10 observes, financially, their diocese is still weak and has done very little to initiate income generating projects that are vibrant. The diocese depends on offertory from Christians. Furthermore, they are struggling to put up modern diocesan offices and other infrastructures out of limited resources. This has created a "financial crisis in the diocese", the respondent concluded. The events in the previous paragraph explains this situation. Instead of one diocese, they created two dioceses without factoring in key aspects of sustenance.

At this point, it is now clear why resources came out as a source of disunity. Dioceses start to envy one another given that they are ethnically fashioned. It slowly leads to divisions. Such divisions are prompted by the fact that, Communion relationships, have the status merely of extra-legal conventions based on "moral requirements which have no binding force unless and until incorporated into the domestic law of each church" (Doe, 2014, p. 30).

What happens is realignment of dioceses based on financial ability as claimed by some respondents. Furthermore, it easy to see why equitable sharing of the 'Provincial cake' was noted by the respondents as a uniting factor. Each diocese has to be represented and participate in provincial leadership. Leadership wrangles may with time erupt due to regions pushing for certain positions which they might not be having qualified people. For example, it was noted earlier that the bishop of Mumias Diocese forced WRCCS to give his diocese the managers slot. This in itself denies the organization to get the most qualified person for the job. Only in the name of 'sharing the cake'.

Another disadvantage is, "minimal cross boarder or inter-diocese linkages which leads to poor exposure and lack of exchange programs of clergy", R4 said. The situation is worsened by restriction of clergy to one diocese, the respondent added. Inter-ethnic interactions leads to appreciation of the commonality of the people's aspirations and social interests (Ayallo, 2012, p. 68). The situation is caused by creating of smaller diocese that are almost ethnically

homogeneous. Also, by bishops powers in the management of the diocese captured in the resolutions of 1878 Lambeth Conference above under governance.

Tribalism was presented as another major disadvantage. According to a respondent, autonomy "often leads to tribalism because by default it ends up grouping people of the same blood descent together", R16 said. This view connected with the view that, a diocese is district of Christians served by a bishop, is a good lead to understanding tribalism in the church. This view is embedded within territorial imaginaries. Revealed in the responses, creation of a diocese requires first, district boundaries. "As government districts continued to be subdivided, the dioceses also were subdivided", R11 said. Then, an administrative district boundary became the same as a church diocesan boundary. According to the responses, the Anglican structural system replicated the same administrative organization as the government. To understand how this came about, I lean to Eunice Kamara's observation of political boundaries during colonial era. Kamara says, within the policy of 'divide and rule', boundaries had two levels of effects. First, homogenous ethnic groups were put within the same boundary. Second, heterogeneous ethnic groups were conglomerated in one administrative boundary (Kamara, 2010, p. 132).

This affected missionary activity because of the government's fear of the individualization of mission converts and students who were forming a separate community (Strayer, 1978, p. 102). To tame the expected problem of resistance from such a group, the government protested against 'detribalization' of converts and hence urged the missions "to teach their adherents that their real homes were in the reserves" (ibid).Therefore, the church played part in implementation of these policies (Kamara, 2010, p. 133). The Anglican Church seems to have inherited the policy, consciously or unconsciously to date. For example, creation of Mumias and Butere Dioceses took place in the same year. According to the respondents, initially it was meant to be one diocese. But as revealed in chapter four about their creation, they ended up two dioceses. Currently, the two dioceses are found in different sub-counties, with government sub-county boundary being almost similar to diocesan boundaries.

The outcome is that, "tribal minded dioceses may not accept any servant of God from another tribe", R13 said. For example, "Shihaka parish refused to go to Butere Diocese because they are Wangans and Butere Diocese is for Maramas", R13 noted. In my view, the

problem here is not only autonomy. Basing on the example given by R13 above, tribalism is also a problem, stated by R16 as 'tribal minded dioceses'. Majority of the people have not changed their worldview to embrace and include other ethnic groups. Moyo, quoted in Kim and Kim, says that, traditional morality was "by customs and not by reason" (Kim and Kim, 2008, p. 66). In this worldview, there were clear guidelines on human rights but only in the context of community (Kamara, 2010, p. 129-130). That is why Christians want to be identified with their ethnic groups.

Therefore, there is need, in Sarah Jenkins view, to contest, transform, and renegotiate territorial ethnicization as well as the margin between brother, friend, ally and enemy. The question to tackle is, to whom does the territory belong, and who is a brother, friend, ally and enemy? (Jenkins, 2012, p. 593). For those who profess Christian faith, must understand itself as the community bound up with common submission to one Lord" (Thompson, 2008, p. 71). The community is united through the reconciling sacrifice of Christ (Eph 1:9-10; 2:13-22) (Kafwanga, 2012, p. 143). Living in love with all the other members.

Finally, leadership was pointed as a major disadvantage of such autonomy. For many respondents, it leads to "election of poor, non-visionary and ineffective leaders", R4 observed. Consequently, "you may end up getting a bishop who is a dictator", R7 noted. This problem confirms George Hickes observation, quoted in Evans (1991),

> as [bishops] had powers [in the New Testament] to make laws and orders, and give directions for the regulation of the Church, and all orders of men in it, so had the power to coerce or compel their subjects of the clergy and laity ... to obey them, by spiritual censures and punishment..." (Evans, 1991, p. 272).

According to R9, this makes it difficult for people to unite due to differences among their leaders. The result is strained relations at the regional and Provincial levels, R9 said. And to make the matters worse, " in Kenya bishops are not transferable which creates more autonomy and tribal feelings", R13 said. But as a symbol of unity, the bishop need to "exercise special care to avoid becoming a focal point of dissension, and shall seek to restore all people to unity with God and each other in Christ" (Doe, 2014, p. 37). Again here, I can see the problems raised are as a result of the previous developments around the general creation of the diocese already discussed above. The almost homogeneous ethnic composition

of some dioceses, coupled with institutional weaknesses of the Communion's structures and poor training of leaders, lead to such problems. Having looked at Diocesan autonomy, I would like to turn to the ethnicity.

5.3 Anglican Church and Ethnicity

Eunice Kamara defines ethnicity as referring to an ethnic group by another in relation to people who share a common identity (name, history, language, and culture) (Kamara, 2010, p. 128). This in itself has no problem, but danger comes in when it is over emphasized leading to what Koigi wa Wamwere calls negative ethnicity. According to Koigi's definition, negative ethnicity is "ethnic hatred and bias" (Wamwere, 2003, p. 22). For the Kenyan context, ethnic conflicts have plagued the nation for some time, with worst being 2007-2008 post-election violence. Across Africa, many countries still experience tribal identities that are powerful, although the feelings varies from time to time depending on the prevailing circumstances (Mbiti, 1969, 104).

