

THE NATIONAL COUNCIL OF CHURCHES OF KENYA (NCCCK)

Report #K25

ABSTRACT

The National Council of Churches of Kenya (NCCCK) is an ecumenical organization bringing together 27 Protestant member churches (denominations), nine fraternal member churches, and six parachurch organizations. These are organized into nine regions throughout the country. For a church to become a full member, it has to have at least 10,000 members. NCCCK has a 100-year history in Kenya, during which time it has sought to make the lives of Kenyans better through intervention in advocacy, bringing justice and equity, poverty alleviation, political mediation and education, and involvement in national constitutional formation. NCCCK funds half of its budget through income from its real estate properties. Churches pay a membership fee, but it is a negligible amount compared to NCCCK's budget. The other half of the budget comes from project partners who fund specific projects on a contractual basis. NCCCK has founded a number of subsidiaries over the course of its history. NCCCK is governed by a constitutionally formed General Assembly. Its leadership is overseen by a General Secretary, who is assisted by a Deputy and a three-hundred-member staff team.

HISTORY

- 1) 1844: Dr. Johann Ludwig Krapf The first Protestant missionary arrived in Kenya. His key legacy was to translate the New Testament into Kiswahili and write a Swahili dictionary. This prepared the ground for Protestant missionaries to establish mission stations around the country.
- 2) 1907-1908: Two conferences known as comity fellowships were held at Maseno and Kijabe by pioneer missionary societies. Both were intended to seek common solutions to challenges facing the growing missionary work: translation, evangelism, church discipline and colonial government relations. The founders of these comity fellowships dreamt of establishing a united Protestant church in Kenya.
- 3) 1909: The societies held a conference at Kijabe, in which the key resolution was to work towards "the establishment of a united self-governing, self-supporting and self-extending Native Church as the ideal in our missionary work."
- 4) 1913: On 17th to 22nd June, 56 missionaries from 11 missionary organizations gathered for what was called a *United Missionary Conference* at Kikuyu near Nairobi. Appreciating that each mission society was separate and complete entity, the conference agreed to establish a simple yet complete organization, defining one standard of church membership, each mission's sphere of work, one set of rules for church discipline, a common form of worship and common form of baptism, a common form of the Lord's supper and common training criteria for clergy.
- 5) 1918: A second United Missionary Conference ratified the name of the organization to *Alliance of Protestant Missions*. There were four original founding member organizations, namely Church Missionary Society, Church of Scotland Mission, United Methodist Mission, and African Inland Mission
- 6) 1924: The name changed to *Kenya Missionary Council* (KMC). Membership expanded beyond the original four founding members.

- 7) 1913-1943: The Protestant missions started the Alliance high schools in Kikuyu (boys and girls separately). They also championed welfare of Africans, intervened in the labor sector in what was known as the *Indian Question*, and worked towards expanding African's access to education.
- 8) 1943: KMC settled on the name Christian Council of Kenya (CCK) to broaden the membership and accommodate more Christian bodies.
- 9) 1950: After extensive discussions it was decided that CCK would not join the World Council of Churches.
- 10) 1963: Kenya gained independence.
- 11) 1966: CCK changed to National Christian Council of Kenya (NCCCK)
- 12) 1984: The name was revised to current National Council of Churches of Kenya (NCCCK).
- 13) 2002: NCCCK relocated its head office to its own property at Jumuia Place in the middle-class neighborhood of Kilimani area (about 2 kilometers from Nairobi city center). NCCCK has offices at Church House building in the city center, which it had rented since 1955.
- 14) 2013: NCCCK is celebrating a 100-year continuity of vision and mission.
- 15) Presently NCCCK is a family of communions registered in fellowship and communion, organized into nine regions: Central, Coast, Lower Eastern, Nairobi, North Rift, Nyanza, South Rift, Upper Eastern and Western Region. It brings together 27 churches, 11 associate members and 17 Christian organizations from across the country. NCCCK has a combined membership of over 10 million Christians from around the country. There are three types of memberships:
 - a) *Full Membership*: is open to all churches duly constituted in Kenya, with at least 10,000 members.
 - b) *Associate members*: open to all locally constituted Christian organizations, fellowships or groups organized to promote some definite Christian activities not directly under any church as defined above.
 - c) *Fraternal associate members*: where there are groups which are unable to accept NCCCK's basis of membership, but nevertheless would like to have a working relationship. NCCCK admits such groups to be fraternal associates, which allows them access to the services of the Council.

