FACTORS FOSTERING PEACEFUL CO-EXISTENCE BETWEEN CHRISTIANS AND MUSLIMS: A CASE OF BOPOLU DISTRICT: GBARPOLU COUNTY, LIBERIA.

Submitted

BY

Rev. J. Lewis G. McCay

This Dissertation is submitted in Partial Fulfillment of the Requirements for the Award of a Master of Arts Degree in Islam-Christian Muslim Relations (ICMR) From St. Paul's University, Limuru

AUGUST 2018

FACTORS FOSTERING PEACEFUL CO-EXISTENCE BETWEEN CHRISTIANS AND MUSLIMS: A CASE OF BOPOLU DISTRICT: GBARPOLU COUNTY, LIBERIA.

Submitted

BY

Rev. J. Lewis G. McCay
(ICMR/ LMR/ 3083/16)

This Dissertation is submitted in Partial Fulfillment of the Requirements for the Award of a Master of Arts Degree in Islam-Christian Muslim Relations (ICMR) From St. Paul's University, Limuru

SUPERVISOR:

PROF. ESTHER MOMBO

AUGUST 2018

DECLARATION

This Dissertation is a product of my own work and is not the result of anything done in collaboration. It has not been previously presented to any other institution. I agree that this dissertation may be available for reference and photocopying, at the discretion of the College.

SIGNATURE OF STUDENT _____DATE _____

I/we, confirm that the work reported in this dissertation was carried out by the student under my/our supervision.

Prof. Esther Mombo

Signature: _____Date_____

ABSTRACT

The relationship between Christians and Muslims started during the revelation of Islam to Muhammad, the prophet of Islam in the Arabian Peninsula in the seventh century and eventually permeated Africa. It had its place in Liberia's evolvement. By the time the American Colonization Society (ACS) repatriated Afro-Americans from America to form a permanent settlement in Liberia for, among other things to spearhead the spreading of the Gospel of Jesus Christ to the African continent, Islam was already established in Liberia.

This study sought to analyze the reasons for peaceful co-existence between Christians and Muslims in Bopolu District, Gbarpolu County, Liberia.

Islam came to present day Liberia through Bopolu in the 1800s while repatriated Christian settlers from America who came to establish a permanent settlement brought Christianity to Liberia in the 1900s to among other things, spearhead the spreading of the Gospel of Jesus Christ to Africa. However, faced with hostility from Dey tribal people, the Christian settlers sought intervention of the already established Muslims, whose intervention led to consolidation of the permanent Liberian nation on 26th July 1847. With the experience of interreligious conflicts in other areas of the country, the study used qualitative method (in-depth interviews, Focus Group Discussion (FGD) and direct observation) to collect and analyze data to establish reasons for the peaceful coexistence between Christians and Muslims in Bopolu District.

The data analysis results identified trade by Mandingo Muslims from Musardu in Guinea as the dominant mode by which Islam to Liberia, and attribute to American Missionaries the advent of Christianity to Bopolu. Intermarriage, common culture, mutual-mindedness and believe that all serve the same God were established as dominant factors undergirding the peaceful coexistence of Christians and Muslims in Bopolu District, Gbarpolu County, Liberia.

Outcomes of the study filled a significant gap that can be used as an important tool in fostering national social cohesion of Christians and Muslims in areas still predisposed towards religious intolerance in Liberia.

DEDICATION

This Dissertation is dedicated to the memories of my late parents, Mr. Joseph G. McCay, Sr., and Madam Lorpu Yorgbor Tolbert. My mother instilled in me the determination to learn, and to live life, to the best of my ability. I have been guided by two principles of life she had always taught:

1. Take your hands off other people's property. This created in me an independent spirit, which keeps me as much as possible, from situations that require my reliance on other people.
2. Work hard and avoid doing things halfway.

This has helped me to realize the dignity of labour, of thoroughness, of excellence, and of not being complacent.

My father complemented these two principles of life through his hard work. He told me in my early childhood to be principle minded. Daddy has made me not to be afraid of conflicts, irrespective of whom is involved, to stand for justice, and not to be ashamed of my unpopularity. The determination of my parents has been the resilience in my academic sojourn.

To these concerned and caring parents, I dedicate this dissertation.

