

PROJECT ABSTRACT

Master of Arts in Missiology

Adventist University of Africa

Theological Seminary

Title: A STRATEGY TO DEVELOP CHRISTIAN MUSLIM RELATIONS
AMONG THE SOMALI COMMUNITY IN GARISSA COUNTY, NORTH
EASTERN KENYA

Name of researcher: Julius Mwaniki Nyarondia

Faculty adviser: Rudatinya M. Mwangachuchu, PhD

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The great commission (Matt. 28:18-20) compels every believer to move with speed in order to take the gospel to the entire world. This is to prepare God's people for the second advent of Christ. One of the main signs that will manifest before the coming of Jesus Christ is the spreading of the gospel to every creature on earth (Matt. 24:14) as a testimony to all nations.

In addition, the Adventist believers have a divine obligation of taking the three angels' message to those who dwell in every nation, tribe and people (Rev. 14:6-9). The idea is to warn the people living on earth of the coming judgment. However, many Christians have a negative attitude towards evangelizing Muslims. The assumption is that their destiny is already decided.

Let's not forget that Muslims are included in this category that needs to be taken into account in the propagation of this message, since they are also dear to God. The church needs to redouble its efforts in reaching out to the Muslim community around the globe starting with developing relations as an avenue.

After an in-depth study of missionary approaches from the available materials including the Bible and the Holy Quran, it may be possible to establish a positive relationship between Christians and Muslims. This may help to reduce tension and animosity between Christians and Muslims in Garissa and consequently provide an avenue of reaching Muslims with the word of God. It is unbelievable that such an unfriendly environment has continued to be perpetuated in the name of 'God' by Christians and Muslims alike. In Garissa County, Christians and Muslims have lived in harmony for decades. However, there have been several incidents in the recent past where some youths claiming to be Muslims engaged in violate activities against the Christian community. Does it then imply that religion fuels enmity? This is the question this study will explore as a means of trying to get a solution to the perennial problem.

Adventist University of Africa

School of Postgraduate Studies

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A project

presented in partial fulfillment

of the requirements for the degree

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by

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APPROVAL BY THE COMMITTEE:



Advisor: Rudinya M. Mwangachuchu, PhD



Dean, Theological Seminary
Sampson Nwaomah, PhD



Reader: Obarido Okochi, PhD

Extension Centre: AUA - Nairobi, Kenya

Date: June 2014

Dedicated to God's beloved family,
the true descendants of Abraham: Christians and Muslims.

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LIST OF ABBREVIATIONS

ACC	Assistant County Commission
ACK	Anglican Church of Kenya
CMR	Christian Muslim Relations
FDIC	Faith Development in Context
IEBC	Independent Electoral and Boundaries Commissioner
KCF	Kenya Coast Field
PBUH	Peace Be Upon Him
SDA	Seventh-day Adventist
TV	Television
UN	United Nations
UNHCR	United Nations High Commission for Refugees

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CHAPTER 1

INTRODUCTION

Background to the Study

The insecurity situation in Garissa may have started to deteriorate way back in 1991 when Mohammad Siad Barre the former president of Somalia was overthrown from power.¹ The Kenyan government attributed insecurity to the refugees settling in Kenya. This is the reason as to why the UNHCR (UN refugee Agency) in the year 2014 were not comfortable when the Kenyan government started deporting some refugee back to their country.²

Though no incidents have been recorded of Christians turning against Muslims, in Garissa but, terrorists of Muslim origin are accused of turning against Christians in the name of defending Islam. In 2010, an evangelical Church in Garissa was reduced to a rubble. This incident forced them to relocate to safer places away from the Count.³ The Adventist church may be among the other churches whose pieces of land

¹ George James, "Somalia's Overthrown Dictator, Mohammed Siad Barre, Is Dead," *New York Times*, January 1995, accessed 20 July 2013, <http://www.nytimes.com/1995/01/03/obituaries/somalia-s-overthrown-dictator-mohammed-siad-barre-is-dead.html>.

² UNHCR, "Kenya: UNHCR Disturbed by Arrests and Deportations of Somali Refugees," *The UN Refugee Agency Press Releases*, 17 April 2014, accessed 20 June 2014, <http://www.unhcr.org/pages/49e483a16.html>.

³ Rahm Warsame, "Kenya: Church Struggling after Islamists Destroy Building," *Citizen Journalism*, March 2009, accessed 20 July 2013 <http://terrorfreesomalia.blogspot.com/2009/03/kenya-church-struggling-after-islamists.html>.

have been grabbed though the church possessed a title deed recognized by the government of Kenya.

Again, late last year (2011) and early this year (2012) land mines and hand grenades planted probably by Al-Shabaab⁴ claimed a number of Christian lives including soldiers. For example, Aljazeera⁵ reported that on July 1, 2012 on a Sunday morning, at around 10.15 am, seventeen worshipers were murdered in a church in Garissa; those murdered included two police officers manning the church.⁶ Later, in less than two weeks BBC (British Broadcasting Co-operation) reported that eight people were murdered in a hotel in Garissa County.⁷

In Garissa County unidentified person was found dead in what the police bomb experts indicated that he may have died when his explosives went off prematurely missing the target (see Appendix B). The attacks targeted people who they refer as ‘*nywelengumu*’ meaning, hard hair. ‘*Nywelengumu* is a term commonly used by the native people of Garissa to refer to foreigners (people not belonging to the Somalia community thought to be Christians whose hair has harder texture compared to their own). Due to the prevailing circumstances, many churches have moved to the coast region that borders Garissa County including the SDA

⁴ *AL-Shabbab* - is an Arabic word meaning youths of Allah. It is a terrorist group claiming to fight for the rights of Islam. Its main objective is to establish of Islamic *Sheria* law in Somalia.

⁵ *Al Jazeera* means the Island or the peninsula in Arabic. It is an International television news network with its headquarters in Doha, Qatar.

⁶ Agencies and Al Jazeera, “Kenya Grenade Attacks Hit Church Services,” *Agencies and Al Jazeera*, July 2012, accessed 20 July 2013, <http://www.aljazeera.com/news/africa/2012/07/20127182456433169.html>.

⁷ BBC News Africa, “Eight killed in gun attack in Kenyan town of Garissa,” *BBC News*, July 2013, <http://www.bbc.co.uk/news/world-africa-22203939>, accessed 20 April 2013.

church. The SDA church members are photographed looking for safer grounds away from the County at Mandogo at Tana River County (see Appendix D).

Christians may not be able to distinguish between Al-Shabaab (a terrorist group) and a true Muslim. The study established that a true Muslim is not a terrorist. Thus, they regard all Muslims as terrorists. Some Muslims on the other hand, refer to Christians as *'kufr'*⁸ may be due to a belief by some Muslims that Christians are "unclean." It is even possible to get reports touching on discrimination in schools involving Christian and Muslim students. In one of the secondary schools in Garissa, a serious confrontation occurred between Muslim and Christian students forcing the administration to close down the school for a couple of days. This was reported by one of the administrators of the school who did not want his name to be mentioned in this paper for security reasons.

In another incident, a redeemed church building was pelted with stones on a bright day until they had to relocate to safer grounds in the neighboring county. This situation worsened since November 2011 when Kenya sent its military to pursue Al Shabaab militants in Somalia. Garissa has remained volatile in recent months, with gun and explosion attacks targeting law enforcement agents and civilians.⁹

This is the scenario that has led to suspicions between Christians and Muslims. They don't trust each other. They have distanced themselves from each other. Relations between them as deteriorated further. The importance of good relations between adherents of the two faiths cannot therefore be underrated. It's from this

⁸ *Kufr* is an Arabic word meaning unbeliever. Some Muslims refer *kufr* to Christians. However Christians feel offended with the term for they are not unbelievers.

⁹ Bernard Momanyi, "Kenya: Death Toll in Garissa Gun Attack Hits 10," Capital FM April 2013, accessed 30 April 2013, <http://allafrica.com/stories/201304190796.html>.

background that the study is trying to find ways of improving Christian Muslim relations.

Statement of the Problem

Garissa is largely an Islamic region, with Muslims accounting for about 99% of the residents. On the other hand, Christians account for about 1%. The Christians within Garissa constitute individuals with a Christian background who have settled in Garissa from elsewhere for various reasons. Although attempts have been made by the church to evangelize Muslims in Garissa County in terms of evangelistic campaigns but not even one convert of Somalia origin has publicly confessed Christianity. The main reason is attributed to the unfriendly atmosphere between the two religions that has since 2011 has degenerated into killings. Another reason may be due to rejection from Muslim community, their entire family and loss of property if they confess another faith apart from Islam.

Purpose of the Study

The fundamental purpose of this study was to find out what has soiled the relations between Christians and Muslims to the extent that lives have been lost. The study aims to formulate strategies that would help bring about healing and reconciliation amongst Christians and Muslims.

Justification of the Study

This study will provide religious organizations which train clergy among Christians and Muslims with a manual that will seek to promote cordial relations among adherents of the two faiths. The study, will also serve to provide Christians and Muslims alike with skills that will help to address issues of fundamentalism in our

ranks. In addition, the study will be useful in promoting Christian evangelism in areas that are predominantly Muslim in Kenya and other parts of the world.

Scope of the Study

This study takes place within Garissa County and its suburbs and it targets only Christians and Muslims residing in Garissa town. The population of Garissa County according to the census done by IEBC 2013 is 623 060.¹⁰ About a third of this population resides at Garissa town.

Methodology

In this part, the study will endeavor to describe the research design, the region of study, the target population, the sample and sampling techniques, instruments and procedures used in collecting data, suitability and authenticity of research instruments, data analysis and ethical considerations.

¹⁰ Soft Kenya, "All About Kenya Garissa County," accessed 20 July 2013, <http://kenyadecides.co.ke/county/garissa/>.

CHAPTER 2

THEOLOGICAL FOUNDATION OF CHRISTIAN MUSLIM RELATIONS

Since Muslims and Christianity emerged from Judaism it is prudent to start this study by finding its origins. This may give a better base for this study because this will take us back to Abraham believed to be the founder of Christians and Muslims. In this study Abraham will be the role model in establishing good relations between Muslims and Adventists.

The word 'theology' may be a popular terminology. However, it is imperative to carry out the definition of the term in order to have a clear understanding of this word as may be used in this study.

Theology translates into English the Greek *theologia* (θεολογία) which derived from *theos* (θεός), meaning utterances, sayings or oracles (a word related to *logos*) [λόγος] meaning word, discourse, or reasoning) which God passed into Latin as *theologia* and into French as *theologie*.¹ In addition, the encyclopedia translates *theology* as meaning literally the study of God, is a discipline of religious thought that is restricted in its narrower sense, because of origination and format, to Christianity, but in its broader sense, because of its themes, to their religions.

¹ Random House Kernerman Webster's College Dictionary, s.v. "*Theology*," accessed 22 May 2012, <http://www.thefreedictionary.com/theology>.

The themes of theology are God, man, the world, salvation, and eschatology (or the study of last times).²

Origins of Judaism and Christianity

Historians link Judaism and Christianity with the Egyptian traditions. In order to understand these origins, we will have to engage the Egyptian traditions. Some of the Modern Christian doctrines hinges on beliefs and traditions of the old Egyptian kingdom. The Egyptians believed in life after death. The death of Pharaoh was just a transformation from a human being into a “god”. For this case, pharaoh was regarded as Osiris and his successor Horus. Osiris, the pharaoh enjoyed life that is full of happiness and pleasure. There were special cleansing rituals of burial that were made and tombs were maintained. It is imperative to note that knowledge of life beyond the grave made a substantial step from this point.³

In regard to the doctrine of Judgment, Denny to some extent convincingly illustrates how Judaism and Christianity derived the Knowledge of God from Egyptian traditional beliefs on the doctrine of judgment. Denny writes,

At a post death trial, really a last judgment, the newly deceased was questioned and examined and his or her deeds were weighed on Maat’s scales of justice. If the verdict was damnation, a fearsome-looking crocodile like monster was on hand to devour the victim. But if the verdict was innocent then the happy soul was ushered into the Elysian Fields...Ideas of justice, final judgment, and punishment or reward that have descended from ancient Egypt became central to the Abrahamic religion.⁴

²The New Encyclopedia Britannica, Vol. 18. 15th Ed.1984, s.v. “Theology.”

³ Frederick M. Denny, *An Introduction to Islam*, 3rd ed., (New Jersey: Pearson Prentice Press, 2006), 6.

⁴ *Ibid.*, 6.

Abrahamic Religion

Christianity intercepts with Judaism and Islam on the basis of Abraham. He plays a substantial role in leveling the ground in bringing the three religions together. This is possible despite the fact that these religions share many things in common. For example, Abrahamic religions are the monotheistic faiths emphasizing and tracing their common origin to Abraham or recognizing a spiritual tradition identified with Abraham. They are one of the three major divisions in comparative religion, along with Indian religions (Dharmic) and East Asian religions (Taoic).⁵

The three religions trace their roots to Abraham the father of Isaac and Ishmael. Abraham plays a very important role as far as these religions are concerned. The three major Abrahamic religions are, in order of appearance, Judaism, Christianity, and Islam. Judaism regards itself as the religion of the descendants of Jacob, the grandson of Abraham. Christianity began as a sect of Judaism in the 1st century CE, universal community of believers, the Christian Church. It replaced the idea of simple monotheism with a Triune God who is simultaneously one and three. Islam was founded by Prophet Muhammad in the 7th century CE upon the teachings in the Qur'an. It retained the inclusiveness of Christianity, but reverted to simple monotheism but not divine, prophet. ⁶

⁵ John Hopkins, "Abrahamic Religions...Judaism, Christianity and Islam," accessed 23 May 2011, <http://balkhandshambhal.blogspot.com/2013/08/abraham-father-father-of-semitic.html>.

⁶ Peter Berger, "Do the Three Abrahamic Faiths Worship the Same God?" accessed 23 May 2011, <http://blogs.the-american-interest.com/berger/2011/12/14/do-the-three-abrahamic-faiths-worship-the-same-god/>.