MISSION/VISION

NCCCK's Vision

"One Church, united in faith and mission witnessing to Jesus Christ".

NCCCK works towards lowering the walls of denominational differences by building bridges that create a platform for collaboration on matters of interest to all Kenyan citizenry, particularly citizens represented by constituent members. To this end, NCCCK creates common policy on issues at technical levels, across grassroots and national levels.

Mission Statement

The mission of the Council is *"to facilitate the united mission of the Christian Church in Kenya by promoting fellowship and ecumenism, nurturing a common understanding of the Christian faith and mission, building the capacities of its membership, enhancing the creation of a just and*

sustainable society, and upholding its corporate health, identity, heritage and sustainability.” Its motto is “For Wananchi” (for the citizens).

While strategies differ from time to time, the vision, mission, and objectives have remained very much the same.

Objectives of NCKK (How NCKK Achieves its Mission and Vision)

To facilitate the united mission NCKK provides a forum for member churches and organizations to act on common issues, to support and sharpen each other in service and Christian witness by

1. Promoting fellowship, partnership, and unity within the membership,
2. Nurturing a common understanding of the Christian faith and mission through consultations and joint actions in matters that affect the Christian faith in Kenya, whether in doctrine, liturgy, or mission,
3. Building the capacities of the membership so as to enable them to carry out their mission,
4. Enhancing the creation of a united, just and sustainable society,
5. Promoting the councils’ corporate health, identity, and growth for effective stewardship of the corporate vision, mission, heritage and sustainability.

NCKK’s Core Values

1. Integrity through accountability and transparency;
2. Stewardship through sound resource management;
3. Professionalism through competence and efficiency;
4. Partnership by collaborating with others;
5. Servant-hood through fair and humble service.

NCKK’s Methods

- 1) Theological consultation is the primary function that leads the council to achieve all its goals. NCKK has a council of 120 members that represents all the members and constituent organizations.
- 2) When NCKK needs to deliberate on an issue, this council gathers to develop an enlightened Christian public opinion through study, careful investigation of facts and debates on the issues involved. Then they present a common opinion to the public. (For example, NCKK has held repeated consultations on International Criminal Court—ICC, which is now trying the president and deputy president for 2008 post-election violence-PEV. Other consultations have concerned issues of healing and reconciliation, forgiveness, and rebuilding of individuals and communities that were affected by the PEV.)
- 3) On matters that need deeper theological guidance, NCKK’s ecumenical university, St. Paul University in Limuru is called upon to lead the initiative. St. Paul’s is tasked to develop materials for discussions and Bible studies which then form the basis of consultations among Council members. Decisions arrived at are then passed on to NCKK committees and staff members for implementation.
- 4) Through decisions that are theologically arrived at, NCKK seeks to influence the decision makers in Kenya (including but not limited to politicians) on matters of ethical and democratic governance, policy formation so that they act in line with what NCKK constituents understand to be the will of God, as inferred from scripture. These decisions should lead towards a just and equitable society.

- 5) In addition to influencing decision makers, NCKK works directly with the Kenyan people to help them achieve a just and equitable society. To this end, NCKK runs a wide range of projects on education, health, issues of emergency relief, refugees and so on. They are all geared towards achieving justice & fairness in the country. The council encourages people to be self-reliant and build a solid foundation for their lives. It does this through training, facilitation, and encouragement, all facilitated through its networks.

What has been some of NCKK's significant achievements and impact?

