



Orientation Manual | Kenya

1. Country Information

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| Full Name of Country | Republic of Kenya |
| Population | Kenya is home to 45,925,301 people (Jun 2015 est.). The median age is 19.1 years, with a life expectancy of 63.77 years. Out of every 1,000 infants born, 39.38 die. |
| Time Zone | The time in Nairobi is UTC+3 (8 hours ahead of Washington, DC) |
| Capital | Nairobi |
| Major Languages | Swahili and English are the two national languages, Regional languages include Kikuyu, Luhya, Luo |
| Major Religions | Christian 82.5% (Protestant 47.4%, Catholic 23.3%, other 11.8%), Muslim (11.1%), indigenous beliefs (10%), other 2%. |
| President's Name | Uhuru Kenyatta |
| Main exports | Tea, horticultural products, coffee, petroleum products, fish, cement, apparel |
| Weather & Climate | The climate in Kenya varies from tropical along the coast to arid in the interior. The rainy season of the year in Kenya March – May and the dry season in January & February as well as July – October, leaving the rest of the year to have short rain falls. |
| Geography | Kenya is in Eastern Africa. It is bordered by Ethiopia to the north, Somalia to the northeast, Tanzania to the south, Uganda to the west, and Sudan to the northwest, with the Indian Ocean running along the southeast border. The Kenyan Highlands comprise one of the most successful agricultural production regions in Africa. Kenya's unique physical geography supports abundant and varied wildlife of scientific and economic value. It is also an extremely beautiful country, regarded by many as "the jewel of East Africa". Mount Kenya (17,058 ft) is the second-highest mountain in Africa, after Mount Kilimanjaro (19,341 ft). |

This information comes from the CIA [Factbook](#)

2. Nation History

Pre-Colonial History

Arab traders arrived on the Kenyan coast around the 1st century AD. Kenya's proximity to the Arabian Peninsula invited colonization, and Arab and Persian settlements sprouted along the coast by the 8th century. During the first millennium AD, Nilotic and Bantu peoples migrated into the region, and Bantus now comprise three-quarters of Kenya's population. Swahili, a Bantu language with many Arabic loan words, developed as a *lingua franca* for trade between the different peoples. Arab dominance on the coast was eclipsed in the 16th century by the arrival of the Portuguese, whose domination in turn gave way to that of Oman in 1698.

Colonial History

The British East Africa Company (BEAC) arrived in 1888 and was met occasionally with local resistance. For example, a Kikuyu chief who had signed a treaty with the BEAC's Frederick Lugard, having been

subject to considerable harassment, burnt down Lugard's fort in 1890. The chief was abducted two years later by the British and killed.

Following severe financial difficulties in the BEAC in 1895, the British government established direct rule over the area through the East African Protectorate, subsequently opening the fertile highlands to white settlers. In 1907, the settlers were allowed a partial voice in government through the Legislative Council, a European organization to which some were appointed and others elected. Since most of the powers remained in the hands of the Governor, the settlers started lobbying to transform Kenya into a Crown Colony, which would give the settlers more power. They obtained this goal in 1920, making the Council more representative of European settlers. Africans were excluded from direct political participation until 1944, when the first were admitted in the Council.

Mau Mau Rebellion

In 1952, an insurgency of Kenyan rebels broke out against the British colonial administration. The uprising, called the Mau Mau Rebellion, did not succeed militarily, but it did create a rift between the white settler community in Kenya and the Home Office in London, which set the stage for Kenyan independence in 1963. From October 1952 to December 1959, Kenya was under a state of emergency (officially, the uprising was referred to as the "Kenya Emergency"). African participation in the political process developed rapidly during the latter part of the period, as British policymakers sought to isolate the insurgents and their supporters. The first direct elections of Africans to the Legislative Council took place in 1957.

Independence

Despite British hopes of handing power over to more "moderate" African groups, it was the Kenya African National Union (KANU) of Jomo Kenyatta, a former prisoner under the emergency, which formed a government shortly before Kenya became independent on December 12, 1963. A year after independence, upon the establishment of Kenya as a republic, Kenyatta became Kenya's first president. Kenyatta is considered the founding father of the Kenyan nation.

At Kenyatta's death in 1978, Vice President Daniel Arap Moi became interim President. On October 14, Moi formally became president after he was elected head of KANU and designated its sole nominee. In June 1982, the National Assembly amended the constitution, making Kenya officially a one-party state.

Multi-party Politics

Due to local and foreign pressure, parliament repealed the one-party section of the constitution in December 1991. Multiparty elections in 1992 re-elected Moi for another five-year term, although opposition parties won about 45% of the parliamentary seats. Moi won re-election again in the 1997 elections. Both the 1992 and 1997 elections were marred by the presence of violence and fraud, but nonetheless were viewed as having generally reflected the will of the Kenyan people. Constitutionally barred from running in the December 2002 presidential elections, Moi unsuccessfully promoted Uhuru Kenyatta, the son of Kenya's first President, as his successor. A rainbow coalition of opposition parties routed the ruling KANU party, and the coalition's leader, Moi's former vice-president Mwai Kibaki, was elected President by a large majority. The elections (which were judged free and fair by local and international observers) and the peaceful transition of power marked an important turning point in Kenya's democratic evolution. President Kibaki campaigned on a policy of generating economic growth, improving education, combating corruption, and implementing a new constitution. The results have been mixed. Considerable success has been achieved in the first two policy areas. In 2005, however, the Kenyan electorate resoundingly defeated a new draft constitution supported by both President Kibaki and

the parliament; and government corruption remains one of Kenya's biggest political and economic problems.

Post-Election crisis of 2008

On Dec 27, 2007, Kenyans went to the polls to vote their third president for his second and last term in office. The elections were marked by tribalism. After three weeks of vote counting, Mwai Kibaki was declared the winner amidst controversial circumstances and accusations of election manipulation. Following the announcement, civil unrest broke out all over the country and violent demonstrations took place in cities and towns, leading to brutal attacks on citizens, looting and vandalism. The violence resulted in the death of more than 1,500 people and the displacement of more than 300,000 all of who were fleeing violence in their areas. Perhaps the most horrifying attack was on an Assemblies of God church in Eldoret where fleeing victims sought refuge and which was burned to the ground by a gang of youth. About 100 people at least 40 of them children were burned to death.

