

## **ABSTRACT**

# **THE RELATIONSHIP BETWEEN DEMOCRACY AND EQUAL DISTRIBUTION OF RESOURCES IN KENYA: A STUDY OF ALL SAINTS CATHEDRAL NAIROBI**

by

Paul Kibirech Korir

This study under the topic, *the relationship between democracy and equal distribution of resources in Kenya: a study of All Saints Cathedral Nairobi* challenges the Church to remain vibrant and relevant in its operation context. All Saints Cathedral Nairobi was chosen as the base for this study because of its diversity, history, and location (being situated in Nairobi, the capital city of Kenya). 250 respondents from the Cathedral were chosen randomly to participate in this study to represent the entire congregation. This study has been informed by the infamous post election violence that characterized Kenya's 2007/2008 general elections.

When the tenets of democracy are hanging in the balance, the Church cannot afford to bury its head in the sand. Makui Waruiru insightfully commending on democracy in Kenya observes: "Kenya's future as a democracy can only be assured by the development of a strong and vibrant civic-minded culture" (2003, *ProQuest*). Seeing democracy through these lenses in the light of this study, it is evident that the Church has a crucial role to play in nurturing the spirit of equity, fairness and justice.

The data analyzed revealed from the majority of the participants that:

1. There is visible evidence of unequal distribution of resources in Kenya that jeopardizes democracy and stability

2. When the standard of living of a people is compromised at the expense of corruption and inequality, the people naturally resort to violence to express their anger and dissatisfaction
3. The role of the Church in enhancing democracy need to be reactivated
4. There is need to ensure free, fair and credible elections at all times so as to manage people's expectations and aspirations
5. There is an urgent need for the Church to advocate for a comprehensive and consistent civic education

From the major findings, recommendations are made on how the Church in Kenya, and in this case the Anglican Church of Kenya can better contribute to the growing of democracy in Kenya. This will be possible when institutions that promote equity, fairness, justice and quality are strengthened. This will enhance equal distribution of resources and access to available opportunities which is what democracy seeks to achieve.

DISSERTATION APPROVAL

This is to certify that the dissertation entitled

**THE RELATIONSHIP BETWEEN DEMOCRACY AND EQUAL  
DISTRIBUTION OF RESOURCES IN KENYA: A STUDY OF ALL SAINTS  
CATHEDRAL NAIROBI**

presented by

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**THE RELATIONSHIP BETWEEN DEMOCRACY AND EQUAL  
DISTRIBUTION OF RESOURCES IN KENYA: A STUDY OF ALL SAINTS  
CATHEDRAL NAIROBI**

A Dissertation

Presented to the Faculty of  
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by

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## CHAPTER 1

### NATURE OF THE PROJECT

#### Overview of the Chapter

This research sought to discover the relationship between democracy and equal distribution of resources in Kenya using All Saints Cathedral Nairobi as its base. The question to ponder is to find out if democracy does inform equitable distribution of resources, which in the long run ensures peace and stability in Kenya. The post election violence witnessed in Kenya in 2007/2008 became the turning point in Kenya's political landscape as far as the nature and maturity of democracy is concerned.

Arguably, democracy creates space and equal platform for choosing leaders to lead in a given period of time through a well designed/planned, free, fair, credible and competitive electioneering process. Through this process, when votes are cast and tabulated, the one who have the majority of the valid votes cast in his/her favor wins. However, choices have consequences. The horrifying pictures that ran through the media, both print and electronic in Kenya between December 2007 and February 2008 are still vivid in the minds of many. The disputed results of the 2007/2008 general elections in Kenya ignited the infamous Post Election Violence (PEV). Lives were lost and property destroyed not withstanding the high number of internally displaced persons and the tainted image of Kenya globally. This will not leave the minds of many Kenyans any time soon.

According to the report from the IRIN (a service of the UN office for coordination of humanitarian affairs): "More than 1,200 people were killed and some 600,000 displaced into temporary camps, with an equal number seeking refuge with friends or

relatives [and/or in Churches]” (Nairobi, 7 Jan. 2008). As a result, Churches became temporary shelters and home for the thousands of the internally displaced persons (IDPs). The Anglican Diocese of Eldoret, where I was serving at that time as the Diocesan Administrative Secretary with the role of deputizing the Bishop, hosted over 3,000 IDPs in various Churches/parishes. I saw the pain and suffering of the affected persons first hand and for that I knew the Church need to be proactive at all times.

Being a senior clergy in our Diocese, we mobilized our resources, energies and team spirit so as to respond to the situation at hand. By the grace of God, we played a role in raising support, which included, shelter, food, clothing and medication for the IDPs. At the same time, we sourced for professional counselors to provide the very essential psychosocial support at that very hour of need. The exercise was not only tiring and exhausting but also stressful and traumatizing. The questions that have lingered in my mind ever since then have been, where was the presence of the Church when Kenya was burning? Why should the Church be seen as a reactionary institution instead of being proactive? Is democracy really a suitable form of government? Did people fight for leadership positions or for resources? This is why this study is very handy!

Apart from the loss of life and property and the mass displacement of the population, other consequences of PEV were unbearable. IRIN insightfully presents the true picture of the situation on the ground at that time by observing that

[a]gricultural activity was seriously hampered as farmers moved away from their fields, posing long-term risks for the country’s food security – already threatened by drought and soaring fertilizer prices. The education and health sectors were also compromised by the large-scale displacement of professionals (ibid).



To say the least, Kenya was at the slippery road to the failed-state zone but God's grace and mercy saved the country. This ought to have awoken the Church to the realization that its role as the conscience of the society cannot be overemphasized.

This unfortunate turn of events in Kenya's history and the conspicuous absence of the prophetic voice of the Church has been quite disturbing. This study sought to find out if there is any relationship between democracy and distribution of resources. To answer this critical question we inquired the governance structures of All Saints Cathedral Nairobi, a Church endowed with resources both human and financial. The study discovered how All Saints has managed the resources in a transparent manner to the satisfaction of the diverse population.

Observably, the Church has a role to play in bridging the gap between the majority and the minority as democracy advances to its maturity. The understanding of democracy and more so in emerging democracies is that majority wins and the minority is left at the mercies of the majority. Whether this assumption is true or false, it is something this study sought to find out. This dissertation was intentionally limited to focus on understanding how the Anglican Church of Kenya define the relationship between democracy and equal distribution of resources in Kenya.

### **Personal Introduction**

I am a Church minister with the Anglican Church of Kenya ordained to serve God and humanity. I believe in a Church that does not bury its head in the sand whenever there are problems that face humanity. What added my passion to my involvement in the peace and reconciliation process soon after the PEV was my mandate as a clergy who served both communities, the Kalenjin (perceived as aggressors) and the Kikuyu

(perceived as victims). As a born again clergy, I have a soft spot for the marginalized and the less fortunate. I must admit that my role was hindered by suspicion and mistrust by both communities who did not want to trust the Church anymore. The Kalenjin community to whom I belong would see me as a betrayer while the Kikuyu community on the other hand would suspect me as a spy. As a human being with feelings and emotions, I was discouraged when my ministry was misunderstood. To continue this ministry of reconciliation and peace, I needed the mercy and grace of God. However, that was not the case by then and I was pushed between a rock and a hard place. Much as that was true, the grace of God was so sufficient to carry me through and the teamwork with other ministers of the gospel added the energy to keep us going.

To be sure, it takes time and patience to build trust and confidence among the warring communities. At some point, I lost the zeal and stamina but a small and still voice from the Lord kept encouraging and inspiring me to move on with this ministry of reconciliation and peace. It is my conviction that democracy is the basic foundation in building good governance that will ensure equal distribution of resources and propel the spirit of fairness, justice and equity. This in the long run will raise the dignity and the standard of living of a people.

I am convinced beyond any reasonable doubt that the Anglican Church of Kenya has an unequivocal role and divine mandate in building and nurturing democracy in Kenya. This can be made possible through civic education and community mobilization and organizing using its grassroots network as strength. The presence of the Anglican Church in every community presents it with an unprecedented opportunity to raise a civilized society. Giving a unique definition and true meaning of the Church's holistic

ministry, Tetsunao Yamamori et, al. got it right when they observe: “The goal of holistic ministry should be to be coworkers with God in restoring dignity and dominion, returning to communities the control of the circumstances in which they live, bringing them into abundant living and helping them become a self-respecting and respectable community” (162). This indicates that there should be no compartmentalization when the Church is serving the nation as mandated by the Great Commission (Matthew 28:19-20).

### **Statement of the Problem**

In this research, I sought to find out if there is any relationship between democracy and equitable distribution of resources in Kenya. This study was made possible by doing a study of All Saints Cathedral Nairobi.

The prophetic role of the Anglican Church of Kenya hereafter referred to as the Church is dwindling day after day. As a result, the Church is being perceived as an “absentee landlord” which worries me every time. In the context of colonization, Kenya attained its independence from the British colony on 12 December 1963. The promise of good governance and equitable distribution of resources by the new leadership was greeted with jubilation and excitement by Kenyan citizens.

As time went by, corruption, nepotism, marginalization, and poor leadership started eating the fabrics of Kenya’s nationhood. In the place of nationhood entered selfishness, poverty, and hopelessness, which begged for alternative voice, which would reverse this spirit of apathy and despair. This alternative voice that started from the Church and the Civil Society Organizations (CSOs) to check and balance the government of the day was mandatory as a matter of necessity. The absence of strong opposition in

Kenya places the Church on the vantage point to play the active role in building democratic space in Kenya.

Broadly speaking, the role of the Church as the voice of the voiceless could not be ignored anymore. When Kenyan leadership slipped to dictatorship in the late 1970s and 1980s under the infamous one-party system, which choked democracy to its core, the Church fought tooth and nail. The Church called for the urgent restoration of democracy by the introduction of multiparty system. The prophetic voices of Bishops Henry Okulu, David Githari, and Alexander Muge, all of whom have gone to be with the Lord (may their souls rest in peace and rise to eternal glory), were visible. This shook the leadership of Kenya to give-in to multi-partyism. The Church was seen as a place of refuge and a voice of the voiceless. The role of the Church in enhancing democracy cannot be overstated.

In the recent past, the Church has kept silent on issues of democracy, good governance, and equal distribution of resources. This has left the government of the day to lead and distribute the resources with favoritism. As this is the case, many communities in Kenya have always sought to support “their own person” to ascend to the presidency of this country for them to access the national “cake” as it would be called. This is motivated by the fact that once “their own person” is in power; their turn to “eat” the national cake shall have come. So the national elections in Kenya are a matter of life and death!

National elections in Kenya since independence are held every 5 years and so should those in opposition loose unfairly, they would rather rise up in arms which is what we saw in 2007/2008 in Kenya when the presidential elections were disputed. Those who

loose unfairly would rather take this route rather than counting the days outside the government. It is the mandate of the Church as the conscience of the society to play its prophetic role in season and out of season for the sake of peace, justice, stability and harmony.

Kenya promulgated its new constitution on 27 August 2010 which has created a new platform and mandate for the Church to play a critical role in checking and balancing the government to provide good governance, distribute resources equitably, and enhance democracy. This new dispensation in our country is what I see as a window of opportunity that the Church cannot afford to miss. It is against this backdrop that this dissertation has been proposed and advanced. It is the right time for the Church to reclaim its position of being the Salt and the Light of the World. Put another way, the time for the Church to be felt as the conscience of the society is here and now.

It is crystal clear that Kenya's democracy still hang in the balance and the future of the same ought to be guaranteed by the Church and other like-minded civil societies in Kenya as Mukui Waruiru in his dissertation, *Struggle for Democracy in Kenya* observes: "Kenya's future as a democracy can only be assured by the development of a strong and vibrant civic-minded culture, that will keep an eye over the functioning of the state, and work to restrain state agents from infringing on the civil rights of the populace"(ProQuest 2003). The Church immediate responsibility for the Church to assume this role of ensuring that the government enhances democracy, equity and fairness cannot be ignored.

### **Purpose of the Project**

The purpose of this project was to study the relationship between democracy and equal distribution of resources by doing a study of All Saints Cathedral Nairobi with the aim of influencing the Kenyan government in matters democracy and equity.

### **Research Questions**

The components addressed in this dissertation include, delicate balance of democracy, inequitable distribution of resources, poor governance, and the missing and/or the weak role-played by the Church in building democracy in Kenya. If Kenya is to wholly embrace democracy whereby all people are respected and represented, then this country can be a wonderful place to live in in our planet earth. It is evident that the true meaning of democracy has not been defined in Kenya. This study sought to find out why democracy still hangs in the balance in Kenya and the Church has continued to keep silent. Civic education whereby the population is taught on the tenets of democracy has not been exhausted and the Church has this opportunity in its disposal.

In seeking to find out answers for this dissertation, the following proposed Research Questions were used to serve as the guiding star in generating data:

#### **Research Question #1**

How does the Church, in this case All Saints Cathedral Nairobi define Kenya's democracy in relation to resource distribution?

#### **Research Question #2**

How does All Saints Cathedral, as the National Cathedral of the Anglican Church of Kenya mobilize, manage, and distribute resources under its disposal to the satisfaction of its diverse congregation?

### **Research Question #3**

What best practices can the Church offer to the Government that will enhance democracy, which in turn ensures equal distribution of resources for peace and stability in Kenya?

### **Research Question #4**

As part of Kenyan society, what deliberate measures have All Saints Cathedral put in place that facilitate civic education?

### **Rationale for the Project**

The first reason this study is crucial is because the Church is the representation of the Kingdom of God here on earth. For this reason, the Church has a responsibility to breath fresh air in the governance of the nation. It is the will of God for humanity, created in the image and likeness of God (Genesis 1:26-27) to live a dignified life, which actually is the desire of a mature democracy. Jesus Christ said that he came so that we may have life and have it in abundance (John 10:10). Life in abundance is the opportunity to have quality education, good health, good infrastructure, equal distribution of resources and access to quality life here on earth.

The Church has been given mandate by God to serve as the watchman of the society. With this divine mandate and role, I am convinced beyond any reasonable doubt that the Church has a role to play in ensuring that the tenets of democracy and good governance are nurtured in Kenya. I will remain restless until the Anglican Church in Kenya participates actively in matters of democracy, good governance and equity in Kenya. As the voice of the voiceless, the Church cannot afford to keep silent when the processes of democracy are hijacked by the “powers that be.” Those who love to

maintain the status quo by all means at the expense of the majority who live in abject poverty should be disturbed by the prophetic message from the Church.

The second reason as to why this study is very handy is because it sought to employ upon the Church to utilize the presented opportunity of the Kenya's new constitution (which was promulgated on August 27 2010). It is the opportune moment for the Church to charge the government to put in place structures that will promote good governance for the good of all the people of Kenya. Prophet Jeremiah rallied the Israelites to seek for the welfare of the city where they had been taken to as captives (Jeremiah 29:7). The Church has to respond to this calling and mandate.

It is the object of this study to ignite the flame of the Church of being the salt and the light of the world (Matthew 5:13-16) that is charged with the responsibility of checking and balancing the government. It is St. Paul who affirms that all governments ought to be respected for all governments come from God (Romans 13:1). This study serves as a tool for the Church to be used to shape the landscape of democracy, good governance, and equitable distribution of resources in Kenya.

This study is timely as Kenya has just discovered oil in Turkana County which means that the country is in the path of tapping into this natural resource. Kenya will soon belong to the oil producing and exporting countries (OPEC) and by extension will be counted as a developed world only and only if the endowed resource will be distributed equally and utilized to benefit Kenya as a whole. If the proceeds of this invaluable resource are not distributed equitably, it will add more stress and competition into the country and it can add pain instead of happiness. The role of the Church in checking and balancing the government in policy formulation and structures that will



enhance equity cannot be overemphasized. Distribution of resources, which include goods and services is that which democracy seeks to avail.

The third reason why this study is paramount is because Kenya is part of the global community and it cannot afford to live a life that does not embrace democracy, equity, human rights and transparency. Democracy brings dignity and respect to humanity and the pursuance of democratic space by the Church by redefining and asserting her role in the process of democratization motivates this study.

The fourth reason why this study had to be carried out is because the Anglican Church of Kenya has a trusted structure and hierarchy from the grassroots level to the national level. It is well positioned to mobilize and change the mindset of the population, those leading and the led to embrace democracy and this cannot be overstated. Equally, the presence of the Anglican Church in every region of Kenya and more so, the capacity of the Clergy who serve this Church is what motivates this study.

The authentication of this study is pegged on the history of the Anglican Church leadership's involvement and participation in issues of democracy. The choice of All Saints Cathedral as a representation of the Anglican Church of Kenya is informed and motivated by the fact that All Saints Nairobi is the national Cathedral of the Anglican Church of Kenya. Its location at the capital city of Kenya is another added advantage. Because of this, the findings of this study will be valid and reliable.

The fifth reason why this study is timely is its uniqueness. This study is one of its own kind because the choice of respondents shall be drawn from the population of All Saints Cathedral. They will give their personal and original worldview/milieu on issues of democracy, good governance, and equal distribution of resources. Observably,

majority of the congregation of All Saints Cathedral are the elites of the society who are in the city either working or attending universities/colleges. For that reason, the understanding of the sampled respondents on the topic of this study is another value addition to this study.

Acknowledging the fact that other scholars have researched on democracy and related topics, their work will form the fountain of knowledge that will make this study a scholarly work. This is so because the literature referred to will form an integral part of this study. I am so excited and motivated to carry out this study whose end product will benefit the Kenyan population and the people of Africa and by extension, the global Church and world. This study will serve as a wake up call to the Church to arise and shine in leading the enhancement of democracy and equity in Kenya.

Additionally, this project was designed to respond to the questions that have puzzled me ever since the post election violence (PEV) in Kenya in 2008. I have been struggling to understand as to why in democracy majority takes it all? Who then takes care of the minority? Does it mean that the tyranny of numbers muzzles the minority? As if that is not enough, those who win assume leadership and thereafter seek to reward their cronies leaving out the perceived opposition from sharing the national cake leading to the voice of dissent. The Church for sure cannot afford to keep silent anymore when democracy is muzzled and/or misrepresented. As a matter of fact, this study sought to find out if the Church is democratic enough to warrant it the moral responsibility/authority to serve as the conscience of the society.

Another puzzle is the unfair distribution of resources. Kenya in the new constitution that was promulgated on August 27 2010 is divided into 47 counties for the

purposes of administration and equal distribution of resources. This is a wonderful platform for the Church to play a critical role of checking and balancing the national and county governments. If this is not done, some counties would be more advantageous than others. In my opinion, the role of the Church in ensuring that corruption, taxation without representation, and nepotism become a thing of the past cannot be overstated. Resource-based conflicts have been evidenced in many African countries. The time to charge the governments to distribute resources equally and fairly is now. The Church should seize this opportunity.

When the youth are manipulated during electioneering period it is enough testimony that unemployment is a reality. Research indicates that unemployment in Kenya has reached an alarming rate. According to Kenya National Bureau of Statics, unemployment rate in Kenya increased to 40 percent in 2011 from 12.70 percent in 2006 (Kenya National Bureau of Statics, 2013 <<http://tradingeconomics.com/kenya/unemployment-rate>>). If nothing is done, the educated and yet unemployed Kenyans, majority of whom being the youths is a looming danger. If the situation is not arrested, we may be headed to the political and social uprising. It is against this backdrop that I employ upon the Church to play an active role in charging the government to distribute resources equally, the sooner the better.

It should be bone to mind that when I talk of the Church for sure, I am talking of Church leadership to whom George Barna insightfully ponders a simple and straightforward question and gives an answer at the same time by asking, “what do leaders do? They relate, organize, achieve, think, envision, and endure “(44). This is a

wonderful role desired for any good leadership. Were leaders to capture this spirit, then people would be happy and satisfied.

Poor governance that lead to apathy and hopelessness has continued to puzzle me and this is something that need to be addressed in this study. Why is it that African leadership hang in the balance? When the Church fails to warn and rebuke poor leadership in the land, paradoxically the Church will not escape the effects of poor governance for Christians are citizens as well. Democracy creates a conducive environment for people to choose leaders of integrity and character to represent their interests for the purpose of good and dignified life.

As a result of poor governance, poverty and hopelessness seem to take over and the future of the country will always hang in the balance. Democracy enables people to choose visionary leaders who will strive for quality governance. This in the long run will improve the standard of living of the citizens. Barna captivates this spirit when he argues, “vision brings victory. The equation is quite simple: no vision = no leadership. Many people dress like leaders, speak like leaders and have titles that suggest they are leaders” (51). When the voice of the Church is absent, leaders will lead as they wish.

In this study, the wanting role of the Church in building a strong democracy in Kenya was be discussed. Why has the Church behaved as an “absentee landlord?” Where is the voice of the Church when dictatorship is taking over from democracy? Being part of the Church leadership, I feel ashamed when I see lives that could have been saved being lost just because of disputed election results. Does it mean that institutions like judiciary have failed? The 21<sup>st</sup> Century Anglican Church of Kenya should emulate the Early Church as Leslie Newbigin observes that “[t]he Church of the first three centuries

was essentially a martyr Church, bearing witness against the public doctrine of the time. It could have accepted, but did not accept, the protection offered by the Roman law to the private exercise of religion as a way of personal salvation. Though a small minority, it challenged the public doctrine of the time as false – and paid the price” (223). The Church then was brave, resilient and brilliant.

If I had answers to these questions my problem would have been solved. It is the desire of the study that the chosen respondents shall be very objective in responding to the raised questions. Their responses shall inform and validate this research and strongly call back the Church to reclaim its position of being the conscience of the society.

### **Definition of Key Terms**

In this research, I found it prudent to define the following terms: Democracy, Governance, Resources, Equity, Provincial and the Anglican Church of Kenya.