Abraham's Call

The bible depicts Terah as the father of Abraham (Gen.11:27). The Lord call him from the land of "Ur of the Chaldees"-(Gen.11:28) to a land He will "shew"-(Gen.12:1) him. The land of Ur is described in the new encyclopedia as,

Ancient southern Mesopotamian (Sumerian) city, the ruins of which (Tall almuqayyar) are in southern Iraq, south-east of Babylon; it is described in the bible as the early home of the Hebrew patriarch Abraham.⁷

The land of Ur was full of idol worshippers. This is a place that God called Abraham so that he can use him to proclaim his message to the "rotten"⁸ generations of the world. Ellen white says,

After the flood, the people once more increased on the earth and the wickedness also increased. Idolatry became well-nigh universal, and the lord finally left the hardened transgressors to follow their evil ways, while he chose braham, of the line of Shem, and made him the keeper of his law for future generations.⁹

The lord promised Abraham blessings that will accompany him, and all those that will bless him if he moved to Haran. The Bible writes,

I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. (Gen.12:2-3).

⁷New Encyclopedia Britannica 30 Vols. 15TH Ed. (1981), S.v. "Ur."

⁸ It is my own wording meaning a way word generation.

⁹ Ellen White, "Abraham Chosen from Idolatrous Generation," *Manuscript Releases* 65 (1906), quoted from Study Bible King James Version (Loma Linda, CA: Pacific Press, 1997), Commentary of Gen.12:1.

Role Models in Good Relations

Ishmael and Isaac. Ishmael the older son of Abraham did not harbor a grudge against Isaac his brother even after the quarrels between their mothers. The holy Bible depicts how they settled their differences and joined together to bury their father. The Bible commentary indicates rightly that Ishmael and Isaac buried the hatchet and embraced each other. This is especially evident when they joined hands to bury their father in ‘the cave of Machpelah’ (Gen 25:7). Nichol writes that Ishmael, Isaac’s older a half-brother, participated in the last rites for their father, is evidence of reconciliation between them.¹⁰

Joseph. The questioned one may ask may be; does the Bible support good relations? The Bible comments favorably Joseph who was sold by his brothers to the Ishmaelite “for twenty pieces of silver” Gen.37:28. The Ishmaelite later resold Joseph unto Potiphar, an officer of Pharaoh’s and captain of the guard (Gen 37:36). In spite of such inhuman act, Joseph did not harbor a grudge against his brothers. Because he was a godly man, he counted it a blessing for him and his brothers. Being a governor in Egypt and in charge of food, he saved his people from famine. Ellen White rightly commends Joseph’s act and likened him to Jesus Christ. She says,

Joseph illustrates Christ. Jesus came to his own people, but his own received him not. He was rejected and despised, because his acts were righteous, and his consistent self-denying life was a continual rebuke upon those who professed piety, but whose lives were corrupt.¹¹

¹⁰ “Gen. 25:9” *The Seventh-day Adventist Bible Commentary* (SDABC), rev. ed., ed. Francis D. Nichol (Washington, DC: Review and Herald, 1976-78), 1:367.

¹¹ Ellen white, *Spiritual Gifts*, Vol. 3, 137 Quoted from Study Bible KJV (Loma Linda, CA: Pacific Press, 1997), Commentary of (Gen. 37:47).

Keeping Abrahamic Covenant

The lineage of Ishmael was the people outside the covenant God had made with Israelites. But it is interesting to note that the Ishmaelite played a key role in keeping Abrahamic covenant on track. To start with, God used Ishmaelite to rescue Joseph from a hole when his brothers had conspired to have him killed out of hatred. Moses who played a major role in leading the children out of Egypt and providing them with God's everlasting commandments (Exod 20) was rescued by the pharaoh's daughter and brought up at the pharaoh's palace. Later, Moses married Jethro's daughter Ziporah (Exod 2:21) and Jethro who hails from the tribe of Midianites lineage of Ishmael Played a significance role in fulfilling God's covenant. Ruth Amobiate yet again contributed greatly into the birth of the Messiah. Her faith made her get woven into the pattern of God's wonderful plan of salvation since David son of Jesse was born from the lineage of Ruth and the Messiah comes from David's line.¹²

Causes of Conflicts

Cultural Differences. The eating and drinking habits of Christians does not tarry with the eating habits of the locals. For example, Muslims do not eat pork and drink alcohol while many Christians except the Seventh - day Adventist church have no problem eating pork and other unclean foods. In the previous chapter page 3, it was realized that Muslims see Christians as "impure" or "unclean" not only because of not performing ablution but also because of eating pork and taking alcohol as mentioned early. Stephen Ferguson states in regard to the Muslim view of Christians,

¹² Bill A. Musk, *Kissing Cousins: Christians and Muslims Face to Face*, (Silver Spring, MI: Monarch Books, 2005), 300-302.

The view of Christianity which Muslims most often see is that of polytheists, drinkers, eaters of pork and other forbidden things, and immodest. As for being truly submitted to God (which is what the word Muslim means), they do not often see that among Christians.¹³

Contrary to the claims of Muslims, Ferguson indicates rightly that Christians worship one God¹⁴ and not many gods or polytheists. It's prudent again to note that the interpreter's Bible indicates clearly that the swine was forbidden by God in Leviticus and Deuteronomy (see also the book of Isa 65:4; 66:3, 17).¹⁵ This is the view held by the SDA church. Though, many other Christians do not hold this view as claimed by Muslims. The Bible also indicates that alcohol is "a scorner" and whoever "drinks or takes alcohol is led astray "reeleth."¹⁶ In the issue of immodest, the researcher believes that it's something that cuts across all religions not sparing Islam either; unfortunately, it's due to the Western influences.

Injustices against Islam. On the other hand, Muslims claim that injustices done against them are orchestrated by Christians led by Americans. This has also soured

¹³ Peter Riddell, "Building Bridges between Christians and Muslims: Stories of Engagement and Understanding," accessed 20 June 2014, http://www.ttgst.ac.kr/upload/ttgst_resources_16/201211-301.pdf.

¹⁴ General Conference of the Seventh-day Adventists, *Seventh-day Adventists Believe: An Exposition of the Fundamental Belief of the Seventh-day Adventist Church* (Silver Spring, MI: Pacific Press, 2005) 23.

¹⁵ Walter Russell Bowie et al. *The Interpreter's Bible the Holy Scriptures in the king James and revised Standard Versions with General Articles and Introduction, Exegesis, Exposition for each book of the Bible in Twelve*. (New York: Abingdon Press, 1994), 2:52.

¹⁶ George Arthur Buttrick et al. *The Interpreter's Bible the Holy Scriptures in the king James and revised Standard Versions with General Articles and Introduction, Exegesis, Exposition for each book of the Bible in Twelve* (New York: Abingdon Press, 1994), 4:895.

Christian Muslim relations.¹⁷ Allan Neely indicates that which has complicated

Christian Muslim relations. He categorically says,

Though working with Muslims has always been difficult, nothing has complicated Christian Muslim relations in modern times as did the creation of the state of Israel in 1948 followed by hundreds of thousands of Palestinians who become refugees, pawns, and victims in the political and military struggle between Arabs and Jews.¹⁸

However, Allan's point may be debatable simply because even many Muslim nations have not known peace. These nations include Afghanistan and Somalia.

Peace Core of Religion

It is a belief of this paper that peace ought to be the core of every religion. To start with, let's find out what the meaning of peace is. According to Donald E Gowan, peace is;

1. Harmony in personal relations; mutual concord.
2. Freedom from fears, agitating passions, moral conflict, etc.

The Bible commentary denotes those that work to words peace as children or sons of God whose reward is great in paradise. The New Interpreters' Bibles says in relation to peace and reconciliation, "Peace makers" does not connote a passive attitudes, but positive actions for reconciliation...again, the eschatological divine

¹⁷ Alamgir Hussein, "The Islam-West Conflict: A Historical Study," *Islam Watch*, September 2012, accessed 20 June 2014, <http://www.islam-watch.org/authors/132-alamgir-hussain/1158-the-islam-west-conflict-a-historical-study.html>.

¹⁸ Allan Neely, *Christian Mission: A Sase Study Approach* (New York: Orbis Books, 1995), 69.

passive points to God's claiming the peace makers as "sons of God" in the last judgment..."¹⁹

In addition, Sampson rightly says religion ought to be characterized by peace as expressed in the greeting expression. He says,

Religion is a personal affair. And it is a common opinion that "in the matter of religion there should be no dispute," Worshipers of God in whatever form, are generally believed to belong to one family of God, and should as a result promote brotherly love and mutual kindness to one another. In fact they are expected to put hands together for the betterment of community which they live...In fact the greeting expression, salaam alaykum, "peace be unto you," formerly a distinctive Muslim practice has become universal greeting usually heard among the adherents of diverse religions(take for instance, the common Christian greeting expression, shalom-"peace."²⁰

The Hebrew words shalom as more meaning besides peace and hello or goodbye. Hebrew words go beyond their spoken pronunciation. Each Hebrew word conveys feeling, intent and emotion. *Shalom* is more than just simply peace; it is a complete peace. It is a feeling of contentment, completeness, wholeness, well-being and harmony. According to Strong's Concordance 7965 *Shalom* means completeness, wholeness, health, peace, welfare, safety soundness, tranquility, prosperity, perfectness, fullness, rest, harmony, the absence of agitation or discord. Shalom comes from the root verb *shalom* meaning to be complete, perfect and full.²¹

The word of God is the only way through which true peace can be found. The *shalom* (Hebrew word) for peace that can only come from Him (YHWH) who created

¹⁹ E. Keck. *The New Interpreter's Bible a Commentary in Twelve Volumes Volume v111 New Testament Articles Matthew Mark* (NIB), Nashville, NY: Abingdon Press, 1994), 180. See also a book edited by Bruce L. Bauer, *A Man of Passionate Reflection* (Benton Harbor, MI: Patterson Printers, 2011), 186-187.

²⁰ Nwaomah M. Sampson, "Insight," *Journal of Religious Studies* 2 (2005): 60.

²¹ Jeff A. Benner, "Ancient Hebrew Word Meanings Peace ~ Shalom," Ancient Hebrew Research Center 7965 (1999-2013), accessed June 2014, http://www.ancient-hebrew.org/27_peace.html 2013-05-26.

and put all things into place. In the book of Isaiah 9:6 *Yeshua* is referred to “*Sar shalom*”, meaning prince of peace, which perfectly describes the ministry and personality of our messiah.²² It is apparent that peace is popular in both Christianity and Islam. Therefore, if peace is genuinely embraced and advocated the end result will be great.

Ellen White and the Spreading of the Gospel

Ellen H. White is an Adventist popular author points out that it is important to care for one another regardless of who we are. In other words’ there should not be boundaries in ministering to mankind. Jesus extended his love and care for all including the demon possessed. In our endeavors as Christians to develop relations with our Muslim brethren our target is to open doors for evangelism. In regard to spreading the gospel Ellen white points out that we should follow people where they are and present the word appropriately.

Ellen White says,

Everywhere there are hearts crying out for the living God...in presenting to the people the various lessons and the warnings of the special message for this time, we must bear in mind that not all are equally appropriate for the congregations that assemble at our camp meetings...Jesus said to his disciples: “I have yet many things to say unto you, but you cannot bear them now.” (John 16:12)...The spirit of God is working upon the minds and the hearts, and we are to work in harmony with it. ²³

Ellen White is categorically indicating that not all preachers are fit for presenting God’s work. In other words, caution should be exercised in appointing

²² Jeff A. Benner, “*Ancient Hebrew Word Meanings Peace ~ Shalom*,” accessed June 2014. http://www.ancient-hebrew.org/27_peace.html 2013-05-26.

²³ Ellen White, *Spirit of Prophecy Library* (Hagerstown, MD: Academy Press, 1947), 2:966.

preachers in both churches and Mosques. This will be a deterrent towards counter faith prophets whose intention is to sow seeds of discord.

On the other hand, Ellen white encourages Christians to reach out to the world with the word of God as envisaged in the third angel's message of Revelation chapter 14:6-9. She rightly indicates that Christ died on the cross for the remission of every human being who believes. Ellen indicates that in this great ministry of reaching the lost Jesus had no boundaries. Ellen white says,

Christ came to bring salvation within the reach of all. Upon the cross of Calvary He paid the infinite redemption price for the lost world. His self-denial self-sacrifice, His unselfish labor His humiliation, above all, the offering up of His life, testifies to the depth of his love for fallen man. It was to seek and to save the lost that he came to earth. His mission was to sinners, sinners of every grade, of every tongue and nation.²⁴

Significance of Christian Muslim Relations

As the two religions endeavor to advance the Lord's course, there is need to emulate Abraham as a means of establishing good relations. In the very way he treated his sons (Ishmael and Isaac) in such way that manifested good relations to the very end. We need to do the same since we are true descendants of Abraham and indeed brothers. Abraham loved people. This is evident in the way he related with his brother as depicted above. The two religions are bound to achieve more in terms of spreading God's message if only peace is to prevail. In the atmosphere of peace Muslims and Christians will be able to propagate their religion without any hindrance. Abrahams beliefs that Muslims and Christians have increased their adherents in their public debates; such meetings are bound to flourish at the benefit of both religions if peace will continual to prevail. Abrahams writes,

²⁴ Ellen White, *Spirit of Prophecy Library* (Hagerstown, MD: Academy Press, 1947), 2:893.

During the 19th and 20th centuries, both Islam and Christianity increased their adherents worldwide; as a result Christians and Muslims are meeting each other on a daily basis almost every corner of the world...One aspect common to Christianity and Islam is the fact that believers actively invite other people become adherents to their faith (Matt. 11:28, Qur'an 16:125)...there are many Christians who are dissatisfied and disillusioned with their own faith for various reasons. Such people are looking for an alternative faith to satisfy their felt needs and in such life of a new.²⁵

What Abraha is emphatically advocating, is for Christians and Muslims creating an environment where one can choose to move from one faith to the other without hindrance. That is to say, Christians can become Muslims and vice versa without threats from his or her former members and family. The writer of this paper recommends the work of Sampson.