In January 2008, Koffi Annan led mediation talks between the two main rivals Mwai Kibaki and Raila Odinga, threatening to leave the negotiations if they did not reach an agreement. After weeks of violence, a coalition government was formed and opposition leader Raila Odinga was sworn in as prime minister in April 2008. The swearing in fulfilled a key step in a power-sharing deal aimed at ending a violent political crisis. World Relief worked alongside local Kenyan churches to acquire and distribute donations in the form of food, blankets and other items to those living in displacement camps.

In March 2013, Kenyans went to the ballot to vote in their fourth president and with eight presidential candidates to select from, two of whom considered to 'key candidates' – Raila Odinga and Uhuru Kenyatta, there were fears of a possible repeat of history of the violence that shook the nation in 2007/8. The political campaigns had parallel peace initiatives being carried out and World Relief Kenya played a pro-active role towards placing preventive measures of violence in both the rural and urban areas. Kenya's IEBC – Independent Electoral



Boundaries Commission, whose mandate is to conduct or supervise referenda and elections to any elective body or office established by the Constitution, led the electoral process. Short of a week later, the Jubilee party led by Uhuru Kenyatta and his running mate William Ruto were announced by IEBC as the winners having registered 50.07% of the votes. Their unique coalition – which represents two historically antagonistic tribes – Uhuru – Kikuyu and Ruto – Kalenjin is said to have contributed to the peaceful existence between their followers during the elections.

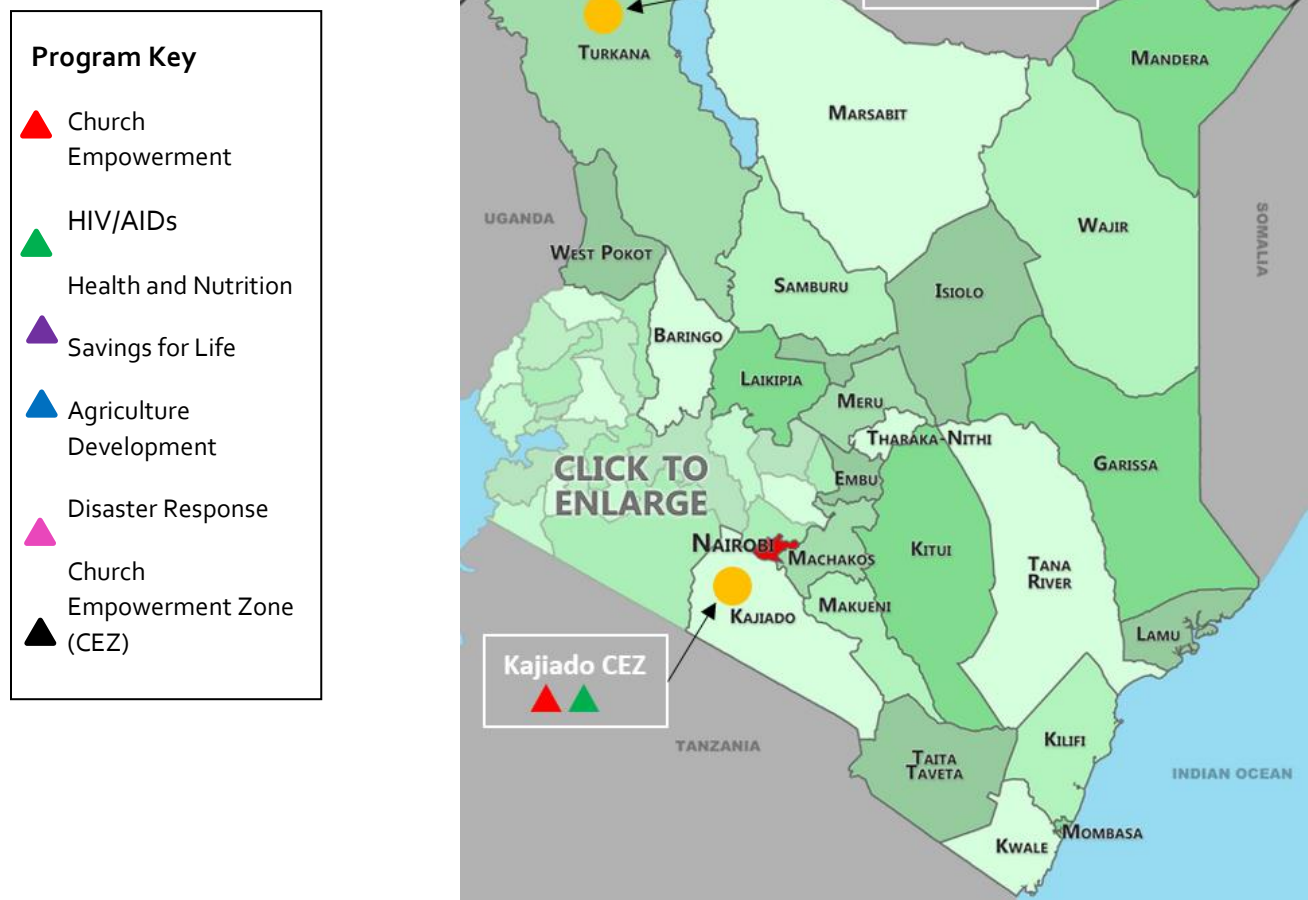
In August 2017, a general election was held where Uhuru Kenyatta was elected for a second term with 54% of the vote. The opposing candidate was Raila Odinga and he rejected the results leading him to lodge a case with the Supreme Court of Kenya which then annulled the election and a fresh one was called. Raila Odinga chose not to participate in the fresh elections and Uhuru Kenyatta won with 98% of the vote. In an interesting turn of events, in March 2018 Raila Odinga decided to join hands in working with Uhuru Kenyatta government and hostilities were done away with.

3. World Relief History in Country

The church has a role to play in community development and World Relief Kenya has engaged with the local church to enable them to play their God given role in upholding human dignity by ensuring equal treatment to community members whatever religious background they have.