According to Thesaurus Dictionary (word lookup from the MacBook Pro Laptop computers), the word Democracy means equality. In this context, it is a government in place that treats all citizens equally. Also it means classlessness. It is argued elsewhere that Democracy is the government of the people by the people from the people. It is the government or leadership chosen by consensus through a free, fair and transparent election process, which leads to social equality.

The term governance according to Thesaurus has the same meaning with supremacy, which means ascendancy. It also means dominion and power given to rule. Equally, democracy means authority and control. Therefore, good governance means the rulership that satisfies the subjects at all levels. It means a government that is accountable

to its citizens. It means a government that is seeking always to provide the citizens with quality leadership and quality standard of living.

According to Gerhard Anders, “[t]he term “good governance” denotes a set of policy measures intended to transform “dysfunctional” public institutions into efficient and transparent service providers that will be accountable to the public and subject to the rule of law. It is hailed as the solution to the impasse in development” (2).

Additionally, the good governance agenda and civil service reform in Africa, in particular, are based on the idea of the “dysfunctional” of African states, stemming from an imagined disconnect between transplanted “modern” state institutions and “traditional” African society. To be sure, the latter is assumed to subvert the proper functioning of the bureaucracy. The idea of a divide between state and society is, of course, not new and has been at the heart of modernization theory, which views the state as an engine of social change (Ibid. 3).

Resources according to Thesaurus dictionary is given the same meaning as the words, capitals and reserves. These are the incomes accrued to suffice the functions and developments of a people. Resources are possessions of a people. They are the properties, which include funds and assets. At the same time, resources are defined as the wealth of a people. In this study, the Church has a very crucial role in keeping the government in its toes in ensuring that resource distribution is done in a dignified and accountable manner so as to benefit every citizen satisfactorily.

Equity in this study is defined as the fairness in the process of sharing the available resources. When people feel satisfied, there will be peace and harmony. Equity is the bridge between democracy and resource distribution. All human beings are created

in the image and likeness of God. The term Provincial is used in this study when referring to the Anglican Church of Kenya nationally.

For the understanding of the Anglican Church of Kenya, which is the focus of this research, its history is presented briefly. The Anglican Church of Kenya is a product of the Church Mission Society who sent Johann Ludwig Krapf to Kenya arriving in Mombasa in 1844 with the Good News of salvation. Unfortunately, Krapf's wife and child died when they arrived in Kenya. This qualifies the statement of Tertulian who once, to paraphrase, said that, "[t]he blood of the martyr is the seed of the Church." From that very humble background, the Anglican Church of Kenya under the leadership of Archbishop Dr. Eliud Wabukala currently has a population of 4.5 million with 36 Dioceses. We can firmly attest that the Church has grown from grace to grace.

Historically speaking, the Church was founded originally as the diocese of Eastern Equatorial Africa (Uganda, Kenya, and Tanzania) in 1884, with James Hannington as the first bishop. However, as said earlier, Anglican missionary activity had been present in the area since 1844, when Dr. Johann Ludwig Krapf landed in Mombasa. The first Africans were ordained to the priesthood in 1885. In 1898, the diocese was split into two, with the new diocese of Mombasa governing Kenya and northern Tanzania (the other diocese later became the Church of Uganda); northern Tanzania was separated from the diocese in 1927.

Mass conversions of Africans began as early as 1910. In 1955, the diocese's first African bishops, Festo Olang' and Obadiah Kariuki, were consecrated by the Archbishop of Canterbury in Uganda (Olang' would be elected the first African archbishop in 1970).

In 1960, the province of East Africa, comprising Kenya and Tanzania, was formed with Leonard James Beecher as archbishop.

Tanzania seceded from the province in 1970 and was created as its own province. Manasses Kuria was the second Archbishop of Kenya from 1980 to 1997. David Githari took over as the third Archbishop from 1997 to 2002 when he was succeeded by Benjamin Nzimbi who became the fourth Archbishop from 2002 to 2009. The current archbishop is Eliud Wabukala (drawn from the Wikipedia website, the free encyclopedia <the Anglican Church of Kenya, Web. 16 Nov. 2013>). This is a summary of the Anglican Church of Kenya from where I will engage in this study for the primary findings.

### **Delimitations**

I chose to focus this research at All Saints Cathedral Nairobi, the National Cathedral of the Anglican Church of Kenya, the Church I have served since I was ordained minister. The limitation will facilitate the implementation of the findings and recommendations of this study. The Anglican Church of Kenya currently has 36 Dioceses and covers every part of the country of Kenya. The time factor for this study also informed the limitation of the study.

250 respondents from All Saints Cathedral Nairobi were chosen using the random sampling for this project. They then became the representation of the congregation of All Saints Cathedral Nairobi. The ministry context was also considered during the delimitation process.

Selected literature was used to inform this research for the study to meet the scholarly standards. How the selected literature informs this study is discussed on the



literature review section. The selected literature will also inform the theoretical perspectives of this study. A formulated questionnaire was sent to the selected respondents for the purpose of collecting data for this study. The map of Kenya (Web. 18 Nov. 2013 <the map of Kenya>) here below is the context of this study.



### Review of Relevant Literature

This study benefited immensely from the literature available in the scholarly world. This attests to the fact that this puzzle that puzzles me has disturbed many other people who have invested their time and expertise to work on this topic. To be sure, I am indebted to the scholars whom I will draw heavily from their literature. They have

worked tirelessly on this subject of democracy, good governance and equal distribution of resources. The ultimate goal of this desire is to charge the governments of the day to uphold the dignity of their citizens.

The following scholars are a representation of the reviewed relevant literature. Abdel Mohamed Salih in his work *African Political Parties: Evolution, Institutionalism and Governance* captures the assumptions of democracy when he advances that, “[t]he procedural understanding of democracy appears to be a common element of both (technocratic and political) interpretations of good governance” (262). Additionally, the focus of governance discourse in both interpretations is not so much on how political parties serve as instruments that enable – or, in current parlance, empower – people to achieve certain goals but on how well they contribute to the management of the economy and of society (Ibid.). In this study, his work will be of great importance.

Hamid Karimianpour’s invaluable work *Nation Building: Or Democracy by Other Means* will serve as a wonderful resource for this study. Karimianpour observes that, “[i]t is evident that democracy in developing countries has had mixed fortunes. Ever since the end of its colonial power, the West has put pressure on the developing countries in other forms, for one thing by insisting they adopt democracy, the outcome has been little better than chaos” (7). One may ask, is democracy a Western concept that has not found any soft landing in developing world? Arguably, the West’s global democratization projects, which occasionally have included coup d’états, assassinations, and military operations failed in country after country (Ibid.). As much as this is the case, democracy when fully understood and internalized is a wonderful form of government.

In this era of technology, no country is an island. All countries belong together in this global world. However, the relationship between the developed and the developing worlds has grown tenser with the spread of globalization and modern communication technology, but it has never been easy. Broadly speaking, ever since the two worlds crossed paths, their relationship has been affected by misconceptions and cultural disconnection (Karimianpour, 8). Observably, in the West all government actions ultimately need popular support, the public must be convinced that the policymakers' intentions conform to the beliefs and interests of its people. The voters must be led to believe that democratization is the goal of intervention, even if it is not. This is very interesting indeed. Learning from the Western world on how they do democracy cannot be overstated (Ibid., 16).

Another resource, which will play a critical role in the advancement of this study, is the work of Anuradha Katria *Democracy on Trial: All Arise*. In tracing the history of democracy, it is observable that democracy has come a long way. For example, it is argued that mass democracy, where virtually all adults have a right to vote is a 20<sup>th</sup> century phenomenon. Most of the developed countries that have well-established democracies took a long time reaching this stage. Building democracy is a process, which does not need to be rushed. Mostly, the perceived advance democracies in the Western world started with an oligarchic form of it, where only the propertied white males had the right to vote. This was gradually extended to the entire adult population over the course of a century or two. Thus at the individual level, political empowerment followed economic empowerment. This was not a mere coincidence but a well thought-through strategy (Katria, 2).

From this understanding, it is evident that democracy no doubt has achieved much in the Western world. As is the case with any system tried, problems abound there too, but essentially the system does work. Patience and commitment to the just cause of democracy development cannot be overstated at all. In its progressive form, where basic elements like habeas corpus, rule of law, presence of political and civil liberties, separation of religion and state as well as separation of powers, etc, have been established and the political power rests with a prosperous and progressive middle class, the system has many strengths, hence, the call for the Church to sustain the spirit of pursuing democracy in Kenya. The process to get there is a long and arduous one, and even after reaching there, efforts, thoughts and initiatives are required to keep the system progressive (Ibid. 185). Observably, Katria's work seeks to answer the question of why the quest for democracy ought to be a concerted effort of the citizens of all walks of life, the Church playing the leadership role.

The work *Democracy Without Politics* of Steven Bilakovics is both timely and quite informative. Looking at politics from a positive point of view, Bilakovics observes that “[p]olitics” has probably always been something of a dirty world. Today's political alternation is thus much more intractable than if apathy or corruption were solely at its root” (1). Additionally he argues that “[a]n apathetic people can always be “awakened,” and a corrupt system can always be reformed”(3). Therefore, politics can be redeemed to serve the intended purpose.

Discussing on the essence of good governance, the work of Gerhard Anders *In the Shadow of Good Governance: An Ethnography of Civil Service Reform in Africa* is very instrumental. In his words of wisdom on good governance, Anders observes that “[g]ood

governance is neither about building roads nor transmitting superior scientific knowledge for the purposes of “development”; for example, in order to increase agricultural production. Good governance objective is the establishment of systems of management and self-control to improve “efficiency” and “transparency”.” (1-2). In this study, it is the duty of the researcher to understand the good practices of good governance both in theory and practice and the work of Anders among others is very crucial.

Another resource for this study is the work of William G. Tierney *Governance and Public Good*. It is argued and rightly so that when solutions to the challenges of governance are, in fact, put forward, they sound easy in principle. In practice, they are very hard to implement. Admittedly, the resulting struggle for a sense of shared purpose and community is made more difficult by the lack of time, a shortage of experience in building effective working relationships, and a tenuous connection between served communities and the governing bodies (Tierney 159).

The importance of Biju Paul Abraham’s work *Democratic Societies and Globalization* cannot be overemphasized. Placing citizens as active participants in building their nations, Abraham observes that

[w]hile governments offer professional services, such as education, which put us in the role of clients, they provide us in our roles as citizens services such as highways, social security and economic policy. Citizens benefit from the public infrastructure that the government provides. To our rights as citizens correspond our obligations as subjects such as of tax payments and of respecting government regulations (40).

Citizens have an active role to play as far as democratization process if concerned.

Talking about modern democracies, Abraham goes on to argue that “[m]odern democracies are no longer direct but indirect, and they operate through large bureaucracies” (40). He goes on to advance that [t]hese features of modern democracies

have a significant bearing on their nature and manner in which they function” (49). To be sure, the indirect mode gives rise to politicians as representatives of the people who govern in the name of the people. Bureaucracies are manned by bureaucrats who occupy positions by virtue of rules that include the rules of eligibility for appointment to different offices (Abraham 49).

Good governance on the other hand, signifies a participative manner of governing that functions in a responsible, accountable and transparent manner based on the principles of efficiency, legitimacy and consensus for the purpose of promoting the rights of individual citizens and the public interest, thus indicating the exercise of political will for ensuring the material welfare of society and sustainable development with social justice (Ibid., 51-52). Good governance and democracy go hand in hand hence the importance of this resource.

The work of John Rawls *A Theory of Justice* is another literature resource for this study. Rawls observes that

[t]he democratic interpretation is arrived at by combining the principle of fair equality of opportunity with the difference principle. Assuming the framework of institutions required by equal liberty and fair equality of opportunity, the higher expectations of those better situated are just if and only if they work as part of a scheme which improves the expectations of the least advantaged members of society (75).

In this study, much is discovered on how best resources can be distributed equally.

Another resource, which is very crucial in understanding the landscape of resource distribution to is the work of Jon M. Conrad *Resource Economics*. When defining economics, Conrad states “[e]conomics might be defined as the study of how society allocates scarce resources. The field of resource economics would then be the

study of how society allocates scarce natural resources such as stocks of fish, stands of trees, fresh water, oil and other naturally occurring resources” (1). This understanding should inform the government on its role in distributing the available resources equitably to all citizens across the country.

Tetsunao Yamamori et al.’s work *Serving With the Poor in Africa: Cases in Holistic Ministry* is another key resource for this study. Lifting the image of God in humanity, it is clear that the dignity of humanity ought to be upheld at all times as democracy advances. Admittedly, Genesis 1:26-2:17 introduces the concept of stewardship and God’s relationship with humans as coworkers. One key management lesson emerging from this passage is the need to acknowledge the dignity of a human being as someone created in the image of God. This calls for respect for people. No wonder, human is a resource in development. This principle of respect is important for holistic ministry practitioners, given the fact that a ministry’s target groups are often described as “the poorest of the poor,” “unable to help themselves” and “feeling hopeless and worthless” (Yamamori 161).

The goal of holistic ministry represented by equal distribution of resources should be, to be coworkers with God in restoring dignity and dominion, returning to communities the control of the circumstances in which they live, bringing them into abundant living and helping them become a self-respecting and respectable community (Ibid. 162).

In defining the Church in its context, Yamamori has this to say “[t]he Church is the medium in the sense of being the primary agent for communicating the love of God and the message of salvation” (201). He further advances that “[t]he impact of Jesus’

ministry lies in the fact that “the Word became flesh and made his dwelling among us (John 1:14),” rather than a ministry delivered from a distance” (203). This means that the Church cannot stay silent when the image of God in humanity is abused, misused, and pricked, hence, the importance of this resource.

The work of Jose B. Chipenda *The Church of Africa: Towards a Theology of Reconstruction* is equally important for this study. Chipenda gets it right when he advances that “God who makes everything new will continue to change the world in which we live, calling Christians individually and corporately to greater tasks. Never before in our lifetime, have we witnessed so many complex changes in Africa in such a short period” (3). Additionally, God is undoubtedly hearing the cries of His people just as He heard the cries of the Jews in Babylon, those men and women who sat down by the nearby river and wept remembering Zion. When oppression and marginalization are visited on the citizens as a result of poor governance, the Church cannot afford to stay in silence.

To be sure, the Church has to bring people back to God in a new covenant. A covenant is a profound theological concept, linking eternity to sinners, opening a new chapter in the history of mankind (ibid. 3). Notably, in such a covenant, God takes the initiative and people act; God speaks and people respond; God commands and people obey (ibid. 10). This is amazing and more so as it confirms that Christians are dual citizens who cannot afford to wish away the things of this world at the expense of their heavenly home.

Notably, in each country, the Church must seek God’s guidance and develop everywhere the ministry of love, justice, healing, reconciliation, democracy and good



governance. In the difficult and complex situation of our continent, the Church is faced with two options: Christianizing Africa or evangelizing its inhabitants (Chipenda 13). Additionally, at the social level, the Church of the future is challenged to become an agent of reconciliation between peoples, so that co-existence and mutual support prevail rather than the disease of prejudice, which has eroded confidence and mutual respect (ibid. 47). The role of the Church in advancing the virtues of democracy and good governance is paramount.

Equally, in this study, we shall employ the invaluable work of Leslie Newbigin *The Gospel in a Pluralist Society*. Newbigin affirming the role of the Church in bettering the lives of the citizens, observes that “[i]t follows that the major role of the Church in relation to the great issues of justice and peace will not be in its formal pronouncements but in its continually nourishing and sustaining men and women who will act responsibly as believers in the course of their secular duties as citizens” (139).

As we progress and advance in life, it should be bone in minds that the preaching of the Gospel can never be irrelevant. As much as that is true, if the Church which preaches the Gospel is not living corporately a life which corresponds with it, is living in comfortable cohabitation with the powers of this age, is failing to challenge the powers of darkness and fails to manifest in its life the power of the living Lord to help and to heal, then by its life it closes the doors which its preaching would open (Ibid. 140). In championing good governance and equal distribution of resources, the Church actually is preaching the Good News of His Kingdom.

Newbigin adds to say that

[t]he Church of the first three centuries was essentially a martyr Church, bearing witness against the public doctrine of the time. It could have

accepted, but did not accept, the protection offered by the Roman law to the private exercise of religion as a way of personal salvation. Though a small minority, it challenged the public doctrine of the time as false – and paid the price (223).

Newbigin further observes that “[The Church is expected to] be a community of mutual responsibility. If the Church is to be effective in advocating and achieving a new social order in the nation, it must itself be a new social order” (231). If anything you can’t give what you don’t have and so the Church ought to account for its democracy if it has to have the moral authority to judge the government on the issues of democracy.

B. J. van der Walt’s work *Understanding and Rebuilding Africa: From Desperation Today to Expectation for Tomorrow* is another key resource for this study. Walt paints a clear picture of the situation of Africa today when he observes that “[t]he political situation in Africa is bleak indeed, deeply worrying and should be unacceptable to every African. The causes of Africa’s crisis are complex and many. They are so interlinked that it is often impossible to distinguish between cause and effect” (43). As if that is not enough, independent Africa has experienced more violence, violation of human rights, corruption, injustice, and oppression than did colonial Africa and the time to act to reverse this trend is now (ibid. 44).

Interestingly enough, Churches also have been accused to have played and continue to play an important part in the misrule of Africa. The Church to some extent cannot be neutral any longer with regard to politics. It is painful to note that there are even sections of the Church that have actively supported and continue to support corrupt and oppressive regimes (Walt 45). To say the least, this has made the Church to lose her prophetic role and its moral authority to rebuke and correct the governments in question

whenever they go wrong. The Church being the Salt and the Light of the World, in this case, hang in the balance.

Arguably, in spite of their numbers, Christians, however, have little impact on the political, social, and economic situation on the continent. Paradoxically, it is rare to find committed Christians amongst those fighting for justice in these areas. It is important to note that the main reason for this state of affairs is that the Christianity, which Africa received from the West emphasized the spiritual aspect of life, sometimes to the neglect or even exclusion of the intellectual, social, and material aspects. This is the reason for the widespread neglect of economic, political, and social affairs by African Christians (Walt 54). As much as this is true, time for renaissance to connect the spiritual with the physical is now.

### **Research Methodology**

Juliet Corbin and Anselm Strauss define methodology as a way of thinking about and studying social phenomena (1). It is the means to an end. This study is employing the qualitative research methodology.

### **Type of Research**

This study falls under the category of qualitative research using questionnaires.

### **Participants**

250 participants from the congregation of All Saints Cathedral Nairobi were chosen at random using the random sampling methodology. Participants were assured of the confidentiality of their information. The participation was purely voluntarily. For the safety of the participants, the permit from the government of Kenya to carry out the research was shared. This study is under permit number, NACOSTI/P/15/6049/5357.

Together with the valid permit, the participants were equally assured of the sole purpose of their information that it was to be used solely for the research. Coded questionnaires were issued to the participants and encouraged to return the same to the Provost's office at their convenience but within the timeframe.

### **Instrumentation**

In the world of research, research instruments are the means by which primary data are collected in social research. Research instruments, therefore, contain that the researcher will ask the research participants questions to obtain primary data from them (Peter 77). From this premise, I designed research questionnaire, which was tested for its validity and relevancy before I distributed to all the participants. Together with the research questionnaire/instrument was the cover letter, which introduced the participants to the subject of discussion and the undertaking from my side to keep the information confidential. The participants were chosen from 18 years, the age of consent in Kenya to deter the underage from participating.

### **Data Collection**

Data was collected using questionnaires as the research instrument that was distributed to 250 respondents from All Saints Cathedral Nairobi. Series of meetings to sensitize the congregation on the process and importance of the study were done using the opportunity of every service at the Church. Coded questionnaires were given to all the participants with an expectation of their return within a period of six weeks, not too long a time to invite laxity nor too short to insert pressure to the participants. By the end of the given time, 139 questionnaires had been returned to which were used for data analysis.

**Data Analysis**

I organized and analyzed data from the questionnaires to cluster themes/concepts for interpretation. Discussing the importance of concepts/themes in data analysis, Corbin and Strauss observe that “[c]oncepts are derived from data. They represent an analyst’s impressionistic understanding of what is being described in the experiences, spoken words, actions, interactions, problems, and issues expressed by participants” (51). This process did help to generate the recurrence, frequency and the pattern of the findings.

**Generalizability**

The study was delimited to include participants from All Saints Cathedral Nairobi. The voice of the 250 participants was expected to represent the voice of the over six thousand members of All Saints Cathedral Nairobi which in turn would represent the voice of the Anglican Church of Kenya as far as the relationship between democracy and equitable resource distribution is concerned. The 139 respondents who returned back the questionnaires served as the voice of the Anglican Church of Kenya. Observably, if the general lessons learned and recommendations made are applicable to the Church in Kenya, the objective of the study would not have been violated.

**Project Overview**

Chapter 1 served as the climate setting of the project. Statement of the problem is introduced as well as the purpose/objective of the project. The chapter introduces the context, validation and relevancy of the study. In chapter 2, I review the contemporary literature on the subject of study. Biblical and theological foundations on democracy, equity and fairness are reviewed.

Chapter 3 serves as the heartbeat of the project for it is in this chapter that the research methodology is explained. The method of the data collection and analysis is explained in this chapter as well. In chapter 4, I present the research findings. Chapter 5 is the final chapter, which discusses the conclusions of the study as well as its relevancy and implications of the study.

## CHAPTER 2

### LITERATURE REVIEW FOR THE PROJECT

#### Overview of the Chapter

This chapter explores the landscape of the literature related to the relationship between democracy and equitable distribution of resources in Kenya. All Saints Cathedral Church Nairobi, which, serves as a representation of the Anglican Church of Kenya has been chosen as a case study for this research. Democracy creates space and equal platform for choosing leaders to lead a country in a given period of time through free, fair, and competitive election processes whereby whoever gets majority votes are declared winners. Citizens vote-in new leaders with anticipation that resources will be distributed equitably for better standard of living. Election, therefore, is not an event but a process that seeks to produce leaders that will serve the population passionately and responsively. The Church has a role to play in ensuring that democracy's tenets are attained across the world.