Sampson says,

Religion is a personal affair. And it is a common opinion that "in the matter of religion there should be no dispute," Worshipers of God in whatever form, are generally believed to belong to one family of God, and should as a result promote brotherly love and mutual kindness to one another. In fact they are expected to put hands together for the betterment of community which they live...In fact the greeting expression, *salamalaykum*, "peace be unto you," formerly a distinctive Muslim practice has become universal greeting usually heard among the adherents of diverse religions (take for instance, the common Christian greeting expression, *shalom*- "peace."²⁶

In order for the church to be effective in reaching to the Muslim community, the Church should consider viewing other religions including Islam as missionaries driven and learn from them on some issues on how to minister to them. I concur with Kritzinger statement he says,

We must begin to view other religions also as missionary movements. The fact that Christians' theologies of religious developed initially in Christian Missionary Circles often had the result that other faiths were viewed as "target groups" Only what we now need to do in Christian Missiology is to analyze the

²⁵ K. Abraha, *War and Globalization Inter-Religious and Gender Issues, Theologians XXVI*, 2003, 26:12.

²⁶ Sampson, *Journal of Religious Studies*, 2:60.

mission of other religions...to be able to understand how and why they are growing.²⁷

Hindrances in Developing Relations

According to the personal testimony of a Muslim professor Dr Amina Wadud, Muslim leaders hurriedly make one a Muslim without proper teachings on pillars of a true Muslim. Dr Amina Wadud a professor of Islamic Studies cites in her book inside the Gender Jihad that Muslim leaders did not help her comprehend the religion of Islam when she joined the faith. I tend to believe that this could be a hindrance to good relations despite the fact that this may be a breeding place for fanatic movements who use violence to meet their objectives. In her book Amina Wadud strongly says,

Once I visited a mosque around the corner from my mother's house in a Washington D.C. neighborhood. I think the brothers assumed from my modest attire that I "understand" all about Islam. They were anxious to increase the number of females within the ranks. They offered little information, but just said that if I believed that there is no god but Allah and Muhammad was the prophet, I should take *shahadah*, the witness or declaration to faith and first pillar of Islam.²⁸

Dr Amina Wadud admits that suicide bombers and acts of violence occur within ranks of Islam. She says, "For a while I do not Identify with suicide bombers but or acts of violence, I cannot ignore that they occur within the ranks of that vast community of Islam."²⁹

. In addition, the issue of terrorists has worsened the relations in the town whereby terrorists misrepresent religious scriptures to justify their acts. In connections to this, Prof. K Mohammed states,

²⁷ Kritzinger, 1991:217 Quoted in [AbrahaK.c], 2003, 51.

²⁸ Amina Wadud, *Inside the Gender Jihad Women's Reform in Islam* (London: One World Publications, 2006), 9.

²⁹ Ibid., 5.

Religious scripture could be used to bring peace or to sow seeds of hatred between communities. This is the case where fundamental teachings of a religion are interpreted or perverted to justify heinous atrocities committed in the name of God as manifested in the events of September 11, 2001 and other threats of global terrorists.³⁰

On the same note, Muslims see Christians as pro-Americans. Muslims claim that Christians have formed alliances with Christian Americans to suppress Islam in terms of fighting those opposed to American policies like the Kenyan war against terrorists in Somali. Such war for example has justified the terrorists to wage war against Christians in Garissa town and its environs. Though, this study has established that such claims may be false because of the war amongst Muslims themselves in Muslim countries like Libya, Egypt, and Somali. The fighting is on even as the researcher is on with this study.

As much as the two religions endeavor to work in building good relations, the good relations, they need to consider using the Holy Scriptures (the Bible and the Qur'an) by emphasizing more on agreeable verses. For example, we can use the story of Jesus as indicated below,

Since Jesus figures prominently in the Qur'an, it has been natural for Christians and Muslims to consider the extent to which they share common beliefs about him. Several aspects are mutually affirmed, such as his virgin birth, prophet hood and miracles.³¹

Muslims generally don't encourage anybody all anything that can disrupt their prayers

³⁰ K. Mohammed, "The International Symposium on Qura'n and Contemporary Issues and Interfaith Issues," *Persia Newsletter* 12 (2011): 18. (See also Peter Ford, *Quran and Interfaith*, Issue 17 see Qur'an (Surah 4:157-158).

and therefore, Christians must guard against this. In connection to this Elias Mateen rightly states,

In the Islamic world, holiness is associated with seriousness and sobriety. Thus, when the Quran is read publicly, whatever else has been going on in the environment must cease. Out of respect, everyone must listen, or give the appearance of listening, to the recitation. No music is allowed, even in the background, when the Qur'an is recited.³²

Jesus (or Issa as depicted by Muslims) encouraged his adherents to be peaceful. In the gospel of Matthew the Bible says, "Blessed are the peace makers, for they shall be called sons of God." (Matt. 5:9). In the parable of the good Samaritan Issa manifested on how we shall relate with each other. The parable of a Good Samaritan shared by Jesus to his disciples depicts the love he has for his human beings. Being a role model, all human kind ought to emulate his character. Unfortunately there are people who profess to be worshipping God but their deeds do not reflect good morals. Jesus wanted to let his disciples know that the gentiles may be better than them if they do not change. He wanted to teach them the virtue of love for their neighbors (see Leviticus 19:18) Then, a certain lawyer asked him, "Who is my neighbor?" Jesus illustrating who a neighbor is he says,

And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves which stripped him of his raiment, and wounded him and departed, leaving him a half dead. And by chance there came down a certain priest that way: and when he saw him, he passed on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed on the other side. But a certain Samaritan, as he journeyed, came to where he was: and when he saw him, he had compassion on him, And went to him, and bound up his wounds, pouring in oil and wine, and set him on his beast. And brought him on an inn, and took care on him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbor unto him that fell unto thieves? And he said He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise (Luke

³² Elias Mateen, *Understanding the Qur'an A Quick Christian Guide to the Muslim Holy Book* (Grand Rapids, MI: Zondervan, 2004), 19.

10:30-37). (See Merciless servant matt.23:35, Friend at midnight Luke 11:5-13, two debtors, (Luke 7:40-43 KJV).

Cross Cultural Mission

Culture is an imperative element and it may be used to strengthen relationship if both religions understand each other well. Therefore, because of the significance attached to culture, this paper will give the definition of culture and its significance to building bridges and spread of Christianity.

Paul defines culture as "... integrated systems of ideas, feelings and values and their associate patterns of behavior and products shared by a group of people who organize and regulate what they think, feel and do."³³

Charles likens culture "...to a river with a surface level and a deep level". He further states that the surface level, of a given culture is reflection of what is beneath it. To him the deeper level of a culture stands for, 'world view', that is, "...the culturally structured assumptions, values and commitments/ allegiance underlying perception of reality and their response to those perceptions."³⁴

Humanity of Christ

In the book of Mathew, Jesus is born through Mary by the Holy Spirit. In order to become relevant to humanity Jesus the son of God took the human nature. In regard to this, Paul rightly states,

... God has chosen to use humans as the primary means for making himself known to other humans. Even when he chose to reveal himself to us, he did so

³³ Paul Heibert, *Anthropological Insights for Missionaries* (Grand Rapids, MI: Baker Book House, 1985), 30.

³⁴ Charles H. Kraft, *Christianity with Power* (Grand Rapids, MI: Ann Arbor, 1989), 20.

most fully by becoming a man who lived within the context of human history and a particular culture.³⁵

Not all cultures may be godly. However, if a given culture does not go contrary with the will of God then that culture can be embraced. This paper acknowledges the fact that it is from a given culture that relationships are made, wealth is created and kings are made. Thus may be unfair for one to negate the others culture. This will enable God's people to spread His message in different fields with the Lord's help.

Ellen White in the same note states,

As field after field is entered, new methods and new plans will spring from new circumstances. New thought will come with the new workers who give themselves to work. As they seek the Lord for help, he will communicate with them. They will receive plans devised by the Lord Himself. ³⁶

Ellen White points out why the church may not be successful in its mission, she categorically says, "Many efforts, though made at great expense, have been in large measure unsuccessful because they do not meet the wants of the time of the place..."³⁷

The "wants of the time of the place" which may have not been made to the Garissa people include making meaningful programs that can boost relations like football matches as indicated in page 52 of this research paper.

³⁵ Blauw James, et al. *Crossroads in Mission* (South Pasadena, CA: William Carey, 1962), 19. See also Rene Padilla, "*The Contextualization of the Gospel: in Reaching in Dynamic Indigeneity*", ed. Charles H. Kraft and Tom N, Wisley (CA: William Carey Library, 1979), 286.

³⁶ Ellen White, *Testimonies* (Mountain View, CA: Pacific Press, 1948), 6:476.

³⁷ Ellen G. White, *Gospel Workers* (Washington D.C: Review and Herald, 1943), 297-298.

Understand Culture to Break Barriers

It is imperative to know and understand a culture that you intend to develop a relationship with. This will help you have a meaningful relation with a given community. For example, Muslims will see it as an act of aggression for Christians to make what they call 'noise' while they are worshiping in a mosque. Though, Christians may also be worshiping at the same time. In relation to that Paul rightly says,

... Understand people deeply identify with them, and building relationship of love ... to communicate the gospel to them in ways they understand that can help them to critique their old religious ways, and to think biblically in their everyday lives". He again adds that "people understand the gospel from the perspective of their own world view consequently; missionaries must understand not only the explicit symbols but also the implicit beliefs in a culture if they are to communicate the gospel to its people with minimum of distortion."³⁸

This is the reason as to why FDIC plays a major role in reaching the gospel to the unreached within their context. However, there are those who argue that it may compromise Christian principles³⁹ but I find it convenient in spreading the gospel to Muslims. Bruce commends FDIC ministry when he says, "FDIC involves the incarnation of the gospel into the Muslim context in such a way that the majority of the Muslim world could see it as valid and honored spiritual journey."⁴⁰ In order for

³⁸ Paul G. Heibert, R. Daniel Shaw and T. Tienon, *Understand Folk Religion: A Christian Response to Popular Beliefs and Practices* (Grand Rapids, MI: Baker Books, 1991), 11.

³⁹ Bruce L. Bauer, *Faith Development in Context* (Berrien Springs, MI: LithoTeck Andrews University, 2005), 32.

⁴⁰ *Ibid.*, 32.

us to remain relevant to the Muslim community this paper further encourages the church to embrace C1 – C6 spectrum as manifested by John Travis.⁴¹

Significance of Cross-Cultural Mission

The great commission encourages Christians to spread the gospel to all nations. In addition, the book of revelation indicates that the gospel ought to be spread across all cultures (Acts 1:8). It becomes effective in communicating the gospel without being offensive to the people you intend to reach. This is imperative in contextualization of the word of God. According to Pauline Contextualization means “...communicating the word of God in ways that are faithful to scripture while being meaningful to a specific audience within its cultural context⁴²” It works towards self-reliance in the sense that indigenous congregation becomes independent from external support in terms of financial needs, and man power.⁴³

⁴¹ Ibid., 112.

⁴² David J. Hesselgrave and Edward Rommen, *Contextualization: Meaning Methods and Models* (Grand Rapids, MI: Baker Book House, 1989), 200.

⁴³ David J. Hesselgrave, *Planting Churches Cross-Culturally* (Grand Rapids, MI: Baker House, 1980), 266-267.

CHAPTER 3

DESCRIPTION OF THE LOCAL SETTING

The Somalia of Kenya first appeared in Africa around 1200 A.D., and began expanding westward and southward about 150 years later. They converted to Islam at around 1550, under the influence of Arab traders that had settled along the coast of present day Somali. The South ward movement eventually led them to the area that is now called Kenya.¹ Today nearly half a million Somalis live in the North Eastern region of Kenya. The name, Somali, is derived from the words, "so maal," which literally mean, "Go milk a beast for yourself!"² To the Somali, this is actually a rough expression of hospitality.

The inhabitants of Garissa County are Somalis, who are mainly Pastoralists. Their main language is Somalia. Other languages used in daily interactions include English and Kiswahili. The Somalis are sub-divided into clans. The major clans include Ogaden and Darod. However, there are some minority groups which are referred to as corner tribes.³ Their way of dressing is influenced by Islamic

¹ Annh Shurgin, "Countries and their Culture: Culture of Somalia," accessed June 2014, <http://www.everyculture.com/Sa-Th/Somalia.html#b>.

² Ibid.

³ Ibid.

History of Christians and Muslims

Christianity may have come to Garissa from the Kenya coast. The first group of missionaries arrived at Kenya Coast on one Saturday afternoon, April 7th, 1498 led by Vasco Dagama (Baur John, 2009). However, Christianity reached Garissa at a later date. When Christianity reached East Africa by the missionaries, Islam had already established along the Coast. The two religions had a strong interest in trade besides spreading their religion. They later clashed as John Baur states,

...The encounters between Portuguese and Arabs on both sides of the Indian Ocean took place in the spirit of crusade and Jihad the holy wars of Christians and Muslims...At Faza on Pate Island a Portuguese settler John Rebello, refused to embrace Islam and was cruelly put to death. His countrymen avenged him more cruelly, setting the town on fire and cutting some 8000 palm trees, the only source of revenue for the Island.⁴

Therefore, the same spirit that was experienced during the advent of Christianity to the East Africa is again manifested in this 21 century in Garissa majorly because of fanatical movements like Alshabaab.

Christian Muslim Relations

The study wish to confess that not much has been done to the Somali community in terms of creating Christian Muslim Relations as a way of reaching them with the word of God. The Somali people of Kenya have been neglected by those that profess Christianity and yet Christians are to take the gospel to all people in the world according to the word of God (Matt. 28: 18-20 KJV).

However, an evangelistic campaign done mostly in a Christian environment does not impact Muslims as it may impact other religions. This point can be proved by the fact that no person of Somali origin has confidently attended a church service in

⁴ John, Baur, *2000 Years of Christianity in Africa: An African Church History*, 2nd ed., (Nairobi, Kenya: Paulines Publications Africa, 2009), 88.

the five years have ministered in Garissa. If this happens then the person will lose his or her head since Muslims in Garissa do not allow a Muslim to be a Christian. This year, a Muslim from Boran community who had converted to Christianity and became a pastor was murdered in Garissa town.⁵ The main reason being he had deserted Islam.

Other methods employed for reaching Muslims with the gospel like Muhadhara (public dialogue organized by Christians or by Muslims) and Mujadhara (public dialogue organized by both Christians and Muslims) has not been effective because of the poor relations in Garissa.

Research Methodology

In this chapter, the study will examine the research design, the region of study, the target population, the sample and sampling techniques, instruments and procedures used in data collection, suitability and authenticity of research instruments, data analysis and ethical considerations.