Enabling the community to make maximum use of materials and skills to enlarge their choices in skills, values and use of resources towards them realizing their full potential. Fighting ignorance by providing information to the community; For example on their role as development agents, resources mobilization skills, access to markets for products. Promoting peace in the communities by playing a non-partisan political role. World Relief Kenya's partnership with the local church has been strengthened across all programs towards empowering the members of the community who have been side lined either due to environmental, political, socio - economic or religious factors. This partnership is invaluable as the local church is best placed in this process.

FY18 PROGRAMING MAP



The church is strategically placed at grassroots level and therefore understands the holistic needs of the communities and is suitably placed for sustainability purpose. Secondly, the church is widespread across Kenya, both in the urban and rural setting and will therefore reinforce the sustainability component as the partnerships are geared towards developing a sense of self dependence and self-reliance among the

people by increasing stakeholder coordination and participation for the implementation of community development programs for the vulnerable groups.

4. World Relief's current programs in Country

Church Empowerment

The project empowers the church as the body of Christ across denominational divides to step forward in leading holistic transformation efforts in their communities. The main goal is to see the local church bodies and leaders empowered and trained to sustainably serve others; and then to step forward and serve the most vulnerable in their communities through transformational programs in the identified Church Empowerment Zones. Currently we have two operational Church Empowerment Zones (CEZs): Turkana CEZ and Kajiado CEZ.

Turkana CEZ UNDER AKAN (Accelerating Knowledge in Agriculture and Nutrition)

AKAN is an integrated program whose goal is to sustainably reduce seasonal acute malnutrition and food insecurity. This is being addressed through four main interventions specifically increased agriculture and livestock productivity and while addressing attendant water access challenges, improved access to and prevention and treatment of common causes of morbidity and mortality especially HIV/AIDS, reducing seasonal acute malnutrition among children under five and pregnant and lactating women (PLW), savings for life and church empowerment—all under the umbrella of AKAN as a fully integrated program.

Agriculture and livestock productivity

This project aims to sustainably improve food security among the local Turkana communities through improving access to water for domestic use and small-scale irrigation for food production at the household level and supporting conservation agriculture. The project also seeks to increase goat productivity by supporting improved breeding, herd health and range management. The project approach is through supporting vulnerable households mobilized in to groups for service delivery (training, input support, water infrastructure development, etc.). It targets to work with 21 groups i.e. about 420 households for agriculture and 25 groups i.e. 500 households for the goat improvement intervention and 3 groups i.e. 60 households for bee keeping project for honey production.

Community health and nutrition

This project is a component of the AKAN and seeks to improve health practices related to common causes of morbidity and mortality in children and mothers, improve household and hygiene practices; increase health care seeking and support and care for PLHIV. Working with community volunteers linking clients with health facilities for treatment while providing support and care at household level

Economic development: Savings for Life

To sustainably promote a savings culture among the target households to improve household level savings. The focus is to have a community able to meet basic household needs for food security and services (education, health, etc.) through own generated savings and investments to enhance well-being and relationship at household level among the participants

Turkana Family Nutrition

Through a three-year Nutrition and Food Security Program, World Relief seeks to sustainably reduce malnutrition and underlying food insecurity in northern Turkana County, Kenya, particularly among children under 5 and women of reproductive age (WRA). This project is located in Turkana North sub-

county of Turkana County in Kenya and targets approximately 21,000 children under five (CU5) and WRA. It directly targets 5,004 neighbor women with nutrition specific messaging the Care Group Model using a village/community volunteer base of 834 women (Care Group Volunteers) working closely with Lead Care Groups Volunteers also known as community health volunteers.

Kajiado Church Empowerment Zone

A decision to start a second CEZ was made in FY 17/18 and Kajiado County was deemed to fit the selection criteria. Several pointers led it to being an ideal location for a new CEZ key among them being: the neediness of the area since it lies in a semi-arid place, majority of the people living there are Christians with several churches in place and closeness to the Nairobi where the World Relief office is located. A geographic area of operation for the Church Empowerment Zone (CEZ) was identified comprising of two wards: Iloodokilani and Magadi which are located in Kajiado West Constituency. This was also followed by introducing World Relief Kenya to the government officials both the County and the National Government based in Kajiado town.

The area identified is large and it shall end up having several Church Networks (CNs). World Relief is also taking this opportunity to introduce itself to the local leaders in addition to the church leaders. Two church promoters have been hired for each of the two identified areas but with time more will be added because of the vastness and number of churches that are likely to be identified.

5. World Relief Kenya Country Director



Elias Kamau, Country Director

Elias Kamau joined World Relief in 2016 to lead the Kenya country program. Originally trained as an educator, Elias has also received post graduate training in Organizational leadership. He has over 18 years of experience in humanitarian and development work in countries including South Sudan, Somalia, Haiti, Kenya and Sudan. During that time, he spent 7 years with World Concern in a variety of roles including Deputy Africa Director and Somalia Country Director. He has also served with International Aid Services in Somalia and the Government of Kenya. Prior to joining the World Relief team, he was working with REALSET Kenya, a renewable Energy and Project Financing Company in Kenya. Elias lives in Nairobi with his family including his wife Phelista and two children; a girl and a boy. He enjoys making friends and sharing the love of Jesus.

6. Culture

Dos & Donts

Greetings

Greeting is extremely important in Kenyan culture. Shaking hands is the most common greeting and is done when meeting and when departing. When greeting someone with whom you have a personal relationship, the handshake is more prolonged than the one given to a casual acquaintance. Pointing your finger at someone is seen as rude.

After a greeting, it is the norm to inquire about family members, health, work or anything else you may know about the person before getting to the point of the meeting. To skip or rush this element in the greeting process is seen as rude. As relationships are important in Kenya, devote time know your hosts and vice-versa. It is a good idea to allow your Kenyan hosts determine when it is time to begin the business discussion.