Observably, as democracy opens up in Africa, the Church has forgotten its mandate to check and balance the same. Instead, the Church has been accused of playing partiality and moribund role as far as nurturing democracy is concerned. Putting it in black and white without fear of contradiction, Laurenti Magesa and Zablon Nthamburi insightfully observes that

[t]hroughout tropical Africa, some Christian Churches have become entangled in the process of 'democratization' as mediators between antagonistic political parties, or as partisan lobbies on one side or the other in the political jostling for power and influence. Other Churches have taken a 'neutral' stance, considering politics as a profane domain (1).

The Church is looked up to so as to provide direction and guidance on how to embrace and adapt to changes that come about by democracy and so the Church cannot afford to stay away from democracy and political agenda.

Putting this chapter in its perspective without compartmentalizing it, this chapter has been divided into six sections. Section one presents a general overview of this chapter. In section two, we discuss the biblical foundations of this study. Section three of this chapter creates for us unprecedented space to explore theological foundations. In this section, theological themes that include, theology of hope, the prophetic voice of the Church, and equality and equity are discussed. In section four the identified gaps in literature review shall be analyzed. Section five focuses on research design in responding to the research questions. Section six serves as the conclusion of this chapter where I shall review the chapter.

As a way of understanding the relationship between democracy and equity, the words of Raisa Ali in presenting democracy as a universally accepted form of government, are foremost. He observes that “[d]emocracy is recognized all over the world as the best type of government and elections are the foundation and bedrock on which democracy stands. Democracy, thus literally means a form of government in which power or authority vests in the people” (14). He further credits Abraham Lincoln who conceived democracy to be, “the government of the people for the people, and by the people” (16). If democracy seeks to put in place an accountable and responsive form of government, then the Church has a divine role to play to ensure that this is achieved. This role cannot be left solely in the hands of politicians.



Painting a clear picture as to why democracy can accelerate equity, Yi Feng observes that “[i]n essence, the democratic processes shift political power away from the rich toward the middle-income groups, ultimately resulting in a relatively even distribution of wealth.” (215). This is why the Church has a critical role to play if equity is to be attained in our Kenyan society.

Additionally, our age is experiencing the need to build up a just and fraternal world, and it is looking for a better understanding of the complex problems of development and social justice and the way the world is functioning. The community of the disciples of our Lord Jesus Christ needs biblically based theological principles to guide the link between development and social justice. Notably, development is concerned with human beings and social systems so that they can organize their activities to satisfy their basic needs and non-material wants like education, knowledge, spiritual fulfillment and others in keeping with the basic human dignity, leading to the reduction of poverty, unemployment and inequality (Clarke 30). When resources are distributed equally, people will appreciate the sense of belonging and hence their self-esteem and self-worth will be lifted.

As the Church operates under the vast information and technology era, she should be reminded over and over again that there is nothing new under the sun (Ecclesiastes 3:1). For the Church to serve in the Kenyan context in this new era without fearing the dynamics therein, she should be reminded of the advisory words of Ben Knighton who observes that

[t]here is nothing especially new about the present day except perhaps insofar as the advent of literacy, print-capitalism, a much wider market for alienated labor, a greater social distance in relations of economic exploitation and broader religious and historical sensibilities have enabled

Kenyans to imagine their ethnic groups as predestine communities descending out of the mists of time, such as may be fondly conjured up in print, on the page – but that can never have existed in real history (79).

Evidently, the Church will be looked upon to shine as the light of the society as it as always done looking up to the New Testament Church as her yardstick.

Broadly speaking, political scientists, political sociologists, and economists take different methodological and substantive stances regarding the relationship between democracy and income inequality as well as resource distribution. While the first two look at the direct causal relationships between democracy and income inequality, the last are likely to take income distribution as given and then build their political-economic models on the basis of the median-voter theorem. The advantage of the political science/sociology approach is that the effect to democracy on income distribution can be directly examined (Feng 214).

However, a benefit of the economic approach is that income distribution as a source of economic growth or related areas (such as property rights protection, education, and fertility) can be investigated. The design of this book dictates that we examine both approaches so as to obtain a general picture of political systems and income distribution (Ibid.). This school of thought should continue informing the Church of her divine mandate of being the voice of the voiceless.

The Church has a role to play in charging the State to seek for the welfare of the citizens at all times. When leaders ensure the sharing of the national cake on equal measures by all the citizens, they will win the confidence and trust of every citizen. At times, the Church, and by extension Christians stay away on matters of State, “*the holier*

*than thou syndrome.*” Paul, the Apostle admonishes the Philippian Church to remain active citizens even in the context of persecution and suffering.

This spirit is captured in the words of Bruno Bluemenfeld who observes that “[b]e citizens’, Paul exhorts the Philippians (Phil. 1.27[-30]), placing himself in a long tradition of political reflection running from Plato through Aristotle to the political thinkers of his own Hellenistic milieu” (11). He adds to say that “Paul strikes a Hellenistic note of the same timbre when he says that the only thing that matters is what God sees, hidden and inward, irrelevant to outsiders (Rom. 2:29)” (41). For democracy and equity to balance, the Church has to actively play her role of being the Light of the world and the Salt of the earth at all times, always ready to rebuke any vice that can scuttle equity and dignity (Matthew 5:13-16).

Notably, clarifying mission from the onset as the leadership agenda is very crucial for the success of any government. Ricardo S. Morse and Terry F. Buss observe that “[c]larity of mission enables organizations to create systems of accountability and to establish performance standards. Public leadership is a type of leadership that evokes collaboration and concerted action among diverse and often competing groups toward a shared outcome” (67).

They go on to say that “[l]eadership for collaboration is different from traditional notions of leadership that are organizational (hierarchical) and ultimately about authority and motivating followers. Collaborative leadership is about partnership and mutual learning. It emphasizes shared power or power with rather than power over” (150). Successive regimes through their manifesto should clarify how they will distribute the resources equitable. Prophet Ezekiel was commissioned by God to serve as a Watchman

for the people of Israel (Ezekiel 3:16-19). The Church in Kenya is well positioned to pay this prophetic role where she can warn, rebuke, advice, and guide those in leadership.

The Church to be able to charge those in leadership to lead responsibly, the Word of God will always serve as her focal point. God has always meant good life to His people demonstrated by His unconditional love (John 3:16). In challenging the Church to follow the unprecedented example of Jesus' incarnational theology and ministry, Samuel Escobar presents the ministry of Jesus as follows: "Through teaching, preaching and healing, the work of Jesus reached and transformed people in all aspects of their lives, so we can conclude, without any doubt, that *Jesus' mission was holistic*. His touch and healing led to the restoration of full humanity for those to whom he ministered" (143).

The Church of Jesus Christ has been called and commissioned through the Great Commission to go and make disciples of all nations. The theology of incarnation is very much encouraged if the Missional Church is to remain relevant and committed to its higher calling. The Church being rooted in the Bible, therefore, cannot be overstated (Colossians 3:16).

### **Biblical Foundations**

#### **Imago Dei: The Image of God**

The Church uses the Bible as her authority in all places and at all times.

Advancing the divine authority and liberty visited upon the Church by God himself,

Gordon Arthur observes that

[a] more Biblical view might be that in Christ, believers are freed from the restraints of society to become what God wants them to be. They should then use this liberty to build up the fellowship of the Church so that it can serve in the world. Righteousness, or justice, then, is giving everyone his or her due in the sight of God: giving everyone what God through Christ has told us is due to him or her" (134-135).

The dignity of humanity is witnessed when people of all walks of life are treated with respect and equality. By doing so, God is honored and respected.

Accelerating the essence of this divine mandate given to the Church to shape the destiny of the society, Arthur further argues that

[m]ost branches of the Church believe that all authority comes ultimately from God, the creator, redeemer and sustainer of the Universe. Christ, as founder, has authority over the Church, but He passed on some of that authority to the disciples during His earthly ministry. He gave them authority to bind and loose sins (both on earth and in heaven), and He told them that they would sit on thrones in His Kingdom, judging the Twelve Tribes of Israel. The Church claims that she is the inheritor of this authority (6).

This is why the Church in Kenya cannot afford to sit back and relax when injustice, inequality, oppression, and marginalization is visited upon the people of Kenya.

### **Freedom from Slavery and Sin**

The Church has the responsibility of challenging those in leadership to sustain the momentum, passion and excitement with which Kenyans had when fighting for independence. Arguably, the struggle for independence in Kenya stemmed from the desire to establish a democratic government after nearly half a century of authoritarian British colonial rule, which lorded over the Kenyans. Notably, the colonial rule had been responsible for widespread poverty, economic hardship, and social strife for the African population in the Kenya Protectorate and Colony.

As a result, African majority rule or independence was expected to result in democratic governance and an improvement in the social and economic well being of Africans. ...The absence or declined governmental accountability to citizens in Kenya predisposed public officials toward violation of the two broad bases upon which the management of the affairs of the state in a democracy is ideally founded: respect for both

public and service ethics and the rule of law (Wanyande, Omosa, and Ludeki, 1, 4).

Those in power worsened this state of affairs because the Church unfortunately, failed to serve as the watchdog of the Kenyan society to which this study seeks to charge the church to reclaim back.

Talking about the Church's holistic ministry which is drawn from the Great Commission (Matthew 28:19-20), Tetsunao Yamamori et, al. summed it up in their statement that "[t]he goal of holistic ministry should be to be coworkers with God in restoring dignity and dominion, returning to communities the control of the circumstances in which they live, bringing them into abundant living and helping them become a self-respecting and respectable community" (162). The Anglican Church of Kenya has this mandate to fulfill as far as equal distribution of resources for justice and equity in the context of democracy is concerned.

### **Dominion Over Creation**

Advancing the same spirit of accountable leadership for better living in the context of creation account (Genesis 1&2), Adeyemo Tokunboh observes that "[w]hen God finished His beautiful creation He put human beings in charge to maintain its beauty, to develop it further through creative thinking and to exploit it to serve human existence and better life" (9). He goes on to observe that "Africa faces a leadership crisis – it [is] in dire need of prophetic leaders, not a pact of puppets. The majority of our people live hand to mouth in abject poverty. Socially and morally, Africa seems to be under a decree of death" (77-78). From this premise, the Church ought to step out vigorously and play her advocacy role as far as equitable distribution of resources is concerned in Kenya. Human

dignity and value need to be reclaimed back by advancing equity and fair representation, which, informs tenets of democracy.

### **The Ministry of the Holy Spirit**

For democracy to take root in Kenya, the Church has to remind those who seek leadership to embrace the model of servant-leadership. In this model, leaders always put the agenda of the people before their own agenda. This new leadership model is captured in the words of Eddie Gibbs who observes that “[g]ood leaders see the potential in people rather than the problems. The presence of people energizes rather than drains them. In plain language, emerging leaders like people because they thrive on relationships. They are not threatened by the creative energy generated as people come together” (173). In this time and age, leaders should be reminded to follow the perfect example of Jesus who came not to be served but to serve (Mark 10:45).

The power of the Holy Spirit in empowering the Church to execute her mandate cannot be overstated. It is crystal clear that the Church has been able to stand persecution and challenges of the time because of the ever-present power of the Holy Spirit whose mandate is to encourage, console, stir, and propel the Church (John 14:19). No wonder Jesus warned His Disciples not to leave Jerusalem for witness anywhere until they had received the Holy Spirit (Acts 1:4;8).

In advancing the holistic ministry of the Church with courage and boldness, Donald Reeves got it right when he insightfully observes that “[w]hen fear reigns, then clarity and courage, faith, and obedience are nowhere to be seen” (12). He goes to argue that “[i]n reducing the practice of Christianity to the performance of spiritual exercises in preparation for the life hereafter, the historical basis of the ministry of Jesus is forgotten;

the teachings and demonstrations of the kingdom are ignored” (15). In the Priestly prayer of Jesus, Jesus prayed for His Disciples “[m]y prayer is not that you take them out of the world but that you protect them from the evil one” (John 17:15). The Church has to boldly challenge the status quo to better the lives of its citizens.

Notably, God is calling the Church in Kenya to be part of the solution to the myriad challenges that face the society that emanate from unequal distribution of resources. No wonder Prophet Jeremiah called the Israelites to seek for the welfare of the city where they had been taken captive (Jeremiah 29:7). Elaborating further on this school of thought, Gordon Smith observes that “God calls people. He calls us all to follow Him, and once we accept that call each of us is honored with a unique call that is an integral part of what it means to follow Him” (9). Since the Church has a Biblical mandate to interest herself with the matters of the state, it is important in this study to analyze some theological foundations that affirm this mandate.

### **Theological Foundations**

In this section, five theological foundations will be discussed. First is the theology of hope. When people are marginalized and sidelined, apathy and hopelessness become the order of the day hence the need for a theology that will stir and ignite hope. Observably, the prophetic voice of the Anglican Church of Kenya hereafter referred to as the Church is diminishing day by day. The Church has been accused from time to time for behaving and acting like *absentee landlord*, always reacting to issues rather than being proactive. When Kenya attained independence from the British colony in 1963, Kenyan citizens looked forward expectantly to good governance that would enhance the



tenets of democracy that advocate for equity, justice and equitable distribution of resources for better life.

The culture of poor governance condoned by successive regimes after independence have continued to cultivate a fertile ground for the perpetuation of corruption, nepotism, marginalization, unemployment, poverty, and hopelessness which has continued to prompt voices of dissent and sporadic violent conflicts as a way of people expressing their dissatisfaction and the desire to reverse this dehumanizing spirit of apathy and hopelessness. As this is the case, deliberate effort has been made by the Church in breathing a new breath of hope to the majority of Kenyans who have lost hope in life.

### **Theology of Hope and a Future**

Democracy is expected to bring to power leaders who will value the importance of equal distribution of resources, as this is the will of God. Paul, the Apostle affirms that “[f]or there is no authority except that which God has established” (Romans 13:1b). Opportunities are presented to Kenyans every five years through general elections and the Church can tap into this by engaging the population with civic education that will empower the citizens to choose responsive leaders.

Theology of hope reminds the Missional Church of her calling by God to bring the message of a brighter today and tomorrow to develop relevant theologies that address the dynamic needs of the people without compromising doctrinal theology. As we advance in life and develop new theologies, it is clear that whatever the prospects for new theological developments, the practical matter of translating faith into life demands responsible attention.

It seems likely that the theology of tomorrow will be socially, politically, and culturally involved with the seemingly intractable world problems, which are also always local problems, of poverty, disease, famine, oppression and deprivation of form and another. Theology will always remain contextual. This is not to exchange doctrinal theology for practical politics but to see how, at least within the Christian context, the suffering God personified in the cross of Christ compels Christians on whatever else they may think or do, to be identified with suffering humanity (Kerr 402). The Church has every reason to participate in directing the political landscape of the society, which is a divine mandate.

Linking the mission of the Church with human and social transformation, Andrew Walls and Cathy Ross observe that

[h]uman and social transformation is a result of mission and becomes a reality in the discipleship journey. It is transformation towards a new way of life and model of society, as an experience, as a value, and as a gift to be shared with others. It is an integral part and outcome of the mission life of the Church. The mission of the Church has a profound commitment to transforming justice. As such, it expresses well the nature of God and affirms his incarnation (68).

The Church cannot afford to stay away when resources are not distributed fairly in Kenya. We need a voice, the Church that will cry in the wilderness of hopelessness as a voice of reason and hope.

Additionally, the Church is called upon to release the theology of hope in our society. Capturing this invaluable spirit of the future breaking into the present, Hugh T.

Kerr observes that

[t]he future is always poised for us as a dialectic tension between doubt and hope, peril and promise. There must be a better and more promising way to protect and encourage individual religious accents while striving at the same time for mutual respect, involving recognition and acceptance of

radical differences. If this mood prevails, then pluralism can be the occasion for hope in the future. Diversity is not necessarily an evil to be overcome. It can represent the richness of the human pattern with some irregularities here and there to remind us of our human frailty” (402).

The Church has to take lead in balancing and clarifying this dichotomy by placing hope over and above doubt and despair.

The way God heard the cry of the children of Israel in their bondage of slavery in Egypt (Exodus 3:7), is the way He attentive to the cry of His people, the poor and the hopeless in the society. Roger E. Olson and Stanley J. Grenz presenting the liberating work of God which is the mainstay of Jesus’ ministry observe that

“[t]he theology of hope declared that God cannot be God of the present without being the God of the future; liberal theologians cautioned that God cannot be the God of the future unless that God is the Liberating One active in the present. Any correct theology, in other words, must exercise an impact on life and on life in the here-and-now. God is a dynamic reality who participates with us on the journey of life. God calls us to join our story-our history-with the broader story of the divine activity in history [which actually is His story]” (313).

The Church is vested with the ministry of preaching the Good News to the poor and the hopeless.

Discussing on the power of the cross in the light of resurrection, James Lawrence articulates that “[t]he pattern of cross and resurrection, of suffering and new life, is the paradigm that will shape Christian leaders. We will experience resurrection – glorious new life in the midst of doubt, decay and despair” (35). Hope for a future, therefore, is the heartbeat of the missional Church.

### **Theology of Liberation and Freedom**

The second theological foundation that is very handy in this study is the theology of liberation and freedom. The need to reactivate the prophetic voice of the Church

cannot be overemphasized. Arguably, democracy is the vehicle that when utilized properly can bring people to the promised land of liberty and freedom, land flowing with milk and honey (Exodus 3:17). The doctrine of creation and the purpose for which God created humanity come into play. To be sure, the role of the Church in ensuring functional democracy that enhances better life and dignity cannot be overemphasized. The Church has a role to play in advocating for the poor and the less fortunate in the society.

Putting democracy in perspective, Paul Gifford observes that

“[d]emocracy, it is argued, is characterized by both conflict and consensus, for it allows for ongoing disagreement between parties and groups, yet to survive it must contain the conflict within bounds. This containment depends on developing a political culture of moderation, cooperation, tolerance, pragmatism, accommodation, trust, a certain civility of political discourse and respect for other [divergent] views” (6).

This means that democracy is the system of governance where leaders from all political divide agree to disagree as long as people remain free and liberated. It is evident that freedom of association and speech is enhanced in a mature democracy.

### **Theology of Equity and Integrity**

The third theological foundation in this study is the theology of equity and integrity. In the eyes of God, we are all equal for we all share in His image and likeness. Leaders are vested with the responsibility of ensuring that the national resources under their watch and custody should be distributed justly and equally. God created humanity in His image and likeness (Genesis 1:27). Arguably, Morse and Buss observe that “[l]eaders can, and indeed must, be developed if the public sector is to meet its obligations to citizens and its constituents. It is just not the case of our experience that leaders are born and in short supply” (xi). To pursue equity and fairness, we need responsive leadership.

The Church is called to point out the evil in the society and for her to play this role effectively, she needs prophets who will serve as the alternative voice of reason. Accelerating the spirit of effective leadership, it is worth noting that both in biblical and secular histories, prophets are unusual men and women who live above board. Arguably, prophets are non-conformists who never settle for the status quo. They fear no one: philosophers, priests or presidents. In other words prophets are not respecter of persons. To be sure, they are bold, courageous, compassionate and decisive (Adeyemo 80-81). Prophets will always remind leaders of their commitment to serve.

Additionally, prophets are risk-takers ready to pay any price for a cause they believe in. They never serve their own interests but others', and they never seek recognition or human approval. They are often blessed with high energy and tough skin. They rarely observe protocols; are often restless and combative of evil (Ibid.). Jesus has not left the Church alone but has breathed the breath of freshness, the Holy Spirit to empower her active role in speaking prophesy in season and out of season (John 20:22).

For the Church to serve as a wounded-healer in the society, she should be reminded over and over again that the key issue in faith is not one's ability to gain knowledge about the Jesus of history, but a personal confrontation with Christ in the present. To be sure, faith is not knowledge of historical facts, but a personal response to the Christ confronted in the gospel message, the proclamation that God had acted in Jesus (Olson and Grenz 88). The Church has to position itself as a relevant institution in our contemporary society. This points to us that there is no longer secular versus sacred, we, versus they. The Church is expected to be a role model as far as quality leadership is concerned.

### **Theology of Reconciliation and Redemption**

The fourth theological foundation that is very crucial in this study is the theology of reconciliation and redemption. Advancing this theology whose premise is the love of God and neighbor, Walls and Ross articulate that “[s]ince loving God and loving our neighbor is a single act, what we do with the poor among us is a test of what we are as a society and as a people of God. Ultimately, it is the love of God and neighbor that will make any work endure” (52). Notably, the poor are created in the image and likeness of God and the desire to save them from the bondage of poverty; humiliation and suffering should be the interest of the Church. The image of God presents dignity and fullness to say the least.

The Church’s role is to preach the good news of salvation always seeking to liberate people from the bondage of sin and poverty. Showing how poverty robs people of life in abundance, Matthew Clarke observes that

[L]ife for those living in poverty is characterized by ill health, limited access to clean water and hygienic sanitation, poor quality housing, hunger, illiteracy and premature death. Such material deprivation in developing countries has been the impetus for international efforts to eradicate poverty throughout the second half of the last century (1).

National resources ought to be distributed and utilized equitably to alleviate poverty for the purpose of accelerating development in Kenya.

The Church should play its prophetic role in the society always auditing/checking and balancing the functions of the government for the purpose of fairness and equity as far as resource distribution and democracy is concerned. The prophetic role of the Church in enhancing theology of reconciliation and redemption in Kenya cannot be overemphasized.

