CHRISTIAN-MUSLIM PERCEPTION: A STUDY OF INTERFAITH RELATIONSHIP IN NAKURU MUNICIPALITY, KENYA

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A Thesis Submitted to the Graduate School in Partial Fulfilment for the Requirements for the Degree of Master of Arts Degree in Religious Studies of Egerton University

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DEDICATION

This thesis is dedicated to my father Robert, Mutheki, the Ndiragus (Mukebani), Bore Wangima, Steve and Ciku *in memorium.* My mum Margret who bequeathed vital life skills and who not only supported me but also enlivened me to appreciate the astronomic value of education at a very tender age. Thank you.

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ABSTRACT

Kenya, like many other countries in the world has diverse cultural and religious groups. The Country has a population of approximately 40 million people. Muslims are about 11-15% and Christians are about 83% of the country's population. The relationship between Christians and Muslims has been characterized by distorted perceptions due to events of global, regional and local resurgence of Islam religion in the past. However, these perceptions have not been the subject of investigation and analysis. The purpose of this study was to investigate and analyze these perceptions in Nakuru Municipality. The objectives of the study were to investigate the perceptions between Christians and Muslims, the challenges that hinder inter-faith dialogue between them and the aspects that foster interfaith dialogue and peaceful coexistence in Nakuru Municipality. The target population comprised of Christians and Muslims within Nakuru Municipality. The study used both qualitative and quantitative methods, where random and purposive sampling methods were used to select respondents in the study. The study was informed by the theories of Religious Peace Building and Interfaith Dialogue. Interview guides and questionnaires were used in data collection. The instruments were pilot tested to ascertain the content, construct and face validity. A Reliability coefficient of 0.70 and above was accepted. The study employed both descriptive and inferential statistics to present and analyze the data using Statistical Package for Social Science (SPSS) version 23. The results showed that the main perceptions between Christians and Muslims feel uncomfortable with another due to fear of loss of identity and faith. The major challenges of interfaith relationships were fear and mistrust. The major aspect of Christianity and Islam that foster interfaith relationships and peaceful co-existence is introduction of interfaith forums. The study further revealed that religious affiliations had a positive effect on Christian-Muslim perceptions. The study recommends that the County Government should support interfaith dialogues. These dialogues would help to avert mutual suspicion and mistrust to enhance peace and harmony that would encourage practical relationships. This can create understanding between the two faiths in both sacred and secular space for the national good in Nakuru municipality. The study recommends further research to be carried out to capture whether religious affiliations and internal divisions affect peaceful co-existence.

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LIST OF ABBREVIATIONS

AMR	Adventist Muslim Association
EAK	Evangelical Association of Kenya
HCK	Hindu Council of Kenya
MCC	Muslim Consultative Council
MDGs	Millennium Development Goals
MRC	Mombasa Republican Council
NAMLEF	National Muslim Leaders Forum
NCCK	National Council of Churches of Kenya
PROCMURA	Programme on Christian-Muslim Relations in Africa
SUPKEM	Supreme Council of Kenya Muslims

CHAPTER ONE
INTRODUCTION

1.1 Background to the study

Nakuru Municipality in Kenya is a society which is pluralistic non-homogenous with many groups of different cultures, languages and religions where Christians and Muslims form the majority. Interreligious dialogue is integral to this relationship. Mbiti (1969) asserts that Muslims and Christians view one another with suspicion and acts of Muslims in the name of religion are incomprehensible. These perceptions may be due to past incidences of Kadhi laws and confrontations (Carmichael, 1999). In their social, economic, religious and political interactions, the two religions have latent differences, and suspicions, which hinder co-existence and efforts to successful interfaith dialogue (Mwakimako, 2002). The two faiths though have interacted in all sorts of complex and changing ways, their interactions locally and internationally, have not been properly understood (Soares, 2006). This misunderstanding and complex relationship make Nimer (2009) argue that there can never be meaningful peace in the world, without peace and justice between the two religious communities. Nakuru town is fluid, influx and growing rapidly. Many people of all walks of life connect in Nakuru as they travel in other parts of the country such as; Coast, Nairobi, Central, Western and Eastern parts of the country.

The recent developments of insecurity due to terrorism are also disturbing manifestation of modern Christian-Muslim religious relationships. The media both electronic and print spread news of terrorists' attacks throughout the country; the recent examples of incidences; Westgate Mall attack (Sunday Nation September 22, 2013), Mpeketoni Church (Wednesday January 1, 2014), Likoni Joy in Jesus Church (Daily Nation, Monday March 24, 2014), Eastleigh commuter bus bombing (Daily Nation, Monday March 31, 2014), the frisking of people and vehicles at the entrance of places of worship, supermarkets, banks, restaurants, sports venues, bus and matatus terminus, airport and other public areas cause a lot of suspicion and fear among people even in Nakuru. These perceptions may pose challenges in interfaith dialogue and harmonious co-existence.

Besides the above cases, Nakuru Municipality had a Muslim cleric charged with incitement against Christians as reported in the Daily Nation (Thursday June 13, 2013). Such incidences occurring at the backdrop of purported "Al-Shaabab terrorists' attacks" elsewhere may create fear, suspicion and negative perception among Christians because they have been targeted before in other towns. The debate on the Constitution Draft (2010) of Kenya precipitated differences and negative perceptions among some Christians due to the inclusion

of Kadhi courts, which Christians opposed strongly because they thought it would favour Muslims and make Kenya a strict Islamic State, which was a perception created by some Church leaders and the media. One feature about Christians and Muslims is the ideal of unity, but in reality they fail to live up to their self-proclaimed ideals (Goddard, 2005). According to Chatsworth (2008), Muslim advocacy for enhancement of the Kadhi courts led to the negative reactions, participation and discussion. That rejection devastated the Muslims, Tayob (2003).

The two faiths have distinct boundaries that may be studied in different contexts Rasmussen (1993). Since Nakuru is not an exception from all these fears and perceptions which may lead to underdevelopments, there are organisations and programmes which work towards interreligious dialogue, for example, Central Rift Interreligious Council which represents all religions. Its core objective is to foster harmonious co-existence. SUPKEM and MCC are organized to check Muslim traditions and other issues concerning their life. NAMLEF is led by Muslim leaders to check on various issues concerning Muslim and their relationship with others. NCCK discusses issues of church relationships and cooperation with government and other religions.

The media in Nakuru plays a big role on how Christians and Muslims view each other. The radio station like Radio *Amani* provides a platform for peace forums for all. Jesus is Lord Radio Station, The Hero Radio Station, Egerton Radio Station and *Sauti ya Mwananchi* Radio Station, all emphasize on peace with one another, encourage people to speak with one voice, unification, remove negative perception, encourage peaceful co-existence, condemning social evils and ensure people receive news promptly, but it is ironical that some of these radio stations sometime run slated programmes that have religious undertones, which are provocative. Street preaching, crusades, conferences and workshops both by Christians and Muslims (*Mihadhara*) generate competition for converts. Depending on how the preaching is conducted by either of the religion, it determines the degree of perception and effectiveness of interfaith dialogue and how challenges of this reality are solved in the Municipality. Since generous love is a theology of interfaith relations according to Kung (2009), there is no peace on earth without peace among the nations and no peace among nations without dialogue among religions. Challenges such as past history of blaming one another for slavery (Gray, 1957 and Strandes, 1989), negative attitude of Christian towards their fellow Muslims, Baur (1990), Christian religious leaders accusing Muslim for using philanthropic styles through foundations as a counter influence of Christians to compete for souls, leads to poor interfaith dialogue, Kariuki (1995). Muslims view a Christian lead government as a hindrance to the

propagation of Islam, Hastings (1979). The interfaith forces are faulted due to mistrust, hence drowning voices of frank and honest interchanges. Interactions are varied since they comprise fear, misunderstandings, conflicts, mutual antagonism, fruitful exchanges like ("*Ufungamano*" initiative); harmonious co-existence shared political goals and terrorism. There is an urgency to consider real and genuine issues of Christian-Muslim relations with emphasise on perceptions, dialogue and cooperation to alleviate threatening attitudes of distrust, animosities, misunderstanding, hostility and violence (Maina, 1995). The Two faiths should always meet to achieve the objective rather than meeting to confirm their prejudice. In spite of differences distinguishing one faith as unique the two faiths locally and internationally should establish constructive religious dialogue (Godwin, 2009). In matters of interfaith dialogue, it is important to note that the two faiths have been involved in exchanges over matters of faith and morality since the founding of Islam, and attitudes of today which are coloured with legacy of past encounters. This therefore shows that historic differences should be identified and discussed amicably to diffuse any simmering antagonism (Watt, 1991). These past differences have caused marginalization of Muslims. Wandera (2013) argues that both faiths are neighbours and salvation is found among them. They should enhance unity.

The population of Christians and Muslims in Kenya are about 83% and 11- 15% respectively. The two faiths have co-existed over fourteen centuries (Oded, 2000). This association is exemplified in social, economic, religious and political activities. The co-existence has however been lukewarm and marked with traces of misunderstanding and mistrust of each other. Since the beginning of 21st Century, the public presence of the two religions has attracted more attention due to global resurgence of Islam religion which can be traced back and recent events like the September 11, 2001 USA, August 1998 twin bombing of American embassy in Nairobi and Dar-es-salam, Ongoing war in Somalia, frequent grenade attack in Nairobi and other major towns of Kenya by alleged Al-Shabaab terror groups, influx of Somali refugees into Kenya towns, The Kenya constitution review process controversy around Kadhi courts and emergence of Mombasa Republican Council (MRC) have created a "negative" image of Islam.

The Public preaching by Muslims (*Mihadhara*) and Christians crusades are examples of contemporary revival of religions (Tayob, 2012) leading to competition and contestations. Muslims try to locate their space or public sphere by public missions (da'wah) in streets, open air markets and stadia. According to Kubai (2004) and Maina (1995) mission activity between the two faiths have created tensions and recommended more research for better

understanding of the effects of these missions on the two faiths. Christians also will negotiate their space in crusades, rallies, conferences, streets and open air preaching's. These interfaith engagements may be polemical and confrontational leading to mistrust, fears, distress, suspicions and tensions, which may trigger public duel. The above issues of theological challenges, self-identity and expressions have led to these religions questioning the authenticity of each other. Nonetheless, religious harmonious co-existence is a prerequisite to sustainable development. Nakuru Municipality in Nakuru County Kenya is a cosmopolitan town with majority being Christians and Muslims. It is a resilient town inhabited by other religions like Bahai faith, Hindus, African religious people and Jehovah witness the resilience has been due to diversity and active attention to issues of simmering tensions due to terrorism outside Nakuru County like Mandera, Wajir, Nairobi and Garissa. For development to take place, all spheres of life of the two must find a common ground of living together in spite the apparent social, political and religious challenges. The study will attempt to examine the extent of the perceptions of Christians and Muslims relations and how they may be used to promote peace, harmony, co-existence, dialogue and engage people in more productive projects for sustainable development.

Some adherents of these faiths tend to view each other with suspicion. According to Esposito (1992), historical dynamics have "often found the two religious communities in competition and locked at times in deadly combat, for power, land and souls. Both Christianity and Islam claim to have ultimate truths that hold the key to the salvation of human kind. Both seek to convert people of other faiths. Both assert that their values hold the key to the happiness of human kind." "I am the way the truth and the life, no one comes to the father except by me" (John 14:7). In spite of other scholars' interpretation, the general opinion of Christians is that no one will attain salvation both in this world and in the hereafter, except one is a Christian. The Quran is more emphatic. "This day have I completed my favour upon you and chosen for you Islam as your religion." (Q: 5:3). Therefore, "The religion (approved by or) of Allah is Islam (Q: 3:19) and who so desires any other religion other than Islam that shall not be accepted from him and in world to come, he shall be among the lost." (Q3:85). In some instances, some adherents of these faiths have often resorted to arms to settle their differences, where their values have clashed each believing that their values have divine sanction.

There have been various conferences and dialogues since 1950s to acknowledge the volatility of the relationship between the two faiths to promote peaceful co-existence, but little has been achieved. This has led to what Mazrui calls "a dialogue of the deaf" (Mazrui,

1990). It is therefore as a result of this that Christian-Muslim suspicions, tension, conflicts, fears and war continue to rage in most parts of the world and particularly in Africa in spite of the existence of the Programme for Christians Muslim relations in Africa (PROCMURA) since 1959.These events have resorted to destruction of churches, mosques, schools, important buildings and loss of lives Ngumbao (1999).

The relationship of Christians and Muslims examined under interviews in churches, mosques and rituals associated with these sites, politics and education were viewed in brief. The church and the mosque are powerful agents of socialization; the habits and character formed by individuals are influenced by the doctrines and dogmas prescribed by these institutions. The politics of a nation on the other hand is a major indicator of how it is organized (Aristotle, 1884). The above issues are relevant in Nakuru Municipality due to its cosmopolitan nature of the population. Maina (1995) and Samantha (2009) give the historical relationship between Christian and Muslim and indicate that past events were polemical.
Christianity is based on the life and teaching of Jesus Christ. It started in Palestine among the Jewish people about two hundred thousand years ago where Jesus was born and who is the pillar of Christian faith. This is the predominant religion in Kenya (Kenya Population and Housing Census, 2009). Christianity was first brought to Kenya in the fifteenth century by the Portuguese and spread rapidly during the twentieth Century by the colonialists. The missionaries spread it further to different parts of the country including Nakuru.

Today the main Christian denominations in Kenya and in most towns are protestant confession which makes up 27.3% of the country's religions composition (Kenya Population and Housing Census, 2009). They include the Anglican Church of Kenya and the Presbyterian, Reformed churches, Methodist, Baptist, Lutheran and Pentecostal Churches. The Roman Catholic Church represents 23.4 % of the population. There are other non-Catholic and non-protestant movements like Orthodox Church, New Apostolic Church, Seventh-day Adventist Church, Jehovah's Witnesses, United Pentecostal Church International, and Brahmanism. Majority of the people in Kenya are Christians, constituting 83% of the population (Kenya Population and Housing Census, 2009; US State Department, 2005) Bakari and Yahya (1995) state that population figures are part of a political disclosure to procure funds for schools, health systems, infrastructure and other social amenities. They affirm that Muslim community which forms a minority contests statistics of the population. They argue that the Muslim numbers are kept low to justify few resources are allocated to their areas. Barret (2005) claimed the population of Christians to be 80% and 7% for Muslims.

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Islam started in the Middle East Arabia in the Seventh centuries AD, thus the youngest of the world's greatest religion. It was founded by Prophet Mohammed, Blessing and Peace Be Upon Him (PBUH), who was born in 570 AD in Mecca. Angel Jibreel (Gabriel) appeared to him and told him that Allah has chosen him as the messenger to all mankind, (cfQ93:3-11), (Q74:2-7). The Quran became God's (Allah's) word and Muslims treat it with all respect possible. The religion has spread to other parts of the world.

Christianity was introduced in East Africa by Portuguese in the 15th century. The Roman Catholics of the Society of Jesuits, Augustine's and the Dominicans who attempted to spread Christianity had little success due to Islamic dominance at the coast and the poor relations that existed between the Portuguese and the people in East African coast (Kapiyo, Kiruthu and Muma, 2011)

Muslims in Kenya are approximately 11.2% of the Kenyan population, and they are divided into different dialects: Sunni 73% and comprise elite and clergy, Shia 8% and Ahmadi 4% (Kenya Population and Housing Census, 2009). Muslims are concentrated mainly in the North Eastern and Coastal regions and major towns. Muslims in Kenya complain that they are discriminated against by the government, particularly since the1998 Al-qaeda terrorist attacks in Kenya and Tanzania, issues relating to religious Shari'ah courts, the war in Somali and the recent Al-Shabaab grenade bombings in Nairobi, Mombasa and other towns in Kenya, have made people of other faiths have distorted perceptions about Muslims. Assan (2003) argues that ignorance contributes to this clash; he believes that cultivating pluralism is the solution for these misunderstanding; many Christians are not as willing as Muslims to view each other as legitimate practitioners of a valid faith. This is because negative perception of each other grows daily, especially when the media reports about alleged Al-Shabaab terror group, youth radicalization, political issues and past historical events which are sensational. Nakuru Municipality is not an exception to the alleged Al-Shaabab attacks and radicalization Islamist movements by their collaborators, and sympathizers who are everywhere in refugee camps and local population. Recent reports, "Second Muslim cleric charged with incitement against Christians as appeared in the Daily Nation (Nairobi), 13th June, 2013". This creates fear among Christians because they have been targeted in the past incidences. This study examined the Christian-Muslim religious relationship with a view to highlight misunderstandings and dispenses the fears and distorted perceptions and look for ways of promoting sustainable and peaceful co-existence.

1.2 Statement of the Problem

The Christian-Muslim relations have often been a complex issue. The cultural, political, economic, social and theological factors have generally combined to polarize their association into mutually antagonistic faith groups. The relationship between Christians and Muslims has been rather lukewarm characterized by distorted perceptions, and suspicions. This has been due to events of global, regional and local resurgence of Islamic terror groups. However, these perceptions have not been a subject of systematic investigation, analysis and documentation. This study thus intended to collect relevant data to bridge knowledge gap in relation to in Nakuru Municipality.

1.3 Purpose of the Study

The purpose of the study was to investigate the perceptions of Christians-Muslims relationship in Nakuru Municipality.

1.4 Objectives

The specific objectives were:

i) To investigate perceptions between Christians and Muslims in Nakuru Municipality.

ii) To investigate the challenges that hinder interfaith dialogue between Christians and Muslims in Nakuru Municipality.

iii) To determine religious aspects of Christianity and Islam that would foster interfaith dialogue and peaceful co-existence in Nakuru Municipality.

1.5 Research Questions

The study was guided by the following research questions:

i) What are the perceptions between Christians and Muslims in Nakuru Municipality?

ii) What are the challenges that foster or hinder interfaith dialogue between Christians and Muslims in Nakuru Municipality?

iii) Which religious aspects of Christianity and Islam foster interfaith dialogue and peaceful co-existence in Nakuru Municipality?

1.6 Justification of the study

This study was necessitated by lack of systematic study on perception and interfaith dialogue between Christians and Muslims. Media reports of national, regional and international events of terrorism, religious radicalization, and Christian and Muslim movements further created a need for the study. Christianity and Islam were relevant to the study since the two are world's greatest religions. These religions comprised of people who greatly value their traditions, doctrines, values, beliefs, attitudes and practices. The relationship of the two faiths in the world has been characterized by suspicion, perceptions

and mistrust. Religion as a social phenomenon and interactive, plays a major role in exerting pressure that influence the members and non-members in the way they think, feel and behave in the society.

The selection of Nakuru Municipality as an area of study had been motivated by various factors; Nakuru is one of the highly cosmopolitan cities in Kenya in terms of religious composition, fluidity and influx of people of all walks of life, hence a suitable place for the study. The current notable religious relationship between Christians and Muslims in the Municipality is lukewarm as observed in street crusades by both faiths due to current global and national events. Since the two faiths preach brotherhood and their relationship is socio-theological, there was need to determine whether or not Christians and Muslims live harmoniously in Nakuru Municipality. The two faiths have a wide outreach geographically in leadership and structure. This means that what affects the community socially, also affects the faiths and dialogue of the two religions. The study assessed the implications of the perceptions of Christians and Muslims in Nakuru Municipality. This helped to generate useful information for formulating relevant policies to reverse or dispense mistrust, perception, fear and misunderstanding between Christians and Muslims. The policies would hopefully promote sustainable interfaith dialogue and peaceful co-existence. It would benefit scholars in diverse fields. Most developmental projects in health, education and agriculture and information technology in the Municipality are either sponsored or associated with these religions. Their success in service delivery is dependent on the harmonious co-existence of the residents. However, there is inadequate current information on Christian-Muslim religious association, especially after the disintegration of the Republic of Somalia and the current series of terrorist attacks and radicalization.

1.7 Significance of the study

The findings of the study would facilitate understanding and appreciation of each other's' perceptions and demonstrate how different religious groups would relate for co-existence. The Christian and Muslim leaders may use the findings of the study to help adherents to respect each other's religion, preach forbearance for growth of faith and tolerance. The findings of the study would provide basis for making recommendations and long term policy suggestions on how to best manage the religious relationships of the two groups. In spite of their differences and competition for truth claims, both faiths believe in one God and love for the neighbours, justice for each other and promotion of religious tolerance.

The information would be useful to policy makers and planners locally, nationally and internationally. The findings would add new knowledge to help Christians and Muslims to

perceive each other more positively and promote understanding and sustainable tolerance. It would also lead to new knowledge in the field of religious studies curriculum. The findings would be used as points of reference by future researchers. The results expose perceptions of each other hence provide mechanisms of resolving misunderstandings about each other and promote tolerance.

It would also help the Christian and Muslim leaders to re-evaluate the perceptions and their relevance on relationships in the churches, mosques, and education and public meetings in the municipality for the promotion of peace in the whole country and in the world. Since the two faiths form the majority in the Nations' MDGs and Vision 2030 development projects, positive perceptions and tolerance should be encouraged. Thus the study can be replicated in other areas for global, regional and local forbearance for better understanding of one another.

1.8 Scope and Limitations of the study

The study confined itself to Christian-Muslim perceptions with a focus on interfaith relations in Nakuru Municipality. It also acknowledged the fact that religions advocate for peace and harmony in society which are essential for social, religious, political and economic development. It also investigated factors that would encourage or discourage interfaith dialogue.

Some interviewees were cautious in yielding and responding to some questions due to the fact that current co-existence has been poisoned by terrorism and radicalization. The researcher overcame the challenges by assuring the respondents of utmost confidentiality and informing them upfront the purpose of the study. There was insufficient literature on perceptions and challenges of interfaith dialogue in Nakuru Municipality, therefore, a detailed literature review was done to narrow these limitations.

The study involved field survey where interview guide (to capture attitudes and feelings) and questionnaires were used because these instruments were adaptable, flexible and showed concern for human integration. The information from this study was used for generalization, this posed a limitation in the sense that generalizing a limited area and scope may not to some extent act as a basis of judging what happens in other areas.

1.9 Definition of Terms

Allah - Arabic word for God.

Bible - The sacred book of Christianity, Old and new Testaments'

Christ - Jesus of Nazareth regarded by Christians as the realization of the messianic prophesy.

