

## PROJECT ABSTRACT

Master of Arts in Leadership

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School of Postgraduate Studies

Title: CONFLICT MANAGEMENT IN MOLO AND ELBURGON DISTRICTS OF  
THE SEVENTH-DAY ADVENTISTS

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This study looked into the conflicts in Molo and Kuresoi government administration districts, which spilled over to the churches in Molo and Elburgon church districts. The researcher sought to know the sources of these conflicts and how they can be managed so that conflicts of this magnitude may not take place again. The study utilized purposive sampling method to collect data using a self-designed questionnaire.

The findings were that the conflicts were mainly caused by tribal animosity as a result of land issues, politics, elections, and church matters. The study therefore proposed several strategies to manage such conflicts. For instance, the leadership becoming more responsive and early enough to solve problems facing the churches may minimize conflicts in internal church leadership.

The benefits of the research are that when the recommended solutions are implemented, the chances of these conflicts reaching such a volatile magnitude shall be minimized and peace shall prevail in the area of study.

Adventist University of Africa

A STRATEGY FOR CONFLICT MANAGEMENT IN MOLO AND  
ELBURGONDISTRICTS OF THE SEVENTH-DAYADVENTISTS

A project  
presented in partial fulfillment  
of the requirements for the degree  
Master of Arts in Leadership

by  
Daniel Macharia Ayub

May 2014

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DISTRICTS OF SEVENTH-DAY ADVENTISTS

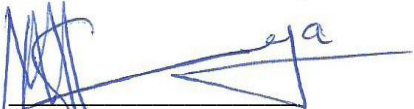
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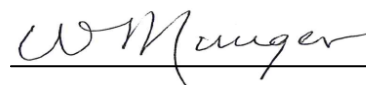
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## CHAPTER 1

### INTRODUCTION

#### **Background of the Study**

Conflict can be regarded as a reality of human behavior. It is defined and interpreted in a number of ways. (Robbins, Judge and Campbell, 2010, p. 400) define conflict “as a process that begins when one party perceives that another party has negatively affected, or is about to negatively affect something that the first party cares for” As Wilmot and Hocker (2001) put it, conflict is an expressed struggle between at least two interdependent parties who perceive incompatible goals, scarce resources, and interference from others in achieving their goals. It may occur in two possible processes, "when one party perceives that its interests are being opposed or negatively affected by another party" (Wall & Callister, 1995, p. 517), and "the interactive process manifested in incompatibility, disagreement, or dissonance within or between social entities"(Rahim, 1992, p. 16). This implies that wherever there are interactions between two or more people, communities or functionalities, there is bound to be conflict.

Power also plays a role in most conflicts (Fisher and Sharp, 2004). This is because conflicts are power struggle between people with opposing views, needs, values or interests. Conflict is neither positive nor negative but its effects can be constructive or destructive. However, unresolved conflict destabilizes relationships, and can also result in declining morale, and even violence Conflict usually involves an emotional reaction such as fear, anger, sadness, bitterness and/or hopelessness, but it is not always



necessary for both parties to experience the reaction or even to be aware of the problem (Mayer 2000).

In their book, Constino and Merchant say that disputes are generally caused by misunderstandings or conflict of interests, while conflicts are caused by deep-rooted differences over values or fundamental needs. An understanding of the difference between conflict and dispute is important. People confuse one for the other. Conflict is the fundamental disagreement between two parties; of which a dispute is one possible outcome -conciliation, conflict avoidance or capitulations are other outcomes (Constino &Merchant 1996, pp. 4-5).

This is similar to Douglas Yarn's (1999) observation that conflict is a state, rather than a process. People who have opposite interests, values or needs are in a state of conflict, which may be latent (meaning not acted upon) or manifest, in which case it is brought forward in the form of dispute, but "a dispute cannot exist without conflict" (p. 115).

A strategy for conflict management is essential to limit the negative effects and aspects of a conflict and in the process increase the positive aspects. The strategy is a process of engaging conflict management tools geared towards controlling all the variables to enhance learning and group outcomes, including effectiveness or performance in an organization. (Rahim, 1979, p. 208) If a conflict is managed properly it improves group outcomes (Alper, Tjosvold & Law, 2000, p. 53).

Conflict is also inevitable in churches as well. In the case of Molo and Elburgon districts of the Seventh-day Adventist church (These are not national administrative districts but regions set by the church to be administered by pastors for purposes of administration and harmony) whose brief introduction is given below; a keen observation on these conflicts, their effect and how they were handled gives us a

practical situation to work on, investigate the tools, strategy used in controlling the conflict and their effectiveness.

Sakaitim and Rironi churches are relatively young, while Molo central church and Nyota are relatively old. The four are Seventh-day Adventist churches with their members coming from different tribes. The churches are small with less than a hundred members except for Molo central which has about 400 registered members though the attending population may be larger. Molo Seventh-day Adventist church district has eleven churches which include Molo central, Rironi and Nyota among others while Elburgon church district has about seven churches including Sakaitim. Most of the members are farmers on a subsistence type of farming. A few of them have reached university level, while others are mostly primary and secondary school teachers. There is a group of a generation that didn't go to school while some of them are primary school dropouts. The World Declaration on Education for All, have stressed education as a means of preventing conflict. Ostby and Urdal (2011) have also argued that countries with higher average levels of education do indeed have a lower risk of experiencing armed conflict (UNESCO, 2002).

### **Statement of the Problem**

Though not often spoken, conflict is a common characteristic of congregations and the Seventh-day Adventist Church is not exceptional. Conflict expresses the human side of congregational life—that people are different, and see the world differently. In June 2001, the Sakaitim Seventh-day Adventist church district had a very major problem in that, church members were split into two groups and fought on a Sabbath day (Divine service was not conducted that day due to the conflict. Other three churches that had problems are in Molo Seventh-day Adventist church district namely, Rironi, Nyota and Molo Seventh-day Adventist churches. In Rironi church, in March 1982, the

church business meeting took action of not remitting their tithes and offerings, which are also called Trust funds, to their higher organization called Central Kenya conference. They had a quarrel with their local pastor. They wanted their conference leaders to go there and address that issue. To make the conference leaders to go there, they resorted to this measure so that they could force the leaders to address their grievances.

Nyota church, as at 2010, their church business had taken action not to remit Trust funds to the conference until conference leaders went and addressed their problem. Also in the community, in Molo and Elburgon church districts, after every general election, there arises a tribal clash and the first serious one occurred in 1992, followed by conflicts that took place after consecutive elections of 1997, 2002 and 2007, which was the most serious one. Many people were left either dead or maimed. Families and property were destroyed in the 2007/2008 post election conflict. In Molo church district, five churches were disorganized in such a way that church buildings were destroyed and church members dispersed. In Molo central church compound they hosted about seven hundred people. These tribal clashes have had serious consequences in our churches. Some people have left the church while others have a troubled psychology.

Nyota church has a branch called Seguton Sabbath School. Keringet church, a church in another territory of church administration (Western Kenya Conference) belonged to church members of a tribe that was chasing people of other tribes from Keringet area. They decided to take Seguton Sabbath School and make it their own by force, without consulting with Nyota church.

An understanding of tribal clashes may help in knowing about the conflicts in Molo and Elburgon church districts of Seventh day Adventist Church and also help in

putting a strategy in place that may help in the future in managing and preventing church conflicts

### **Purpose of the Study**

The purpose of conducting this research is to examine the real causes of these conflicts and to suggest conflict resolution techniques so that reoccurrence of these events is done away with. These strategies may be used in managing conflicts in the Seventh-day Adventist churches in Molo and Elburgon Seventh-day Adventist church districts. The researcher is convinced that a part of community is a sample for all human beings with minor differences due to some factors like culture, education, level of development, etc. These strategies are like drugs that are used to treat diseases like malaria everywhere. Producing remedy for these conflicts is the objective of this study.

### **Justification of the Study**

Conflict in the church setting may not only impact the spiritual growth and morale of the disagreeing individuals but also negatively affect other members and the entire church if they interact with a demoralized or disenfranchised member. As a result, it is imperative for a research such as this to be conducted in order to identify and manage conflict when it arises in order to reduce its potential impact on Church as a whole. Where conflicts exist, there will be no progress. There will be no development and spiritual growth. When these conflicts are managed well, growth of all dimensions is experienced, both in church and in general public. When peace comes to people, an environment for progress is created. There shall be unity, which is a very important component if the church is to fulfill its mission of taking the gospel of Jesus Christ to all parts of this world (Mathew 28:20).

It is anticipated that the outcome of the study will uncover the real causes of conflict in these troubled districts, which will justify this research. When these conflicts are managed well, the church will thrive and the entire community will prosper in peace. Molo and Elburgon church districts have retarded in a way in spiritual growth and development. The internal conflicts, conflicts with pastors and conference leadership have left a mark on these churches. Healing is surely needed. Prevention for future conflicts is necessary. These solutions cannot be achieved without fully knowing and understanding the underlying factors that bring these conflicts. That is why this study is important. There has been a negative psychological effect in the area. People are always afraid of the unknown. Anything may happen. Fear should be done away with because it is a poison to development. Fear cannot just go away by saying that we shall no longer be afraid. A solution is needed. People's health has failed and marriages broken. Children can't be brought up well and cannot be educated as it happens in normal circumstances.

### **Limitation and Delimitation of the Study**

Due to the sensitive nature of the study, some church members refused to take part in the study. Also some of the church members who were involved in the conflict at that time had relocated to other place. Also, this study was limited to the causes of conflict in the Molo and Elburgon districts of Seventh-day Adventist Church during the 2007/2008 post election violence.

### **Methodology**

This is a case study project and historical in nature. The following steps were taken in conducting the study: First, the study defined conflict and examined selected conflict situations in the bible and the Seventh-day Adventist Church and how they

were handled. Secondly, the researcher collected data from four local churches to establish the causes of conflict during the 2007/8 post election conflict in Kenya which spilled over to the churches. Third, data was analyzed with suggested proposal based on the findings. Lastly, the study summarizes the findings with conclusions and recommendations.

## CHAPTER 2

### LITERATURE REVIEW

This chapter provides an overview of the relevant literature on source of conflict and management. The chapter is divided into three main sections: An overview of conflict, biblical records of conflict and corresponding management, as well as conflict management in the history of the SDA church.

#### **Overview of Conflict**

Conflict is a normal part of human relationships. Long-term, deep-rooted problems that involve seemingly non-negotiable issues and are resistant to resolution are conflicts. Conflicts can be differentiated on a number of dimensions. Ethnic conflict as defined by Senggirba, is the discord among a group of people that can be differed from each other based on their religious, cultural, racial peculiarities as well as language and origin and provoked by the social, political, cultural, spiritual and economic competition. It may occur between the government and ethnic group or between two or more ethnic groups, and it is the normal situation in the country or region that is inhabited by the groups with different religious, cultural, genetic and language origins.

On the other hand, violent conflict has been defined as “organized physical force resulting from grievances between two or more parties and leading to injury or death to persons or damage or destruction to property” (Oetzel, Getz & Ladek, 2010, p.3).

## **Sources of Conflict**

There are several causes of conflict. Mayer( 2012) described five major sources of conflict: communication, emotions, values, structure and history. According to Mayer (2012), communication failures can occur due to imperfections with the sending or receiving of a message, particularly one that concerns emotional matters; this includes language barriers. More so, emotions such as anger or jealousy can both instigate and add intensity to a conflict. When values differ between individuals, conflicts may arise. Structure consists of the elements in the external framework constituting an issue, such as individual experiences, the physical work environment and resources involved. Conflicts resulting from structure issues include examples such as disputes over resources due to overutilization. According to Rahim (2002, pp. 206-235), conflict may occur when a party is required to engage in an activity that is incongruent with his or her needs or when a party holds preferences, the satisfaction of which is incompatible with another person's implementations of his or her preferences. In addition, a conflict may occur when desirable resource is in short supply and all parties may not be satisfied. People have attitudes, values, skills and goals that direct their behavior, which are different from those of other people. This also may cause a conflict.

In the church setting, differences in perception, interpretation of words, personality and lack of trust may also trigger conflict. Besides, State weakness can create the conditions for violent conflict. Political institutions that are unable to manage differing group interests peacefully, provide adequate guarantees of group protection, or accommodate growing demands for political participation, can fracture societies (Mansfield & Snyder, 2007).