The church is caught up in a country that at times starts disintegrating into distinct ethnic groups that on several occasions has hatched violence. The divisive nature of national politics catalyzes ethnic feelings. Cultural practices like cattle rustling have also contributed to ethnic conflicts. At times when the feelings are so high, citizenship and territorial discourses become exclusionary (Jenkins, 2012, p. 587). Both Church and national unity, is threatened by this situation. Irene Ayallo observed that , in Kenya ethnic identification is quite strong "such that various ethnic groups consider themselves distinctive and would like to maintain their identities" (Ayallo, 2012, p. 67). In this study I use negative ethnicity synonymously with tribalism. Against this backdrop, I discuss ethnicity in the church based on interview responses. Table 3 below summarizes sub-themes to be discussed under Anglican Church and Ethnicity.

Table 5.3

Church and ethnicity	Number of Respondents
Leadership	15R
Church Growth	17R
African Traditional Culture	4R

The first issue to be pointed out by the respondents is church leadership. All the respondents, except two, concurred on the fact that Church leadership is greatly influenced by tribalism. In one response, it came out that "ethnic affiliations are still very strong and alive in Africa", R14 said. This was supported by the fact that, "ethnicity comes by default, without knowing it is part of us", R6 noted. It confirms the words of another respondent who observed that, tribalism "is an oversight in the church and it is also there to stay", R5 said. Hence, "forces of ethnicity have led to election of mere representative of regions and tribes rather than servants of God", R11 pointed out.

To fathom what is going on above, R14 agrees with John S. Mbiti on resilience of tribal identity in modern African (Mbiti, 1969, 104). For that matter, there is still a deep sense of kinship (Mbiti, 1969, p. 108). Mbiti stresses that this is a cardinal point for one to understand the views of Africans on man. In fact, ethnic thought is strongly associated with land or rather territory (Jenkins, 2012, p. 578). Leaders of the territories have to be natives because one is regarded as 'foreigner' or immigrants if they are living outside their rural homes (Jenkins, 2012, p. 578). Hence, the church boundaries forms another basis of territorial affirmation and ownership. This gives reason why church leadership is highly influenced by ethnicity. It helps to understand why some leaders are rejected in one area and accepted in another

To illustrate this situation, R3 gave the example of the case between Bungoma and Nambale Dioceses. Rev. Ineah Murai from Mungore Parish in Nambale Diocese, decided to move with his people of Mungore Parish to Bungoma Diocese, after his vision of being the bishop of Nambale Diocese failed. According to R3, this caused a fierce physical fight between the people of Bungoma and those of Nambale in one of the churches around Mungore area. Being a member of the minority in Nambale Diocese, he may have felt treated like a foreigner. Furthermore, it might have contributed to his loss of the position, prompting his

action to join his native Bungoma Diocese. So far the trend has been Christians join the church where they feel at home as several cases has already shown.

In view of the situation above, Irene Ayallo is right in observing that at times, masses are manipulated and mobilized along tribal affiliations for selfish gains, leading to bloody tribal conflicts. A closer look at the turn of events above makes me to agree with Irene Ayallo. She says, tribes are reminded of their differences and it becomes a "major contestation of power in almost all spheres including the churches" (Ayallo, 2012, p. 68). The Christians of Mungore Parish, may be not all, may have been manipulated by one IneahMurai because of his personal ego. That explains why there was a fight. Given that it erupts occasionally, Mbitiis right in saying, feelings of tribal identity "varies like temperature from time to time depending on the prevailing circumstances" (Mbiti, 1969, p. 104).

Additionally, Sarah Jenkins argues that, territorial discourses, are exclusionary and deeply rooted in material, instrumental and in both affective and non-rational factors (Jenkins, 2012, p. 587). An argument that attests to the fact that, Church growth and expansion in this region is tilting towards ethnic particularities. As observed by a respondent, "most of the Dioceses, parishes, and local churches, actually come up with an ethnic backup", R 14 said. The Christians go ethnic in the church, parish or Diocese depending on the numerical strength of the dominant tribe or clan, R14 added. For example, Bumala Parish Christians are Luhya assimilated into Luo and speak Luo language. They refused to go to Maseno West Diocese where they can enjoy services in Luo, but opted to join Mumias because that is where there tribe is. For once, Mbiti's argument that diversity of languages has been a stumbling block to modern nationhood (Mbiti, 1969, 102-103), is challenged.

It is clear here that these are Luhya who have lost their language and speak another tribes language. But still, language is not able to unite them with the Luo tribe. Further still I argue that, in Western Kenya, the six Dioceses under WRCCS, are all compost of Luhya tribe that uses the same language except Katakwa Diocese, which is compost of mainly Teso tribe. Their unity still face numerous challenges. As if not enough, today Kenya has a national language (Kiswahili) and yet it has not been able to cohesively link different ethnic groups. In Kenya, ethnic identification is quite strong, to the extent that "various ethnic groups consider themselves distinctive and would like to maintain their identities" (Ayallo, 2012, p. 67). This distinctiveness is realized largely through church structures. Earlier examples in Mumias

Diocese confirms this position. Mumias Diocese is for Wanga sub-tribe, Munami archdeaconry is for Abatura clan, Makunga Parish for Abashitsetse clan, and it continues. From the discussion above, I can say that, the Anglican church structures, can be said to be the breeding grounds for ethnic identification.

Also, according to R6, the situation above gives rise to new churches that are founded on conflicts. For Example, within Mumias Diocese, Shitoto church gave rise to Elwasambi Church which later gave rise to Emwaniro. Currently, Elwasambi is again planting another church due clan misunderstandings. When Shihaka Church in Maraba Parish was being created, Mwitawa Christians, mainly from Abashitsetse sub-clan, refused to join the church claiming it belongs to Abang'onya and Abakanga sub-clans. They formed Mwitawa Church majority being Abashitsetse sub-clan. Furthermore, R6 added, Maraba Primary School being Anglican Sponsored and dominated by Abakolwe and Abebokolo sub-clans, jeered Abashitsetse sub-clan from Makunga to start their own School which gave rise to Makunga Primary School.

When Makunga Church was being planted, it was to be a feeder Church of Maraba Parish. Due to what happened in the previous paragraph, the Christians rejected the proposal and instead requested for their own Parish threatening to go to Maseno North Diocese. This led to creation of a weak and unstable Parish that cannot sustain itself to date. The move was spearheaded by one influential person, who is a key leader in the clan. Makunga Parish case was led by Musa Shitandi an elder among the Abashitsetse clan. They were joined by other minority clans, especially the Abatsotso clan. The main problem is that people join the church not because they are followers of Christ but because they are supporting their person, the respondent noted. Pointing to Horton's, argument that African conversion to Christianity had secular reasons, quoted in Kim and Kim (Kim and Kim, 2008, p. 77). But this position has been challenged by Andrew Walls. Walls observe that, the conversion arose out of their already existing traditional religious beliefs, especially their association God and power (ibid). But For Sebastian Kim, this understanding can only be attributed to traditional African teachings and "not the teaching of Christianity in which 'power is made in perfect weakness' (2Cor. 12.9)" (ibid).

