Review

Religion and Peacebuilding Paradigm in Kenya

Tom Mong'are Nyagwoka[1*] and J.O.M Nandi[2]

Abstract

[1]Department of Social Sciences, Kaimosi Friends University P.O. Box 385 KAIMOSI.
Mobile No.0725948978

[2]Professor of Religion, Department of Social Sciences Kaimosi Friends University, P.O. Box 385 KAIMOSI.

*Corresponding Author's E-mail: tmongare@kafuco.ac.ke

The paper revisits a recommendation we made to our early published article entitled 'the paradox of Peace at Nyamira County in order to unearth the fundamental features that will propel Kenya to the envisaged sustainable development. The current paper explore peace initiative factors which Kenya ought to adopt as a prerequisite for establishing peacebuilding paradigm, amidst the existence of endemic ethnicity, tribalism, impunity, and hate speech. In order to achieve the objective of this paper, the authors explored pertinent issues responsible for peace initiatives in Kenya: the first issue is the role of religion in establishing peace in Kenya. The second issue is the use of the military in search for peace in Kenya, amidst noted reckless and unethical utterances of Kenyan politicians which include but not limited to the ''Madoadoa' remark pronouncements by politicians Q, R, and S across the political divide in Kenya (https://www.youtube.com/watch?v=7E_8h26QFpg).The third issue is the implementation of the constitution. The fourth pillar is the use of conflict theory. The fifth factor is the place of nonviolence in peace building. The sixth element clusters around transformative leadership and the office of the Presidency in Kenya. The seventh factor concerns the place of ethics. The paper carefully examined the role of integrity in peace building. The paper established that the abuse of integrity is the major cause of conflict and tribal animosity in Kenya, and consequently provided well qualitative researched findings which will guide the standard operating procedures on establishing peace in Kenya, which includes, but not limited to the adoption of rotational president of the republic of Kenya across the Counties. It has been observed overtime as from 2002, 2007, 2013, and 2017 and currently 2022 that the scramble for the position of the president in Kenya has been the cause of a polarised Kenya along tribal lines. This paper will be instrumental in enhancing comprehensive peacebuilding paradigms, sustainable development and peaceful co-existence in Kenya.

Keywords: Peacebuilding, Just war Theory, Theory of nonviolence, Paradox, Conflict Theory, Transformation theory, Ethics, Nonviolence

INTRODUCTION

The paper focuses on the role of religion on establishing peace in Kenya. The rationale of this paper is drawn from the report of the world health organization (WHO), which recorded that each year the world lose over 1.6 million lives due to violence related activities. Religion provide values and ethics required for peace to thrive in the world. In addition, *r*eligion provides a forum for scheming politicians to lure the adherents. Due to the foregoing realization, the authors explored religious avenues that can be used to restore peace in Kenya amidst the existence of endemic problem of ethnicity, tribalism, impunity, and political hate speech. The objective of this paper is to examine factors responsible for establishing peacebuilding initiatives in Kenya. In

order to achieve the objective of this paper, the authors endeavoured to define the words 'peace and violence. Violence is the intentional use of physical force against oneself, another person, or against community that either results in injury, death or physical and psychological harm. Violence may be caused also by non-physical factors. Violence has been used as a means of coercive discipline that both pre-colonial and colonial societies used as a means of proper social conduct. For example, in in Pre-colonial Kenya, councils of elders ordered corporal punishment to criminals for purposes of instilling discipline in them.

Problem of Research paper

The authors argue that religion is perceived to be the centre, a mitigating factor of all the six institutions of society, which include but, not limited to; politics, education, recreation, economy, family and religion itself. It is in religion that we find both religious and national values which ought to guide the peoples of Kenya, and in extension to the peoples of the world. These ethical injunctions and values are intended to mould the behaviour of the peoples of the world, and bind them together as brothers and sisters of the world. Unfortunately, religion's search for peace remains a paradox as a result of the militant aspect exhibited by all the major religions of the world. It is also a notable fact that most of the world religions demonstrates religious fundamentalism which trigger both religious and political violence as evidenced in the Al-Shabaab's political and religious war between Kenya and Somalia.