Be prepared for at least one team member to be asked to speak or greet people at every meeting. Kenyans have a deep respect for authority and elders, so team leaders may be called on to speak on several occasions on behalf of the team. When you are asked to speak, it is respectful to address local leaders by their academic, professional or honorific title followed by their surname e.g. Pastor X, Doctor Y, Mr. Z, Mrs. Z, Ms. X etc using names alone can be seen as disrespectful especially where there are no close personal ties or if the person speaking is an authority figure.

Once a personal relationship has developed, you may be able to address a person by their title and first name, first name alone, or nickname. Wait for the Kenyan to determine that your friendship has reached this level of intimacy. If you want to express deep respect when greeting someone, hold your right forearm with your left hand while shaking hands. This gesture is commonly used when greeting the elderly. Kenyans appreciate it when you bring greetings from home, such as, “I bring you greetings from (my town or state) or (my church name or small group community from my church name).” You can also offer a few words about being in Kenya. If you are in a group, your leader can speak on behalf of your group but be ready to share individually as well.

Women over the age of 21 are often addressed as “*Mama*” and men over the age of 35 are often addressed as “*Mzee*”. Children generally refer to adults as Aunt or Uncle, even if there is not a familial relationship. It is considered rude to enter a room of people without any sort of greeting. Asking questions about someone’s ethnic/tribal group must be done tactfully. Although relational, Kenyans are private about some aspects of their lives. Refrain from asking or talking out loud about personal issues or sharing their personal information others.

Close female friends may shake hands, hug and kiss once on each cheek instead of shaking hands. Muslim men/women do not always shake hands with women/men.

Cultural Considerations

Earrings are not appropriate for men. In many rural areas, tattoos are associated with witchcraft and should be covered to avoid communicating an unintended message. Women should dress modestly at all times. Showing too much leg or having low cut tops may suggest questionable virtue. Be modest with make-up and jewelry. Smoking and drinking are viewed as serious addictions and are not seen as Christian behavior even in moderation. Do not smoke or drink alcohol while in Kenya.

Engaging with Locals

Be sensitive in working with WR staff and have the willingness to learn from them. Don’t undermine their work by second-guessing the way they do things or recommending alternatives unless your opinion is sought.

Be careful not to create expectations with questions you ask. Many Americans' initial question is, "What do you need?" which creates the expectation that you are planning to meet needs and begins the relationship on the wrong pretext.

While the average Kenyan has a good understanding of English, be careful not to undermine brilliance due to a likely case of mother tongue interference in pronunciation of the English language. Make some effort to learn the basic words of the national language.

People will often ask for educational support, money, or almost anything they see on you or in the car with you. It is tempting to give away things you don't need, but this may harm more than help. It is important not to encourage dependence upon foreigners by providing "handouts," but rather empower and equip individuals and communities to rise to the challenges of their context.

Giving away possessions can also cause interpersonal conflict. Kenyans are communal, and giving to one person rather than to everyone can create jealousy and conflict. Even giving away candy can create negative consequences and raise expectations for every other Western group.

We are trying to avoid association of white people with gifts and "things." Gifts of money may also be used to fuel destructive habits, so the best things you can give are time, a smile, a handshake, or a hug, and Christ's love. Always be sure to treat homeless people and street children as real people, greeting them, touching them, or talking to them.

In some instances, children will ask for empty water bottles (*chupas*). Kenya has frequent water shortages. They use bottles, jerry cans, etc. to store water when it is available or to store paraffin for use in lamps. Children also use the bottles to carry water to school. In such a situation you may make an exception and give out your empty water bottle; however, do so with regard for the environment and rely on the advice of local staff before you do.

Generally people living with HIV/AIDS are not treated any different from those who don't; and although there have been some cases of discrimination in the work place with some individuals losing their jobs because of their status, this trend has reduced due to government involvement (which made it illegal to fire people who have HIV) and campaigns by various organizations.

Due to the high prevalence rate of HIV/AIDS in the country, critical services have been scaled up. As a result, general awareness and knowledge of HIV transmission are nearly universal. In addition, many Kenyans have in one way or another been affected directly or indirectly by the disease, for many it's due to a death in the family (immediate or extended), friend or spouse. In addition, creating awareness on contraction and prevention of HIV/AIDS by organizations such as World Relief have worked to spread awareness of what HIV/AIDS is to most parts of Kenya.

Some rural areas still consider it a taboo to discuss the disease, and others view it as a curse rather than a disease that is contracted and can be prevented. Hence in such areas people living with the virus or disease may not get the right treatment or may be considered outcasts. It is such areas that World Relief is working to reach in its HIV/AIDS program in Kenya.

Home Visits

It is polite to bring a small gift for hosts. World Relief is working to help communities become independent and self-sustaining through local initiative, volunteerism, and training. Outside assistance is very much needed, but there are appropriate ways to do it. If you have questions about giving gifts, ask one of your WR hosts who will know how best to handle the situation.

While in Kenya, you may get to make a home visit to an HIV/AIDS affected household. The main goal of World Relief's care and support program is to equip local church volunteers to provide holistic care to chronically ill patients. Though apparently simple, the volunteer visits to HIV/AIDS affected households form the core intervention of this program.

The main purpose of a home visit is to assess the physical, social, psychological and spiritual needs of the household's members to offer further assistance. Assistance can be in the form of knowledge, skill, prayer or material goods. Other purposes include addressing current health concerns, creating an opportunity to treat common ailments, monitoring ARV (anti-retro-viral) adherence/compliance and offering reassurance on any side effects, referring patients to the hospital, teaching lessons on positive living habits with HIV/AIDS, and tracking progress.

In preparation for a home visit, women should wear long skirts and scarves that cover their chest and back, and men should wear long trousers and shirts that cover their chest and back. When you arrive at the home, wait to be invited to take a seat and be ready to sit wherever offered. Take your cues from volunteers and let them do introductions of both parties.

Greet the family and inquire about their well-being. Ask open-ended questions, talk less and listen attentively to the speaker or interpreter. As deeper conversation progresses, be sensitive to privacy, confidentiality, and the emotions of those with whom you are speaking. You are welcome to pray for those ailing but ask before you do (not all home visits will be to Christians).