Hence, conflicts are often attributed to systemic trends such as economic stagnation, unequal distributions of wealth or economic power, governmental corruption, or deep-rooted or protracted social differences (Oetzel Getz & Ladek, 2010 p.89, 375-386)

### **Effects of Conflict**

Violent conflicts displace people, destroys capital and infrastructure, disrupts schooling, damages the social fabric, endangers civil liberties, and creates health and famine crises. (Justino, 2011, pp. 1-17), Almost 750,000 people die as a result of armed conflict each year (Geneva Declaration Secretariat, 2008), and more than 20 million people were internally displaced by civil wars at the end of 2007.

Any of these effects will have considerable consequences on long-term development outcomes. Ethnic and political conflicts are always costly. More so, conflict not only creates specific manifestations of poverty, but also affects wider structures and institutions. At the local level, in areas most directly affected by conflict there is likely to be a breakdown in the rule of law coupled with a lack of government services; human rights abuses committed by the different parties to the conflict; disruption to economic activity; Illicit and unregistered economic activities such as circulation of arms and looting. Hence, conflict can greatly worsen poverty. Wherever there is poverty, there is prone to be diseases, unbalanced and inadequate food, lack of good places to live in and poor standards of education etc. These conditions have far reaching negative consequences in people's lives. Conflict brings insecurity. People do not do their work normally as they should. This means that their productivity is low. Economy is under threat in a conflict environment. Investors do not invest in areas of insecurity and without investment there is no economic growth. Countries that depend on tourism for income lose a lot of revenue because many people will not visit countries

with conflict. Many institutions do not function well and thrive in conditions of conflict. Schools, hospitals, families among others are all affected.

### **Conflict Management**

Overall conflict management should aim to minimize conflicts at all levels, maintain a moderate amount of substantive conflict, and use the appropriate conflict strategy to effectively bring success in conflict management. While by doing so, also match the status and concerns of two parties in the conflict (Rahim, 2002). In order for conflict management strategies to be effective, they should satisfy certain criteria. First is Organization Learning and Effectiveness. In order to attain this objective, conflict management strategies should be designed to enhance critical and innovative thinking to learn the process of diagnosis and intervention in the right process. Second is the need of stakeholders. Sometimes multiple parties are involved in a conflict in an organization and the challenge of a conflict management would be to involve these parties in a problem solving process that will lead to collective learning and organizational effectiveness. Organizations should institutionalize the positions of employees advocate, customer and supplier advocate, as well as environmental and stockholder advocate. Third is Ethics. A wise leader must behave ethically and to do so the leader should be open to new information and be willing to change his or her mind. Subordinates and other stakeholders have an ethical duty to speak out against the decisions of supervisors when consequences of these decisions are likely to be serious. “Without an understanding of ethics, conflict cannot be handled” (Batchelor, 2000 pp.7-9).

## **International Conflict Management**

Special consideration should be paid to conflict management between two parties from distinct cultures. In addition to the everyday sources of conflict, “misunderstandings, and from this counterproductive, pseudo conflicts arise when members of one culture are unable to understand culturally determined differences in communication practices, traditions, and thought processing” (Borisoff & Victor, 1989).

Indeed, this has already been observed in the business research literature. Runish (2007) recounted several episodes where managers from developed countries moved to less developed countries to resolve conflicts within the company and met with little success due to their failure to adapt to the conflict management styles of the local culture (Runish, 2007).

Conflict management is the principle that all conflicts cannot be resolved but learning how to manage conflicts can decrease the odds of non productive escalation. Conflict management involves acquiring skills related to conflict resolution, self awareness about conflict modes, conflict communication skills, and establishing a structure for management of conflict in your environment. All people can benefit, both personally and professionally, from learning conflict management skills. Typically, we respond to conflict by using one of the five modes: Competing, Avoiding, Accommodating, Compromising, and Collaborating. Each of these modes can be characterized by two scales: assertiveness and cooperation. None of these modes is wrong to use, but there are right and wrong times to use each.

## **Biblical Record of Conflicts and their Management in Old Testament Times**

### **A Rebellion of Dathan, Korah and Abiram Against Moses in the Wilderness**

The children of Israel were in the wilderness under the leadership of Moses. God had appointed Moses and his leading came from God. Rebellion against Moses was rebellion against God but the leaders of the rebellion didn't see it that way. They were convinced wrongly that their rebellion was doing both God and people a service. God, in his wisdom, managed this conflict for the generation in the wilderness and to give a lesson for generations to come.

The leaders of the rebellion were Dathan, Korah and Abiram. Korah was a descendant of Levi (Exod 6:16, 18, 21; 1 Chron6:37, 38). The children of Korah were assigned to the Ministry of Music and song at the sanctuary. The father of Dathan and Abiram was the son of Pallu, the second son of Reuben (1 Chron 26:5, 8,9). Dathan and Abiram, princes of the tribe of Reuben claimed for themselves, as the descendants of Jacob's first born, the right of leadership in Israel.

**The crisis (Num 16:1 – 3).** Dathan, Korah and Abiram openly rebelled against Moses without fear. Together with them were other men of the congregation of Israel who were of other tribes too. They were famous people and men of influence and this made the crisis to be a very serious one. They argued that everybody was holy as Moses. This meant that they could do the work that Moses did. It was a crisis to view things that way because God himself had set one family of Levi to be priests and not everybody. This was against God's will. The rebels argued that it was only God who was their leader and nobody else. Conflict was looming because they had convinced other people to join them in this rebellion.

**The conflict. (Num 16:4 – 50).** Seemingly, the rebellion was planned and its seed planted without Moses knowing. When Moses knew of this crisis, he called Korah and his group and told them that God would show who the chosen leaders were. They were to come with censers before God and put fire and incense in the censers. He told them that they had gone astray and the way they viewed themselves was wrong.

These people were doing the services of the Tabernacle but were not satisfied with it but wanted the priesthood too (Num 16:9 – 10). Moses wanted to have a dialogue with them but they refused and accused him of making himself a prince over them and he didn't take them to Canaan but to the wilderness to kill them there. Moses was angry with them because of this false accusation. Only God could solve the problem by showing that Aaron was the chosen priest. They refused to come to Moses.

Dathan had with him additional 250 men. These men were bold enough to come with censers before the Lord. Numbers 16:19 tells of how defiant Korah and his company were and how deep they had gone into Rebellion: "And Korah gathered the entire congregation against them unto the door of the tabernacle of the congregations and the glory of the Lord appeared unto the entire congregation." Rebellion had come to a climax and the Lord was to act. Everybody was interested to see what was going to happen.

### **Conflict Management (Num 16:20 – 17:1-13)**

God managed this conflict in two ways. First there was to be a punishment inflicted on the rebels to be a lesson for the people of that time and for the future generations that rebelling against leadership of God's appointment was to bring upon one's self catastrophic consequences and this should be avoided.

Moses and Aaron pleaded with God not to consume the whole congregation in his anger. There was to be a separation; those on the side of rebels and those loyal to God's leadership through Moses. Moses declared what was going to happen to those who were in rebellion and were separated from the others.

If these men die the common death of all men, or if they be visited after the visitation of all men, then the Lord hath not sent me – but if the Lord make a new thing, and the earth open her mouth, and swallow them up with all the appreciation unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the Lord. And it came to pass, as he had made an end of speaking all the words that the ground under them split asunder. And they perished from among the congregation” (Num 16:29 – 33).

Something of this nature and magnitude had not happened before. It was to remain in record and could be a lasting lesson to the people. Although punishment was given to the evil doers in such a mighty way, a rebellious spout was still in the hearts of the people. They sympathized with the killed people and accused Moses of killing God’s people yet it was Moses and Aaron who had pleaded with God that He may not wipe the entire congregation away because of the few people who had planned and participated in this rebellion. Ellen White states the following:

These men of Israel complained and influenced the people to stand with them in rebellion, and even after God stretched forth his hand and swallowed up the wrong doers, and the people fled to their tents in horror, their rebellion was not cured. The depth of their disaffection was made manifest even under punishment of the Lord. The morning after destruction of Korah, Dathan and Abiram and their confederates, the people came to Moses and Aaron saying, “Ye have killed the people of the Lord.” For this false charge on the servants of God, thousands more were killed for there was in them sin, exultation and presumptuous wickedness (White, 1893).

Secondly, God managed the conflict by instructing the Israelites: “Speak unto the children of Israel, and take of every one of them a rod according to the house of their fathers, of all their princes according to the house of their fathers twelve rods:

write thou every man's name upon the rod" (Num 16:2). Aaron's name was to be written upon the house of Levi. These rods were to be kept in the tabernacle of the congregation before the testimony. The rod of the person who was chosen by the Lord was going to sprout. In Numbers 16:5, the Lord states the aim of this method: "I will make to cease from me the murmurings of the children of Israel, where they murmur against you." When Moses went into the tabernacle the following day, the rod of Aaron for house of Levi was budded, and brought forth buds and blooms and yielded almonds. The rods were taken back to the people and they noted that their rods had not blossomed except that of Aaron.

People were convinced that they were in the wrong. The impact of what happened was heavy upon them and the Bible records it this way: "And the Children of Israel spoke unto Moses, saying, behold we die, we perish, we all perish" (Num 16:12). Rebellion was removed from the hearts of Israel because of this practical result. They stopped this rebellion. Practical things may convince people more readily than just mere words. The *SDA Bible Commentary* states the evidence of the rods this way: "Further grumbling against Aaron would be defiance of Jehovah."

### **The Confrontation between Rehoboam and Jeroboam**

**Historical background (1 Kgs 11:31-32).** In verse 32 of 1 Kings 11, God himself declared that he was going to divide into two the United Monarchy. Ten tribes were to have a new king not from the house of David. God rules the world and gives leadership to whosoever he wants (Dan 4:17). The ten tribes were to go to Jeroboam and only two would go to the house of David. This "One tribe" was to include the tribe of Benjamin (2 Chron 11:12-13). The Kingdom of Judah also became a refuge for the Levites, who refused to obey Jeroboam's religion that was not established according to God's will and plan.

**The crisis - (1 Kgs 12: 1 – 15).** Rehoboam was to reign instead of his father Solomon, whose leadership weighed heavily on the people. The people of Israel requested Rehoboam to make their work for the King lighter. He did a good thing to seek counsel before responding. Old people who had been with his father told him to accept the request of the people of Israel, the ten tribes from the North so that he could continue ruling them. He also sought counsel from young people of his age who advised him to be hard on them, even harder than how his father was. He created a crisis by not following the counsel from the old people but followed that of the young people. Then people of the North, the ten tribes determined to separate from Judah.

**The conflict (1 Kgs 12:16 – 20) .** There was a prior hatred amongst these tribes. An occasion arose where this jealousy controlled the people. Israel and Judah were in conflict. *SDA Bible Commentary vol.2, 1976*, on this conflict has these words: **“In David.”** The words breathe the spirit of tribal jealousy and enmity. Ephraim was arrayed against Judah. The people of the North were determined to go their way independent of the south. Sheba employed similar words in his rebellion against David” (p.791; 2 Sam 20:1).

There was a call from everyone to go back to his tribe without acknowledging Rehoboam as the King. The people of north were so angry with Rehoboam in that when he sent Adoram to negotiate in regard to this matter, they stoned him to death. The ten tribes of the North decided to make Jeroboam their King which they effectively did as recorded in 1 Kings 12:20. Comments in the *SDA Bible Commentary vol.2 1976*, are as follows. **“The news of the insurrection soon was carried throughout the realm. After setting the Rebellion on foot Jeroboam astutely refrained from further steps, awaiting the call of the people. A great congregation was called, and Jeroboam was made King”** (pp. 791-792).



**Conflict management (1 Kgs 12:21 – 26).** King Rehoboam in his way of quelling the rebellion wanted to get the armed men to bring the tribes of the north under his rule, but God intervened. This conflict could not be solved by use of arms. Separation of the northern tribes and the south was the best solution. God sent Prophet Shemaiah to King Rehoboam to tell him that this was God's plan of separating the northern tribes from those of the south. In this way, God managed the conflict. Another Kingdom was born in the north under King Jeroboam. Remarks in the *SDA Bible Commentary vol.2 1976*, portray God's way of managing this conflict in a very instructive way.