Prior to 2007/2008 post-election violence in Kenya, majority of the nations of the world perceived Kenya as the Island of peace, which was surrounded by stateless and chaotic society of Somalia, the genocide in Rwanda, The dictatorial regime in Uganda, the violence in Liberia, the long civil war in Sudan and the Darfur conflict. The authors noted that while Kenya anticipated a peaceful and credible election in 2007/8, the outcome turned horrendous and a historic painful violent activities in Kenya's history. The Church and the clergy in Kenya during their 2007 violence remained silent while innocent people were killed and touched inside the Kiambaa church near Eldered Town. Other people became refugees in their own land. This paper reminds the clergy of their role in mediation in society which paves the way for peace to thrive.

METHODOLOGY

The paper examined robust existing qualitative research studies available in order to develop possible acceptable religious approaches to peace building paradigms in Kenya

The authors of this paper adopted a qualitative research approach based on the critical review of possible existing literature of various academic discipline, which include, but not limited to; theological research studies, world health organisation research studies, historical research studies, sociological reach perspectives and documentary research analysis.

RESULTS AND DISCUSSION

In its proper definition, Religion is a varied symbolic expression and appropriate response to that which people deliberately affirm as being of unrestricted value to them. Religion present a paradoxical function in the world. From this definition we affirm that in her efforts to peacebuilding, religion presents a paradox scenario in the sense that, on one hand it influences violence and on the other hand it is the source of peacebuilding. International examples that this paper singles out as violence which is triggered by fundamentalism religiosity include Israel-Palestine, North and south Sudan (Badri, 2004), Kenya and Somali (Farah, 2001) and the Tigray conflict in Ethiopia (Forum, 2021).

Religion is quite significant in the search for the peace of the world. Religious leaders, religious values/ religious beliefs, customs and faith-based organizations are significant approaches to peaceful paradigms. Religious values contains ethics which is required in order for humanity to choose choices wisely. In addition to the contributions of the religious leaders and religious values, the academic literature, and the numerous faith groups and NGOs are also mobilizing and producing policy reports to promote and enhance the contribution by religious actors to development and reconciliation. Religion has a vital function in society because it unites all the six institutions of the society. It also influences inter faith dialogue and mediation activities sponsored by religious movements. A clear example singled out in this paper is the mediation activities of Archbishop Desmond Tutu in Mozambique and Martin Luther King.

Religious scriptures are reckoned as part and parcel of the sources of the age old traditions that still shape communities. All major world religions have religious scripts which are considered as the custodians of ethical values which govern their adherents, and in addition influences the national values of unity/ patriotism; ii) human dignity, equality and social justice; (iii) good governance, integrity and sustainable development. The purpose of religious moral ethical injunctions enshrined in the world's major religions is to maintain order and harmony in the universe.

According to the Christian religion and as argued by Wieland (1980:187) God's Law is the anchor of peace. He maintains that the moment God's law is neglected, rebellion and violence is the result. This paper observes that the resurgence of religion's ethical moral obligation

will usher in the kingdom of peace in this world as for instance the love commandment recorded in the book of Romans (13:8-10). According to the gospel of John (15:14), love is the fulfillment of the law.

The paper argues that it is the responsibility of the clergy to speak up for the people against tribalism, nepotism, corruption and impunity. A clear example in point is drawn from Marsh (1997:15) who elaborates on how Dietrich Bonhoeffer, who was a Lutheran clergy in Germany remained committed to his cause of which he was hanged for. He was accused of being a traitor to his country, but remained loyal to Christian ethical beliefs, which influenced him to stand firm and speak against the Nazi holocaust of the Jews in Germany. He questioned the Germany government when they deprived the Jews their civil rights and physically attacked and imprisoned them. He criticised the Nazi regime when they killed six million Jews in Germany. He also hold the Nazi regime responsible at the time when they unlawfully considered Jews a dangerous race. It is against this background that this paper awakens the Kenyan clergy on their prophetic role. That they ought to hold the government to account for her mistakes of both omission and commission. The church in Kenya must guard against corruption and call into responsibility all corrupt leaders with courage. Yes, the Church in Kenya remained silent in the 2007/8 post-election violence, Yes, the Church in Kenya still continue to remain silent when politicians are busy triggering tribal animist by their hate speeches and reckless utterances such as "the madoa doa" but the paper remind them that they ought and should speak out and liberate people from authoritarian regimes and corrupt individuals.