Christian - A person professing teachings of Jesus Christ.

Christianity - The Christian religion based on old and new Testaments.

Church - Christians considered as a single body, a group of worshippers, a building set apart and consecrated for public worship.

Culture - It is the way of life for the entire society which includes codes of manners, dress, language, religion, rituals, and norms of behaviour such as law and morality and system of belief (Jary, 1991:101).

Da'wah - Islamic word for mission.

Hadith - Traditions concerning the words, deed and silence of Mohammed and companions.

Interfaith dialogue - Refers to cooperative, constructive and positive interaction between people of different religious traditions (faiths).

Islam - Comes from Arabic word al-Islam – which means submission to God's will for peace in the world for mankind.

Islamophobia- A controversial term used to refer to some people's fear/dread/suspicion, prejudice, hatred of Islam/Muslims or Islamic Culture in general.

Jihad - Islamic concept that means "struggle" or inner struggle against evil within oneself, struggle for decency and goodness on the social level and on the battlefield if and when necessary.

Kadhi - Swahili word for Muslim Judge who makes decisions based on religious law in Kadhi courts.

Madrasa - A school of Islamic literacy that endeavours to impart orthodox and holistic teachings at a rudimentary level.

Mihadhara - Attendance (Wandera or lecture refer to confrontational style of street preaching by Muslims)

Murtad - A person who abandons Islam.

Muslim - One who submits his will to Allah.

Perceptions - The understanding or knowledge got by perceiving or being aware.

Polemic - Greek word polemos – a war of words between rival religious groups.

Quran - Recitation, to read.

Relations - Connections or dealings among peoples.

Religion - A unified system of beliefs and practices relative to sacred things which unite all those who adhere to them into one single moral community called Church – ("Church") controversial because it is not universal to all religions (Emile Durkheim, 1947).

Sharia - Arabic word for Islamic law.

Suspicion - To look secretly at mistrust or act of suspecting a wrong or harmfulness with little or no supporting evidence.

Tension - A state of strained relations, uneasiness dual to mutual hostility.

Tolerance - Ability to bear views, beliefs from one's own or freedom from bigotry or prejudice.

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

Introduction

This chapter presents a literature review on proponents who have reviewed Christian Muslim perceptions globally, regionally and nationally. It also contains the theoretical framework of the study. The purpose of this review is to identify and confirm existing knowledge gap in relation to the objectives of this study. The review has been chronologically written. This chapter also discusses the theory that has been employed in this study.

Perceptions between Christians and Muslims have been nebulous for over a period of fourteen centuries. The relationships between the two religions constitute an important global phenomenon and affect the future vast multitudes of people because they account for sixty percent of the world's population.

It is important to note that over the past century, Christian-Muslim dialogue has become popular with conferences, meetings, oral and written exchanges, round table discussions take place in nearly every corner of the globe including Kenya and Nakuru Municipality is no exception because the two groups are a majority. Existing works have addressed Christians and Muslims associations, relations, similarities and differences, interfaith dialogues, convergences and divergences excluding the perception of each other in Nakuru Municipality.

2.1 Historical Perspectives of Christian-Muslim Relationship

Islam, Christianity and Judaism are called Abrahamic religions because of their origin from Abraham. Muslims consider Ishmael the father of the Arabs and Christians consider themselves originating from Isaac a Hebrew (Genesis 1). It is notably that Christians and Muslims have lived together peacefully for many centuries. (Quran 3:64, 14:32-34) calls all devoted Muslims to unite and respect other human beings including the non-Muslims. Claim for faith truths, has made Muslim expansion into Christian areas and vice versa hence inevitably fostering fear on both sides (Trimingham, 1980). Trimingham further asserts that Crusades made by both faiths and recent global events, regional and national events have polarized the relationships. Fear mongering and media have fanned the perception between the two Abrahamic religions. Trimingham has stated in her works peaceful relationships between Christians and Muslims but she not said anything about Nakuru Municipality Christian and Muslim perceptions.

Both faiths have had latent conflicts in Africa, Middle East, Asia and other places over power, land and influence. The current study investigated whether the past relationship between Christians and Muslims had or has any influence on the perception and interfaith dialogue in Nakuru Municipality.

The interfaith understanding and co-operation today according to Smith is based on understanding the historical background and how each faith views the other. Smith further confirms that, since September 2011, the terrorist attack in America and other international terrorism attacks have made the nations struggle to understand whether Muslims are different from extremists.

The period after the inception of Islam (7th Century) according to Trimingham (1980), is viewed to have been peaceful and the relationship between Muslims, Jews and Christians were harmonious. The reason was that the Quran acknowledged and viewed Prophet Mohamed (P.B.U.H) (Peace and Blessings, be Upon Him) as the last prophet and Jesus an important prophet. However, there arose a continued political resistance to the prophet Mohamed and other theological differences which created conflicts and made Islam stand as its own religion and identity. These theological differences have continued since history and have caused serious challenges to interfaith dialogues and relationships. Islam spread rapidly when a vacuum was created by exhaustion of the Persian Sassanian and Greek Byzantine Empires.

During the spread of Islam, military expeditions were political in nature; Christians and Jews in the captured regions were given protection and allowed to practice their religion privately and to govern their communities. They were not required to have new church buildings and were required to have new dress code. The church by then was divided into sects at the beginning of Islam located in Jerusalem, Antioch, Alexandria and Rome. Many communities welcomed and cooperated with Muslim leaders. Later, the interpretation of Islamic law and Quran became different and led to lack of appreciation and intolerance of Jews and Christians. Christians saw Islam as a religious group that took their land. The period of interfaith harmony changed to prejudices, tensions and suppression of minorities by Muslims and their Christian-converts. There were experiences of crusades which left the relationships bitter and angry between the two faiths.

The sovereignty over the city of Jerusalem by Muslims was an issue of disagreement. It was considered as a Holy City by the Christians. In 1095 Pope Urban II, held a crusade against Muslims over the city. For two centuries there was a Christian Religious Zeal which

led to shifting of alliances where Christians occupied Palestine. That was followed by many centuries of warfare between Muslims and Christians.

In 15th century the fall of Constantinople and expulsion of Muslims from Andalusia was very transitional. There was change of power where Muslims took over Europe. The Muslim power attacked European ships and coastal towns. Muslims and Christians later became segregated. Muslims suffered in Spanish Kingdoms under Arason and Isabella of Castile who were Christians. By the end of 15th century Muslims in Spain had to choose between conversion, emigration or death. Later in the century, the international political and economic events brought Islam and Christianity together.

The Western Missionary agencies were a great influence. It brought negative perception of Islam in Europe; Western scholarly research was interested in converting Muslims to Christianity which perceived Islam as apologetic and polemical. In 20th Century the work of Epic Orentalism viewed Muslims more objectively. The East and West crusaders and Arabs found things to admire and emulate from each other. It was important to note that by then Europe had little influence on Arab culture. Mbiti (1969, 1975), acknowledges that culture is part of peoples heritage and influences their world views. He further says that Western missionaries had an influence on religion of people.

In America and Europe according to Smith (2015), anti-Islamic stereotypes are due to sentiments expressed by ignorant and uniformed Christians and those descendants who suffered defeat by Muslims in the crusades. Later in 17th Century Ottoman Empire under Suleiman lost most of its territories before World War I and broke up into Turkey and countries in Middle East. In 1948 the state of Israel was established and the relationship between Christians, Muslims and secularists was determined by this event of the 20th Century. Smith further observed that the West had benefited from Islam in fields of culture, science and Arts which portrayed God's many faceted worlds. Western people learned philosophy, Astronomy, Chemistry, Medicine, Mathematics, Arts and Music. Greek philosophy and science came to the West through the medium of Arab translation. Arab-Islam medical sciences had great influence on the development of the disciplines of medicine in Europe. It is important to note that politics have dominated both Christians and Muslims and a legacy of confrontation, distrust and misunderstanding has prevailed to date.

In Africa and South Asia, Smith (2015) continues to observe that colonialists changed Islamic education system with secular or Christian based systems and by 1900, Ninety per cent of the Africans were under the European rule. The West believed Africans were savages and were to be educated to conform to Western culture. The colonial influence on Christian-

Muslim relationship was diabolical. For instance, Turkey carried genocides and massacred people. That behaviour in Europe haunts people such that old fears of Islamic violence are perceived negatively. These fears however are exacerbated by terrorists' events that have occurred globally, immigrants and refugees from Muslim countries, hence fanning negative perception between Christians and Muslims in modern world.

Muslims talks of experiencing international colonialism where their countries are controlled by Western powers like World Bank, International Monetary Fund and U.N. Security Council. They also question the West support of corrupt dictators, justice and democracy. From this historical perspective in European countries, one is able to view the past relationship between Christianity and Islam which informs the study about the past friction between the two faiths. The study further investigated the origin of the two faiths and their past relationships in Kenya as discussed below.

2.2 Origin of Islam in Kenya

The history of Islam in East Africa is more of Indian Ocean than African history (Trimingham, 1980). According to her, Muslim people of Kenya are a diverse, heterogeneous minority population weakened by internal divisions.

It is notable that between 14th and 15th Century Christians and Muslims lived together. Two people of this region, the Swahili and Somali are exceptional in that they have a tradition of Islam going back many centuries and their ethnic identity is strongly Muslim. Trimingham observes four movements of Islam into Kenya; the Swahili people along the East African coast, the South Asian immigrants, the colonial era African soldiers (Nubians) in Kenyan urban area.

Trade and Islam religion were important in forming the Swahili society. Trade was controlled by the Monsoon winds. Besides conversion, there were wooden Mosques for Muslims. The elite along the coast converted to Islam and became the civilized group. That encouraged trade with Arabs this was around 12th and 15th Century's and many Swahilis converted to Islam. At the end of 15th Century, the Portuguese arrived along the Coast for commerce and religious operations. Vasco da Gama moved from Portugal to East African Coast in 1497. His soldiers, sailors and missionaries imposed submission among the coastal region. The coming of the Portuguese reduced trade among the Swahili people. According to Strades (1961) the Portuguese attacked and inflicted damages on Muslims. They attacked and murdered Muslim Pilgrims, looted and burnt towns. They enslaved locals and sent them to slavery. They massacred all sexes and ages of people. According this review the perceptions

between Christians and Muslims were negative Strades has not documented perceptions according to the purpose of the study.

In 1593 the Portuguese built fort Jesus in Mombasa and that signalled the fall of Swahili states. Strades affirms that the Portuguese continued to impose their power on the coast between 1505 and 1729. Trade between the coast and the interior was a good network. Those links were between Africa religion and Islam. By 17th Century, the Portuguese were decreased and Omani power increased where they led several Jihads against Christians. Pouwels (1987) asserts that around 16th and 17th Century, the Omani and Yemeni (Arabs) influenced the Swahili people with their culture and language. These jihads portrayed negative perceptions between Christians and Muslims.

During the Omani period, the influence on the Arabs was great and trade of Ivory and slaves improved the economy. Along the coast, many became Muslims through slavery, immigration and trade. Maina (1995) states that the past attacks and slave trade have remained a legacy of bitterness in minds of many Christians and Muslims hence leading to the negative perception between Christians and Muslims. Islam was experienced along the coast through trade between Arabs and the coastal people. Horton and Middleton (2000) indicate that those people along the coast called themselves Swahilis as an ethnic identity. The word Swahili means ports of trade and lands of the coast. It was used by British colonialists although it had been used by traders for over 700 years. The area was for freed slaves who referred themselves as Waswahili. It is believed that the Swahili were the product of marriages between Arabs and Coastal Bantus. The Swahili people, language and culture are a combination of Persian, Arab and African people. Horton (2000) states that, the Swahili people were living in villages where they were farming, fishing, and hunting and traded with Arabs, Persians and Indians. That commercial relationship led to emergence of Kiswahili as distinct language and conversion of people to Islam. This interactions between Christians and Muslims along the coast posed fear to Muslims of losing their language and culture which was also a negative perception.

2.2.1 The British Influence on Christian-Muslim Relationship

Hyder (1972), states that in the 19th Century, when the British rule was experienced through the Church Missionary Society (CMS) in 1840s, John Krapf and John Rebman played a major role of transforming Islam along the coast of Kenya. He further asserts that the British favoured Arabs since they were viewed as more civilized than Africans. According to him the British rule reduced the wealth of Muslims along the Coast and the

centre British East Africa was moved to the Kenyan highlands from the coast. Non-Muslims received education and employment and Mombasa became attractive to the hinterland people. According to Pouwels (2000) the tribal classification by the British disoriented the Swahilis creating negative perception between Christians and Muslims.

2.2.2 Immigrants Influence on Christian-Muslim Relationship

In 1837, the Swahili people moved from Portuguese to Omani colonialism whom they thought had come to rescue them from the Portuguese oppressors. Arabs from Omani later came to the coast region as colonialists rather than traders, which were not resisted by the Swahili people. In 19th Century slave trade took a major economic importance, where women were captured and sold from the interior as Barge (1968) reports. This created a negative perception as the oppression and slave trade undermined the relationship between the Christians and Muslims. In 1907 the railway line allowed easier travel for missionaries and white settlers to the interior and the highlands.

According to Holway (1970), Coastal Muslims feared that the missionaries would convert their children to Christianity. The up-country people who went to work in Mombasa converted to Islam and later took Islam to their homeland and vice versa. This also created fear of loss of religious identity and faith.

During the construction of the railway line from Mombasa to Kisumu, Nairobi was made the British headquarters. British and missionaries had agreed on literacy which was not trusted by Muslims. Furthermore, the Muslim inhabitants had lost trust in church missionaries' societies of the Gospel which according to Waliggo, (1988) the Gospel should use symbols, signs and language of the people it addresses and consider difficult questions of life to be emulated for peace and justice. The railway line according to Nzibo (1995), made the travel to the hinterland accessible for both British and missionaries who behaved otherwise. Mombasa later became a major export and import centre. People from the hinterland as Nzibo asserts, also took their religion to the coast and by 1962, majority of people were Christians in Mombasa. To Muslims, that interaction created a negative effect on Swahili People. The colonial influence among the Swahili people impacted negatively on their culture, hence making them feel marginalized thus a negative perception.

According to Nzibo (1995), the coastal Muslims campaigned and demanded for independence from the interference from the hinterland. That to some extent has led to negative perceptions between Christians and Muslims. The Swahili people have experienced colonialism for 500 years and continue to be colonized by up country. According to Holway

(ibid), the British colonialism negatively affected the Kenyan Swahili community along the coast. The British East Africa joined the nomadic groups among them, the Somalis in the Northern Kenya to become a buffer from Italians and Ethiopians, which further alienated Muslims and Christians. Kokole (1995) says that Somali's arrived in the region in 19th Century and many Muslim are ethnic Somali living in rural and urban areas. According to Holway (ibid) the Somali Muslims have a reserved life from other Muslims thus unable to interact with even Christians.

The other group comprised the Nubi Muslims who were the colonial army and police. They spread to the interior and settled in towns in Kenya. They married and intermarried with other ethnic groups. Most of those soldiers were recruited from Sudan as proponent Kokole (1995) puts it. He continues to say that the rural non-Muslims went to look for jobs and converted to Islam in those towns. There was fear of loss of Christianity thus a negative perception. The Nubi's are considered to be foreigners in Kenya they lead a very reserved life with little interaction.

Nzibo (1995), states that in 1800s a group from Muslim communities from Indian subcontinent settled in East Africa, who were mainly the Shia Ismailis. These Asian-Muslim communities are considered to be economically successful. They use their wealth to build mosques and hospitals for African Muslim communities. Nzibo (ibid) further observed that the Shia groups lived a reserved life thus a negative perception between Christian and Muslims.

2.3 Origin of Christianity in Kenya

According to Nthamburi (1982), Christianity came to Kenya when a Portuguese called Vasco da Gama landed in Mombasa in 1498. Vasco da Gama and Henry the navigator aimed at checking the expansion of Muslim faith. They were also interested in trade, spread of Christianity and civilization of the indigenous people, whom they considered as savages. Vasco da Gama built a pillar in Malindi as a sign of friendship between Malindi and Portugal. The Portuguese along the coast failed to represent Christianity since their moral behaviour was against the tenets of Christian faith. For instance, they kept concubines, stole property, behaved cruelly and instead of concentrating on the spread of gospel, majority were engaged in trading and military activities to protect themselves. There was a lot of struggle for dominance and political rivalry between Arabs and the Portuguese. This rivalry contributed to negativity in the manner each perceived the other. It is important to acknowledge that Christianity came to Africa 40 years before colonization. European invasion was as mentioned above, prompted by economic factors. Various groups had different objectives, the

merchants and traders searched for profits, while the missionaries wanted to preach and liberate the people. Philanthropists wanted to do works of charity and explorers worked on the way of evangelization and colonization.

Modern Christianity dates from 1844 when the Church Missionary Society (CMS). John Krapf and John Rebman in 1846 settled near Mombasa, but little progress was made until 1870's when a settlement for freed slaves was established at Frere town near Mombasa, prospered and the first Kenyans were ordained priests in 1885. When the construction of Uganda railway line began in 1886, it gave access to the central highlands of Kenya. The Roman Catholic and protestant missionaries increased in numbers. The Kikuyus of central Kenya were suspicious of missionaries whom they saw as allies of white settlers, and the settlers regarded them as pro African. In 1929, controversy arose over the attempt of some protestant missions to get some traditional cultures outlawed. Many Kikuyus left the mission churches and schools and started their own independent churches and schools. In 1952, during the Mau Mau uprising, some Christians refused to take the sacred Mau Mau oath and were killed. After independence in 1964, there was a huge influx into the churches in Kikuyu land and there was a strong competition among missions for converts. Most of them used education, health facilities, food, and churches to entice the followers. According to Nthamburi (1982), these competitions and interactions created mistrust and misunderstanding between Christians and Muslims.

The historical perspectives of Christian and Muslim interaction show that Muslims (Swahilis, Somalis, Nubians and Asians) and Christians perceive each other with suspicion. Both faiths should be ready to forgive and reconcile because true dialogue does not evade differences and difficulties, but making efforts to acknowledge and work through them to create bridges. Jenkins (2002) had foreseen that the future relations between Christians and Muslims would bring conflicts with violence and misunderstanding. Most of it would be due to historical perspectives. This is because true religion is understood to have the ability to create a healthy community where life is enhanced. Both communities as Abu-Nimer *et al* (2007) says should care about peace making, view justice as God's will and look for ways of making meaning of the world. The study observed historical challenges as a great challenge to positive perception between Christians and Muslims regionally and Nakuru Municipality in particular. Chesworth (2010) explained that the delay to interreligious dialogue was due to historical wars (perspectives) and contestations between the two faiths. The study further reviewed approximations of population sources of Christians and Muslim in Kenya.

2.4 Christian-Muslim Relations across the world

There are world events that have shaped the perceptions of Muslims and Christians of each other in an environment which seems to promote lukewarm relations. Pope John Paul II (1985) asserts the importance of Christians and Muslims relating together because of the characteristics that they share in faith. The perceptions of many Australians who suffer by association of their faith are an example (Abe and Trevor (1989). In the world leaders and scholars have prompted relationships between Islamic organizations, the Vatican and the world council of churches (Pope John Paul II, 1999). According Pope these groups have had discussions which have showed concern for the positive relations and have argued that religious beliefs should inspire peace, solidarity, justice and liberty. The September 11, 1998 attack in United States however made people express fear and anger and blame Muslims for it. According to (Jilani, 2003) peace on the other hand is paramount in any community and its realization is only viable if there is tolerance and appreciation of each other. Many people are not at peace because of unresolved misunderstanding and suspicions that are not identified and dealt with. If these are not attended, they can easily lead to mistrust and volatile situations where people can become emotionally charged into action. Jilani (2003) raises fundamental points relevant to this study, especially the importance of peace where Christians and Muslims are relating and how this relationship can be negative if not attended however he has not discussed the perceptions in the area of study.

Holand (2005) argues that different mixture of religious variables such as language, culture; beliefs, attitudes and practices are difficult to understand due to historical development and unique characteristics of each country and her people. This help to maintain cohesion when people interact with others in the society. Holland has not addressed the perceptions between Christians and Muslims. According to Khan (2005) the image of Islam since its early days among the Christians was not mutual because of failure to acknowledge the fundamental doctrines of each other. This study established whether most of these doctrines influenced their relationships. This proponent has not discussed the perceptions and challenges between Christians and Muslims.

Wysen and Schreiter (2007) contend that the manipulation of religion by people leads to combative dimension in Christian-Muslim relations in the world. The authors also argue that for the world to remain as one entity Christians and Muslims should resolve past histories. The relationship between Christians and Muslims has positive and negative aspects because of the manner in which they interact in spite of the nebulous relationship due to historical background. Conflicts waged in Indonesia, Chechnya and Afghanistan form examples

Jenkins (2006). That 11th September attack fuelled Islamophobia despite American government viewing Islam as a religion of peace, since then according to Smith (2007), there came up so many approaches to enhance Christian-Muslim relationships on matters of ethics, technology, gender, ritual and interfaith worship. According to Mugambi (2013) the importance of giving attention to doctrines ought to be understood to clear misunderstandings and stereotypes among the two faiths. Priests and Imams have organized dialogues to counteract stereotypes of Muslim and Islam. Smith (2007), also states that the organizations involved Episcopalians, Presbyterians and Baptist United Church of Christ for creative forms of engagement with Muslims. Muslims also came up with organization such as Islamic Society of North America, Islamic Council of North America, The Muslim Political Action Committee and the Muslim American Society all meant for better dialogue, engagement, improvement of language and culture. They also involved the youth in engagement through networking and social media which helped in intercultural and interreligious discussions. Vatican 11 council pleads with all to forget the past and urges that sincere effort to be made for people to achieve mutual understanding for the benefit of all. This study intended to achieve mutual interfaith dialogue and understanding for the benefit of all.