Civil war is a deadly kind of war, its wounds the hardest to heal. God had not brought Israelites to Canaan to destroy one another. Indeed he had not designed that they should divide into two hostile Kingdoms. The Lord could not bless the seceding ten tribes neither could he endorse the harsh governmental policies that Rehoboam had announced. The loss of the ten tribes was a judgment upon Rehoboam. Hence the Lord could not give his blessing to a campaign that sought by force of arms to bring those tribes back again under Rehoboam rather, God decreed that time could unroll the history of both Kingdoms, that his condemnation of the one and his judgment upon the others, he could be demonstrated as just. Zealous men are often in haste to resolve a difficult matter that involves wrong on both sides. Such men might ponder the lesson found in this verse. (p. 792)

### **Biblical Record of Conflict and their Management in New Testament Times**

**Disciples Collide In The Early Church (Acts 6:1 – 6).**

**Historical background (Acts 6:7).** In Luke chapter 5:41, 42, the growth of the church through the power of the Holy spirit in clear historical setting, many people joined the church and new believers were many. In the beginning the church handled its problems in a communal way. This went on well for sometime but difficulties started to arise.

**The crisis (Acts 6:7).** The Bible states that the disciples were increasing in number daily. Such an increase would bring problems. It was easy to care for the apostles from the money that Judas was keeping. The apostles were so involved with the solving of problems of believers in such a way that they could not do their main work of preaching the gospel. This was a crisis and if it was not solved, a conflict could come and for sure it arose.

**The conflict (Acts 6:1).** There arose a murmuring which was not a mere one. This came about because of the supplies that were not adequate. There were two groups among the believers. The first group was that of Grecians. These were Hellenists. They were Jews of dispersion. These were Greek speaking Jews (John 17:35; Acts 2:8). These Jews had observed Greek culture. Here were Hebrew believers too. These were born in Palestine. They spoke the language of Aramaic that the New Testament called Hebrew.

The windows of the Jews were more than those of the Hellenists and without planning, these widows might have been left unattended since they were few. This might also have come due to difference in the language they were speaking and their custom. This brought murmuring. SDA Bible commentary vol.6 states about that murmuring in these words:

Not merely a petty complaining but a protest sufficient and vocal to warrant serious concern. The record places no blame upon the apostles, for they deserved none.

The sudden growth in membership had outstripped their resources and precipitated the difficulty. The drain upon the apostle's time must have been great. But there is no hint. Neither that the apostles were not guilty of favoritism or neglect, nor that was any resentment felt against them.

**Conflict management (Acts 6:1 – 7).** The way the disciples managed the conflict is an example to many conflict managers. They didn't waste any time in getting a solution to this problem. They decided to delegate the responsibility of serving the food. They called the multitude of the disciples to discuss this problem. This seems to be a special meeting where the plan of the apostles was presented and accepted. They chose seven men who were to be in charge of the distribution.

*The SDA Bible Commentary* vol. 6, 1980, explains how this problem was solved. "They found out how distribution complaint had risen. It had been contributed by many and therefore the many were rightly consulted. From this procedure in single central place there naturally arose the representative form of church government" (p. 189).

Involving other people in seeking for a solution for a problem and not leaving it to a person or to only a few are a good way of solution seeking. Also the apostles delegated work to others so that they could do the weightier ones. This is a lesson too. They had confidence in their brethren in that the people who were chosen by the called meeting of the disciples were acceptable in the disciple's sight. We cannot solve problems without confidence in people. Ellen G White observes that the way this conflict was managed has been an example to the church of God in all ages up to our time in the way we should be electing people to occupy positions of trust so that we may avoid conflicts amongst Church workers. She states this in her writings; "The lord gives us an example of the care that should be exercised when choosing men for his service. In this case, one man was not made, the only burden bearer of great

responsibilities. Seven men were chosen, and they were to be closely united in their work” (White, 1899).

## **Conflicts in the SDA Church History**

### **Jones and Waggoner Crisis of 1888**

**Historical bbackground.** Waggoner became an important person because of his theology in the unfolding mission of the Seventh-day Adventist Church. He had people who liked him and those who hated him. If those who hated him had a chance, they would have put him to nothingness. But Ellen G White decided to give him support which was not always unqualified, from 1888 to 1904. Woodrow has recorded well the General Conference meeting of 1888 that brought a heated controversy: “In my reflections on the significance of the storied General Conference Session of 1888, it seems that the essence of the meeting centers on the reactions and responses of Ellen White to the deeply troubling spiritual and theological situation that had developed among the Ministerial Leadership of the Seventh-day Adventist Church” (White, 1899, p.88).

There was a lot of opposition to the message presented by Waggoner and his friend Jones on the issues of prophecy and the book of Galatians about the law. In that meeting of General Conference of 1888, the church had a bad reputation among people. They continued in arguments and opposition even with Ellen G. White the recognized Lord’s messenger supporting the presentations of Jones and Waggoner about the law and righteousness by faith in the book of Galatians. Ellen G. White believed that uplifted Christ and authority of law of God was the heart of the message of the last days that God was planning to give to the world. This message was going to prepare the world that was doomed for the second coming of the Lord.

**The crisis background of Minneapolis.** By 1880s the Sunday law persecution had gone as far as Tennessee (White, 1899, pp. 92-98). Some Seventh day Adventist members and some pastors were serving time in the prison. In such a condition, one can easily understand how new interpretation of the antichrist in Bible prophecies and the presentations of law in Galatians could stir the emotions of the church leaders. Jones and Waggoner were advocating change.

In such a crisis, it did not appear to be a wise moment to be making adjustments to the long standing interpretations that appeared to be essential to a correct understanding of the immunity in the impending crisis. Thus one can appreciate the intensity of the next two background issues (Controversy over the 10 horns of Daniel 7 and the debate on the law in Galatians) that made the 1888 General Conference Session so sensitive and suspicious of the initiatives of Jones and Waggoner. Smith's stand was that Huns was the tenth horn which had been preached for 40 years by the church, he being the authority, while Jones, after study found that the 10<sup>th</sup> horn was Alemani. This brought a coalition of Jones and Waggoner. (Whidden, 2008, pp 94, 96)

The general Conference President G.I Buttler was convinced that Jones was only striving to bring new interpretation that was opposing the interpretation of prophecy that had built God's people for the past forty years. Buttler and Smith were relying on the authority of tradition of the church. They thought that a change in the interpretation of the prophecies at such time of crisis was disastrous to God's cause. Smith accused Jones of "vans acting history" to prove him wrong. W.C White was able to bring again the discussion on the Jones and Waggoner case for discussion to the Ministerial Institute just before the session since he was the one in charge of bringing items for discussion.

He did this before the session of the October/November 1888 General Conference. The debate became quite heated. We read the following words concerning the discussion.

Once more to one's surprise, the ensuing discussion became quite heated. The debate generated such intensity that even during the breaks between the sessions of the 1888 Ministerial Institute, the various partisans reportedly became so wrought up that when meeting one another (possibly even on the streets) they would confront one another with the question "Are you a Hun or an Alameni?" One can only imagine the puzzled looks that must have crossed the face of non Adventist Pedestrians who happened to be passing by during such exchanges (White, 1899, p. 97).

**The conflict and its management .** In the following observations and remarks, conflict and conflict management went hand in hand because management of the conflict couldn't wait for the end of the meeting (White, 1899, pp. 101-135).

### **Conflict: Debate about Law in Galatians**

To be making changes in areas of prophecy and interpretation thereof was not taken as serious as making changes in the positions that had been taken for so long in Adventist theology about law. Leaders could not tolerate this. To Jones and Waggoner, both had the same mind that it was more important to be right than to be on the wrong side of interpretation. Uriah Smith who was the authority behind traditional interpretation of Galatians, together with Buttler the General Conference President of the Seventh – day Adventist Church were together in opposing the new interpretation. Uriah Smith is quoted as saying that if the church should change its position, "They may count me out me out" (White, 1899, p.100). Smith's feeling ran so deep on the question that he could claim that if the traditional position had been wrong for more than 30 years, then "Seventh-day Adventism has been developed and built upon error' Buttler sought a way to manage this conflict by first enacting the support of Ellen G.

White on his side because she had settled other conflicts in 1850s and she could quickly bring this problem to an end. This strategy didn't work for him because she didn't respond positively to his appeal. He tried a second tactic, which was to publish a brief comment on the Epistle to the Galatians regarding the law. His brief comments came out as an 85-page book entitled "The law in the book of Galatians" (1886). This was not a brief comment but an attack on Waggoner's interpretation. The Third tactic was to use 1886 General Conference Session to put Waggoner and Jones and their "false teachings" in their place and put the staggering Church on the right track again in its Mission in Evangelism and in its theology. Buttler made sure that his book was given to every member of who attended this conference that dealt with the law in Galatians. He formed a committee to help him solve and settle once and for all the issues of the ten horns and the laws in Galatians. People are free moral agents and if they are true, they will follow where truth and justice is. The majority in the committee did not follow his will.

"The Committee consisted of nine members including the major protagonists (Uriah Smith, Buttler himself, E.J. Waggoner and D.M Canright). To one's surprise, they had "an argument of several hours" and split five to four over the key issues. Such a thin margin of Victory was most certainly not a resounding vindication of the beleaguered President's efforts. Thus Buttler found his hopes to achieve some sort of unanimous decision on the issue frustrated. Rather than take the issue to the main floor of the conference (and "have a big public fight over it") Butler wisely worked out to achieve some sort of compromise. Desperately he was able to have it effected in a resolution, "Doctrinal views of our people" should not be taught in Adventist school or printed in church publications unless they first have been examined and approved by "leading brethren of experience." Ellen G. White was seeking to manage the conflict by

rebuking both sides who were included in the conflict. She was grieved because these public debates were divisive in nature and sent wrong signals to all those who heard them that there was division in the Church. She advocated that fairness should be exercised in that Waggoner should be given a public hearing because also Buttler had gone public and presented his views in his book, “Law in the book of Galatians”. He also produced a book “The gospel in the book of Galatians” which was distributed to the delegates of the conference in 1888 in Minneapolis General Conference Session. This was her way of managing the conflict: “but she had one more principle that she placed increasing stress upon: the whole thing should undergo a testing of patient Bible Study and should not be decided by any vision from her or the invoking of any long-held, seemingly settled traditional interpretation. This issue was not a “Pillar” in the faith (Whidden, 2008, pp. 103-105). Ellen G. White seemed to advocate the following principles that were paramount in managing this confrontation;

- (i) Leaders should cease their harsh and “Pharisaic” ways.
- (ii) The issue was not as serious as either side claimed that it was.
- (iii) The truth of the matter should be decided by good old fashioned

Adventist Bible Study (Whidden, 2008, p. 23).

There were other factors that were contributing to the controversy in Minneapolis. The main source was from the personalities involved, especially the stubborn administrative style of G.I Buttler. To avoid the conflict escalating further, Ellen White said , “God has not given special ones all the brain power there is in the world.” She then proceeded to direct them to “take your hands off the work” and spoke of the danger of “one man’s mind and one man’s plan being followed without question.”In this same context she spoke about “mingling” that would allow “a view of matters from an entirely different perspective.” The results would thus be a means of



more fully perceiving both practical and doctrinal truth. She rebuked those who were bringing a spirit of division among the delegates (Whidden, 208, p.105).

Kilgore, who was on the side of Buttler, was present in the meeting. Buttler was not present at the time the discussion was going on about the interpretations of prophecy and the ten horns and the law in Galatians. Kilgore said that because Buttler was not present, there should not be brought up any new light. Mrs. White reproved him and told him that he had made such a suggestion because he had not been walking closely with the Lord. The statement was unfortunate because he was a man who had been handling the word of God for years; she said that such a stand didn't come from the Lord. "Elder Kilgore, I was grieved more than I can express to you when I heard you make that remark because I have lost confidence in you" (Whidden, 2006, p.118).

Ellen G. White had understood the message of righteousness by faith that Waggoner was presenting before the delegates of the conference. She voted that Waggoner had wisely tried to direct those who opposed him into a more fruitful and positive ground. She said that she had seen the beauty of the truth in the presentation of righteousness of Christ in relation to the law. Then she added that what had been presented harmonized perfectly with light which God had been pleased to give her during all the years of her experience. The Minneapolis conflict had reached its apex.

As the meeting ended, Ellen White's outlook was both pessimistic and optimistic. She was saddened by the resistance of Waggoner's presentations but she didn't allow her pessimism guide her. She was ready, together with number of ministers who were positive about the message of righteousness by faith, to take this message to both the ministers and the laity of Seventh-day Adventist Church. Under the leadership of Jones, Ellen White and J.O Corliss, the rivalry spread to the college and the sanitarium. The main subject was justification by faith and the hot topic of "religious

amendment” and the fulfillment of Bible Prophecy. The results of conflict management that was good from the side of Ellen White made the message from God not to be trodden down. With others she made sure that the message went to the believers of Seventh-day Adventist Church in all places possible. This success is captured this way.