- 1) Although as an organization it is a servant of constituent members, NCKK seeks to address the needs of all people regardless of religion, ethnic origins or race. According to the interviewee, over the course of its one hundred year history, NCKK has contributed to significant developments in the sectors of agriculture, education, social welfare, strengthening family life, Christian outreach activities (evangelism) and advocacy for social justice.
- 2) NCKK has been involved in emergency operations throughout the country during various kinds of disaster—food relief during famine, rescuing floods victims, housing, and other types of support depending on the situation. These interventions are channeled through the network of member churches and organizations in the regions.
- 3) Advocacy: Over the years NCKK has carved a niche as a highly respected advocate on behalf of Kenyan citizens on issues of national interest, such as political transitions, insecurity, and the national economy.
- 4) Multiparty politics: during the fight for multiparty democracy since the 80s all through the 90s, NCKK played a significant role in contributing towards the management of change in the country. This has been in several ways. One is through quiet diplomacy. A lot of conversations go on behind the scenes with influential persons in government who are capable of influencing decisions during problematic seasons in the country. Another method is press releases, particularly where NCKK wants to take a radical position that may not be congruent with the position of political mainstream (NCKK is more publicly known for these press statements. Much of the public is unaware of the work of advocacy, development or poverty relief because it is not publicized). A third way is continuous dialogue and negotiations with relevant organizations, government authorities, and stakeholders until consensus is reached.
- 5) Constitutional Reforms: From 1992 to 2010, NCKK has been heavily involved in advocating for broad-based constitutional reforms, which went hand in hand with multiparty politics. Privately and publicly the council mobilized its constituents for prayers, and to petition the government to honor its pledges in regards to reforms.

More specific highlights of political engagement

- 1) In 1991, NCKK carried out a detailed investigation into the ethnic clashes (“The Cursed Arrow”) that occurred in the Rift Valley province before the general elections. Afterwards, NCKK led a dialogue between church leaders and the president on these clashes, then established a peace and rehabilitation project.
- 2) In 1992, NCKK challenged the then dictatorial political regime to enter into dialogue with other political parties. NCKK then joined with other organizations to form a monitoring unit for the then general elections.

- 3) Electoral monitoring in 1992, 1997, 2002: during all the electioneering periods, NCK led in bringing together other organizations committed towards free and fair elections
- 4) Civic Education since 1991: When Kenya went into multiparty politics, NCK together with the Catholic Secretariat carried out massive voter education on participatory democracy. Over the years, NCK has continued to mobilize Kenyans towards responsible voting, through workshops. Jointly with Catholic Secretariat and other organizations, NCK formed the National Ecumenical Civic Education Program (NECEP) to equip them with a general awareness of political processes that they would otherwise not have been aware of, considering that churches were the only community-based organizations that could counterbalance the repressive power of the then government. NCK and its partners produced and distributed a lot of literature to citizens.
- 5) Ufungamano Initiative: From 1999-2001, NCK together with the Catholic Secretariat mobilized fifty-two faith-based organizations that included the Supreme Muslim Council (SUPKEM), Hindu Council and civil societies to commence a people-driven constitutional review process. This was led by the then secretary general, Mutava Musyimi. Since President Moi had ruled that only parliament could carry out a constitutional review process, Ufungamano initiative entered into a long-drawn out confrontation with the government-driven constitutional review process. In 2001, both processes were integrated, meaning that NCK and partners were successful in compelling the government to pay attention to the voice of the people.
- 6) In the 2005 constitution referendum, NCK distributed tens of thousands of copies of the draft constitution around the country and held meetings all over the country to discuss its contents. However, the draft did not pass. Kenya emerged from the referendum highly polarized and divided, so together with the Interreligious Forum (IRF) NCK formed a task force for national healing and reconciliation, which ran initiatives throughout the country.
- 7) In the 2007 general elections, the IRF (which NCK was a part of) rolled out the Kenya domestic observation program. However, the IRF was polarized because it included many civil society organizations that were ethnically co-opted. The clash of values meant that the IRF was unable to monitor the 2007 elections sufficiently. More specifically it means that the NCK's presence or impact was not felt in the 2007 election.
- 8) The NO Campaign in 2010, which the NCK along with the Catholic Secretariat and EAK supported, encouraged all Christians to reject the draft constitution. Churches opposed the constitution on principle. They had serious reservations about contradictions, illusory promises, and the expanded government in the new constitution. Kenyans would have to pay higher taxes to finance a new government (a reality that is already beginning to bite). There were also controversial clauses concerning abortion and inclusion of Khadhi (Muslim) courts in the constitution. Nevertheless, the new constitution passed with a 65% (YES)-35% (NO) vote. NCK then changed strategy. Under the leadership of the senior program officer in charge of advocacy, NCK founded the Kenya Christian Professionals Forum (KCPF) to carry the work of advocacy, so that issues that drove the NO campaign would be amended. KCPF is now independent of NCK.
- 9) The 2013 General Election: In the period leading up the election, NCK participated in the legislative process for the following laws; Elections Act, Election Regulations, Political Parties Act, Political Parties Regulations, National Cohesion and Integration Act, Independent Electoral and Boundaries Commission Act, and the Statute Law (Miscellaneous Amendment) Act 2013.