According to Griffis (2007), Muslim population in Europe has increased due to immigrants in search of jobs, education and in search of better life. Citizens in Europe have for long viewed or perceived Muslims as neighbours and competitors for their resources. They lived in peace until a cartoon in Danish newspaper of September 30th, 2005 depicted Muhammad's' turban as a bomb that led outrage and tension between Christians and Muslims, Muslims rioted creating tension and polarized the relationship. Negative stereotypes by press and media promoted fear and tension among the public. Due to these tensions Protestant, Catholic and Eastern Orthodox churches took the initiative of educating their parishioners about Islam and cooperation in day to day life (Griffis, 2007). He further point out that when Pope Francis took office he encouraged Roman Catholics and Parishioners to engage with Islam and with Islam leaders in order to perceive each other as brother and sister thus build bridges for better coexistence. He also states that churches like Anglicans have encouraged common study of scripture understanding of social challenges and injustices. To Griffis communities in Europe share a common history and should take initiative for their united future. Griffis in his discussion does not systematically discuss the perceptions of Christians and Muslims in hence the knowledge gap.

Mitchell (2008) argues that the relationship between Christians and Muslims is important because the encounter leads to more benefits. In developed countries talks and lectures go on

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about religious freedoms but underneath the discussion, there is inherent phobia for anything Muslim or Islam (Hamid, 2011). He argues that during President B.H. Obama's campaign in United States of America, his name Hussein was used against him in the election campaigns with strong stereotypes and prejudice. These authors have talked about phobia and stereotypes but have not addressed the problem of the study.

2.5 Christian-Muslim Relations in Africa

African countries have experienced shaky relationships between Christians and Muslims. Anaiyekan (1992) states that the dialogue in Christian-Muslim relations in Africa aims at searching for a workable model of society and co-operation in building a human community which safeguards religious freedom and respects differences and particularities. He also asserts that the states should be sensitive to demands and concerns of multi-religious and multi-ethnic society. He emphasizes that Christians and Muslims should explore elements in their political values that support a pluralistic society. Waardenburg (1997) observes that the misunderstanding between Christians and Muslims is due to identity issues. Soyinka (2000) has also argued that religion for political ends is used for manipulation and viewed with suspicion by other faith groups who are supposed to settle and concentrate on constructive works.

According to Goddard (2000), Muslims responses to Christianity can be widely different from irenic to polemical due to how they address each other and how Muslims interpret Qur'an. Pew (2001) however in a study that surveyed 19 African countries concluded that; most Christians view Muslims as violent, while Muslims see the Christians as the same. He did not attend to the Christian-Muslim perception categories which is the problem of the study in Nakuru Municipality. The study examined the perceptions evident in Nakuru Municipality because the author had not addressed the problem in question. Zebiri (2001) emphasizes that regardless of the perceptions and misconceptions between Christians and Muslims, people need to understand how the two faiths perceive each other he however did not address the perceptions in Nakuru Municipality.

In Africa, Christians living with people of other faiths is a fact of life; they share the same culture, way of life, economies and political systems Akinade (2002). Countries like Nigeria, Ghana, Yoruba land, Gambia and other West African countries engage in religious talks to foster understanding between Christians and Muslims. Akinade (ibid) further asserts that it is only through co-operation that the community can develop. The author also argues that Muslims preachers use the Bible to claim the truth of Islam in *Mihadhara* (Swahili: public debates). According to him these debates portray trends of differences towards each other's

faith. These debates are also found in Christian churches and have led to the two groups becoming polemical. The author has not talked about Christian-Muslim perceptions which form the purpose of the study. Akinade further identifies the lukewarm relationship between Christians and Muslims in Nigeria which was due to inclusion of Islamic religious Shariah law. He asserts that, Shariah law may have laid foundation for the Islamist group (*Boko Haram*) insurgency. Most sub-Saharan African nations have the majority as Christian and Muslims who find their relationships lukewarm due to historical, social and doctrinal differences hence developing threats that make their relationship cold (Haron, 2003). Haron asserts that there should be co-operative spirit between the two religions. But he has not discussed issues of perceptions. The study established the inclusion of co-operation was evident in Nakuru Municipality hence the gap for the study.

Jibrin (2005) argues that Pentecostal faiths disagree with Muslims especially in their crusades and public rallies he does not address perceptions between Christian and Muslims. Soares (2006) argues that Christian-Muslim encounter has been with difficulties regarding mutual respect. Mohammed (2007) highlights that only by removal of ignorance and stereotypes between the two faiths that understanding can be felt. This is followed by openness to learn about the other so as to overcome fear, prejudice and willingness to respect each other in their cultural and faith differences. This will ensure peace and harmony. He has viewed the factors as key to co-existence between the two faiths. It was imperative to find out whether the perceptions were present in Nakuru Municipality.

Kalu (2008) has highlighted the impact of Pentecostal increase in South Africa, Tanzania and Malawi, which has led to conflicts and religious tensions. Pentecostal churches disagree with the Muslims in various issues especially the Shariah laws. It is imperative to ascertain whether Pentecostal adherents in Nakuru Municipality contribute to the lukewarm relationship. Englund (2008) has looked at the tension between Christians and Muslims in Malawi where he asserts that Pentecostalism rejects pluralism and combines stakes of conservatism and uniqueness of Christianity which leads to increased levels of competition between the two faiths. Closely related to Englund's work is Kalu's who suggests Pentecostalism being implicated in dysfunctional role of religion in the public sphere? The author discusses claims by the Pentecostal groups and its impact on the promotion of positive relationship between Christians and Muslims but has not discussed the perceptions.

Mohammed (2008) looks at religion as an instrument of peace if used positively and if done negatively leads to conflicts. The author advocates for cordial relationship between religions for mutual understanding and harmonious co-existence. The author has not

identified ways of encouraging interfaith dialogue for peaceful co-existence. Adogame (2010) looks at the effects of Pentecostal relationships with Muslims in Nigeria. He has noted conflicts in that interaction the author has not given relevant information about perception.

Pew (2010) revealed similar tensions and suspicion between Christians and Muslims. He acknowledged that the two faiths know very little about each other. He surveyed that 40% of African Christians consider Muslims as violent. His study clarified whether the relationships were potentially aggressive or cordial and suggested ways of peaceful co-existence. This study investigates the perceptions between Christians and Muslims which the author has not addressed.

In Kenya, Christians and Muslims have lived together but the interactions have been lukewarm due to the 1998 Nairobi US embassy bombings, Influx of Somali refugees in Kenya and inclusion of Kadhi courts in the constitution. The Mombasa Republican Council (MRC) group agitation, series of terror attacks and radicalization have also contributed to suspicious relationships and mistrust among the two religions. The perennial Somalia conflicts that necessitated Kenyan army's intervention and grenade attacks in various churches and buildings in major towns may have distorted the perceptions between the two faith groups heightening mistrust, fear and distress in the country.

Maina (1995) argues that the teaching of Islam and Christianity provide for the basis of dialogue which is ingrained in the bible Luke 4:16-30 which portrays God as universal. Respect and love should be found in the relationship and dialogue of the two faiths. Muslims on the other hand preach Da'wah which is a free call for all Qur'an 2:256. He also suggests that Christian opposition was motivated by inherent Islamophobia. He concludes that Christian-Muslim interaction is viewed to have competition, avoidance, antagonism, marginalization and ambiguity. He also points out that regular terrorism, extremism, radicalization and narrations have created a social negative perception on Christian-Muslim relationship. Maina (ibid) has not however addressed the perceptions in Nakuru Municipality.

Oded (2000) states that Muslims still perceive many of their social and educational needs as disregarded by the majority of Christian population, and that their cultural values continue to be threatened, neglected and marginalized politically and economically. Oded has also pointed out that Islam extremism has played a big role in negative perceptions. Pew (2001) argues that the Kadhi's courts controversy made the clergy from Christian denominations vehemently and zealously oppose constitution drafts arguing that they favoured and elevated Islam which is a minority faith above other religions in a

predominantly Christian Nation. Oded (ibid) has discussed extremism and khadi courts and has not addressed perception hence the study.

Theuri (2003) points out that interreligious dialogue is necessary for both Christians and Muslims for promotion of respect, understanding and common good. Sperling (2005) observes that the NCCK has for many years kept a desk for discussion on Islam studies but he has not discussed the perceptions where Islam also has an organization called Program on Christian Relations in Africa (PROCMURA), which has been operating in the country. It was aimed at providing necessary tools for Christian-Muslim positive engagement. NCCK has attempted to understand Islam to promote inter-religious dialogue and ecumenism, which are necessary conditions for success in development.

Soares (2006) suggested that to better understand issues between Christians and Muslims there is need to know that their perceptions are influenced by religious-cultural heritage. Englund (2008) points out that debates and controversies over the inclusion of the inclusion of Kadhi's courts in the Kenyan constitution were uncalled for because they even existed and posed no threat to growth, spread of Christianity, national security and the state of freedom of Kenyans. These views supported by a survey carried out by American Pew Forum on religion and public life supports that Christianity and Islam are flourishing in sub-Saharan Africa. According to the survey, no religion Christianity or Islam is growing at the expense of the other, but many clergy from Pentecostal denominations perceive Islam as expansionist and competitors that must be tamed by all means.

Parsitau (2008) argues that the inclusion of Kadhi courts in the Kenyan constitution making process not only brought deep seated tensions and suspicions between the two dominant faiths, but also led to religious violence in a multi-ethnic religious country. The study clarified these relationships in line with Kadhi courts. Parsitau (ibid) further suggests that Christians feared that there was a plan to change Kenya to an Islamic state, ruled by Shariah laws and thus make Kenya an Islamic state. The author has not investigated the influence of perceptions on harmony, co-existence and social action in Nakuru Municipality. Gifford (2009) states that religious organization and churches played a major role in the search for constitutional reforms and in the struggle for broader democratic reforms in Kenya. The implication is that the constitution was an important document. Gifford has not stated anything about Christian-Muslim perceptions in Nakuru Municipality hence the gap in knowledge. Parsitau (2010) argues that the relationship between Christians and Muslims is of fear due to lack of understanding and interpretation of Kadhi's courts inclusion in the constitution. According to this authority, cohesion and co-existence can be achieved when

each faith appreciates the other. This work is relevant to the current study, but it has not attempted to investigate Christian-Muslim perceptions in Nakuru Municipality.

Branch (2010) concludes that the opposition of Kenya Christian churches to the new constitution was partly and sadly rooted in a new land disturbing hostility towards Islam because Shariah law was thought to invoke Islamic extremism and fundamentalism. The Waki report of 2008 found out that the relationship between Christians and Muslims was rather cold but it did not report on perceptions. This study investigated the perceptions between the Christians and Muslims.

Branch (2010) concludes that the churches view Kadhi courts as an indicator of trend in Islamic radicalism in Kenya. This is due to negative perceptions, and they were depicted during the constitution making process. These views as much as were experienced in other parts of the country, were alarmingly experienced in Nakuru Municipality. Chesworth (2010) argue that inclusion of Kadhi courts in the constitution gave an opportunity to view Christian action and reaction.

The Kenya Constitution of 2010 reform process report made the mainstream churches shift their attitude towards Kenya Muslim whom they had lived mutually in the past. This made the draft acrimonious and was important evidence that Christians and Muslims have underlying simmering issues which the researcher investigated.

It is evident that despite the co-existence between the Christians and Muslims, the relationship has been polemical with simmering undertones. Musunga (2010) observes that, the Constitution of Kenya (2010) and Kadhi's courts controversy created different perceptions towards Muslims and people of different sexual orientation. The study examined their effect in Nakuru Municipality. Musunga (2010) also touches on some central tenets of this research which emphasize on synthesis as a way forward in achieving paradigm shift in terms of peaceful and harmonious co-existence between Christians and Muslims. Mutei (2013) asserts that interreligious dialogues, appreciation of Christian-Muslim presence and meaning are necessary for positive engagement.

Wario (2013) from the eight thematic issues of Kadhi courts points out that there was a lot of misunderstanding, fears and contestation about the courts. These were also affected by social, political and economic differences. These contestations were evident that Christians and Muslims need to build bridges other than walls for harmonious coexistence. The previous studies have not adequately and systematically provided information about perceptions between Christians and Muslims in Nakuru Municipality. The current study however investigated the perceptions between Christians and Muslims by identifying the

factors that influence the perceptions, not addressed in these works. The challenges involved and the extent to which various organizations have been adapted to facilitate peaceful co-existence have also been identified in the study.

2.6 Convergences and divergences between Christianity and Islam

The Declaration, Nostra Aetate of the Second Vatican Council, clarifies the relationship between Christians and Muslims, without obfuscating the conspicuous difference in one relevant sentence. "They do not acknowledge Jesus as God" the Vatican II text says "the church regards Him with esteem also the Muslims. They adore the one God, living and subsisting in himself merciful and all powerful the creator of heaven and earth, who has spoken to man, they take pains to submit wholeheartedly to even his inscrutable decrees, just as Abraham with whom the faith of Islam take pleasure in linking itself submitted to God. Though they do not acknowledge Jesus as God, they revere Him as a prophet. They also honour Mary his virgin mother, at times they call on her with devotion. They await the Day of Judgment; they value the moral life and worship of God through prayer. "These are common grounds on which to build together the true holiness in obedience and worship to God" (John Paul II, Calloquin on holiness in Christianity and Islam, 1985).

They also have in common the fact that both religions are of the book. The Bible and the Quran are the sacred books of both faiths - *Magna Carta* of both. The similarities in these books help them to achieve personal holiness and common good of society.

In short the similarities between Islam and Christianity are; both say there is one God and that God is sovereign, He rules history. Both believe in existence of Angels. Islam and Christianity both have prophets and prophecy (including many of the same characters Adam, Noah, Abraham, David, and Jesus). Both believe in heaven and hell and God's future judgment. All these in common and yet divergence of the two faiths, there must be some reasons of disagreement (Ansari, *et. al.* 2001).

Variety is the spice of life. Unfortunately when people differ from us, naturally we feel superior or threatened. Islam disagrees with Christianity over the identity of Jesus. Although Muslims believe in one God, as Christians do, they reject trinity and term it as heresy claiming that this one God and not in three persons. The Christological controversies over the nature of Jesus had raged over many centuries.

The bitter conflicts and violence in the name of Jesus continued in seventh century during the life of Mohammad and Quran emphatically asserted the true status of Jesus as a messenger of God, Khan (2005). Muslim fundamentalists terrorists seek to pervert justice and

enforce their will through fear, threats and violence. The Bible admonishes followers to "hate evil, love good and maintain justice in the courts (Amos 5:15, New International Version). This antagonistic world view between the two faiths shows that there are suspicions and tensions on perception of the others faith.

The Quran is ambivalent about Jesus, Christians and the Bible. It contains positive and affirmative statements but to them adds cautions and statements rejecting certain things associated with Jesus and with Christians. It is a sort of "Yes ....but" situation. The Quran (main holy book of Islam) is strong on saying that Jesus is not God. Muslim state that "Isa (Jesus) was simply a created human being and a slave of Allah" (An-Nisa, 11:172). Jesus is given great honour in the Quran, his status as a prophet and as a miracle-worker are as God's Christ is strongly affirmed. But he's not God. In contrast the Bible is adamant that far from being just a created being that Jesus is God himself become a human being. "In the beginning was the word and the word was with God and the word was God ... The word became flesh and dwelt among us" (John 1:1 and 14).

Christianity and Islam also disagree over Jesus death. Because Jesus is just a prophet, (albeit a great one) it is unthinkable to the teachings of Islam that a prophet of Allah could die a horrible shameful death like a crucification. So the Quran actually goes so far as to claim that Jesus did not die on the cross. Judas died in his place, God made him to look like Jesus as play back for his wicked betrayal of Jesus and the two were switched at the crucial time. "... In reality he was not killed or crucified and those who said he was crucified lied" (An-Nisa 4:15). In contrast the early Christians were willing to take their honours face ridicule and shame by declaring that Jesus was the Messiah who was crucified, that He did die a shameful, painful and public humiliating death. So Paul can even boast that "...we preach Christ crucified, a stumbling block to the Jesus and fellow to Gentiles" (1 Corinthian 1:23).

Another fundamental disagreement between Christianity and Islam is over the way to escape judgment. In Islam, the way one gets God's approval and escape his wrath on the final Day of Judgment is by "Falah", that is self effort or positive achievement. Submit to God and follow all of his directives as found in the Quran. Judgment day will involve weighing up of what we have done wrong and what we have done right and entry into heaven depends on whether or not Allah decides to grant you mercy on the last day. This is dramatically opposed to Christianity. According to the Bible, no one can ever be good enough to deserve God's favour, to win God's heaven, because from birth we are all pre-disposed to rejecting God and living our lives our own way. That is why it was necessary for God himself to shrink into a human body and die on a cross, dying the death we deserve.

The only way to escape judgment and rejection from God according to the Bible is for God himself to have taken the full force of that judgment for us which is what Jesus humiliating death on the cross was all about. What we need according to the Bible is not 'falah' but faith. Ultimately Christianity and Islam present two very different gods who may share some similarities but who have different identities and ultimately different standards. To pretend they are same, is patronizing to both Muslims and Christians. Such smoothing over the cracks is also dangerous as it might well prevent people from engaging with real issues, who is God who is really there and how can I be in relationship with him.

Muslims credit all Psalms to David unlike Christians who argue that only half of the Psalms were created by David. In 746 St. John of Damascus, a critique of Islam believe that Mohammad was a false prophet who chanced upon the Old Testament and New Testament and may have conversed with an Arian Monk, devised his own heresy, claimed a book was sent to him from heaven and gave to people an object of veneration. John wonders who was there to witness the revelation and which prophet had prophesied about Mohammad and Quran. But there answer is that God does what he pleases and the book came to Mohammed when he was asleep. Muslims do not hold to any assurance of salvation. They do not feel that was even necessary for Jesus to pay for our sins. To them, every man must bear and pay for his own sins. It was unjust for Jesus to die.

On the other hand Christians believe that we are hopeless, lost except for the immeasurable gift of God's grace which is the only means of salvation. "For it is by Grace you have been saved, through faith and this is not from yourselves it is the gift of God" (Ephesians 2:8). Another difference is that secular law and morality are separate in Christian countries and they have secular governments. Islam considers law and morality as synonymous. The law is based on their moral code and politics are governed by the religion. Christians have more relaxed view about what foods may be eaten. Muslims beings conscious that God created man, considers it wrong to defile such a creation with certain food and drink for example pork and alcohol consumption. It is mandatory for Muslims to face Mecca and recite a prescribed Liturgy (Salat) at five specific time's every day. Christians have no such obligation.

Increasingly the Christian Church is tolerating homosexuality. This is still forbidden in Islam. Christian men and women worship and sit together in churches, while Muslims segregate women. Polygamy is forbidden in Christian faith, but Muslim men may marry more than one wife. Christian males and females may wear silk gold, but in Islam only females are permitted to wear silk gold. These beliefs may cause offence between these two

faiths. However, if one person offends another, conflicts may arise. The action may be to walk away, ignore the offence or retaliate if the offence is strong. Muslims ethnicity and cultural package is part of their life which sometimes contradicts the universal message of harmony embraced by Christians.

Concerning Christian-Muslim relationship the common ground for future dialogue and interrelationship is the call to love ones neighbour and God is important. This will enhance mutual understanding and coexistence.

2.7 Theoretical Frame Work

The study was informed by Religious Peace Building school of thought proposed by Aquino (2011). Aquino engages in critical reflection on faith based practices in light of spiritual insight, wisdom and value to articulate personal and systemic transformation. These focuses on shaping constructive responses to the problem of conflict from the perspective of faith – based tradition to generate knowledge in the interest of building justice and peaceful relationships and societal systems.

This theoretical model is further supported by Napier et al. (2011) in his theory of interfaith dialogue which is depicted as a means of building relationships and improving communications with others so as to discover new knowledge. According to Napier (Ibid), the dialogue will honour the differences in faith and recognise similarities which are shared and differentiated respectively.

Previously Akinade (1996) in his theory "the dialogue of life" had stated that life itself offers opportunities for people of different faiths and ethnicities to interact as they go about their daily activities. According to this theory, the two religious traditions can be aided to be more knowledgeable and commensurate about each other to achieve deeper mutual understanding of religious complexity to have respect for differences (Balmer, 2006).

Previously also the philosopher Aristotle (1984) had stated that "He who is without a city through nature rather than chance is either a mean sort or superior to man, he is without clan, without law and without hearth," thus as Christians and Muslims go about their daily activities they meet and interact with people of differing realities and faith. That interaction may build positive and negative relationships. The philosophy has not contributed much to the study but has discussed little on human relationships.

The theory of interfaith dialogue and peace building school of thought enabled the researcher to address the objectives of the study area and to come up with findings that would facilitate peaceful and harmonious co-existence in Nakuru Municipality

2.8 Conceptual framework

The perceptions between Christians and Muslims depend on the religious affiliations (independent variables) in Nakuru Municipality. The influence of Christians and Muslims adherents is dependent variables, whereas the factors found to influence the perceptions between the Christians and Muslims for effective harmonious co-existence is the intervening variables. These include: Gender, level of education, occupation, age, other religious denominations, religious sects, class. For example, availability or lack of finances will dictate how the two faiths will relate in the Municipality (Fig. 1). The religious sects will also determine how the two religions will deliberate the interfaith dialogues for harmonious co-existence.

Though the two faiths have attempted through interfaith dialogues to seal loop holes and applied checks to counter the negative effect of each of the intervening factors, the two faiths are trying to settle the differences. This conceptual framework suggests a flow of relationships and influences from the religious affiliations, which are the independent variables. The study proposes that the flow of the relationships between Christians and Muslims in Nakuru Municipality are influenced either positively or negatively by the intervening variables that may lead to change in people's perceptions and attitudes depending on the magnitude of interventions.