Kenya has been grappling with the problem of international, national and inter-tribal violence from the attainment of her independence in 1963 to current. The land factor has been at the center of these violence's as evidenced by *Wekesa* (2010) who carried out a study on an international violence between Kenya and Uganda as a result of the Migingo Island conflict. On the same argument, Goldsmith (2005) maintains that Kenya's ethnic violence is activated by land and boundary disagreements, hate speech making in political rallies, competition for positions, cattle rattling, jealousy, and dishonesty. We noted with concern that Goldsmith's study omitted the dysfunctions of religion in causing violence, and this will be discussed in the next paragraph here below. Although majority of the people of Kenya are religious, and claims to uphold religious ethics which is enshrined in their religious texts, political and religious violence, tribalism, exploitation, dishonesty, favoritism, discrimination, impunity, hate, greed, conflicts are widespread . Although scholars like Ochieng (1974) have published more on the causes for inter- tribal and intra-ethnic clashes between the Abagusii and the Kipsigis in Kenya, they have not fully examined the functions and dysfunctions of religion, which the authors of this paper studied. The two societies have been interrelating between themselves communally from side to side through social and economic activities not limited to intercommunity marriages, business and spiritual observances. However, the paradox noted by the researchers in this paper is that while the people of Kenya are anticipated to live harmoniously, they often exhibit chronological violence as Kenyan ethnic violence cases of 1992, 1997 and 2002. The authors of this paper carefully examined the following approaches to peace building paradigms.

Religion and the just war theory in peace building in Kenya

The paper examines the justifications for the doctrine of the just war theory as contained in the report of the international commission on intervention on state sovereignty entitled "responsibility to protect." For instance the report recorded that the Christian thought has influenced modern state craft with respect to the institution of war in two approaches, which are the metaphysical and theological dimensions, and which involves the relationship between God and man, Christian conception of time and progress, the effect of dogma of the incarnation and the eschatology. The report further identified two types of war which are permitted by the Christian religion and these are; the holy and the just war. For example, we read in the Old Testament book of Exodus 32: 31-38, where Moses was ordered to kill those Israelites who did not obey their Lord, whom they referred as to *Yahweh* (a god of Israel). In this scenario war was used to discipline those who disobeyed the commandment. In the New Testament book of John 2:15, Jesus used a whip of cord to cleanse the temple in Jerusalem, and in this case, Jesus used force to bring order in the temple.

In his article, Gomes, (2008), expounded on Augustine's theory which states that, the right end of society is peace and justice, even in war. Pfaff (2000), Argues that when considering the use of the military, legal and moral consideration must be considered. This paper has been influenced by the united nation's (OAU) use of the military power to bring peace in some countries of the world (Doyle, and Sambanis, 1990). A noted example is North Atlantic treaty Organization (NATO) and the European Union's resolution of their use of the military force on their management of conflicts. In military terms, the final state can be considered achieved when the rule of law is established, internal security mechanisms regain control and the levels of violence are within normal standards for the society in the region in question.

The authors of this paper argue for the religious justifications for war with the sole purpose of establishing peace drawing upon religions texts of world religions. World religions provide guideline on areas which require

the use of military and those that require nonviolence resolution mechanisms. Both the near and the far eastern religions may subscribe to their religious texts which supports the use of force in order to attain peace especially when nonviolent methods fails. For the purpose of this paper the war to be fought is corruption, impunity, hate speech and craving for power/leadership. This can be fought by the use of strong constitution and independent judiciary capable of implementing the clause of chapter six within the constitution which deal with leadership and integrity. The problem the paper noted here is the existence of a corrupt judiciary, not able to implement the constitution of Kenya, This will be deal in item iv below.