ACKNOWLEDGMENT

Even though the cover page of this dissertation carries the name of one person, every author is cognizant of the fact that what one writes is inclusive of the ideas and information from other many authorities and sources. Likewise, the writing and completion of this dissertation involved the assistance of a number of individuals.

I first give glory to God for calling me from the kingdom of darkness to the glorious light of His Son, Jesus Christ, and to the Rt. Rev. Dr. Sumoward E. Harris, Bishop, Emeritus and Rt. Rev. Dr. D. Jensen Seyenkulo, Bishop, the entire senior staff and members of the Executive Council of the Lutheran Church in Liberia (LCL) for providing me the opportunity to acquire new scholarly formation and skills.

Rt. Rev. Dr. Sumoward E. Harris first suggested that I consider entering seminary and the ordained ministry; the Rt. Rev. Dr. D. Jensen Seyenkulo complemented the vision of Rt. Rev. Dr. Harris by awarding me, through the Evangelical Lutheran Church in America (ELCA), the scholarship for advanced theological and scholarly formation. I wish to also extend my gratitude to Professors Drs. Joseph Mutei, and Dr. Hassan Kinyua, and to St. Paul's University staff for the high level of patience and professionalism.

My indelible indebtedness goes to my academic advisor, Professor, Dr. Esther Mombo for her academic, emotional, psychological, spiritual and physical support that have helped shaped my thinking and broadened my knowledge. Her home has been a home away from home, and an anecdote for nostalgia.

My gratefulness also goes to the St. Peter Lutheran Parish for the support during my six years pastorate prior to being awarded the scholarship to study at St. Paul's University.To my brothers and sisters, I express my gratitude for their brotherly and sisterly love.

Lastly, I express these specific words of appreciation to my wife, Mrs. Massa G. V. McCay. Thank you for putting up with my endless complaining, impatient feelings, unnecessary demands, and prolonged absence away from home. You are indeed a suitable “Helpmeet”. Thank you for always being there during my academic sojourn.

TABLE OF CONTENTS

DECLARATION ..... **i**
ABSTRACT ..... **iii**
DEDICATION ..... **iv**
ACKNOWLEDGMENT ..... **v**
LIST OF TABLES ..... **x**
LIST OF FIGURES ..... **xii**
CHAPTER ONE: I N T R O D U C T I ON **1**
1.0 Introduction 1
1.1Background of the study 1
1.1.1Genesis of Christian-Muslim relations 1
1.1.2 Advent of Islam to Liberia 2
1.1.3 Demography of Liberia Muslims 7
1.2 Statement of the Problem 7
1.3 Research objectives 8
1.4 Research questions 8
1.5 Significance of the Study 8
1.6 Justification of the study 9
1.7 Scope of the study 9
CHAPTER TWO: LITERATURE REVIEW **10**
2.0 Introduction 10
2.1 Advent of Islam and Christianity to Liberia 10
2.1.2 Advent of Islam to Liberia 10
2.1.3 Advent of Christianity to Liberia 11
2.1.4 Christian-Muslim Conflicts in some of Liberia's Counties 14
2.1.4 Muslim Christian Conflict in Monrovia, Montserrado County 16
2.1.5 Religious Divide between Christians and Muslims in Lofa County 16
2.1.6 Kpelleh and Mandingo Muslim Conflict in Bong County 17
2.1.9 Factors fostering Peaceful Coexistence in Bopolu District 18
2.1.10 Intermarriage and assimilation 18
2.4.3 State Functions and social ceremonies 28
2.4.4 Cultural Festival 28
2.5 Theoretical framework 29