Table manners; western vs. eastern

It is also seen as rude if you openly eat while others aren't and you will be often asked to join people eating, to share with them. Visitors are almost always offered a drink and perhaps something to eat. Eating usually is done without utensils, but only with the right hand, because the left hand is considered dirty. The men usually eat separately from the women.

How do men and women interact- How do Kenyans view friendship?

In the western context, friendship is a loose concept applied to many people based on overlapping similar interests with limited obligations to one another where friends are free to come and go as they please. In Kenya as, in most of Africa, friendship is a concept applied to a few people, with total involvement based upon mutual love and respect and unlimited obligations to one another. Kenyans rely heavily on their relationships with friends and family when it comes to accomplishing goals, whether financial, emotional or spiritual and even for basic survival. Friends are obligated to help and support each other so relationships are key. Close friendships do not usually exist between people of the opposite sex.

In Kenya, it is said that men are regarded as the 'first' gender' and there is distinct often rigid differentiation between male and female roles. For example: Women are expected to do household chores, and men are not. Women are often the backbone of family life, because they do the bulk of the work. This is more so in the rural areas where women do the bulk of the farming work. At the same time

Kenyan women are visible in society and can get into higher paying jobs, many are prominently involved in politics, business, media, and entertainment sectors. Older Kenyan women have traditionally an important role in tribal life and command immense respect.

Kenyans do not readily express emotion and unless asked, it can be difficult to determine how someone truly feels. They are somewhat conscious about shouting or talking loudly especially in public and unfamiliar settings and are more hesitant to express anger or sadness. They will cry out with joy when reunited with someone after a long time, they love laughter and warmly embrace each other in welcome. To express sadness, Kenyans will sometimes put a hand over the mouth; and when speaking, they will use gestures for emphasis. Kenyans also enjoy humor and will quickly offer a smile.

Kenyans tend to avoid conflict and confrontation, so they will often address issues indirectly or negotiate to find a solution. It is not uncommon to bring a wise, respected community member into the situation to mediate if a problem does arise. Whereas Americans share openly what they think or feel, Kenyans will always attempt to qualify what they say so that the message is delivered in a sensitive way. This comes down to saving face and relationship.

If the relationship is intimate the communication style will become more direct. For newly established and more formal relationships, diplomacy will be of utmost importance. Kenyans often use proverbs and sayings to comment on things. They are typically comparisons drawn from everyday life, and show some very down to earth, good humored wisdom.

In their attempt to avoid direct conflict, Kenyans often use metaphors, analogies and stories to make a point. They are uncomfortable with blunt statements. It is also up to you to read between the lines and decipher what may really be said. With this in mind, criticism should be delivered in private and given in a circumspect manner.

Holidays

| Date | Holiday | Note |
|-------------|----------------|---|
| January 01 | New Year's Day | International holiday |
| April 03 | Good Friday | International Catholic holiday |
| April 06 | Easter Monday | Monday after Easter Sunday |
| May 01 | Labour Day | International holiday |
| June 01 | Madaraka Day | commemorates the day that Kenya attained internal self-rule in 1963 |
| June 18 | Eid Al Fitr | End of Ramadan |
| October 20 | Mashujaa Day | Honours all those who contributed towards the struggle for independence |
| December 12 | Jamhuri Day | Marks the date of Kenya's establishment as a republic on 12 December 1964 |
| December 25 | Christmas Day | Celebration of Christ's birth |

| | | |
|-------------|------------|------------------------------|
| December 26 | Boxing Day | Celebrated on 26th December. |
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Leisure Activities

With a high relational background, Kenyans focus on the present and value relationships over productivity. What Americans may view as squandered time, Kenyans would view as valuable time with friends and family. Time is not spent or wasted, it is simply enjoyed. Be ready to go on time, but also be aware that things may not start on time; locals you rely on may be late, schedules can change without notice, church services and meetings take longer than anticipated, so be prepared for this. In reality, events start half an hour to an hour late.

Making appointments days in advance, as in North America or Europe, can be frustrating and sometimes a useless practice because the dates and times can change without notice even on the day of the meeting. This is the case particularly if the person you want to see is an important official.

Kenyans are very accommodating and quickly understand emergencies or last minute occurrences and are always willing to try and help. It is acceptable to call someone on short notice and request to see them on the same day. If the person is available, they will most likely agree to see you. In many cases this is better than making appointments in advance.

It is also normal to be 30 or 60 minutes late for an appointment and still be considered as on time, so even if your meeting isn't cancelled, you may still have to wait before the person comes. Be patient and try to find something to do as you wait. This flexibility with time can also work to your advantage.

Entertainment

Kenya is home to a diverse range of music styles, ranging from imported popular music, afro-fusion and benga music to traditional folk songs. The guitar is the most popular instrument in Kenyan music, and songs often feature intricate guitar rhythms.

Theater is popular in Nairobi. There is a National Theatre and several small groups of dramatic companies (probably the best known are the Phoenix Players), and the annual Kenya Schools and Colleges Drama Festival is one of the larger dramatic events held in East Africa. While Kenya has done little to promote the film industry, it offers fantastic on-location settings and has hosted several films, perhaps most notably the 1985 Academy Award-winning film *Out of Africa*, and more recently *The Constant Gardener*.

Church Services

The Church experience in Kenya may vary depending on whether you're in the city or in a rural area. In urban areas, churches are larger and would be similar in appearance to churches in the US, equipped with sound systems, projectors, comfortable seats, etc.

In rural areas and in some slum settlements in the city, church buildings are very simple and tend to be one large room made out of iron sheets, mud, or wood with a cement or dirt floor. Pews are often wooden benches. Men usually sit on one side of the church, and women sit on the other side. In both city and rural churches, sometimes a place of honor is often reserved in the front of the church for visitors or elders.

The style of worship will depend on the denomination; most services lean towards the charismatic side. Generally, music and dance play a very significant role in the Kenyan culture. This is evident in church services, particularly in evangelical/protestant churches where worship services are characterized by dancing, singing and jubilation. Maximal participation in prayer, praise and worship by the congregation is also evident. In more Pentecostal services, one would encounter faith healing, prophetic proclamations against the principalities and powers of darkness, speaking in tongues and an embrace of God's promise of wealth and material blessing.