The paper draws upon Kenya's occupation in Somalia in which case Kenya used the defence forces to bring peace in Somalia as effective from   October, 2011. Kenya's purpose for the use of her defence forces in Somalia was to neutralised the violence of the Alshabaab group and finally restore order and peace in Somalia and Kenya (Miyandazi, 2012). By Kenya's decision to occupy Somalia by military force, was envisaged to destroy, coerce, deter, and contain violence activities of the al-shaabab, a group supported by the Al-Qaida political – religious wing. The paradox noted here is that while the Al-shaabab group envisions to establish the spirit of Jihadism and nationalism in Islam, its violent activities disturbs the peace of the world, which guarantees the use of force to restore peace. This calls upon the utilization of strong laws and constitutions.

The paper, affords a challenging and thoughtful inquiry of religious validations for the morals and even the necessity of war, grounded on an exhaustive assessment of the long tradition of the just war theory in the Christian worldview, combined with modern insights into international relations and the realities of war. Report of the international Commission on Intervention and State Sovereignty records that war can sometimes be a necessity, and therefore, this paper maintains that the Christian just war theory is meant to ultimately help to end conflict and promote the peace of the world.

For instance, the paper noted one highlighted example of Dietrich Bonhoeffer who condemned the Church in Germany, a Church which was silent and complacent when it ought to have raised its voice against the spilling of innocent blood in Germany. Writing on Bonhoeffer, Marsh, (1997) examined on how Dietrich Bonhoeffer accused the Church of being responsible for the deaths of Christians in Germany by not asking the Germany Nazi government to stop the holocaust. In his effort to protect human dignity in Germany, Bonhoeffer helped Christians to seek for religious-political asylum in Switzerland during the 1st world war. Bonhoeffer also condemned the Germany government's holocaust which eradicated the Jews from Germany. The arguments of Bonhoeffer on the need for religion to fight for the rights of the people found meaning in Holmes, (2005), who argued on the

necessity of the just war theory. In addition, Gomes {2008) was in agreement with Bonhoeffer in his works on the just war theory.

This paper argues that there is need for religious institutions in Kenya to hold the corrupt leaders into account, and call for the respect for the people's rights. Religious institutions should also demand for the accountability of all leaders who incite communities against each other by the use of hate speech slogans such as the 'madoa-doa', a term used to describe those people who live outside their ancestral homes. Religious institutions ought to fight against endemic tribalism and deep rooted ethnicity in Kenyan societies. Because of the twin evils of ethnicity and deep rooted corruption, it has been very difficult for all the tribes in Kenya to agree on the occupancy of the office of the presidency. The paper argues that the office of the presidency in Kenya should be rotational across the fourth Seven Counties, such that, once One County gets the turn to rule, it has to wait for the other counties to get the opportunity before another cycle is begun.

Religious ethics and the Kenyan Constitution in relation to peace building in Kenya

The paper argues that the use of power or military or strong laws which are anchored on Kenyan constitution will to a large extent minimise authoritarian structures of governance. This means that the absence of a higher power to which those in authority must submit to have caused irreparable damage to Kenya's peace building paradigms. This was witnessed here in Kenya during the 2007/8 post-election violence when the Kenyan constitution failed to bring into account all perpetrators of violence. Despite the fact that Kenya has gained momentum gains arising from the promulgation of the New Constitution, endemic corruption, abuse of power by both the judiciary and those in authority, and impunity are the significant indicators of the failures of the New Kenyan Constitution (Migai, 2011). Even the international court of justice 'the Hague' had to suspend a certain Kenyan case because of the interference of witnesses. The Kenya judicial system is so weak because it has failed to implement some specific articles of the 2010 Constitution, especially chapter six, which elaborates on ethics of governance. Through forceful implementation of the Kenyan constitution, peace building would be achieved to a greater extent.