2.6 Conceptual Framework 30
CHAPTER THREE: RESEARCH METHODOLOGY 31
3.0 Introduction 31
3.1 Study area 31
3.2 Research design 31
3.3 Target Population 31
3.4 Sampling Technique 32
3.5 Sample and sampling procedures 32
3.6 Data Collection Instrument 32
3.7 Data Collection 32
3.7.1 Questionnaire 33
3.9.2 Interview 33
3.11 Data analysis 33
3.11.1 Editing the information 34
3.11.2 Coding 34
3.11.3 Tabulation 34
3.12 Data interpretation 34
3.13 Ethical consideration 34
3.14 Reliability and Validity 35
CHAPTER FOUR: 36
DATA ANALYSIS, PRESENTATIONS AND INTERPRETATIONS 36
4.0 Introduction 36
4.1 Demographic information 36
4.2Respondents Gender 37
4.3 Discussion of key findings 57
4.3.1 Advent of Islam to Liberia and subsequently to Bopolu 57
4.3.2 Factors behind Christians and Muslims living together in peace in Bopolu District. 59
4.3.3 Effect of Muslims and Christians peaceful co-existence on the status of Liberia as a country. 60
4.3.4 Ways of propagating the peaceful co-existence to other parts of the country. 61
4.4 The correlation of findings and literature reviewed. 62
CHAPTER FIVE: SUMMARY, CONCLUSION AND RECOMMENDATIONS 63
5.1 Introduction 63

5.2 Conclusion....63
5.3 Recommendations....64
5.4 Suggested areas for study....65
REFERENCES....66
APPENDIX I: INTRODUCTION LETTER....72
APPENDIX II: 73
QUESTIONNAIRE....73
APPENDIX III: INSTUITUTION LETTER....81
APPENDIX IV: Map of Liberia....82
APPENDIX V: This old Bopolu Central Mosque stands of the very spot of the mosque in which Soa Boso Worshipped in the 1800s....83
APPENDIX VI: Christians and Muslims attend funeral of Alahija Malikee V. Siryon at the front of the old Mosque in central Bopolu City, a demonstration of mutual mindedness....84
APPENDIX VII: The new Mosque on Sao Boso Street in Bopolu City, Gbarpolu County 85
APPENDIX VIII: CONTEMPORARY BOPOLU BIBLE MISSION CHURCH AND SCHOOL, LIBERIA 86
APPENDIX IX: Under The Tree Program (UTT), Christian Lutheran Church, Bopolu District branch, teaches children the value of living together as one people....87

LIST OF TABLES

Table 4.1: Demography- Age Range of respondents.....36
Table 4.2: The table below shows the representation of respondents.....37
Table 4.3: Respondents level of education 39
Table 4.4: Responses by profession and religious affiliation 40
Table 4.5: Advent of Islam and Christianity in Liberia 41
Table 4.6: Advent of Islam in Liberia.....42
Table 4.7: Advent of Christianity in Liberia.....43
Table 4.8: Advent of Islam to Bopolu 43
Table 4.9 Advent of Christianity to Bopolu.....44
Table 4.10: Factors behind Christians and Muslims living together in peace in Bopolu District 45
Table 4.11: Common practices that promote peaceful co-existence between Christians and Muslims in Bopolu.....46
Table 4.12: Ways those common practices promote Christians and Muslims peaceful co-existence in Bopolu District.....47
Table 4.13: Organizations work for peaceful co-existence in Bopolu District.....47
Table 4.14: ways works of organizations promote peaceful co-existence of Christians and Muslims in Bopolu District.....48
Table 4. 15: responses on the benefits of peaceful co-existence of Christians and Muslims in Bopolu District to Liberia. 49
Table 4.16: Benefits of the peaceful co-existence of Christians and Muslims in Bopolu District for Liberia 50
Table 4.17: The visibility of benefits of the peaceful co-existence of Christians and Muslims in Bopolu District in Liberia as a nation.....51
Table 4.18:The importance of benefits of Christians and Muslims peaceful lifestyle in Bopolu District important for Liberia as a nation.....52
Table 4.19: Description of the peaceful co-existence of Christians and Muslims in Bopolu for Liberia 52
Table 4.20: Possibility of spreading the peaceful co-existence of Christians and Muslims in Bopolu District to other parts of the country 53
Table 4.21: Means by which benefits of Christians and Muslims peaceful co-existence in Bopolu District can be propagated to other parts of Liberia.....54

Table 4.22: Best actors to propagate factors to other parts of Liberia.....55
Table 4. 23: Challenges to stand in the way of propagating factors from Bopolu District to other parts of Liberia.....55
Table 4.24: Ways of turning challenges into opportunity for propagating the peaceful co-existence factors from Bopolu to other parts of Liberia 56

LIST OF FIGURES

Figure 2.1: Conceptual framework 30

Figure 2.2: Respondents sex 38

Figure 2.3: Advent of Islam and Christianity in Liberia..... 41

Figure 4.4: Description of the peaceful co-existence of Christians and Muslims..... 53

CHAPTER ONE: I N T R O D U C T I ON

1.0 Introduction

Religious relationship exists in many countries in Africa and beyond involving Islam and Christianity as major religions besides Hinduism, Buddhism and Traditional religion. This chapter introduces the study on the peaceful co-existence between Muslims and Christians in Liberia. The chapter covers the background, the problem statement, the objectives, the research questions, significance, justification, scope and limitations.