- 10) Currently, NCCCK keeps tabs on everything government does. My interviewee, Chris Kamau says NCCCK through his committee has reviewed about 150 laws that are still in draft. His office leads a task force (committee) that deals with bills as they come up in parliament and various organs of the government. This guards the country against backdoor legislation that might compromise the well-being of Kenyans.
- 11) The government also knows that before they undertake major constitutional decisions, it is to consult with NCCCK, as it does with the Catholic Secretariat, Muslim Council and Hindu Council. NCCCK collaborates with these other organizations whenever necessary.

Other projects:

- 1) The “Jua Kali sector” refers to the informal small business and artisan sector based “in the hot sun”. It employs the majority of Kenyans living in urban centers, who have little or no formal education. In the 1960/70s, NCCCK did a research and found out that many children emerging out of primary schools weren’t absorbed in secondary schools, universities & colleges. NCCCK established the village polytechnics. Later that government adopted that idea of polytechnics and took them over from NCCCK, created policy, resourced them and established more polytechnic centers around the country; these train those from the Jua Kali sector.
- 2) Scholarships for formal education: In the 1960s, NCCCK established a scholarship program to provide formal training for needy and deserving students, who were recommended by churches from around the country. Over time, many of these were trained as auxiliary church staff. Some received overseas training opportunities in partnership with World Council of Churches and ecumenical scholarships of Germany. More than 5000 people have benefited directly from the scholarships and gone on to serve their churches and communities.
- 3) Leadership Training Program targeting the top leadership of churches (clergy and elders) was launched in 1990, specifically to meet clergy training needs based on grassroots church-felt needs. This program is founded on biblical values and intended to strengthen directly churches. The contents of the program meet a wide range of economic, political, social and spiritual needs, including church governance, management education, and church-state relations.
- 4) Family Life Education Program (FLEP) was launched in schools in 1985, to enable families and young people to develop good religious and cultural moral values for survival in the contemporary society. The program was facilitated by schools and integrated into church activities. In the late eighties, the government adopted and integrated it into the national syllabus as Social Education and Ethics for secondary schools. It continues to date.
- 5) HIV / AIDs awareness education: in the 90s when HIV/AIDS was declared a national disaster, NCCCK began to educate churches on the crisis, to fight stigma, establish the dignity of those infected and to show churches how to care. This went a long way to helping those affected. In 2003, NCCCK launched a strategic plan towards an HIV/AIDS-free nation. This includes preventive education through the SAVE model to teach abstention, faithfulness to one’s spouse and use of condoms. (S—Safe practices; A—Access to anti-retroviral treatment; V—Voluntary testing and counseling; E—Empowerment through HIV/AIDS education).
- 6) Refugee services: since 1983, NCCCK has engaged in refugee work. When Daadab and Kakuma Refugees camps were established in 1991 and 1992, NCCCK partnered with UNHCR and other agencies to provide services such as care and maintenance of the camps, medical

services, peace education, vocational training, and refugee repatriation services to international countries and so on. This work is ongoing in the camps.