Furthermore, creation of Mumias and Butere dioceses, two lay people, Moses Ongoma and Livingstone Mutuli, from Butere were very disturbing to then bishop James Israel Mundia of

Maseno North Diocese. In their minds, they wanted the new Diocese to include Butere and Mumias. In Mumias, the then archdeacon Ven. Saul Abala, Mzee Jacob Mukwambo and the respondent, were very close allies of the bishop and sympathized with him. The respondent thought that it was Ven. Abala who may have whispered to bishop Mundia that, if the bishop put these people together, the Butere people, judging from their behavior, might in the long run frustrate Mumias people. The bishop then decided to create two Dioceses Mumias and Butere. Although, initially Mumias Christians had not wanted a Diocese, they received the information positively and accepted the idea. The Butere people did not like it because they wanted the two to remain together.

In such a scenario, J. S. Mbiti's has something to offer. His argument that by default one is born into a religious system of his or her tribe (Mbiti, 1969, p. 102-103), to some extent can be used to explain the situation. Although currently not totally true, but to a reasonable extent. People follow a key person from their ethnic group and form a church that is grounded on ethnicity. To illustrate the position above R9 noted that, when Munami archdeaconry in Mumias Diocese was being created from Namulungu archdeaconry, actually they were breaking up to form an archdeaconry of Abatura clan. In addition, Bulanda Parish was initially part of Imanga Parish, they pulled out to form their Parish of Abamuniafu clan leaving Abamuima clan at Imanga Parish. The respondent commented that, most of the parishes and churches they create and plant, are largely ethnic in composition. Khabakaya Christians pulled out of Lubinu Parish and formed their own parish on similar grounds, the respondent observed. These are examples within one diocese, below is another example between two dioceses.

Outside Mumias Diocese, R2 noted that, in Makunga Parish, there is tension between Batsotso and Wangans. This led to splitting of the Parish, where Batsotso in All Saints Mushililie church, formerly part of Makunga Parish, went to Maseno North Diocese joining their fellow kinsmen, while Saint Peters Church, Parish centre, opted to go to Mumias Diocese where they belong to Wanga clan. Wangans living in Maseno North Diocese, cross over to Mumias Diocese, while Batsotsos living in Mumias Diocese cross over and go to Maseno North Diocese. Just to illustrate the gravity of the issue, the respondent revealed that, even the East African Revival Fellowship is greatly affected. Locally known as "tukutendereza", a puritan group in the Church, refused to fellowship with their counterparts

from Shikomari in Butsotso. They claim that "*shibalitsanga bilala ta*" (they do not dine or share a table together), with the Shikomari brethren.

I probed deeper into the issue of not sharing a table, and was told culturally, you cannot share a table and shake hands with an enemy. It is only possible after ritualistic reconciliation. I further asked what would happen during the Lord's Supper for such people. I was told that if it is in the same church, then some people will not partake of the bread and wine. But in separate churches, individual groups celebrate the Lord's Supper. This to me would suggest a questionable understanding of "common submission to one Lord" (Thompson, 2008, p. 71). In which all those baptized through the power of Holy Spirit, die and resurrect with Christ. They then "join all baptized in the communion of God's own love" (Virginia report, 1997). They form a Communion, that unites all people through the reconciling sacrifice of Christ (Eph 1:9-10; 2:13-22)(Kafwanga, 2012, p. 143). They therefore live to express catholicity understood as a beginning towards establishing a kingdom of Christ. In so doing, church mission is realized through mutual interdependence.

Therefore, there is evidence that cultural interpretations of situations sideline Christian interpretation of the same. According to J. H. Newman, quoted in Evans and Wright, within a diocese, the Christian communion and their unity, is grounded in what they are, and their commonness for example, faith, form of episcopacy, succession and sacrament usage (Evans, 1991, p. 306). If people loyal to the same Lord and in the same denomination, cannot congregate in the same church because of ethnic inclinations, then something is wrong somewhere. Further still, they avoid celebrating the same sacrament together but opt to do it separately in their local churches. Ethnicity defines the "boundaries between brother and cousin, friend and ally, stranger and enemy"(Jenkins, 2012, p. 577). But all submit to one Lord Jesus Christ and are proudly Anglicans.

To me this is a serious issue that need to be addressed by the church. It challenges the unity of the church. Coupled with divisive politicized ethnicity, it is a threat to national unity and cohesion. With time, in case of violence, the church may find itself still trapped in ethnic cocoons at an expense of championing peace and unity. The worry is that the Anglican Church structures are replica of political administrative boundaries where ethnic groups are placed in one area of administration. In cases where two or three ethnic groups are placed in

one politically administrative area, the church through its structures offers an alternative way of separating them. The following example illustrates this case.

In South Wanga, Musanda archdeaconry, R9 pointed out that, they kind of do not have a clear Church boundary between Maseno West and Mumias Dioceses. The boundaries overlap one another. For example, they have Churches deep inside Mumias Diocese, but is part of Maseno West Diocese, and vice versa. "The Luos in Mumias wanted to join their kinsmen in Maseno West, while Wangans in Maseno West are comfortable to join their kinsmen in Mumias Diocese", R9 said. This shows that in areas of mixed tribes it is difficult to clearly establish a boundary. The requirement of two bishops not serving in one geographical area is on trial in such places. The territorial boundaries of the are not clear or overlap. In other cases the boundaries are altered because the Christians are not willing to join a particular ethnic group. For example, during the creation of Mumias and Butere Diocese, "Imanga Parish chose not to go to Butere Diocese because their kinsman had won the bishop's See of Mumias", R5 said. They therefore, refused to join Butere Diocese where church boundary had placed them, because "they wanted to be led by one of their own kinsman and give him support", R5 added.

Nepotism and tribalism takes precedence over the call and qualification. R5 observed that, quite often, tribalism leads to high turnover of employees. By way of an example, R5 noted that, during the late bishops tenure, Bishop William Wesa Shikule (first bishop), the administrator, Mother Union worker, Diocesan Account Clerk and Youth Advisor came from bishops locality. People felt that the bishop had appointed his own people because they came from the same archdeaconry. When the second bishop succeeded the first, he came with his own people most of his supporters being rewarded with senior positions of leadership. That is why within a short time he had a number of administrators, who were mostly his personal friends. Several other senior leaders all from the same archdeaconry, where the bishop comes. "People felt that he had done it ethnically", R5 said.

The above position was seconded by the views of R6, who observed that, their bishop, Vicar General, Director of Teacher Training College(TTC), Director of Studies of the TTC, Accounts Clerk, The Principal of the College, Guest House Controller, Secretary of Laity, Bishops secretary are from a bishop's sub-clan of Abatura, or a close relative or friends to the bishop. The respondent further said, "go to Maseno North Diocese, then you will only see

Bishop Oketch", R6 said. Meaning nearly all senior office bearers are related to him in one way or another. Sensitivity to such issues may cause divisions and lead to splitting of a diocese as was the case with Nambale and Katakwa Dioceses. Initially it was one diocese of Nambale. As revealed earlier, the Tesos from Katakwa felt left out from the leadership of the diocese. Hence, they decided to form their diocese leading to the formation of Katakwa Diocese.