1.1Background of the study

This section presents the base information on the Christian-Muslim relationship and peaceful co-existence in Bopolu, Liberia. The focus is on the genesis of Christian –Muslim relation, the advent and the process of peaceful co-existence.

1.1.1Genesis of Christian-Muslim relations

A reading of Brown (2004, p. 73) states that, "Christian-Muslim relations started when Kadijah's Christian Cousin, Waraqa ibn Nafawl assured Muhammad that his 610 Hira Cave revelation traumatic experiences were not signs of madness but rather a genuine call to prophet hood because the great *Namus (*Angel Gabriel), the same being who had visited Moses had visited him. According to (Guillaume 1955, pp.146-151) "obliged by opposition to Muhammad's message in Mecca, the first group of Muslim emigrants sought, in 615, refuge in the Christian Kingdom of Axum (Abyssinia) where the Nestorian Christian Negus provided protection for them. Frederiks (2010, pp.263) describes this incident as the first Christian-Muslim encounter on African soil but also peaceful in nature being often referred to the African matrix for interfaith encounters.

Goddard (2010, p.3) says during his own lifetime, Muhammad received in Medina, probably around 628/7, a delegation of Christians from the town of Najran in the south of Arabia

(today's Yemen) to negotiate some kind of treaty with him about matters both political and theological. According to Mahan (2011, p.162), when the Christians arrived, the Prophet received them (warmly?) and even allowed them to pray in his mosque; a theological debate ensued which resulted in an invitation by the Prophet for "imprecation" (*mubāhalah*), which the Christians declined. In his confirmation of this incident, Guillaume (1955, pp. 270-77) asserts "that by the end of their visit, it had become clear that in theology, particularly with respect to Christology, (the person and nature of Christ), the Christians and the Muslims could only agree to disagree.

According to Goddard (2002, p. 2) Christian-Muslim relations continued even after Muhammad's death evidenced by a religious debate between the third Abbasid caliph, al-Mahdi, and the head of the Nestorian church, Catholicos Timothy in Iraq during which debate Catholicos Timothy described Muhammad as one who taught the unity of God, the way of good works, and opposed idolatry and polytheism, and taught about God, His Word and His Spirit; like Moses, Muhammad fought against idolatry with the sword, and that like Abraham he left his family in order to serve God. Goddard (2002, p.2) states that "niversal rather than local influences, has made the relationship between Christians and Muslims become sometimes one of enmity, sometimes rivalry and contestation, sometimes one of mutual influence, and sometimes one of cooperation and collaboration.

1.1.2 Advent of Islam to Liberia

To identify factors undergirding the peaceful-coexistence between Christians and Muslims in Bopolu District, it is prudent to begin with the advent of Islam in Africa, Liberia and subsequently to Bopolu. In his perspective, Mazrui (2009, p.14) states that Islam arrived in Africa as asylum seekers and later conquerors; he identifies conquest, migration, trade, missionary work and periodic revivalist movements as the five modes through which Islam

spread through in Africa. Islam spread throughout West Africa by means of jihad, Islamic scholars and preachers, Muslim communities and Islamic culture, and institutions and trade, (Mazrui, pp. 32-41). Migration and prospect for trade are two modes Islam used to enter Liberia, Konneh (1996).

Islam enters Liberia

Many individuals attribute the advent of Islam in Bopolu to three historical narratives (leadership disagreement in Musardu, prospects for trade, and war. These views have been supported by Konneh, (1996), Johnson (1970), and by Blyden (1971).

Migration and Trade Prospect

Konneh (1996) says migration as a result of leadership disagreement between the Kannneh and the Kamara families in Musardu, and prospect for trade led to the migrations of their families to the northern forest regions of Guinea and Ivory Coast" where they joined their fellow traders and clerics. Muslim traders and clerics then travelled with their costal trade goods first to the Lorma and Gbandi people in Lofa from where they travelled by trail, trading to go through the Gola forest to Bopolu, and the Kondo Confederacy and finally to the coast of Grand Cape Mount County in Liberia.