- 7) Development and wealth creation (2013): following the opportunities afforded by the devolved government and economic activities, NCKK is currently seeking to catalyze county development through Jumuia Business Services Corporation working with churches. For example, NCKK is conducting a pilot project with farmers in Muranga County to add value to diverse agricultural products so that farmers can earn more. Initiatives include changing the mindset and micro financing accompanied by appropriate training.
- 8) Jumuia Schools: in 2012, NCKK's Executive Council resolved to establish and professionally manage Christian educational institutions at all levels. These institutions will provide a wholesome, Christian value-based education. It will equip Kenyans with academic, vocational and social life skills. NCKK is also in the process of reclaiming the management and ownership of schools that were built by the churches during the colonial era and were taken over by the independent government in the 1960s. To facilitate this, a new subsidiary of NCKK known as "Jumuia Schools" has just been registered (in 2013).

Clearly the NCKK's health, education, refugees' services, women's projects, children's services, development and advocacy activities are diverse and extensive.

What is important to note is that to a large extent, these programs of action are defined by the economic, political, social and cultural climate within the country. NCKK seeks to respond as best as possible to the challenges in accord with its understanding of God's will for the season, in accord with the scriptures.

OTHER ORGANIZATIONS WITH SIMILAR FOCUS/MISSION

- 1) The Kenya Episcopal Conference of (KEC), an assembly of Catholic Bishops has a national reach and interest in national matters as does NCKK. It promotes the interests and values of the Catholic Church, which includes pastoral programs, steering planned activities in response to circumstances in the country, advocacy and lobbying to influence national policies. It is unclear how many members KEC has, but it does have a similar national reach just like NCKK. It is also highly visible in national matters. (Source: Kenya Episcopal Conference Document, 2009)
- 2) Evangelical Alliance of Kenya: EAK is the national Umbrella organization for evangelical churches in Kenya. It was established in 1975 as Evangelical Fellowship of Kenya under the auspices of the Association of Evangelicals in Africa and Madagascar (AEAM) which has since changed its name to Association of Evangelicals in Africa. The Alliance currently has a membership of 52 denominations most of which have a national presence that is spread throughout the country. The total membership of the evangelicals is estimated at 10 million in about 38,000 congregations and makes up approximately 32% of the Kenya population. EAK works in close collaboration with; Fellowship of Christian Unions (FOCUS), Emerging Young Leaders (EYL), Finish The Task (FTT), Trans-World Radio (TWR), FEBA Radio, Life Challenge Africa, Church Mission Society (CMS), Compassion International, Life Ministry and World Vision International. The Alliance provides oversight and linkages for networking at a national level (Source: <http://www.eakenya.org/aboutus>)
- 3) OAIC: Organization of African Instituted Churches (OAIC) is the representative body that brings together African Independent and Instituted Churches (AICs) from all over Africa. It offers them a forum for sharing their concerns and hopes and enables churches to minister

effectively to the needs of their members and their communities. Their website claims that organization has about 60million members throughout Africa. It is not clear how widespread the movement is in Kenya (<http://www.oaic.org/about-us/>)

Kamau says that NCCCK collaborates significantly with the Catholic Secretariat and EAK towards common goals. I think that these two organizations deserve a separate research project.

CURRENT LEADERSHIP & ORGANIZATIONAL STRUCTURE

Governance

NCCCK has a wide network of churches and member organizations (see appendix). Executive functions are led by the Secretary General. Under him is a staff of 300 people. NCCCK is organized into regions, which are coordinated by a Regional Coordinating Committees.

NCCCK's Trustees

These are Ex-officio members of the General Assembly. They hold office for a term of six years, subject to reappointment for a second term. They are empowered to look into property interests of the council.

NCCCK's Patrons

These are elders (men and women) who have faithfully served in Christian ministry and who have a long association with the Council. They are ex-officios of the executive committee, to be consulted when necessary. They are eligible to serve a six-year term which is renewable once.

NCCCK's General Assembly

The supreme governing council of NCCCK is known as the General Assembly. It convenes every three years. It is led by:

- The Chairman and Vice-Chairman elected by the General Assembly from among members of the Executive Committee for a term of three years. They are eligible for re-election for one more term after the first.
- An Honorary Treasurer, knowledgeable in financial matters, appointed by the General Assembly or Executive Committee for three years, eligible to serve two terms
- NCCCK's General Secretary, who holds a term for six years, eligible for re-election for another six years but not more. He is assisted by deputy general secretary, also eligible for two six-year terms.
- Representatives from each of the full, associate and fraternal members.