According to R7, the issue of tribalism is a matter of concern in the Church. For that reason, the clergy need to control themselves and be keen on their call. This response suggests that the clergy at the core of the church leadership, play a key role in sensitizing the Christians on their ethnic differences. The reasons may include the fact that, "many clergy are not serving as a calling but it is job to earn a living. They do not have a focus and principles to standby", R10 said. They graduate to quest for power and wealth as already pointed out earlier by some respondents. R7 noted that, what is in the church today is not service, but "*ukubwa*" (greatness/power). Having been the longest serving leader in the church among the respondents, he feels things have changed greatly over time.

I can see quest for power lead to ethnic sensitization and mobilization, bringing in territorial claims which in turn affects church growth and structuring. That is why it was easy for IneahMurai to move with his people of Mungore Parish in Nambale Diocese, to Bungoma Diocese after he failed to win the bishops seat, in Nambale Diocese. Also, it explains why the Christians in Butere Diocese wanted their own son to possess*indabushi*inButere, R6 observed. This happenedduring the split of Maseno North into ButereMumias diocese.

5.4 Anglican Church and Leadership

This section discusses Church leadership and table 4 below give the summery of the sub-themes and sections.

Table 5.4

Qualifications	Religious	All
	Corruption	6R
	Resources	3R

Administration	Autonomy	6R
	Ethnicity	7R
	Resources	3R
	Education	2R
Discipline/ Integrity	Tribalism	10R
	Resources	2R
	Immorality	3R

Here, I examine the requirements for one to qualify to be a church leader according to the respondents. Except R8, all the respondents agreed that leaders should be chosen based on the Biblical guidance especially 1st Timothy 3:1-7[36]. Apart from these, some respondents brought in the issue of marriage. The first category said, candidates should be "legally married in a holy matrimony..., communicant, and committed Christian" R2 noted. The second category challenged this, and argued that, "the Church should allow polygamous men to participate in leadership", R8 said. It is not a new cultural problem the church faces in this region and many commentators have addressed it, time and again. The 1867 Lambeth Conference, resolution 8 gave some room for such adjustments. The Province can make adaptations and additions to the services of the Church as it is peculiar circumstances may require (Evans, 1991, p. 334). Besides the Biblical requirements, team player, skilled, trained, educated, open to participation and trustworthy, were considered by few respondents as important.

Tribalism was noted by some respondents to influences how leaders are chosen in the Church. For example, a respondent had this to say, "Christians mostly push for election of their own people who represent ethnic groups", R7 said. This is against the unity within the diocese. In the diocese, the Christian communion and their unity, is grounded in what they are, and their commonness for example, faith, form of episcopacy, succession and sacrament usage (Evans, 1991, p. 306). It is not by tribe, but by faith in Christ.

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[36] The overseer must be: blameless, with one wife, temperate, prudent, respectable, hospitable, able to teach, not a drunkard, not contentious, not covetous, a good household manager, not a new convert, and of good reputation.

Lastly, financial ability of the candidates, was considered especially for those in lay leadership. As stated by R2, "at the Diocesan level economic ability is key for the election of leaders", R2 said. This explains the observation of R10, Dioceses, churches, and Christians, seem to be divided along financial ability. There is too much leaning to the affluent at the expense of the poor or even ignoring them. The affluent dominate all spheres of church operations. For example, R10 pointed out that because of seemingly financial strength of his family, most of his family members were leaders in the church, that is, his father, mother, son, and daughter-in-law. The rich and powerful take up most leadership positions. This contravenes the Anglican teaching that, all the baptized join in the communion of God's own love (Virginia report, 1997).

Centralization of leadership administratively, raised varied responses. Some respondents felt that it was a good idea for the general unity of the Anglican church. For example, one respondent said, "in the past, priests used to be posted anywhere, from any place, when the dioceses used to cover lager areas" R15 said. In such case, one diocese was multi-ethnic and free movement of clergy and laity enabled different tribes to appreciate one another. There was a good sense of belonging as a family of Christ. This position agrees with the view that, the Province is commonly united in a community of worship irrespective of language, culture, and national backgrounds (Evans, 1991, p. 493). Because of the uniqueness of the context, R14's proposed that, may be in future they may go the Ugandan way.

In Uganda, the bishop is elected by the house of the bishops and becomes a servant of the province who can be deployed anywhere. Today, there are efforts to involve the Province in election of bishops so as to enhance unity. According to R14, initially election of a bishop was done by his synod only, but now they have seven representatives of the province and sixteen from the local synod forming an electoral college of twenty three. For me, it is a good step towards improving the Provincial unity but still far away from realizing real unity. Elections of bishops in the Anglican system is not time bound. Once elected, bishops serves for life time, but can only be replaced due to death, terminal illness, resignation or discipline. Hence, another election may take a while before being conducted. Therefore, the impact of the Provincial representatives is not really felt within a particular diocese.

The main challenge to centralized administration is autonomy. Several respondents held this view. For example, one respondent said, "given that we have many smaller dioceses, it has

become more difficult to serve freely anywhere", R15 said. This is owed to the resolutions of 1878 Lambeth Conference.

> "when a Diocese or territorial sphere of administration , has been constituted by the authority of any Church or Province of this Communion within its limits, no bishops or other clergyman of any other Church should exercise his functions within that Diocese without the consent of the bishop thereof...no bishop should authorize to officiate in his Diocese a clergyman coming from another Church or Province , unless such a clergyman presents letters testimonial, countersigned by the bishop of the Diocese from which he comes; ... " (Evans, 1991, p. 341)

This is the position of the Anglican church to date. Some bishops use it to throw away errand clergy as noted in the responses. For those who ascent to this privileged position of power in church, they are unwilling to lose it. For example, in the responses, several responses indicated that bishops rejected the suggestion to be transferred. By that time, it was not really about centralization, dioceses were to remain independent, but the agenda did not go through. Reasons given by the responses were financial. R2 said "there was a discussion at the provincial synod to be transferring bishops. Central Kenya leaders refused arguing that they will die hungry in Western Kenya", R2 noted. The respondent said he was paid kshs.5,000/= per month in his current station, while their counterparts from Nyeri are paid kshs.20,000/=. Therefore, they cannot be willing to slice down their stipend. Some dioceses are viewed as poor while others rich. Bishops from affluent dioceses were on the forefront to reject the move. While, some leaders from poor dioceses welcomed the idea may be viewing it as greener pastures. Keenly listening to R15 and R2, I notice the real problem is ethnicity. What is happening is described by Ayallo as ethnic groupings that "consider themselves distinctive and would like to maintain their identities" (Ayallo, 2012, p. 67). A reason that came out separately kwon to affect leadership.