Research Design

This is the method employed for collecting and utilizing data so that desired goals can be achieved (Mugenda, 1999). This study uses descriptive and exploratory survey design. This is advantageous to the research because it manifests the existing scenario that has bedeviled Garissa County. This study explores the causes of the unfriendly religious situation in Garissa County and effects of the same so as to try to propose a solution.

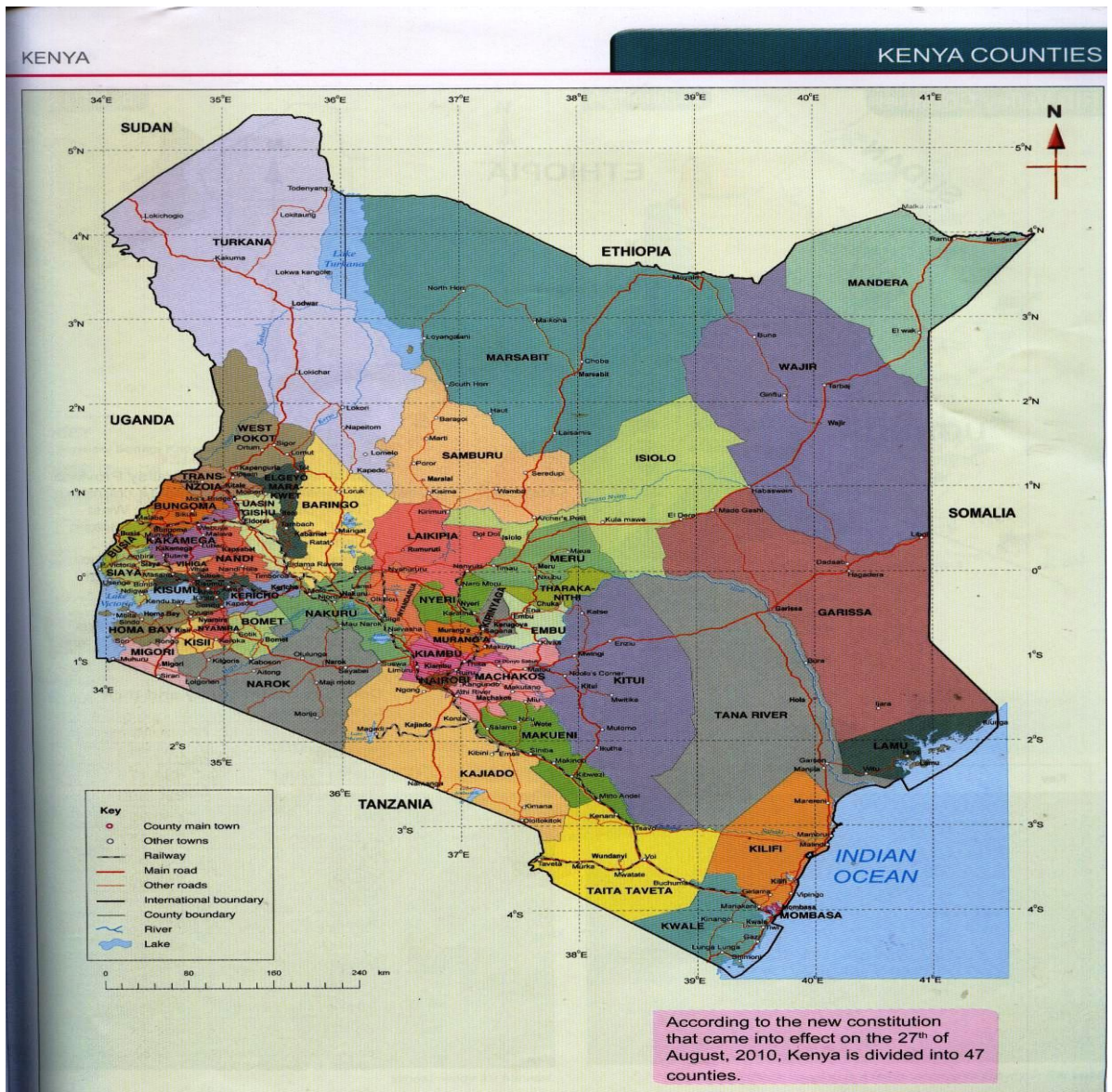
⁵ Alex Murashko, "Unknown Gunmen Attack 2 Christian Pastors in Kenya; One Killed," *The Christian Post*, February 2013, accessed 20 June 2014, <http://www.christianpost.com/news/unknown-gunmen-attack-2-christian-pastors-in-kenya-one-killed-89674/>.

Region of the Study

This study is carried out in Garissa County, North Eastern Kenya. The research is limited to the town that covers about 12 km.² The region is inhabited by Somalis mainly from two major clans the Ogaden and the Darod. They are largely Sunni Muslims. According to the 2009 national census, north eastern has a total population of 2.3million people⁶ with a high Poverty index. Garissa is among the marginalized areas in Kenya with poor road networks, high level of illiteracy, poorly equipped schools and hospitals and high level of insecurity. The prime contributor of poor development in the County is lack of unity and peace in the area. Ironically, the majority of the inhabitants of the area are Muslims with an insignificant number of Christians who have settled there as civil servants, casual employs or as business people. Garissa is part and parcel of the 47 counties of Kenya. The map below vividly manifests the geographical location of Garissa County in the Kenyan map.

⁶ CIA World Fact Book, “Kenya Population: Current Census and Population Distribution of Kenya,” accessed 20 June 2014, <http://www.kenya-information-guide.com/kenya-population.html>.

Map showing Kenya's 47 counties and her neighboring countries.



Kenya's counties

Source: <http://www.flickr.com/photos/albertkenyaniinima//sizes/o/in/photostream>.

Target population

Garissa town has a total of 5 churches and 45 mosques. The churches and the mosques form the target population of research. The population of members in each church is less than 150 while Muslims membership is more than 1500 people. The researcher will target 200 respondents including sheiks, Imams, pastors, key elders and

government officials. The population of Garissa County according to the census done by IEBC 2013 is 623 060.⁷

Sample and Sampling Techniques

The study aims at interviewing respondents from the target population. The researcher will use stratified random sampling techniques to select the respondents to be included in the sample. In this research, the population strata will include men and women, boys and girls.

Data Collection Instruments

Data for the study will be collected using questionnaire interview schedule and observation checklist. The researcher preferred the questionnaire because of its suitability to the study. Since it will allow the study to reach out to large sample within limited time and ensure privacy of the information given by the respondent.

The questionnaire is designed in a way that it will only provide relevant information required by the researcher in order to achieve his objective. The researcher has used both closed and open questionnaires such that the respondent is free to air out his /her mind.

Ethical Consideration

In this study the researcher will comply with the principles which aim at protecting the dignity and privacy of every individual who in the course of the research work will be requested to provide personal or commercially valuable information about him or herself. Before the prospect is interviewed he/she shall be notified of the aims, methods anticipated benefits and potential hazards of the

⁷ Soft Kenya, "All About Kenya: Garissa County," accessed 20 July 2013, <http://kenyadecides.co.ke/county/garissa/>.

research; and his or her right to terminate at any times his or her participation; and the confidential nature of his or her replies.

Challenges Faced by Christians

Insecurity

The main challenge in Garissa for Christians is insecurity. It is apparent that the target of the attacks is Christians considering of the number of people killed some attacked in churches. Not all Muslims have wrong attitudes towards Christians. However, terrorist groups have influenced a number of Muslims to see Christians as the main cause of Muslim troubles both within and outside the country including Palestine. For example, Kenya defense force and their allies in Somali for a sole purpose of wiping out terrorists groups and restoring law and order is perceived by terrorist groups like Al-shabaab as part of Christian war against Islam.

The Government Response

It's unfortunate that the government does not act shiftily to defend his people. Christian's rights. It's a situation that takes long before coming in to solve a problem. For example, from 2011 when Al-Shabaab (a terrorist group) began murdering people in Garissa. It is mid 2011 after general elections that serious operations was sponsored by the government to weed out attackers in Garissa. This was after the death toll of more than 120 people and several others left nursing serious injuries.

Lack of Funds

Christians lack enough money to sponsor projects that may be of help in developing Christian Muslim relations like sports, building schools and hospitals. In

addition, money can be used in training people both Muslims and Christians on how to carry out a meaningful relations without hurting each other.

Lack of Skilled Man Power

Many Christians in Garissa have no courage to face Muslims in inter faith dialogue. This is due to the fact that Christians do not know the dos and don'ts in conducting a meaningful a dialogue. They again don't know the Muslim Qur'an or Hadith.

Traditional Methods of Evangelism

For many years, the main method of evangelism has been through public evangelistic campaigns. However, this method is quite in effective among the Muslim Community. For example, evangelistic campaigns have been conducted in Garissa but not even a single won to the Adventist church in 2008-2012 the researcher has been in Garissa.

Consequences of Converting to Christianity

Muslims fear to closely associate with Christians. They also fear to publicly convert to Christianity and begin attending churches. The consequences of Muslim converting in public to Islam are losing a family, inheritance and even death. This is a challenge for Christians in proclaiming the word of God to Muslims in Garissa. In fact, Christians and Muslims do not trust each other. Some Christians have a feeling that Muslims are enemies of Christ whereas some Muslims see Christians has unbelievers and candidates of hell.

Opportunities

Regardless of the challenges, Christians may be able to penetrate into this fast territory that has never been successfully entered. When God see's the people in these

region He see's souls are yearning for Christ. These people needs to be prayed for and shown the true love of God. Jesus didn't find it easy to reach the Israelites with the word of God, it even costed Him his life. In the same way Christians should not be discouraged in performing their noble duty of establishing good relations as a means of reaching out to them with the word of God.

Interview Schedule

The interview schedule will be applied to leaders like Christians and Muslims within the target population. Others will include elders and government administration officers. This will help in getting more information on the challenges faced between the two religious communities.

First Respondent

According to the deputy County Commission (A.C.C), he indicated that the conflicts in the County are not caused by Christians and Muslims per se but by bad elements especially in the Muslim community. These bad elements or terrorists are the ones causing poor relations between the two religions. He indicated that they terrorists attach Christians and Muslims who tend to oppose their illegal missions in Garissa. The deputy County commissioner highlighted the major causes of conflicts in Garissna County as follows;

The following are the causes of conflicts according to the Assistant County Commissioner:

- Terrorist tend to portray that they are fighting for the religion of Islam hence attracting the Muslim population.
- High rate of illiteracy in both religious affairs and academics which leads to poor decision making.

- Lack of openness done intentionally or out of fear to be victimized by the terror attacks.
- Poverty that has caused young people to be recruited in the militant groups like Al-Shabaab for pay.
- Incitements from local leaders.
- Christians are accused of taking unclean drinks like alcohol and unclean foods like eating pork.
- Indoctrination terrorists may have infiltrated into Islam and are teaching wrong teachings in order to achieve their objectives.
- Terrorists seem to be on a revenge mission because of their view that Christians sponsored soldiers to Somalia and other Muslim countries of the world.
- Terrorists attacking Christians out of frustrations for injustices they held are done to Muslims by Christians.⁸
- Christians view all Muslims as terrorists which may be false.⁹
- Misinterpretation of Holy Scriptures. In connection to this K. Muhammad a senior university lecturer rightly states,

“Religious scripture could be used to bring peace or to sow seeds of hatred between communities. This is the case where fundamental teachings of a religion are interpreted or perverted to justify heinous atrocities committed in the name of God as manifested in the events of September 11, 2001 and other threats of global terrorism.”¹⁰

⁸ Ambrose Iochokwe, Deputy County Commissioner (A.C.C) Garissa- Kenya, 2012/06/21.

⁹ John Onyiego, Chief Magistrate Garissa, Nairobi-Kenya, 2012/06/19.

¹⁰ Mohammed, *Persia Newsetter* 12 (2001): 18.

Proposals on Improving Relations. The following are the proposals on improving relations according to A.C.C.

1. County commissioners are to be encouraged to hold joint peaceful rallies.
2. Lack of financial funding in setting up of meaningful projects that can improve relations.
3. Engaging youths on sports, and entrepreneurship.
4. Encourage Intermarriages where possible.
5. Hold joint meetings between Islam and Christian leaders.
6. Preach peace in both Synagogues and Mosques.
7. Encourage pupils and students to study together as a way of mixing cultures.
8. Encourage both Christians and Muslims to settle in wherever they choose.
9. Government to enforce the law without favors.
10. Christians ought to adapt the Muslim cultures including the dress cord.¹¹
11. The government security agents to monitor religious teachings that may lead to radicalization.

Second Respondent

According to Idris Muhammad an elderly Muslim Imam who is a resident of Garissa for about 69 years indicated that the bad relation between Christians and Muslims is orchestrated by non-Muslims. For Muslims are not allowed to kill as stipulated in the holy Qur'an. He also said that Islam is a religion of peace. He further said that Islam holy books promote good relations between all people and Prophet Muhammad (PBUH) supported good relations. However, when asked if Christians are

¹¹ Ibid.

worth of heaven he said that Christians will not enter *peponi* (Kiswahili word meaning paradise) unless they become Muslims.¹²

Third Respondent

One Muslim from the neighboring County who does not seem to really see some Garissa Muslims as genuine followers of Prophet Muhammad (P.B.U.H). He indicated that they are the ones painting a wrong picture on Islam. He retaliated that Islam is a peaceful religion and it does not rubbish other religions. He categorically said that he went through education in Christian schools and was thought by Christian teachers whom he appreciates and cherishes as good people.¹³

Fourth Respondent

Another respondent is Rev. Joseph Mutunga. He lost 17 church members on a Sunday morning together with two administration police officers manning the church. Terrorists using hand grenades, guns and pistols murdered church members on appraisal and worship service. In an interview with him he said, “in spite of what took place, Garissa has improved in terms of religious tolerance, in twenty to thirty years back no church was allowed to be built in Garissa and no Christian worship was allowed.” He continued to indicate that some Muslim women shake hands in business with men some of which they don’t know. Something that was unheard of in Garissa in those years. Though he seemed shaken, he attributed the change to interactions in various institutions between students and teachers.¹⁴

¹² Imam Idris Muhammad, Respondent from Garissa, interview by author, on Nairobi-Kenya, 18 June 2012.

¹³ Hamisi, Respondent, Tana River County, interview by author, Nairobi-Kenya, 19 June 2012.