NCCCK's Executive Committee

This committee meets at least twice a year, and is authorized to run the business of the council under the guidance of the GS. It receives annual reports, review budgetary processes, and appoints working sub-committees on particular issues.

NCCCK's Subcommittees

These include: Finance and administration, program committee, regional conferences committees,

- The chairman, GS and his deputy and honorary treasurer
- Four delegates from each region who include youth and women representatives.

- Heads of full members and representatives of associate members

All of NCKK's operational procedures, including the staffing process, are guided by constitutional by-laws (not made available to this research)

NCKK's Secretary General

The overall organization is led by a professional staff team under the headship of the Secretary General. Further, each region has its own District Coordinating Committees, which take the activities of the Council to the District levels.

The current Secretary General is Rev. Cannon Peter Karanja, who has led NCKK since 2007. (His predecessor was Mutava Musyimi, who led NCKK during the thorny constitutional review years. He went into political office as MP for Gachoka constituency). Rev Karanja and his deputy Kisaka both graduated from Nairobi Evangelical Graduate School of Theology (NEGST). This research has not been able to get more personal information on Rev Karanja. However, from his public press statements he is known to make bold statements that go against the grain of the political current. During the last seven years of his leadership, he has made NCKK publicly visible in national politics. Under his leadership NCKK joined hands with the Catholic Church to oppose the constitution. In 2011-2012, NCKK threatened to sue the Kenya government under the international criminal court (ICC) following a spate of attacks on churches by Al-Shabab militia. The previous GS (Mutava) was known for quiet diplomacy and strengthening structural leadership of NCKK leadership.

The Secretary General leads a staff team of over 300 people. His roles include

- He serves as the Chief Executive Officer of NCKK, meaning his office carries ultimate responsibility for NCKK's operations. His office handles consultative, regulatory and administrative functions of NCKK. He is also the spokesman of the Council.
- NCKK has a strategic operations document known as the Corporate Plan. The GS's office uses this document to provide strategic, management and administrative leadership to all the functions of NCKK (This document is not available to this research).
- The GS is also responsible for NCKK's financial sustainability.

Deputy Secretary General: The Deputy General Secretary is the principal assistant to the General Secretary. His office facilitates the theological aspects of NCKK's work, which includes promoting spiritual formation and ecumenism among members, and unity of vision in NCKK's work. Key engagements by this office include the development of curricula for theological training within the membership. The current DGS is Oliver Kisaka. (Personal information on him was not available to this research)

STAKEHOLDERS AND PARTNERS

The primary stakeholders are all the member churches and constituent organizations (see appendix for the list).

Other stakeholders are the subsidiary companies, including:

1. East Africa Venture Company: was incorporated jointly with Christian Council of Tanzania to publish two Christian newspapers. In the 80s, the venture's magazine, *Beyond*, spoke courageously against rigging the 1988 general election. But it survived. In the 90s, publishing became sporadic due to financial strain and was finally discontinued.
2. SMEP, NCCCK's microfinance organization: the project began in 1975 as a relief arm of NCCCK, intended to offer food and other relief services to those in slum settlements in Nairobi. In the course of time, NCCCK realized the program could not continue offering the feeding program indefinitely, so it expanded to offer business grants as a credit scheme to help end dependency and empowering the participants to take ownership. (No full name; it is simply known SMEP).

It received recognition from USAID who helped it to expand it with significant success. Later NCCCK made a decision to allow the program to run autonomously in order to address the problems of poverty and unemployment around the country more effectively. In 1999, SMEP was registered as a limited company. In 2010, SMEP was licensed by the Central Bank of Kenya as a nation-wide deposit taking microfinance. Currently, it is being groomed to grow into a fully fledged bank, owned by all the member churches. SMEP is presently running a budget of Ksh 2 billion (USD 22,988,505).

SMEP's vision is to be a model Christian provider of financial solutions to transform the lives of the poor in Kenya. Its mission is to improve the quality of the lives of customers through the provision of competitive market driven financial solutions. It is based on integrity, value for human dignity, commitment to high quality, efficiency, teamwork, fairness and opportunity, zero tolerance for corruption, social responsibility in the spirit of stewardship, empowerment and development and gender balance and equitable distribution. (SMEP should be worth further research as a local relief organ that has evolved into a financial institution).