Expect that you may be asked to speak briefly or pray when visiting a church. It is important as a visitor that you speak when asked, even if only briefly.

| AFRICAN | EUROPEAN |
|---|--|
| Religious – God the Creator (though far away). All things are related. | Secular – A set order in the universe, independent existence, naturalistic view. |
| Spirit-World – Many factors in life cannot be known, controlled or predicted. Humans are at the mercy of the forces of life. Resignation to conditions. | Scientific Approach – Describe, Control, Manipulate; Change your destiny. Aggressive. Frustration with failure. |
| Dynamic – An active world seen in relational terms. | Mechanical – Static, Cause-effect. Linear concepts. Productivity; Organization. |
| Relationship – Truth is in Experience and Relationship. | Knowledge – Facts are important. Truth is in correlation of statement to observable, testable phenomena. |
| Event – Meaning Centers in the Verb: Event Primary. | Substance – Noun-Adjective: Entity and Description primary. |
| Focus on Present – The world is uncontrollable. Immediacy. Presence of an individual takes precedence over plans. | Predictability – Reproducible phenomena, Probability. Planning a high value. Same result from same factors every time. |
| Group Identity--Obligations. Commitment to the Group. | Individualistic -- Rights. Commitment to Principle. |

First published in the book *Dealing with Differences: Contrasting the African and European Worldviews*, 1991.

Dress

Traditional dress in Kenya is attributed to the Maasai people. Maasai are clothing typically includes a red kanga (traditional Kenyan fabric) and brightly colored, beaded accessories.

7. Societal Structures

Family Structure

The average size of Kenyan families is six members per family, though in reality, families are often much larger, especially as households frequently include extended family members. Fathers are generally considered the head of the household and in certain communities; it is common for men to have to have more than one wife. As the number of widows and orphans has increased due to the spread of HIV/AIDS,

many mothers and children have become heads of households. Children also care for parents and grandparents as they age or become sick.

As a whole, Kenyans place higher value on family and community than do most Westerners, who tend to be more individualistic. Family bonds are strong, and it's common for a family to live together with extended or distant relatives. Individuals rely on family members for emotional, spiritual and in many cases financial support. This is usually inspired by the wish to support their family better. For example: Parents may leave their children with extended family in one town to work in a different part of the country. Those who have financial resources are obligated to help those in the family who don't. Daycare centers are expensive, so most families will have live in house helps who also serve as nannies. In some cases, the 'help' may also be a relative.

Kenyans also identify themselves by family and tribe. The focus on the tribe is holding the country back in many ways. For example, tribalism has led to favoritism and corruption in politics. Members of one tribe 'help' each other with benefits and voters all too often support a politician because of his tribe or ethnicity, rather than his ideas and capabilities. In Kenya, a person's background and connections often carry more weight than do their skill sets.

Government structure

The Kenyan government is a presidential multi-party republic which became independent from Great Britain on December 12, 1963, and was established as a republic a year later in 1964. The Constitution creates two levels of political authority: national and county. The two are to be –distinct and interdependent, engaging on the basis of consultation and cooperation. This means that county governments are not subordinate to the national government; they are equal partners before the Constitution

Economy

The regional hub for trade and finance in East Africa, Kenya has been hampered by corruption and by reliance upon several primary goods whose prices have remained low. In 1997, the IMF suspended Kenya's Enhanced Structural Adjustment Program due to the government's failure to maintain reforms and curb corruption. A severe drought from 1999 to 2000 compounded Kenya's problems, causing water and energy rationing and reducing agricultural output. As a result, GDP contracted by 0.2% in 2000. The IMF, which had resumed loans in 2000 to help Kenya through the drought, again halted lending in 2001 when the government failed to institute several anticorruption measures. In 2003, progress was made in rooting out corruption and encouraging donor support. Since then, however, the new Kibaki government has been rocked by high-level graft scandals. The World Bank suspended aid for most of 2006, and the IMF has delayed loans pending further action by the government regarding corruption. In addition, the global financial crisis has reduced estimated GDP growth to below 2% in 2008 and 2009.

Literacy & Education

Education at the primary level is free in Kenya since the inception of Universal Primary Education (UPE) in 2003. This has led to an influx of pupils in public primary schools which has consequently overstretched the education infrastructure. At least 77% of girls and 76% of boys attend primary school, while 40% of girls and boys attend secondary school. The UN Educational, Scientific and Cultural Organization (UNESCO) gives higher numbers, stating that 92% of children in Kenya complete a full course in primary school. The national adult (over age 15) literacy rate tops 85% for both men and women

Ethnic Groups

Kenya is a nation of great ethnic diversity. The population is comprised of numerous ethnic groups, including: Kikūyū (22%), Luhya (14%), Luo (13%), Kalenjin (12%), Kamba (11%), Kisii (6%), Meru (6%), Somali (3%), and multiple other African groups (13%), including the well-known Maasai tribe. There are a small number of non-Africans (1%). Kenya is home to an estimated 238,000 refugees and 360,000 internally displaced people, mainly from Sudan and Somalia.

Living Conditions

Most Kenyans living in rural areas are subsistence farmers and usually live in houses made of wooden frames and dried mud. Often times, a two room house will shelter a large extended family—it is culturally unacceptable to refuse housing to family members. Commutes to the nearest school or marketplace may be as far as two to three miles away, and limited access to clean water and health centers often requires traveling long distances as well.

In Nairobi and other major towns, living conditions vary from slum housing to more suburban houses and apartments. Majority of people living in Nairobi live either in the slum or in low income housing towards the east of the city. Houses in the slum are made of mud or iron sheets, most are single roomed, small with the conditions are squalid with no indoor plumbing. Low income housing towards the east side of Nairobi is more habitable and many of them have indoor plumbing and electricity. The middle class will live in the west of the city, where the areas are cleaner, less congested and safer with bigger homes and similar house hold amenities found in an average home in the US.

Day in the life snapshot

Kenyans are early risers and the day can begin as early as 4am whether in the city or in rural areas. An average family breakfast consists of tea and slices of bread, in rural areas, breakfast could be food from the previous night or porridge.