¹⁴ Joseph Mutunga, Reverend of ACK Church Garissa, interview by the author, Nairobi, Kenya, 30 November 2012.

Observation Schedule

Observation schedule assisted the researcher to freely mingle with members of the group to be studied by carefully observing and recording events. The researcher gained insight into the real experience of the real world. The goal of the study was to obtain intimate knowledge of the event and analyze how people feel, think, and define their world (Orodho 2005). The researcher took about six months to observe events in the selected region and recorded data.

Observation was done in meeting points where Christians and Muslims could meet easily. In Garissa market, Muslims chose to buy goods from a fellow Muslim than they could from a Christian and vice versa. However, the situation changes when the goods are owned by people from one religion. That means that the rest will have no alternative but to buy. The study also established that money played a vital role since all desired it regardless of the religions background.

One of the Secondary schools in the neighborhood of Garissa students interacted well but at times rifts could break out between Christians and Muslims over petty issues. The study established that Muslim students had a mosque from where they could worship while Christians had to worship from a designated classroom. The students at times could engage each other on heated debates on matters of religion. Sometimes students develop into relations that end up promising each other of marriage. Students have learned to accept each other without focusing on the differences that divide them. These study established that Muslims and Christians appreciate each other and assist each other in class and sometimes out of class. Despite frictions, the study established that students regardless of religious backgrounds assist each other. He indicates that he had a student at the school and when she got sick Muslim students were among those that helped him take his daughter to hospital.

The study established that Muslims cherish and embrace their cultures. In order to be at peace with them you must learn what they like and what they don't. For instance, the study found out that modesty in dress, especially for women, is very important. This means long sleeved blouses, dress below the knees, and it is good to have a scarf handy to cover the head when appropriate. In addition, the study established that Men do not sit to discuss with women especially when you are not closely related with them. The researcher for example had visited a Muslim family only to find that the man was not present. He got himself into trouble when the husband came to his home only to find him discussing spiritual issues with the wife. He did know the Muslim culture and the wife did not inform him. The researcher was puzzled at the face of the man and the tone of voice while advancing to me. "What are you doing with my wife?" the man thundered. The researcher confesses that it was the woman that protected me otherwise he had landed into the hot soup.

Data Analysis

The researcher formulated a questionnaire that contains three parts. The first part contains personal information about the respondent. The information is all about one's sex, Age, Marital status, Religion, and Education. The second part contains information concerning social life. The second part has fifteen questions. That is life outside Christianity or Islam. The third part has also fifteen questions as well though this part contains questions relating to spiritual life. However, the researcher has given allowance in some questions for the respondents to give any other extra information he or she may wish to include.

The total number of respondents was two hundred; 100 for Muslims and 100 for Christians each on separate folders. The study used stratified random sampling techniques to select the respondents to be included in the sample. The two hundred

was deemed important in making it convenient to reach the target population within a given time. The population of Garissa County according to the census done by IEBC 2013 is 623 060.¹⁵

The format of the questions is the same for Christians and Muslims. 100 Muslims were surveyed including Imams, Sheiks, students (Garissa Secondary School) and some found on streets who voluntarily accepted to fill the questionnaire. It's not all Muslims the study contacted that were willing to fill the questionnaire because of my Christian background.

The following pages convey a complete report gleaned from the questionnaire filled by Muslim respondents.

Questionnaire filled by Muslim respondents

Tables 1 to 11 is data analyzed from questionnaires filled by Muslims. Table 1 represents the gender distribution of the respondents. Table 1 shows the male respondents were 85% and the females were 15%. Many females did want to publicly respond to the questionnaire. This may be deduced to Muslim culture that prohibits women from interacting with strange men. This are people who are not closely related to them.

Table 1. Gender of the Muslim Respondents

Gender	Respondents	Percentage
Male	85	85%
Female	15	15%
Total	100	100%

¹⁵ Soft Kenya, "All About Kenya: Garissa County," accessed 20 July 2013 <http://kenyadecides.co.ke/county/garissa/>.

Table 2 shows that respondents of 15-20 age group were 25% whereas 21-25 were 25%. The highest age group of the respondents was 26-30 which adds up to 28% of the respondents. 31-40 age group had 25% and those who did not respond were 2%. This helps the researcher to comprehend the fact that the majority in Garissa town are youths of that age bracket.

Table 2. Age Grouping of the Respondents

Age Group	Number of Respondent	Percentage
15 – 20	25	25%
21 – 25	25	25%
26 – 30	28	28%
31 – 40	20	20%
Non respondent	2	2%
Total	100	100%

Table 3 indicates the marital status of the respondents. It shows the married respondents were 55% while singles were 45%. This indicates that the married people were many compared to singles. Table 4 shows the illiteracy of the Muslim respondents.

Table 3. Marital Status of the Respondents

Marital status	Respondents	Percentage
Married	55%	55%
Single	45%	45%
Total	100	100%

Table 4 shows those who do not know how to read and write to be 22%, those who did not go beyond primary were 31% and the respondents who reached secondary school were 28% whereas those who went through diploma and university were 12% and 7% respectively. It was a challenge to the researcher who had to take much time to explain the questionnaire to the illiterate and again to convince them fill it.

Table 4. Literacy of Muslim Respondents

Age Group	Number of Respondent	Percentage
Illiterate	22	22%
Primary	31	31%
High school	28	28%
Diploma	12	12%
University	7	7%
Total	100	100%

Table 5 shows the attitudes of Muslims to Christians. Muslim respondents who indicated that Christians are good, bad, don't know and hate were 10%, 40%, 20% and 30% respectively. It is categorical that some Muslims have a negative attitude to Christians in Garissa town where this research was done. Take for example, 10% of the respondents indicated that Christians are good people while 40% said Christians are bad people whereas 30% indicates that Christians hate Muslims.

Table 5. Attitude of Muslims to Christians

Christians	Respondents	Percentage
Good	10	10%
Bad	40	40%

Don't know	20	20%
Hate	30	30%
Total	100	100%

Table 6 manifests the number Muslims who know Christians by name. It shows Muslim respondents who know Christians by name. 10% indicated they know 1-3 Christians, 15% know 4-6 Christians, 45% know 6-10 Christians and 20% know 11-15 Christians. Knowing names is an indication that there is interactions between the two religions which are likely to improve relations. However, in the table interactions is still a big challenge going with the small number of Muslims who Knows Christians by name.

Table 6. Muslims who Know Christians by Name

Christians	Respondents	Percentage
1 – 3	10	10%
4 – 6	15	15%
6 – 10	45	45%
11 – 15	20	20%
None	10	10%
Total	100	100%

Table 7 shows the number of Muslims with Christian mobile numbers. It shows Muslims with Christian mobile numbers. 39% of Muslim respondents indicate to have 1-2 Christian mobile numbers while 18% have 2-4, 2% have 4-6, 0% in 6-10, 0% in 11-15. The assumption is when more Muslims have Christian mobile numbers then is an indications that they communicate with them thus improving relations.

Though, it is apparent that the level of interactions using mobile numbers is too low going with the respondents in the table.

Table 7. Muslims with Christian Mobile Numbers

Christians	Respondents	Percentage
1 -2	39	39%
2 – 4	18	18%
4 - 6	2	2%
6 - 10	0	0%
11 -15	0	0%
None	41	41%
Total	100	100%

Table 8 shows friends to Muslim respondents. It indicates that Muslim respondents have 95% Muslim friends while 5% have Christian friends. Therefore, Muslims relate more with Muslims than to Christians.

Table 8. Friends to Muslim Respondents

Religion	Respondents	Percentage
Muslims	95	95%
Christians	5	5%
Total	100	100%

Table 9 is showing about Christian's attitude to Muslims. It shows Christian children's attitudes to Muslims. Muslim responds indicate very badly as 30%, badly 20%, satisfactory 18%, worst 5% and very well as 27%. This is giving the researcher the picture Christian children have to Muslims according to Muslim respondents. In general the table manifests poor relations.

Table 9. Christian Children's Attitude to Muslims

Christians Children	Respondents	Percentage
Very badly	30	30%
Badly	20	20%
Satisfactory	18	18%
Well	5	5%
Very well	27	27%
Total	100	100%

Table 10 indicates Muslim's attitude to Islam. It shows Muslim's attitude to Islam. 55% of the respondents have revealed that Islam is a true religion whereas 45% were born Muslims. This indicates that many Muslims are comfortable with Islam because either they are born in a Muslim family or converted to Islam. This helps the

researcher understand Muslim spiritual convictions and then a source for better means of reaching them with God's word.

Table 10. Muslim's Attitude to Islam

Why a Muslim?	Respondents	Percentage
Born a Muslim	45	45%
Islam is a true religion	55	55%
Total	100	100%

Table 11 manifests Muslim Respondents' attitude to Christians. It indicates Muslim respondent's attitude to Christians. 45% shows Christians are unbelievers, 15% Christians are impure whereas 40% Christians are lost. This will assist the researcher know how to start when engaging with a Muslim basing the Muslim's negative attitudes to Christians. Many of the respondents showed that Christians are unbelievers.

Table 11. Muslim Respondents' Attitude to Christians

Muslims	Respondents	Percentage
Christians are unbelievers	45	45%
Christians are impure	15	15%
Christians are lost	40	40%
Total	100	100%

Questionnaire filled by Christians

Table 12 to table 22 shows Christian respondents under the sub title questionnaire filled by Christians. Table 12 shows Gender of Christian Respondents. Table 12 shows that the male respondents were 52% and the females were 48%. Many Christian females responded to the questioner than Muslim females. Here Christian females have almost equal footing with males as compared with Muslim females in public participation.

Table 12. Gender of Christian Respondents

Gender	Respondents	Percentage
Male	52	52%
Female	48	48%
Total	100	100%

Table 13 shows age grouping of the respondents. Table 13 shows the age grouping of the respondents. 23% have 15-20 years, 32% have 21-25 years, 24% have 26-30 years, 21% have 31-40 and above years. The higher age grouping of the respondents was 21-25 which adds up to 32% of the respondents. This helps the researcher to comprehend the fact that the majority in Garissa town are youths of that age bracket who are to be harnessed into developing relations and advancing God's work.

Table 13. Age Grouping of the Respondents

Age Group	Number of Respondent	Percentage
15 – 20	23	23%
21 – 25	32	32%
26 – 30	24	24%
31 – 40 and above	21	21%
Total	100	100%

Table 14 shows the marital status of Christians respondents. It shows the marital status of Christian respondents. 58% of Christian respondents are married while 42% are singles.

Table 14. Marital Status of Christian Respondents

Marital status	Respondents	Percentage
Married	58	58%
Single	42	42%
Total	100	100%

Table 15 shows literacy of the Christian respondents. Table 15 shows Literacy of the Christian respondents. 2% of Christian respondents indicate that they are illiterate. 20% ended their studies in primary, 29% in secondary, 30% in diploma, and 19% in university. There is a 2% illiteracy level among Christian respondents as compared to 22% among Muslim respondents in Table 4. May be high literacy level in Christianity assisted the researcher in terms of cooperation as opposed to Muslim respondents.

Table 15. Literacy of the Christian Respondents

Age Group	Number of Respondent	Percentage
Illiterate	2	2%
Primary	20	20%
High school	29	29%
Diploma	30	30%
University	19	19%
Total	100	100%

Table 16 shows attitude of Christians to Muslims. Table 16 shows the attitude of Christians to Muslims. 10% of Christian respondents indicate that the attitude is good, 27% bad, 3% don't know and 60% don't like Muslims. May be this is due to the volatile situation in Garissa as indicated in chapter one where many Christians have been murdered by Muslim terrorists. That is to say that there is no trust amongst the two religions.

Table 16. Attitude of Christians to Muslims

Muslims	Respondents	Percentage
Good	10	10%
Bad	27	27%
Don't know	3	3%
Hate	60	60%
Total	100	100%

Table 17 shows Christians who know Muslims by name. It shows that Christians who know Muslims by name. 30% of Christian respondents know 1-3

Muslims by name, 27% know 4-6, 23% know 6-10, and 17% know 11-17 and 3% blank. When the level of interaction is higher, relations are likely to improve and vice versa. However, in the table interactions is still a big challenge going with the small number of Christians who Knows Christians by name.

Table 17. Christians who Know Muslims by Name

Christians	Respondents	Percentage
1 – 3	30	30%
4 – 6	27	27%
6 – 10	23	23%
11 – 15	17	17%
None	3	3%
Total	100	100%

Table 18 shows Christians with Muslim mobile numbers. It shows Christians with Muslim mobile numbers. 21% of Christian respondents indicate to have 1-2 Muslim mobile numbers, 18% 2-4, 2% 4-6, 10% 6-10, 1% 11-15 and 48% do not have Muslim mobile numbers. This manifests the level of Muslim Christian interactions using mobile numbers. The assumption is when more Christians have Muslims mobile numbers then is an indications that they communicate with their Muslim brothers thus improving relations. Though, it is apparent that the level of interactions using mobile numbers is too low going with the respondents in the table.

Table 18. Christians with Muslim Mobile numbers

Muslims	Respondents	Percentage
1 -2	21	21%
2 – 4	18	18%
4 - 6	2	2%
6 - 10	10	10%
11 -15	1	1%
None	48	48%
Total	100	100%

Table 19 shows Friends to Christian respondents. It shows friends to Christian respondents. 95% of Christian respondents have Christian friends and 5% have Muslim friends. This indicates that like Muslims in Table 8 Christians interacts with their fellow Christian than with Muslims in Garissa town.

Table 19. Friends to Christian Respondents

Religion	Respondents	Percentage
Muslims	95	95%
Christians	5	5%
Total	100	100%

Table 20 shows Christian children's attitudes to Muslims. It shows Muslim Children's attitude to Christians. 29% of the Christian respondents indicate that Muslim Children's attitude to Christians is very bad, 23% badly, 3% satisfactorily, 31% worst and 14% very well. This gives the researcher the picture children of the Muslims have to Christians. In general the results manifests poor relations.

Table 20. Christian Children's Attitudes to Muslims

Muslim	Respondents	Percentage
Very badly	29	29%
Badly	23	23%
Satisfactory	3	3%
Worst	31	31%
Very Well	14	14%
Total	100	100%

Table 21 shows Christians' attitude to Christianity. It shows Christians' attitude to Christianity. 75% of the Christian respondents have shown that Christianity is a true religion while 25% were born Christians. It is clear that each adherent adores his or her religion. To the researcher is in indication that using religion may help bridge gaps.