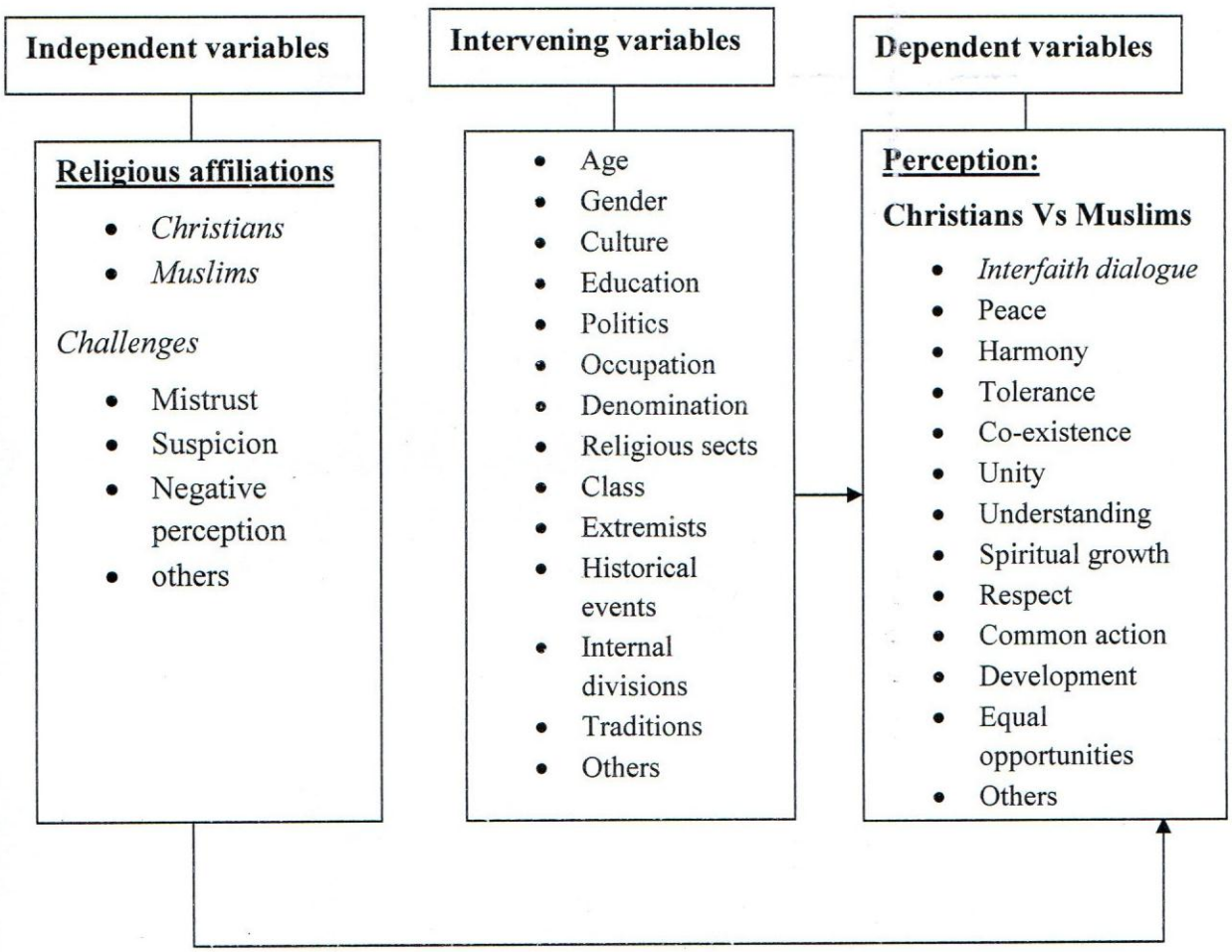


Figure 1: Conceptual framework

Source: Researcher

CHAPTER THREE
METHODOLOGY

Introduction

This chapter describes the methodology used in the study. It comprises the research design, location of the study, the population and sample size, sampling techniques, research instruments, validity, reliability, ethical considerations, data analysis and presentation.

3.1 Research design

The research design employed was a field survey. It was designed to obtain pertinent and precise social data concerning the current status of phenomena and to draw valid general conclusions from the facts discovered. Description, narrations and explanations were used to determine opinions, attitudes, preferences, and perceptions of groups of interest (Kasomo, 2006; Kathuri and Pals, 1993). As Moser and Kalton (1979) suggest, surveys are appropriate for data collection for a wider range of investigations. They also stated that descriptive surveys are appropriate for studying social conditions with their interrelationships and behavior. Therefore, the survey design was appropriate for this study, since it was a fact finding study that deals with the nature and problems of the community.

3.2 Location of the study

The study was conducted in Nakuru Municipality of Nakuru County which is geographically located in the Central Rift Valley (Fig. 2). Other districts in the County are: Rongai, Subukia, Bahati, Gilgil, Naivasha, Njoro, Molo and Kuresoi. The Nakuru County had a population of 1,603,325 in 2009. According to Kenya census 2009, Nakuru Municipality had a total population of 309,424. According to Oparanya (2009), there are no definite figures of the number of Muslims and Christians population because the surveys rely very much on approximations. Pew (2010) forum reports indicate that there is no clear indication that all are Muslims or Christians, since most of them still follow African religion about 1.6% hence posing ethnic differences. He affirms that the lives of men and their values would only be lived in terms of their culture and faiths. The researcher found no definite data of the figures for Christians and Muslims in Nakuru municipality therefore the researcher depended on the Kish formula for sample size determination.

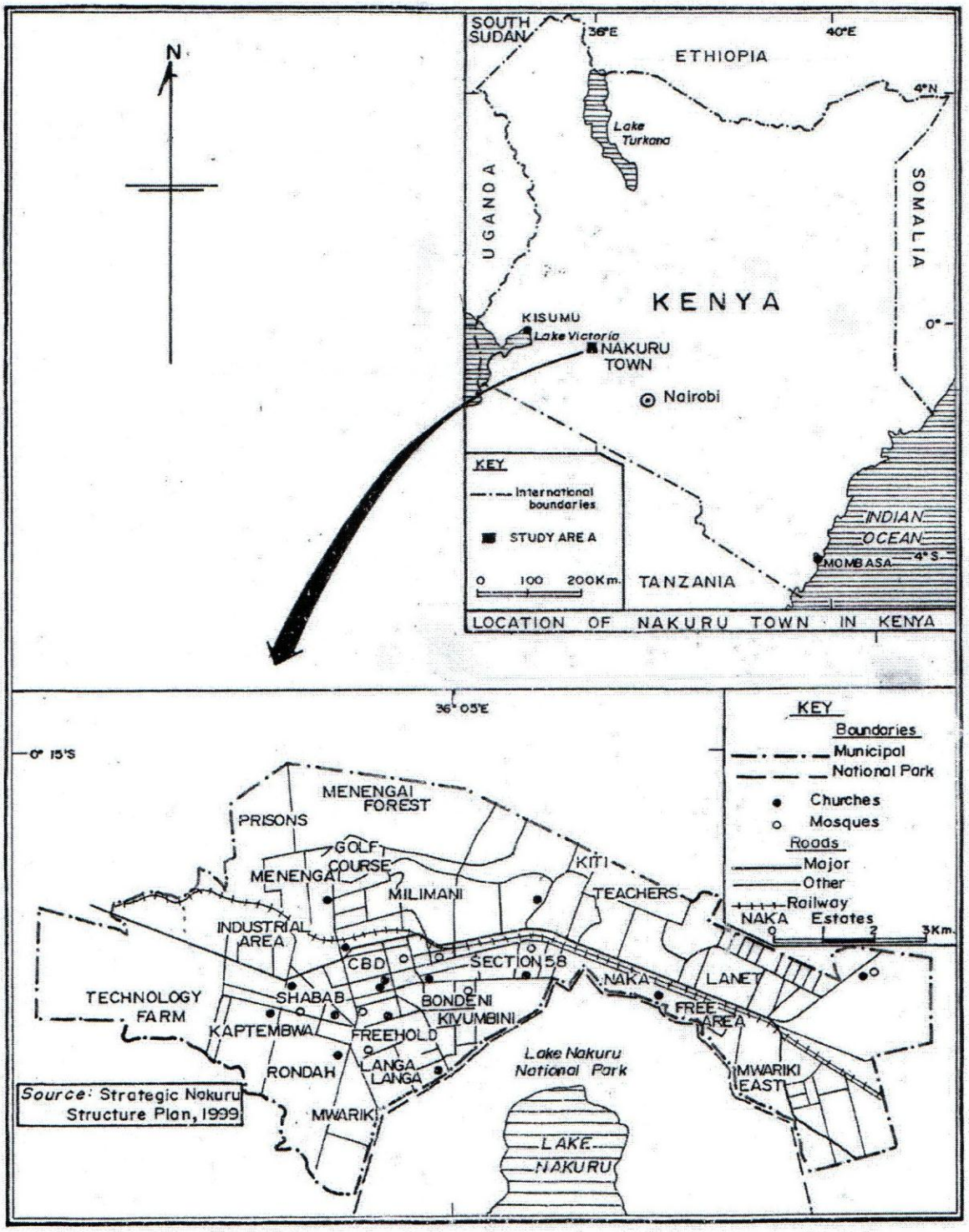


Figure 2: Location of Nakuru Municipality

Source: Ojode S.A

3.3 Target Population

The targeted population consisted of Muslim leaders and lay Muslims, Christian leaders and lay Christians.

3.4 Sample size and sampling procedure

Stratified random and purposive samplings were used in selecting the respondents to be included in the study. Stratified random sampling is used when dealing with a population that is not uniform and has different characteristics in all cases (William, 1997). Purposive sampling is based on the researcher's judgment and preference in selecting the sample units that would provide relevant information or meet the purpose of the study (Mugenda & Mugenda, 2003). Moser and Kalton (1979), suggest that a sample choice with larger population is necessary because it gives a guide to the selection of minimum and maximum sample sizes. They further warn of the dangers of larger sample sizes as smaller sample sizes allow for better quality work. According to Mugenda and Mugenda (2003), who suggest a minimum of 30 cases or more is acceptable for descriptive research. According to Krejcie and Morgan (1970), table of sample size determination a target population size (N) of 700, sample size (*s*) is 248. Kathuri and Pals (1993) sample size of 248 is a sample for a target population of 700. According to Kasomo (2006), table of sample size determination a target population size (N) of 700, sample size (*s*) is 251.

According to Kish (1965), the formulae for determining the desired sample size was:

$n=N/1+N\,(e)^{2.}$

Where n=Desired sample size

N=Total Population.

e=Error of 0.05.

$n=700/1+700(0.05)^2=255$

The study adopted descriptive research that focused on 255 respondents, distributed as 130 Christian's respondents and 125 Muslims respondents. Stratified random sampling techniques were then used through proportional allocation to ensure that all strata were represented in the eventual sample. Simple random and snowballing sampling methods were then used to select the respondents from each stratum.

Table 3.1: Distribution of Sample across Religious affiliations

Religious affiliations	**Total No.**
Lay Christians	100
Christian leaders	30
Lay Muslims	95
Muslim leaders	30
Total	**255**

Source: Researcher, (2015)

Out of the total 255 respondents interviewed, lay Christian respondents were administered with 100 questionnaires and 30 interview schedules for the Christian leaders while lay Muslims respondents were administered with 95 questionnaires and 30 interview schedules for the Muslim leaders. Out of the total respondents interviewed 231 responded, which realized a return rate of 90.6% that is considered significant to answer the set objectives.

3.5 Research Instruments

The study used questionnaires and interview schedules to collect information from the field. The questionnaires were for the adherents and an interview schedule for religious leaders. The questionnaires were administered physically by the researcher, research assistants and some through mails. Questionnaires sent through mails were responded through mail and others physically collected. The interview schedules were physically administered. These instruments assisted in making informed opinion about the perceptions of the two groups. These instruments were complimented by participant's observations in mosques, churches, *mihadharas* and crusades. This was important as it checked, informed and made clear what was vague in interviews and questionnaires though it was not used as one of the main tools of research. It made the researcher have an informed opinion on Christian-Muslim perceptions and confirmed the information provided by the informants in the main tools.

Secondary data was based on the information in existing documentary sources in both public and private universities in Kenya. Journals, books, archives, unpublished theses, newspapers, the Bible, Quran and published research papers provided materials on theoretical conceptualization of Christians and Muslims relationships.

3.5.1 Validation of Instruments

The content and face validity of these instruments were improved after pilot testing. The instruments showed consistency during pilot testing, where 10 Christians and 10 Muslims were interviewed during piloting in Naivasha Sub-County to avoid contamination of the study population in Nakuru Municipality. Naivasha Sub-County was chosen as it had a close cosmopolitan and demographic similarity with Nakuru Municipality. The researcher sought assistance from the supervisors and reviewed literature to help improve the content validity of the instrument after pilot testing of the research instruments.

3.5.2 Reliability of Instruments

The pilot testing of the research instrument in Naivasha Sub-County administered to the adherents' was to determine reliability of the questionnaire that was done using Cronbach's Alpha Coefficient. This procedure is desirable since it reduces time required to compute

reliability coefficient using other methods, (Mugenda and Mugenda, 2003). The reliability coefficient for the questionnaire was found to be 0.770 as shown in the table below which according to Fraenkel and Wallen (2002) is above the threshold of 0.7 and therefore considered good. This means that the instrument were reliable for this research.

Table 2.3: Reliability Statistics

Cronbach's Alpha	N of Items
0. 770	26

Source: Field Data (2015)

3.6 Data Collection Procedure

The first step involved getting research permit from the National Council for Science and Technology; after getting a letter of introduction from Egerton University. This was followed by a consultative visit and discussion with the Church and Mosque leaders in Nakuru Municipality. Sampling was done as earlier described. 100 Lay Christian and 95 Lay Muslim questionnaires were administered by the researcher with the help research assistants to the respondents in Churches and Mosques, after a brief explanation of the purpose of the study, and assuring them of confidentiality. Personal presentation of the questionnaire was employed so as to assure respondents' confidentiality and also to ensure a high response percentage. Interviews were conducted by the researcher through focused groups where 30 Christian leaders and 30 Muslim leaders were interviewed.

3.7 Ethical Considerations

Data collection process is important for successful research work. The study relied on primary data collected by use of questionnaires and interview schedules. Respondent's and the research assistant's ethics were paramount for the attainment of quality data and information. The researcher created the desired impression by training of the research aides' prior data collection, which aided in identification of the respondent's. Clarity of information was important to the respondents. Those who needed further clarification either on the questionnaires or the interviews got assistance from the researcher and the assistants who were patient and tolerant. Respondents' who did not want to disclose their identity were assured of anonymity and confidentiality of their contributions. During the interviews detailed notes were taken to avoid confusion, same interview schedules and questionnaires were used for both the faiths to ensure uniformity during data analysis. Questionnaires were designed without bias and being opinionated since the perceptions were from the two religions.

3.8 Data Analysis

After the raw data had been collected, it was cleaned of any inconsistencies. The coding of the data was done to capture the data in a database. Qualitative and quantitative descriptive statistics were used to explain results of the findings. Analysis was done using the Statistical Package for Social Sciences (SPSS) version 23. This was used to merge and locate codes of the perceptions and patterns of Christians-Muslim relations. Data was put in several categories in relation to the study objectives, questions and findings. In addition, the researcher used correlation analysis and a simple linear regression analysis to determine the relationship between Christian-Muslim perceptions (dependent variable) and religious affiliations (independent variables). The following simple linear regression function was specified for this study:

Linear Regression Model

$Y=\beta_0 + \beta_1 X_1 + \varepsilon$

Where Y = Christian-Muslim perceptions

β_0 = Constant

β_1= Régression coefficient

X_1 = Religious affiliations

ε = error term

CHAPTER FOUR

RESEARCH FINDINGS AND DISCUSSIONS

Introduction

This chapter covers the data analysis, presentation and discussion of findings about Christian-Muslim perceptions with focus on challenges that foster or hinder interfaith dialogue in Nakuru Municipality. The data analyzed included data on perceptions between Christians and Muslims, challenges that hinder interfaith dialogue between Christians and Muslims, religious aspects of Christianity and Islam that would foster interfaith dialogue and peaceful co-existence in Nakuru Municipality. The data was analyzed using qualitative and quantitative statistics.

4.1 Respondents Demographic Characteristics

In the study the following respondents' demographic characteristics were considered and analyzed: -gender, age, level of education, occupation and religion. Descriptive statistics that is frequencies, percentages, means, and standard deviation were used to analyze the data as presented in table 4.1 below.

Table 3.1: Demographic Characteristics of the Lay Christian Respondents

		Frequency	Percent	Cumulative Percent
Gender	Male	54	60.7	62.1
	Female	33	37.1	100.0
	Total	87	97.8	
Age	18-35 years	45	50.6	51.7
	36-50 years	16	18.0	70.1
	51-60 years	18	20.2	90.8
	Above 60 years	8	9.0	100.0
	Total	87	97.8	
Level of education	University	22	24.7	25.6
	Middle level colleges	29	32.6	59.3
	Secondary school level	21	23.6	83.7
	Primary school level	4	4.5	88.4
	Others	10	11.2	100.0
	Total	86	96.6	
Occupation	Unemployed	21	23.6	24.1
	Civil servant	11	12.4	36.8
	Self-employed	27	30.3	67.8
	Others	28	31.5	100.0
	Total	87	97.8	
Christian	Yes	89	100.0	100.0
Period being a Christian	1-2 years	6	6.7	6.8
	3-10 years	1	1.1	8.0
	Above 10 years	81	91.0	100.0
	Total	88	98.9	

Source: Field Data (2015)

Based on the results, the study established that majority of the respondents were male 54 (60.7%) compared to 33 (37.1%) who were female. Majority of the respondents 45 (50.6%) had age bracket of 18-35 years, 18 (20.2%) were 51-60 years, 16 (18%) were 36-50 years and 8 (9%) were above 60 years. In terms of occupation, majority of the respondents 28 (31.5%) were unspecified, 27 (30.3%) were self-employed, 21 (23.6%) were unemployed and 11 (12.4%) were civil servants. In terms of their level of education, 29 (32.6%) of the

respondents were middle level college, 22 (24.7%) had attended university, 21 (23.6%) were secondary level and 4 (4.5%) were primary level. The study also established that 100% of the respondents were Christians. The study further established that 81 (91%) of the respondents had been Christians for a period of more than 10 years, 6 (6.7%) for a period of 1-2 years and 1 (1.1%) for a period of 3-10 years.

Table 4.2: Demographic Characteristics of the Lay Muslim Respondents

		Frequency	Percent	Cumulative Percent
Gender	Male	22	26.8	27.5
	Female	58	70.7	100.0
	Total	80	97.6	
Age	18-35 years	46	56.1	57.5
	36-50 years	22	26.8	85.0
	51-60 years	6	7.3	92.5
	Above 60 years	6	7.3	100.0
	Total	80	97.6	
Level of education	University	17	20.7	22.4
	Middle level colleges	18	22.0	46.1
	Secondary school level	20	24.4	72.4
	Primary school level	8	9.8	82.9
	Others	13	15.9	100.0
	Total	76	92.7	
Occupation	Unemployed	22	26.8	28.6
	Civil servant	15	18.3	48.1
	Self-employed	13	15.9	64.9
	Others	27	32.9	100.0
	Total	77	93.9	
Muslim	Yes	82	100.0	100.0
Period been Muslim	<1 year	6	7.3	7.3
	1-2 years	1	1.2	8.5
	3-10 years	5	6.1	14.6
	Above 10 years	70	85.4	100.0
	Total	82	100.0	

Source: Field Data (2015)

Based on the results from the table 4.2 above, the study revealed that majority of the respondents were female 58 (70.7%) compared to 22 (26.8%) who were male. Majority of the respondents 46 (56.1%) had age bracket of 18-35 years, 22 (26.8%) were 36-50 years, 6 (7.3%) were above 51years. In terms of occupation, majority of the respondents 27 (32.9%) were unspecified, 22 (26.8%) were unemployed, 15 (18.3%) were civil servants and 13 (15.9%) were self-employed. In terms of their level of education, 20 (24.4%) of the respondents were secondary level, 18 (22%) were middle level college, 17 (20.7%) were university level, 13 (15.9%) were unspecified and 8 (9.8%) were primary level. The study also established that 100% of the respondents were Muslims. The study further established that 70 (85.4%) of the respondents have been Muslims for a period of more than 10 years, 6 (7.3%) for a period of less than 1 year, 5 (6.1%) for a period of 3-10 years and 1 (1.2%) for the period of 1-2 years.

Comparatively Christians and Muslim based on table 4.1 and 4.2 on Christians and Muslims religious perceptions, 70.1% Christians were 18-50 years while 85% were Muslims. On the other hand 83.7% Christians had attained at least secondary education while 72.4% Muslims had attained the same. The respondents who had been Christian for a period less than 10 years were 8% and above 10 years 91%, while the respondents who were Muslims for less than 10 years were 14.6% and above 10 years 85.4%.

4.2 Perceptions between Christians and Muslims in Nakuru Municipality

The first objective of the study was to determine perceptions between Christians and Muslims in Nakuru Municipality. Descriptive statistical analysis was used to analyze perceptions between Christians and Muslims in Nakuru Municipality. This analysis was used to answer the question on what perceptions existed between Christians and Muslims in Nakuru Municipality. In reference scaling used in the study design 5 represented strongly agree, 4 represented agree, 3 represented undecided, 2 represented disagree and 1 represented strongly disagree, therefore strongly disagree (1) was minimum, strongly agree (5) was maximum. The mean was analyzed based on the respondents' choices scaled between strongly agree and strongly disagree as indicated in table 4.3 below.

Table 4.3: Christian-Muslim perceptions

Elements of Christian perceptions	N	Min	Max	Mean	Std. Dev.
I do not feel comfortable coming in contact with a Muslims.	88	1	5	2	1.286
I can attend a meeting on interfaith dialogue.	89	1	5	4	1.214
Given a chance I would not work/trade with a Muslim.	88	1	5	3	1.326
I am often hesitant to associate with Muslims.	85	1	5	3	1.382
I think Muslims are peaceful people.	89	1	5	3	1.539
Muslims condemn social evils in society.	88	1	5	3	1.389
I support Christians/Muslim intermarriage.	88	1	5	2	1.553
Christians are discriminated against by Muslims in the society.	88	1	5	3	1.456
Radicalization should be condemned.	88	1	5	4	1.026
Religious prejudice should be condemned in the society.	87	1	5	3	1.298
Elements of Muslim Perceptions					
I do not feel comfortable coming in contact with a Christians	80	1	5	2	1.159
I can attend a meeting on interfaith dialogue	81	1	5	4	.994
Given a chance I would not work/trade with Christians	80	1	5	2	1.313
I am often hesitant to associate with Christians	79	1	5	3	1.305
I think Christians are peaceful people.	81	1	5	4	1.073
Christians condemn social evils in society	79	1	5	4	1.185
I support Christians/Muslim intermarriage.	81	1	5	3	1.367
Muslims are discriminated by Christians in the society.	78	1	5	3	1.588
Radicalization should be condemned.	80	1	5	4	.991
Religious prejudice should be condemned in the society.	81	1	55	5	5.768

Source: Field Data (2015)

From the tables it is evident that both respondents agreed that they could attend interfaith dialogue and condemn radicalization with a mean of approximately 4 (agree). However, on coming in contact with each other, both respondents disagreed with a mean of approximately 2. Muslims when given a chance would not work/trade with Christians with a mean of approximately 2, while Christians on the other hand given a chance were not sure whether they would work/trade with Muslims with a mean of approximately 3. This could be attributed to mistrust and fear between Christians and Muslims. It was also found out that

faith was paramount and integrating with other religions would mean losing identity, faith, fame and leadership, therefore posing challenges to the process of interfaith dialogue. Some respondents proposed the need for a safe guard of their faith and belief systems even when participating in interfaith forums.