Due to the combined factors of poverty and traffic congestion, Kenyans who live around Nairobi and especially those from low income areas, walk to school or work. Trips of between 1 to 3 miles one way are common. In some parts of Nairobi, one would normally see large groups of people walking quickly together in the same direction as early as 5:00am and as late as 10:00pm.

8. Before You Go

Visa

Tourist visas are required for entry into Kenya. Purchases for the Kenyan Single Entry Visa should be made online prior to travel. As of 2018, the cost is \$51.00. For up to date info, see [here](#).

Preventative care/ Vaccinations

(Link to [CDC](#))

See your doctor at least 6 weeks prior to departure to allow time for shots to take effect.

Packing List

Each traveler should pack entry documents, medicine, basic toiletries and a change of clothes in his/her carry-on in case of delayed baggage arrival. We do not recommend buying items that you won't use apart from the trip.

Please keep in mind that the more rural the area, the more important it is to dress modestly. While comfort is important, it is also important to look your best. What you wear sometimes communicates more than what you say. Looking too relaxed and “campy” can send the wrong message.

Women

Skirts (2-3) - knee-length or lower (particularly for church)
Short and long-sleeved shirts (5-7).
Lightweight trousers or capris if preferred
Be modest about use of jewelry; clothing in inadvisable

Men

Comfortable, light-weight trousers (2-3)
shorts for the beach if desired
Polo shirts and T-shirts (5-7)
Tie (minimum 1)

Both

Light windbreaker/sweater for evenings
Comfortable/washable walking shoes or sandals
Underwear
Sleepwear
Long-sleeves to avoid mosquitoes at night

Other Items

Toiletries: sunscreen, chapstick, hand sanitizer, repellent (non-aerosol),
Medications (as needed/desired): antibiotics, band-aids, vitamins, Dramamine, anti-malaria pills
Bible, notebook/journal, pen
Reading material
Suitcase locks (for leaving baggage)
Hat/sunglasses

Optional Recommendations

Swimsuit
Sandals/flip-flops for shower, beach, etc.
Camera, extra batteries
Plug adaptor/ voltage converter
Ear plugs/eye mask
Small flashlight
Pictures of your family/friends to show people (be mindful of clothing in pictures and settings that aren't too extravagant) aloe or after-sun lotion
Water bottle

Documents

Passport!
4 extra passport photos
Contact information: names, addresses, important phone numbers, e-mail addresses of family members
Yellow health card with vaccine records
Documentation of important health information (allergies, conditions, medical history if necessary)
Needed medicine in original containers
Driver's license or copy of your ID
Copy of your passport
Credit Cards (VISA is best) and cash (\$20 and smaller bills are recommended) - for personal purchases and souvenirs.

What NOT to pack Survival gear, mosquito nets, bedding (sleeping bags), alcohol or tobacco, lots of extra food (hosts are very hospitable), candy to pass out, loads of technology (take this opportunity to “un-plug”).

Electricity & Voltage

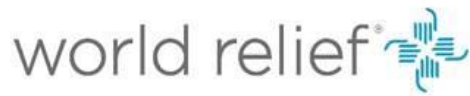
Voltage in Kenya is 220-240V AC, 50Hz, and outlets require a British-style plug with two parallel flat pins and a grounding pin. You will need a plug adapter in order to be able to plug your device in.

Recommended reading & helpful websites

News sites

Travel and Health

www.travel.state.gov – State Department issued travel warnings, passport & visa info.



www.cdc.gov/travel – Recommendations from the U.S. Centers for Disease Control and Prevention (CDC).
www.cbp.gov – U.S. Department of Homeland Security, Customs and Borders Protection.

Medical and Evacuation Insurance
www.brotherhoodmutual.com

International News and Information
www.tcci.org – Short-term mission training videos covering a wide range of subjects.
www.lonelyplanet.com – Basic country information geared towards travelers.
www.countrywatch.com – Up-to-date information and news around the world.
http://news.bbc.co.uk/2/hi/country_profiles/default.stm - Country Profiles from the BBC.
www.irinnews.org – Humanitarian news coverage and country information.

Miscellaneous
www.kropla.com – International telephone and electrical guides.
www.oanda.com – Currency exchange rates, charts, & currency-by-mail.
www.xe.com – Another currency exchange rate site.
www.timeanddate.com/worldclock/converter.html – Int'l time & date converter.

Online Travel Arrangements
www.fellowship.com - Full-service travel provider, specializing in mission and church travel.
www.mennotravel.com – MTS Travel, a travel service especially geared for the Christian community offering mission-specific fares.
www.kayak.com – Search engine that pulls airfares from every major travel site (Priceline, Orbitz, Expedia, individual airlines, etc).

Relief/Development Related

General

The AIDS Crisis: What We Can Do: Deborah Dortzbach & W. Meredith Long
Walking With the Poor: Principles and Practices of Transformational Dev: Bryant L. Myers
When Helping Hurts: Alleviating Poverty without Hurting the Poor...or Yourself Steve Corbett
The Awake Project: Uniting against the African AIDS Crisis: Various Contributors
Cross-Cultural Connections: Stepping Out and Fitting in Around the World: Duane Elmer
Good News About Injustice, Gary Haugen
Foreign to Familiar: A Guide to Understanding Hot - And Cold - Climate Cultures, Sarah Lanier
Discipling Nations: The Power of Truth to Transform Cultures, Darrow L. Miller;
A Community Guide to Environmental Health, Jeff Conant and Pam Fadem

On Africa (or specific countries)

Africa in Chaos: George B.N. Ayittey
The Africa Bible Commentary: Tokunboh Adeyemo (General Editor), ABC Editorial
African Religions and Philosophy: John S. Mbiti
Kenya : Between Hope and Despair, 1963-2011 by Daniel Branch
Unbowed by Wangari Maathai
Strength in What Remains by Tracy Kidder
African Friends and Money Matters, Second Edition, David Maranz



Economic Development, Agriculture

The Mystery of Capital Hernando De Soto

Biblical Holism and Agriculture, Cultivating our Roots, Darrow L. Miller

God is at Work: Transforming People and Nations Through Business, Ken Eldred

Business as Mission: The Power of Business in the Kingdom of God, Michael R. Baer