In defining the critical role of the Church in its context, Yamamori adds his voice stating that “[t]he Church is the medium in the sense of being the primary agent for communicating the love of God and the message of salvation” (201). He adds to argue that “[t]he impact of Jesus’ ministry lies in the fact that “the Word became flesh and made his dwelling among us (John 1:14),” rather than a ministry delivered from a distance” (203). The Church is the hope of the society and her reconciliation and redemption mandate cannot be wished away.

Reconciliation and redemption reinvigorates and reignites the image of God in us. In progressing the beauty of the image of God and pursuing the understanding of the relationship between development and democracy, a Christian has a role to play as far as seeking for better life for the citizens is concerned. The Church must participate fully in matters of development and advocacy always reminding the government and those in leadership that people are the end of development.

Claude Ake articulates this new paradigm in the development agenda with the lenses of political democracy by stating

[i]f the people are the end (goal) of development, then the well-being of the people will only be supreme law of development. But the well being of the people will only be supreme law of development if they have some decision making power to the benefit of others. But the only one way to ensure that social transformation is not dissociated from the well-being of the people is to institute democracy (127).

This will ensure the preservation and acceleration of human dignity and value which is the sum total of the theology of life in abundance which is crafted in our reconciliation with God in whose image (*imago Dei*) we are created.

The role of the Church in reconciling communities and redeeming humanity for God cannot be overstated. All Saints Cathedral Church being the national Cathedral of

the Anglican Church of Church serve as an example on how it balances the staff and how it distributes the resources under its disposal. This example and practice is being demonstrated by All Saints Cathedral and can be borrowed by the government if sustainable development and peace is to be realized. The ultimate goal of equitable resource distribution is to enhance equality and bridge the gap between the haves and the have-nots. The Church is interested in advocating for civic education, human rights and good governance because God created both the rich and the poor in His own image.

### **Theology of Social Transformation and Love**

The fifth theological foundation for this study is the theology of social transformation and love, which is very cardinal in the mission and ministry of the missional Church. The prophetic/missional Church serves both the sacred and the secular within the framework of culture and context. Admittedly, culture is dynamic and therefore, it should be born to mind that change is inevitable and so any leadership to remain relevant must remain abreast to change. Charging the Church to respond to the missional context so as to nurture emerging leaders who will serve both the Church and the Nation, Gibbs advises that

[t]hough it can be defined in general terms, leadership is profoundly influenced by the context and the personality of the individual. We cannot simply transpose one style of leadership from one particular time, location and cultural setting and apply it to another. The emerging leaders are concerned not with missional effectiveness. They focus on ministry by the Church in the world rather than ministry in the Church that is largely confined to the existing members (30-31).

Holistic ministry of the Missional Church is what will sustain the relevancy of the Church in the society.



Discussing the transformative role played by the Missional Church in Africa, Smith insightfully observes: “Theology and anthropology concepts are the beliefs that human identity, including ethnic identity, is a gift from God (divine origins) and that what we do with it (human response) is our gift to God. Both the spiritual mission of the Church and the mission of social transformation are, therefore, decisive” (ibid). The Church’s role in shaping the destiny of the society cannot be down played at all.

It is evident that the Church thinks globally but acts locally and the need to develop a theology of new wine in new wineskins, social transformation, which is the fifth theological foundation in this study, is very urgent and important. Showing the effects of modern technology, Morse and Buss observe that

[m]odern technology depersonalizes the management process to the point at which managers can become mechanistic. It is critical for managers to retain a personal touch and contact through such things as informal meetings with their employees and social activities that allows human-to-human contact. E-mail and video conferencing will not totally compensate for this depersonalization. Maintaining the personal touch in an impersonal world may become the management challenge of the current century (54).

Shared information is very crucial if the government has to serve the Kenyan population equitably and so the Church has the role of charging the government to tap into this invaluable resource.

Broadly speaking, in most parts of the world, there is an evidence of social, economic, and political instability, which is fueled by corrupt and dictatorial regimes. Arguably, political repression, political instability, and policy uncertainty all define and constrain an individual’s economic decisions in the marketplace. Therefore, they have pronounced dampening effects on a nation’s economic development.

Economic growth will be increased or decreased as a function of these three political variables, which constitute the basic political parameters for economic growth and socioeconomic development (Feng 296). Because of mass migration and access to information through technology, people are more exposed to information in this era than ever before and so leaders have to wake up and embrace new ways of leadership. Leadership of the 21<sup>st</sup> century cannot afford to do things the old way in the context of globalization and new age, rather they should pour the new wine in new wineskins (Mark 2:22) and the Church should actively participate in this mission.

### **Current Reality in Kenya**

#### **Political Landscape**

Since 2002, there have been significant political changes and developments in Kenya. The infamous post election violence after the general elections in 2007 brought with it a number of challenges that impacted virtually all institutions in the country. Whereas the two major political parties, the Party of the National Unity (PNU) and the Orange Democratic Movement (ODM) came together to form the government of national unity, hereafter referred to as the Grand Coalition Government was an important step in addressing the immediate crisis, it also brought to the fore the need to fast tract the long awaited reforms in a comprehensive manner for the nurture and growth of democracy in Kenya (Cathedral Church of All Saints: Strategic Plan for 2012-2016, pg 20). This accelerated the desire to bring to conclusion the promulgation of a new constitution that will usher Kenya into a new a fresh constitutional dispensation.

The 2010 constitution has marked the beginning of the journey to a new era in Kenya's governance. The constitution places the sovereignty of the country in the hands

of the people instead of the few political elites (Ibid. pg 21). The constitution has created a two-tier level of governments, the County government and the National government with an aim of sharing resources equitably for the benefit of the Kenyan population.

As a result of this new energy, the aspirations and expectations of the Kenyan population has been aroused. During this time of transitioning from the old way of doing things to the new order, one can position Kenya at the crossroads for most of the political elites would love to maintain the status quo of putting the new wine in the old wineskins (Mark 2:22). This is a delicate position to be but when the time of change has come there is an urgent need to embrace change for the better of the country.

In analyzing the relationship between democracy and equal distribution of resources Feng is very honest when he shares his dilemma. He passionately ponders “I am interested in whether or not political freedom or a high degree of democracy improves life through promoting economic growth, reducing income inequality, and improving education. Some countries grow fast, while others grow slowly” (3). The new dispensation in Kenya is an opportunity for democracy in this country to be enhanced and resources shared fairly and equitably. The role of the Church is balancing and harmonizing this dichotomy cannot be overstated.

In reminding the Church of its inseparable relationship with the society, James Young and Marjorie Hope articulate that “[t]he Church mirrors society” (230). No wonder Charles Davis when showing how the Church and politics play into each other passionately advances that “[p]olitics, I repeat, is an affair of communicative action, the limitation of politics to instrumental or technical action is its death. Politics and religion are distinct but they depend upon each other for their health functioning” (153). Political

landscape in Kenya should seek to redeem people from economic bondage whereas the Church should seek to redeem people from their spiritual bondage hence the complementary role.

### **Economic Context**

According to Kenya's development blueprint Vision 2030, Kenya is supposed to have transformed into a newly industrialized middle-income country that would provide a high quality of life to all its citizens by the year 2030. This desire will be realized if the foundations of the three pillars, economic, social and political are firm and unshaken by the vice of corruption and tribalism.

The economic pillar aims at improving the prosperity of all Kenyans through an economic development/stimulus program, covering all regions of Kenya and aiming at achieving an average gross domestic product (GDP) growth rate of 10% per annum as from 2012. The social pillar on the other hand seeks to build a just, fair and cohesive society with social equity in a clean and secure environment. The political pillar aims at realizing a democratic political system founded on issue-based politics that respect the rule of law, protects the rights and freedom of the people of Kenya (Cathedral Church of All Saints: Strategic Plan for 2012-2016, pg. 21). If this is to be true, Kenya would be a wonderful place to live. The Church has a role to play in ensuring that this vision is achieved by playing its prophetic role visibly and courageously.

Challenging and inviting the Church to play its role in ensuring people access quality of life which Christ advances in John 10:10, that He came so that they may have live in its fullness/abundance, Feng articulates that "[a]cademics and policy makers have long been puzzled by the coexistence of the uneven and erratic growth trajectories of

some less-developed countries and the rapid and sustained growth paths of other formerly less-developed countries. The discrepancy in economic growth among various countries has become a tantalizing research target for scholars” (3). This inequality in the society is what puzzles me a lot and more so as I serve in the leadership position of the Church.

No country is an island. Globalization creates space and platform for countries to share best practices in public services in the context of democracy. Rendering services to the public in a transparent and accountable manner can be accelerated when leadership is willing to share resources equitably. Appreciating the scarcity of resources, C. M. Fisher observes that

“[o]ne important thing people working in the public services have to do is decide how scarce resources should be allocated between competing demands. They decide who should receive which services and how they should be provided” (1). This spirit is captured in the Great Commission when Christ sent His Disciples to go make disciples of all nations (Mat. 28:19-20). The Church, therefore, is commissioned to impact the society by ensuring that the standard of living of the people is improved by all means.

Resource allocation should have the future generation in mind. Thinking about child investment, Xavier de Souza Briggs insightfully observes that

[i]n developing countries, debating the allocation of resources to child investment versus, say, military expenditure or economic development incentives, takes on a different level of urgency. Crisis-level needs are many, reliable and up-to-date data on service provision and outcomes are harder to come by, and formal systems of human services, healthcare, subsidized housing, and schooling may not reach the entire population (at any scale), particularly in the poorest and most remote rural areas or in urban slums” (223).

The Church in Kenya has to point successive governments to this reality.

## **Leadership Challenge in Kenya**

The Church in Kenya has a role to play in ensuring that those entrusted with leadership positions are held accountable. Since the Church is expected to be the salt and the light of the world (Matthew 5:13-16), it should lead by example in creating an environment of nurturing servant leadership. The Church has continued to hold this unfounded believe that politics is a dirty game! I for one believe that the sacred has the capacity to sanctify the secular and that is the role of the Church. The Disciples, few as they were, were able turned the world upside down by boldly proclaiming the good news of salvation, the power of the gospel (Acts 17:6) and that is what the Church in our time and age is called to do for people to enjoy living the God-given life. It is unfortunate that leadership in Kenya continues to hang in the balance and the Church plays silence.

The successive ruling class in Kenya have been accused for using every means possible to enrich themselves and by doing so widen the gap between the rich and the poor. They have done so by compromising nepotism, tribalism, corruption, impunity, rigging of the elections to maintain the status quo, and by propagating taxation without representation. This has not gone down well with the Kenyan population and more so with those who feel and perceive their regions have been marginalized. Christ came to reconcile back God's creation to himself (2 Corinthians 5:19; Colossians 1:20). Since this is the case, there is an urgent need for the Church to advance the theology of reconciliation and redemption whereby the ruling is reconciled with the ruled to reduce the gap and alleviate the spirit of mistrust and disconnect.

Democratic processes seek to enhance accountability and efficiency. Placing leadership in a global context, Morse and Buss adds that

[e]ffective leadership demands competencies specific to global context. In the public sector, global public leaders must be skilled in operating across national boundaries and drawing diverse national interests into a common global vision. Global public leaders must understand the forces of globalization itself to harness the power of deeply integrated economic, political, and social systems and dynamics to achieve public value. Global leadership is urgent for the field of public administration in which the drive to provide needed policies and services intersects with the legitimate – and democratically legitimating – demand for public accountability (150-151).

It is all about prophetic leadership. To effectively handle and balance the dynamics of change in the society, leaders need wisdom; discipline and integrity for one cannot give what they don't have. Admittedly, Smith insightfully observes that “[w]isdom enables us to live and work, to sustain our relationships and our work in our lives with integrity, focus and balance” (139). This calls for active leadership.

Talking about dynamic leadership, Gibbs argues that “[l]eadership is a nerve-racking and exhausting business. Each new day, leaders face fresh challenges and yet more decisions, making it difficult to maintain momentum. Once leaders begin to tire or stall, they are in danger of becoming obstacles or diversionaries” (9). The Church has a prophetic role to play in reminding leaders to rise to the occasion and serve the Kenyans without any partiality or discrimination.

Sound democracy propels development. To be sure, the intrinsic goal of development is to advance human dignity, freedom, social equity and self-determination. Good development outcomes are best achieved when development and where there are participatory representation, transparency and accountability mechanisms. Notably, good development outcomes must also explicitly consider gender and diversity. Observably, development involves processes that require an appreciation of existing endogenous strengths and (often) exogenous interventions. Successful development requires critical

analysis, mutual learning and acceptance of its paradoxes and dilemmas. Those working to improve the material lives of the poor (including the poor themselves as well as those external to the community) rightly view the interventions implemented as good works (Clarke 1-2). From this premise, development and democracy are inseparable.

### **The Missional/Prophetic Church**

The Church has a higher calling and mandate to serve as the conscience of the society hence its prophetic role, which should be visible from generation to generation. Church leadership in our contemporary society should always seek to enhance discipleship through mentorship. It is my undivided conviction that the Church has been vested with unprecedented role to play in developing, growing and multiplying leaders of integrity.

Leaders with integrity and character will lead people back to serving the will of God. This mentorship model should be replicated by the society. Experienced leaders ought to nurture young leadership who will soon take over the mantle of leadership. Presently, the Church in Kenya seem to be inward looking instead of reaching out to serve the needs of the society in which it operates and this is the most unfortunate scenario but since we have this ministry, through God's mercy, we are not discouraged (2 Corinthians 4:1).

Talking about discipleship that occurs in a context, Gibbs insightfully observes that

[d]iscipling doesn't occur in isolation but in communities where there is encouragement and mutual accountability. The same is true in ministry; it flows from authentic community. Team building brings people together in a supportive and challenging environment so that they might realize their full potential. Teams create and are created out of a rhythm. This process



establishes, deepens and reinforces mutual appreciation and lifelong friendships (106-107).

The Church ought to be present in the life of the society from where the Christians are drawn. The ministry of Christ here on earth which should be enhanced by the Church is summed up beautifully by the insightful words of Kerr who observes that

[t]he liberty which Christ hath purchased for believers under the gospel consists in their freedom from the guilt of sin, the condemning wrath of God, the curse of the moral law, and in their being delivered from this present evil world, bondage to Satan, and dominion of sin, from the evil of afflictions, the sting of death, the victory of the grave, and everlasting damnation; as also in their free access to God, and their yielding obedience unto him, not out of selfish fear, but a childlike love and a willing mind (185).

The Church has a role to play in liberating from oppressive regimes and by offering itself as the voice of reason that values dignity of life and quality of services that promote equity and fairness which are the tenets of democracy.

I strongly believe that the prophetic/missional Church should model itself with the New Testament Church. Lifting the model of the New Testament Church, Gibbs observes that “[a]ddressing the issue of leadership in the Church, the New Testament places character first and foremost. It also posits a direct relationship between character and self-discipline” (128). Gibbs goes on to advance that “[p]articipation ensures inclusion. Ministry opportunities do not flow primarily from seminars or programs but from relationships” (172). Contemporary Church has to use this model in developing leaders who will articulate the gospel agenda that will impact the society.

When all is said and done, the Church in Kenya cannot afford to lose to the opportunity created by the implementation of the 2010 constitution to support processes and initiatives that promote good governance, respect of rule, accountability and the

elimination of impunity in the country. The Church can play its role of outreach, pastoral care and advocacy actively for the seeking of the welfare of the city (Jeremiah 29:7) will benefit both the Church and the people of this country, Kenya. Christians should be reminded time and again that they are holding the privilege of dual citizenship, of heaven and of this world.

### **Gap Analysis in Literature**

I must admit that there is no much research done in the relationship between equitable distribution of resources and democracy in Kenya. Limited literature in this area has remained a challenge but this study sought to borrow heavily on the way democracy has benefitted the population in other countries across the globe, thanks to globalization. Relying heavily on secondary sources became a challenge in this study.

I charge the researchers from the Church to do more on auditing democracy in Africa and more so in Kenya and this study is part of that effort. The Church in Africa seems to have taken some leave of absence in terms of nurturing democracy. The prophetic role of the Church ought to be activated before it is too late. Political and economic stability is the desire of every nation but corruption and poor governance has placed many African countries in a compromising position in the world map.

It is hard to believe that in this time and age, corruption thrives. Discussing corruption in the context of development, Ann Kimberly Elliott observes that

[t]The number and variety of countries suffering corruption scandals in recent years underscore the fact that corruption differs widely in its forms, pervasiveness, and consequences. In poor countries, corruption may lower economic growth, impede economic development, and undermine political legitimacy, consequences that in turn exacerbate poverty and political instability. In developed countries, the economic effects may be less severe; however, even in rich countries diverted resources will not be available for improving living standards. Corruption also tends to

exacerbate income inequalities by increasing the power of those willing and able to pay bribes to the detriment of those who cannot, and this issue is of increasing concern in many developed and developing countries today (1).

As we advance democracy, it is good to address corruption which if not checked will impede development and accelerate poverty. Democracy is a delicate process and yet when handled carefully peace and stability will be witnessed. In this study, we have discovered that violent conflict that was experienced in Kenya in 2007/2008 had myriad causes. It is clear that when elections are mishandled people will rise up in arms because their hopes and aspirations have been shattered. It is all about leadership. Arguably, peace and sustainable development rises and falls with leadership. The prophetic role of the Church that seeks to hold the leaders accountable cannot be overstated.

Adeyemo talks about leadership that presents the image of a nation, in that

[l]eadership is the measure of any nation, institution, or organization. If the people in leadership are intellectually and morally bankrupt and moribund, chances are that the nation, institution or organization will be unprogressive and backward. But where there is dynamic, visionary, altruistic and integral leadership, you will find that the followers are forward-looking, engaging, committed and generally optimistic (1).

The leadership of the Church should lead by example on matters both spiritual and social. It is argued that Kenya is 82.5% (<internet search, religion in Kenya> Web. 18 Nov. 2014). Christian and if leadership is wanting in Kenya, than the Church is to blame for failing to produce leaders of integrity who in the long run will influence the society.

Looking at the history of conflict in Kenya, Wanyande, Omosa, and Ludeki argue that

Kenya has experienced various types of conflict, both during the current regime and during the previous one. Since these conflicts span the revolutionary period, which began earlier but is continuing, it can be argued that these conflicts are in transition. These conflicts were inspired

by the belief that the Kenyan constitution does not tackle many of the concerns of the citizens, such as resources and their distribution, the systems for the delivery of justice, and the recognition and protection of individual and minority rights (142).

The Church must be proactive in charging the government to do justice or at least to be seen to be doing so to the Kenyan pollution or else history, and God forbid can repeat. For Kenyan society to move forward, there is need to address negative ethnicity and facilitate reconciliation because many communities feel like they have not benefitted from the sharing of the national cake.

Discussing reconciliation and peace, a renowned theologian and peace and reconciliation crusader, Desmond Tutu, advocates that “[t]o work for reconciliation is to want to realize God’s dream for humanity – when we will know that we are indeed members of one family, bound together in a delicate network of interdependence” (222). He goes on to argue that “[i]f we are going to move on and build a new kind of world community there must be a way in which we can deal effectively with a sordid past” (226). For justice and equitable distribution of resources to be enjoyed by the Kenyan population, the leadership has to be intentional in creating a new chapter in Kenya’s political dispensation.

Marxist theology talks about good governance and resource distribution. Wanyande, Omosa, and Ludeki representatives of this school of thought, show that “[s]tudies that are conducted in the Marxist tradition regard economic conditions to be the substructure of society, the basic upon which all other aspects of society including political governance, are predicated” (7). They go on to observe that “[g]overnance relates to a way of managing social, economic, and political affairs”(7). It refers to the

capacity of government institutions and other actors to deliver the public goods that it undertook to deliver on being elected” (14). Well said!

By the same token, James G. Clawson states “[t]he new leaders will be trustworthy, respect worthy, and change worthy. They will value what others can do, and they will know how to highlight and build those capabilities” (from the Amazon Kindle location 1525). Leadership in essence is all about trusting and growing others. Charging the Church to be part of the mission field, Escobar advises that “Biblical missionary work, like true medicine, establishes reciprocal relationships because missionaries themselves are people, not just technicians” (157). The people whom we seek to bring the Good News to are not empty slates but they have invaluable treasure that when tapped and utilized immensely facilitates life and ministry of the Church

### **Research Design Literature**

To undertake a study of this nature, I will employ the methodology of qualitative research designed to systematically find answers to questions by examining various social settings and the individuals who inhabit these settings (Sensing 57). This study sought to find out the relationship between equitable distribution of resources and democracy in Kenya by doing a study of All Saints Cathedral, Nairobi. To arrive at the desired conclusions, this study seeks to answer the following questions that will be captured in the developed questionnaire:

1. How does the Church, in this case All Saints Cathedral Church, Nairobi define Kenya’s democracy in relation to resource distribution?

2. How does All Saints Cathedral, as the National Cathedral of the Anglican Church of Kenya mobilize, manage, and distribute resources under its disposal to the satisfaction of the diverse congregation?
3. What best practices can the Church offer to the Government that will enhance democracy which in turn ensures equal distribution of resources for peace and stability in Kenya?
4. As part of the Kenyan society, what deliberate measures has All Saints Cathedral put in place to facilitate civic education on democracy?

The background to the puzzle of this study is beautifully captured in the wise words of Richard Teare and Ortrum Zuber-Skerritt who insightfully observe that:

[d]espite great advancements in scientific knowledge and global economic partnerships, most people in the world are still exploited and trapped in extreme poverty, as wealth concentrates in the hands of a tiny circle. We acknowledge that political and economic structures have been used to produce, sustain and intensify unequal distribution of wealth and opportunity across the globe. These structures are associated with the distribution of power by and among nations, people and the groups in which they live or work together (4-5).