Table 4.4: Christian-Muslim Affiliations

Elements of Christian affiliations	N	Min	Max	Mean	Std. Dev.
I have no objection if Muslims leads a prayer in meeting.	89	1	5	4	1.129
I respect the teachings of Islam.	88	1	5	3	1.535
Given an opportunity I will visit a Mosque.	88	1	5	2	1.522
Islam is a universal religion of mankind.	83	1	5	2	1.517
I think God loves Muslims.	88	1	5	4	1.062
I have a problem with Christians who convert into Islam.	88	1	5	4	1.568
Islam is a threat to Christianity.	88	1	5	3	1.632
Elements of Muslim affiliations					
I have no objection if Christians leads a prayer in meeting	78	1	5	4	1.156
I respect the teachings of Christians	79	1	5	4	1.348
Given an opportunity I will visit a church	79	1	5	3	1.327
Christianity is a universal religion of mankind	80	1	5	3	1.330
I think God loves Christians.	81	1	5	4	1.042
I have a problem with Muslims who convert into Christianity.	78	1	5	4	1.435
Christianity is a threat to Islam.	80	1	5	3	1.684

Source: Field Data (2015)

From the findings it's evident that both respondents (Christians and Muslims) agreed with most aspects of religious affiliations such as a Muslim or a Christian leading a prayer in meetings, love for God in respect to Muslims and Christians. However, neither of the religion was comfortable with their followers converting to Islam or Christianity with a mean of approximately 4 (agree). That notwithstanding, some respondents were indifferent on whether to respect the teachings of either religion (Islam and Christianity) with a mean of approximately 3 (not sure). The respondents were reluctant on respect of each other's religion due to fear of loss of identity among the denominations themselves, among Muslim sects due to differences in ideologies, political beliefs, origin and curriculum of Islam education, and between Christians and Muslim religions. To some, religion is the basis of their livelihood

and integrating with others meant loss of the same. Both Christians and Muslims supported interfaith dialogue as long as the religions maintained their integrity and identity.

4.3 Challenges that hinder interfaith dialogue in Nakuru Municipality

The second objective of the study was to investigate the challenges that hinder interfaith dialogue in Nakuru Municipality. This was in order to answer the question on how challenges would foster or hinder interfaith dialogue between Christians and Muslims. The Challenges of inter-faith dialogue on Christian-Muslim perceptions analyzed were: Terrorism, lack of understanding of Islam and Christianity, misconception on Muslim culture and religion by Christians, discrimination on both Christians and Muslims, negative beliefs, fear and mistrust, marginalization, Christians' knowledge about Koran, and Muslims knowledge about Bible. The table below summarizes the responses from 30 Christian and 30 Muslim leaders.

Table 4.5: Challenges that hinder interfaith dialogue in Nakuru Municipality

		Frequency	Percent	Cumulative Percent
Challenges of inter-faith dialogue	Terrorism	3	5.0	5.0
	Lack of understanding of both Islam and Christianity	7	11.7	16.7
	Misconception on Muslim culture and religion by Christians	3	5.0	21.7
	Discrimination both Christians and Muslims	7	11.7	33.3
	Fear and Mistrust	35	58.3	91.7
	Muslims feel they are marginalized	1	1.7	93.3
	Christians know little about Koran while Muslims know more about bible	1	1.7	95.0
	Negative beliefs i.e. Muslims are extremists and terrorists	2	3.3	98.3
	Difference in day of worship	1	1.7	100.0
	Total	60	100.0	

Source: Field Data (2015)

Based on the results, the study established that majority of the respondents admitted that the major Challenge for inter-faith dialogue was fear and mistrust represented by 58.3%, 11.7% indicated lack of understanding of both Islam and Christianity and discrimination from both Christians and Muslims, 5% admitted terrorism and misconception on Muslim culture and religion by Christians, 3.3% admitted Negative beliefs 1.7% admitted Muslims felt they were marginalized, Christians knew little about the Qurar, while Muslims knew more about the Bible and difference in the day of worship. The above findings are further discussed below.

4.3.1 Mistrust and fear

Over the centuries, many quarrels and dissentions have occurred between Christians and Muslims. The study showed that 58.3% of the respondents felt that fear and mistrust were the major cause of delayed positive dialogue. Muslim respondents argued that they were unfairly targeted by Christians and others as responsible for attacks by alleged terrorists, which lead to a wave of fear. Muslims felt mistrusted by the other people in Nakuru Municipality. The Muslim youth felt feared and not trusted because most people viewed them as radicalized (Abdulrazak Sheikh, OI). To most Muslims fear and mistrust is due to what is not tangible for instance when something happens in other areas of the country and the globe Muslims are associated with it. Terror attacks on the other hand create doubt on religious tolerance. Mistrust has drowned voices of frankness, honest interchanges and false image of each other. Christians view Muslims as political and theological threat while Muslims view Christians as people of 'west' and always on crusade against Muslims and the leadership which is a hindrance to propagation of Islam faith. This fear has clouded the everyday reality of local matters.

Ahmad, an Imam, argued that the fear between the two faiths could have emanated from varying and differentiated reception of Islam by Christian communities against the historical and political contexts of the past (Rashid M. Ahmad, OI). He also argued that the relationship between Christians and Muslims was being affected by blanket condemnation of Muslims by Christians hence causing xenophobic reactions. According to him this could be the cause of discomfort between the two faiths. The leaders (OI, anonymous) continued to state that war of domination (historical perspectives, colonization and neo-colonization) continue even today and Christians blame Islam for slavery in spite of both having participated in it. Therefore, such historical blame leads to mistrust which is a serious challenge to interfaith dialogue. Proponents have argued that territories and trade were

controlled by use of religion (Martin, 1974). For example, in Malindi, AbdulRazak (OI) recalled that the relationship between Christians and Muslims was cordial because Muslim leaders invited Portuguese (Christians) to build their places of worship. He further suggested that Nakuru Municipality could borrow such an approach to enhance coexistence.

The 19th Century Christianity propagation by missionaries and early crusaders propagated a negative attitude towards Islam as a religion that practiced slavery (Kindy, 1972). The present Christian leaders continue with the same narratives, which creates mistrust and a barrier to interfaith dialogue. Muslims on the other hand blame Christians for the use of philanthropic activities such as; provision of health facilities, shelter, rehabilitation centres, schools, food, social amenities and money to win and compete for followers (AbdulRazak, OI). But when Muslims start religious philanthropic organizations, the Christians are suspicious and normally associated with terror groups and consequently shut down. Muslim activities are never trusted by Christians even their dressing code is an issue (Rashid, OI).

Further mistrust according to the above interviewed leaders was that Muslims fear a Christian lead government since it is perceived as a barrier for the propagation of Islam. The Muslims felt that the government had no trust in *madrasa* classes that teach and propagate Islamic tenets but are taken as schools for Islamic radicalization (Anonymous Muslim leader, OI).

The Muslim leader above also recalled that, the loss of their foreign funding in 19th century and the missionaries continuing to get support to the present, enables Christians to continue winning converts as well as encouraging baptism of some Muslims in missionary schools. That caused and still causes mistrust between the two groups. When in the missionary schools and other public institutions even today diet rules are an issue since pork and bacon are cooked and served and the same utensils are used intentionally or unintentionally which is meant to undermine the Muslims faith, may be in the wrangle for souls.

Owenga (OI), argued that total mistrust and fear was evident when clergy created an aura of fear to adherents that Islam would be made an official religion if, Kadhi Courts are introduced into the constitution of Kenya and would favour Muslims like in the case of Abuja Declaration of Nigeria in 1998. In Nakuru Municipality the challenge was evident from respondents. Christian and Muslims also fail to trust one another due to various leaflets they threw along the streets calling Christians Kafir and Christians calling Muslims Al shaabab

(Adour Salim, OI). This perception for each other hinders smooth coexistence and a challenge to interfaith dialogue.

He further argued that Christians interact well with State functionaries and if something happens to Muslims, Christians do not speak out hence a feeling of discrimination to Muslims.

4.3.2 Lack of understanding of both Islam/Christianity and discrimination from both faiths

According to table 4.5 of the 11.7% interviewed respondents indicated lack of understanding of each other's faith and discrimination of Muslims. It is important to note that simple tolerance and co-existence are not enough to maintain peace among people. The purpose of any dialogue is to stimulate the participants not to remain in the construct images they have adopted for each other. This would help one another to find a way of becoming better people in them and improving their relationships. This would create bold ventures of individuals or groups who wish to be enriched by their differences to help them share their common values. Islam for example as a religious faith is progress towards God/Allah and final realization of human potentialities.

The relationship and dialogue between Christians and Muslims should be kept from deserting spiritual level in favour of tempered. Suleiman (OI), in the field said that to understand the religious values a Muslim lives and that the prerequisite of interfaith dialogue is faith and requires those who are faithful and rooted to their religion since sharing faith can be challenging for any tradition because it requires spiritual maturity. Seligman (2003) affirms that when dealing with other people one should not consider themselves superior in attitude and in words. One should aim at attaining success in relating and always to seek for solutions in interpersonal relationship problems. Christians and Muslims should adopt this idea for equality.

Salim (OI) further said that lack of respect for difference in faiths affects understanding and appreciation. Images placed on Christians and Muslims by media affects understanding between the two faiths. He also said that Muslims make all the necessary efforts to know the bible and Christian traditions but Christians make very little or no efforts to know anything about the Koran and Islam traditions, and that maintains and widens the gap between the two faiths.

Again Salim said Christians could not understand Jihad and accused Muslims of it (holy war) but Muslim leaders who responded said that Jihad is a struggle against Islam,

which can be done through media, letters, propaganda, verbal, mihadhara, internet to inform and educate people about Islam and would use weapons for self-defense when all other methods fail except on women, children, plants and animals Q 2: 190, 8:61.

There is also lack of understanding of violent extremist groups and this makes the Christians mistake Muslims for terror groups. Understanding can ease communication in dialogue meetings because not all Muslims who value their religion that Allah condemns. Discrimination on the other hand came out very clearly. Nzamo Salim (OI), felt that Government discriminated against Muslim as he recalled that in 2004 when there was a government order through the Ministry of Education to check the curriculum where Islamic schools, institution and Madrassa would be censured and controlled. The Muslim leaders' organization like SUPKEM, CPK, Jamia Mosque committees, The Kenya Assembly of Ulama and Imams, Scholars, the Kenya Council of Imams youth groups and others responded and found that the government was joining other Christians to discriminate them and controlling the spread of Islam. The government found the young people as the future terrorist generation. Nzamo further said that Christian leaders even the NCCK never commented over the issue and confirmed they were together with the government.

The Muslims also complained that the government sends security forces to harass them and without proper investigations one is accused of being a terrorist or belonging to a radical group. Muslim leaders also accused government of targeting Muslims and members of Muslim community arguing it as was a way of punishing them for their businesses and religion. Muslims further accused the government of discriminating against them particularly in issuing of birth certificates, IDs, passports, delayed examination certificates, concern for a Muslim 'name' 'hair texture' and appearance during an interview. They felt that was very embarrassing. Some Muslim respondents said that they were required to show IDs in transport facilities and in restaurants to prove their innocence, allegiance and "Kenyanness" (Ahmad Rashid, OI). He asserted that Muslims would want to be viewed as brothers deserving respect and dignity not as terrorists. Christians also felt that they were discriminated against by Muslims because of their beliefs, that Jesus is God, Holy Trinity (John 1:1, 14), crucifixion and death of Jesus (1st Corinthians 1:23), escape of judgment is through Jesus (Muigai, Monica, OI). Muslim believe in "Falah" self-effort or positive achievement as found in the Quran. They also disagree with Christians that only half of the Psalms were written by David. Muslims credit all Psalms to David. They also disagree on salvation (Eph.28). To Christians law and morality are separate while in Islam they are synonymous- law is based on moral code, while politics and good governance are based on

religion (Kassim, OI). Kassim further asserts that Muslims are conscious about food and drinks (pork, alcohol) while Christians are more relaxed about what food or drinks are taken. Muslims have to face Mecca and recite a liturgy (Salat) at 5 specific times of the day while to Christians it is not an obligation to pray and face a direction. Some Christian churches are tolerating homosexuality but it is forbidden in Islam. Christian men and women worship and sit together in churches but in Islam worship contact between men and women is not allowed. According to him (Kassim) the above differences create a challenge to interfaith dialogue.

Polygamy is forbidden in Christian church, while Muslim men may marry more than one wife. Christian males and females may wear silk gold, but in Islam only female are permitted to wear silk gold. These beliefs may cause offence to one another which would lead to conflict, discrimination, isolation and separation. These "offences" may make one walk away, ignore, challenge the offence, and 'fight' for the truth and more so disagree or retaliate if the offence is strong. With such images, interfaith dialogue becomes difficult.
Muslims also argued that the corruption menace in the country is getting into religious scenes as religious leaders who are corrupt are discriminated against by others. Discrimination violates human rights and creates huge gap of inequalities. Muslims resent issues in the society like employment, admission to education institutions and leadership positions hence corruption and discrimination which create a huge challenge to interfaith dialogue.

4.3.3 Terrorism and misconception on Muslim culture and religion

Christians and Muslims live in common or similar geographical areas, meet and more or less in a respectful way, speak and interact with each other in social, economic and political spheres, speak about each other and decide to come to terms with each other or to relate or not. The decision to come together is defined by the factors like historical perspectives, customs, doctrines, fear of loss of identity and cultural aspects.
5% of the respondents admitted that Muslim culture and Christian religion was a challenge to interfaith dialogue.

Islamic culture teaches mechanisms for believers to cope with modern world. It legitimizes norms and values, and provides ways and means of achieving individual goals and values which are consistent to the belief of the society. Norms, values and practices that are not Islamic are condemned. An individual passes through life into maturation and sacredness of life is taught to all masses and elites. Oneness with Allah is inculcated. Muslims feel that their culture is interwoven with moral law, politics and religion. The respondents felt that some Islamic cultural activities like burial rituals, kadhi courts,

observance of the five pillars such as Tuheed (monotheism) Q 2:171. Salaah-Q 29:45, Zakaah-Q 9:60, Saum (fast) Q 2:183 and Haji-Q 49:13, which may be a hindrance to interfaith dialogue especially where Christians do not agree and they appear like offenders of Islamic culture. Other cultural practices and traditions are dress code, hijab (veil) in women, which most Christian schools question.

Muslims unlike Christians do not eat pork and drink alcohol because Islamic culture does not allow. Christians believe in all aspects of Jesus Christ, Easter holidays and the day of worship are sources of challenges and disagreement. Western culture which is responsible for structural adjustments in the society is not in line with Islamic culture. Western culture also interferes with Islamic culture in that it introduces and forces foods and dressing into the people. It has recently introduced powerful social media for example; tweeter, Whats App, Facebook and others, which to some extent have interfered with morals of the society by introducing pornography and idol worship (devil worship).

The Islamic culture has strict laws on of worship and relationships with others. The Christians therefore need to understand Islam in a context that is immediate and concrete to clear misconception. According to the cultures of both Christian and Muslims, elders were supposed to share religious traditions with others. But hesitancy to share traditions, lack of conceptual framework and confidence to articulate faith issues is a big challenge to interfaith dialogue. The elders argued that when they meet, some participants have little or no idea about belief system of their faith. It is important for Muslims to understand the historical background, religious and present shape and dynamics of both religions especially Islam to reduce negative attitude, prejudice and stereotypes. Terrorism on the other hand has made all populations to perceive their own brothers as people to be feared. Most Muslims respondents affirmed that Islam is a religion of peace and true believers should commit themselves to demonstrate it. All religions are called to be agents of peace and support peace initiative and embrace dialogue as each faith needs the other. The Muslim respondents further said that a courageous religious person builds bridges to meet and live harmoniously with others instead of walls which lead to hatred and conflicts or contestations and this on the other hand hinder interfaith dialogue whatsoever.

Terrorism was indicated by respondents as a challenge to interfaith dialogue in Nakuru Municipality. Though there has not been any reported or documented case of terrorist attacks in Nakuru Municipality, reports from respondents of fear, tension, mistrust and stereo types evident in frisking of people in public areas or social halls was enough to portray misperception on terrorism. The social media also magnifies the issue and it causes distress

to every individual not only in affected but also in other corners of the country and in the world. When the attacks are caused by those who hide in Islam religions, it makes interfaith dialogue difficult. It is ironical that those who fall prey of the extremism and terror are the youth of both religions and from all walks of life (Koskey Ken and Abdul Rahman, OI).

The youths are radicalized that is, they become revolutionary and fanatical about the promises given to them by their leaders. There are various causes of these youth groups radicalization like poverty, lack of employment, corruption in employment, lack of freedom, parental rejection, requirement of five years' experience to qualify for a job in an interview (Kassim, OI). He also notes marginalization especially of Muslim youths where they are discriminated against during issuing of IDs, passports, lack of democratization in institutions, drug cartels, political hypocrisy, tribalism and nepotism. History of human rights abuses, gender discrimination, and lack of understanding of extremists at the community level, lack of parental and religious guidance, less time with parents, lack of role models from political and religious levels and too much education without employment are also cause of frustrations and bitterness. A disgruntled group like this cannot support interfaith dialogue, governance and religion rather they will fight using all means possible including funning conflicts, misperception between Christians and Muslims. It was evident that 3.3% Christians had negative beliefs that Muslims are extremists and terrorists. It was reported by respondents that they make long queues being frisked in bus station, malls, restaurants and other public offices. Muslims argued that they undergo embarrassing situation where their hair, appearance, language and dressing are an issue since people stare at them with suspicion and others fear associated with them. These negative beliefs are a challenge to interfaith dialogue because not all Muslims who are involved because anybody can speak, appear, dressed or have hair like that one of a Muslim and not violent (Shabir Sheikh, OI).

4.3.4 Marginalization, Quran vs. Bible, day of worship

The leaders interviewed averted that 1.7% of Muslims admitted that they were marginalized, knew more about the Bible and the Christians knew little about the Quran, the Christians respondents said that they had not read the Quran and given a chance they would not read or even visit a mosque (Tanui, OI). On the other hand Muslims responded that given a chance they would visit a church and surprisingly enough, they know more about the Bible, Old and New testaments (Sheikh, OI). They learn the Bible parallel with Quran at very early age and it is evident in the Madrassa and Mihadhara along the streets. The Muslims therefore tend to understand the Christians more because they are interested in knowing and studying

them. Some Christians reported negative attitude towards Muslims, Islam and Quran hence a big challenge to interfaith dialogue between the two faiths. That shows they will continue living in fear, suspicion, mistrust and conflict due to false image of each other.

In the Bible man is commanded to be a co-worker with God. Gen 1:28, Eph 4:11 and therefore when a youth gets education and there are no jobs available they feel marginalized and discriminated hence frustrated and bitter with the government systems. That makes them vulnerable to false narrations from the groups that take advantage of their ignorance, innocence and poverty. It was noted by Fr. Erick (OI) that there is a link between poverty, under development, high youth unemployment, illiteracy or educated poor, and radicalization in the society and that leads to them becoming vulnerable to extremism. This creates fear and misconception between the two faiths. There are also those who, wish to gain political power through religious extremism.

Concerning the day of worship, Muslims worship 5 times a day but Friday is their main day. Christians have Sunday as the day of worship and the rest like Seventh Day Adventist worship on Saturday. These days are a big challenge to interfaith dialogue because they pose misperception and disagreement especially when they fix a day for dialogue meetings. Muslims faces Mecca during worship but Christians have no obligation on where to face. The two faiths have been in contest for over 14 centuries over various beliefs system. Christianity as a religion began after the time of Christ and after the completion of the New Testament. Islam always presents theological challenge to Christian in relation to Mohammed as a prophet and Quran. Christians worship together with women and children in churches unlike the Muslims who are separate. These challenge the Muslims especially in dialogue meetings. Christians have women pastors but Muslims have no Women Imams. According to some respondents most of these aspects are questioned when meetings are organized hence deepening the challenge.

4.4 Aspects of Christianity and Islam which will foster interfaith dialogue and peaceful co-existence in Nakuru Municipality

The third objective of the study was to investigate the aspects of Christianity and Islam which will foster interfaith dialogue and peaceful co-existence in Nakuru Municipality. This will answer the question on aspects of Christianity and Islam that would foster interfaith dialogue and peaceful co-existence in Nakuru Municipality. The Challenges of inter-faith dialogue on Christian-Muslim perceptions analyzed were: interfaith round table meetings, demonstration of unity by both Islam and Christian leaders, interfaith youth dialogue forums,

interfaith dialogues and social initiatives that emphasize more on unity between Christians and Muslims.

It is important to note that Christians and Muslims share some similar aspects that help in the motivation of interfaith dialogue bearable in spite of some cultural and religious difference. These similarities are; both faiths adore one God, honour Virgin Mary and call on her with devotion, await the day of judgment, value the moral life and worship of God through prayer, both are religions of the book and for both religion helps them to achieve personal holiness and common good of the society. These common grounds should help them to build together a common front for interfaith dialogue to improve perception of each other. The respondent's views on aspects of Christianity and Islam which will foster interfaith dialogue and peaceful co-existence in Nakuru Municipality were tabulated as shown below in table 4.6 below.