Table 21. Christians' Attitude to Christianity

Why a Christian?	Respondents	Percentage
Born a Christian	25	25%
Christianity true religion	75	75%
Total	100	100%

Table 22 shows Christian Respondents' attitude to Islam. It shows Christian respondents' attitude to Islam. 40% of Christian respondents manifests that Muslims are unbelievers, while 15% indicate Muslims are impure and 45% shows they are lost. The majority of the respondents indicated that Muslims are a lost lot. On the other hand, Muslim respondents in table 11 indicate 45% of Christians are unbelievers. To the researcher, this forms the basis for the misunderstandings between the two

religions for the cling to their religious convictions while underrating the other. The solution then may come from well-coordinated dialogues.

Table 22. Christian Respondents' Attitude to Islam

Christians	Respondents	Percentage
Muslims are unbelievers	40	40%
Muslims are impure	15	15%
Muslims are lost	45	45%
Total	100	100%

Figure 1 shows Muslim respondent on a social setting. It shows that 65% Muslims do not watch Christian spiritual programs on TV. In questionnaire 8 Muslim respondents indicate that 80% do not watch games on TV whose players are exclusively Christians.

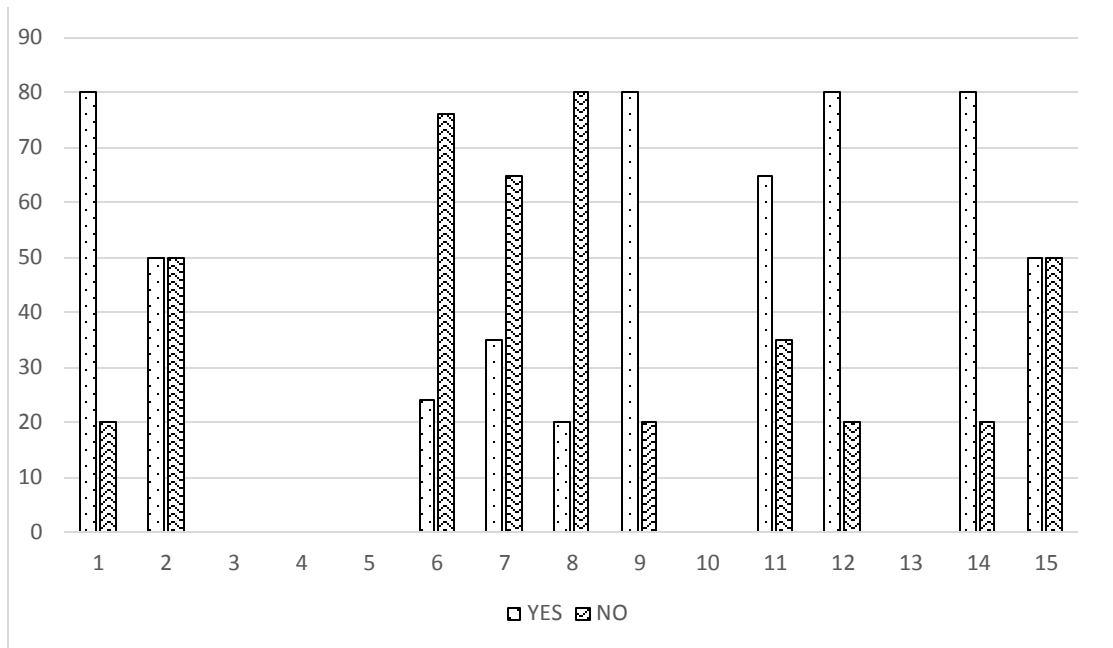


Figure 1. Muslim Respondent on a Social Setting

Figure 2 shows Muslim respondents on a spiritual setting. It shows that 92% of the Muslim respondents will not allow Christians to worship with them in the Mosque unconditionally. The main reasons are that Christians are “impure”, “unclean”, or “unholy”. This because Christians take unclean food and do not do ablution as claimed. In figure 2 questionnaire 7 95% of the Muslim respondents indicate that the Qur’an and Hadith promote good relations between Christians and Muslims. They have also indicated that the two sacred books promote interfaith dialogue (80%) and peaceful coexistence (97%). Whereas on the other hand, 70% of the Muslim respondents indicate that Christians do not worship one God.

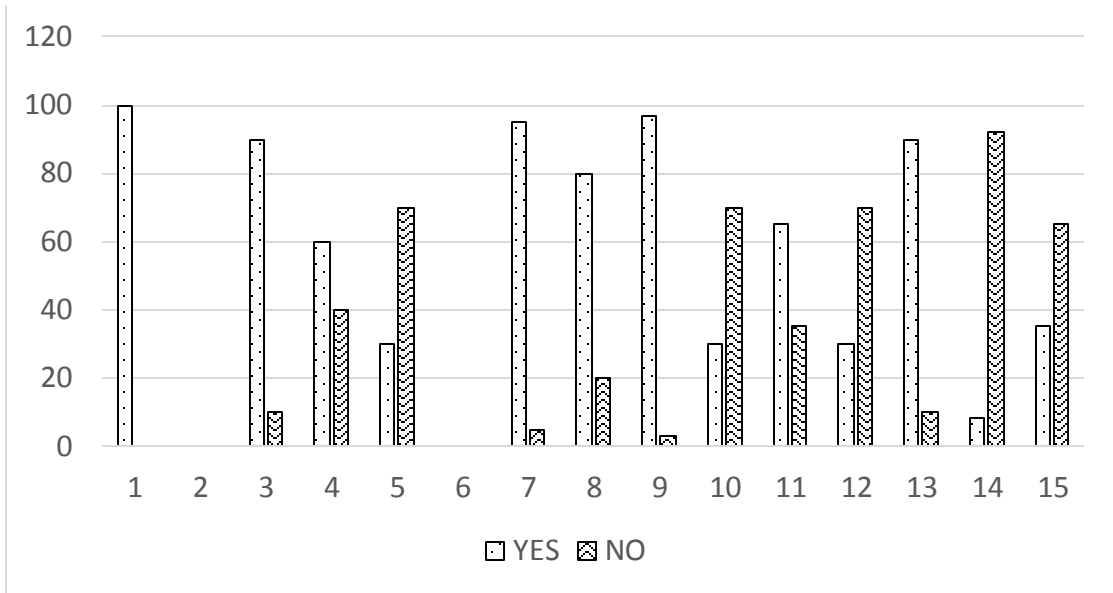


Figure 2. Muslim Respondents on a Spiritual Setting

Figure 3 shows Christian Respondents on a Social Setting. It shows Christian respondents indicate that 60% do not watch games on TV whose players are exclusively Muslims.

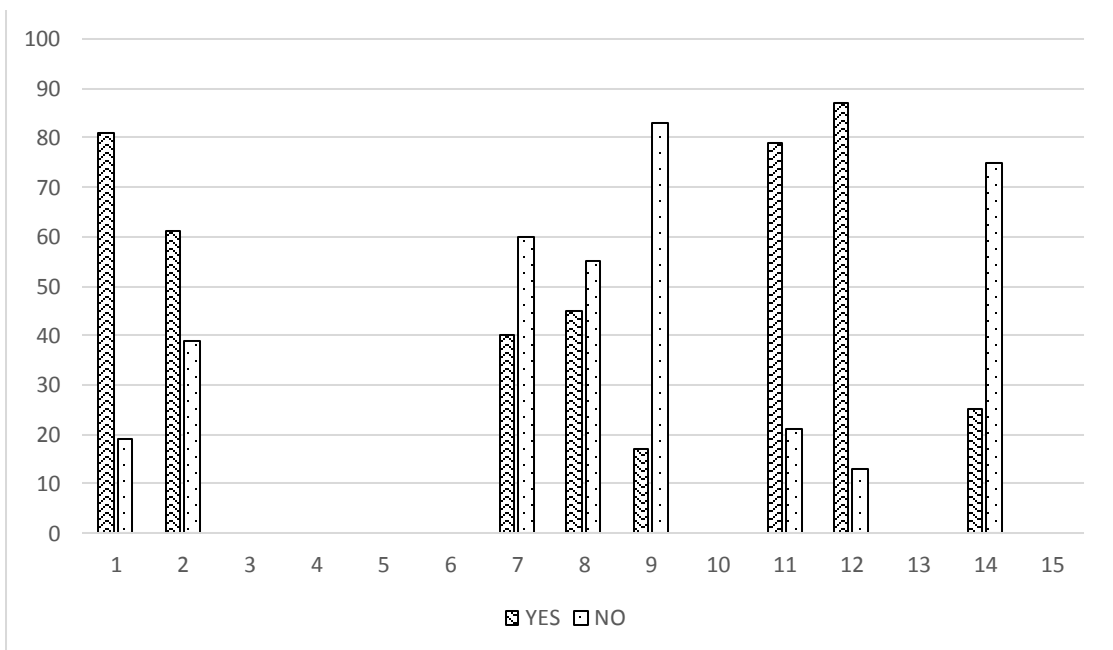


Figure 3. Christian Respondents on a Social Setting

Figure 4 shows Christian respondents on a spiritual setting. It shows that 82% of Christian respondents have acknowledged that the Bible and other Christian books promote good relations between Christians and Muslims. 90% indicate that the Bible and other Christian books support interfaith dialogue and 85% reveal that Christian sacred books support peaceful coexistence.

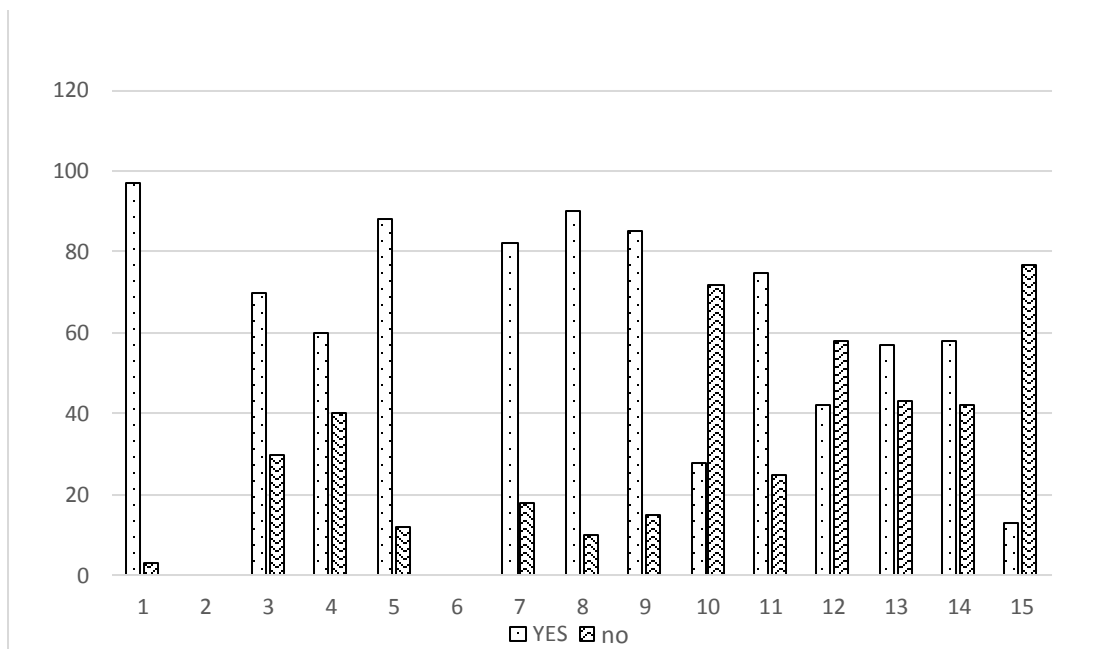


Figure 4. Christian Respondents on a Spiritual Setting

In the spiritual life Christian and Muslim respondents have indicated that their sacred books encourage good relations among Muslims and Christians. In question three, the Bible and other spiritual books is shown by the respondents to promote interfaith dialogue.

There is room to enhance good relations based on the holy books. Good relations can also be improved by using interfaith dialogue for it is accepted by both religions. Both religions must not lose hope.

The study established that there is little interaction between Christians and Muslims in Garissa. 80% indicated that they don't watch games whose players are exclusively Christians. They also know few Christians by name.

Therefore, the bigger number of Muslims who responded to the questionnaire stated categorically that Christians do not like Muslims and vice versa. The same attitude had extended to the children who also exhibited bad relations amongst Muslim children and Christian children.

The general view for a good number of Muslims the study interviewed indicated that they have been persecuted by Christians for a long time starting from Palestine. The Christian persecuting Muslims are led by Americans and its allies. It is therefore out of frustrations that they act back in form of terrorists targeting Christians and their sympathizers. Of course there are those Muslims who don't support terrorist acts but sometimes are forced to identify with them out of fear of being attacked or rejected by their own families as traitors. This situation may be reversed if security agents will provide adequate security to those who do not support terrorists.

CHAPTER 4

PROGRAM DESIGN, IMPLEMENTATION, AND EVALUATION

This chapter sums up the objectivity of the whole study. Preliminary preparations including seeking permission from the local church and conference administrations helped jump start the program. See Appendix A and C for the correspondence.

Program Design

In one Sabbath afternoon the study engaged the AMR¹ Council that is mandated with the responsibility of reaching out to the Muslim community with the word of God. The council is comprised of church elders and some departmental heads within the administrative system of the Adventist church. In the meeting, the members were motivated by the great commission in taking the gospel to entire world. Therefore, it was agreed to educate the members and other fellow Christians (from other denominations) who are willing to reach Muslims with the word of God.

The elder in church of personal ministries and the AMR leader were assigned to lead the team. Their work in connection with AMR council was to 1.) Make a budget for mobilization, training, sensitization and educating on the significance AMR programs. 2.) Organize a public debate that brings together both Christians and Muslims. 3.) Consulting Muslim leaders on logistics geared towards making a

¹ AMR is the Adventist Muslim Relations charged by the Seventh-day Adventist church with the responsibility of creating good relations with our Muslim brothers as a way of reaching them with the gospel.

meaningful *Mujadhara*. 4.) Recruiting prospects that can work as insider workers in the Muslim Community. 5.) Challenges faced.