These views have been supported by Konneh, (1996), Johnson (1970), and by Blyden (1971).

During the early 1970s, research under taken in Liberian history, Johnson (1970), and Blyden (1971) show that Islam came to Bopolu because of war that a combined force of Gbandi, Lorma and Mandingo Muslim warriors under the command of Sao Boso (Boatswain) waged against Gbogai, the Gola Chief of Bopolu, a town originally built and inhabited by the Golas, one of Liberia's sixteen language groups. Johnson (1970:4) says "in order to pray for success of the fight against Gbogai, Litombo Sewe gave Sao Boso, a Muslim called Kumazii Sanyo, and to Tarnue Jallah, Sao Boso's friend another Muslim whose name was Kolleh". It is these Muslim clerics who established Islam in Bopolu, and from where Islam spread in Liberia.

From the above literature, one can say that Islam entered present day Liberia from Musardu through Bopolu.

During funerals, feasts, national festivals and other traditional ceremonies, Muslims, Christians and traditional people narrate this history to their progenies of how their ancestors descended on, captured and made Bopolu their permanent home where they have continued to live at peace with one another.

In its report accessed at http://www. iclrs.org/contents/26/511, The Bureau of African Affairs (2010) "says that prior to the 1989 Liberian civil crises; Islam was not as prominent in state matters as it is now. National programs were commenced and concluded according to Christian rites; Christian prelates were the religious leaders in state institutions; all of the presidents, and even presidential candidates, were Christians or of Christian origin".

Christianity comes to Liberia

Beyan (2006), Fage (1972) and Gershoni(2008) indicate that the advent of Christianity in the Grain Coast, present day Liberia is inseparable from the repatriated Christian Afro-Americans. According to Agbeti (1986, p.118), the General Missionary Convention of the United States of America, the "Triennial Convention, which initiated missionary work in West Africa, sent the first Southern missionaries, Lott Carey and Collins Teague in Jehudi Ashmun's 1822 party to accompany and spiritually care for the American Colonization Society. Wold (1968, p. 1) says Baptists, Methodists, and Protestant Christians organized missionary societies on board the vessel that brought them. Five years later in 1827, the Baptists built the first Church, Providence Baptist Church on Liberian soil. It is the oldest Baptist Church in Africa with uninterrupted history".

This account shows the inseparability of the advent of Christianity to Liberia and subsequently to Bopolu from the repatriated Christian settlers. Repatriated by the American Colonization Society, (ACS) Gershoni (2008) says, the Afro-Americans from America came to form a permanent settlement in Liberia for, among other things to spearhead the spreading of the gospel of Jesus Christ to the African Continent. However, it had to take the intervention of the most powerful Mandingo Muslim Warrior King, Sao Boatswain of Bopolu for the settlers to realize the objective of establishing the permanent Liberian nation. A reading of Tesfai (2010, p.36) indicates that, religion in this case, Christianity was at the heart of the governance system in Liberia. These literatures indicate that religion has had its place in the evolvement of Liberia. According Barbu (2012), there is greater tolerance for religious beliefs and practices than has previously been; for example, Islam is now prominent in state matters than it was prior to the 1989 to 2003 crises. National programs were not only started and ended in line with Christian rites but Christian prelates were the religious leaders in state institutions including all of the presidents and presidential candidates. However, there have been several non-Christian candidates within the last fifteen years, which signals elevation in the perception that members of various religious groups now have for each other. A classical example is that the Supreme Court of Liberia now has a Muslim Associate Justice on it bench. Christian and Islamic prelates are now deliberately in national ceremonies, or programs. Christians and Muslims kiss the Bible and the Qur'an when they take oath for national offices and also share opening and closing prayers during Government ceremonies in Lofa County, International Freedom Report (2012, pp. 3-5).

Gap

The reviewed literatures provide historical information about the history of the birth of Christian-Muslim relations, advent of Islam and Christianity to Africa, Liberia and subsequently to Bopolu, the former formal seat of Sao Boso's Islamic Condo Confederacy. However, none of the works focuses on factors undergirding the peaceful co-existence of Christians and Muslims in Bopolu District with the experience Christian-Muslim conflicts for various reasons in other parts of Liberia.