This is why this study under the qualitative research methodology is very handy. The reason why I strongly advocate for the Church to be active in pursuing democratic agenda is because the tenets of democracy are biblical in nature. Observably, in a democratic system people must be allowed to criticize their leaders freely but responsibly (Okullu 71). Democracy makes sure that government is based on the concept of the dignity and value of humanity. The law in a democratic society is primarily designed to protect the individual and to place him or her at the very center of things (Ibid 73). From this

premise, it is evident that the Church has a pivotal role to play in enhancing democracy that will ensure equitable distribution of resources.

In this study, understanding the operations, systems and procedures of All Saints Cathedral that facilitate equity as far as resource distribution is concerned cannot be overstated. When these questions are answered, the findings and best practices can be availed to the leadership of this country to inform good governance, democracy and equal distribution of resources. Tim Sensing appreciating the opportunity presented to the researcher by qualitative research method observes that “[t]he DMin student will engage the field, rather than the library, as the locus of inquiry” (59). This study benefits not only the Church in Kenya but also the secular leadership by challenging them to provide services that will better the standard of living for all citizens for this is the will of God.

Through this methodology, people are given the opportunity to participate actively in this study and as a result, ownership and sanctity of the study is realized. Qualitative research is grounded in the social world of experience and seeks to make sense of lived experience (Ibid., 57). Greg Palast, Jerrold Oppenheim and Theo MacGregor insightfully observe that “[o]nce the system opens up to participation by the public, union, consumer and local government interveners soon develop the expertise.” (187). Qualitative research is a people-owned-process which actually validates the study.

To facilitate the smooth process of this study, respondents were chosen at random from the congregation of All Saints Cathedral. As a qualitative researcher, I am indebted to the wise words of Sensing who points out that “[q]ualitative researchers are most interested in how humans arrange themselves and their settings and how inhabitants of these settings make sense of their surroundings through symbols, rituals, social structures,

and [sic] social roles” (57). Through this study, the congregants of All Saints will get an opportunity to tell their story on the role of the Church in enhancing democracy.

In this study, the congregation of All Saints Cathedral will be invited to share their thoughts on how the Church can participate in enhancing democracy in Kenya through comprehensive and consistent civic education programs across the country. I am convinced beyond any reasonable doubt that the Anglican Church of Kenya has an unequivocal role to play in building and nurturing democracy through civic education and community mobilization and organizing if its grassroots network is anything to go by.

This study appreciates the presence of the Anglican Church in every community in Kenya which presents her with an unprecedented opportunity and role to play in raising a civilized society. All Saints being the National Cathedral of the Anglican Church of Kenya has been chosen for this study owing to the limitation of the time of this study. The Church will give this study an opportunity to build the firm foundation of the discussions based on its diverse congregation who represent the face of Kenya. Since All Saints Cathedral is my ministry context, I am at peace in carrying out this qualitative research because while the congregation and the participants are informed that I am working on the DMin project and am conducting research, most congregants will let the same information settle in the back of their minds (Ibid. 60).

Additionally, All Saints Cathedral, Nairobi situated in Nairobi the capital city of Kenya, which is the hub of urban migration. Tim Dyson discusses urbanization and demographic transition when he observes that “[t]he concentration of people in towns which arises from the demographic transition produces societies that are unprecedentedly varied, complex and mobile. The division of labor increases, and so does the extent of



competitiveness. There are reasons to believe that the emergence of modern democratic institutions is related to urbanization and population ageing” (6). If the Church is to inform the society on changes and adaptation, it must begin from within for we cannot give what we don’t have.

This study uses a tested questionnaire to generate data. Sensing defines a questionnaire as a paper and pencil instrument for doing an interview (113). Admittedly, there are various question types commonly used in questionnaires. As advised, I will use the open-ended questionnaires which are used most often in DMin projects (Ibid.). The full questionnaire for this study can be found in Appendix A. The questionnaire is divided into two parts; the identification section and the main section. For the identification of the participants, the questionnaire collected demographic background information which included, the name, age, marital status, gender, level of education, ordination and position held in the Church. The main section generated information on the understanding of the participants on democracy and equal distribution of resources.

The participants were encouraged to return the questionnaires to the office of the Provost once they were done with the exercise by the stipulated date. To increase the number of questionnaires returned, Sensing advises the researcher wisely and candidly that when choosing “[c]hoose your time and place wisely, and personally collect the finished questionnaires” (114). To increase the confidence of the participants, I quoted the permit number (NACOSTI/P/15/6049/5357) in the cover letter. The approval by the government of Kenya to undertake this study validates and legalizes the process of this research. This, therefore, creates a conducive environment for the participants to participate in this study with confidence.

Notably, there are many reasons for choosing to do qualitative research, but perhaps the most important is the desire to step beyond the known and enter into the world of participants, to see the world from their perspective and in doing so make discoveries that will contribute to the development of empirical knowledge (16). This is why this study is so befitting the qualitative research methodology. With the use of a tested questionnaire to generate data in a qualitative research process, Corbin and Strauss observe that “[q]ualitative researchers enjoy serendipity and discovery. It is not the [sic] distance that qualitative researchers want between themselves and their participants, but the opportunity to connect with them at a human level” (13). Qualitative research methodology informed the design and methodology of this study.

### **Summary of Literature**

In this chapter I have shared the scholarly literature in seeking to find out if there is any relationship between democracy and equal distribution of resources. It has been pointed out in this chapter that from various scholars, evidenced in the available literature that there is a relationship between democracy and equity. The gap between the haves and the have-nots has been identified and the reason is the condoned corruption, social injustice and unfairness.

Commenting on the socio-economic situation in South Africa which is not any different with the situation in Kenya, Desmond Tutu boldly points out that

[t]he huge gap between the haves and the have-nots, which was largely created and maintained by racism and apartheid, poses the greatest threat to reconciliation and stability in our country. The rich provided the class from which the perpetrators and the beneficiaries of apartheid came and the poor produced the bulk of the victims. Reconciliation is liable to be a long drawn-out process with ups and downs, not something accomplished overnight and certainly not by a commission, however effective (221).

The Church has a role to play in keeping the government in its toes if fairness, equity, and good governance that uphold human dignity and worth is to be experienced in Kenya. For the Church to transform the society it must yield to the guidance and leadership of the Holy Spirit who seeks to empower, strengthen, renew, refresh, reenergize, transform and reinvigorate the Church to continue shining as the Light and Salt of the world from generation to generation (Matthew 5:13-14).

The missional Church can benefit from the theme of All Saints' Cathedral Church's strategic plan for 2012-2016 which reads "Transforming the Cathedral, winning the city [and], changing the world." To reiterate, this prophetic role will be possible only if the Holy Spirit will be invited to descend, illuminate, transform and empower the Church. As the Spirit of God empowered the prophets in the Old Testament, it ought to empower the present Church who in turn will hold leaders of the society accountable. The Cathedral has this agenda of changing the world in this context, Kenya and her importance as a case study for this dissertation cannot be overstated.

After giving the overview of the chapter, it was important to discuss the Biblical foundations that clarifies the mandate of the Church being to enhance the tenets of democracy and equity. This chapter sought to activate the prophetic role of the Church in charging the government with the responsibility of enhancing equitable distribution of resources that uphold the very image of God in all humanity imprinted image of God in humanity (Genesis 1:27).

It has been observed that the Church and society operate in a global context, which informs the mission of the Church and the operations of State. For the Church in Kenya to effectively execute the Great Commission, which is her mandate and higher

calling, she needs to place mission at the top of her priorities. Smith talks about the importance of mission work in observing that

[w]hile the language of missiology may be new and the implications newly considered in light of the growing literature of mission, post-colonial, and ethnic studies, it is, and always has been, incumbent upon every faith community in every generation to engage in mission. The concept of *missio Dei* is an attempt to usher forth a new type of missiology (or study of Christian mission) where by mission is primarily viewed not as an activity of the Church, but rather as an attribute and activity of God” (193).

The main purpose of mission is to transform the society into the image and likeness of God. The Bible reminds that God so loved the world (John 3:16), meaning that God loved both the Church and the society equally.

Observably, as we enter a new phase in the history of Christian mission, now with a truly global Church, the time has come to revise all kinds of provincialism that have characterized the relationship between Churches new and old, rich and poor, North and South. Additionally, the Church ought to revisit her mission approach and strategy (Escobar 162). It is evident that we are living in end times where the theology of eschatology cannot be wished away any longer. The role of the Church in shaping the political landscape of Kenya cannot be overemphasized.

In presenting a framework for doing mission in this global age, Escobar states “[m]issionaries are invited to be on guard against practices that depersonalize others, turning them into unreached entities to be targeted for evangelism. In this way, the unreached become faceless objects we use to fulfill our plans and prove the effectiveness of our strategies” (156-157). People’s cultures, contexts, histories, and worldviews should be respected at all times for the Gospel to be received, contextualized, and internalized. Pursuing this school of thought, Davis observes that “[e]very theology is faith as

mediated by some cultural elements. In other words, theology is a product of the interaction between faith and some element in the cultural matrix of faith” (3). Every theology is interpreted and given meaning in a contextual framework.

The Church should interest herself with matters of equity and justice because democracy nurtures freedom and fairness in terms of representation and service. Rhonheimer and Murphy observe that “[t]he tendency of the constitutional state to not guarantee equality of freedom and rights to all led to the demand for “democratic” participation, the participation of all, in representative institutions. Such participation, accomplished through a real representation and thus by the democratization of institutionalized public action, forms the basis of the ethos of justice, which of course is also guaranteed at the level of constitutional law”(77). They go on to argue that “[i]t should also be recognized that for the most part the Church proposes juridical, ethical, and political correctives that are beyond supply and demand” (177). The Church has a role to play in ensuring that humanity enjoys life. In the Old Testament cycles, a King served also as a Priest and a Prophet of God in the life and history of the Israelites.

Charging African Christianity to be authentic, Smith insightfully states that

[t]he insights of African Christianity, whether Western transplanted or indigenous, demonstrate a deep awareness that in a rapidly changing world, African spirituality and theology has to express itself in everyday living if it is to be truly authentic. It must bear fruit on many fronts: in worship, liturgy and preaching, as well as in the market place and every aspect of public life (203).

The Church cannot miss to play a role in advancing democracy in Kenya. Charging the Church to embrace the spirit of prophetic preaching Paul Scott Wilson articulates that “Christ commissioned preaching” (5). He further points out that “[i]f preaching does nothing else, it must provide sound teaching about the Bible: who God is, what it means

to be human, salvation, the meaning of life, and God's intentions for creation" (28). As the Church discharges this duty faithfully in advancing the Kingdom of God in our country, Kenya, she must appreciate the fact that she must live as an example. The power and presence of the Holy Spirit in the Church and in the life of Church leaders cannot be overstated.

Additionally, Gibbs, when emphasizing on the critical function of the leaders in shaping the destiny of the society observes that "[l]eadership is about connecting, not controlling. It is about bringing people together for the purpose of creative synergy. Because the information age is fast-paced and knowledge and experience are highly diversified, leaders of the emerging Church recognize their need to operate in a team context" (106). Leadership in the Church should set the pace for the society as far exemplary leadership is concerned.

The relationship between democracy and equitable resource distribution can be defined and articulated clearly when responsible leaders ascend to leadership positions both in the Church and in the society. In talking about leaders of integrity, David S. Dockery articulates that "[l]eaders serve best when they are transparent, telling the truth, and leaving the right impression" (92). Leaders who serve with integrity, example, character, servant hood, and behavior always seek to better the lives of the people whom they serve.

According to Kenya Literacy Demographics, 87.4% of Kenya's population who are 15 years old and above are literate. This, therefore, means that the literacy level has increased in Kenya. Together with accessibility to the information technology, many people in Kenya have come to be aware of their rights. This means that majority of the

population would rather demand rather for the services than to suffer in silence. Articulating this line of thought, Fisher observes that

[c]ontroversies about resource allocation take place at any levels. At the first level there are the internal debates people have with themselves about the proper means of allocating resources. However, beyond this level there are a number of public debates that need to be reviewed. Individuals have their own internal arguments about how resource allocation decisions should be made which often belie the assertiveness of their public utterances (124-125).

With the dwindling resources and opportunities, there is reason for the government to wipe out corruption and serve with integrity and dignity so that every person will be satisfied and feel proud of belonging to this wonderful nation of Kenya.

Arguably, the Church has been given tools and capacity to exegete political theology in the society. Political theology is not a heroic and, as some would say, forlorn effort to make theology politically relevant, but the articulation of the religious movement immanent in any politics that is not mere horse-trading. Notably, when political language makes an impossible demand in relation to human liberation and the reconciliation of human beings with universe and with themselves, it has become religious language (Davis 133-134). That is why it is very important for the Missional Church to continue teaching and advancing civic education to sensitize and empower the population on matters democracy and electioneering processes.

The wise words of Leslie Newbigin that reroute the contemporary Church to emulate the life and ministry of the New Testament Church, the model of a Missional Church do serve as the capstone. Newbigin observes that “[t]he Church of the first three centuries was essentially a martyr Church, bearing witness against the public doctrine of the time. It could have accepted, but did not accept, the protection offered by the Roman

law to the private exercise of religion as a way of personal salvation. Though a small minority, it challenged the public doctrine of the time as false – and paid the price” (223). The Missional Church at all times and in all places is called to be ready to represent the Kingdom of God no matter the persecution.

Catching the spirit of a Missional Church and how mission should be propagated in our contemporary society, which is our mission field, the words of Escobar come to mind. He observes that “[t]oday mission should consist of service, service both of the spiritual in proclaiming the Word, and for the physical in meeting human needs, according to Jesus’ model, and in his name. In this new era of globalization this means new patterns of cooperation and new forms of partnership for mission” (154). The Church and her leadership should participate in pushing the agenda of sustainable democracy for citizens better living.

The Church cannot afford to stay away from politics for there is no dichotomy between the Church and the state as the two institutions serve the very same person, the citizen. To be sure, Christians are reminded over and over again that they have a dual citizenry, one for this world and the other for heaven. Donald Reeves in reminding the Church of her role as the salt and as the light of the society observes that “[i]f the Church stands aside from political issues, it abdicates its role as a moral guide and leader” (26). He goes on to argue that “[t]he Church exists for humanity, and not for itself. It does not exist to prophesy into its own waist-coat pocket” (45). When people are oppressed, exploited, and marginalized by the government, the Church has the responsibility to play her prophetic role by warning and rebuking the powers that be to serve humanity equitably.



Presenting the role of the government in the words of Aristotle, Irving Babbitt observes that “[a]ccording to Aristotle, a government, if it is to endure, must reflect the ethos or body of moral habits and beliefs of the governed” (49). Irving further advances that “[t]he theocratic conception of government always implies a divine grace or sanction somewhere, but as to the channel through which this grace is received important differences of opinion are possible” (51). The church therefore, should remind the government of this definition over and over again.

This chapter has proved the fact that there is need to appraise democracy and correct the anomalies that have tainted democracy in many African countries and more so in Kenya. Affirming the urgency of this agenda, Okullu argues that “[m]any African democracies have had a disastrous life right from the beginning in their failure to organize fair [and free] elections. People are therefore cornered into electing those who afterwards make no attempt to establish channels of communication between themselves and the electors” (71). The Church has a role to play in holding the government accountable as far as democracy and equal distribution of resources is concerned.

All Saints Cathedral being the National Cathedral of the Anglican Church of Kenya should set the pace in liaison with other mainline Churches that include, the Roman Catholic Church, African Inland Church, Methodist Church in Kenya and the Presbyterian Church of East Africa for formidable impact in making the government to honor democracy and equity in the context of Kenya’s new constitution that has ushered in a new dispensation. Truly, the old is gone and behold the new!

Walls and Ross insightfully advises that “[t]he world is no longer the sort of place where you can take it for granted that there is a natural center, or a natural ‘flow’ of

resource and information and wisdom from one part to another. The old adage of the most far-sighted of mission thinkers has come true: mission must now be from all and to all” (xi). Kenyan government cannot afford to be unaccountable in this time and age nor can the Church afford to play silence when corruption is condoned and bad governance visited on people.

In this Chapter, it has become evident that we cannot remove the Church from the functions of the society and therefore, her economic, social and political responsibility cannot be underestimated. Davis puts this argument in its perspective by observing that

[t]he expulsion of religion from politics and the over-hasty conclusion that all socially constitute stories or myths were essentially religious allowed politics to be invaded by a technological consciousness, which saw justice as nothing but efficient reorganization of the state and a rotational, impersonally impartial administration. What human beings are for or what constitutes a good human existence or what it is about human beings that makes them worthy of unconditional respect are all questions now considered beyond politics (153).

The role of the Church in enhancing democracy for equity cannot be overstated.

Presenting Christianity as dynamic, Davis is right in every way when he observes that “[r]eligious experience is always new in as much as is a transcending of the existing world and an opening of men and women to new possibilities of existence. Every existing world is moving towards death, and religious experience is the overcoming of death” (152). Life is dynamic and more so nowadays when the mission field is a global village.

In this Chapter, it has become evident that the Church cannot afford to stay away from politics because politics is part of the society. Moltmann observes that “[i]t might be said that all societies are political, for all societies are political, for all societies have procedures for wielding social power and all societies are ordered through human acts”

(97). It is worth noting that democracy is not all bed of roses, therefore, the Church has a role to play in nurturing a balanced democracy that is both relevant and contextual.

To be sure, not that which glitters is gold. Pointing the weakness of democracy, Tukumbi Lumumba-Kasongo cautions us that “[o]ne of the weaknesses of democratic process is that it tends to minimize the influential power of an external agency in determining human behavior. It also neglects to appreciate and to take into account the nature of the impact of the external on the collective decision-making process, and intrinsic part of governance” (15). People should be empowered to chart their preferred destiny because we cannot afford to ignore people’s wisdom and intelligence any more.

In this Chapter, it has become crystal clear that unity in diversity is key if equity and democratic values in Kenya are to be achieved. Advancing this school of thought, Morse and Buss propose that “organizational leaders also understand that intended services are achieved not by isolated individuals working alone and competing with each other, but by teams working cooperatively and supporting their colleagues. Thus, effective leaders recognize that partners within the organization are teams as well as individuals” (30). Checking and balancing the government for accountability and transparency ought to be a collective responsibility but the Church must take the lead because of her higher calling.

The Church in Kenya should constantly remind the government to embrace the new model of leadership. Elaborating on dynamic leadership, Morse and Buss further observe that

[L]eadership Skills include subcategories for innovation, decision making, teamwork, openness to dissent, and institution building. In each case, the emphasis is on the creative and critical application of experience to making decisions, acting on them, and being responsible for their

consequences. The emphasis is not only on individual accountability but also on being a member or leader of teams and knowing how to present or accept dissenting views (189).

Arguably, democracy and equity as said earlier, rises and falls with leadership, which is not willing to embrace change in a dynamic society. David L. Norton got it right when discussing on the relationship between good governance and quality of life. He observes that “[p]olitics and government whose purpose is the enhancement of the quality of life of human beings must be concerned to generalize opportunities of individuals to acquire moral virtues. In the phrases "meaningful living" and "enhancement of the quality of life" we are employing a values sanction: a meaningful life is a valuable life, and enhancement of the quality of life is enhancement of its value” (81). Very insightful indeed!

In addition to his school of thought, Norton further goes on to say that “[e]xtreme poverty, for example, is an obstructive condition, exaggerating the requirements of survival at the expense of the considerations of living well and becoming a better person. Likewise such political crises as war and threat of impending war are in one important aspect obstructions, for they usurp the total attention of most persons” (Ibid.). The government therefore, has to play a role in liberating people from poverty. The poor will go to war in many occasions because they have nothing material to lose.

In this Chapter, we have been able to discuss the benefits of globalization which has been made possible by accessibility to advanced technologies. In building democracy for equity and stability, Kenya can benefit from information technologies that connect people across the world. Appreciating the era of information technology, Allison observes that

[t]he reinforcing principles of communications and democracy are restructuring the realities of world anarchy through the mechanism of

popular participation in domestic and cross-national affairs. Still in their infancy as far as global use is concerned, information technologies are making the vision of world peace and governance through democracy feasible. The distance-dissolving technological advancements in communications may ultimately envision a globalized political community (106).

The world we are living in today is opening up and the platform of equal access to information has been erected for all. Observably, this Chapter has pointed out the need for equity and fairness as far as sustainable democracy is concerned. Democracy and development are so related that the two fit into each other.

Notably, the most pressing problems of our day call for collective learning and bargaining, as well as mechanisms of accountability, that go well beyond the recipe of free and competitive elections through which citizens in democratic societies are supposed to “steer” government (Briggs 297-298). Accountability and transparency are two pillars that will uphold democracy.

Presenting democracy as a delicate process that ought to be handle with care until it reaches its maturity, Staffan I. Lindberg articulates that

[e]lections are one of many ways of choosing leadership and disposing of old governments in a political system. As a core institution of representative democracy elections are supposedly the means of deciding who should hold legislative and executive power. Yet, elections also take place in countries that are not fully democratic; and the “democraticness” of elections can be characterized by the degree to which they display certain democratic features, in a range from zero to a theoretical maximum. If we agree that some political systems can be more democratic than others, then “democraticness” becomes an attribute that the political system is endowed with (22-23).

This is why in this Chapter we have discussed the role of the Church in facilitating civic education, which is an ongoing process for democracy, is a process but not an event. To equip the Church in Kenya with capacity and knowledge to be equal to the task, there is

need to enhance and strengthen the mutual partnerships between the Church in Kenya and the Church in the West where democracy has attained maturity. Smith's generous contribution on this school of thought cannot be overstated. He argues that

[t]he growth in mission, postmodernity, ethnic, and postcolonial studies within academia, as well as numerous ecclesiastical dialogues and exchanges related to contemporary existential and mission praxis, afford opportunities for Churches in Africa and the United States to articulate the need for more mutually satisfying relations on every level of involvement: denominational connections, ecumenical movements, and religious studies activities sponsored by universities and by mission organizations and agencies (191).