E.J. Waggoner and A.T Jones would respond with zeal to this challenge and would join the undaunted Ellen White in one of the greatest revival efforts in the history of Sabbatarian Adventism. The coming Campaign would continue from 1888 November until at least the time when Ellen White left for Australia in 1891. Their efforts included extensive travels around the Midwest, the South, and East to meet camp meetings appointments, weeks of spiritual emphasis at many Adventist Institutions, local church revivals, and in the unfolding light of justifying faith in Christ as the sinner’s only hope as well as teaching Bible Courses at Battle creek College. In support of the new emphasis on Christ and his righteousness, these years would prove to be the high tide of Waggoner’s influence in North American Adventism (Whidden, 2008, pp. 134-185).

### **Dr. John Kellogg’s Conflict with Ellen G. White**

**Historical background .** Dr. Kellogg was a pioneering health reformer in 19<sup>th</sup> Century in Seventh-day Adventist Church. For three decades, the doctor occupied many positions in Church leadership. In 1907 the ties severed after serving for a longtime, yet encountering bitter Controversy.

The causes of these controversies were many and different. His personal faith was one of them. He is known to have said that he really couldn’t tell what his religious beliefs were. His early education helped him so much that it prevented him from becoming a skeptic, which at the end of his long career, he became. Doctor John Harvey participated in the 1888 General Conference of the Seventh-day Adventist meeting in

Minneapolis where a deep religious awakening took place. If this continued in his life, it may be the conflict between him and Ellen White could not have taken place. Years later John Harvey participated in the 1888 General Conference of Seventh day Adventist meeting in Minneapolis. During it he evidently experienced a deep religious awakening. Ellen White testified that “After the meeting at Minneapolis, Kellog was a converted man, and we all know it” His busy schedule, however, often crowded out spiritual meditation from his life. Visiting his sickest patients kept him occupied even on Sabbath. Seldom could he attend a church service without getting called away to deal with some seeming emergency “He had a persistent tendency of criticizing others that poisoned his religious experience. He was critical on those people who didn’t follow the health reform system” (Schwarz, 2006. pp. 170-180).

**The crisis.** According to Dr. Kellog, Adventist Ministers were especially responsible for the failure of application of health reform. He also looked down upon them in that they fell short in education and professionalism. He also said that they were of “very mediocre ability” and were only using tricks to retain their influences. According to him, these ministers were wasting church funds in unnecessary journeys and didn’t know how to do budgets in using the little church funds that was available. He accused them of promoting religious publications than they did medical missionary activities. The ministers, he said, were dictators and guided by impulse and not reasons in their decision making. Because of this type of reasoning towards the ministers, he was arrogant and proud towards them. This attitude and reasoning brought a crisis in the church circles. The ministers were the ones who were with the church in the grassroots and being against them brought tension between Dr. Kellog and the Church and he was opposed in the health reform that he was actively vindicating.

**The Conflict.** Conflict started because of how Kellog handled the Battle Greek Sanitarium Charter. This brought a collision between him and Ellen White personally. Dr. Kellog wanted it to be that the institution be regarded as undenominational and non sectarian, meaning that no funds from the institution could go out of Michigan. This was contrary to the reasons why the Sanitarium was started since it was aimed at helping local people and also that funds raised there could go and help in establishing other institutions in other parts of the world and this disturbed Ellen White who, together with her husband James White had raised funds to establish the institution. Dr. Kellog claimed that the law prohibited the Sanitarium from sending any funds to Australia to establish a Sanitarium there. This was a time of conflict because the leadership was not reading from the same script, as the saying goes.

In 1902, there was fire that burnt Battle Greek Sanitarium. Dr. Kellog wanted the institution rebuilt in the same place. This was contrary to what Ellen White wanted. She wanted it built far away from Battle Greek. Dr. Kellog did not inform Ellen White when the discussion was going to take place because he knew that she could oppose the idea. Ellen White had earlier stated. "I sincerely wish that the sanitarium were miles away from battle Geek. From the light given me of God, I know this would be better for its spirituality and usefulness" (Shwarz, 2006, p.183). There was a conflict again this time too. Schwarz has this to say on this conflict:

By the turn of Century Dr. Kellog's attitude towards Ellen White, her messages, and her role became critically important to most Adventist leaders. What disturbed them was as George I. Buttler put it, that John Harvey did not always talk the same way about Mrs. White. Buttler remembered that in Kellog's earlier days it had seemed that "the doctor believed the Testimonies (Mrs. White's writings) more than he did the Bible (White, 1899, p.180).

The danger of such a stand was that Kellogg made his own ideas of right and wrong the means of testing the statement made by Ellen White.

**Conflict management.** The way Ellen White managed the conflict with Kellogg is very significant. This way may be emulated by those who are managers of the conflicts that are found amongst people. From 1889 onwards, Ellen White took on herself to forcefully advise Dr. Kellogg. She reproved him because he had started having doubt on the fundamental Adventist teachings in a way that was careless in taking. She strongly told him to stop undermining the influence of ministers of the gospel. He should stop from going on with the plans of separating denomination's medical institutions from church control. Ellen G white expressed the belief that the doctor was making his humanitarian endeavors too predominant, using in them funds needed for other aspects of the Adventist program. Ellen White frankly told him that he gathered too much power into his own hands and that he was employing it in a selfish way.

When dealing with conflict, methods that are more pointed and more forceful should be used. The people involved should be engaged directly and openly, advising them on what to do. People should be reproved and urged to stop engaging in those endeavors that make conflicts evolve.

### **Conflict Management in Seventh-day Adventist Church**

Nelson starts by this observation: "Whenever a group of people get together, the potential for conflict is invariably there--even among Christians. From the beginning of the Christian church, even earlier, there has been conflict among believers."

Nelson seeks for ways to solve conflicts in SDA church. The book of Acts provides a biblical way in which at least three types of conflicts can be dealt with. Believers through the stories of Acts are in conflict because of physical needs, theological beliefs, and with each other". The creative and godly ways in which these

conflicts were handled provide worthy models for us to follow in the church (Wilson, 2012, pp. 1-4).

After Pentecost, the apostles were in charge of finances and distribution of necessary items to those who had believed (see Acts 4:34, 35). Because the number of believers increased, practical challenges emerged.

“Now in those days, when the number of disciples was multiplying, there arose a complaint against the Hebrews by the Hellenists, because their widows were neglected in the daily distribution” (Acts 6:1). The Apostles realized that they could not carry the burdens of the church and decided to delegate some of their duties to other people so that they could have enough time to preach the gospel widely.

The Apostles invited the aggrieved to “seek out among you seven men of good reputation, full of the Holy Spirit and wisdom, whom we may appoint over this business” (v3). All were satisfied with this proposal. They appointed seven men to do this work. The Apostles prayed and “laid hands on them” (v6), ordaining the first deacons of the Christian church –in response to the conflict.

When there is too much work to do by a few people, there will be failure. Some things shall be overlooked without realization. Delegation of duties lightens burdens and work progress and objectives are realized.

### **Conflicts in Kenya**

Makumi gives classification of methods of conflict management. He states that there are two main methods, namely, coercive and non coercive Methods of conflict management (Makumi p.77, 2003).

## Coercive Methods of Conflict Management

These are methods of Litigation (i.e. judicial processes) and arbitration. This method aims at settling conflicts and not their resolution. They are coercive at different levels. They are coercive because those involved in the conflict have to appear in a relevant forum (i.e. the court). When one party is sued by the other, it has to appear before the court and if they don't, it will be taken as court contempt and will be punished for it and still be required to appear before that court still, on another level. When the court has rendered a decision, it must be obeyed by all parties concerned. The award of an arbitrator has the same force as that of the court order.

Makumi (2003) summarizes litigation and arbitration as coercive methods of conflict management this way: “what this means for the process of a conflict is that settlement leaves the structure of the conflict intact, and it is likely to erupt again. Although Litigation and Arbitration have these problems, they are not completely useless methods, and can be used usefully in some cases. They are useful when dealing with disputes as opposed to conflicts” (p.78). *Disputes are about Interests*; these are things we can bargain about, for example debts, contracts, and a lot of commercial problems. *Conflicts are about values*; these cannot be bargained about and are not settlement procedures. Sometimes however, it may be necessary to combine both settlement and resolution procedures. Beginning with settlement procedures such as using the judicial system is useful for example where the conflict has become violent. In such cases the first concern for the conflict manager is to stop the violent so that the parties can be encouraged to move on to resolution procedures.

## **Non-Coercive Methods of Conflict Management.**

The non-coercive methods of conflict management are negotiation, mediation and facilitation. In these methods, the parties have a lot of autonomy. The methods are also not coercive because the outcome relies completely on what the parties want. The parties themselves reach a decision about the outcome of the conflict. Because the case is in this condition, the outcome is said to be legitimized. The parties are not coerced to accept any decision because the decision belongs to them.

Makumi has this to say about the non-coercive methods of conflict management:

In the non –coercive methods there is no third party involved, which happens when negotiation is chosen by the parties. In negotiation, the parties sit down themselves and negotiate the conflict since there is no one telling them what to agree on. They reach a decision which they are both happy with and can live with and implement. Thus, the conflict is said to be resolved because the parties have addressed all the dimensions of the conflict as they see them. (Makumi, 2003, p. 79)

Parties may reach a point of deadlock because of their polarized positions. This is to be expected when looking for a way to manage a conflict. In such a case, the parties look for a third party which is called a *mediator* who helps them to continue with negotiations and if they had not started the negotiation process, can help them to start. Mediation is voluntary process. The mediator is not forced on the parties. They agree on the mediator and hence the process is voluntary. A mediator who is forced on negotiating parties cannot win their trust and therefore cannot succeed in mediation work. The negotiating parties should agree to negotiate and if they cannot, they may decide to have a mediator. The problem may be so deep seated that the parties may take a long time for the parties to decide to have mediation process since they are not talking to one another in the first place. In this condition they even never talk to one another. When this is happening, the problem is becoming deep rooted and complicated.



There is danger in this because the conflict may proceed to violence or become intractable. Makumi states the following: “In these cases, a third party may decide to take steps to bring the parties together and try to get them to negotiate. Such a third party may do so without being requested to do so by either party. Such a third party is known as a *facilitator*. A facilitator’s task is to arrange for dialogue and negotiation between the parties” (Makumi, 2003, p. 80).

In facilitation, the parties do not bargain with each other but rather in a workshop where they analyze the history of their problem and get ways, when followed, can enable them to live with each other amicably. Facilitation takes place after the problem has taken root, and therefore the process takes a long time. It cannot be solved in a day. Emotions are high and therefore a workshop that takes several sessions is necessary to allow emotional energy to play itself out. This will allow the parties to sit and logically dialogue with each other.

### **Environmental Conflicts in Kenya**

According to Makumi, Environmental conflicts arise from the utilization of natural resources whose results are negative to the environment. These are dominantly found in such places like Marsabit and Transmara. The way these conflicts are managed are similar to those used in managing conflicts emerging from political, social and other dimensions. Makumi says, “Environmental conflicts arise when different parties have mutually incompatible goals (or feel that they have mutually incompatible goals) about the utilization of a certain natural resource. It is this incompatibility of goals that environmental conflict management essentially addresses and is concerned with. (Makumi, 2003. p. 55)

## **Levels of Environmental Conflicts**

Environmental conflict can be traced from the local, regional and finally to the international level. Example may be given where a problem can begin in Kenya and goes to other countries like Uganda and Tanzania. Makumi gives a condition where activities of Webuye Paper Mills in Kenya can bring about the problem of acid rain (or pollution) whose effects cross the boundaries of Kenya and are felt in the neighboring countries. (Makumi, 2003). A Problem in one country affects communities and peoples of neighboring countries. When a community uses natural resource such as using a forest by burning charcoal for economic purposes, this brings conflict with government conservation policies.

## **Life Cycle of an Environmental Conflict**

An environmental conflict has a lifecycle that has stages. The conflict increases from one stage to the next. These stages are incipient stage, the latent stage, the acknowledged phase, the overt stage and eventually the post conflict stage. .

Makumi states the following: “The incipient and latent stages of the environmental conflict cycle are known as the potential stages of the environmental conflict. The acknowledged and overt stages are known as the manifest stage of the environmental conflict. Both the potential stage and the manifest stages call for different conflict management methodologies” (Makumi 2003, p. 57).

## **Conflict Management in Different Stages**

Different stages of life of the environmental conflict require different conflict management approaches. These are shown in the diagram below in Table 1.