Religion and Conflict resolution Theory on peace building in Kenya

According to Obiefuna (2011), one of the suitable methods to defining religious conflicts and violence is the conflict theory, bearing upon both the psych-spiritual and

socio-cultural structures. Conflict may be caused as a result of unequal distribution of scarce resources such as values and goods, income, struggle for positions and power, and dominion over territories. In addition conflict can be caused by the aggressive nature of man, which forces him to compete for the unharmonious claims and desires. There are two types of conflict: the realistic and the non-realistic. Realistic conflict occur when people in a society oppose themselves in the pursuit of entitlements and opportunities of advancement. People are influenced to struggle and achieve specific goals. Such conflict can be mitigated by discovering better alternative. Unrealistic conflicts are caused by people who agitate for and spread impractical demands, which does not purpose at achieving concrete results. This explains why some politician and leaders in Kenya cause propaganda rhetoric, hate speech and indifference actions against the peoples of Kenya in a deliberate attempt to manipulate them.

According to the Christian religion, the genesis of conflict resolution can be traced back to the book of Revelation 12:7, which states that war broke in heaven between Christ and Satan. This war mentioned occurred in the very strong hold of the government of God. Satan corrupted a third of the heavenly hosts and coveted power that belonged to Christ. God himself instituted a resolution mechanism which was elaborate and which caused the death of His son on the cross of Calvary. This conflict became extended to the Garden of Eden, where the same adversary influenced Adam and eve to rebel God. The conflict in the Garden of Eden was caused by dishonest and disobedience to the holy Law of God which governed Eden home. God mitigated this Eden disobedience by the use of the Law which demanded Justice and obedience to the same law which was broken. The Eden Law required the transgressor to die, and for this justice to be realized, God had to kill his only begotten son in order to satisfy the demands of the Just Law in Eden. Therefore, the authors argue that for peace to be maintained in Kenya, people ought to be honest to their duties, and obey the laws contained in the Kenyan Constitution.

To illustrate another example, the authors noted that conflict in Kenya started way back as from the time of Colonial government, when the Kenya highlands were set aside only for the European settlements and the indigenous inhabitants remained displaced to reserves. It was principally anticipated that the government that was formed in 1963 under the first President of Kenya Mzee Jomo Kenyatta would have determined the problem of land discriminations triggered by the colonial government by then. Nevertheless, these settlements previously occupied by the European settlers were released up for acquisition to interested ethic groups to the dis-advantageous loss of the original inhabitants of these areas. Communities extended their land towards the Rift Valley through buying consents, and this presented more

hostility and violence between these two communities as has been subsequently occurring during the 1992, 2002 and 2007 electioneering periods in Kenya. The paper stipulates that there is need for Kenya to consider the formation of conflict resolution panels a keen to the panel that was established in 2007/8 post-election violence in Kenya, where a panel of prominent persons which were led by Johann Kreigler and Philiph Waki was established. This panel examined the causes of the violence and their mitigation, however the implementation gap by Kenya's institutions is noted in this paper. The paper argues for the formation of special resolution panels to deal with land inequalities and corruption cases in Kenya. Apart from conflict resolution theory, the authors examined the role of non-violence theory on peace building as analysed from the selected reviewed literature below.

Religion and Theory of Non Violence on peace building in Kenya

Non Violence is the method that leads to the goal of peace and eventually to the establishment of social justice. The ethical system of all major world religions is centred on the concept of non-violence which can be expressed in the golden rule - "do to others as you would have them do to you". According to Mantema (2020), nonviolent political action is a characteristic category recognised best meticulously by way of mass disobedience and radical acts of nonviolence. One of the most famous leaders of a non-violent movement was Gandhi (1869-1948), who opposed British imperial rule in India during the 20th century by the use of his satyagraha movement. Among the techniques of non-violent protest are:
i. Peaceful demonstrations
ii. Sit-ins
iii. Picketing
iv. Holding vigils
v. Fasting and hunger strikes
vi. Strikes