To be sure, global influences can make it very challenging for local leaders and institutions to steer change in desired directions. This does not alter the fact that a wide array of urgent problems—from health and environmental sustainability to education, economic competitiveness, and more. It requires broad-based community action with and beyond government, that is, across the public, private, and nongovernmental sectors.

Additionally, too many hopes for making democracy a stronger recipe for solving problems mistake trusting interpersonal bonds, or the usefulness of specific procedures and institutional designs for consensus-building or deliberation (mechanisms or tools), for the more complex and elusive resource of civic capacity (Ibid.). Much needs to be done to make democracy a vehicle for human dignity and equity.

To attain a mature democracy, elections must be free and fair. Notably, elections are free if there are few restrictions on who can run for election and who can vote in those elections. Equally, elections are free if they are untainted by bribery, intimidation, or corruption. Further still if those in leadership do not predetermine the outcome of the results. Furthermore, elections are meaningful if the winners of those elections are put

into positions of real power and authority (Edwards 5). The Church has to ensure this process is respected by all and sundry.

The topic on democracy will continue catching my attention because I believe it is through a democratically elected government that freedom and equal distribution of resources can be realized. Tracing the history of democracy, Emeffiana Ezeani observes that “[t]he history of democracy has been that of struggles for freedom and equality. In the global arena, the term democracy remains one of the most popular and cherished concepts. The significance and splendor of democracy have not only been acclaimed in many parts of the world, it has also been recognized as a necessary condition for peace and development” (5). Well said!

When all is said and done, the sole Christian zeal and passion is the desire to please God, to do His will and to advance His glory in the world (Ryle 56). The role of the Church in Kenya in advancing democracy and equitable distribution of resources is very crucial for the advancement of human dignity, worth, and value which is the sum total of the image of God. This motivation has sustained the passion and momentum of this Chapter.

## **CHAPTER 3**

### **RESEARCH METHODOLOGY FOR THE PROJECT**

#### **Overview of the Chapter**

This chapter seeks to demonstrate the process undertaken in the whole research for every step-undertaken matter. The validity of this project relies heavily on the authenticity of the methodology which this chapter seeks to discuss. In this chapter I shall explore the nature and purpose of the study. The guiding research questions will be discussed in this chapter with enough attention given to every question to explore the knowledge, attitude and behavior of the respondents.

In this chapter I discuss the ministry context showing the unique dynamics, geography, worldview and relevant demographics. The process of choosing the respondents/participants shall be demonstrated. The participants chosen are described. The generation of confidence from the participants is demonstrated showing how confidentiality is of paramount importance in this study. Reliability and validity of the research design are discussed in this chapter. Data collection and data analysis for the study are demonstrated in this chapter. In this chapter, I am demonstrating the methodology for this ministry project to merit the threshold of the scholarly work.

#### **Nature and Purpose of the Project**

The purpose of this project was to study the relationship between democracy and equal distribution of resources by doing a study of All Saints Cathedral, Nairobi with the aim of influencing the Kenyan government. In this project, I explored the relationship between resource distribution and democracy. In this study, democracy is taken to mean good governance, free and fair electioneering process, fairness and equity on how the



national cake is shared among the population. The study explored ways to strengthen democracy in Kenya using the success stories of the Christians of All Saints Cathedral.

This chapter outlines the steps that were taken to do the research. To be sure, the research questions are restated and explained. Equally, the document shows how I determined the research design and how I chose the participants. Additionally, the study explains how the instruments used for primary data collection were developed and the steps I took to apply them. The method used in analyzing data is presented.

### **Research Questions**

The study collected data by asking forty-two questions which capture the spirit and the letter of the four research questions. The questions seemed elaborate but the same did help the respondents to interact deeply with the questionnaire. Chapter two has covered the theological perspective of this study. To address the research objectives, I present a brief explanation of the value each question contributed the overall study.

#### **Research Question # 1**

How does the Church, in this case All Saints Cathedral Nairobi define Kenya's democracy in relation to resource distribution?

Research question one presents the respondent with an opportunity to define democracy from their perspective which presents a Christian worldview to the study. How does a Christian from All Saints Cathedral define democracy in the context of resource distribution? In the research instrument, this question was represented by questions 24 to 42 which enabled the respondent to share their knowledge and understanding of democracy in relation to resource distribution with their personal experience of All Saints Cathedral.

In answering this question, I seek to understand the standard operation procedures of All Saints Cathedral as far as resource distribution is concerned. All Saints Cathedral collects substantive amount of money every Sunday in form of offertory and tithes (for example on June 14 2016, the collected offertory was Kenya shillings 3,175,000) and it is against this background that this study sought to understand how All Saints Cathedral has managed to sustain peace and stability over the years. With this amount of money, it is crystal clear that the process of resource mobilization and distribution is expected to be as transparent as possible. Democracy advocates for transparency in all undertakings so as to remove mistrust and suspicion.

Best practices and participation of the congregation in allocating/distributing resources for ministry is what has earned respect to the Church leadership. All Saints Cathedral is a Church whose congregation come from diverse backgrounds and careers and majority of them are the elites of the society. My conviction is that this project after completion can be availed for other Churches and state agencies as a tool for study which in turn can guide/inform the County governments in matters of resource distribution and democracy.

### **Research Question #2**

How does All Saints Cathedral, as a National Cathedral of the Anglican Church of Kenya, mobilize, manage, and distribute resources under her disposal to the satisfaction of the diverse congregation?

In answering this question, a sampled congregation of All Saints Cathedral Nairobi will be chosen using the random sampling for data generation and analysis. This research question seeks to attest to the assumption that fairness and equal distribution of

resources enhances democracy. Democracy appreciates the people owned process for the end result makes people to be satisfied. If the sampled members of All Saints Cathedral can demonstrate that there is a correction between democracy and resource distribution, then this study shall have attained its objective. For the respondent to answer this question objectively, questions 11 to 13 were designed in the research instrument. In this question, the attitude of the respondent can be easily measured on how they react to the questions under their disposal.

### **Research Question #3**

What best practices on resource distribution can All Saints Cathedral Nairobi offer to the Government for ensuring equal distribution of resources for the enhancement of democracy, peace and stability in Kenya?

At the back of my mind which really has guided this study is the assumption that unfair distribution of resources in Kenya has hindered the growth of democracy. On the flip side, it can be argued that lack of democracy has perpetuated injustice and unequal distribution of resources in Kenya which has remained the recipe of chaos and violence like the one experienced in 2007/2008 after the general elections. When people feel marginalized, whether they right or otherwise, they will react. The research instrument had question 40 dedicated to the discussion of this question elaborately. This question unveils knowledge, behavior and the attitude of the respondent.

The majority of Kenyans are categorized as poor and suffering inability to access basic goods and services necessary for survival with dignity such as food, clean water, sanitation, healthcare, education, security, and general inability to improve their plight (Nyaundi 167). This leads to apathy if not checked and balanced. Democratic

governments do manage people's perceptions by encouraging fairness at all levels and justice to all.

#### **Research Question #4**

As part of Kenyan society, what deliberate measures have All Saints Cathedral Nairobi put in place to facilitate civic education?

To paraphrase, the Church is expected to be the salt and the light of the world and its light to shine at all times as we read in the gospel of Matthew 5:13-16. This study seeks to appreciate the role the Church has played in creating democratic space in Kenya. In this study it shall be clearly understood whether the Church in this case All Saints Cathedral has interested herself in matters of democracy or not.

Because All Saints Cathedral is endowed with resources both human and material, it is the assumption of this study that if she avails herself to serve the society by widening democratic space and challenging the leadership, the general population will enjoy the benefits that come with democracy. The research instrument committed questions 16, 20, 25, and 31 to this research question which gave the respondent an opportunity to demonstrate how All Saints can play an active role in raising leaders who will serve the society with fairness and grace.

The Church can influence the society if it takes the lead in all matters that affect humanity. John C. Maxwell when discussing about leadership insightfully observes that “[t]hose who believe in our ability do more than stimulate us – they create an atmosphere in which it becomes easier for us to succeed. Doing that is the job of leaders. Leaders [sic] must be active; must generate activity that is productive; and must encourage, create, and command changes in the organization [/society]” (17).

## **Ministry Context**

The congregation of All Saints Cathedral is a representation of the elites of the society. For the Church to function and remain relevant, systems and procedures that ensure transparency, accountability and sound management of resources must be put in place. This good practice has accelerated and sustained the growth of the All Saints Cathedral since its inception in 1917. The systems and operational/administrative structures of the Cathedral are working effectively and for that we thank God. The systems put in place facilitate ministry which is why All Saints is existing and thriving.

The administrative structures of All Saints Cathedral is as follows; the congregation, Annual General Meeting (AGM), Parish Church Council who are the governing council of the Church, the Provost who serves as the Chief Executive Office, Pillar Ministries, various Committees, Finance and Administrative Manager who is in charge of finances, assets/investment and personnel, the Ministry Staff, and the general staff.

All these structures fit into one another in enhancing ministry and the vision of the Cathedral. The vision of the Cathedral reads as follows “[a] Cathedral of spiritual nourishment and fellowship for ministry to the world” (as stated in the Cathedral Church of All Saints, strategic plan for 2012-2016). Her mission equally is: “To transform people’s lives into Christian maturity and fullness of life through obedience to the Word of God” (Ibid). The capacity to operationalize the structure of the Church is a well-thought-through process that brings everybody on board. To make this real, a four-fold monitoring, evaluation and reporting (ME&R) tool is in place.

The four facets of the ME&R tool is as follows. First is the Audit and Evaluation plan on yearly basis. This has been developed by the Parish Church Council, hereafter known as the PCC. The Cathedral has well planned forums that allows the Ministry Staff and the congregation to respond to the outcome and recommendation of the audit. This has enhanced service delivery and perfected stewardship skills over the years.

The second facet is the periodic reviews and analysis. This enables the Cathedral to monitor performance as guided by the action plan. The third facet is the PCC which is the governing body of the Cathedral entrusted with the unprecedented responsibility to formulate policies that accelerate ministry. Pre-scheduled periodic status reports that target the PCC members to keep them abreast are prepared and presented by the Management under the guidance of the Provost who serves as the Chief Executive Officer of the Cathedral. And finally is the feedback and information-sharing facet. This is encouraged at all levels and for that participation and inclusion of the congregation and ministry staff has been appreciated. Lessons learned are always documented and shared.

The respondents were drawn from All Saints Cathedral for the value addition and relevancy/validation of this study. All Saints Cathedral over the years has participated actively in the widening of the democratic space in Kenya. The pain and agony and suffering brought about by the post election violence in Kenya in 2007/2008 places All Saints Cathedral at a vantage position in charging the political elites to serve the Kenyan population equally in distributing the national resources justly, equally and fairly.

By telling its narrative, All Saints Cathedral can bring hope and a future to Kenyans. Mike Breen insightfully observes that “[w]hen people have seen all the institutions fall to ground, they no longer feel safe entering them. Marriage. Economics.

Family. Religion. Politics” (Location, 306). To reverse this trend, Breen proposes that “[p]eople need a connecting story that is defined not by loss but by redemption” (Ibid., Location, 325). Notably, human brokenness is universal and so the presence of Christ in human life, the prince of peace, reconciliation and healing cannot be overstated.

### **Participants**

The respondents were drawn from the congregation/Christians of All Saints Cathedral Nairobi with representation from both genders. To protect children from participation, the Kenyan age of consent, which is 18 years, was strictly observed. The population of All Saints Cathedral represents diversity as far as social stratum is concerned owing to the fact that Nairobi is the capital city of Kenya. In Nairobi, people of all walks of life are found. The elites of the society, the working class, the unemployed, the university students, business community, the homeless, job seekers and the casual workers are all found in Nairobi.

All Saints Cathedral Nairobi has an average attendance of six thousand members who attend the services every Sunday. All Saints Cathedral is situated in Nairobi the capital city of Kenya and for that reason, the population of the Church is a representation of all regions, dialects, social class and different political parties affiliation.

### **Criteria for Selection**

The participants hereafter referred to as respondents were chosen from the congregants of All Saints Cathedral and more so the registered and regular members. They were chosen from the members who serve as Lay Readers, Sunday School teachers, Parish Church Council members, Pillar chairs, and ordinary Christians who fall within the age bracket of 18 to 60 years (the questionnaire provides for one to tick from 18 years

and 51 years and above). Participants were invited to participate in this study voluntarily and willingly.

### **Description of Participants**

Sensitization was carried out on the importance of confidentiality and the way the questionnaires were coded. For example form number one was coded, 01/ASC/015 while form 250 was coded 01/ASC/015. Those who picked the forms were requested to return the same to the Office of the Provost in confidence. For the validation of the study, I sought for permission authorization from the ministry of National Commission for Science, Technology and Innovation. The participants were made aware of this to facilitate their decision-making.

Since the study presented no more than minimal risk of harm to human subjects and involved no procedures for which written consent is normally required outside the study context, I sought for permission to waive the written consent. It was assumed that once the respondent picks and returns the questionnaire, they have given their consent to participate.

Equally, I adhered to guidelines for sound sampling procedures that ensure valid and reliable inferences in determining the sample.

### **Ethical Considerations**

For the purpose of confidentiality and trust, the questionnaires were coded. It was not mandatory for the respondents to put their names in the questionnaire unless they volunteered to do so. Every respondent was assured that the information they gave would be used solely for the study. On the cover letter, I assured the respondents that the study had been sanctioned by the government of Kenya and so it was official and credible. The



permit number of this study, NACOSTI/P/15/6049/5357, was quoted in the cover letter that was sent to the respondents.

The leadership of All Saints Cathedral approved the study and so it was an open exercise for all. However, only those who picked the questionnaires were the official participants of the same. The returned forms were handed over to the Provost's office and kept under lock and key for safe custody. The only persons who would access the returned questionnaires were, Provost's secretary, the Provost and I.

### **Instrumentation**

I developed the research instrument hereafter referred to as the questionnaire with 42 questions. This would help in collecting data on the relationship between democracy and equitable distribution of resources. The questionnaire included structured and semi-structured questions. They included open-ended questions to generate some spontaneous views that I may not have anticipated.

### **Pilot Test of the Research Instrument**

The questionnaire for this study was tested for validity and clarity. I used my clergy colleagues at the Cathedral who were not going to be part of the study in the long run. The final product was ready to be used with enough confidence that the questionnaire was not going to stress the respondents with ambiguity. Editing and shortening the questions were done to make the research instrument respondent-friendly. The team emphasized on the formulation of the questions that would facilitate the objectivity of the research. I benefitted immensely from the teams knowledge and objectivity throughout the process of developing and validating the instrument.

### **Reliability & Validity of Project Design**

This project is valid and reliable because the generated data and information came from the confidence of the respondents who gave consent to participate in this project voluntarily. Since most of the respondents go to Church at All Saints Cathedral, Nairobi, their integrity and honest opinion gave the project the needed threshold. The findings of this project can be relied upon in the scholarly and in the society to which I am not ashamed. It is true that any information given willingly and objectively will stand the test of time to which this study is the beneficiary.

### **Data Collection**

Using a pre-tested questionnaire with a cover letter showing the permit number from the government of Kenya (NACOSTI/P/15/6049/5357) gave the study its relevancy and validity. It also gave the participants the confidence to participate. 250 participants were chosen randomly from All Saints Cathedral congregants. Two Sundays were used for this exercise and I am indebted to the support I got from the ministry staff at All Saints in this balloting exercise. I developed 250 yes ballot papers and the rest of the papers would read, *no, thanks*. For the congregants who picked a yes ballot, they would proceed to collect the questionnaire and follow the guidelines from the cover letter. The series of sensitization before the ballot exercise was invaluable. For those who picked a no, thanks marked the end of their participation.

The participants were to return the finished questionnaires within a period of six weeks (November 11 – December 31 2015). At the end of the deadline, a total of 139 finished questionnaires had been returned. For confidentiality purposes, the participants were to return the questionnaires to the office of the Provost during working hours. The

Provost's secretary received and verified the returned questionnaires and recorded the serial numbers in a notebook. For validity, the returned questionnaires were to bear the serial numbers from ASC/001/015 to ASC/250/015 (001-250). The secretary had the same guidance. I collected all the returned questionnaires on January 2 2016 and verified with the secretary.

The dignified process of choosing the respondents allowed the project to remain overboard and beyond reproach. It was Gene Wilkes who when exploring on the power of servant leadership observed that “[t]he leader becomes servant to those who have joined him when he provides adequate vision, direction, correction, and resources to carry out the mission entrusted to the group. The leader serves when he equips others and “teams” with them to reach the goal of mission together” (19). These words of wisdom informed the process of my data collection for without teamwork and trust, this study would still be hanging in the balance.

### **Data Analysis**

This study collected data and grouped the questionnaires based on age brackets, profession and their preferred service at All Saints Cathedral. I also sorted and grouped the respondents based on the answers they gave to respective questions that needed a yes or no answer. I used manual sorting but entered data in Microsoft word processing. I then tabulated, summarized and interpreted the data for the arrived conclusions and recommendations.

## **CHAPTER 4**

### **EVIDENCE FOR THE PROJECT**

#### **Overview of the Chapter**

The purpose of this project was to study the relationship between democracy and equal distribution of resources by doing a study of All Saints Cathedral, Nairobi with the aim of influencing the Kenyan government. This Church has maintained peaceful coexistence among the congregants of diverse backgrounds. The research investigated the relationship between democracy and equal distribution of resources in Kenya.

A total of 250 research questionnaires were distributed to the Christians at randomly but targeting persons of over 18 years and not more than 60 years of age. To clarify the criteria of the choice of the age bracket, I facilitated series of sensitization briefs. Christians were requested to pick the questionnaires after balloting the coded numbers. Many Christians who ballot no thank you notes some how were satisfied because of the sensitization done prior to the exercise. Those who picked yes went ahead to pick the questionnaires coded numerically. After that, they were given a good time to go and work on the exercise and return the filled-in questionnaires. They were to do so on or before the stipulated time. Out of the 250 questionnaires that were picked, 139 respondents returned their filled-in questionnaires. Since this is a fair representation of 55.6 percent, I was given a go ahead to proceed and analyze data.

I must admit that the expectation of receiving 100 percent returns of the questionnaires was being over ambitious. I am grateful to note that the respondents who did not return their questionnaires gave this study the academic touch and were not

compelled to return the questionnaires if the spirit of volunteerism was the standard of operation.

The study also took an interest in understanding as to why people of different age group(s) have different definition of terms such as democracy. It was also interesting to note that the respondents who hold positions in the Church presented similar views as to whether All Saints Cathedral in their opinion would be rated democratic. Their views varied with the views of the ordinary Christians of the same Church, All Saints. This was attested in the varied answers received from question #11 of the questionnaire which read, “[i]n your opinion, would you say the Anglican Church of Kenya and in this case, All Saints Cathedral Nairobi is democratic?” Varied opinion demonstrated the spirit of objectivity.

This chapter presents the data and its findings beginning with a description of characteristics of the participants.

### **Participants**

The exercise of distributing the questionnaires was both exciting and challenging at the same time. For the purpose of keeping confidentiality, I excused myself from the distribution of the questionnaires lest the respondents felt compelled to return back the questionnaire against their wish. As their pastor I restrained myself from knowing who picked the questionnaire and who did not.

I must laud the team who participated voluntarily in the initial but crucial stage of this study’s process. The team included the clergy and the teens. The clergy and the teens were invited to administer the exercise of distributing the ballot papers and the questionnaires. They were chosen because they were not going to participate in the study.

The clergy were not invited to participate in the study to safeguard their conflict of interest. On the other hand, majority of the teens who worship at All Saints Cathedral would fall below the mandatory age of consent which is 18 years. They helped in the whole process of guiding the Christians pick the ballots and questionnaires. Those picked yes from the ballot would be directed to proceed to another tent to pick the questionnaire. Prior to doing this exercise, I had two sessions with the 3 clergy and 7 teens totaling to 10 in number. The most inspiring thing is that they appointed their lead person in their own initiative. With the teens, were 3 clergy and it was quite impressive for their commitment to this exercise. I was able to get the same number of persons to assist in this exercise by asking them to volunteer.

Accompanying the questionnaire was the cover letter that guided the respondent to return the filled-in questionnaire to the Provost's office by the set deadline of December 31 2015. In the cover letter, I quoted the permit number of this study which is, NACOSTI/P/15/6049/5357. This permit number given by the government of Kenya is a permission given to the researcher to carry on a study that touches on the human subjects. As indicated earlier, a total of 250 Christians from All Saints Cathedral participated in this exercise. A total of 139 respondents returned their questionnaire duly filled.

The participants, hereafter, referred to as respondents were made up of seventy-one (71) males and fifty-six (56) females. Twelve (12) respondents did not indicate whether they were male or female, which brings the total number of respondents to one hundred and thirty-nine from whom we analyze data for the study. In tabulating the respondents according to their age groups, the following table gives us the analysis of the same.

Table 4.1: Respondents distributed according to their age bracket:

Age Bracket in Years	Number of Respondents
18-30	15 = 10.8%
31-40	43 = 30.9%
41-50	20 = 14.4%
51 and over/plus	61 = 43.9%
Total	139 = 100%

Table 4.2: Marital status:

Category/cluster	Number of Respondents
Single	24 = 17.4%
Married	56 = 40.3%
Divorced	3 = 2.2%
Engaged	8 = 5.6%
Others (important to note is that I did provide for this category in the questionnaire) which include, widowed, separated	48 = 34.5%
Total	139 = 100%

To have omitted the category of others which include widows and the separated who have formed ‘the significant others’ in this research was a serious mistake which

should not be repeated for the study to be all-inclusive. I am indebted to the respondents for their creativity and willingness to participate without feeling left out or marginalized.