Table 4.6 Religious aspects of Christianity and Islam which will foster interfaith dialogue and peaceful co-existence in Nakuru Municipality

Elements of religious aspects of Christianity and Islam		Frequency	Percent	Cumulative Percent
Religious aspects of Christianity and Muslims that would foster interfaith dialogue and peaceful co-existence in Nakuru Municipality	Frequent interfaith round table meetings	6	10.0	10.0
	Leadership of both religions to demonstrate unity	12	20.0	30.0
	Interfaith youth dialogue forums	4	6.7	36.7
	Introduction of interfaith dialogues	21	35.0	71.7
	Through common social initiatives that emphasize more on unity between Christians and Muslims	17	28.3	100.0
	Total	60	100.0	

Source: Field Data (2015)

From the result of the study it was suggested by respondents that several aspects would foster interfaith dialogue as discussed below.

4.5.1 Introduction of interfaith forums

It is evident from the table 4.6 above that 35% of the respondents from both faiths agreed that round table interfaith forums would foster interfaith dialogue in Nakuru Municipality. The interviewed leaders affirmed that round table forums would encourage sharing of ideas, knowledge, learn about the other which would overcome fear and prejudice, breakdown stereotypes, remove barriers of mutual suspicion. This would also remove fear of coping with differing cultural expectations, fear of converting one another, removes hesitation of respect, fear of intrusion, fear of refection, withdrawal and uncertainty. In meetings they learn to trust one another. Trust however is a long term process which is built by frequent meetings as most Imams and pastors interviewed affirmed. One meeting was called by Governor Kinuthia Mbugua which was held at Nuru Palace Hotel early 2015. The agendas were to pray for the county interfaith dialogue, peace issues like coexistence, concern for one another, tribalism, importance of Nyumba Kumi initiative, community policing in matters of security, moral issues, justice and radicalization (Kamau M. Fredrick, OI).

The religious leaders agreed that they would adhere to the agendas discussed and used their authority in mosques and churches to ensure that the adherents followed the leaders instructions for harmony and peaceful coexistence in spite of their cultural and religious differences (Njuguna M. OI). During the opening of Nakuru ASK show in July 2015, the Governor of Nakuru County emphasized on the need for interfaith dialogue for security and peaceful co-existence. The Governor also invited religious leaders again for an interfaith dialogue in December 2015 which raised issues of co-existence and called on them to preach peace. There was an interfaith dialogue meeting at Jumuia Guest House in Nakuru Municipality for three weeks in December 2015 whose objectives were unity in diversity, relations, peaceful coexistent, tension, terrorism, radicalization, cohesion, education and health (Marcos, OI). Most leaders confirmed that such meetings were important because both faiths tend to understand one another with more discussions and meetings.

Muslim leaders also called for round table forums and invited all other Christian leaders and other religions (Ahmad, OI). It was organized by leaders of National Muslim leaders' forum (NAMLEF), Supreme of Kenya Muslim (SUPKEM), National Council of Churches of Kenya (NCCK) African Ancient Churches (AAC), Pentecostals and Evangelicals. The venue of the meeting was in Catholic Dioceses of Nakuru (C.D.N). The agenda of the meeting was to pray together, governance, security, youth groups, women groups, church groups, leadership and importance of interfaith dialogue. They agreed that it

was important for mutual co-existence, peace and harmony since it would help to understand one another irrespective of tribe and religion. It also would help people to work harmoniously, tolerate one another and be patient with one another. He also said that there was quorum but most Christians did not turn up. Some Christians who responded about that meeting said that they had no time, they were busy, others feared (xenophobic) to interact with Muslims, other feared debates with Muslims.

There was another meeting at Eagle Place Hotel, Nakuru in September, 2015 which was also organized by some Muslim Imams whose main aim was to look for way of incorporating Christians in interfaith dialogues. Muslims informed that they always trying to reach out for Christians through meetings and debates (*Mihadhara*) but Christians leaders did very little to reciprocate (Sheik Shabir, OI). He said that Christians did not want to take time to understand Muslims and Islam. The Headquarters Central Rift Seventh Day Adventist (SDA) however said that they organize social activities for Christians and Muslims street children. The leaders said that, the effort is aimed at sharing stories with each other, friendship, ideas, talents and having fun together as brothers and sisters irrespective of religion, class or tribe. They said that all Christian groups should take that example and that could bring Islam and Christianity closer for a successful interfaith dialogue (Orina, OI). He further states that the SDA church has an organisation called Adventist Muslim Relations (AMR) which looks into controversies between Christians and Muslims and how to understand one another and other Christians for mutual coexistence.

According to SDA church respondents, the church leaders should have reciprocal visits with Muslim leaders in discussion and debates to encourage many meetings without fail and church leaders to exercise authority in their opinion and take responsibility and support interfaith dialogue interactions (Omwenga, OI). According to Fr. Eric (OI) and other catholic leaders who were interviewed supported interfaith dialogue and referred to Vatican II Document, Nostra Aetate where the church promotes and organizes conferences for the same. Most Christian and Muslim scholars have gone to deep roots of causes of differences. They propose that both faiths should emphasize on what unites than what separates, leaders to stop pessimism in their talks, frequent meetings, leaders to be role models in demonstrating unity and encourage their adherents to have frequent social initiatives, spirit of tolerance and live it, study Islamology in seminaries, schools, colleges and universities and avoid discrimination in lines of schools, hospitals and avoid pride, arrogance and ignorance. They also emphasized on reach out missions and cooperation in their daily activities where they would make

friends, share fun, ideas and get interested in learning about one another and get interested in understanding one another.

4.5.2 Common social initiatives that emphasize more on unity between Christian and Muslims

It was found out that 28.3% supported social initiatives and emphasis of unity as important in fostering interfaith dialogue and peaceful co-existence. Christian and Muslims is God's people just like other religious groups. They profess and belief in one God and are both Abrahamic religions and to a large extent have a common heritage. However, there are some essential cultural and theological differences. This difference should not separate them but unite. Nevertheless events in the society today like tension and terrorism strain the relationship due to perception, mistrust, fear hence affecting interfaith dialogue. To remove these misperceptions social initiatives are enhanced. Some of these social initiatives according to Fr. Eric (OI) are in common actions in sports events where the youth use their immense energy in sharing stories of heroism, friendship, comradeship, discussion of morals and values, thrilling goals are scored or lost in sports, friends tease them, make mistakes, jokes of both faiths and the lessons learnt in these interactions are valuable. They learn to unite, relate and be patient, and appreciate one another hence building positive attitude to enhance interfaith dialogue.

Wamani (OI) further affirmed that youth discussions and debates are organized for creating and fostering conversation especially positive interaction with law enforcement community and religious leaders to create purpose and aspirations. Youths are also engaged in peer to peer mentorships. Forums are created for youth to listen and ask questions to police, government administration, church leaders and imams and pastors about real issues that could bring change and hope for progress in society since they are anxious about their life and feel left out by rapid growth and changes in society. Fr. Eric (OI) further said that the desire of the youth to be rich and famous should be converted to positive and focused ideas and opportunities to develop vision of hope, build bridges in schools, work places and universities. The social initiatives for the youth especially would help them to have bright future because the few youths interviewed argued that they were disillusioned by how people access job opportunities, cannot afford bribes to join police service, teaching, clerks in counties and in parastatals has neither the money nor "big fish" to push them to those opportunities. They suggested that "Nyumba kumi" could be used to identify the poor in the village and estates so as to assist those who really need money for education.

According to Ahmad (OI) youth are the majority in the society (civilians); security, peace, unity and harmony that they establish can be easily fostered by administrative and security agents, Social activities aid the youth in realizing themselves. When they do not obtain what is rightfully theirs (opportunities), they feel dispossessed and that triggers feelings of frustrations which lead to collective bitterness and complaints. That kills and shuts dreams and aspirations like becoming big professional leaders, very famous and rich. Most youths however live in dreams and hence become vulnerable to many teachings and narrations hence a threat to interfaith dialogue. Imams and church leaders influence millions of people (adherents) in rural and urban areas. They have a major influence on public opinion and the direction and redirection of values. The "flock" listens to them. Based on this therefore, the religious leaders, groups in churches and mosques can discuss frequently the value of unity between Christians and Muslims. In these male, female, youth and children should be helped by religious leaders to confront and pre-empty, fears, mistrust, tension and encourage tolerance, patience, love ,friendship, forgiveness, harmony and peace. They should encourage mentorship programs, radio debates and insights, dialogue workshops, participation in self-help economic projects between Christians and Muslims. That would clear misconception mistrust and suspicion. In Quran 45:11 a Muslim is advised to shun from prejudice and fear and ambition because they are intolerance traits. Christians are advised to love all (1Corn 13:1-7) and in doing so that would enhance interfaith dialogue.

4.5.3 Demonstration of leadership and unity by both Christians and Muslims

There are many houses of worship in Nakuru Municipality, which besides their core business of worship are engaged in many social responsibilities. That implies that the Imams and Pastors have a big influence to the public. They have a major influence to the rich, poor, nourish politicians, senior civil servants, jobless, criminals, and mind local and national needs and concerns. Their demonstration is required. According to the Table 4.6, those who responded were 20%. That showed a big contribution of other religious leaders to reaching out the public for interfaith dialogue for peace and harmony. The leaders should collectively and individually reflect on how they handle community issues. They should be role models to their adherents and convince them on respect for other faiths. Religious leaders should shun xenophobia and hatred in the preaching. They should preach hope for all. They should live what they preach. Late Pope John Paul the II the 1st Pope to visit a mosque in 2001 visited Olmayyard Mosque of Syria in Damascus urging interfaith partnership (Shabir, OI). As a religious leader he recognized that the two religions share some ideas and prophets even

as they differ in theological issues of divinity of Christ and the nature of Quran as a revelation.

Shabir (OI) stated that they went for a mission to West Pokot in Baringo and did not find any difficulty in entering an AIC church, worshipped and slept there which was a good example of unity and tolerance. Further, while responding to the Muslim questionnaire, Muslims said, "given a chance we would visit a church". This showed that religious leaders are in support of interfaith dialogue. Pope Francis I visited a mosque in Central Africa in 2015 a sign of good leadership and building bridges (Fr. Eric, OI). Some leaders also feared losing their faithful. Pope Francis also had a meeting with Christian and Muslims when he visited Kenya in 2015. That was an act to be emulated by other religious leaders both Muslims and Christians respecting of religious affiliations.

Religious leaders both Christian and Muslims should self-educate on the other groups culture and doctrines. The leaders should have enough knowledge about thinking, feeling, dealing and behaviour towards other faith. Shabir (OI) also responded that leaders needed to understand the differences between the two faiths, cultural expressions and how they are lived.

Leaders as well as adherents should be educated on doctrines and dogmas of their faiths and faith of others. According to respondents on demonstration by leaders they affirmed that older leaders (generations) are rigid with cultural beliefs and resist change. That creates generation gaps which hinders and interfere with opinions of individuals towards other religions. That generation is blinded by historical injustices. Religious leaders should not be silent. They should speak loudly because they are the confidence of the society.

Religious leaders should condemn government and media xenophobic remarks that are likely to incite and offer radical ideas to the youth. Religious leaders and community members interviewed expressed strong feelings that parents need to have enough time with their children since they are too busy at the expense of their parental duties. Lack of parental care leaves the media and social networks to take the place of parents. Most of these social platforms have not been censored before they are released to the society (Ahmad, OI). In some countries a respondent remarked that Malaysia, Indonesia, Australia, Japan, china, South and North Korea, media sites like Facebook, twitter, Whats App, link in ,pin interest must be assessed by law before they are released. It is punitive to release such programs because the future of these countries depends on the young people. Their minds, character and attitude must be protected whatsoever.

The youth in these countries are taught mannerism and respect of oneself to raise self-esteem. Exchange programs and insights are used to take care of the youth (future). In line with these, Wamani (OI) compared these countries and the society around them and said that the government, the religious leaders, teachers, parents and other stakeholders need to do something about media programs because they could be sources of fear, mistrust, misconceptions, hatred, disrespect, radicalization and terrorism because youths emulate what they see and hear whether good or bad. It is evident from the Table 4.6, that religious leaders have a big role in the interfaith dialogue and unity between the two faiths. The respondents further argued that religious leaders should encourage the adherents to be active in sharing in social joys and problems like in marriages/weddings, festivals of faiths, parties and national holidays.

In problems like insecurity, conflict, education, crimes, drug abuse, radicalization issues, funerals and climate change, corruption and terrorism, they should discuss and come up with a solution for proper and smooth relationship. In such relationships, religious traditions should retain depths of their own spiritual wisdom in a spirit of open and respect for the traditions. The argument by respondents who were interviewed was that that spirit would help to purify culture of dehumanizing elements, respect traditional and cultural values of people, and learn positive values due to interaction, overcome prejudice and faith purification. "The future of the society is children and when unity and peace are invested in them, it brings harmony and co-existence" remarked a respondent. A respondent further said that the bible Eph 6:22 and the Quran recommends the parents to train and educate their children ,religious and political leaders to involve the youth in leadership for smooth continuity of peaceful co-existence and mutual understanding between the two faiths.

Religious leaders interviewed pointed out that, training of children from junior classes would help to understand the others faith that the community live by. Another Christian respondent observed that when the voice of *Muessin* wakes up the Muslim at dawn, it does so to Christians, reminding each of them 5 times a day that prayer is important. That unconsciously is a sign of sharing in prayer according to that Christian respondent (Fr. Markos, OI).He also pointed out those religious leaders should preach tolerance, give their opinions to adherents about positive values to stop lying to adherents, stop jokes with religion, stop commercialization of religion and to stop scandals of bribery and promiscuity.

According to Kassim (OI) religious leaders should encourage people to unite for peace. The Glorious Quran says," And hold fast all together by the rope which Allah (stretches out for you), and be not divided among yourselves. "AL Quran 3:103). Most

religious leaders however have the concern of unity in their hearts and no actions about it on the ground. Other verses supporting unity are Quran 8:46 advices followers not to quarrel among themselves. Hadith no 4, Bukhari v 5, Be 57, number 56 and no 5 vol. 8 Book 73 no 160 both talk of prophets, (Peace Be Upon Him) wish for people to unite so as to avoid differences and relate well with other believers. The Bible emphasizes on unity among Christians, Mathew 23.8 calls all as brethren to live in unity. (Psalms 133:1) says, "Behold how good and how pleasant, it is for brethren to dwell together in unity". Respondents suggested other verses in Quran and the Bible that were emphatic on unity among those who profess God.

According to Orina (OI), Christians and Muslims should understand one another because they share several things in their worship for instance they share observance of Sabbath i.e. S.D.A Saturdays and Muslims Friday they bow down or kneel during worship there is prohibition of some foods by both and they study the scriptures. He argues that Muslims should not be condemned for attacks carried out by those who abandon Muslim (Murtad) since even in Christianity there are those who carry out crime after abandoning Christianity therefore Christians and Muslims should avoid blaming each other and preach tolerance and unity in diversity.

4.5.4 Frequent interfaith round table meetings and interfaith youth dialogue forums

The Table 4.6 indicated that 10% of the respondents depicted that; to foster interfaith dialogue and peaceful co-existence frequent round table meetings and interfaith youth forums were necessary. When interviewed closely, the respondents recommended that both Christians and Muslims should have round table meetings to agree on basic important points. Such meetings were presented in workshops, written presentations, conferences, and campaigns for peace, oral debates exchanges and forums to discuss mechanism of what unites than what separates. The respondent said that each faith should be brother's keeper and emulate Mandera safety case (The Daily Nation, Tuesday December 22, 2015 pg. 5). In those meetings they should discuss their doctrines, dogmas, traditions, cultures, values and beliefs. After discussion and debates they should learn to respect other cultures and tradition, appreciate others understand them, shun hypocrisy, perceive one another positively as a brother or sister learn to listen to one another and build strong bridges. In those meetings both faiths should remove prejudice, stereotype and discrimination. They pray, worship and share meals together and they agreed venue as sign of unity and peaceful co-existence. They should learn to forgive one another for the past injustices and look forward for progress.

Both faiths should not fear loss of converts and loss of power/leadership or identity because the agenda is not conversion. Round table meetings allow room for one another, accommodate without force, agree on menu, avoid politics, culture, expels fear, and knowledge of the other and encourages developments because one feels comfortable to work anywhere in the country.

The interviewed youths on the other hand responded that interfaith forums would play a big role in uniting both faiths for peace and harmony (Njoroge M. OI). They claimed that the systems forget and remain silent about their needs. They complained of lack of jobs, discriminations in terms of IDs, scholarships and pass ports, marginalization, lack of education, due to lack of school fees and education material, suspicion, mistrust and fear while Muslim youth are viewed as agents of terrorism or extremism hence feeling lonely among others (Kassim, OI).

In school and meetings, youths feel that they are discriminated against among old people who are too rigid to change according to the changing environments. Shabir (OI) suggested that youth can join funfair, sports where they give stories, make friends, tease one another in jokes and share even in meals and parties. They can also join in campaigns for peace walks and marathons, peace exchange programs and chat's in controlled Facebook, WhatApp and Twitter, internet and other social media. They also meet in work places and bus stations where they share and understand one another more. This is prerequisites to successful dialogue.

Political and religious leaders should be role models to the youth so that they can have hope for future and avoid frustrations of becoming vulnerable in the hands of radical groups. This relationship requires genuineness and sincerity (Nyamusi, OI). These round table forums and meetings for both youths Christian and Muslims faithful have benefits like:- peaceful and harmonious co-existence, security, unity individuals commonness even in prayers, intermarriages, remove fears, prejudice and stereotype, good neighbourhood, reduce waste of money on security issues, understanding and respect of each other's faith, cultures and values.

In conclusion, religious leaders and the government can emulate the Ghanaian people, Australia, South African people where Muslims and Christians lived together in peace through their practical dialogue that brings them together in spiritual and physical life (Mustapha, 2011). Their living together and sharing in all sectors of life has shaped the understanding of each other's faith. Ghanaian people for example appreciate that the element

that brings them together is God who creates all humanity (Mustapha 2011). They appreciate that the element that brings them together is God who created all humankind.

In the Municipality, there should be power sharing which assures people of peace dialogue and stability. The Christians and Muslims like in Ghana and South Africa should remove the phobia of anything Muslims like white council, hair, language, name, since that is hypocrisy and hence exercise religious freedom. In marginalized area, there can never be peace and unity since all are always in want. This calls for the religious and political leaders to include these areas that are marginalized in political equation so that unity and cohesion can be promoted for successful interfaith dialogue.

Based on the results, the study established that majority of the respondents admitted that the major religious aspects of Christianity and Muslims that would foster interfaith dialogue and peaceful co-existence were; the introduction of interfaith forums represented by 35%, common social initiatives that emphasize more on unity between Christians and Muslims represented by 28.3%, demonstration of unity by the leadership of both religions represented by 20%. On the other hand, 10% of the respondents indicated that frequent interfaith round table meetings and interfaith youth dialogue forums represented by 6.7% were religious aspects of Christianity and Muslims that would foster interfaith dialogue and peaceful co-existence in Nakuru municipality. During the study an intravenous variable on the affiliations of the two religions arose which was found important to be discussed in the study. The responses are shown on the previous table 4.4 and the analysis are shown and discussed below in table 4.7 and 4.8.

4.5 Effect of religious affiliations on Christian-Muslim perceptions

The study determined the effect of religious affiliations on Christian-Muslim perceptions. Pearson Correlation to establish the kind of relationship that existed between religious affiliations and Christian-Muslim perceptions as indicated in table 4.7 below.

Table 4.7: Correlation between Religious affiliations and Christian-Muslim perceptions

		Christian-Muslim perceptions
Religious affiliations	Pearson Correlation	.656**
	Sig. (1-tailed)	.001
	N	133

** Correlation is significant at the 0.05 level (1-tailed).

Source: Field Data (2015)

The study revealed a statistically significant strong positive relationship of ($r = 0.656$, $p < 0.05$) between Religious affiliations and Christian-Muslim perceptions. This suggests that religious affiliations highly influence Christian-Muslim perceptions. According to the findings of the study, it indicates that religious affiliations have a positive effect on Christian-Muslim perceptions.

Table 4.8: Results of linear Regression Analysis determining the Effect of religious affiliations on Christian-Muslim perceptions

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	0.856[a]	0.743	0.689	0.388

a. Predictors: (Constant), Religious affiliations

ANOVA

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	1032.540	1	1032.540	9.310	.000
	Residual	14685.799	131	113.105		
	Total	15718.339	132			

a. Dependent Variable: Christian-Muslim perceptions

b. Predictors: (Constant), Religious affiliations

Coefficients

		Un-standardized Coefficients		Standardized Coefficients		
Model		B	Std. Error	Beta	T	Sig.
1	(Constant)	0.553	0.072		19.149	.000
	Religious affiliations	0.277	0.037	.256	3.035	.003

a. Dependent Variable: Christian-Muslim perceptions

Source: Field Data (2015)

According to the regression results in Table 4.7 above, it indicates that religious affiliations accounted for 74.3% of the variation in Christian-Muslim perceptions (R^2 = 0.743). The un-standardized beta coefficients indicate that religious affiliations ($\beta = 0.277$, $p < 0.05$), was the strongest predictor of Christian-Muslim perceptions. This suggests that, religious affiliations influenced Christian-Muslim perceptions. According to the findings of this study, it specifies that religious affiliations have a positive effect on Christian-Muslim perceptions.

Linear Regression Model

$Y=\beta_0 + \beta_1 X_1 + \varepsilon$

$Y = 0.553 + 0.277X_1 + \varepsilon$

Where Y = Christian-Muslim perceptions

β_0 = Constant

β_1= Régression coefficient

X_1 = Religious affiliations

ε = error term

Interpretation and discussion

From the table 4.8 above when there is a unit increase in Religious affiliations; Perceptions of Christian/Muslim will increase by 0.277 units. The above simple regression model indicates that religious affiliations has a positive effect on Christian-Muslim perceptions.

Christians and Muslims association or connection with their religion has a strong effect on how they perceive one another and in their interreligious dialogue. The information gathered from both respondents (Christians and Muslims) showed that both faiths were created by the same God and share the same ancestor Abraham hence brothers and sisters. (Q29:46). Some Christian respondents argued that Islam has been shaped and transmitted for many years. The two faiths have interacted and co-operated in many spheres of life like trade, weddings, festivals, burials rituals, and schools and in sports. This relation has been viewed by Christians as inherently intolerant. Muslims however view Islam as a dynamic tradition which inspires and nurtures many Muslims.