According to *Burrowes,* (1995), the other peace building paradigm is the use of nonviolence. The first president of India Mahtima Gandi thought Indian of the value of 'ahimsa', which is a theory of not harming your neighbour. Writing on the theory of nonviolence Luther (1957) observed that returning violence for violence multiplies violence. He also noted that hate cannot drive out hate. Nonviolence traits can be inculcated through the people's moral behaviour and lifestyle. Luther hold that nonviolence is a way for courageous people, which require people not to be passive, but to protest courageously against various violations of Human rights. This courage helps for the establishment of aggressive spirituality, mentality and emotionality. He also opines that the purpose of nonviolence is not to defeat the

opponent, but to create friendship, reconciliation and understanding amongst people of the word. In addition Luther's nonviolence is meant to create love instead of hate. He also argued that nonviolence is meant to eliminate evil and not to destroy the evil doer. Luther's theory influenced the 'Constitutional rights Foundation (2017), which authored an article entitled 'Martin Luther King and the Philosophy of Nonviolence.

This paper argues that in contrast to the theory of non-violence, most of our politicians in Kenya turn to violence and propaganda as their means of solving problems. The paper cautions them to reconsider the use of nonviolence as one of the means of cultivating peace in Kenya. The gap the paper noted in this caption is that religious leaders have often times influenced violence instead of fighting for the rights of the citizens which include, but not limited to corruption and hate rhetoric. The authors of this paper argues that for the nation of Kenya to prosper, it must be founded on ethical and moral grounds which are enshrined in the religious scripts. This paper also urges adherents of various religions inclinations to interrogate both religious and national leaders by scrutinizing their daily public statements, and assess whether those statements are meant to incite citizens towards violence or nonviolence. A noted example of reckless and unethical pronouncements across the political divide includes but not limited to the ''Madoadoa' remark pronouncements by politicians Q, R, and S (https://www.youtube.com/watch?v=7E_8h26QFpg). The paper reminds Kenyans that they should not elect political leaders who have in the past failed them or incited them to wage unjust war against their neighbours. Furthermore, the paper brings to the attention of the citizens that they have ample opportunity to reject political leaders who have a tendency of provoking violence through their public speeches, and instead vote in leader with integrity. The authors of this paper argue that we cannot afford to entrust our country Kenya to leaders who do not care about integrity issues spelt out in chapter six of the Kenyan Constitution Yes, we cannot afford to surrender leadership position to land-grabbers, thieves who steal from public treasury and murders. This requires for the teaching of transformative leadership to Kenyan politicians, the clergy, adherents and all citizens in order for desired peace to thrive in Kenya,

Religion and Transformation Theory on peace building

According to Scarborough (https://journals.co.za/doi/pdf /10.10520/EJC28166), transformation leadership is a theory where a leader seeks to influence followers on the basis of his vision and character. Transformational leadership according to Parrott (2000), is to identify a vision, build followers around that vision, examines clear values around the vision and Create meaning

relationships around the vision. A transformational leader is driven by a vision of a new tomorrow. Examples of such transformational leaders include; Mahtima Gandhi of India, Nelson Mandela of South Africa, Martin Luther Jr. King. Transformation theory is also another paradigm avenue to be explored in the course of finding peace in Kenya. This can be in the form of transforming character through education, cultural change and religious beliefs and practices. The authors of this paper opined that religion provides moral values and ethics required for transformative change, religion shapes the character of individuals in society. Religious leaders have been reminded through this paper that they have a religious moral authority to teach the peoples of Kenya about the ethical and moral values as a prerequisite for peace building in Kenya. Religious leader acts as the prophets of hope and their prophetic role is to warn corrupt leaders who are always inclined to inciting violence in Kenya. The authors of this paper categorically state that the purpose of religion is to bring unity of purpose in Kenya by subscribing to nonviolent methods in the event a conflict occurs. If this then is the desired goal of religion, why then do we experience both religious and political violence in Kenya as the cases of the 1992, 2002 political ethnic crashes and the 2007/8 post-election violence? This call for the teaching of religious ethics to the citizens of Kenya and to all our Educational institutions of learning.