Table 4.3: Level of education attained by the respondents is as reflected below:

Level of Education	Number of Respondents
Secondary	8 = 5.6%
College	56 = 40.3%
University	75 = 54.1%
Others (including Primary and any other level of education)	0 = 0%
Total	139 = 100%

The number of respondents whose level of education is University forms 54% of the total respondents. With a 40.3% being those with a College level of education, it is justifiable to assume and conclude that majority of the Christians of All Saints Cathedral are learned/educated and for such they represent the elites of the society.

### **Research Question #1: Description of Evidence**

How does the Church, in this case All Saints Cathedral Nairobi define Kenya's democracy in relation to resource distribution?

Focusing attention to answering the first research question, the study investigated how the Church defines democracy in relation to resource distribution from the standpoint of fairness, equity and justice. The assumption lies in the understanding that All Saints Cathedral is a reflection of the Church in Kenya and more so the Anglican Church of Kenya. Every respondent was given equal opportunity to answer this research



question for me to understand the correlation between democracy and resource distribution. To do justice to this question, I designed question 10 in the questionnaire and the following definitions were generated:

Table 4.4: Response to Research Question #1

Questionnaire's question number 10	Definition of democracy	Respondents with the same definition
In your own words, how would you define democracy	Governance is all inclusive	12 = 8.6%
	Unity in diversity and shared leadership	11 = 7.9%
	Government for the people	10 = 7.3%
	Freedom of expression	36 = 25.9%
	Equal opportunity and active participation in decision making	12 = 8.6%
	Justice, equity, fairness, and accountability	42 = 30.2%
	Majority rule/consensus	7 = 5%
	No response	9 = 6.5%
Total		139 = 100%

42 respondents who represent 30.2% of the respondents define democracy as justice, equity, fairness and accountability. In essence, democracy is not theory but practical way of representation. 36 respondents on the other hand define democracy as freedom of expression at all levels of governance. One respondent, ASC/013/015 in defining democracy advances that, democracy is the space that allows individuals, groups of people, society and a nation to express themselves freely on matters social, economic, and political without fear of suppression and/or detention. From the above definition, it is evident that there is a relationship between democracy and equal distribution of resources which is the premise of this study.

Since there are stages/level of democracy, it was good to understand how respondents would rate Kenya's democracy as represented in the following table in response to question 14 of the questionnaire:

Table 4.5: Ratings of Kenya's democracy

Question 14	Stage/level of democracy	Respondents in %
How would you rate Kenya's democracy?	Emerging	49 = 35.3%
	Middle-aged	38 = 27.3%
	Matured	26 = 18.7%
	I don't know	11 = 7.9%
	No response to the question	15 = 10.8%
Total		139 = 100%

From the analysis, most of the respondents define Kenya's democracy as emerging. Combining the 11 respondents who answered that they did not know where to place Kenya's democracy to 15 respondents who did not respond to the question, we can conclude that the question might have had no relevance to the purpose of the study. On the other hand, it points out that democracy cannot be compartmentalized.

### **Research Question #2: Description of Evidence**

How does All Saints Cathedral, as a National Cathedral of the Anglican Church of Kenya, mobilize, manage, and distribute resources under her disposal to the satisfaction of the diverse congregation?

This second research question focused on resource mobilization, management and distribution to the satisfaction of the diverse congregation of All Saints Cathedral. This question created an environment to study whether equity and fairness demonstrated at All Saints Cathedral has anything to do with democracy or not. To enable the respondents answer this research question, questions 11, 12 and 13 of the questionnaire were designed. Question 11 read, [in] your opinion, would you say the Anglican Church of Kenya and in this case All Saints Cathedral Nairobi is democratic? Question 12 on the other hand read, "[i]f your answer to question 11 is yes, why do you say so?" To generate the contrary opinion, question 13 which read, "[i]f your answer to question 11 is no, why do you say so?" was formulated. So as to connect this question on democracy with resource distribution, question 33 which read, "[i]n your opinion, do you think there is a relationship between democracy and distribution of resources?" was designed.

In the analysis, 127 respondents (91.4%) answered yes to question 33. It was then prudent to examine what the respondents think of All Saints Cathedral in terms of resource distribution viz a viz democracy. In answering question 11, 93 respondents (67%) answered yes while 46 (33%) answered no to the question. It is evident that there is satisfaction in the way resources are distributed at All Saints Cathedral which is attributed to the following tenets of democracy. First of it all is the testimony given by the respondents that All Saints Cathedral have systems, structures, policies and process that are adhered to when resources are distributed.

During the annual general meetings, it is observed by the respondents that every member of the Church is given equal opportunity to participate in the decision making process and each active member who is a communicant has equal voting rights to elect leaders who will govern the resources of the Church hence the correlation.

Equally, the respondents who advance that All Saints Cathedral is democratic cites accountability and transparency on how resources are distributed being guided by the strategic plan and the annual plan of action places All Saints Cathedral at the right path of democracy.

However, those who argue that All Saints is undemocratic observe that resources are distributed favorably on tribal lines. In the words of respondent ASC/207/015, All Saints Cathedral is blind to the needs of the minority tribes and the Church is managed as a secular institution.

All in all, All Saints Cathedral is rated democratic because of the way she has been able to distribute her resources fairly and equitably. Based on the observation of the

respondents, it is evident that there is a correlation between democracy and fair and equal distribution of resources.

### **Research Question #3: Description of Evidence**

What best practices on resource distribution can All Saints Cathedral Nairobi offer to the Government for ensuring equal distribution of resources for the enhancement of democracy, peace and stability in Kenya?

The focus of this question was to allow the participants equal opportunity to share their observed best practices that the government of Kenya can learn and borrow from All Saints Cathedral for the enhancement of democracy and equal distribution of resources. All Saints Cathedral being the National Cathedral for the Anglican Church of Kenya has a responsibility to shape the destiny of Kenya in one way or the other.

The Church being the conscience of the society has a role to play in enhancing good governance, fairness and equity which are the tenets of democracy and resource distribution. In answering this question, question 32 which read, “[w]hat lessons can the Kenyan government learn from All Saints Cathedral in matters democracy and distribution of resources?” was designed. Since democracy encourages participation, inclusion and ownership, 45 participants (32.4%) answered that the government of Kenya can learn the importance of active participation in matters of decision making from the Church. The Church allows the congregations to participate in decision making through open forum that target different groups periodically.

27 participants (19.4%) appreciated the practice of fairness, justice, transparency and accountability which is being practiced at All Saints Cathedral that can be borrowed by the government in the spirit of equal distribution of resources. 18 participants (12.9%)

employed upon the government to learn from All Saints Cathedral the practice of treating all the Kenyan citizens equally irrespective of their ethnic/tribe, region, gender, race, political or creed. At All Saints, all Christians are treated equally and any resource available is shared equally and the spirit of inclusivity has seen the Church grow both numerically and spiritually. In this way, Kenya will celebrate diversity, which is one of the values of All Saints.

15 respondents (10.8%) shared the power of responsive leadership demonstrated in the Church. If the government is serious with enhancing democracy and equity, then her leaders should be answerable to the electorate. The leadership of All Saints, both laity and clerical are accountable to the Christians. 12 respondents (8.6%) strongly believe that free and fair elections, ensure democracy and equity. This has been tested in the Church and the government can borrow this leaf.

9 respondents (6.5%) argued that unless the government enhances the spirit of representation which is practiced at All Saints Cathedral, then democracy and equity will continue hanging in the balance. At All Saints, all sectors of the congregation are represented at all levels right from decision making through resource allocation for ministry. This spirit enhances taxation with representation in addressing the challenge of poverty. With equity and fairness, no region will perceive marginalized. 5 respondents (3.6%) on the other hand appreciate the competitive recruitment process at All Saints whereby the qualifying candidate for any position is chosen on merit. If the government borrows this practice, the question of unemployment will be addressed, because those who have not been employed will keep their faith because they know when an opportunity arises, it will be filled on merit.

Surprisingly enough, 8 participants (ASC/032/015; ASC/059/015; ASC/073/015; ASC/087/015; ASC/091/015; ASC/118/015; ASC/204/015; and ASC/227/105) did not answer the question at all. This represents 5.6% of the total respondents which is a good percentage and I wish I could get to know as to why they declined to respond to the question but I respect their position in the spirit of confidentiality and respect to voluntary of information.

#### **Research Question #4: Description of Evidence**

As part of the Kenyan society, what deliberate measures have All Saints Cathedral Nairobi put in place to facilitate civic education?

Appreciating the fact that the Church is part of the Kenyan society, this question provided an opportunity to the respondents to share their experiences on the role played by All Saints Cathedral and the deliberate measures put in place by the Church in facilitating civic education on democracy. This question generated varied views from the respondents. 56 respondents which is 40% of the respondents lauded All Saints Cathedral for playing a critical role in expanding Kenya's democratic space in the 1990s when Kenya was a one-party state with dictatorial regimes. It was the voice of the Church in collaboration with other civil societies that mobilize the population for the repealing of the famous section 2A in 1992 that paved way for the multiparty democracy in Kenya.

65 respondents which is 47% of the respondents thought the All Saints Cathedral had not played any role in doing civic education for the enhancement democracy in Kenya. 18 respondents which is 13% of the respondents did not answer the question.

For the respondents who argue that the Church has played an active role in democratization process by providing space for civic education on democracy advocate

that the prophetic role of the Church through advocacy cannot be overstated. The role played by the Bishop Henry Okulu and the late Bishop Alexander Muge and the late Archbishop David Gitari in using the pulpit at All Saints to teach Christians on the benefits of democracy and human rights was cited by the respondents. The respondents also appreciated the role played by the Church in sensitizing the Kenyan population on the need for a new constitution which was promulgated on August 27 2010 that embraces democracy, freedom and fairness. As a result of this new constitution in Kenya, devolved governments were created which is the best form of government for resource distribution.

Those respondents who think that the Church has played no role in providing civic education cite the don't care attitude of the Church. One respondent, ASC/043/015 observes that, "[t]he Church has become 'politically correct,' heavenly bound and has acted as an absentee land lord." They went on to observe that the Church's advocacy role has diminished over the years. The fear for the same respondents is that the Church will soon be declared irrelevant.

### **Summary of Major Findings**

The following are the 5 major findings from the study:

1. Majority of the participants believe that equitable distribution of resources in Kenya still hang in the balance
2. It was observed by major participants that raising the standard of living of the people of Kenya is a vital agenda that need to be pursued elaborately
3. The major of participants advocate for the Church to play actively its prophetic role of charging the government to enhance democracy



4. The participants agree without any fear of contradiction that free, fair and credible elections defines democracy whose agenda is representation and service to the satisfaction of the population
5. The major of the participants believe that there is need for comprehensive civic education and the Church can take lead in this commitment so as democracy to be widen in Kenya.

## CHAPTER 5

### LEARNING REPORT FOR THE PROJECT

#### Overview of the Chapter

The research findings presented in chapter 4 revealed that there is a relationship between democracy and equal distribution of resources. The demonstrated equity and fairness as far as resource distribution is concerned at All Saints Cathedral Nairobi gave confidence to the majority of the respondents to define the Church as democratic.

This chapter discussed the following 5 major findings:

1. Majority of the participants believe that equitable distribution of resources in Kenya still hang in the balance
2. It was observed by major participants that raising the standard of living of the people of Kenya is a vital agenda that need to be pursued elaborately
3. The major of participants advocate for the Church to play actively its prophetic role of charging the government to enhance democracy
4. The participants agree without any fear of contradiction that free, fair and credible elections defines democracy whose agenda is representation and service to the satisfaction of the population
5. The major of the participants believe that there is need for comprehensive civic education and the Church can take lead in this commitment so as democracy to be widen in Kenya

This chapter discussed the ministry implication of this study. Limitations of the study are equally discussed. The unexpected observations during the study are pointed

out in this chapter. Recommendations for further study shall be presented in this chapter. As a way of concluding this study, I shall share my experiences in this journey of study.

### **Major Findings**

#### **First Finding: Equitable Distribution of Resources**

The motivating factor of this study was to find out whether there is a relationship between democracy and equal distribution of resources in Kenya. Diverse ethnic groups of Kenya worship harmoniously at All Saints Cathedral Nairobi. Therefore, it is crucial to do a study on how resources are shared to the satisfaction of all the congregants. Prior to the study, I held All Saints Cathedral in high regard as far as resource distribution is concerned.

During the study, it became clear that there were some respondents who felt strongly that resources, which include finances and human were not distributed equally at All Saints Cathedral. However, a large percentage of the respondents affirmed that All Saints Cathedral distributed its resources equitably in an open and transparent manner. After the study, I can now confidently conclude that resources at All Saints Cathedral are distributed equally, which makes it a Church to be emulated. As this is true, it is evident that there is room for the Church to make the process of its distribution of resources more competitive, inclusive, and responsive.

Mark Lau Branson gives an invaluable insight in observing that “I know that the behaviors and opinions of believers and Churches create antibodies to Christian witness—we have sown pain and injustice, and have espoused prejudice and nonsense. We frequently look more like self-serving social clubs, hierarchical and hoarding

corporations, and retirement centers protecting themselves from their neighborhoods”

(30). There is need for the Church to be more outward looking in its service and ministry.

When resources are distributed equally to the satisfaction of all, the Church will be modeling itself to the New Testament Church where believers shared all that they had (Acts 2:44-47). From this portion of Scripture, there are several significant actions in this passage that describe the nature of the early Church. Striking among them are as reflected. First, the believers would sell their possessions and distribute to all in need. Assumedly, the needs assessment and priority setting preceded distribution of the resources under their disposal.

Secondly, they had the goodwill of all the general population. The early Church, therefore, was an inclusive Church. And thirdly, they attracted new believers and the Church grew. This is a Missional model for pastoral care and possible Church growth (Rouse xix). This is why majority of the participants appreciated the need for sharing of the resources equitably.

This study affirms that equal distribution of resources adds value to the ministry of the Church to the society. The Church is called to let its light to shine in the world (Matthew 5:13). Equitable distribution of resources therefore, is commensurate to a functional democracy whose agenda is putting people’s needs first. The creation of humanity in the image and likeness of God (Genesis 1:26-27) is all about equity, fairness, dignity and equal access to God’s resources. This finding resonates well with the theology of equity and integrity in this study. This finding resonates well with the theology of equity and integrity in this study.

**Second Finding: Raising the Standard of Living of a People**

Before this study, I trusted and anticipated that the resources under the disposal and custody of All Saints Cathedral Nairobi were meant to better the standard of living of the less fortunate within and without the Church. The Church is endowed with resources in terms of expertise and material. For example, the average offertory per Sunday at All Saints is Kenya shillings five million which at any rate is a fortune. The motto of Cathedral's 2012-2016 strategic plan reads "[t]ransforming the Cathedral, winning the city and [sic] changing the world." To win the city for Christ means that the Cathedral has to deliberately seek to touch the lives of the needy who live in the informal settlements/slums of Nairobi who know poverty, hunger and want on daily basis.

During the study, it became clear that the resources at the Cathedral are utilized to better the services and ministry at the Cathedral. I discovered from the respondents that the Cathedral is more inward looking than outward as far as sharing the resources under its disposal with the needy is concerned. The observation of the respondents was that if the Cathedral were to use 10% of its income to better the lives of the needy, this world would be a better place to live. These are the words of respondent ASC/204/015 when answering questions 40 and 42 respectively. Question 40 reads, in matters democracy and equal distribution of resources, would you recommend the government institutions to use All Saints Cathedral Nairobi as a case study? The respondent answered no to this question with an explanation as why it is so.

From this observation, it is clear that for the Cathedral to be an instrument of democracy, it has a responsibility and duty to be more outward looking and use large percentage of its resources for mission and outreach.

After the study, it is observable that the Cathedral has done well in building internal systems, structures and procedures for resource mobilization and ministry support. However, it has an opportunity to increase the allocated resources outwardly to impact the city by raising the standard of living of the poor who live within Nairobi city, the context from where the Cathedral does ministry. The presence and ministry of All Saints in the slums of Nairobi should be felt. To impact the slums, All Saints should emulate Christ's incarnation as demonstrated in Philippians 2:5-11.

The literature sphere that informed this study affirms a dignified life, which is the observation of this study. Samuel Escobar when advancing the importance of a life well lived according to the will of God observes that “[s]o we can conclude, without any doubt, that Jesus’ mission was holistic. His touch and healing led to the restoration of full humanity for those to whom he manifested” (143). No wonder Jesus said, I came so they may have life and have it in abundance (John 10:10).

To raise the standard of living of a people is to restore dignity and dominion which returns to communities the control of the circumstances in which they live. This brings them into abundant living and helps them become self-respecting and respectable community (Yamamori, et.al. 162). To be sure, poverty oppresses and dehumanizes.

Demonstrating how poverty robs a people of life in abundance, Matthew Clarke observes that “[l]ife for those living in poverty is characterized by ill health, limited access to clean water and hygienic sanitation, poor quality housing, hunger, illiteracy and premature death” (1). Suffice to say that poverty defames the image of God in His creation and the Church has a critical role to play.

This second finding in this study resonates well with the theology of liberation and freedom. When God called Moses, he was given the agenda to liberate the Israelites from the bondage of slavery in Egypt (Exodus 3:7-10). To raise the standard of living of a people is to liberate them from the bondage of poverty, sin and ignorance.

### **Third Finding: The Role of the Church in Enhancing Democracy**

Prior to this study, my observation was that the Cathedral was well placed to represent the Church in matters democracy and governance. This was informed by the Church's unequivocal role played in the second liberation of Kenya in the 1990s. During the study it emerged that the role of the Church in enhancing democracy cannot be overstated. In answering question 16 of this study, the respondents who answered yes to the question went on to laud the active role played by the Cathedral in growing democracy in Kenya.

Respondent number ASC/170/015 in explaining why s/he answered yes to question 16 of this study, cited the indelible role played by the Cathedral during the time and leadership of the late Bishop Henry Okulu (RIP) when he served as the Provost, the late Bishop Alexander Muge (RIP) when he served as the Assistant Provost, the Retired Bishop Peter Njenga, who served as the Provost and the late Archbishop David Gitari (RIP).

After the study, it became clear that after the second liberation in Kenya that saw the repeal of section 2A of the constitution in 1991, the Church has played a passive role in democracy. This invaluable role of the Church has to be activated if democratic space is to be widened in Kenya. The question that the Church should keep asking is on who takes care of the minority? In democracy it is evident that the majority takes it all.

In the literature world, democracy is recognized all over the world as the best form of government where elections serve as the foundation and bedrock on which democracy stands. Democracy, thus literally means a form of government in which power or authority vests in the people. ...Abraham Lincoln has been credited for defining democracy as, “the government of the people for the people by the people” (Ali, 14,16). From this premise, the Church has a role to play in enhancing democracy in Kenya because democracy seeks for the wellbeing of the citizens.

This third finding captures and accelerates the theology of hope in this study. In playing an active role in democracy, the Church will ignite hope among the population. The Church has to embrace the theology of incarnation and interest itself in the life of the society for the Church cannot afford anymore to behave as an absentee landlord! This theology of hope invites the missional Church to seek for the welfare of the city for its prosperity is the prosperity of the Church as well (Jeremiah 29:7). The theology of hope reminds the Church of its higher calling of bringing the message of a brighter today and tomorrow by developing relevant contextual theologies that address the dynamic needs of the people without compromising doctrinal theology (Kerr 402).

#### **Fourth Finding: Free, Fair and Credible Elections**

Before this study my observation was that lessons from the Cathedral on how democracy works/functions would benefit Kenya. In its existence for 100 years now, it is evident that what has held the Cathedral together and attracted growth is transparent way of doing things. Leaders who lead the Church and distribute resources are elected on yearly basis during the Annual General meetings dubbed AGMs. If elections would be messed up, the Church would have disintegrated long ago. The growth in giving over the



years is as a result of the confidence that the members of the Church have with the leadership.

During the study it became clear that elections at the Cathedral are free, fair and credible. In answering question 32 of the study, respondent number ASC/210/015 shared that the government of Kenya can learn on how to conduct free and undisputed elections from the Cathedral. After the study it is my strong conviction that the Church being the light and the salt of the world has a role to play in checking and balancing the government for free, fair and credible elections. Fairness and justice builds trust in the society. It was Apostle Paul who said follow me as I follow Christ (1 Corinthians 11:1). The Church should play a leading role in making people access the quality of life. The Church has both prophetic and advocacy role that is the vehicle to a dignified destiny.

In the scholarly world, James Young and Marjorie Hope when charging the Church to take its rightful position in the society observes that [t]he Church mirrors society” (230). Placing people at the very center of democratic processes and decision making, Claude Ake believes that [t]he well being of the people will only be supreme law of development if they have some decision making power to the benefit of others. But the only way to ensure that social transformation is not dissociated from the well being of the people, is to institute democracy” (127). For free, fair and credible elections to be realized, the Church and the government must work hand in hand with the team spirit. Teams create and are created out of a rhythm. The process of creating teams establishes, deepens and reinforces mutual appreciation and life-long friendship (Gibbs 107).

The fourth finding in this study articulates the spirit of the theology of reconciliation and redemption. Notably, sound democracy propels development whose

intrinsic goal is to advance human dignity, freedom, social equity and self-determination. To be sure, good development outcomes are best achieved where there are participatory representation, transparency and accountability mechanism (Clarke 1). When citizens participate actively in the electioneering process, they will own the outcome and as such minimize tension and possible violence. Free, fair and credible elections are the ultimate tenets of democracy. The Biblical foundation of salvation is freedom from sin, oppression and rebellion. Jesus affirmed the freedom of his disciples when he said, so if the Son sets you free, you will be free indeed (John 8:36).