The other reason according to the responses was ethnicity. This because, "cultural traditions of certain areas are still held with high esteem", R6 noted . For example, the Taita don't believe they can have another bishop apart from their own. Same to Bukusu's in Bungoma, the respondent added. According to R3, the problem is

people were reasoning that, if a bishop was elected in one area, going to serve in another area would face rejection and hostilities. The reason would be that the new flock would feel that they did not elect the bishop. Therefore, they have been imposed on a leader. On the other hand, the other diocese would feel they have been snatched their elected leader, R3 said.

This confirms Mbiti's (Mbiti, 1969, P. 104) and Ayallo's (Ayallo, 2012, p. 67) views that tribal Identity is still very strong in Africa. I am of the opinion that, bishop is a representative of Christ. Hence, cannot be understood in particularized tribal terms. He is a universal leader of all tribes as stated in the Anglican covenant. The covenant has presented the role of bishop in communal terms. According to the Virginia report, the episcopate is primarily the instrument of Anglican unity and that "Episcopal oversight is properly personal, collegial, and communion" (Doll, 2012, p. 433). The interpretation is that, God calls bishops from a community of faithful hence personal; concerns of the local church are shared with other bishops and concerns and decisions of the wider church are brought back to the local church hence collegial; and finally, bishops exercise their authority in synod of the local churches in communion with one another, hence communion (ibid).

According to R15 said, during chaplaincy on recruitment of clergy, people ask for their own person. Then, it is possible to say, largely clergy form a group of ethnic representatives and not servants of God and humanity. A good illustration is was given by R3 who said, people of Samia wanted to have their own diocese because they wanted their own bishop. The respondent and other 'big' Christians pleaded with them to be patient and one time a bishop may come from Samia sub-tribe. The respondents noted that, there was a likelihood of the next bishop of Nambale Diocese, coming from the area. It is clear, the quest for ethnic representation has in a way sidelined the required procedure of electing church leaders. The bottom line is, "ethnic identity seems to override Christian nationalism" (Kamara, 2010, p. 127).

Cultural conditioning makes it difficult for people to accept leaders from a different ethnic background. The reason could be, "cultural traditions of certain areas are still held with high esteem", R6 noted . For example, the Taita don't believe they can have another bishop apart from their own. Same to Bukusu's in Bungoma, and many more others. Ethnic groups feel more comfortable being led by their tribesman. This is what prompted Imanga Parish not to join Butere Diocese because they wanted to support their own son in Mumias Diocese as seen

earlier. The same applies to the breaking up of the Teso tribe from Nambale Diocese with majority being Luhya tribe. This events are a confirmation of Kamara's argument that, "Christians in Kenya are often unable to rise above their ethnic identities (Kamara, 2010, p. 135).

In addition, resources make it difficult to think of a central authority especially in the Province. "Many clergy are not serving as a calling but it is job to earn a living", R10 said Furthermore, "centralization of administration of the Church at the Provincial level is not possible, because of the payments", R2 said. For example, the respondent added, "there was a discussion at the provincial synod to be transferring bishops. Kikuyus refused arguing that they are going to die hungry in Western Kenya", R2 noted. He said he was paid kshs.5,000/= per month in his current station, while their counterparts from Nyeri are paid kshs.20,000/=. Therefore, they cannot be willing to slice down their stipend. According to me, this information confirms the view that in some cases people take church ministry as source of employment, which in turn triggers or catalyzes the quest for power and wealth. The issues had already been raised by respondents in the previous discussions.

Lastly, some respondents, observed that disparities in educational levels, may disadvantage some areas. To clarify this, R1 said, "some clergy may not match Provincial standards academically". The result may be that, a number of people will be displaced due to education. "Some places still have honorary ordinations highly based on performance, experience, community of origin, and the call", R1 said. Hence, some areas would be disadvantaged in terms of the number of leaders they produce. What then this means, is a possibility of having an independent diocese that is led by under qualified personnel. Which to me is more dangerous to the unity of the church and the community at large. They may feel inferior and this would make them hostile to possible changes.

As noted earlier, communion relationship is more of a theological category than a juridical one. Such poorly educated leaders may not be able to articulate terms of communion as a moral requirement. In addition, they may face a crisis in enculturation process due to lack of knowledge and skills. Hence, if coupled with shallow faith, it might not go beyond ethnic boundaries. It would be challenging to address what Sarah Jenkins observed below. Jenkins described the tribal situation in Kenya as, a one in which "boundaries between brother and cousin, friend and ally, stranger and enemy are continuously reformulated according to local

and political context" (Jenkins, 2012, p. 577). More worryingly, most societies' traditional worldview had guidelines on human rights only in the context of community (Kamara, 2010, p. 129-130). I am not sure if they can go beyond being trapped in ethnic cocoons at the expense of church universal. From the responses, it was noted that cultural diversity in Kenya is a major challenge to unity. Traditional cultural practices also vary greatly and often cause violence as is the case with cattle rustling. In such instance, church leaders need to go beyond their culture and embrace what is good for the church universal. So far I have been dealing with the question of possible centralization of church administration. I now turn to the discussion about integrity of church leaders.

Integrity is a very key component of church leadership. Over a half of the respondents shared the views that leadership in the Church is compromised by tribalism and quest for power. For example, it came out that "the worst comes when there emerges a discipline case. It almost tares a diocese, when you touch some leaders, his people (tribesmen) get involved claiming to be finished", R3 said. The respondent clarified by sharing one case that brought together all the people of South Wanga (Musanda archdeaconry). They rallied behind an errand clergy, and it was difficult to discipline the clergy due to ethnicity and regionalism. People enjoy the protection of their fellow tribesmen when faced with discipline issues. The collective responsibility notion was captured in Mbiti's cardinal point of African view of man. Mbiti says, "in traditional life, the individual does not and cannot exist alone except corporately" (Mbiti, 1969, p. 108). There is a deep sense of kinship and protection of one another. This notion seem to be real in present time as the findings illustrate.

In turn, according to R11, the prophetic voice of the church is lost due to inclinations to tribalism. The result is condoning of vices by fellow tribesmen. Therefore,

> any Church leader always stands by the beliefs of his tribe. This is where the church has gone wrong. Actually, tribal feelings have superseded Christian identity, hence creating a serious weak point of the Church. Wrongs committed by some tribes are not condemned by the bishops of those areas because of fear of being rejected by his tribe, R11 said.

This confirms the argument, Williams has argued that Christian's response to challenges depend on their social location, religious experience and the definition of the keepers of the word (Williams, 2006, p. 193). No doubt social location and keepers of the word (leaders) are

key to the response. Leaders have failed to emulate Jesus, whose ministry was in households and kinship relationship, but this did not stop Him from critiquing and redefining (Williams, 2006, p. 185).

Such weaknesses can lead to Eunice Kamara's observation that, instead of Christian values serving to foster national cohesion and identity, religion has been used as rallying points of ethnic hatred, conflict and mobilization (Kamara, 2010, p. 127). The point here is that "ethnic identity seems to override Christian nationalism" (ibid). Hence, in times of conflict "Christians in Kenya are often unable to rise above their ethnic identities and therefore end up as ethnically polarized as everyone else" (Kamara, 2010, p. 135). The key players in such discourses are leaders. As Christian Link's put it, leaders need to agree that ministry exists by 'divine right'. Hence, it does not come from a mandate of the community but represents, the government of the risen Christ. There by, the office holders should not act in their own name but "represent" the person of Christ (Vischer, 2010 p. 225).