Food Security in Sub-Saharan Africa, edited by Stephen Devereux and Simon Maxwell

Plowing the Sea: Nurturing the Hidden Sources of Growth in the Developing World, Michael Fairbanks and Stace Lindsay

Amaranth to Zai Holes: Ideas for Growing Food Under Difficult Conditions, Laura S. Meitzner and Martin L. Price (Author)

Helpful words and phrases

Swahili to English phrases

| | |
|--------------------|----------------|
| Hello | hujambo |
| Yes | Ndiyo |
| No | Hapana |
| Thank you | Asante |
| What is your name? | Jina lako nani |
| My name is... | Jina langu ni |

9. In Transit

World Relief contact information

Nairobi Office

Address.....P.O. BOX 25610, Code 00100, GPO, Nairobi, Kenya

Physical Location (2015)..... Bible Translation and Linguistics- BTL Centre, Gate 7 Masaba Rd
(which Branches off Bunyala road in the Lower Hill Area of Nairobi)

Office Phone..... +254 724 259 869

Office Email..... wrkAdmin@wr.org

Elias Kamau, World Relief Kenya Country Director

Cell +254 795 112 977

Email..... EMKamau@wr.org

US Embassy in Kenya

US Embassy, United Nations Avenue, Gigiri

International mailing address:

PO Box 606, Village Market 00621, Nairobi, Kenya

US Domestic Postage may be addressed to:

Unit 64100, APO AE 09831

Telephone: 254 20 363-6000

Fax: [011] (254) (20) 363-3410, or [011] (254) (20) 363-6410

Upon Arrival

Travel within Kenya will be organized by World Relief, and is not your responsibility to arrange. This information is included simply for your general interest.

Bus & Matatus: These are the two most common forms of public transport in Nairobi. *Matatu* is a 12- to 25-seat van or minibus. There are no written schedules for either but most Kenyans have a good working knowledge of which buses or matatus go where.

Taxi: Kenya is very well served by both short and long-distance taxis offered by different taxi companies and individuals.

10. During The Trip

Communications

Calling cards: These are available and can be used on any public phone. They are slightly more expensive than direct calls through a landline. Calling cards come in various denominations and are available in post offices and shops throughout the country.

Internet services: There are Internet cafes in major hotels and many more in down town Nairobi. Some of these locations may charge a small fee for usage. Nairobi, it is advisable to work with World Relief Kenya staff for advise on the best locations. In addition, World Relief Kenya office has good internet connection. If there is a computer available, staff will let you use it to send e-mails home. Internet connections can be slow in all these places, but mornings are the best times. Specifically in Turkana, there is no internet access.

Photography/Videography

Please be sensitive when photographing local people and their villages. It is appropriate to ask someone first before you photograph them. Especially ask before ever taking photos in public. Do not photograph public/military buildings or persons in uniform.

Food & Diet

A basic Kenyan diet consists of mostly vegetables (potatoes, cabbage, carrots and green leafy vegetables) and one form of starch. The most common starches are *ugali* (a mixture of corn flour and water that is cooked until firm), rice, and *chapatti* (a kind of flat bread). These are eaten usually with vegetable or meat stews. Kenyans are avid meat eaters, and many of their social functions are formed around roasting meat (Goat, sheep or beef) over an open flame, what is called *nyama choma* and having friends or family over. One of the more popular meals (especially in low income families) is a mix of boiled maize and beans called *githeri*. Kenya also has a wide variety of seasonal tropical fruit that are available cheaply. In addition there are various specialty restaurants in Nairobi ranging from Japanese, Chinese, Indian, Ethiopian, and Moroccan that offer a wider variety in food. Tea is the most popular non-alcoholic beverage but there are also several coffee houses which offer both local and international brands of coffee.

Health & Safety

Security

In general, the health habits you practice at home will keep you healthy here. Wash your hands frequently; don't touch/play with animals (especially monkeys, dogs, and cats, as you want to avoid risk of rabies); get lots of rest at night; and drink plenty of water. It is also important to avoid swimming in fresh water (salt water is generally safe). Tap water is clean enough to use for baths, but not to drink. In order to avoid fungal and parasitic infections, keep your feet clean and dry and do not go barefoot.



Do not swim in fresh water (other than well-chlorinated pools)—doing so invites the risk of schistosomiasis, a parasitic infection. Also, be careful not to crush bugs on your skin, there is one small black and red bug that will cause a skin irritation if crushed on skin. It is not dangerous, but can be painful.

Medical facilities

Should any illness or emergency occur on trip, contact the following immediately. Do not travel to a local medical facility without the direction of WR Staff.

Kenya Country Director, Elias Kamau

Trips and Events Manager, Bethany Seremet

Money & Expenses

Currency- The currency in Kenya is the Kenyan shilling (KES). As of June 2018, 1.00 US dollar was worth 100 Kenyan shillings (using exchange rate website www.oanda.com).

Exchange rate ([link](#))

Estimated Spending Money Credit cards can be used, ATMS are also available. \$100 should be plenty for souvenirs.

Accommodations descriptions

World Relief in Kenya has specific establishments they prefer that can cater to the needs of international visitors and that are in secure areas. Most are located in the city or urban centers and most likely will have internet & phone access, laundry services etc. If you travel into rural parts of the country and have to stay overnight, you most likely will stay in the nearest town in guest houses or small hotels.

Accommodations in smaller towns in Kenya are a lot simpler and you may find that there's lack of standard hotel amenities such as telephone, internet etc.

Laundry

Laundry is mostly hand washed in Kenya though many hotels and households have obtained washers more recently. Others have a 'wash-lady' come regularly to the house to do laundry for a small fee. If you stay with a host family and need laundry done your host family may help you through one of these alternatives. There also several dry cleaning establishments in the bigger cities and towns.

End Notes

¹Sources:

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⁴Source:

Kenya Travel Guide—Public Holidays. World Travel Guide. (www.worldtravelguide.net/country/137/public_holidays/Africa/Kenya.html).

Note: Photos not otherwise labeled are by World Relief staff.