3. Other jointly owned subsidiaries include Christian Churches Educational Association (CCEA), Christian Health Association of Kenya (CHAK), Christian Student Leadership Centre (Ufungamano House), Kenya Ecumenical Church Loan Fund (K-ECLOF), Public Law Institute (PLI), St Paul's United Theological College, Limuru. NCCCK does not gain financially from these subsidiaries, rather sits on their trustees or governance boards as a stakeholder.
4. NCCCK is a member of All Africa Council of Churches (AACC), an ecumenical fellowship of churches and institutions working together for their common witness to the gospel by mobilizing, nurturing, interpreting and responding to challenges to human dignity and acting prophetically
5. NCCCK founded FECCLAHA (Fellowship of Christian Councils and Churches in the Great Lakes and Horn of Africa): FECCLAHA is a regional ecumenical organization seeking to provide a platform for sharing perspective on issues of common concern, particularly regarding peacebuilding and conflict transformation in the Great Lakes and Horn of Africa region. It encourages its members to take ownership and responsibility for problems in the

region and proactively seek solutions to these challenges. FECCLAHA was officially launched in March 1999 and registered in Kenya in February 2001.

6. Other NCKK's partners fund specific programs on a contractual basis. Time limits did not allow for enough research into the specific projects. NCKK has a list of about 30 donors who include World Vision, World Council of Churches, UNHCHR, UN Women, USAID, Diakonia, and German GTZ.

FINANCES & OTHER RESOURCES

NCKK's annual budget is Ksh 1.2 billion (USD 13,793,103). It meets this huge budget in two ways. One is that NCKK owns properties that were affordably acquired many years ago but are now located in areas of prime business operations. They include hotels in Nairobi, Mombasa, and Kisumu, and office space buildings. These properties bring a combined annual income of about Ksh 600,000,000 per year (USD 6,896,551).

The deficit of the budget is met by development partners who fund specific projects as need arises, on contracts that are dependent on the relational capital that NCKK has with funding partners. For example, for six years in a succession, UNHR has funded NCKK to provide data at Daadab and Kakuma Refugee Camps in North and North Eastern Kenya, because only NCKK could be trusted to provide clean data on refugees.

Kamau says that all of NCKK's financial operations are above board because they are safeguarded by all the appropriate budgetary and financial control measures. Partners and stakeholders trust NCKK's financial dealings. There are requisite annual budget and audit processes. (However these were not made available for this research).

SWOT: STRENGTHS, WEAKNESSES, OPPORTUNITIES, AND THREATS

Strengths:

- NCKK's countrywide network and credibility: good tried and tested leadership structures that have withstood the test of time; a recognized brand name; NCKK is held in high esteem by the government even when they campaigned against the constitution; NCKK is trusted by international agencies; has been entrusted with sensitive jobs by the UN, such as verifying refugees in Daadab. "The church has a huge trust from the people. We ranked highest to resolve any crisis that would have occurred during the in 2013 general elections, even higher than Kofi Annan" (Kamau, my interviewee).
- Professional research, concrete evidence based interventions: The projects of the council and their interventions were always based on researched information. The council either set up a committee, a task force or worked with the commissions that were set up by other stakeholders to look at particular issues.

Weaknesses:

- Finances: dependence on donors to meet its budgetary needs. NCKK needs to strengthen its financial base so as to cover the entire budget through its own sources. Donor resources on partnership projects have shown a trend of decline in recent years. "We

predict that we may have no donors in the next 20 or 50 yrs because of the financial crisis (Kamau).

Opportunities:

- The new constitution with devolution entrenched is an opportunity to develop the rural areas create wealth, and end extreme poverty. NCCCK sees this as a great opportunity to work with Kenyans, churches, and government towards this goal.