Mobilization, Training, Sensitization and Educating

One week was dedicated to mobilize, training, sensitize and educate the members on the importance of building good relations as a way of reaching out to Muslims. Many topics were passed on to the members. This include,

The Challenge of Islam in Africa, is a book that addresses the challenges the religion of Islam poses to Christians in Africa.² The book is an eye opener to Christians on the strategies Muslims are employing in reaching Africa with the religion and hence the reasons for the need to engage in mission to the Muslims

Beliefs and Practices of Islam 1 and 2, as envisaged in the book of Frederick Mathewson Denny.³ *Do's and Don'ts in the Ministry to Muslims*, this topic helps in knowing what is acceptable and not acceptable in Islam.

Some topics from the book *Kissing Cousins: Christians and Muslims face to face* authored by Bill A, Musk⁴ was also presented. This was to help listeners have the knowledge on how Christians and Muslims can related to each other. This is emulated from the way God dealt with the family of Abraham.

² Gerhard Nehls and Walter Eric, *Practical – Tactical Approach: A Teachers' Textbook*, new rev. and enlarged ed., (Nairobi: Life Challenge Africa, 2006), 89-98. See also *Practical-Tactical Approach*.

³ Frederick Mathewson Denny, *An Introduction to Islam*, 4th ed.,(Upper Saddle River, NJ: Prentice Hall, 2011), 99-129.

⁴ Musk, *Kissing Cousins: Christians and Muslims Face to Face*, 300-302.

Apologetics; Apologetics according to Norman L. Geisler and Abdul Saleeb is to “understand and evaluate the claims of orthodox Islam from a Christian point of view.”⁵

Public Debate

It agreed that we shall convene a public debate in Garissa town. Wide consultations were made between the Muslim community and the Christians in regard to the public debate. After an agreement the date was set and the debate was set for one week. The budget was drawn that took care of hiring a public address system, transporting speakers to the venue paying for their stipend, for accommodation and food. The amount of money used was approximately US \$ 3750. The license for holding the dialogue was sort from the police as required by Kenyan government.

Insider Worker

It was agreed that the church needs to employ an insider worker in Garissa. This is in line with Faith Development in Context (FDIC) as presented by John McVay.⁶ This is a situation where one witnesses within a Muslim culture i.e. the ministries of Muslim Background Believer (MBB).

⁵ Norman L. Geisler and Abdul Saleeb, *Answering Islam: The Crescent in Light of the Cross* (Grand Rapids, MI: Baker Books, 2002), 13.

⁶ Bruce L. Bauer, ed., *Faith Development in Context: Presenting Christ in Creative Ways* (Berrien Springs, MI: Department of World Mission, Andrews University, 2005), 31-55.

Program Implementation

Basing on the focus of this paper as analyzed, it is evident that the situation in Garissa is wanting as far as relations is concerned. In order to remedy the situation that is caused by terrorists is to try and win the confidence of the locals. Though it may look cumbersome, but persistence efforts will eventually bear fruits. It may be applicable to employ the C1 to C6 spectrum⁷ however, it has to be done with care and caution and because if discovered for secretly converting Muslims to Christianity the result may be disastrous. The C4 –C6 may work well in the Islamic context because it embraces Muslim culture and it has relevancies⁷ both in the scriptures and the Qur'an like in the teachings about Jesus (Isa). I remember of an "insider" who worked in Garissa for several months but when it dawned on the Muslim community that he is not a genuine believer in Islam it made him to free for his live. The church later realized he never belonged to the Somali community and he never volunteered in community work something that betrayed him. It was also discovered that this man was leaving well with his family when he was doing nothing to earn himself a living. Therefore, they become suspicious about his authenticity as a Muslim faithful.

⁷ C1 – C6 Joshua Massey describes C1 – C6 as follows; "C1 is a typical transplant of the church from one country to another... C2 is basically the same as C1, except C2 uses the local language. C3 is essentially the same as C2, except it uses local music styles, dress, art, and other native cultural elements. C1-C3 believers identify themselves as "Christians." C4 is much like C3 but has also adopted Biblically permissible Islamic forms and practices (e.g. praying prostrate, perhaps toward Jerusalem, washing before prayer and before touching the Bible; abstain from pork, alcohol or from keeping dogs as pets; using some Islamic terms; wearing some clothing popular among Muslims). C4...call themselves "followers of Isa (Jesus)"... C5 is much like C4 with the primary difference being self-Identity. Whereas C4 believes Identify themselves as "followers of Isa" C5 believers identify themselves as Muslim "followers of Isa"... C6 secret believer may or may not be an active member in the religious life of the Muslim community". Quoted by Bruce Bauer, *Faith Development in Context: Presenting Christ in Creative Ways* (Michigan: Litho Tech Andrews University, 2005), 112-113.

Later, when it was again difficult to find a local person, another person volunteered to work as an insider. He has served for quite some time without problems since he joined because he had a Muslim background a factor that has helped him interact well with the Muslim community. In addition, he had the knowledge of Arabic language. This is a language that is popular amongst Muslims. Though peace has not prevailed in Garissa because of Kidnappings, grenades, landmines, and use of guns targeting mainly Christians but the word of God can be reached to the Somali population. This is by the use of secret believers and the insider movement. Upheavals in the Muslim community may provide excellent opportunities for reaching the word of God to the Muslims in Garissa. It's my assumption that there are Muslims who are tired with Islam and may be willing to join Christianity especially in a time like this.

Suggested Means of Reaching Muslims

Christians need to be trained in the significance of embracing the local culture. This can be done by picking cultures that does not compromise Christian principles. Like the issue of dressing as to conform to the standards of the local people in order to win their confidence. The issue of eating pork and drinking alcohol should be avoided for those who practice these. Let's try to carry the Bible with respect by according it the holiness that it deserves. Muslims don't carry their Qur'ans under their armpits for this is unacceptable. As we enter the church, Christians must learn to leave their shoes outside.

Encourage social gatherings that incorporate Christians and Muslims. This can be done by sponsoring a tournament like football, hockey, table Tennis athletics, and so on. This may produce good results. Within, a short time, Christians and Muslims will get to know each other, exchange mobile numbers, increase frequency of

communication and help build relations. One Muslim interviewed who didn't want to be named for security reasons indicated that he appreciates Christian teachers who taught him in secondary school. He also said that in the school he interacted with Christian students who helped him change his negative attitude towards Christians.

The researcher therefore believes that building Christian schools in Garissa will help not only appreciating each other's culture but also to inculcate Christian morals. It's unfortunate that we do not have a Christian secondary school in Garissa. Schools and hospitals play a vital role as much as missionary work is concerned.

Lastly but not least however, Christians have low opinion towards extending the gospel to Muslims. Some openly agitated against Public dialogues between the two faiths. To them they see Muslims as the lost religion as if their destiny is already decided. Therefore, all efforts made to convert them to Christianity will be fruitless hence a waste of time and money. I hope that Christians ought to change their attitudes or world view in regard to witnessing to Muslims. I am convinced that God has sent Christians to witness to Muslims too as enshrined in the great commission.

Challenges Faced by Insider Workers

Has it is with dedicated gospel ministers, insider workers⁸ are faced with several challenges. To start with, they are compelled to embrace the culture of the group of people he or she intends to evangelize and thus leaving behind though for a while his or her culture. And if the gospel worker has a family the whole family is expected to follow the example of the father since in the Muslim community, every child born to that family is a Muslim. If one of his children or wife deserts the faith he or she is a big shame to the family and all the Muslims at large. In connection, it

⁸ Insider worker is a secret Christian believer within the Muslim community.

seems hard to convince the family especially young children of your objectives and hence confusion in the family in matters of faith. This is between pretense and the reality or between stage performance and real performance.

Even with those negative aspects, the leap of insider movement cannot be overemphasized in this paper. In addition, Paul categorically indicates in the Bible that to those without the law he became like them and those with the law he became like them as well in order to reach all with the precious word of God. Let's also not forget that God allowed Christ to be born in the manger though he was rich enough to be born in a palace. This indicated clearly that Jesus' intention was to reach all cultures.

The Effectiveness of an Insider Worker

He or she must be a prayerful person such that he may be led by God's spirit in his ministry of reaching to Muslims and establishing good relations. He must read widely in both the Qur'an and the Bible in order to become resourceful and therefore relevant in his ministry. In Garissa I commend C4-C6 because of the high number of Muslims and because C4-C6 embraces the local culture that I believe to be imperative in building credibility. However, in the three I chose the program implementation based on C5 because this minimizes chances of being victimized as an ant-Islam considering the level of insecurity in Garissa and hence becoming a target by terrorist groups. In this level, the Insider worker (I.W)⁹ shall use both private and public dialogue and in this ministry, shall use the Qur'an and Bible without prejudice. He may establish a fellowship of people with the zeal to learn and know the word of God in depth. In his duties, he must be guided by Christian ethics and policies especially in regard to mission.

⁹ IW- Stands for insider worker. It refers to someone who works secretly for another faith.

Stages of Program Implementation

The following are the Stages the I.W should consider in his endeavor to implement the program;

First Stage: Building Relations

Let your peers know you are a religious person and willing to follow the word of God (Allah) without compromise. Learn to be respectful, obedient, attentive and willing to learn. Develop relations with all people whereas being ethical to the society. In addition, choose persons who can serve as your confidants among your many friends. Draw a lesson from the example of Jesus. Though he had many friends he chose John Peter and James to be his closer to him compared with the rest.

Second Stage: Identify your Prospects

Social Profile. The people that you meet or come into contact with you need to evaluate them. Know what they like and what they don't like. Find out their temperaments and their hobbies. This will help you to adjust to their level in order to assist them. It is imperative to consider how he relates with all classes of people to find if he /she mingle easily with them in order to be effective in the ministry.

Spiritual Profile. Find out if you prospects are spiritual oriented. Since it is impossible to comprehend the spiritual level of an individual then I is prudent to find out what he knows and he doesn't as much as the two sacred books are concerned. In order to develop credibility talk less and don't interrupt unnecessarily.

Third Stage: Building Confidence in the Scriptures

This can be done by applying the principle of starting from known to unknown. For example, you may start with Qur'an which calls Christian, Jews and Muslims for the worship of Allah (see Qur'an 3:64). Try to find what is common between the two

religions Christians and Muslims. Again try to find out why Muhammad was referred to Christian in case he was in doubt (See Qur'an 10:94); and many others that can be of help in building bridges.

Fourth Stage: Jesus as the only Hope for the world

In this stage, the prospect is anticipated to be drawn to Jesus (Isa) and the significance attached to him by the people of the East (Arabs i.e. Muslims) who thronged with gifts to come to Bethlehem in honor of baby Jesus. In this study about Jesus one does not need to wrestle with Muslims about the deity and Jesus as the son of God: But Jesus as the sign of creator, Judgment, mediator, Hope, redeemer and the only way to the father. By using topics that have common grounds in the Bible and the Qur'an about Jesus, move the interest to Christ as the savior and hope of the world.

Stage five: Spiritual Live

It is my assumption that at this stage the prospect might have shown a desire to follow Christ and accept the Bible. Then it's prudent to introduce him or her to the Bible doctrines including the Second advent of Christ, the Sabbath (Qur'an 2:65) and baptism (*subghat Allah*). If the prospect accepts baptism as the confession of the new faith may not be compelled to join the church in public for this may be disastrous for the prospect and his family. Therefore he/she may join the secret believers and keep on learning more from each other and through the study of sacred books. I propose four to six years for the IW to end up his evangelism in the stages shown.

Stage Six: Nurture and Fellowship

Nurturing is an essential aspect in evangelism. Much time and even money is here required for nurturing the newly converted in order to affirm their faith in Christ our Lord. However, in all this events the born again must not openly manifest their

faith nor separate from their original faith. Therefore, on the service they will practice dual religions but deep in the earth profess Christ. I propose to have proper coordination between IW with the conference, Union and the division in the progress and the challenges faced by the IW.

Evaluation

The core reason for this study was to find out if there is any hindrances to developing meaningful relations between Christians and Muslims. Though, going by the few examples from the questionnaire, it is categorical that relationship is poor. However, charging from the responses again there are glimpses of hope for better relations if nurtured and developed.

This may be attributed to terror attacks targeting Christians in Garissa County as reported by media houses. For example, Aljazeera¹⁰ reported that on 1 July 2012 on a Sunday morning, at around 10.15 am, seventeen worshipers were murdered in a church in Garissa; those murdered included two police officers manning the church.¹¹

Later, in less than two weeks BBC reported that eight people were murdered in a hotel in Garissa County¹² those killed were again Christians.

There is room to enhance good relations based on the holy books. Good relations can also be improved by using interfaith dialogue for it is accepted by both religions. Both religions must not lose hope.

¹⁰ *Al Jazeera* means the Island or the peninsula in Arabic. It is an International television news network with its headquarters in Doha, Qatar.

¹¹ Agencies and Al Jazeera, "Kenya Grenade Attacks Hit Church Services," accessed 20 July 2013, <http://www.aljazeera.com/news/africa/2012/07/20127182456433169.html>.

¹² BBC News Africa, "Eight killed in gun attack in Kenyan town of Garissa," accessed 20 July 2013, <http://www.bbc.co.uk/news/world-africa-22203939>.

CHAPTER 5

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Summary

This program development research project entitled *A strategy to develop Christian Muslim relations in North Eastern Kenya* has endeavored to show that it's possible to develop Christian Muslim relations in Garissa town as a way of building a cohesive society for the interest of its people. It is apparent that Christians and Muslims have a Godly mandate of spreading the word of God to the entire world as enshrined in the sacred books, the Bible and the Qur'an.

In the first chapter, the study focused on the background of the study, the statement of the problem, the purpose of the study, Justification of the study, Scope of the study and the Methodology of the study. In chapter two, the researcher endeavored to use available library and electronic sources in order to form a theoretical foundation for the study. The study indicated that Abraham is the fore father of both Muslims and Christians. In other words, Muslims emerged from the line of Ishmael the first son of Abraham through Hagar whereas Christians from the lineage of Isaac the second son of Abraham through Sarah. Though Hagar and Sarah exhibited differences which eventually found Hagar and her son Ishmail kicked out of Abraham's household. However, the children of Abraham loved and helped each in accomplishing God's will.