Table 1. Conflict Management Stages

<i>Conflict environmental stage</i>	<i>Conflict management approaches</i>
Incipient	Prevention
Latent	Avoidance
Acknowledged	Settlement
Overt	Resolution

Table 1 shows the different stages of conflict and the management approaches to handle them. During incipient stage prevention approach is preferred. The areas of possible contention are identified and the eruption of conflict is prevented. Examples of the measures that may be taken: (1) Creating laws (2) Passing resolutions (3) Providing guidelines (4) Making policy pronouncements. If these approaches don't bear fruit, the conflict moves on to the Latent stage where the approach for management is avoidance. Here a third party is involved because the attitudes of those involved in the conflict have become hardened. The third party helps conflicting parties out of the conflict because their goals differ. If the approach of the third party does not work, the conflict becomes more complex because the other parties become involved in the conflict to safeguard their interests. The methodologies used in this stage of the conflict are settlement or resolution. These management methods are applied to the overt stage where the conflict might have become violent.

Approaches to the management of conflicts from the environment can be divided into legal and non-legal approaches. *The legal approaches* involve statutes at the national level and *treaties* at the international level.

Makumi explains about the application of International Customary Law as concerns the environment this way: "apart from treaties, there is also International customary Law. It is now agreed that Customary International Law applies domestically in all states since these laws are binding on all states. General International Laws such

as the law of state responsibility cover responsibility for environmental damage.”  
(Makumi, 2003).

This principle is now accepted, that all states have the responsibility to promote the preservation of the environment, and that an individual state does not have to have suffered directly for it to be able to protest environmental problems such as pollution.

### **Non Legal Approaches**

These approaches deal with establishing non-binding principles which the parties are persuaded to abide by. Examples of these approaches are: (1) Creation of soft laws (2) licensing procedures (3) Compensation procedures (4) Compensation principles and (5) Institution building. Compensation principles and institution capacity building apply in to both to national levels. The procedures of licensing are applicable to national level. Soft laws are applicable at the international level. They may be required to apply at the domestic level too.

There are also different sets of methodologies for environmental conflict management, namely settlement and resolution method. Settlement methods include arbitration and litigation methods. These methods may be used in acknowledged and overt stages of conflicts of environment. Resolution methodologies involve negotiation and facilitation. Resolution leads to the legitimacy of outcomes, and is much to be preferred.

### **Natural Resource Based Conflict.**

- i. Access: Example-water. The users demand access to water for domestic use or watering their flock. A conflict results when the user of the resources feel that they are denied access.

- ii. Control: Some users of the natural resource feel that they should have control over it if other people assume complete control and deny other people their right also to use the resource, a conflict occurs.
- iii. Unsustainable use: This is where, if people using the resource are denied access or control over the resource, they result to unsustainable use of the resource in order to pursue their interests. A competition arises and unsustainable use leads to depletion of the natural resource. An example of a natural resource based conflict and its dimensions have been in Kilifi district over Arabuko Sokoke forest. The following is a report of the conflict as recorded by Makumi:

An example of a natural resource based conflict and its dimensions have been in Kilifi district over the Arabuko Sokoke forest. In that region, the communities around have been using forest resources as a source of firewood energy and medicine. This use was officially banned. An income generating project there (*Kipepeo*) was jeopardized because the people could no longer have access to the forest and hence to the butterflies on which the project was based. On the other hand there were other conflicting demands by other actors: the National Museum of Kenya demanded access to the forest for conservation purposes, while the Kenya Wildlife Society demanded the absolute conservation of the forest; the Kenya Research Institute on the other hand was interested in preserving the forest for purposes of research. These competing demands over access and use of the forest and its resources define the conflict that has arisen.” (Makumi, 2003, p. 62)

From the review above, there is no doubt that conflict is a pervasive element in the human race. In Kenya, there has been conflict since time immemorial. There are

many tribes in Kenya who are always ready to exploit others so that their tribe may benefit. The British colonies took advantage of this tribal animosity to divide people and rule them. After independence, politicians still use these tribal differences to cause conflicts.

## CHAPTER 3

### GEOGRAPHICAL AND LOCAL SETTING

Molo district is one of the forty-three districts of the Rift Valley Province. It was hived off the former Nakuru district in 2007. It lies within the Great Rift Valley and borders five other districts namely; Baringo to the North, Kericho to the North West, Nakuru to the East, Bomet to the South West and Narok to the South. The district covers an area of 2,447.3 km<sup>2</sup> and is located between longitude 35<sup>0</sup> 28' and 35<sup>0</sup> 36' East and latitude 0<sup>0</sup> 13' and 1<sup>0</sup>, South.

Molo district is divided into ten administrative divisions. Keringet division is the largest followed by Elburgon while Molo division is the smallest.

There are two constituencies in the district namely; Molo and Kuresoi. Molo constituency is composed of 6 divisions namely; Molo, Mau Narok, Lare, Elburgon, Njoro and Mauche; while Kuresoi constituency comprise of Olenguruone, Kuresoi, Keringet and Kamara divisions. Keringet division is the largest with 492.1 Km<sup>2</sup> while Molo division is the smallest with an area of 58.9 Km<sup>2</sup>.

The churches considered in Kuresoi constituency are Nyota and Rironi. In Molo district Molo central and Sakaitim churches are considered. Sakaitim church is in Elburgon division while Molo is in Molo division. Nyota church is in Keringet division while Rironi is in Kamara division.

## **Historical Background of the Communities in Molo and Keringet Districts**

### **Communities**

The history of the area shows that before White settlers came and occupied the area of Mau Ranges, the Maasai tribe lived in that area. They were moving from place to place while grazing their cattle. When the White people came to Kenya and colonized it, White farmers chose Molo area as their area of farming because the climate suited them and it was fertile for farming. The Maasai pastoralists were ousted by the White farmers.

After independence the White farmers decided to sell their lands and go back to their places of origin in Britain and South Africa. Africans formed co-operative societies and bought the farms that were owned by white settlers. The Kenya Government bought farms in some areas in Keringet district and gave to Kenya citizens mostly to those who were living in those areas who were going to refund the money to the government as loans to be paid back with small interest. People who bought or were given these farms came from different parts of Kenya namely tribes like Kikuyu from central province, the Kisii from western province, the Kalenjin from Rift valley province etc. Other people were working as squatters in the white man's farms and were able to join other people in buying land (Were & Wilson, 1969, pp. 201, 319).

### **Population Distribution**

Most of the people live in rural areas because Molo and Keringet districts are farming areas. Others are in the shopping centers and in small towns where the headquarters of government administration in the districts and divisions are found. Children and young adults are the majority while elderly people are not as many. The youth are often a targeted group during conflict. In Kenya for instance, young people



took an active role in the post election violence. According to Youth Agenda, a local NGO, while the youth were responsible for the planning of only about 7 percent of the violence, they were responsible for the execution of about 55 percent of election related violence (ICG 2008, p. 25).

The population of Kuresoi in reference to the year 2009 has been shown on the map of Kuresoi district with the number of farm families and households being shown too. The poverty index was 43% and literacy level was 70% in Kuresoi district in 2009 year. As for the youth in 2010 youth census, males were 38,802 (see Appendix B).

### **Socio-Economic Status of the People**

Most of the people in Molo and Keringet districts are farmers growing crops on a subsistence level. They get their income from selling crops, milk and poultry. Their farms range from two to five acres of land. Amongst them are primary and secondary school teachers. Teachers are in a better economic status than the rest of the people except for a few people who are working with the government. There are a few shopping centers which are mostly along the roads. People conduct business here such as selling of items in shops and markets.

The area is occupied by people of different tribes who co-exist in the same farms or in neighboring farms. The dominant tribes are the Kikuyu, Kalenjin and the Kisii. These people are trying to improve their living standards by using modern methods of farming so that they can get more income. They are using banks in depositing their money. The banks are in Molo and Keringet towns. M-PESA services via mobile phones are helping farmers because they can send or withdraw money without going to bigger towns where banks are found. For activities that are carried on by the youth and the general population for income generation. Projects that have been initiated and supervised by the government may be seen.

These demographic realities have several implications. Although poverty alone is not a sufficient condition to cause a major conflict, several studies show that there is a strong relationship between poverty and the prospects for violence. Thus, the perception of unfairness and grievance tend to trigger violent conflict. More so, differences in group's access to economic, social and political resources may influence violent conflict outbreak (Stewart, 2011).

### **The Historical Background of the Seventh-day Adventist Church in Molo and Kuresoi Districts**

The first entrance of the Seventh - day Adventist church in molo and Kuresoi districts was by the people who were believers of that faith who had migrated to these areas after Kenya attained Independence. These people propagated their faith and beliefs to their fellow peasant farmers and the church started to grow. Secondly, the Seventh-day Adventist church both in Molo and Kuresoi districts had their origin from Nairobi, by then called Central Kenya Field. The Field headquarters had opened Sabbath schools in Nakuru. A pastor had been posted in Nakuru by 1969.

Sabbath schools were opened in Molo and Turi towns. Through a combined effort of church leadership in Nakuru and the church members that were found in Turi, Molo, Temoyetta, Kuresoi and Kio, the church grew and many members were added to the churches in 1970's and 1980's. Seventh-day Adventist Churches are found in almost every Location and sub location of Molo and Kuresoi districts. There are many organized churches in Kuresoi district whose pastor is in Keringet town. Kuresoi and Molo churches have been brought under the same leadership of Central Rift Conference recently by January 2013 with the headquarters in Nakuru town. The churches have Kisii tribe as the majority followed by the Kalenjin and then the Kikuyu. Other tribes are found here and there in the churches e.g. the Abaluya, the Kamba etc.

### **Tribalism in the Community and in the Churches**

Observation has shown that tribalism is persistent regardless of communities or churches that people belong to. In churches, there has to be regional balance in times of elections or distribution of duties. Sometimes belonging to one tribe or clan overpowers the bond that binds people because they are brothers and sisters in Christ. As earlier noted, communities living in Molo and Kuresoi districts originally came from ancestral lands of their tribes where each clan was known and had a particular geographical area that they occupied. This sense of belonging was carried with them to their new areas where they bought land. To buy these lands, people of one ancestral area could form co-operative societies that helped them to raise money to buy farms from the white settler farmers. This made it possible for people from one ancestral place to go together and live with almost no stranger among them. One could be traced from one's place of origin with his or her clan being known specifically.

If there was anything to be shared among people, clans were keen to see to it that their clan was not disadvantaged. If neighboring farms belonged to different tribes, people were ready to make sure that they were more advantaged than others or even fight and undermine other tribes to their advantage. People were also keen to note the people in government leadership posts. If a person of their tribe or clan was the area District commissioner or the district officer, they were comfortable that one of their own was in a position of influence and this brought a sense of peace and pride to them over the other clans or tribes that were being served by that leader. This applied to other leaders like the Member of Parliament, a counselor, or an area chief.

## **Research Participants**

The participants for this research included the area chief (Molo), 19 members from Molo Seventh-day Adventist Church, 19 members from Nyota Seventh-day Adventist Church, 8 members from Rironi Seventh-day Adventist Church, and 7 members from Sakaitim Seventh-day Adventist Church. These are the people who were available and who were eyewitnesses to the events that took place in the area of study some years past. It is worthy to note that commencement of this research was after the church leadership accepted to the prior request by the researcher to conduct research in these churches. The number of respondents varies from church to church depending on the availability of the people who witnessed the conflicts and their willingness to participate in the study.

Each of the churches above had a unique conflict and applied different strategies to manage the conflicts. The Molo area chief was instrumental in the process of gathering initial and preparatory material (see appendix for a general description of the respondents in terms of their demographics).

## **Research Instruments**

The questionnaire was self-designed to fit to the desired response for research analysis. The questions were mostly open-format used to seek and bring forth the experiences and first hand witness information of the participants. The questionnaire required some information from the respondents regarding their gender, age, occupation and their experience with conflict and how it was managed (see sample questionnaire in the appendix).

More so, each questionnaire was uniquely designed for each church in order to meet special issues. For example, that of Rironi and Nyota Seventh-day Adventist

Churches varied from that of Sakaitim Seventh-day Adventist Church since the sources of internal conflicts varied.

### **Sampling Technique**

The researcher used purposive sampling technique to select those who were present at the time of the conflict and were actual eyewitnesses. The nature of the participants and the factors on the ground called for a purposive research method.