Christians also view their religion as inspiring many people. These views of each religion tend to affect their crossing the boundaries for interfaith dialogue because each faith is firm on its doctrines and cultures. Muslims for example, belief that their religion is natural and universal and that everyone by nature are born as a Muslim. The followers fully

surrender themselves to accepting and carrying out God's Will. All adherents of Islam are called to recognize Quran as Gods final revelation and the *hadith* (words, deeds of Mohammed) as source of guidance. Quran 3:21. It is the desire of Muslims for all people to join Islam religion (Q 2. 256). Muslims justify competition for good works and that God knows the truth of differing with the others. Quran 5:48. They belief in refining the soul and character *tazkiya* as well as acting according to precepts of religion and avoiding everything that is forbidden (Q 25: 43, 89:27, 79:40-41). Referring to what Muslims hold so dear in their religion, some respondents raised several differences like, identity of Jesus, where Muslims belief that Quran is strong on saying that Jesus was not God. "Isa (Jesus was simply a created human being and a slave of Allah" (Q 4: 172). Muslims give Jesus a great honor as a prophet and a miracle worker. In contrast the Bible affirms that Jesus is God himself.

"In the beginning was the word and word was with God and the word was God...The word became flesh and dwelt among"... (John 15 and 14). Muslim respondents also affirmed that Jesus never died. Quran says that a prophet of Allah could not die a horrible shameful death like crucifixion. Judas died on the cross in Jesus' place as a payback for his wicked betrayal of Jesus. "In reality he was not killed or crucified and those who said he was crucified lied" Early Christians on the other hand declared that Jesus was the messiah who was crucified. Christians like Paul boasted he did die a shameful, painful, public humiliating death for sinners and for salvation of all. "...We preach Christ crucified a stumbling block to the Jews and folly to Gentiles" (1 Corinthians 1:23). The two faiths also disagree on the way to escape judgments. Muslims believe that the escape of judgments is by *Falah* self-effort in following and achieving all that is written in Quran and weigh up right and wrong and Allah's decision. According to Christians (Bible) all are sinners and have fallen short of God's glory (Romans 3: 23). This implies that no one is good enough to deserve God's favour and that is why Jesus became human died on the cross to intercede for man.

The conclusion from both Muslims and Christians is that their gods are different in spite of some similarities but gods have different identities and standards.

In dialogue, therefore both faiths should hold all other factors of ideology, theology, affiliation, tradition and beliefs constant so as to deal with real issues of perceptions and misperceptions for harmony and peaceful coexistence. The table 4.4, 4.7 and 4.8 affirm that religious affiliation (connection to one's faith or religion) highly influence Christian and Muslim religious perceptions and misperceptions which directly or indirectly interfere with strategies of interreligious dialogue and peaceful coexistence. Religious affiliation also affects the relationship between Christians and Muslims because of religious identity crisis

whereby Christians and Christians do not understand themselves and have internal crisis and disagreements and Muslims too have different sects such as the Sunnis and Shias who profess Islam but have different beliefs and thus affects Christians and Muslims due to differences in ethnicity, internal division and tribal intolerance.

These two faiths should come together and stop looking at one another through the lenses of religion or tribe. Christianity and Muslims have to make the choice between integration and assertion. This aspect (affiliation) has affected the interfaith relations and dialogue greatly. In their views on marriage, Christians and Muslims have different views which aggravate the social and cultural problems that are faced by people of different faiths.

Christians and Muslims believe that revelation truths and guidance enlighten adherents socially, politically and economically. Islam does not separate religion and politics and, that is another source of misconception while Christians separates the two and become the conscience of the society. It is dangerous to politicize religion since it presents a challenge to interfaith dialogue. Religio-political aspects in Nigeria for example, have destabilized the society and hence affected interfaith dialogue and aggravating mistrust and misperception between Christian and Muslims (Akinande, 1996).

Other religious leaders affirmed that for interfaith dialogue to be successful both faiths should explore elements of political values that support living together with full recognition of the best of the other faith and ignoring self and claimed religious demagogues. Both religions have their leaders opposed to efforts of peace movements due to their religious affiliation, to their faiths, selfish interest, rigidity with cultural believes, resistance to change, power, their cultural believes and their blindness due to historical injustices. It was found out that economic, political and psychological factors have been influenced by religious affiliation which influences their behaviour, thinking, feelings, reasoning and dealing of one faith towards the other. This to a large extent affects the interfaith dialogues and any effort aimed for development.

The study also affirmed that Muslims beliefs like the slaughtering of animal should be started by a Muslim, pork used by Christians, keeping money in the banks to earn interest (Muslims do not believe in interests), burial rituals, intermarriages and other cultural beliefs are also hindrances to interfaith dialogue and relations. It is confirmed by the Quran 3:175, 2:150 that a Muslim fears no one except God in social and political affairs and military encounters. Quran and God make Muslims fearless. Muslims and some fanatic Christians love their religions. For Muslims for example, love for religion is paramount Q 9:24. Christians believe that "... to live is Christ and to die is gain" (Phi 1:21). That shows how

they are loyal to their religion too. Other cultural beliefs to the religion of Islam are dress code which the Muslims cannot change. For Christians there is relaxation as much as dressing is concerned.

It is a command of Allah for Muslims to hold together as Muslims Q 3:103. Some people may take advantage of this statement and reject any call for interfaith dialogue. Some Christian sects too and cults are also recommended by their leaders not to mix with "sinners" hence making it difficult for all to make concrete conclusion to the interreligious dialogue and relations.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Introduction

This chapter contains the summary of the findings, conclusions and recommendations of the study based on the research objectives.

The main objective of the study was to investigate Christian-Muslim perceptions with focus on challenges that foster or hinder interfaith dialogue in Nakuru Municipality. The study came up with a number of very significant findings on selected Christian-Muslim perceptions, which are presented in this section.

The first objective was to investigate perceptions between Christians and Muslims in Nakuru Municipality. Based on the results of the study, it was established that Muslims strongly agreed that religious prejudice should be condemned in the society (response mean of 5). The study established that both Christians and Muslims agreed that they could attend a meeting on interfaith dialogue; however, they had a problem with Christians who converted to Islam and Muslims who convert to Christianity respectively. The study also revealed that both Christians and Muslims did not feel comfortable coming in contact with each other. Christians disagreed that given an opportunity they would visit a Mosque, Islam was a universal religion of mankind, didn't not supported Christians/Muslim intermarriage (response mean of 2). On the other hand, Muslims disagreed that given a chance they would not work/trade with Christians (response mean of 2).

The second objective was to investigate the challenges that hinder interfaith dialogue in Nakuru Municipality. In this case the study revealed that the major Challenge of inter-faith dialogue was fear and mistrust between the two faiths represented by 58.3% respondents.

The third objective was to determine religious aspects of Christianity and Islam that would foster interfaith dialogue and peaceful co-existence in Nakuru Municipality. The study established that the major aspect of Christianity and Islam that would foster interfaith dialogue and peaceful co-existence in Nakuru Municipality were the introduction of interfaith forums represented by 35% and through common social initiatives that emphasize more on unity between Christians and Muslims represented by 28.3% both Christian and Muslim respondents.

The study also determined the effect of religious affiliations on Christian-Muslim perceptions. The study used Pearson correlation and simple linear regression to establish the kind of relationship that existed between religious affiliations and Christian-Muslim perceptions. The study revealed a strong positive relationship of ($r = 0.656$, $p < 0.05$)

between Religious affiliations and Christian-Muslim perceptions. Based on the regression results of the study it was established that religious affiliations accounted for 74.3% of the variation in Christian-Muslim perceptions ($R^2 = 0.743$). The un-standardized beta coefficients indicated that religious affiliations ($\beta = 0.277$, $p < 0.05$), was the strongest predictor of Christian-Muslim perceptions. This suggests that, religious affiliations positively influenced Christian-Muslim perceptions. Therefore, to enhance inter-religious harmony, each religion should ensure its leaders educate the youth, women and men groups in their localities.

5.1 Summary of the Findings

The purpose of the study was to investigate the perceptions of Christians-Muslims relationship for peaceful interfaith dialogue and harmonious co-existence in Nakuru Municipality. Christian views of Islam and vice versa have been shaped and transmitted due to routine interaction between the faiths. Both Christians and Muslims have been together and interact in economic, political, social and religion activities. The Christian-Muslim interfaith dialogue is dependent on understanding the history, political structures, cultural dimensions and composition of religious communities among the Muslims. It is also important to understand that Islam has a dynamic tradition which inspires the lives of adherents. They believe in God to be the source of all life and all should do His Will.

In spite of the Quran and the Bible's assurance of unity, love, appreciation, peace and harmony among the people, the study found out that latent mutual suspicion and mistrust continue to characterize the relationship between Christians and Muslims in Nakuru municipality. The suspicion and mistrust result in fear and tension in spite of the conferences, seminars and meetings held to foster interfaith dialogues. In Ghana, South Africa and Australia Christians and Muslims live together in peace and harmony with other people through practical dialogue that bind them together in all spheres of life. Nakuru municipality should emulate these countries in their dialogue where politics give opportunity by accommodating one another for national good. Knowledge is important in understanding one another and should not be misused. It should be used to elevate and edify the relationship between the two faiths. Quran 45:11 and Quran 3:187. Both faiths therefore should be encouraged to understand one another. Christians and Muslims should show the willingness and preparedness to cooperate together and actively promote dialogue, support reconciliation and forums that seek to overcome prejudice, stereotype and mistrust that emanates from the current alleged events of terrorist attacks and radicalization which creates distorted Islam teachings. Discrimination based on religious sects' internal wrangles and divisions among

religions and denominational affiliations also affects the success of interfaith dialogue. From discussions and the findings, it is important to state that there has been some effort to promote inter-faith dialogue meetings in spite of the challenges. The study found out some challenges to interfaith dialogue as real and noted that interfaith dialogue requires long time patience and commitment.

The study observed from the work of the other authors that the efforts to tackle issues of interfaith dialogues evolved from historical perspectives; social, economic, political and religious aspects and they found out that understanding of the past and the current history of both faiths is paramount for the two to have practical dialogue of life that require forgiveness and reconciliation. The study also revealed that peace and unity influences all other aspects of life; social, political, economic and religious. Mistrust and fear escalates tension and distress. This situation leads to exclusion and isolation, which halts development because people lack freedom of movement and expression (Mbilla, 2004).

It was observed during the study that Christians and Muslims lived affably in their day-to-day activities thus; doing business together, learning together in schools, politicking together, tackling social issues together, trading together and interacting in all other areas. In spite of all these, their relationship is tepid (complex) and multifarious faced with various latent challenges as it was found out from the respondents who were interviewed. It is important to note that due to religious affiliations, not all dialogues are achievable since religious persuasion and internal wrangles among faithful delay dialogue (Akinande, 2002). According to Gerald (2010) dialogue is a continuous process which requires time, patience and commitment by participants who should work together with the government organizations to succeed. The factors that affect dialogue should be addressed, while the reconciliation acted upon and forgiveness done because most past perspectives delay any effort of interfaith dialogue (Abnimer, 2007). He further says that respect of differences increases understanding and appreciation. That helps to fight against intolerance and discrimination against both faiths and diffuse tensions and distress.

The study concurred with Goddard (2000) who suggested that the two faiths should operate on the basis of honest dialogue and mutual respect in debates and conversion missions. These missions should be done in moderation. Much can be done when the two faiths are united and having willingness to respect each other's cultural and faith differences since such an environment ensures peace, co-existence and harmony according to some respondents.

There are many points of convergence between the two faiths as was found out by the study. Both faiths belief in a God who is merciful and just, God who reveals his word and one who will call people to be answerable, the creator and sustainer and belief in prayers. The values and ideals shared includes; helping the needy in society, search for justice, condemnation of social evils, love for the neighbour and importance of security, peace and harmony. Christians and Muslims however, tend to be blind about these factors because they consider themselves as special and unique over the others. However, Ethics (akhlaq) require that people to practice humanity (virtues) in all events of life, and love of God should prevail. Q 9:24. The study found out that during the interfaith meetings, both faiths should reassess the past and remove ignorance to break stereotype and prejudice to enhance openness about each other to overcome mistrust and fear for common action. The study observed that despite many conferences and forums, interfaith dialogues meetings have not been very successful.

The study found out that both faiths should not try to affirm who they are but rather try and share their faith even when it is opposed by other faiths. For effective interfaith dialogue to be undertaken, the challenges such as distorted image of one another, questions of the Holy books (Quran and Bible), historical perspectives, theological differences, cultural differences and stereotypes need to be addressed.

5.1.1 Objective one findings

The first objective of the study was to investigate Christian-Muslim perceptions in Nakuru Municipality. The results revealed that both Christians and Muslims did not feel comfortable coming into contact with each other or in trading activities. They perceived that if they cohesively related together they would lose identity and faith. The Christians perceived Muslims as terrorists and as their enemies (Ahmad, OI). Muslims on the other hand perceived Christians as people of the Book and those who did not understand their faith (Markos, OI). According to Sunguti (OI), interreligious groups in Nakuru Municipality and specifically Christians and Muslims have underlying simmering tensions which if not addressed may trigger conflicts. In his pastorate duties he organizes meetings of Christians and Muslims including the youth to address issues of peaceful coexistence, radicalisation, West and Central Africa terrorism activities, peaceful political elections, cooperation on social activities to create appreciation and understanding of each other for harmonious coexistence.

5.1.2 Objective two findings

The second objective of the study was to investigate the challenges that hinder interfaith dialogue in Nakuru Municipality. It was established that the major Challenge of interfaith dialogue were fear and mistrust. The results showed that the major aspect of Christianity and Islam that would foster interfaith dialogue and peaceful co-existence was introduction of interfaith forums. The study further showed that religious affiliations have a positive effect on Christian-Muslim perceptions. It was found out that fear and mistrust scored the highest 58.3% as a challenge to interfaith dialogue. The respondents pointed out areas of fear and mistrust as the two faiths interact. They also suggested other challenges like terrorism, religious differences, internal differences and divisions among religious groups and misconception. The study also found out that these challenges can be surmounted through cooperation, forgiveness, reconciliation and understanding. Historical prejudices and discrimination and stereotypes need to be redressed. The society should appreciate and accept one another by willingly listening to one another and being able to separate faith and culture. The respondents stated that the solution to positive dialogue is accepting that both faiths are Gods images and more so have concern for humanity. The study also found out that there are many things the two faiths can learn from each other; unity, peace, love, cooperation, intermarriage, security, positive politics, tackle social issues, coexist, harmony, friendship, distribution of resources and reduction of conflict, if prejudice and stereotype are removed. The study found out that due to the current events (global, regional and national); mistrust, fear and tension escalate among the two faiths unless counteracted by interfaith dialogues. The study also found that the youth joining the radicalized groups joined them mainly for religious gain more than economic gain. They are bitter with the administration and the impunity within the society as Ahmad sated. He also stated that the extremists hide not only in the slums but also in the mosques, churches, prisons and institutions posing a challenge to the authorities as identification becomes a problem.

The data analysis of the study generated the following conclusions: Christian-Muslims perception are real, interfaith dialogue is important and requires honesty and sincerity. It also established that challenges to interfaith dialogue are real and need to be addressed for successful interfaith dialogues between Christians and Muslims. The following however, were found to be strong hindrances to interfaith dialogues: Prejudice and discrimination-in areas of language, name, dress, stereotype-false image of each other is exercised, past history, cultural differences, misunderstanding, mistrust, fear, theological differences, fear of loss of identity, marginalization, corruption, internal wrangles and

religious affiliation affects interreligious dialogue. Similarly, immorality, idolatry and commercialization of religion play a major role.

5.1.3 Objective three findings

The third objective was to investigate aspects that foster interfaith dialogue In Nakuru Municipality. The study established that for successful interfaith dialogue the following aspects should be encouraged; Round table meetings (forums), education, create bridges-know one another, intermarry to diffuse culture, separate culture and religion, accept, appreciate and respect each other, religious leaders to serve human kind not religions. It is also important to forgive and reconcile, condemn terrorism and radicalization together, interact freely without fear or mistrust. In addition enhance gender equality, facilitation of employment and skill development, good governance and rule of law, objectivity of religious and political leaders in their dealings. According to Nyamusi (OI), negative perceptions can be dealt with by organizing frequent meeting of all stakeholders in the society so as to create awareness at community level where people interact.

5.2 Conclusion

The discussions of the findings of interviews and questionnaires of Christian respondents have shown that 58.3% of the population sampled indicated that fear and mistrust are serious challenges of interfaith dialogue. Most of them fear Muslims just the way they are: dress code, hair, language and appearance, others associated them with terrorists. Others fear mosques and Quran. For both they fear loss of identity. Christians on the other hand fear the fact that Muslims do not belief in the Holy Trinity. There is also lack of democratic institutions, abuse of human of human rights.

The study however found out that there should be willingness to work together and interact more to remove stereotypes, prejudice and discrimination. This on the other hand will remove fear and mistrust. In spite of the many interfaith dialogue meetings, the study found out that there is latent fear and mistrust between two faiths. Views from respondents indicate that the current terrorist attacks in the country increases tension rather than reducing hence creating more fear and mistrust on both faiths. It also found out that adherents of both faiths have very little or no in depth knowledge of the other. Both faiths should come together irrespective of culture, religion, doctrines and customs and more so past historical perspective.

The government should address some issues like poverty and systems of employment to prevent the youth from being vulnerable to narrations of radicalized groups. It was also

found out that most adherents and even religious leaders and denominations, do not understand the doctrines and tenets of their faith. This becomes a hindrance to interfaith dialogue.

The chapter has given a clear summary of the purpose, findings, conclusion and recommendation of the study on what the government and religious leaders and the adherents should do to reduce challenges of interfaith dialogue and recommend suitable areas for further research. In spite of the two faiths trying hard to have interfaith dialogues the study portrays suspicion, fear and mistrust which still prevail. It is the hope off this study that, basing on the above recommendation, their implementation would enhance interfaith dialogue for peaceful co-existence. The study supports some important aspects to mitigate the challenges like knowing and understanding one another, education, competent person to be involved in interfaith dialogue, learn about and from each other, avoid criticism and judgment of each other, separate religion and culture, religious leaders to be sincere and honest in matters of interfaith dialogue, workshops and conferences ,encourage round table forums, involve government all to avoid xenophobia and hatred spread by social platform, avoid hypocrisy, avoid blanket condemnation of a community in line of religion, respect of each other's faith (Quran, Bible), religious leaders to tell people the truth and more so pray for one another since God's, intervention is stronger. Frequent peace meetings can be organized by local, political and religious leaders.

It is the assumption of this study that if all the above mitigations are implemented, Christian and Muslims can relate well without suspicion and interfaith dialogue meetings can be a success. All would live in harmony, intermarry, working anywhere together, learning anywhere together without fear of each other. The study also suggests that financial constrains hindered some people from making it to the meetings. The religious leaders should facilitate finances for the same. If all these mitigations are implemented the benefits of the two faiths living together are many like there would be peace, unity, positive politics, harmony, co-existence, friendship, trust, co-operate well on social issues, exercise freedoms, no attacks due to oneness, neighbourhood, intermarriage, security, and sharing festivals together sharing perplexities together.

The study also recommended that since religion has a powerful influence on people's way of thinking, acting and perceptions if interests' religious leaders have a big role to play in the success of interfaith dialogues.

5.3 Recommendations

Leaders of both religious affiliations should initiate the introduction of interfaith dialogues, interfaith round table meetings and interfaith common social initiatives that emphasize more on unity between Christians and Muslims. Religious leaders should ensure that the Bible and the Quran are studied and understood well from early age. Religious leaders should advocate respect of each other's religious values and beliefs. The inability of religious leaders to extract religion from people and people from religion and inability to disembody ideology need to be addressed. Christians and Muslims should encourage a lifestyle that considers homes, churches and mosques as powerful agents of socialization that helps to build positive traits, character and habits.

Religious leaders should not abdicate their role of speaking against the injustices in the society, which promote division among Christians and Muslims. They should be good role models and mentors to the youth, and also engage them in social activities such as peer-to-peer mentorship and role modelling. Creating platforms for conversation, especially positive interaction with law enforcement and community and religious leaders, this should help to create purpose and aspirations. This will lead to a national vision of hope for a common future that promises equal opportunities and attractive ideas of justice. In relating with other faiths, the study recommends that there should be considerations for the value of humanity and both faiths should not hide behind religion, culture and politics to spread disunity.

According to the challenges discussed in chapter four of this study and the conclusions made, the recommendations below were made on how Christians and Muslims can effectively come together in interfaith dialogue and relations to alleviate fear and mistrust in Nakuru Municipality. These recommendations can also be guidelines to the Muslims sects, Christian sects, the government, and non-governmental organizations, ministries of the government and the stake holders fostering interfaith dialogues for peaceful co-existence globally, regionally, nationally and town to county levels.

5.3.1 Recommendation one

According to the first objective of the study, the following recommendations are made on perceptions. On fear and mistrust, the study recommends that both Christian and Muslims should hold round table forums and view each other as brother and sister. They should remove false image of each other and break prejudice and stereotype. This can be done through forgiving one another over historical perspectives, reconcile and build bridges to

cross over to each other than building walls through living on blame games. That would help the two faiths to organize dialogue meetings that would discuss issues on religious matters for common actions.

Furthermore, it will help to stop judging or perceiving one another negatively hence looking forward for positive interrelationships. This would in turn help to incorporate the pillars of vision 2030 for economic development. The lack of understanding of Christians and Muslims and discrimination, the study observed that the adapted images of each other can be removed by understanding and having people enriched by their differences. The study further wishes to recommend the understanding of religion and cultural values of each other. It further recommends both faiths to understand the doctrines and the scriptures of each other. Concerning discrimination, the study recommends that Muslims for example, be viewed as citizens who deserve all respect other than being discriminated on the basis of dress code, language, hair, appearance, and name and associated with terror groups such as Al-shabab. The study observed that Muslims were/are denied IDs, passports, jobs and are stared at as enemies in the society.