Religious Ethics in Peace building

There are two major types of ethics alongside their particular subdivisions and these are secular and Christian ethics. Various sources inform Christian ethics however, Christian ethical writings use five distinguishable sources: (1) the Bible and the Christian tradition, (2) philosophical principles and methods, (3) science and other sources of knowledge about the world, (4) human experience broadly conceived, and (5) Jewish ethics and the life of Jesus. On the other hand secular ethicists approach Christian ethics from different perspectives, variously using two major theories of deontological (duty or theories maintaining that there are acts which are always ethically right or wrong no matter what their consequences), and consequentialist (teleological, utilitarianism). These theories hold that the rightness or wrongness of an action is exclusively determined by the good or evil consequence that an action produces.

Ethics affords us with the parameters of determining the right action be done and the wrong action to be avoided. It also gives us the magnitude to which a former action ought to have been done. This paper presents ethics in terms of 'mean' oriented ethics versus 'ends', which discuss principles upon which we anchor our behavior, rules, commandments and code of ethics. The

study of ethics informs us the right action, while the underlining ethics give the reasons qualifying certain action. What then is the contribution of ethic to this paper? On commenting on Christian ethics (Nyagwoka, 2018) concluded that according to Christian religion, people should know that they are on a voyage which requires them to live under God's law as a precondition of finishing the journey safely. Secondly, the Bible of the Christian religion subscribes to the normative ethics which is a radical ethics of discipline and self-control. However the people of God live in a world circumvented by both deontological and teleological ethical dimensions. Therefore the following are the reasons justifying the study of ethics in this paper;

i. Ethics is the foundation for co-existence amongst Kenyan Communities; it is a prerequisite for humanity to love one another. John (13: 34 and 35) states ethical value of loving our neighbors. Mathew 5:16 admonishes humanity to let their light shine before others that they may be able to see good works.

ii. According to John (14:15, 14:21, 23, 15:10) and 1John (2:3-5) the people of God ought to keep God's commandments as a prerequisite of establishing peace in the world.

iii. The entire bible from the book of Genesis to revelation is filled with ethical injunctions (2 Tim 3:16-17} "all scripture is breathed out by God and is profitable for teaching, for reproof, for correction and for training in righteousness, that the man of God may be equipped for every good work. The book of Exodus 20:1-19 record about God's moral Law, which contains ethical moral injunctions. The Christians books of Leviticus, numbers and Deuteronomy contains dos and don'ts for the Hebrew nation. Thus the entire Bible is ethical. The Bible presents truthful answers to the fundamental human questions of origin, identity and destiny.

iv. The word of God equips men and women to be the light and salt of the world (John 5:39).God gave Adam a law as a covenant, which bound him and all his posterity. God gave his ten commandment, and summarized into two: One, from law number one to law number four elaborates on Love towards God, and two, from law number five to law number ten explains Love to fellow men. It is a law of relationship and duties among men as spelled out from law number six to law number ten. Ethics become a prerequisite for understanding religious scriptures, and therefore, the study of Theology, where ethics is anchored analyzes the ethical dilemmas towards better living.

The other peace building factor is the use of the standard operating systems which are guided by proper policies, laws and norms.

RECOMMENDATION

The paper recommended for the people of Kenya to establish a rotational presidency to mitigate ethnicity, hate speech and inter-tribal political violence.

REFFERENCES

Ahmed Hirsi F (2001). *The Role of religion in Somali Disputes*: A thesis Submitted in Partial Fulfilment of Masters of Arts in the University of Nairobi. Department of Religious Studies: Also available at:

Akech M (2011). "*Abuse of Power and Corruption in Kenya: Will the New Constitution Enhance Government Accountability.*

Barkley Centre for Religion, Peace and world Affair: GeorgeTown University, (2013). Sudan: Peace and Religion. Also available at: https://s3.amazonaws.com/berkleycenter/130801BCSudanRaceReligionCivilWar.pdf

Barkley Forum (2021). *Religion and the Tigray Conflict in Ethiopia*. Also available at: https://berkleycenter.georgetown.edu/posts/religion-and-the-tigray-conflict-in-ethiopia

Burrowes RJ (1995: 367). T*he story of Non Violent Defence: A Gandhian Approach.* Albany, NY: State University of New York Pres.