## CHAPTER 4

### DATA ANALYSIS AND CONFLICT RESOLUTION PROPOSAL

This chapter presents the survey results as a basis to propose conflict management strategies for the churches in Molo and Kuresoi districts. As stated in the purpose of the study in chapter one, four churches had conflicts. Tables 3 to 6 present the sources of the conflict in the various churches under study.

#### **Sources of Conflict in the Churches**

Table 2 lists the possible causes of conflicts in Rironi church. Analysis of Table 2 shows that land issues, tribalism and politics were the main causes of conflict in Rironi SDA church. Land issue seems to be a recurring issue in Kenya's history. During the colonial period, the British land policy favored the White settlers. After independence, land right was legalized with the implementation of an individual freehold title registration system at the expense of customary mechanisms of land tenure (Kenya Land Alliance, 2004). To compensate the displaced, the then Jomo Kenyatta's government began a series of resettlement schemes based on a market system, which was biased towards those with financial means (Kenya Land Alliance, 2004). Consequently, unresolved issues around land were one of the major factors that fuelled the post-election violence.

*Table 2. Sources of Post Election 2007/8 Conflict in Rironi SDA Church*

Sources	Frequency	Percentage
1. Land issues	6	75
2. Tribalism	6	75
3. Bad politics and incitement	5	62.5
4. Ignorance and idleness	3	37.5
5. Greed and selfishness	1	12.5
6. Election rigging allegation	1	12.5
7. Prophecy fulfillment	1	12.5

In addition, commonly cited cause of conflict in Kenya is ethnic cleavage, which is also linked to electoral politics and land ownership when native group feel threatened by others. Though Africans are generally tribalistic people, the negative and politicized tribalism has been a curse to Kenya, including the Church. Bad politics and incitement is also connected to tribalism. Thus, Tribal based politics where politicians draw on their filial and tribal relations to compete for political position is another source of violent conflict. By drawing on tribal and family relations, competitive politics invariably sets different ethnic groups against one another.

Thus, politicians instigated their followers who fought their opponents and especially people of the other tribes. But deep-seated hatred was alive. One tribe believed that the white highlands that were fertile belonged to their forefathers before the white settlers came. Politicians capitalized on the conviction that if they could chase those people who had brought lands in Molo and Kuresoi district, they could get their lands back. In the bottom line is the land possession issue. When the fighting broke out, many church members participated in one way or the other. The faith of some was compromised and those who remained steadfast were affected. Tribalism was enhanced; divisions were experienced in the church.

As in Molo case, the camping of the refugees interfered with worship and no development projects took place because of feeding of the displaced people. To solve this problem, civic education should be conducted so that people can know the historical background of the white highlands and how fellow Africans got land there.

Table 3 shows the causes of conflict in Sakaitim church. When table 3 is analyzed, family feuds were the main causes of conflict in Sakaitim church. People carried feuds from their homes to the church and seemingly brought a conflict in church since every family and clan is different from the others and their interests and problems are also different are also different. Poor church leadership has been cited as another major contributing factor in Sakaitim SDA church conflict. Personal differences were allowed to have sway by the church elder. Since a church is an institution that is built on positive relationships, when this is not the case, serious conflicts occur.

Table 3: Sources of Conflict in Sakaitim Church

Sources	Frequency	Percentage
i. Family feuds that spilled to the church	5	71.43
i. A discord between church elders and some believers	4	57.14
i. Poor communication skills of the Elders	2	28.57

Besides, poor communication is a major source of interpersonal conflicts. Poor communication can lead to the spread of rumors or gossips, which can create unnecessary tensions and distrust among church members.

Table 4 presents the sources of conflict of post election violence in Nyota church. It shows that land issue was a major source of 2007/2008 post election conflict which was also cited in Table 3. Election rigging was rated as the second factor that led to post election conflict, which also affected the Church. This is a serious matter. In



rigging, people are given votes that have not cast for them through corruption. Officers in charge of counting votes are bribed in one way or the other. When people know that the results are not faithfully given and leadership has been snatched them, they rise up to fight for their right. This finding is consistent with other studies that have documented a positive association between election fraud and civil conflicts. (Weidmann & Callen, 2013; Callen and Long, 2012)

*Table 4. Sources of Post Election 2007/8 Conflict in Nyota Church*

Causes of Conflict	Frequency	Percentage
Land issues	11	61.11
Election rigging allegations	7	38.89
Tribalism	4	22.22
Bad politics and incitement	5	27.78
Greed	1	5.56
Poor leadership	1	5.56
Ignorance and illiteracy	1	5.56
Historical injustices	1	5.56

Table 5 presents the sources of conflict of post election violence in Molo church. Table 5 shows similar results from the previous tables. This shows land issues, election fraud and political incitement are factors have been associated with violence in Kenya

*Table 5. Sources of Post Election 2007/8 Conflict in Molo Church.*

Causes of Conflict	Frequency	Percentage
Ideological differences	1	5
Land issues	6	30
Political incitement	9	45
Tribalism	7	35
Ignorance	1	5
Alleged election rigging	9	45

The SDA churches in the area were seriously affected by the conflict. Some of the respondents indicated that they participated in the conflict by destroying and stealing other people's properties, giving false information, carrying and using dangerous weapons to defend themselves, burnt houses and incited people of different tribes to fight. Besides, properties of some churches were destroyed and many people fled.

### **Discussion**

From the results presented, it is obvious that the church is not immune to conflicts in the environment. Thus, conflict is a reality that confronts churches regardless of how loving and caring they are. More so, it affects churches of varied size and destroys the spiritual wellbeing of the congregation, which undermines the entire ministry and the unity within the church. It is interesting to note that conflict also develop over nonreligious issues such as land and politics. The influence of sin, error and lack of theological understanding could be the root causes of conflict in the church.

### **Proposing Conflict Resolution Techniques in the Church**

Conflict resolution is complex since there are several sources of conflicts and different people respond differently. However, since the root cause of violent conflict is sin, the Church has the potential to provide resolutions. Therefore, based on the analysis and results of the study, the following methods are proposed:

1. The church leadership must develop a community of believers through bible teachings who trust each other and can openly discuss difficult and sensitive issues like tribalism, land rights, politics among others. Forum must be created to talk about the history of the congregations in regards to conflict and the impact of violence. The past must be healed if peace is going to

prevail. Leadership must also maintain an attitude of mutual respect for each member regardless of his or her economic or ethnic background and commit to active listening. Spiritual nurturing can go far in helping church members to live in harmony.

2. The church members should be taught well on the fact that they are all brothers and sisters in Christ and that they are all equal in value before God as Paul has stated in Galatians 3:25-29; “there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for you are all one in Christ.” If this teaching is fully accepted by church members, there shall be no looking down upon others as inferiors or superiors. This will minimize conflicts in the church. They should also be taught on interpersonal relationships, and on how to live together in love and harmony (psalms 133:1-3). Members should be taught and preached to so that the situation where all will have Jesus Christ as their personal savior shall be realized. This will enable church members to “Forgive one another as they have been forgiven by God” and shall seek to live in harmony, building one another. This sense of brotherhood made the early church to thrive. When they had problems, they solved them in love (Acts 6:1-3). They had all things in common and shared their property according to their needs and by so doing, the church thrived and increased in number (Acts2:37-47). By so doing, Sakaitim church will prevent conflicts of a magnitude like the one that took place from taking place in the future. The church will be enabled to solve its problems in love, forgiving and valuing one another.
3. The Youth. When population distribution of Molo and Kuresoi districts is observed, majority of the people are the youth, people between ages 18 and

30. This age bracket owns no land or property. They depend on parents and unstable employments. Among this group are school leavers and school dropouts. This group is strong and a peace hazard when they are idle.

Politicians use this group to cause trouble. They are easily incited. They need to be given only a little amount of money, drinks or food in order to be used by the adults. The churches in the area should come up with programs for evangelism to help people join churches. It is evident that when people have become believers in God, their lifestyles change drastically for the good. The peace that comes by acceptance of the gospel brings positive interpersonal relationships. In the final analysis belief in God and following Bible teachings will help in preventing tribal animosity which is mainly the source of tribal conflicts. The gospel can bring peace to the area of study.

4. Tribalism. Tribalism has exposed Kenya in disunity and separation. It has caused nepotism, affected national cohesion and has caused misunderstanding between people which has cropped into the church of God. Jesus was blatantly against tribalism. He demonstrated this in words and in actions. From the parable of the Good Samaritan, to meeting the Samaritan woman at the well, Jesus shocked the culture of his time by ignoring accepted tribal divisions. Accordingly, the church must address tribalism and ethnic intolerance in a biblical and comprehensive manner for peace building. The church can organize forum in the communities and schools to sensitize people about tribalism.

Land issues and politics seem beyond the scope of the church. Nonetheless, the church can play an active role by educating its members about ownership rights and familiarize themselves with the Constitution.

## CHAPTER 5

### SUMMARY, CONCLUSION AND RECOMMENDATION

Molo and Elburgon districts of the Seventh-day Adventist Church have gone through hard times as a result of the post election violence of 2007/2008. People were displaced from their homes in their small farms and many houses were burned down. People were made refugees in their own country. They were forced to lodge in schools and in camps where the government and well wishers aided them with food and other needs. They suffered because the supplies were not enough and the camps and the areas they had ran to were not conducive to healthful living. Many fell sick and many children died.

Some churches were destroyed and roofs were brought down by those who were stealing iron sheets. Church properties were stolen and members were dispersed. The faith of many was compromised. This gave me the drive to study why these tribal clashes started with an aim of knowing the impact it had on the church membership and how the church can be prevented from experiencing such impacts in the future so that the church can grow and thrive. Since church members were victims also, I decided to concentrate my study through churches as a source of information.

The study used a historical design to collection data from 53 participants who witness the violent conflict in the area. Also, the researcher collected data and statistics

from relevant sources like the government offices, which helped in knowing about the area geographically, population and its distribution, water catchment and infrastructure.

Results from the survey revealed the main causes of the conflict were land issues, tribalism and politics. These informed the researcher to suggest a practical guide for preventing or resolving violent conflict from spilling into the Church in future.

### **Conclusion**

Conflict in any form is part of human nature. Inherently, conflict is neither positive nor negative; however unresolved issues can result into serious conflict, which can destroy lives and properties. The church of God is not immune to conflicts and its effects.

The outcome of the research suggests that conflicts are sparked by deep-rooted causes such as tribalism, land issues, politics, and elections, church matters among others. These have serious effect on people and their community in general.

In order to minimize the occurrence of destructive conflict within the church, church leaders, pastors, and members must recognize that conflicts grow when we act as individuals and not as members of the body of Christ. “We are all parts of one body, we have the same Spirit, and we have all been called to the same glorious future” (Ephesians 4:4). Therefore the church has a major responsibility in creating a worldview in which individual needs would not be met at the expense of others and conflicts would not be resolved through aggression.

## **Recommendations**

Based on the outcome of the study, the following recommendations are given:

### **Recommendation to Seventh-day Adventist Church Pastorate**

The conflicts experienced in Sakaitim, Rironi and Nyota churches could have been alleviated to a great extent by pastors and conference leadership. As for Sakaitim church fighting, it calls for church nurture and education. It is recommended that the local church Pastors be diligent and concerned with the spiritual status of the people. If people are spiritually healthy, many of the problems will be solved amicably. Since the pastor may not do it alone because he may be having many churches, it is good that he trains church elders and other leaders on how to nurture and guide the church.

The local church pastor should, with elders and the whole church board, involve people in seminars, social activities and prayer cells. This will help people build healthy relationships that may heal the poisoned relationships by tribalism in the church. Visitation programs should be carried out because much can be achieved when people are visited in the homes than when preached and taught in the churches only.

The other way to improve the ability of the pastor is to have a close relationship with God. Pastors should always have time to study privately. They should study their Bibles clearly and have deep prayers.

This is the only way to get spiritual strength from which the pastor shall be able to help church members. The pastors should be an example to church members. If he exercises love, church members shall do the same. If he seeks unity with the church members, and work together with them, church members will follow. Love will grow and flourish and such fights shall not come again because forgiveness shall abound.

## **Recommendation to Seventh-day Adventist Leadership in the Conference**

Pastors also have problems that are either, extrinsic or intrinsic. The conference ministerial director should visit with the pastors and their families to help them in their problems. If the pastor and his family are healthy spiritually, they shall also be able to help church members and nurture them. Another thing that may be done by the conference is to take pastors to college for further studies. When pastors are well equipped academically they shall be more efficient to handle church conflicts and such experiences as that that took place in Sakaitim shall be minimized.