One may say that unlike Bopolu District, destruction of the former pre-Islamic and pre-Christian cultural and traditional value systems such as the "Poro" Power Association, as a result of reverence for the latter Islam and Christian value systems is a factor in the experience of Christian-Muslim conflicts in other areas of Liberia. For example, (Kromah (2010) says "the Gola felt that their mastery of the Poro Society was superior to the religious and political message of change their Christian brothers and sisters had brought from overseas under the guidance of their overseas masters" (Kromah 2010:101). Similarly, Islam and Christianity lived at peace until development of the Islamic theory of abrogation, or Naskh, which according to Burton (1990) is "a revelatory process by which certain divine decisions, enacted at a given date had been overtaken and superseded by other divine decisions enacted at a later date" Burton (1990:15). Reverence for this theory has not only also supplanted pre-Islamic cultural and traditional value systems but has also placed Christian and Muslim relations on "a cat and a mouse" collision course. The study sought to fill a gap in Christian-Muslim relations in Liberia using the findings of the study from Bopolu as a tool in providing knowledge for social cohesion in other areas of Liberia that are still predisposed towards religious intolerance.

1.1.3 Demography of Liberia Muslims

According to the 2008 National Census, 85.5% of Liberia's population practices Christianity. Muslims comprise 12.2% of the population, largely coming from the Mandingo and Vai ethnic groups. Shia and Ahmadiyya Muslims are in the minority while the vast majority of Muslims are Malikite Sunnis. Gershoni (2008) attributes harmonious coexistence of Christians and Muslims in Liberia to local traditions which the Muslims integrated into Islam; for example, today, the Imams offer to Allah on behalf of the farmers the traditional sacrifice, which the Vais used to offer to keep the rain away prior to burning their rice fields. Gershoni (2008) says, "the Qadiriyya (tariqa brotherhood) Muslim clergy which, spread their faith in the Liberian hinterland made such harmonious existence possible". According to Gershoni (2008) states "the Qadiriyya, an ancient Sufi brotherhood founded in Baghdad in the twelfth century, and which penetrated West Africa from across the Sahara during the seventeenth century made such harmonious existence possible. According to Gershoni (2008, p. 414) the Qadariyya (tariqa brotherhood) which, is built on the theoretical foundation of tolerance, and which emphasizes spiritual purification of the self, the interpretation of the fundamental principles of Islam through mystical experience and the importance of charity is the focus of Liberian Islam; the study focused on the dominant Liberian Malikite Sunnis.

1.2 Statement of the Problem

The dissertation sought to identify and analyse factors that have undergirded a harmonious existence of Christians and Muslims in Gbarpolu County while there are parts that have challenges in order to also seek to see how the peaceful co-existence in Gbarpolu can be replicated in other parts of Liberia.

1.3 Research objectives

1. To establish the advent of Islam and Christianity to Liberia and subsequently to Bopolu

2. To identify and analyse factors fostering the peaceful co-existence among Muslims and Christians in Bopolu District in Gbarpolu County.
3. To evaluate the effect of Muslims and Christians peaceful co-existence on the status of Liberia as a country.
4. To establish ways of propagating the peaceful co-existence to other parts of the country.

1.4 Research questions

1. How was the advent of the Christians and Muslims to Bopolu District in Gbarpolu County?
2. What are the factors fostering the peaceful co-existence among Muslims and Christians in Bopolu District in Gbarpolu County?
3. What are the effects of Muslims-Christians peaceful co-existence on the status of Liberia as a country?
4. What ways can be used to propagate the factors to other parts of the country?

1.5 Significance of the Study

The research is important in shedding light on the process of peaceful co-existence that is experienced in the study area in order to extend to other parts of the country that are still predisposed towards religious conflicts thereby making Bopolu District in Gbarpolu County a living example of Peaceful Christian Muslim coexistence.