Threats:

- Postmodernism is the biggest threat, i.e. small movements coming up and taking people from churches to get them into drugs and bad lifestyle habits that are taking them away from church
- Kenya as a country of 42 tribes suffers from politically motivated hatred among some communities. Because of comity agreements, church denominations often also closely align with tribes. NCCCK often has to work against that tide.
- Tribalism in politics: Most political parties are formed along ethnic lines. The sharp differences among the five largest communities continue to polarize politics, making it hard for the church to unite. NCCCK is mitigating this with a concept of “self-interest” to show each tribe that its interests are also the interests of other tribes. Therefore, Kenya is better off if all unite.

TRAINING/LEADERSHIP DEVELOPMENT

At NCCCK, training is project based, depending on the need at hand. For example, NCCCK in the run-up to elections, NCCCK staff carries out training in churches and communities on civic education as detailed earlier. Applicants for SMEP Microfinance loans go through several weeks of training before they qualify for the loans. NCCCK believes in equipping its staff by mentoring them through the internship program: “We hire interns and within six months they can manage a conference of thousands of people and that for us is great capacity” (Kamau). NCCCK co-owns St. Paul’s University, an ecumenical theological training institution.

PRINT AND ELECTRONIC MEDIA

NCCCK does not run a printing house. They outsource the printing of whatever training material they need whenever the need comes up. They make use of press releases, interviews, website, etc. to communicate through the national media. All staff use emails and electronic devices.

FUTURE

NCCCK has a short term vision 2013-2017 which is in line with Kenya’s national vision known as Vision 2030. NCCCK also has a fifty-year vision 2060, and a 100-year vision.

NCCCK collaborated with the Evangelical Alliance of Kenya (EAK) to develop Vision 2060. Four key areas were identified at the time, namely evangelism and discipleship, education, socio-

economic empowerment, and political participation. Evangelism, church planting, discipleship, and training are the core of Christian ministry in Kenya for the next fifty years.

REPORT PREPARATION INFORMATION

The person interviewed: Chris Kinyanjui, senior program officer. He oversees NCKK's work concerning democratic processes in the whole country. His work covers four main areas: peace building, ethical governance, accountability (anti-corruption work) and the environment which is related again with the governance.

Interview Date: 6th September 2013

Other sources of information: www.nckk.org, <http://www.oikoumene.org/en/member-churches/africa/kenya/nckk>

Report prepared by Maggie Gitau and Steve Rasmussen

APPENDIX

NCCCK Membership Rooster as at 2013

A. Full Members

1. Africa Brotherhood Church
2. African Christian Churches and Schools
3. African Church of the Holy Spirit
4. African Independent Pentecostal Church of Africa
5. African Interior Church
6. African Nineveh Church
7. Anglican Church of Kenya
8. Church of Africa Sinai Mission
9. Coptic Orthodox Church
10. Episcopal Church of Africa
11. Evangelical Lutheran Church of Kenya
12. Friends Church in Kenya
13. Full Gospel Churches of Kenya
14. Kenya Assemblies of God
15. Kenya Evangelical Lutheran Church
16. Kenya Mennonite Church
17. Lyahuka Church of East Africa
18. Maranatha Faith Assemblies
19. Methodist Church in Kenya
20. National Independent Church of Africa
21. Overcoming Faith Centre Church of Kenya
22. Pentecostal Evangelistic Fellowship of Africa
23. Presbyterian Church of East Africa
24. Reformed Church of East Africa
25. Salvation Army
26. Scriptural Holiness Mission
27. Zion Harvest Mission

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B. Associate Members

1. Bible Society of Kenya
2. Christian Churches Education Association
3. Christian Health Association of Kenya
4. Kenya United Independent Churches
5. Kenya Ecumenical Church Loan Fund
6. Kenya Students Christian Fellowship
7. St Paul's University
8. Young Women's Christian Association
9. Young Men's Christian Association

C. Fraternal Members

1. African Evangelistic Enterprise

2. Daystar University
3. Fellowship of Christian Unions (FOCUS)
4. Trans World Radio
5. Trinity Fellowship
6. World Vision

*CITAM churches are members of EAK. Nairobi Chapel churches are in the association of Baptist association which is not a member of NCCK. The Baptist association registered an interest in becoming members of NCCK some years ago, but this interest has not been followed through (details of this interest are not available, as this was not part of the research).