The pastors should also be well remunerated and well housed so that they can work with confidence and church members shall admire their life styles and emulate them. These proposals shall help in improving conflict management.

The membership of Nyota church wrote to the central Kenya conference leadership several letters about Seguton Sabbath School having being taken by force by sister churches in Western Kenya Conference but the conference leadership neither replied the letter nor went there even once. The church was frustrated and not knowing what to do, they resulted to withdrawing of tithes and offerings so that the conference leadership could see the seriousness of the matter and come down to the local church. The conference leadership should be very sensitive to what is happening at the local churches. They should respond in time for delay may be fatal and having negative results. As for the fighting in Sakaitim Church, the conference leadership should be knowledgeable of what is happening in the local churches. If a church has problems they should send a pastor who is capable of solving the type of problem that is there since all pastors are not talented the same. This may go far in solving such problems as that which took place in Sakaitim.



## **Recommendation to District Government Administrators**

Peace in an area depends much on government because they are the once with the peace keeping instruments. The first thing to watch in Molo and Kuresoi is political impact. If the politicians are guided to avoid giving hate speeches and instigating people in tribal lines, hatred and divisions of people in tribal lines would be reduced. Also civic education should be given by government leadership on peaceful co-existence and the results of tribal clashes. The leadership should be keen to distribute resources from the government equally amongst people. This shall eliminate hatred and envy among people. Peace keeping instruments should be vigilant and exercise no partiality or tribalism when serving people. Unity of people as a nation should be enhanced. When these things are done, tribal conflicts may be reduced to the minimum.

Kenya is now going to have a decentralized government which means that government leadership is coming closer to the people. Molo and Kuresoi shall be in Nakuru County. It is proposed that more centers of administration be established so that administration shall be close to the people. Police posts and stations shall be within reach so that when problems come, the tools of keeping peace shall be readily available. Communication of travel shall not take long when people go to report issues to police stations. Chiefs who are the administrators at the grass roots shall be nearer to the people. There shall be more chiefs to handle fewer people.

Poverty is another factor that contributes to instability. The local administration should look for ways and means to help farmers. The help can be in the form of getting fertilizers for the farmers who cannot pay the money to loaning bodies in the district, especially in the ministry of Agriculture. Seeds can be provided to farmers, tractors can be available to help farmers prepare farms for planting. Another way to help farmers is to give them education on how to farm using better methods so that they can increase

crop yields. The more people can make ends meet, the more comfortable and peaceful they will be and the easier will it be to lead them. This is another way of reducing chances of tribal clashes happening again.

APPENDIX A

LETTER

Pastor Daniel Macharia Ayub,

P.O.Box1654,

Nakuru.

06/03/2010

The church board,

.....Seventh-day Adventist Church,

P.O.Box.....

.....

Dear brethren, REF.PERMISSION TO COLLECT INFORMATION FROM CHURCH MEMBERS.

I write to that I be allowed to collect information from church members about church administration problems and their impact on your church. The methods of information collection shall be interviews and questionnaires. I shall be grateful to receive your consideration.

Yours in Christ,

Pastor Daniel Macharia Ayub.

APPENDIX B  
QUESTIONNAIRES

1. SAKAITM SDA CHURCH

Topic: Conflict in Sakaitim church in the year 2002.

Part A.

- i. Gender (a)male.....(b)female.....
- ii. Age: (a)12-15.....(b)16-20).....(c)21-30.....(d)31 and above.....
- iii. Occupation.....
- Religious affiliation.....

There was a conflict in Sakaitim Seventh-day Adventist Church in the year 2002. Some people physically fought in the church on a Sabbath day.

In view of the above statement, answer the following questions:

- 1. Is the above statement true or false?.....
- 2. Why did church members fight in the church?  
.....
- 3. What steps did the church take to solve the problem?  
.....
- 4. Were the steps taken by the church successful? (If not, state what could have been done).  
.....
- 5. What should be done so that such a conflict does not happen again?  
.....

**Questionnaires**

**1. MOLO SDA CHURCH**

Topic: Impact of 2007/2008 tribal conflict on Molo Seventh-day Adventist Church.

Part A.

- i. Gender (a)male.....(b)female.....
- ii. Age: (a)12-15.....(b)16-20).....(c)21-30.....(d)31 and above.....
- iii. Occupation.....

Religious affiliation.....

Write answers for the following questions in the spaces provided.

1.What do you think brought about tribal clashes in molo in the years 2007/2008?.....  
.....

2(a) Did the Seventh-day Adventist Church members participate in the tribal clashes in Molo in theyears2007/2008?-( Yes).....(No).....

(b) If they did, how did they?  
.....  
.....

3. How did the tribal clashes impact your church? (negatively or positively?)

(a)If positively, how?  
.....

(b)If negatively, how  
.....

4 .What should be done so that tribal clashes may not break out again?  
.....

NYOTA SEVENH-DAY ADVENTIST QUESTIONAIRES

Topic: Impact of 2007/2008 tribal conflict on Nyota Seventh-day Adventist Church.

Part A.

- iv. Gender (a)male.....(b)female.....
- v. Age: (a)12-15.....(b)16-20).....(c)21-30.....(d)31 and above.....
- vi. Occupation.....

Religious affiliation.....

Write answers for the following questions in the spaces provided.

1.What do you think brought about tribal clashes in Molo in the years 2007/2008?

.....

2(a) Did the Seventh-day Adventist Church members participate in the tribal clashes in Molo in theyears2007/2008?

.....

(b) If they did, how did they?

.....

3. Howdidthetribalclashesimpactyourchurch?(negativelyorpositively,andhow?

.....

4 .What should be done so that tribal clashes may not break out again?

.....

5.In the year 2009, Nyota church had a problem with the Central Kenya Conference of Seventh-day Adventist Church because the conference did not handle the issue of Seguton Sabbath school well. This Sabbath school was taken by force by Western Kenya Conference and had refused to return it. Nyota church wrote letters to Central Kenya Conference which never responded Nyota church decided not to remit tithes and offerings until the Conference had solved their problem.

In reference to the above statement, answer the following questions:

- i. Is the above statement true or false? .....
- ii. Was the withholding of tithes and offerings from the conference the best way to solve that problem? (And if so, briefly explain why).

.....

- iii. What should be done in the future so that the church shall not result to tithe and offerings withholding from the Conference?

.....

RIRONI SEVENH-DAY ADVENTIST QUESTIONAIRES

Topic: Impact of 2007/2008 tribal conflict on Rironi Seventh-day Adventist Church.

Part A.

- vii. Gender (a) male.....(b)female.....
- viii. Age: (a)12-15.....(b)16-20).....(c)21-30.....(d)31 and above.....
- ix. Occupation.....

Religious affiliation.....

Write answers for the following questions in the spaces provided.

1.What do you think brought about tribal clashes in molo in the years 2007/2008?

.....

2(a) Did the Seventh-day Adventist Church members participate in the tribal clashes in Molo in theyears2007/2008?

.....

(b) If they did, how did they?

.....

3. How did the tribal clashes impact your church? (negatively or positively, and how?

.....

4 .What should be done so that tribal clashes may not break out again?

.....

5.In the year 1982 Rironi Seventh-day Adventist church had a problem with the church pastor and because the conference did not handle that problem well, Rironi church decided not to remit tithes and offerings until the Conference had solved their problem.

In reference to the above statement, answer the following questions:

- iv. Is the above statement true or false? .....



v. Was the withholding of tithes and offerings from the conference the best way to solve that problem? (And if so, briefly explain why).

.....

vi. What should be done in the future so that the church shall not result to tithe and offerings withholding from the Conference?

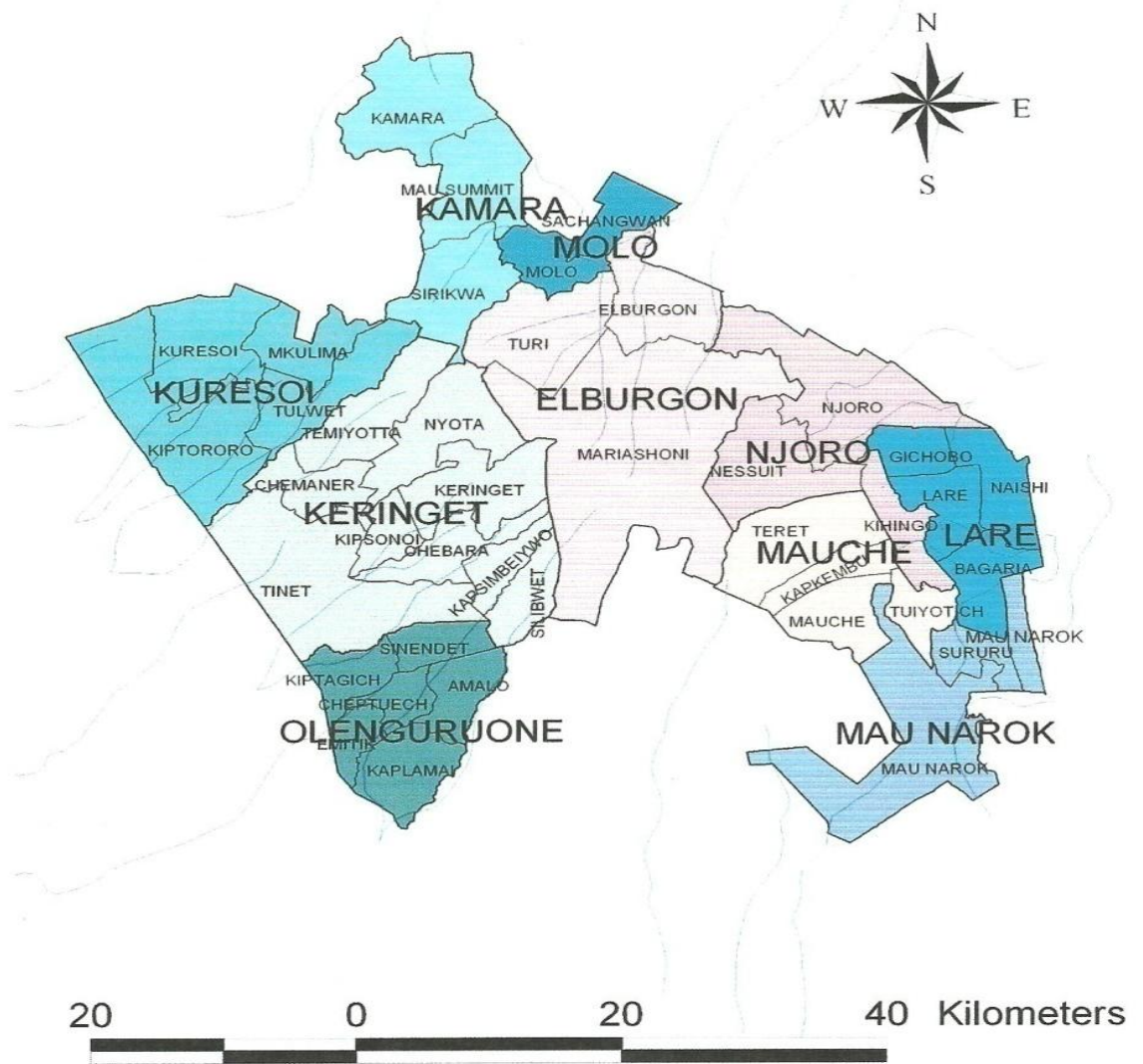
.....

The following are maps and the data used to help in understanding the population the geographical area in study and some of the crops that are grown there. The Kenya government is embarking on helping the youth to get involved in income generating activities so that they may help themselves and to avoid problems that arise from idleness.

APPENDIX C

MAPS

# MOLO DISTRICT



(C) J. M. Salee  
Aug. 2008

Fig.1. Molo District Map



District)

**SIZE**

-Kuresoi District has an area of 1210 km<sup>2</sup>, administratively it has four divisions Vis; Olenguruone, Keringet, Kamara, and Kuresoi.

**POPULATION**

- : Reference year 2009 census =239,485.
- Male: - 121,336
- Female: - 118,149
- Total: - 239,485
- latest Poverty index: 43%
- Literacy level: 70%
- Number of Farm Families: 42, 705
- . Number of households : 51,085

Figure 2. The Newly Created Kuresoi District (from former Molo District)

Figure 3. Population Distribution for Newly Formed Molo District.