1.6 Justification of the study

According to Goddard, (2000 2000, p. 2) “global historical perspective describes relationship between the Christian and the Muslim worlds as a long and tortuous one” (Goddard 2000:2),

while Thomas (2007, p.1) asserts that “the current global situation sets Christianity and Islam as opponents to each other”. The sustained harmonious between adherents of Islam and Christianity in Bopolu against the popular notion that Islam and Christianity cannot live together in sustained harmony therefore makes it a worthy social necessity to study factors that have contributed to this sustained peaceful coexistence. Outcome of the study will be used as a vital tool in fostering social cohesion, particularly between Christians and Muslims in Liberia.

1.7 Scope of the study

The study did a case of Christian-Muslim peaceful co-existence in Bopolu district for two reasons. Firstly, Islam entered, settled and developed and spread in Liberia through Bopolu, the seat of the Islamic Confederacy from where King Boso’s intervention aided the Christian settlers in consolidating the permanent Liberian Republic on 26th July 1847; secondly, since advent of Christianity in Bopolu in the nineteenth century, adherents of the two Abrahamic Faiths have peacefully coexisted in the area unlike the other areas of Liberia.

CHAPTER TWO: LITERATURE REVIEW

2.0 Introduction

This chapter reviewed literature on the title of the study according to the objectives stated in chapter one. It also examined literature done, their approaches and contributions to Christian Muslim relations in Liberia. The chapter covered the advent of Islam and Christianity to the study area, the factors that foster the peaceful co-existence, the effects of the existence to the Liberian state and ways of extending the factors to other parts of the country and the continent.

2.1 Advent of Islam and Christianity to Liberia

Konneh, (1996) and (Gershoni, 2008) have both shown that by the nineteenth century, when Christian freed slaves established themselves in the coastal areas, Islam was already practiced in the hinterland where it influenced some hinterland and coastal segmentary area of the Northeast and West of what later became the Republic of Liberia.

2.1.2 Advent of Islam to Liberia

Quoting Vase Kamara, a former School Teacher, and World War II Veteran of Fombadou in Guinea, Geysbeek (1994) says, “a former slave named Musa Koma first established the town of Musadu in present day Guinea”. Konneh (1996), asserts “that Musa Koma was a Kpelleh (Zoe). A Zoe is a leader of the Poro “Power Association” among the Kpelleh people of Liberia. Konneh (1996, p. 32) argues “that Muskoma’s inability to sustain his leadership led to his replacement with Foningama who had assistance from three other Muslim clerics.” In order to Islamize Musardu, The clerics adopted “a division of labour approach” leading to one of them, Fillali or Foday Kanneh becoming the prayer leader. No sooner had they shared the leadership responsibility than a leadership disagreement arose between the Kanneh and

the Kamara families. According to Konneh, the Kamara family attributed the founding of Musardu to themselves, an attribution the Kannehs rejected, Konneh (1996).

Konneh (1996, p.34) states "that this leadership disagreement led to the migrations of both the Kanneh and Kamara families from Musadu to the northern forest regions of Guinea and Ivory Coast". According to (1996, pp. 32- 34), Muslim traders and clerics then travelled with their costal trade goods first to the Lorma and Gbandi people in Lofa. From Lofa, they travelled by trail, trading to go through the Gola forest to Bopolu, and the Kondo Confederacy and finally to the coast of Grand Cape Mount County in Liberia. The Mandingo Muslims became traders during the day and in the evening, gathered around him a small circle of individuals who were willing to listen to his teachings about his faith.

Analysis of the available relevant historical literatures regarding the entry, spread, and develo pment of Islam in Liberia is relevant to the study because they situate Musardu, the Islamic outpost in modern day Guinea, and circumstances that led to the advent
of Islam entered Liberia.

2.1.3 Advent of Christianity to Liberia

This section shows that advent of Christianity in Liberia is inseparable form the arrival of the Afro-American Christian settlers; it also identifies the roles individual clergy and lay Christians played and the colonization sentiments that led to organization of the American Colonization Society, the philanthropic organization that repatriated and resettled Christian Negroes in what is today known as Liberia.

According to Agbeti (1986, p. 113) "the wretched situation of Negroes towards the end of the late eighteenth century overwhelmed some clergymen in the states. Therefore, they thought that the calamitous condition of the Negros could be made more advanced if they could be

repatriated to new colonies in Africa. According to Agbeti (1986, p. 113), Rev. Samuel Hopkins in 1770 developed a colonial scheme whereby "the Christian Negroes would voluntarily emigrate until all the blacks in New England and, even the middle and southern states would gradually be withdrawn. Slavery would come to an end in the states and the colony in Africa would proclaim Christ in precept and example and tend to stop the slave trade at its source".