Constitutional Rights Foundation (2017). *Martin Luther King and the Philosophy of Nonviolence.* Also available at: https://www.crf-usa.org/images/pdf/Martin-Luther-King-Philosophy-Non-Violence.pdf

Doyle MW, Nicholas S (1990). *Making war and Building Peace*. Also available at: https://hsp.macmillan.yale.edu/sites/default/files/files/Grants/Sambanis-Grants.pdf

Goldsmith, P. (2005). *Conceptualizing the Cost of pastoralists in Northern Kenya.*

Holmes AF. ed.,(2005). *War and Christian Ethics*: Classical and Contemporary Readings on the Morality of War, 2 nd ed. Grand Rapids, MI.: Baker Academic.

http://erepository.uonbi.ac.ke/bitstream/handle/11295/20307/Ahmed_The%20role%20of%20religion%20in%20the%20Somali%20disputes.pdf?sequence=3

https://www.thebritishacademy.ac.uk/documents/325/Role-of-religion-in-conflict-peacebuilding_0_0.pdf

Indiana Journal of Global Legal Studies: Vol. 18 : Iss. 1 , Article 15. Available at: https://www.repository.law.indiana.edu/ijgls/vol18/iss1/15

Karuna M (2020). *Competing theories of Non Violent Politics*. Also available at: https://www.degruyter.com/document/doi/10.18574/9781479837564-007/pdf

Keth JG (2008). *An Intellectual Genealogy of the Just W. A Survey of Christian Political Thought on the Justification of Warfare.* Available at: https://smallwarsjournal.com/blog/journal/docs-temp/80-gomes.pdf

Marsh C (1997). "*Dietrich Bonhoeffer in Modern Theologians*, edited by David F. Ford section 2 A.2 2nd Edition: Cambridge.

Martin Luther King Jr.(1957). Paper Project. *Non Violence and racial Justice*. Also available at: https://lib.tcu.edu/staff/bellinger/rel-viol/MLK-1957.pdf

Miyandazi L (2012). *Kenya's Military Occupation in Somali*a.https://www.files.ethz.ch/isn/155348/ACCORD-policy-practice-brief-19.pdf

Nyagwoka TM (2018). The Borabu Question: Challenges of the observance of God's Law. ISBN:978-9966-26-155-7. Utafiti Foundation- Eldoret, Kenya

Ochieng (1974). *A pre-Colonial History of the Gusii of Western Kenya* C.AD 1500-1914. Nairobi: East Africa Literature Bureau.

Parrott Richard (2000).Transformational Leadership: also available at: https://biblicalstudies.org.uk/pdf/ashland_the ological_ journal/32-1_063.pdf

Pfaff J (2000). *Peace Keeping and the just war theory*. Also available at https://publications.armywarcollege.edu/pubs/1603.pdf

Report of the International Commission on Intervention and State Sovereignty, Responsibility to Protect, at www.dfait-maeci.gc.ca /iciss-ciise/pdf/Commission-Report.pdf

Scarborough O. Thomas. *Defining Christian Transformational Leadership*. Also available at**:** https://journals.co.za/doi/pdf /10.10520/EJC28166

The Role of Religion in Conflict and Peacebuilding: September 2015: Also available at:

Walter DA (2009).The Justification for Peace in World religion. Also available at; https://apps.dtic.mil/sti/pdfs/ADA509464.pdf

Wekesa PW (2010). *Old Issues and New Challenges: The Migingo Island Controversy and the Kenya-Uganda Borderland J. East Afr. Stud.* 4(2), 331-340.Poipoi, M.W., Agak, J.O., & Kabuka, E.K. (2011). Perceived Home Factors contributing to Violent Behaviour among Public Secondary School Students in Western Province, Kenya. *J. Emerg. Trends in Edu. Res. Policy Studies, 2* (1), 30-40.

Wieland, R. J. (1980). *The Revelation of Things to Come*. England: The Stan Borough Press.