In addition, integrity of leaders is tainted due to financial powers of some leaders. As R7 argued, "Nowadays, bishops work alone or sometimes lean to the affluent and not people who are spiritual", R7 said. Therefore, the affluent in the Church are in most cases untouchables. According to R2, "senior people, cases are delayed with an intention of blocking justice to take its course", R2 said. These cases are affected by economic power of the offender and regionalism. And hence "it becomes difficult to deal with social ills due to *bahasha*[37] and nepotism" R2 said. As discussed earlier, there is a link between wealth, ethnicity, regionalism and leadership. It is therefore easy to understand what is going on here. Financially well of people, are elected into leadership as representative of particular ethnic group which is regionally defined. Clergy find it difficult to condemn their tribesmen on one side and their financiers on other. Very few go the Jesus way as R. H. Williams describes it. Ritva H. Williams has argued that Jesus' ministry was in households and kinship relationship. But this did not stop Him from critiquing and redefining, "these traditional patriarchal arrangements" (Williams, 2006, p. 185). The failure to rise above tribal and material wealth boundaries, is because the prevalence of evil. There is the actual "participation and cooperation of humanity with the evil, both consciously and unconsciously" (Rusk. 2010, pp.

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[37] A token given in form of cash claimed to be meant for bus fare.

123-124). I agree with Rusk's take on the matter basing on my findings especially evident above and here below.

Integrity of Church leaders is at all costs questionable. One of the responses revealed that, "it is very bitter to disclose some issues", R10 said. The respondent went ahead to say, one time in their clergy chapter, a clergy proposed excommunication of errand priests. The bishop responded and asked if he had to do exactly that, how many would survive the wrath? According to the respondent, it appeared most clergy had gone wrong in one way or the other. In fact, the responded noted, the bishop himself had been accused of several scandals that went viral all over in the media. Furthermore, the respondent said, "Our former Diocesan Administrative Secretary, was found ready handed in an act of adultery with one of the staff", R6 said. In such case disciplining of a senior officer, like the bishop is beyond their authority, R11 noted. Secondly, some cases, administering proper discipline is hampered by nepotism, tribalism. Also, fear of the people to a shame their seniors, leading to hiding the truth and an attempt to present lies. According to R11, that is why the Church cannot stand up on its prophetic voice.

Discipline in the church has collapsed because the discipliners have failed in their morals. "Priests have fathered children in Parishes", R6 added. The leaders are immoral themselves so they cannot address moral issues. Referring to what we I had earlier discussed, I can understand that cover up is at play here. This can be due to ethnic affiliations or financial influences as one respondent had observed. According to R2, "senior people, cases are delayed with an intention of blocking justice to take its course", R2 said. By way of an example, R2 observed that, two of their clergies had discipline cases in the Diocese. One was transferred and another one dismissed. The cases were affected by economic power of the offender and regionalism. The one who survived came from an influential area (region), while the other one was from a weak and less influential area.. And hence "it becomes difficult to deal with social ills due to *bahasha*[38] and nepotism" R2 said.

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[38] A token given in form of cash claimed to be meant for bus fare.

5.5 Analysis

Following the discussion that has just ended, I like to thematically analyze the data. To begin with, identity is a major issue in the whole data. It is at two levels. Identity as Anglican Christians and identity as an ethnic entity. The two levels of identity are embraced by all members. The former is an umbrella identity for the latter. It cuts across all ethnic identities. But I would like to analyze each separately, before merging them together. Let us begin by Anglican Christian identity.

The Anglican Province of Kenya is of national nature(operates within one nation), and with a nationwide presence. Like other Anglican Church provinces, it operates autonomously, independent of other provinces. Below it, there are dioceses that are also autonomous. For effective management, the diocese sub-divides into several levels of administration. For example, it divides into archdeaconries, archdeaconries into deaneries, deaneries into parishes, and parishes can be single or made up of several congregations. All these structures operate within specific boundaries. The most powerful of these levels of administration is the diocese.

With continued growth, the structures have a tendency of creating many smaller dioceses, some of which cannot sustain themselves. Good examples are Mumias and Butere Dioceses. Not the diocese alone, but also other levels below it. For example Munami archdeaconry, Makunga parish, Elwambi Church, all in Mumias Diocese. Sometimes, the minority Christians drift off and join another dioceses where they claim they belong, hence forcing a change of boundary. For example, Imanga and Shihaka parishes drifted off from Butere Diocese on such grounds. In other cases, Christians cross over to fellowship in another dioceses, therefore making it difficult to establish diocesan boundaries. Like is the case of the boundary between Maseno West and Mumias Dioceses. Similarly, the same exists between the boundaryMaseno North and Mumias Dioceses.

In some instances, a group of Christian may feel out of place and force a division of the diocese, just like it happened with Katakwa and Kaiado Dioceses. All these fall under Anglicans Christians identity.

Second, ethnic identity plays a major role in this context. It associated territory and leadership. People are divided along ethnic lines and affiliations. They are have their native home which forms a territory for them. People feel a strong sense of belonging, in their ethnic group. There key leaders come from within the group. The government administrative boundaries have been demarcated along e ethnic locations. At some points, government administrative boundaries have grouped together different people of different ethnic backgrounds. But mostly, these boundaries put together an almost homogeneous ethnic group. Some people have protested wanting to be joined with their fellow tribesmen. In other cases, conflicts have erupted between two different ethnic groups over boundaries. Having analyzed ethnic identity, let me now match it with Anglican Christian identity.

Drawing from the data, the church spread out all over Kenya slowly replicating the government administrative boundaries especially the diocese. The danger with that was that, these boundaries had taken on an ethnic face. With time dioceses moved from being ethnically heterogeneous to almost homogeneous ethnic composition. For example, out of Maseno North diocese, five more dioceses (Mumias, Butere, Bungoma, Nambale and Katakwa Dioceses) were created that having an ethnic inclination and affiliations. Where the government boundary had conglomerated two or more ethnic groups, the church structures offered alternative structure to reunite those separated by the such boundaries. That is what happened in Imanga parish which drifted off from Butere Diocese. Another example is between Maseno West and Mumias Dioceses, and Maseno North and Mumias Dioceses. It appears like ethnic territories are affirmed through Anglican Church administrative structures, especially at diocesan level.

In the end, it has affected leadership where the dominant ethnic group carries the day. The minority may opt to separate and join their fellow kinsmen like Shihaka parish moved from Butere Diocese to Mumias. In other cases, the minority may push for creation of their own diocese like the case of Katakwa and Kajiado.