The lineage of Ishmael was the people outside the covenant God had made with Israelites. But it is interesting to note that the Ishmaelite played a key role in keeping

Abrahamic covenant on track. To start with, God used Ishmaelite to rescue Joseph from a hole when his brothers had conspired to have him killed out of hatred. Moses who played a major role in leading the children out of Egypt and providing them with God's everlasting commandments (Exod 20, KJV) was rescued by the pharaoh's daughter and brought up at the pharaoh's palace. Later, Moses married Jethro's daughter Zipporah (Exod 2:21) and Jethro who hails from the tribe of Midianites lineage of Ishmael Played a significance role in fulfilling God's covenant. Ruth Amobiate yet again contributed greatly into the birth of the Messiah. Her faith made her get woven into the pattern of God's wonderful plan of salvation since David son of Jesse was born from the lineage of Ruth and the Messiah comes from David's line.¹ There is an indication of God's unfathomable love for all people which needs to be emulated.

Chapter 3 undertook to investigate and describe the local setting of Garissa town in order to contextualize the study. Notwithstanding the imperative Biblical mission mandate, the study that the relationship between Muslims and Christians is poor. This is due to terror attacks aimed at Christians. This is misconstrued by the majority of Christians to believe that all Muslims are terrorists.

In chapter 4, the researcher endeavored to design, implement, and evaluate a program that when adopted will work towards advancing God's word to Muslims. Essential components that has been developed include First Stage: Building Relations, Second Stage: Identify your Prospects, Third Stage: Building Confidence in the Scriptures, Fourth Stage: Jesus as the only Hope for the world, Stage five: Spiritual Live, and Stage Six: Nurture and Fellowship.

¹ Musk, *Kissing Cousins: Christians and Muslims Face to Face*, 300-302.

Conclusion

The main objective of this study is to lay a strategy aimed at developing Christian Muslims relations in Garissa County with a view of implementing a meaningful witnessing program. It is imperative to note that God is in the business of saving his people whom He dearly loves. All Christians are obliged to be co-workers with God in achieving the noble course of reaching to all people including Muslims. It's possible that that which may seem to be difficulty in our human estimation is possible with God.

Christians must not give up in their endeavors to create good relations and reaching Muslims with the word of God through public debates and insider workers. This will enable Christians reach the high number of Somali Muslims in Garissa with the word of God.

Recommendations

The County commissioners are charged with the responsibility of maintaining law and order in every County according to the Kenyan constitution. They should therefore hold joint peace rallies among Christians and Muslims. This may reduce tension and create confidence in the people who may be willing to share intelligence information with the security agents in apprehending those disturbing peace in the region. In connection to that, security agents must enforce the law without favor.

The government and non-governmental organizations should fund projects that can improve relations. These projects may include schools, hospitals and sports centers that have qualified staff in promoting relations. Muslim students should be encouraged to study in Christian institutions and vice versa as a way of mixing cultures, gaining exposure, and gaining diversified experiences that may help in changing attitudes towards each other. Build Christian institutions like schools also in

Garissa. In addition, Christians and Muslims should be encouraged to settle in any part of the country.

The government should create jobs for youths in Garissa. There is a high number of unemployed youths. These unemployed youths may be a threat to peace in the region. Since they can be easily enticed with money to join illegal groups and cause mayhem in the region.

Christians and Muslims must learn to respect one's decision in abandoning his or her faith in favor of another without being persecuted by former believers. On the other hand, both religions ought to encourage Intermarriages in order to boost interactions and mix of different cultures.

The security agents should be on the look out to arrest Christian and Muslim preachers who preach hatred and war in and outside the holy places of worship. Preachers must preach peace in both Synagogues and Mosques.

Muslims and Christians must learn to appreciate each other's culture. Christians ought to adapt the Muslim cultures that do not compromise Christian principles including that of dressing.²

The government needs to enforce the law that will punish whoever fails to send his child to school as a way of reducing illiteracy. Learned people may be easy to manage than illiterate.

The government should regulate the number of children in every family. These will ensure that each family bears children that they are able to support in all spheres of life. The study established that many families in Garissa have many children than they can be able to provide for and closely monitor their daily activities. On the other

² Ellass Mateen, *Understanding the Qur'an A Quick Christian Guide to the Muslim Holy Book*, (MI: Zondervan, 2010), 19.

hand, in case of the death of a parent or parents a big number of orphaned children left behind without proper financial and moral support may be disastrous in terms of peace. Therefore, government need to pass a policy that limits the number of children each family bears.

Due to great challenges of Islam, Christian universities and institutions of higher learning should consider offering Islamic Studies as a mandatory course to all students preparing for ministry. This may help to develop more cross-cultural mission minded ministers who will appropriately apply the bible-based principles of mission to ministry and create contextualized materials for the non-Christian religions including Islam.

Due to the stigma attached to those working closely with Muslims, it's therefore imperative for Christians to come up with a working policy that is geared towards neutralize such negative attitudes.

Those who are willing to train, nurture participate in Christian Muslim evangelism need to be fully empowered in all spheres by the church. In connection, local workers must work in relation with the high office to avoid misunderstandings and to foster unity.

APPENDIX A

LETTERS



SEVENTH-DAY
ADVENTIST
CHURCH

KENYA COAST FIELD

P. O. Box 89251, Mombasa Kenya
Tel: 041 2007608
East Africa

TO WHOM IT MAY CONCERN

RE: RESEARCH AUTHORISATION

PR. JULIUS MWANIKI

The above named is a student from Adventist University of Africa (AUA) pursuing MA Degree and has been authorized by the Seventh-Day Adventist Church—Kenya Coast Field Executive Committee to carry out a Research on his topic. **Action ECO842/10**

This is therefore to ask you to accord him the necessary assistance.

Thank you.

Yours Faithfully,

Behold
Jesus is
Coming Soon

Pr. Benson Katuku

EXECUTIVE SECRETARY

XC: KCF Officers

BK/jmt



GARISSA SDACHURCH
P.O.BOX 114
GARISSA

6/10/2012

TO WHOM IT MAY CONCERN

PASTOR JULIUS MWANIKI

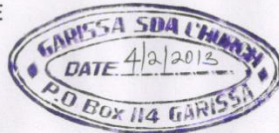
This is to confirm that the above named Pastor stationed at Kenya Coast Field, Garissa District carried a research in the church by giving questionnaires to the church members on 5/10/2012.

The permission was granted by the church board meeting under Min 6/GCB/10/2012.

Thank you in advance

LUCY MACHAGE

CHURCH CLERK
0711985003



APPENDIX B

PICTURES

Suicide Bomber



Unidentified suicide bomber who died with his explosives in Garissa

PUBLIC DEBATE



Christians and Muslims following a Public Dialogue in Tanzania

CHURCH MEMBERS



S.D.A Church in Garissa looking for safer grounds at Mandogo Tana River County

APPENDIX C

QUESTIONNAIRES

QUESTIONNAIRE 1: TO BE FILLED BY A MUSLIM

Dear Respondent: I am a master's student studying at the Adventist University of Africa. I am undertaking a research that is geared towards laying a strategy to Develop Adventist Muslim Relations in Garissa City North-Eastern Kenya with a view to Implement a Viable Witnessing Program. Kindly take your time to fill out the following questionnaire to assist me capture this information. Please, do not write your name anywhere on this questionnaire. Your support will be highly appreciated.

Personal Information

1. Sex: M F
2. Age: 15 – 20 yrs 21 – 25 yrs 26 – 30 yrs 31 – 40 yrs
3. Are you married? Yes No
4. What is your religion? Muslim Christian
5. What is your minimum level of education? University Degree Middle level College Diploma High School Primary Illiterate

Social Life

1. Do you have a Christian a friend? Yes No
2. As a Muslim do you like Christians? Yes No
3. Please give reasons for your answer A) I don't know B) Christians are good people C) Christians are bad people D) Christians hate Muslims.

4. Others specify:

5. How many Christians do you know by name?

1-3 ___ 3-5 ___ 5-6 ___ 6-10 ___ 11-15 ___ None ___

6. How many Christians' whose mobile numbers do you have?

1-2 ___ 2-4 ___ 4-6 ___ 6-10 ___ 11-15 ___ None ___

7. Do you watch Christian spiritual programs on TV? ___Yes ___No

8. Do you watch games on TV whose players are exclusively Christians?

___Yes ___No

9. Have you ever shared a meal in a Christian home? ___Yes ___No

10. Kindly state the religious orientation of the MAJORITY of your friends' ___Christians A) ___ Muslims B) ___ I don't know C)

11. According to your understanding is it possible for Muslim business men or business women to partner with Christians in business. ___Yes ___No

12. Can a Muslim freely choose to buy goods and services from a Christian? ___Yes ___No

13. How do children BELOW ten years from Christian backgrounds regard Muslims A) Very badly B) Badly C) Satisfactorily D) Very worst E) very well.

14. Do Muslims and Christians comfortably reside in the same environment or same apartments peacefully? A) ___Yes B)___ No

15. Do Christian land lords allow Muslims to worship within houses rented from the former (that's play, read the Quran and Hadith etc) ___Yes ___No

16. Others specify:

Spiritual Life

1. Are you HAPPY with being a Muslim? __Yes __No

2. Please give reasons for you answer

3. Do you have your own Quran? __Yes __No

4. Do you have your own Hadith? __Yes __No

5. As a Muslim can you freely give or sell to a Christian a Quran or Hadith? __Yes __No

6. If no or yes give reasons

7. Do you think the two sacred books promote good relations between Christians and Muslims? __Yes __No

8. Do the Quran and Hadith promote interfaith dialogue? __Yes __No

9. Do the Quran and Hadith support peaceful coexistence? __Yes __No

10. Do you think Christians worship one God? __Yes __No

11. Do you think Christians understand their Bible? __Yes __No

12. Do you think Christians embrace what the Bible says? __Yes __No

13. Do Muslims pray for Christians to convert to Islam? __Yes __No

14. Do you think Muslims will allow Christians to worship with them at the Mosque unconditionally? __Yes __No

15. Do you think Christians can promote the interests of Muslims given the opportunity? __Yes __No

16. Please give reasons for your answer

QUESTIONNAIRE 2: TO BE FILLED BY A CHRISTIAN

Dear Respondent: I am a master's student studying at the Adventist University of Africa. I am undertaking a research that is geared towards laying a strategy to Develop Adventist Muslim Relations in Garissa City North-Eastern Kenya with a view to Implement a Viable Witnessing Program. Kindly take your time to fill out the following questionnaire to assist me capture this information. Please, do not write your name anywhere on this questionnaire. Your support will be highly appreciated.

Personal Information

1. Sex: M F
2. Age: 15 – 20 yrs 21 – 25 yrs 26 – 30 yrs 31 – 40 yrs
3. Are you married? Yes No
4. What is your religion? Muslim Christian
5. What is your minimum level of education? University Degree Middle level College Diploma High School Primary Illiterate

Social Life

1. Do you have a Muslim friend? Yes No
2. As a Christian do you like Muslims? Yes No
3. Please give reasons for your answer A) I don't know B) Muslims are good people C) Muslims are bad people D) Muslims hate Christians.

4. Others specify:
-
-
5. How many Muslims do you know by name?
 1-3 ___ 3-5 ___ 5-6 ___ 6-10 ___ 11-15 ___ None ___
6. How many Muslims' whose mobile numbers do you have?
 1-2 ___ 2-4 ___ 4-6 ___ 6-10 ___ 11-15 ___ None ___
7. Do you watch Muslim spiritual programs on TV? ___Yes ___No
8. Do you watch games on TV whose players are exclusively Muslims? ___Yes
 ___No
9. Have you ever shared a meal in a Muslim home? ___Yes ___No
10. Kindly state the religious orientation of the MAJORITY of your friends
 ___Christians A) ___B) Muslims ___C) I don't know.
11. According to your understanding is it possible for Christian business men or
 business women to partner with Muslims in business. ___Yes ___No
12. Can a Christian freely choose to buy goods and services from a Muslim? ___Yes
 ___No
13. How do Children BELOW ten years from Muslim backgrounds regard
 Christians A)Very badly B) Badly C) Satisfactorily D)Very worst E) very
 well
14. Do Muslims and Christians comfortably reside in the same environments or
 same apartments peacefully? A) ___Yes B)_ No
15. Do Muslim land lords allow Christians to worship within houses rented from
 the former (that's play, read the Quran and Hadith etc) ___Yes ___No

16. Others specify:

Spiritual Life

1. Are you HAPPY with being a Christian? __Yes __No

2. Please give reasons for you answer

Do you have your own Bible? __Yes __No

3. Do you have your own spirit of prophecy books (these are books written by Ellen White)? __Yes __No

4. As a Christian can you freely give or sell to a Muslim a Bible or any other Spiritual books? __Yes __No

5. If no or yes give reasons

6. Do you think the two sacred books promote good relations between Muslims and Christians? __Yes __No

7. Do the Bible and spirit of prophecy promote interfaith dialogue? __Yes __No

8. Do the Bible and spirit of prophecy support peaceful coexistence? __Yes
__No

9. Do you think Muslims worship one God? __Yes __No

10. Do you think Muslims understand their Qur'an? __Yes __No

11. Do you think Muslims embrace what the Qur'an says? __Yes __No

12. Do Christians pray for Muslims to convert to Christianity? __Yes __No

13. Do you think Christians will allow Muslims to worship with them in the church unconditionally? Yes No

14. Do you think Muslims can promote the interests of Christians given the opportunity? Yes No

15. Please give reasons for your answer

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CURRICULUM VITAE

Personal Information

Date of Birth: January 10th, 1975
Nationality: Kenyan
Marital Status: Married
Gender: Male
Religion: Christian
Language: English, kiswahili and kisii
Postal Address: 5720, Malindi.
Email: mwanikij76@yahoo.com, nyarondiaj@aua.ac.ke

Educational Background

2010-2013 Student at Adventist University of Africa
Award Masters in Missiology
2002-2005 Student at Bugema University
Award Bachelors in Theology
1998-1999 kamongoli Ministerial College (Uganda)
Award Ministerial Diplomma

Work Experience

2001 Lay Preacher (Pastor) – Bomu - Mombasa
2006-2007 Global Pioneer Chagamwe and Menzamwenye
2008- 2014+ District Pastor