#### **Fifth Finding: Civic Education to Widen the Democratic Space in Kenya**

Prior to this study my assumption was that the elites of the society most of whom go to Church at the Cathedral do not need civic education for they have the knowledge on matters democracy. During the study, it became clear that all people need education on democracy, governance and resource distribution. After the study it became clear that civic education should be done to the general public but first the Church to be equipped with the knowledge and empowered to carry out civic education if democracy is to be enhanced.

From the literature world, it is evident that civic education is highly needed as a continuous process. Paul Gifford presents a true picture and tension between the ideal and the reality in democracy when he states that

[d]emocracy, it is argued, is characterized by both conflict and consensus, for it allows for ongoing disagreement between parties and groups, yet to survive it must contain the conflict within bounds. This containment depends on developing a political culture of moderation, cooperation, tolerance, pragmatism, accommodation, trust, a certain civility of political discourse and respect for other views (6).

This will be possible when civic education is enhanced.

In civic education, both the leaders and the population are to be targeted. Leaders must be developed if the public sector is to meet its obligation to citizens and constituents. It is just not the case of experience that leaders are born and in short supply (Morse and Buss xi). When good leaders who seek to serve and not to be served (Mark 10:45) are democratically elected, country will realize peace and harmony and contentment.

Through civic education, leaders will catch the rhythm of the prophetic words of Eddie Gibbs who advises that “[g]ood leaders see the potential in people rather than the problems. The presence of people energizes rather than drains them. In plain language, emerging leaders like people because they thrive on relationships. They are not threatened by the creative energy generated as people come together” (173). Civic education is the heartbeat of democracy!

Civic education in the society is very cardinal if democracy is to be realized. D. Lange when advancing the importance of civic education in relation to democracy observes that “[p]eople educated to commit themselves to community, to an open-minded society, to solidarity, and to social equity is what democracy needs. Such people will also learn that a society being democratic and capable of development is mainly charged with perpetual reform and change of constant conditions. Only these citizens strengthen the society’s ability to repel intolerance, racism, xenophobia, and violence” (7).

This fifth finding resonates well with the theology of social transformation and love. Civic education creates an environment for all to access information so as to make informed choices when choosing leaders of the country which they love. When people are empowered with the love of God, the degree of violence reduces. Yamamori builds

on this theology by insightfully observing that “[t]he Church is the medium in the sense of being the primary agent for communicating the love of God and the message of salvation” (201). Additionally, the impact of Jesus’ ministry lies in the fact that “the Word became flesh and made his dwelling among us (John 1:14),” rather than a ministry delivered from a distance” (Ibid. 203). God through prophet Hosea agonizes for his people who are being destroyed for lack of knowledge (Hosea 4:6). Knowledge is power!

Civic education will transform people’s mindset and the result is liberation from apathy, despair and hopelessness. What drives civic education is the love for the country and its people hence missional ministry of the Church through the creation of the theology of social transformation and love.

Jesus prayed for his disciples not to be taken away from this world but to be protected from the evil one (John 17:15). This means that Christians are dual citizens, sojourners of this world. Further still, St. Paul in Romans 12:2 admonishes, do not conform to the patterns of this world, but be transformed by the renewal of your mind. Then you will be able to test and approve what God’s will is – his good, pleasing and perfect will. The role of the Church in progressing civic education cannot be overstated!

Gabriel Dolan, a renowned columnist for the Daily Nation, a best selling daily newspaper in Kenya, argues insightfully that “[t]he whole aim of civic education is to call citizens to engage in public matters. Citizens need to rediscover their power and ability to set the agenda. Admittedly, they are not mere spectators or helpless victims in charting their destiny, but parents and citizens who must speak out of elections campaigns.” Civic education, therefore, is an opportunity for the citizens to understand their civic and democratic rights and own the process of designing their preferred future.

### **Ministry Implications of the Findings**

The study provided insights that expand the existing body of knowledge in the areas of democracy and resource distribution at All Saints Cathedral and by extension the Kenyan context. The insightful examination of literature and the field research confirmed the relationship between democracy and equal distribution of resource. Utilization of the major findings of this study will be very handy in the ministry. This study presents an opportunity for the Church to reflect on its missional mandate. Talking about reflection, Van Manen Max articulates that “[t]hrough reflection, consciousness can step back and take distance from experience and from itself, and thus reflection becomes self-consciousness” (Amazon Kindle, location 2098). The Church will be rerouted to take up seriously its responsibility and role as the conscience of the society.

From this study, it has come out clearly that there is a relationship between democracy and equal distribution of resources. The Church through this study is made aware on its role of setting the climate for democracy which can be borrowed by the outside world. The more the Church takes an effective interest in matters democracy and resource distribution, quality of life and harmonious coexistence shall be realized. The Church cannot afford to burry its head in the sand in matters politics, democracy and resource distribution. This study reactivates the call of the Church to be outward looking were it to be a missional Church.

This study points out that the main purpose of democracy is to better the standard of living of a people. When resources are distributed equally, every person will get access to the desired services hence their lives increased and happiness realized. Jesus said, I came so that they may have life and have it in its fullness (John 10:10). Through this

study, it is possible for the Church to influence the culture and rhythm of democracy by sanctifying the process for people to enjoy life!

By this study, we realize that the Church ought to be the fountain of democracy and civilization. The role of the Church in enhancing democracy cannot be overstated. The notion that politics is a dirty game should be corrected and reconstructed. Since the findings of this study will be used within and without All Saints Cathedral and beyond the Church circles, the Church therefore is called upon to be transparent so as to be without reproach when challenging the Kenyan society to embrace democratic tenets.

Democracy calls for adequate preparedness of the population for free, fair and credible election. This study shows that when credibility becomes the beacon of democracy before, during and after elections, the outcome will satisfy the population. Since the Church holds elections from time to time, this study inspires the Church to take elections within and without the Church so seriously. What informed this study is the question that lingered in the minds of many people when the presence of the Church prior to the general elections in 2007/2008 was conspicuously missing! Therefore, the Church is called to be vigilant in charging the population to elect credible leaders who will seek to serve and not to be served (Mark 10:45).

Knowledge is power! Gerald M. Meier talking about the importance of the fruits of education states that “[t]he educational product, in the context of economic development not only includes the components of education usually distinguished as consumption and as direct investment, but also education as investment in the functioning of the economic and social system at large” (454). When people are enlightened on

democratic processes through civic education, they will be able to access their rightful opportunities, resources and dignified living.

For democracy and equal distribution of resources to be realized, the crucial role of civic education cannot be overemphasized. Margaret Crouch commending on the invaluable role of education in human development, insightfully observes that “[e]ducation for critical consciousness must be the agenda of the Churches in the future if they do not want a repeat of moral and intellectual degeneration that has made people expect lies and corruption in official dealings” (212). This study appreciates the critical role of the Church in raising the conscience of the population through civic education. When people go to Church every Sundays, they need to be empowered to face the challenges that face them throughout the week in the market place. This study employs the Church to increase space and resources on its enhancement of public/practical theology which is the heartbeat of the 21<sup>st</sup> century missional Church.

This study appreciates the role that the church has played in the past as well as what it plays currently and for that reason, this study becomes a vehicle through which the Church can navigate its future. This is a higher calling from on high for there is no government/authority except that which God has established (Romans 13:1). This study indicates that the holistic prophetic role of the Church cannot be overstated for life is a gift from God and those in leadership must do everything possible to better the standard of living of the people by allowing them access resources equitably.

### **Limitations of the Study**

The assumption that the inclusion of the clergy in this study would encourage biasness was a wrong assumption. The inclusion of the clergy in the study would have

added their unique perspective. Appreciating the fact that the clergy are the ones expected to use the pulpit to sensitize the congregation, their exclusion in this study is a missed opportunity. Much as this study was meant to be inclusive, to have left out the voice of the clergy was an oversight that has limited the conclusions of the major findings of this study. Equally, the clergy being in charge of Churches vested with the responsibility of leadership and organization, their participation in this study would have created the desired entry point in implementation of the recommendations.

To have had 42 questions in the questionnaire might have scared away the respondents who did not return their questionnaires. The fewer and deeper questions, the more effective. The assumption that the congregation of All Saints Cathedral was the elites who would not find any challenge if chosen to participate in this study was another overstated expectation. 111 out of 250 respondents did not return the questionnaires contrary to my expecting 100% . Luckily enough and by God's grace 139 respondents returned their questionnaires and as such they carry a significant weight from a representative perspective. Another area I would have done better is on the number of questions in the questionnaire.

### **Unexpected Observations**

I was taken aback to realize that the Church has abdicated its prophetic and advocacy role by being inward looking than being outward looking. The missional Church is called to better the lives of all people. It was shocking to observe that the Church is following the society's example contrary to the higher calling of the Church to be the salt and the light of the world (Matthew 5:13-16). It was shocking also to observe one respondent arguing that the Church is dictatorial and not democratic at all. From the



literature world, I realized that not much work has been done in this area on the relationship between democracy and equal distribution of resources.

### **Recommendations**

From this study, for the Church to play its critical role in enhancing democracy and access to resources through justice, equity and fairness, I make the following recommendations:

1. The Church to intentionally enhance and/or establish the curriculum for civic education with an aim of increasing democratic competences for the citizens and their participation in democratic processes. This can be made possible by training the clerical secretaries from all the 36 dioceses who will then serve as trainers in their respective dioceses. In this I seek to interest the House of Bishops to support this cause. The practical part of this is to utilize the available expertise and resources from the Anglican Development Services, which is the development arm of the Anglican Church of Kenya. The ministry of education to be challenged to intensify civic education in Schools and other institutions of learning
2. All Saints Cathedral needs to document and share its success story on democracy, equity and fairness. This can be done by the Cathedral under the guide of the Provost and the ministry staff. They will then identify from among the congregants people with rich diversity and knowledge in communication and documentation to champion the process.

3. The Church as the voice of the voiceless and as the conscience of the society, needs to actively play its prophetic and advocate role. The Church needs to be proactive in rebuking/condemning corruption in the society that denies people access to the national resources. Further still, the Church needs to charge the government to prioritize people's basic needs and quality of life. This can be effected by the clergy through the pulpit every Sunday and through messaging that can be distributed to the Christians
4. The Church needs to raise prophets who will represent the missional Church. The prophets will grow the Church's presence in the political spheres and engage the public for active participation. This can be made possible by convincing the Church to mainstream its prophetic role on its agenda as priority. I want to tap into the ongoing process of developing the 10-year (2017-2027) missional strategic plan for the Anglican Church of Kenya under the leadership of the Archbishop Jackson Ole Sapit. The prophetic mission of the Church needs to be included in this development of the strategic plan
5. The Church in Kenya needs to intentionally include practical/public theology in the Seminaries/Theological Colleges so as to remain relevant and contextual. The Provincial Board of Education and Training needs to be instrumental in charging the Seminaries to include such in the theological training and formation curriculum

6. The Church needs to increase its budgetary allocation to serve the poor and the less fortunate in the society. This will improve the outreach ministry of the Church, which is synonymous to the gospel and missional ministry. The Diocesan Board of Finance needs to include this in their annual budget proposals and developments. This proposal once approved by the Provincial Synod and subsequent Diocesan Synods, the policy making bodies of the Anglican Church at the National level and the Diocesan levels respectively.
7. Research should be conducted on eradication of poverty and the role of democracy in the salvaging depleted resources and sharing the same equitably. The Church needs to continue sensitizing the County governments to allocate resource for research to institution of higher learning. I will start with Nandi county government where I live and serve with an aim of replicating the same across Kenya from the bigger picture's perspective.
8. I highly recommend the use of this study in the Anglican Church of Kenya for further understanding of the relationship between democracy and equal distribution of resources. The findings of this study shall be shared with the House of Bishops which I am a member.
9. The results of this study need to be shared in partnerships for advocacy. The Anglican Church of Kenya and more so, All Saints Cathedral needs to partner with other Churches/denominations such as Christ is the Answer Ministries (CITAM) Church, Nairobi Baptist Church, Africa

Inland Church (AIC) Milimani, Nairobi Chapel, Africa Gospel Church (AGC), Mavuno Church Nairobi and the National Council of Churches of Kenya (NCCCK). This will increase the voice and synergy of the Church as the conscience of the society in matters democracy and equity.

10. We need to equip the saints for peace and reconciliation ministry:
  - a) All Saints Cathedral needs to utilize this study to reactivate its peace and reconciliation ministry by building the capacity of the ministry staff with mediation, peace building and reconciliation skills and knowledge by using the discipleship model
  - b) All Saints Cathedral needs to increase its outreach ministry to the slums of Nairobi. This can be realized by expanding the Urban Development Program (UDP) in Kayole to other slums of Nairobi
  - c) We need to use the men's ministry dubbed, *Man Enough*, whose objective is to alleviate domestic violence and calling men to play their prophetic and priestly role in the family to enhance peace, healing and reconciliation. We start from influencing the Church for the Church to heal and impact the society
  - d) We need to use the Mothers Union structure for the enhancement of the peace and reconciliation messaging. This can be done through the use of flyers, monthly themes and the news and views news letter

- e) We need to use the pulpit to preach messages of peace, reconciliation, advocacy and democracy as it were in the 1990s during Kenya's second liberation

The Church needs to continue reminding the government its responsibility to teach civic education in depth in the schools and in the communities. For peaceful, free, fair and credible elections, citizens should be empowered with knowledge and skills through civic education for knowledge is power (Hosea 4:6).

### **Postscript**

Through this study, I have benefited immensely in the understanding of the relationship between democracy and equal distribution of resources. My study base of All Saints Cathedral Nairobi remained a conducive environment for the study. I am equally grateful to the respondents who took their time to respond to the questions in the research instrument. To be sure, without their contributions, this study would have hanged in the balance. I will always avail myself to help the researchers when called upon. I discovered that the respondents are the key persons, who matter in the study process. It is not about me but about others.

I now have a better understanding on the importance of equity and fairness in the context of democracy. Human life is so precious that every person should be given an opportunity to access resources for the betterment of their lives for which Christ came (John 10:10). I was inspired and challenged at the same time to realize how much is expected from the Church. The Church has to be transparent, accountable, transparent and fair in distributing the resources under its disposal.

In this study I have received insights that will inform my missional ministry. The seriousness of the Church in providing civic education to its members sobers me. This is so because unless the Church plays this role actively, no one else will do it. I have been challenged to turn around and play the prophetic role as a minister of the Word and Sacrament. The advocacy role that I am called to play is not a walk in the park because many times those who want to maintain the status quo will be wrapped the wrong side. When God called Moses to go and liberate the Israelites from the bondage of slavery and sin in Egypt, Pharaoh did not easily accept Moses to carry on that higher calling. However, the presence of God and His favor saw the Israelites through their challenges (Exodus 33:12-17). Truly he is a faithful God.

Additionally, I have been reminded that this ministry of liberation and hope is not my ministry but His ministry that he has called His Church to carry on. Through His Son, he has promised that he will be with us to the very end of the age (Matthew 28:20). In this journey, my faith and hope has been increased a hundred fold. When the going got tough, I relied heavily on prayers from my legacy group, family and the people of good will. My strength was renewed from time to time by the grace and power of Almighty God. Indeed, every good gift comes from on high (James 1:17).

The study has taught me profound things about faith, identity and Church ministry. I have realized that I have a higher calling to serve the less fortunate, the needy and the marginalized by bringing them to the very hearth of His ministry. My hope and prayer is that this study will make a difference and add value to someone's life and as a result this study will serve as a tool that will widen the democratic space and create the avenue for people to access resources for better living.

Through this study, I discovered that this exercise was not only an academic endeavor but also a ministry. In this study, I have been accountable to my legacy group, to the Asbury Seminary, to my family, to my ministry colleagues and more importantly to Christ, the author and perfecter of my faith (Hebrews 12:2). All in all, through this study, I give all the glory and honor and power and majesty to God Almighty!

**APPENDIXES**

A. Survey/Interview Schedule and questions

B. Cover Letter



**APPENDIX A**

**Questionnaire**

**SERIAL NUMBER.....**

Thank you so much for your invaluable time taken to be part of this research. Please answer the following questions and be rest assured that your answers will be treated as confidential as possible:

1] Your Name please..... [Optional]

2] How Old Are you?

- (a) 18- 30 years..... (b) 31- 40 years..... (c) 41-50 years (d) 51 years and above...

3] Marital Status (please tick as appropriate):

- (a) Single .... (b) Married ..... (c) Divorced .... (d) Engaged .....

4] Gender:

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

5] Level of Education

- (a) Secondary..... (b) College..... (c) University.....(e) Other.....

(specify)

6] In Reference to the Ministry, are you ordained or you are laity?

- (a) Ordained..... (b) Laity .....

7] If you are ordained, when were you ordained? .....

8] What position do you hold in the Church? .....

9] For how long have you served in that position? .....

10] In your own words, how would you define democracy?

.....

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11] In your opinion, would you say the Anglican Church of Kenya and in this case All Saints Cathedral Nairobi is democratic?

- (a) Yes..... (b) No .....

12] If your answer to question 11 is yes, why do you say so?

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13] If your answer to question 11 is no, why do you say so?

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14] How would you rate Kenya's democracy?

- (a) Emerging ..... (b) Middle-Aged... (c) Matured..... (d) I don't know....

15] Briefly explain your answer to question 14.

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16] Do you think the Anglican Church of Kenya and in this case All Saints Cathedral Nairobi has played a role in opening democratic space in Kenya?

- (a) Yes..... (b) No.....

17] If your answer to question 16 is yes, why do you think so?

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18] If your answer to question 16 is no, why do you think so?

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19] How would you rate the relationship between the All Saints Cathedral Nairobi and Kenya's Government/State?

- (a) Excellent..... (b) Very Good..... (c) Fairly good... (d) Poor... (e) I don't know....

20] In your opinion does All Saints Cathedral have a role to play in holding the Kenyan government accountable on its (the Government) utilization and distribution of public funds/resources?

- (a) Yes..... (b) No.....

21] If your answer to question 20 is yes, why?

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22] If your answer to question 20 is no, why?

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23] In your opinion, what should be the role of All Saints Cathedral in ensuring good governance?

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24] In your opinion, what should be the role of All Saints Cathedral in ensuring equitable distribution of resources?

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25] In your opinion, has there been a time when All Saints Cathedral was actively involved in issues of democratization and good governance in Kenya?

(a) Yes..... (b) No.....

26] If your answer to question 25 is yes, why and when was that?

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27] If your answer to question 25 is no, why do you think so?

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28] Is politics a dirty game?

(a) Yes..... (b).....

29] If your answer to question 28 is yes, why do you think so?

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30] If your answer to question 28 is no, why do you say so?

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31] In your opinion, how can All Saints Cathedral participate in building Kenya's democracy?

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32] What lessons can the Kenyan government learn from All Saints Cathedral on matters resource distribution and democracy?

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33] In your opinion, do you think there is a relationship between democracy and distribution of resources?

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34] In your opinion, does democracy enable equal distribution of resources?

[a] Yes..... [b] No.....

35] If your answer to question 34 is yes, why do you think so?

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36] If your answer to question 34 is no, why do you think so?

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37] In your opinion, does equal distribution of resources enhance democracy?

[a] Yes..... [b] No.....

38] If your answer to question 37 is yes, why do you think so?

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39] If your answer to question 37 is no, why do you think so?

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40] In matters democracy and equal distribution of resources, would you recommend the Government institutions to use All Saints Cathedral Nairobi as a case study?

[a] Yes..... [b] No.....

41] If your answer to question 40 is yes, why do you think so?

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42] If your answer to question 40 is no, why do you think so?

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Thank you again for your being part of this study. Please return this questionnaire to the Provost's Office on or before 31 December 2015. God bless!

**APPENDIX B**  
**COVER LETTER**

**TO WHOM IT MAY CONCERN:**

Dated: November 11, 2015

Dear sir/madam.....

Christian greetings in the name of our Lord and Savior Jesus Christ!

My name is Rev'd Paul Kibirech Korir, the Assistant Provost of All Saints Cathedral Nairobi. I am a Doctorate student at Asbury Theological Seminary in Kentucky USA. As a partial fulfillment of the requirements for the Doctor of Ministry degree, a researched-based dissertation ought to be written.

It is against this background that I am currying out a research/dissertation on the topic: *The Relationship Between Democracy and Resource Distribution in Kenya: A Study of All Saints Cathedral, Nairobi*. As a faithful member of All Saints Cathedral, you have been randomly chosen as a respondent to this research and I want to assure you that your information will be treated in confidence and will be used solely for the purposes of this study. I undertake the full responsibility of ensuring that any information you give will be treated as confidential as possible and will be kept secret to be used for the purposes of this research.

The Provost and the Leadership of this Cathedral as well as the National Commission for Science, Technology and Innovation and Asbury Theological Seminary are aware of this research.

I assure you of my integrity and confidentiality in handling your information. Additionally, the following commitment is undertaken:

- (i) That there will be no personal risk for participating. The undertaking of this project/research is officially approved by the Government of Kenya [permit number: NACOSTI/P/15/6049/5357].
- (ii) That there will be no compensation for participating.
- (iii) That as a participant/respondent you are free NOT to answer any question without any penalty.
- (iv) That by the completion and return of the questionnaire, a passive consent is given.

I so look forward to working with you in accomplishing this task ahead of me. Attached herewith is the questionnaire that I request you to take your invaluable time and respond to the questions as objectively as possible. I trust that you will be able to hand back the filled-in questionnaire on or before **December 31 2015**. You are requested to drop your



questionnaire at the Cathedral/Provost's Office during working hours (8.00a.m. through 5.00p.m.) from Monday through Friday.

Once again, thank you for your time and thank you for being part of this narrative.

Yours Faithfully

Rev'd Paul Kibirech Korir

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**Referees:**

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**Nairobi, Kenya**

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