CHAPTER 6.0 CONCLUSIONS

This study was about answering the question: what is the connection between diocesan autonomy in the Anglican Church of Kenya and ethnic identity? This question was further shredded into sub-questions as guide to the study. They are: 1) What is the state of Anglican Church unity in Kenya? 2) In what way has diocesan autonomy affected a)Anglican Church unity? b) Ethnic identity sin Kenya 3) How has Anglican Church unity affected by ethnic identity in Kenya? 4) What is the role of Anglican Church leadership in promotion of a) church unity? b) Ethnic identity? In trying to find answers to the aforementioned questions, the following is the summery of the whole process undertaken.

6.1 Chapters Summery

Here, I give chapters summery of the whole study beginning with chapter one. Chapter one is the introduces the study by first presenting the motivational background. The background is described as one in which tension exists between church unity and ethnic identity. Therefore, this tension provoked me to take up a study on church unity. More so, it covers the research question, what is the connection between diocesan autonomy in the Anglican Church of Kenya and ethnic identity? To answer this question, the study used qualitative method to explore the problem. Also, the chapter gives a brief research context as one which most related studies were based on inter-denominational approach. Hence, it was limited to Anglican Church in Kenya. Finally, Mumias Diocese was used a case study.

Chapter two was about theory, and two theories were employed for the study. The main theory was church unity while ethnic loyalty was a support theory. Church unity was discussed at several levels. They included ecumenical, Anglican Communion, provincial and diocesan levels. The level of interest was diocesan level, but other levels were important as points of reference of Christian unity. A key subject to this united Anglican family is the aspect of autonomy of member churches at provincial and diocesan levels. It was discussed as a tensional force within Anglican unity. Existence of such tensions within the church coupled with politicized ethnic diversity suggested a study the church's structural importance in this context. More so, structures go together with leadership. Hence, church leadership at different levels was discussed together with its role in creating divisions (conflicts), and bringing unity (peace).

Chapter three is the methodological approach taken for the study. It gives the background to the problem, where the Anglican Church caught up in an ethnically politicized context. The problem is the development of ethnic churches that are unable to break ethnic boundaries. This situation has prompted a research with the question above. The study aimed at establishing the role of church structures in enhancing ethnic identity, and its effect on unity. The study was limited to one denomination, the Anglican Church in Kenya, with major focus on the diocese. This in effect limited the theory to fit the discussion on a single denomination. Importantly, the relevance of the study is grounded in its ability to help the church critically reflect on importance of unity, prophetic voice and moral authority. The church then would be provoked to be creative and innovative in its organization in tune with the context. To achieve that, the study had to be a qualitative research, with a case study (Mumias Diocese) design. It was executed by sampling purposively (specifically snowball sampling) and conducting interviews. Data was collected by note taking and recording. Transcription was done and data analyzed thematically.

Chapter four was presentation of the findings. The findings were split into four, the first group being on church unity. In this category, responses were again grouped into two, uniting and dividing factors. The second group was about autonomy of the diocese, which included definition of the diocese, requirements for its creation, advantages and disadvantages. Group three was on ethnicity in which its influence on leadership, church growth and cultural vestiges in the church featured. Lastly, group four was findings on leadership that included qualifications, governance and integrity issues.

Chapter five discusses and analyzes the data thematically. The theme of identity was analyzed at two levels. These were Christian identity, and ethnic entities. In the analysis, Christian identity cuts across all ethnic identities. Christians are proud to be Anglicans but a closer attention to the structures, reveal ethnic identities at different levels. Key among the structures is the diocese which has a tendency to bear ethnic face especially in the creation process. Not the diocese lone, but also other levels like the archdeaconry, deanery, parish and local congregations are moving towards ethnic homogeneity by composition.

Chapter six draws the conclusions and recommendations, by first reviewing the research question and sub-questions. A summary of all the chapters is given with answers to the main

questions offered. In this chapter, there is also the contribution of knowledge made by this study and the recommendations relevant for action. This process gave some answers to the question as stated here below.

6.2 Sub-questions and data findings

In this section, I connect the questions and the data by giving answers to the questions drawn from the data findings. The first sub-question was, what is the state of Anglican Church unity in Kenya? As the findings show, the unity is dependent on a number of factors. These factors include: mutual respect and trust, symbols of unity like the constitution and archbishop, Anglican tradition, meetings like councils and synods, sharing of leadership responsibilities departmental conferences and rallies sharing of resources and the relationship among bishops. On the other hand, division is caused by: unequal distribution of church resources, Anglican Church administrative boundaries (especially between dioceses), leaders in the church (for example those are power hungry), autonomy(independence) of the diocese, ethnic cultural differences and the relationship among bishops.

The second sub-question had two sections (a) and (b). It read, in what way has diocesan autonomy in Kenya affected, a) Anglican Church unity? b) Ethnic identity? To answer part (a), the beginning point is the fact that autonomy is a cause of division in the Anglican Church as stated above. The feeling of being independent and self-governing coupled with territorial area, featured as major aspects of being autonomous. In addition, governance and resources came in where the diocese must be able to elect its own leaders and sustain itself. These fours factors, that is, independence, territory, governance and resources, are key to the formation of a diocese that is autonomous. In terms of unity, they all featured as causes of disunity above. The Anglican Church unity is impaired by autonomy, according to the respondents. Furthermore, culture featured under advantages of autonomy, in that it enables the local church to be contextual and relevant. Also, the church enjoyed faster growth as a result of ethnic support. But culture also was a dividing factor in the church. Coming to part (b), because of the quest to be culturally relevant, autonomy has ended up in grouping people of the same ethnic background together. Therefore, it forms the platform for enchanting ethnic identities.

Sub-question number three asked, how has Anglican Church unity affected by ethnic identity in Kenya? From the data, ethnic identity has divided the church more and more. Evidence from the data reveal that as the church become more homogeneous, it distances itself from the other. Cases of new diocese, parishes and churches being created as a result of ethnic difference, were many. In fact, a number of them were as a result of ethnic conflicts. Hence, churches established on such grounds are a challenge to Anglican Church unity.

Lastly, the sub-question on leadership had two parts. It read, what is the role of Anglican Church leadership in promotion of a) church unity? b) Ethnic identity? Part (a) was answered by the fact that the leadership in Anglican territorial structures like the diocese, is greatly influenced with ethnicity. The data revealed that a number of dioceses do not accept leaders from outside the dominant ethnic groups. Also, unity depends on the relationship of leaders. That means, leaders have a key part to play in uniting the church. But the danger is, they bond with whom they please. In part (a), one ascends to leadership by the backup of the dominant ethnic group. Those from minority groups who feel denied the opportunity to lead break off with their followers and form another church. Hence, each side stands in solidarity with the specific ethnic groups or affiliations. These sub-questions give us the road map to answering the main question.