The study recommends that for interfaith dialogue and relationships to be successful Christians should view Muslims as brothers and sisters and not as terrorists but as people who deserve service and respect in the country. The study recommends that both faiths should focus on what unites them than what separates, irrespective of religious affiliation, historical perfectives and ethnic lives. A respondent remarked that discrimination violates human rights and creates huge gaps of inequalities. The study recommends all people to live in peace and harmony, clear simmering views of one another for common good of Nakuru County and the whole country Kenya.

5.3.2 Recommendation two

According to objective two on challenges that affect interfaith dialogue the study recommended and revealed that Christians and Muslims adore their culture whose historical and social aspect controls human progress since it guides and controls all aspects of life. The morals, foods, dressing and religion are guided by culture which is a way of life. The study recommends that religious leaders should share religious traditions and belief systems with adherents so that meetings in dialogues could be easy. They should avoid ethnicity and tribalism. Some participants as the study found out have little or no idea about doctrines of their faith. The study also recommends change of attitude and behaviour since any successful human development depends largely on human attitudes. Education will also take care of

social-cultural challenges that hinder interfaith dialogue. Education exposes and links minds hence changing attitudes and behaviour. Cultural barriers should be broken to access the other. Since cultural diversity produces dissimilar perceptions and means to solve them.

The study discovered that terrorism was a serious challenge facing interfaith dialogue. Terrorism causes distress in the country because it is meant to intimidate, threaten and demoralize. When the attacks are made by these extremists who hide in Islamic religion, it makes interfaith dialogue difficult since it creates a wave of fear and suspicion .Despite Muslims being peaceful people, the few minority group places them at a level of suspicions. Respondents remarked. Christian and Muslim youth also fall prey of that menace because they are promised riches, power and other ideals. The youth become hopeless, disillusioned by how people access employment and opportunities. When the future is not bright for the youth they disrupt the Christian and Muslim interfaith dialogue because they argue that religion that should take care and speak for the needy is quiet over social issues. The study recommends that complex issues requiring complex solutions like streamlining access to opportunities. Although commitment to the rule of law sounds like a dream, it should be addressed by the organs concerned. Another suggestion was provision of forms of occupation to the youths in Nakuru Municipality and other counties.

Injustices should be systematically addressed. There should be strategies that make everyone feel part of the society. Policies and administrative prescriptions should be inclusive and transparent and more so prioritized according to needs. All religious leaders and other stake holders should be involved in policy considerations irrespective of religion, ethnicity, class or tribe. The study also found out that the media platforms, like Whats App, Internet, Twitter, Facebook and other social media, should be assessed before being released to the society since they influence the lifestyle language dressing and food. The study recommends that youth should be helped to make right choices with regard to mentioned social media. Youths have ideas and potentials and good solutions for future and only require good training opportunity and financial support. The social platforms that they use should be monitored and regulated to enhance their moral values and to protect them from drifting away.

The study ascertained that marginalization was a serious challenge to interfaith dialogue. Muslims claimed that they are marginalized on the lives for being Muslims and are associated with terror groups, denied social services and freedoms, their language and the fact that they use Quran. This poses a challenge since it creates fear, mistrust and tension. In the process of data collection, the study discovered a lot of complaints, from the Muslims on

denial of IDs, passports; job interviews as long as one appears, talks, dresses and has hair like a Muslim. The government should address the issues of unemployment, corruption and education should be made affordable to those who are in marginalized areas and to the poor. There should be no bias in addressing and implementation of policies. It should tackle the drivers of extremism other than dealing only with extremists. The empowering of the youth and women, lack of skill for development, lack of employment, historical injustices, lack of education and impunity make youths vulnerable to extremism (Ahmad, OI). These are causes of grievances to the community especially the youths.

The study also recommends that the government should stop recycling employees who retired long time ago at the expense of the youth employment since it deepens the mistrusts. The community is made-up of men and women, girls and boys who contribute to the economy of the country. Their concerns should be addressed to avoid misconception and to make it easy for interfaith dialogues. The government should remove drug cartels fight corruption through campaigning workshops and capacity building.

Concerning the Bible and Quran, and the days of worship as challenge to interfaith dialogue, the study reckons that there should be respect and appreciation of one faith and doctrines and real issues should not be interfered with by their beliefs as noted in the literature review the Ghanaian people should be emulated Since their strategies on Christian and Muslims relation is workable in spite of differences in days of worship and the scriptures used (Mustapha, 2011). The respondents from both faiths applauded the incident of Mandera where the late Mr. Falah (Muslim) deputy head teacher of Mandera Township Primary School who died for his fellow Christians in 2015 (The Daily Nation, Tuesday 15, December 2015). Even if we do not advocate for death as a sacrifice, religious leaders from both faiths should raise voices when a Muslim or a Christian requires help. They should co-operate in social issues be it economic, political, religion and health without discrimination and marginalization.

5.3.3 Recommendation three

According to objective three of the study on aspects that foster interfaith dialogue, the study recommends that; there should be tolerance in spite of doctrines and interpretation differences. Both should care about peace making, justice as God's will for all value moral guidance and harmony. Abunimer (2009) says that scripture has power and compels followers. In line with these, religious leaders are capable of maintaining peace from pulpits since they influence their adherents more. They should be competent in all their endeavours

and committed to interfaith dialogue. They should be willing to comprehend and respect aspiration and learn to unite religious traditions and practices that differ among individual religious groups so as to achieve the objective of interfaith dialogue.

The study also recommends that right procedures should be used to eradicate radicalization since innocent people suffer suspicion. If excess force is used it may harden and causes the radicalized retaliate with bitterness. There should be use of religious initiatives and campaigns to reach people. All stakeholders like young boys, girls, men, women, teachers, professional, religious and political leaders should encourage peaceful co-existence since it enriches culture, promotes unity, values, economy, social and spiritual growth, understanding and trust and both communities Christians and Muslims learn new skills and ideas from each other. With regard to youth enterprise fund, the study observed that Muslims religious beliefs were not considered since Muslim money does not earn interest. Logistics to access that money should be addressed and made available. On food and alcohol, Muslims do not belief in pork and alcohol and the study suggested that during interfaith meetings some considerations and respect should be made to make the dialogue successful.

The study also suggested that the Government should encourage culture of oneness and nationhood despite religious differences, love of one another, forgiveness and reconciliation. It should also encourage, genuine brotherhood and unity of mankind, removal of fear, and mistrust and encourage people to work and learn in all corners of country. The study also found out that the government should be involved in interfaith dialogue meetings where people should shun politics, accommodate one another and discuss issues that touch on humanity. Public participation should also be encouraged to present inputs on key decisions that affect the lives of people and make recommendations that are binding to all.

Another area the study would wish the religious leaders to be concerned is the negative remarks about each other that are made in *Mihadhara* and crusades. All these are missions to win souls (converts) but it creates suspicions and challenges interfaith meetings. The study recommended that leaders to practice high integrity and respect of their fellow brothers and sisters.

The study further recommends good governance that gets concerned with development for present generation and posterity. Good governance monitors development projects, manages freedoms even freedom of worship, promotes efficiency in departments, promotes morality, prevents land grabbing, drug and money cartels, fights Corruption and embezzlement of public funds and makes sure the development is inclusive (equity), observes fair distribution of resources and fights impunity while observing rule of law. A government

should protect its people from external and internal forces, distress and assures them of peace, justice, unity and morality disregarding Christian or Muslim affiliation.

Good governance also monitors religious leaders whose responsibility is to lead the "flock to greener pastures" and teach love for one another, forgiveness and reconciliation and more so promise them hope. The study also found out that the government and the religious leaders should practice capacity building and empower the needy in the society by providing self-help projects. The study also recommends that the youth should not first wait for the government to provide employment but after being facilitated with youth funds; they should discover their potentials, talents and dignity for self-development and the society. The study also found out from the youth that felt marginalized and very much against interfaith dialogue and relationships, that the young entrepreneurs should be mentored, trained, financed and guided so as to utilize their potentials and ideas which would further create opportunities in the society. To avoid wasting generations, the government can manage youth fund well so as to reach them and make it easy to access for both Christians and Muslims.

These recommendations are based on the fact that the government policies and implementation are managed well where security is assured to people to remove mistrust, fear, tension and distress encourage economic growth where youth will find employment without discrimination, good services delivered like in offering of IDs, and passports, corruption cleared and rule of law practiced. It is also based on the assumption that religious leaders (pastors and Imams) will take responsibility in preaching love, peace and unity for one another, remove ethnicity, tribalism, ignorance and fear of loss of identity and tell people the truth. The adherents and leaders preached to are the same people the government meets in the field. This therefore shows that the government and religious leaders should work together for the success of interfaith dialogue since they co-operate in social, economic and political activities. The study recommends that the government promotes and facilitates transparent and open intercultural dialogues. This enhances mutual respect and understanding that pacifies prejudice, stereotype and marginalization.

The study recommends that both Christians and Muslims and all people in the society to heed to public speeches made by political and religious leaders, talking about mutual co-existence, peace, understanding of other irrespective of religion or tribe and work together in tolerance, patience, solidarity and face challenges together. He encourages people to be true Kenyans and fight ethnicity, radicalization, terrorism, corruption, have positive perception of one another and show real brotherhood like the one shown by a Muslim, late Mr. Falah, Deputy head teacher of Madera township primary school who sacrificed life for his Christian

brothers and sisters in a bus attack in 2015(Daily Nation, Tuesday 15, 2015). He depicted practical love and humanity. The speech also continued that, both faiths should embrace and celebrate another, talk to one another provide solutions to past and current events and challenges and more so edify one another.

In spite of the above conclusion, mutual suspicion and mistrust continue to characterize the relation between Muslim and Christian in many areas. In Nakuru Municipality for example the current events continue posing fear and mistrust among other faiths. In Nigeria, that suspicion causes warfare and destruction (Akinande, 2002). Nakuru Municipality and the county at large should emulate the Ghanaian government whose politics, education and community life makes the Christians and Muslims live in peace and harmony in all aspects of life. (Esposito, 1992)

Dialogue however according to an interviewed Imam started as quoted in the study. Imam acknowledges that past Christian visited prophet Mohamed at Medina in a Mosque and worshipped. He argued that there is need for both faiths to know and understood one another for proper co-operation and co-existence. He suggested reciprocal visits among the two faiths.

Jesus engaged with strangers in a respectful manner and that showed the beginning of interfaith dialogue. John 4:1-26 He had dialogue with a Samaritan woman. He praised the woman for his faith (Luke 7: 1-10) tells of the parable of the Good Samaritan like 10:25-37 and when he healed the ten lepers. (Luke 7:11-19). Christians and Muslims should continue with the dialogue to clear ignorance if not knowing one another well so as to remove prejudice, stereotype, mistrust and hypocrisy.

5.4 Policy Recommendations

As indicated from the results of the study both Christians and Muslims agreed on attendance of interfaith dialogue meetings which foster interfaith dialogue in Nakuru Municipality, the County Government should thus enact inclusive policies that encourage interfaith dialogue in the municipality. It is also important for the County Government to come up with strong policies that would engage the youth and the community in general to avert mutual suspicion and mistrust and live together in peace and harmony, practice practical dialogue that would bring them together in both sacred and secular space for the common good of Nakuru Municipality. Financial assistance policies, such as youth and women funds should consider Islamic beliefs on loan interest in order to encourage positive co-existence and development.

The study also recommends the review of religious education curriculum to be inclusive and impart interfaith values of tolerance so as to celebrate diversities that define Kenya as one Nation. Referring to the literature review, the study recommends that the government should emulate Ghanaian style of education where the syllabi of religion should be from junior school to universities. Children should be allowed to pray together, recite common prayers like Fatilah and Lord's Prayer, prostrate and kneel when praying, alternate prayers in celebrations, teach human values which should be inclusive. Politics should accommodate both faiths, practice power sharing to remove marginalization and distribute resources fairly. Both faiths should empathize with one another and freely use either names (Mustapha, 2011).

The study recommends that there should be regular vetting of refugee influx into the camps and towns into the country to prevent planning, training and movement of extremist groups and radicalization of the youth. The government policy of "Nyumba Kumi" initiative should be enhanced and sincerely monitored by village elders and all stake holders since it can be a way of knowing, understanding one another and reduction of radicalization in towns and villages.

Religious leaders, parents, teachers, students and other stake-holders should be sensitized about issues of extremist religious teachings that cause suspicion, mistrust and fear among various religious faiths. This would encourage the understanding that all religions are in essence, interpretations of divine revelations. A policy should be formulated for vetting all religious preachers before convening sermons in educational institutions and workplaces. Frequent forums for religious leaders should be encouraged to foster coalition of faith, local and national cohesion, clearance of suspicions, reassurance of brotherhood and working towards building a peaceful community.

5.5 Recommendations for further research

This research was based on the investigation of Christian-Muslim perceptions with focus on challenges that foster or hinder interfaith dialogue in Nakuru Municipality. There is therefore need for further research to capture other perceptions with focus on other aspects other than challenges that foster or hinder interfaith dialogue in Nakuru Municipality. Because religious misconceptions are a shared global challenge which requires international co-operation and action, worldwide research network should be formed.

The study focused on Nakuru Municipality only, this limits the generalization of results. Similar studies need to be conducted in other municipalities and Counties countrywide. A comparative study can also be done to capture perceptions and

misperceptions that foster or hinder interfaith dialogue and their effect on harmonious and peaceful co-existence in Nakuru Municipality.

This research selectively captured Christians and Muslims only. A further research can be done to capture other religious affiliations to establish whether the findings will be different. According to Kothari (1985) research is a voyage of discovery and Peter (1994) also refers research as a man's unending search after truth itself thus a need for further research.

The study recommends further research on the challenges of interfaith dialogue and solutions; Research is needed to shape interfaith dialogue and relations and find out the extent of government involvement. Research is needed to deepen understanding of Christian/Muslims relation and shed light on barriers of successful dialogue. Collaboration in research training and dialogue is needed to build understanding of Christian and Muslims relation at community level. Research analysis and knowledge sharing needed to inform policy and practice and to look deep into root causes of delayed interreligious dialogues on matters concerning youth issues of radicalization and extremists, religious affiliations and their impact on interfaith dialogue and relationships. Further research is needed to investigate the relationship of unemployment of youth and interfaith dialogue. Finally, research is needed to investigate the relationship between internal wrangles and divisions of individual religious sects and interfaith dialogue. New knowledge is needed on relationship concerning age of religious leaders (generational gap), political leaders and interfaith relationships and dialogue.

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APPENDIX A

Questionnaire: 1

I am Esther M. Macharia a student at Egerton University pursuing a Master's Degree in Religious Studies. The questions below aim at obtaining information on Christian/Muslim religious relationship in Nakuru Municipality.

Please answer the questions by **ticking** (√) in the box provided. This information will be used for the purpose of the study and will be treated with strict confidence. I will appreciate your co-operation.

Part A: Personal Data (Christians)

Instructions: Tick (√) in the appropriate box □

1. (a) Gender: Male □Female □

   (b) Age: 18-35 □36-50 □51-60 □Above 60 □

   (c) Level of Education: University □Middle level Colleges □Secondary school level □Primary school level □Other □

   (d) Occupation: Unemployed □Civil servant □ Self-employed □Other□

   (e) Are you a Christian? YES □NO□

   (f) How long have you been a Christian? Less than 1 year □1-2 year □

   3-10 years □above 10 years □

Part B

This part contains statements indicating both attitude and opinions towards each other's faith. Please using the key provided, indicate, by **ticking** (√) once only in the appropriate box for each statement.

KEY	**A=1**	**B=2**	**C=3**	**D=4**	**E=5**
	Strongly disagree (SD)	**Disagree (D)**	**Undecided (U)**	**Agree (A)**	**Strongly Agree (SA)**

	STATEMENT	SD	D	U	A	SA
1	I do not feel comfortable coming in contact with a Muslim.					
2	I can attend a meeting on inter-faith dialogue.					
3	I have no objection if a Muslim leads a prayer in meeting.					
4	I respect the teachings of Islam.					
5	I have Muslim friends.					
6	Given a chance I would not work/trade with a Muslim.					
7	I am often hesitant to associate with Muslims.					
8	Given an opportunity I would visit a Mosque.					
9	Islam is a universal religion of mankind.					
10	I think God loves Muslims.					
11	I have a problem with Christians who convert in to Islam.					
12	I think Muslims are peaceful people.					
13	Muslims condemn social evils in society.					
14	I am comfortable living with Muslims in the same neighbourhood.					
15	I support Christian/Muslim inter-marriage.					
16	Christians are discriminated against by Muslims in the society.					
17	Radicalization should be condemned in society.					
18	Religious prejudice should be condemned in society.					
19	I can vote for a Muslim political leader.					
20	Islam is a threat to Christianity.					

Questionnaire: 2

I am Esther M. Macharia a student at Egerton University pursuing a Master's Degree in Religious Studies. The questions below aim at obtaining information on the Christian/Muslim religious relationship in Nakuru Municipality.

Please answer the questions by **ticking** (√) in the box provided. This information will be used for the purpose of the study and will be treated with strict confidence. I will appreciate your co-operation.

Part A: Personal Data (Muslims)

Instructions: Tick (√) in the appropriate box□

1. (a) Gender: Male □Female □

   (b) Age: 18-35 □36-50 □51-60 □Above 60 □

   (c) Level of Education: University □Middle level colleges □Secondary school level □Primary school level □Other □

   (d) Occupation: Unemployed □Civil servant □ Self-employed □Other□

   (e) Are you a Muslim? YES □NO□

   (f) How long have you been a Muslim? Less than 1 year □1-2 year □

   3-10 years □above 10 years □

Part B

This part contains statements indicating both attitudes and opinions of Christians-Muslims relationship. Please using the key provided, indicate, by **ticking** (√) once only in the appropriate box for each statement.

	A=1	**B=2**	**C=3**	**D=4**	**E=5**
KEY	**Strongly disagree (SD)**	**Disagree (D)**	**Undecided (U)**	**Agree (A)**	**Strongly Agree (SA)**

	STATEMENT	SD	D	U	A	SA
1	I do not feel comfortable coming in contact with a Christian.					
2	I can attend a meeting on inter-faith dialogue.					
3	I have no objection if a Christian leads a prayer in meeting.					
4	I respect the teachings of Christians.					
5	I have Christian friends.					
6	Given a chance I would not work/trade with a Christian.					
7	I am often hesitant to associate with Christians.					
8	Given an opportunity I would visit a Church.					
9	Christianity is a universal religion of mankind.					
10	I think God loves Christians.					
11	I have a problem with Muslims who convert into Christianity.					
12	I think Christians are peaceful people.					
13	Christians condemn social evils in society.					
14	I am comfortable living with Christians in the same neighbourhood.					
15	I support Christian/Muslim inter-marriage.					
16	Muslims are discriminated against by Christians in the society.					
17	I can vote for a Christian political leader.					
18	Radicalization should be condemned in the society.					
19	Religious prejudice should be condemned in society.					
20	Christianity is a threat to Islam.					

APPENDIX B

INTERVIEW SCHEDULE (Christian/Muslim Leaders)

Introduction (Name of interviewer & interviewee)

1. What is your view on the relationship between Christians and Muslims?
2. What do you think should be done to enhance interfaith dialogue?
3. What is the perceived relationship Christianity/Islam?
4. What is the stand of your Church/Mosque on the issue of interfaith dialogue?
5. What is your opinion on the interpretation of Christian/Muslim teachings?
6. How can this relationship be improved?
7. What effort is your Church/Mosque making in promoting peaceful co-existent?
8. What are the challenges of inter-faith dialogue?
9. What should be done to mitigate against those challenges?
10. What are the benefits of the two faiths relating together positively?
11. What is the role of National Government in managing challenges of inter-faith dialogue?
12. What is the role of religious leaders in enhancing inter-faith dialogue?
13. What is your role as a Christian/Muslim in fostering interfaith dialogue?

APPENDIX C

LIST OF ORAL INTERVIEWEES RESPONDENTS

Name	Gender	Age	Religion	Interview Period	Cell Number	
Abdul Rahman,	M	47	Muslim	2015	721966194	Muslim
Adour Salim,	M	38	Muslim	2015	723329833	Muslim
Ben Okeya,	M	40	Christian	2015	720805214	Christian
Dorcas Wambui	F	32	Christian	2015	716352555	P.C.E.A
Fr. Erick O,	M	38	Christian	2015	721416373	Catholic
Fr. Markos,	M	41	Christian	2015	723483581	Orthodox
Imam Rashid Ahmad,	M	46	Muslim	2015	728164367	Muslim
Kamau Fredrick,	M	40	Christian	2015	721169812	K.A.G
Mohammed Jama,	M	40	Muslim	2015		Muslim
Margret Wanjiru,	F	48	Christian	2015	724600996	Charismata
Monica Muigai,	F	38	Christian	2015	729145113	Orthodox
Nathaniel Gitau	M	32	Christian	2015	720363260	
Njoroge M.	M	28	Christian	2015	718358530	A.I.P.C.A
Njuguna M.	M	40	Christian	2015	725746636	Charismata
Nyamusi G.,	M	29	Christian	2015	-	Repentance and Holiness
Nzamo Salim,	M	35	Muslim	2015	714605410	Muslim
Omwenga B.	M	60	Christian	2015	722955276	S.D.A
Qassim,	M	30	Muslim	2015	714590890	Muslim
Rev.George Wamani,	M	40	Christian	2015	723885306	P.C.E.A
Sheikh Sharaj	M	40	Christians	2015	-	Muslim
Salim Nzalio	M	32	Muslim	2015	714605410	Muslim
Jacob	M	45	Christian	2015	721378195	Kings Outreach
Rev. Sam Owenga,	M	57	Christian	2015	722796534	K.A.G
Shabir Sheikh,	M	44	Muslim	2015	724671948	Muslim
Sheikh Abdulrazak,	M	46	Muslim	2015	704089375	Muslim
Sheikh Suleiman,	M	51	Muslim	2015	727921603	Muslim
Sheikh Yusuf Abdi,	M	56	Muslim	2015	722507304	Muslim

Vincent Rono,	M	36	Christian	2015	722536847	S.D.A
Ronald Sunguti,	M	50	Christian	2015	726557185	Catholic
Joseph Orina	M	50	Christian	2015	722583177	S.D.A
Rev. Ken Koskey	M	32	Christian	2015	722905424	A.C.K
Michael Juma	M	37	Christian	2015	-	Ambassadors of Christ

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