April 2011

**POPULATION DISTRIBUTION, MOLO DISTRICT**

DIVISION	LOCATION	SUBLOCATION	Male	Female	Total	No. of Households	Area in Km <sup>2</sup>	Density	
1.Molo			21,130	21,968	43,098	11,160	58.2	741	
	a).Molo		17,026	17,960	34,986	9,309	30.5	1,147	
		i)Molo	15,702	16,613	32,315	8,664	22.7	1,423	
		ii)Matumaini	1,324	1,347	2,671	645	7.8	343	
	b).Sachangwan		4,104	4,008	8,112	1,851	27.7	293	
		i)Sachangwan	2,646	2,608	5,254	1,215	17.5	300	
		ii)Kabianga	1,458	1,400	2,858	636	10.2	281	
2.Elburgon			41,124	40,216	81,340	19,623	420.5	193	
	a).Elburgon		21,928	21,510	43,438	10,980	97.1	447	
		i)Elburgon	16,581	16,073	32,654	8,548	53.5	610	
		ii)Arimi	4,075	4,109	8,184	1,826	28.5	287	
		iii)Mutamaiyu	1,272	1,328	2,600	606	15.0	173	
	b).Mariashoni		6,619	5,835	12,454	2,630	245.6	51	
		i)Kiptunga	2,147	1,859	4,006	904	149.3	27	
		ii)Kitiro	2,496	2,245	4,741	959	44.6	106	
	c).Turi			12,577	12,871	25,448	6,013	77.8	327
		i)Turi	8,595	8,702	17,297	4,163	52.9	327	
		ii)Kambiriria	3,982	4,169	8,151	1,850	24.9	328	

(table continues)

Fig4. (continued) Population distribution for newly formed molo district.

3. MKULIMA LOCATION	LULUKWET	2,158	1,920	4,078	998	21.3	191.0
	MAWINGU	1,443	1,334	2,777	597	17.5	158.0
	<b>TOTAL</b>	<b>3,601</b>	<b>3,254</b>	<b>6,855</b>	<b>1,595</b>	<b>38.8</b>	<b>176.7</b>
4. TULWET LOCATION	TULWET	2,354	2,288	4,642	920	24.9	186.0
	SOLIAT	2,864	2,674	5,538	1,271	24.9	222.0
	<b>TOTAL</b>	<b>5,218</b>	<b>4,962</b>	<b>10,180</b>	<b>2,191</b>	<b>49.8</b>	<b>204.4</b>
<b>GRAND TOTAL</b>	<b>25,402</b>	<b>24,581</b>	<b>49,983</b>	<b>10,548</b>	<b>279</b>	<b>179.2</b>	

4. OLENGURUONE DIVISION

LOCATION	SUB LOCATION	MALE	FEMALE	TOTAL	HOUSEHOLDS	AREA IN SQ.KM	DENSITY
1. AMALO LOCATION	AMALO	2,409	2,270	4,679	1,062	18.9	248.0
	KIPTARAGON	2,139	2,040	4,179	973	15.3	274.0
	<b>TOTAL</b>	<b>4,548</b>	<b>4,310</b>	<b>8,858</b>	<b>2,035</b>	<b>34.2</b>	<b>259.0</b>
2. CHEPTUECH LOCATION	CHEPTUECH	1,197	1,151	2,348	456	10.7	220.0
	IRONGO	1,038	991	2,029	390	8.8	230.0
	<b>TOTAL</b>	<b>2,235</b>	<b>2,142</b>	<b>4,377</b>	<b>846</b>	<b>19.5</b>	<b>224.5</b>
3. EMITIK LOCATION	EMITIK	1,334	1,370	2,704	522	9.8	275.0
	KIBAGUNOT	1,080	1,068	2,148	417	9.2	233.0
	<b>TOTAL</b>	<b>2,414</b>	<b>2,438</b>	<b>4,852</b>	<b>939</b>	<b>19</b>	<b>255.4</b>

(continues)

Fig5. (Continued) Population distribution for newly formed molo district.

4. KAPLAMAI LOCATION	CHEPAKUNDI	2,679	2,599	5,278	995	24.0	220.0
	KIPLAMAI	2,788	2,762	5,550	1,090	22.5	247.0
	TOTAL	5,467	5,361	10,828	2,085	46.5	232.9
5. KIPTAGICH LOCATION	ARORWET	3,666	3,237	6,903	1,634	41.0	168.0
	CHEBOTOI	941	1,036	1,977	440	10.5	189.0
	KIPTAGICH	2,869	2,527	5,396	1,428	11.4	472.0
	TOTAL	7,476	6,800	14,276	3,502	62.9	227.0
6. SINENDET LOCATION	AINAMOI	801	754	1,555	332	7.7	201.0
	KOISEGUT	557	576	1,133	207	4.9	231.0
	SINENDET	720	680	1,400	289	7.0	201.0
	TOTAL	2,078	2,010	4,088	828	19.6	208.6
GRAND TOTAL		24,218	23,061	47,279	10,235	201.7	234.4
TOTAL POPULATION FOR KURESOI DISTRICT							
		121,336	118,149	239,485	51,085	1,191	201.0

Figure 6. Molo Water Projects

(Continues)

SOURCE: MINISTRY OF AGRICULTURE

MOLO - NATGA PROJECTS

April 20 11

No	Scheme Particulars				Beneficiaries		Sanitation Status		Siltng Percentage	
	Dam /Pan Name	Division /Location	Type	Capacity (m <sup>3</sup> )	Human	Livestock			(%)	Remarks
1	Sagaitim	Elburgon	Dam	250,000	275	680				
2	Munju	Molo		60,000			None		silted 80%	Breached embankment
3	Munju 2	Molo		20,000						
4	Kivulini	Molo		15,000	6,215	2,100	None		Silted 50%	
5	Chesoan	Sachangwan / Kabianga		28,000	630	2,800	None	Reeds / Hyacinth		Desilted 2003/200
6	Sachangwan	Sachangwan		10,000						
7	Moto	Molo		11,500			silted			Small springs upstream
8	Michatta	Elburgon		18,000					80%	Spring protection needed
9	Turi Farmers I	Elburgon		12,000						Community encroached and ploughed into pan
10	Turi Farmers II	Elburgon		7,000						Highly silted
12	Nyeki	Elburgon	Pan	17,500						

No	Project Name	Location (division)	Year started	Population Served		Designed (Yes/no)	Status	Estimated Cost Ksh	Time of estimation Year
				Human	Livestock				
1	Elburgon Hospital W/P	Elburgon		500	n/a	No	Not operational	3,647,520	2004
2	Cheponde W/P	Elburgon		3278	3000	Yes	Not operational	1,571,378	2003
3	Turi Community W/P	Turi				Yes	Operational		
4	Sachangwan W/P	Mau Summit		9031	2200	Yes	Operational	5,364,918	2002
5	Turi Farmers W/P	Elburgon				Yes	Operational		2003
6	Oinoptich W/P	Elburgon		1967	2700	Yes	Not operational	3,529,337	2004
7	Tayari W/P	Molo		8701	7700	Yes	Not operational	7,079,562	2006
8	Kasarani W/P	Elburgon				Yes	Not operational		2005
9	Kenyatta W/P	Molo				Yes	Not operational		2006

10 Namungao (Nguzo spring) Sachangwan 27,650 — Yes Operational

Figure 7. Molo Water Projects (Continued)

10	Chesoan W/P	Molo						
11	Elburgon Water Supply	Molo				Yes	Not operational	
12	Njoro Baraka	-				Yes	-	9000,000
13	Moto W/Project	Molo				Yes	Not operational	8000,000
14	Tayari W/Project	Elburgon				Yes	Partly Operational	
15	Michatha W/P	Elburgon				Yes	Not operational	
16	Kimugul	Molo		4000				
17	Molo Twin bh	Molo					Operational	
18	Molo bh 1						New yet to equip	
19	Molo bh 2						New yet to equip	
20	Tegat A bh	Elburgon					Operational	
21	Tegat B bh	Elburgon					Not operational	
22	Green Garden bh						Not equipped	
23	Ngenia bh							
24	High Level						Power not connected	
25	Matuiku bh						Operational	
27	Gathima springs	Sachangwan					Operational though need repairs	
<b>Proposed projects for IPD</b>								
1	Matumaini bh	Molo						Proposed
2	Baraka community bh	Molo						Proposed *
3	Sagaitim gravity	Turi						
4	Michatha bh	Turi						Geological surv

Forest bh 1  
Forest bh 2

} molo

yes } operational

- Managed by Namwa

(Namwasco - Nakuru Water & Sewerage Company)



Table 7. Molo Youth Census Report of August , 2010.

<b>AGES</b>	<b>MALE</b>	<b>FEMALE</b>	<b>TOTAL</b>
<b>TOTAL%</b>			
18	3,082	2,873	5,955
7.398%			
19-24	12,304	13,954	26,258
32.621%			
24-29	11,236	12,185	23,421
29.096%			
30-34	9,577	9,958	19,535
24.269%			
35	2,603	2,721	5,324
6.614%			
<b>TOTALS</b>	<b>38,802</b>	<b>41,691</b>	<b>80,493</b>
			<b>99.998%≈100%</b>

Figure 8. Youth Group Data

## YOUTH GROUPS DATA

### INTRODUCTION

Kuresoi District is in Rift Valley Province, Nakuru County. It was initially part of Molo District and it was carved out in August, 2009. The District Headquarters is Keringet town and lies 25KMs South of Molo town.

In the District, there are many registered and active youth groups engaged in income generating activities which in most cases are agriculturally related.

The most common income generating activities among the groups are the following: -

1. Potato farming
2. Tea farming
3. Tea seedlings
4. Tree seedlings
5. Peas & pyrethrum farming
6. poultry farming
7. Delivery of dairy milk to coolers
8. Provision of computer services
9. Tailoring shops
10. Saloon.

NB: 90% of the youth groups engage themselves in the first five activities.

The following is the list of the youth groups, contacts and locations.

Compiled by:

**Kiptoo Ayabei**  
**District Youth Officer**  
**Kuresoi District.**

Table 8. Frequency Distribution of General Profile of Respondents

Demographics	Names of Churches			
	Molo	Rironi	Nyota	Sakaitim
Gender:				
Male	11	6	11	4
Female	8	2	8	3
Age:				
12-15	0	0	0	0
16-20	0	2	3	0
21-30	9	0	3	2
31 & Above	10	6	13	5
Occupation:				
Teachers	9	1	9	1
Farmers	3	5	4	6
Vertinary	0	0	1	0
Housewives	0	0	1	0
Students	2	2	4	0
Civil Servants	1	0	0	0
Businesspeople	2	0	0	0
None of the above	2	0	0	0

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## CURRICULUM VITAE

### **PERSONAL INFORMATION**

NAME : DANIEL MACHARIA AYUB  
DATE OF BIRTH : 10<sup>TH</sup> OCTOBER, 1951  
NATIONALITY : KENYAN  
MARITAL STATUS : MARRIED  
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### **ROLE PROFILE**

Become what GOD intended me to be- cultivating my talents and faculties to the highest for my master's service

### **CAREER OBJECTIVES**

To propagate knowledge and skills in leadership through institutions of learning.

### **CORE VALUES**

Integrity  
Service  
Honesty  
Innovation  
Excellence

### **EDUCATION BACKGROUND**

<b>YEAR:</b>	<b>INSTITUTION:</b>
2010-	ADVENTIST UNIVERSITY OF AFRICA (MA in leadership)
2003-2007	BARATON UNIVERSITY OF ESTERN AFRICA (DEGREE BA IN THEOLOGY second class honors upper division)
1992- 1993	ARUSHA UNIVERSITY (DIPLOMA IN THEOLOGY)
1982	'A' Level – CRE and KISWAHILI
1979-1981	KAMAGAMBO TTC – P1 TEACHER
1968-1971	NAKURU HIGH SCHOOL-'O' level
1959-1967	NARASHA PRIMARY SHOOL (KPE)



## **OTHER SKILLS**

- Driving
- Computer Literate
- Research Work

## **WORKING EXPERIENCE**

2012                                      LECTURER BUGEMA UNIVERSITY (RELIGION)  
1996- TO DATE                      CHURCH PASTOR  
1973-1995                              TEACHER AND SCHOOL PRINCIPAL

## **PERSONAL ATTRIBUTES**

- Friendly, punctual, can work under pressure
- Excellent communication skills and
- Ability to work with people from all walks of life

## **RESPONSIBILITIES**

- lecturer Bugema University
- church pastor
- school principal
- class teacher

## **AVAILABILITY**

- Immediately upon notification

## **INTERESTS**

- Academic pursuit
- Spiritual growth
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