6.3 Main Question and data findings

In view of the study, the Anglican Church in Kenya is widely spread throughout the nation. Its structures of administration include: the province, diocese, archdeaconry, deanery, parish and local congregations, which have definite territorial areas of operation marked by boundaries. At the top is the province, and local congregation at the bottom. Key among these structures is the diocese. It is strongly united with its lower level structures. Between the diocese and the province there is minimal level of bonding, as it is with other member dioceses. This is caused by the presence of autonomy in the autonomy according to the respondents. Autonomy is about self-governance, self-sufficiency and self-propagation. In effect, the practice of autonomy then creates a form of independence at the diocesan level. This makes it difficult to reconcile independence at the diocesan level, with inter-dependence as the requirement of unity in the Anglican Communion level. There is a tendency to

emphasize autonomy than communion leading to a loose bond among dioceses that threatens unity.

Contextually, Anglican Church grows in a multi-ethnic country, Kenya that experience distinct ethnic differences. Ethnic identities are very strong and are associated with territorial imaginaries that become exclusionary depending on the prevailing situation. By large, the government administrative boundaries have are marked by ethnic territories at one level, and at another level two or more territories have been put under one administration. Leadership of such areas, especially politically, has been ethnic in nature. Anglican Church's creation of new structures, especially dioceses, replicated government's administrative boundaries. The result was producing structures similar boundaries to the government ones in terms of ethnic composition. In some cases where the government grouped different ethnic together, the church structures offered an alternative way of affirming ethnic identity. New structures are created that enhance ethnic identity. As more and more structures are created, the more homogeneous they become in terms of ethnic composition.

The most affected structure is the diocese, but the study show that even other lower structures are taking the same trend. Therefore, the question, what is the connection between diocesan autonomy in the Anglican Church of Kenya and ethnic identity? The answer is that diocesan autonomy has caused tension between Anglican Church unity and ethnic identity. Resulting in tension between the call to Christian unity and the requirement for ethnic loyalty. In the study, the requirements for the formation of an autonomous diocese included: ability to operate independently, operate within a definite territory, ability to govern itself, availability of resources for self-sustenance and ability to be culturally relevant. All these requirements fell under the Anglican Church dividing factors. The notable disadvantage of autonomy, according to the respondents was the grouping of the same ethnic group in one territory. The idea of being independent has clicked with the notion of ethnic territory. Hence, an independent diocese forms an independent ethnic group within their territory. This has affected not only the diocese, but even the internal structures within the diocese. In effect ethnic identity is taking precedence over Christian identity. As the study shows, leadership is then greatly affected by the need for ethnic loyalty in turn affecting the way the church respond to social and moral issues in the society.

6.4 Epistemological Advantage

The study offers knowledge on how the Anglican Church structures creates tension between Christian unity and ethnic identity in Kenyan context. That is to say, ethnic identities are finding their way into the church structures. The church is growing and thriving on ethnic affiliations, especially during the creation of new churches. This in itself heightens ethnic loyalty that undermines loyalty to Christ. The result is distorted church which renders the Anglican Church impotent to addressing national unity. It reveals why during crisis time, Anglican Churches with their leaders in different regions, resign in ethnic comfort zones. The study provokes the Anglican Church in this area to critically reflect on its administrative organization. For that reason, the following recommendations are worth consideration.

6.5 Recommendations

Here below are some recommendations I would like to make in connection with the study, taking care of this unique context. First, there is need to review the constitution so that it allows for transfer of bishops and free flow of clergy within the province. This would help leaders to appreciate people and culture of other ethnic groups. It will give leaders a better understanding of ethnic worldviews. In effect, the leader would get an opportunity to critically reflect on both his or her culture in light of the Christian teachings on from a wider perspective.

Second, Local churches need to domesticate the leadership of Canterbury as suggested by Norman Doe, centralize provincial leadership, and make unity at Communion level mandatory. This is because, there is too much leaning to laws in the constitution than the moral requirement. Many churches want to follow what is in their law. This would take care of that. A Pauline approach is necessary where group indexes are *not* obsolete, "but of no importance regarding their primary in-Christ identity" (Sandnes, 2012, p. 263). I do not suggest real centralized administration, but finding a way of removing some excuses to unity.

Third, review territorial boarders to allow for real ethnic inclusion. The more people have nothing to separate them, the more they live together and appreciate each other.

Transformative mission helps change ethnic territorial notions that are exclusive, as noted by the respondents and some scholars. Ethnic territorial boundaries need to find new meaning in the Kingdom of Christ. Given that territorial imaginaries are so strongly associated with ethnicity, beyond the boundary approach would help change these notions.

Leadership should be based on the call and proper training. Honorary ordinations based on ethnic background produces poor leaders in terms of mission. This would ensure development of leaders with ability to deal "wider national and international concerns, rather than being exclusively parochial" (Rusk, 2010, p. 127). There is need to encourage the clergy to model collaborative, relational leadership. More so, church leaders need to embrace their role in the society as the voice for the voiceless and condemning all sorts of evils at their disposal. Critically asses their culture and work to eradicate divisive notions. Ritva H. Williams has argued that Jesus' ministry was in households and kinship relationship. But this did not stop Him from critiquing and redefining the culture.

Teachings on morality should embrace the Christian inclusive nature that embraces all humanity. The purpose is to "affirm faith that is intellectually cogent and engages with contemporary issues" (Rusk, 2010, p. 127). It is geared towards developing effective discipleship programs for new comers and ordinands. Emphasis should be put on the need to train, equip, and empower the laity to be effective apostles in the world, and "encourage the clergy to model collaborative, relational leadership" (Rusk, 2010, p. 128).

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APPENDICES

(a) Questionnaire

A short and simple questionnaire was prepared to take care of some personal details of the respondents.

    a) Name ....

    b) Title............

    c) Term of service (how long) ......

    d) Term of membership (how long).....

    e) Gender ......

    f) Age   ....

(b) Interview Questions

The questions are ordered based on sub-questions touching on: unity, autonomy, ethnicity and leadership. Question 1-6 deal with unity; 7-11 are about autonomy, 12-13concerned with ethnicity and 14-17 deal with leadership.

1. How are the different dioceses related to one another and the Province?
2. How much influence does sister dioceses have on operations of an individual diocese?
3. In what way are you part of another diocese?
4. What can you say about the relationship of Christians within the diocese?
5. Have you experienced any conflict between churches?
6. If yes, what was the cause?
7. Please tell me what does it means to be a diocese?
8. What are the key factors considered in the creation of a new diocese?
9. Can you comment on diocesan governance?
10. Do you like the system? Why?
11. Can you account for the presence of church in your area?
12. Could you highlight some of the qualifications for one to be elected a leader (Lay/clerical).
13. Is it possible to centralize the appointment and deployment of clergy and other church workers?
14. How are discipline cases of senior church leaders dealt with?
15. Have you experienced such cases?

16. If yes, were there any challenges in dealing with the problem?

17. Could you mention to me some of the challenges faced by the church in executing its moral authority as a voice of the voiceless in the society.

The success of field work can be attributed greatly to work schedule below.

Table (a)

DATE	ACTIVITY
12-15/6/14	Travel to The Field
16-22/6/14	Booking appointments for interview
23/6-31/7/14	Interviews in the Diocese of Mumias
1-5/8/14	Report compilation
6-10/8/14	Travel back
11/8/14- 15/5/15	Write up