Rev. Ezra Stiles another Minister also had similar vision to recruit thirty or forty well trained and convinced Christian Negroes to send out to Africa as colonists.

In 1774, the two ministers made a joint appeal to the churches of Massachusetts and Connecticut, and got an overwhelming support for the project. From his congregation, Rev.Hopkins recommended two laymen, Messrs Quamine (a freed man) and Yammah, a servant. In preparation for training for their African Mission task, the two men sailed from New York to Princeton where they received theological formation. However, neither of them set foot on African soil because Quamine was killed during the American revolutionary war and in 1774, Yammah died in North Carolina dealing a serious blow to the missionary vision for Africa though not destroying individual endeavors to repatriate freed slave to Africa. According to (Goanu 2010, p. 18), Paul Cuffe, a Negro Massachusetts successful sea merchant used his own money to transport thirty-eight colonists to Sierra Leone in 1815.

Agbeti(1986, p. 13) says though Paul Cuffe died in 1817, other individuals who were inspired and motivated by similar colonization sympathies met, and organized themselves into the A merican Colonization Society (ACS) in December 1816, and in January of 1818 formally con stituted the society under the designation: "The American Society for Colonizing the Free Pe ople of Colour of the United States".

These historical accounts identify the critical forerunners roles that ordained ministers and lay Christian individuals played in pricking the consciences of America's slave owners and Chri stians about the agonizing inhumane circumstances of the Negroes in America, which led to the founding of the American Colonization Society (ACS).

According to Sanneh (2001, p. 183), the rationale for organizing the ACS and subsequently repatriating Negroes was due to the impossibility of "biracial society" in America so that it would give latitude to white slave owners to liberate their slaves from bondage without being overwhelmed by the paranoia of "a revolution in the wheel of fortune". This presupposes an explosion in Negro population, something that created fear in the minds of slave owners and politicians that the slave would one day lead a rebellion that would destroy their "fortune".

Sanneh (2001, p. 183) clearly expressed this paranoia when he wrote, "since the Negroes had been socialized to forsake their appetite for freedom, freed slaves under liberation would acqu ire the violent temper to rise and smash the bonds of their inferiority and incite wickedness m ore damaging than the injustice of slavery". The study sees this, not just a verbal expression of moral crisis but also a crystal clear recognition of guilty conscience by white slave owners for their inhumane injustice against their fellow human beings.

Goanu (2010, p. 17) identifies three memorable rebellions of slaves who fought for freedom, justice and equality in America as "the Cato Rebellion" of 1740, "the Denmark Vesey Rebellion" of 1822, and "the Nat Turner Rebellion" of 1831. The Nat Turner rebellion is a case in point because of its magnitude. According to Lampley (2013, p.214), Nat Turner, a gifted Baptist Preacher and exhorter, violently rebelled against the "naked violence of slavery and white supremacy" leading to the death of 57 whites, (men, women and children) in Southampton, Virginia. This justifies why Sanneh (2001, p. 183), says, "Unless moved beyond bi–racial existence, freed slaves under liberation, would acquire the violent temper to

rise and smash the bonds of their inferiority, and incite wickedness more damaging than the injustice of slavery" Against this background, Goanu (2010, p.1) asserts, "that advocates for the abolition of slavery, and repatriation of freed blacks to Africa saw slavery" as not only contradictory to "God's laws, but also depriving a human being of his and her dignity".

Whether "pro and anti-slavery adherents believed that the practice of slavery was contradictory to God's Laws, or degrading", what is crystal clear is that almost all the abolitionists reached the consensus that the best thing to do was to remove freed slaves from America and find a different place to settle them, and Africa, the land from which their ancestors were originally bought would be preferable, Goaunu, (2010).

Consequently, According to Goaunu (2010, pp. 17-21) the American Colonization Society (ACS) repatriated the first settlers to Liberia on the S.S. Elisabeth vessel known as the Mayflower of Liberian history. The vessel landed on Dozoa or Providence Island on January 7, 1822. This means that the church gave its support to the American Colonization Society, but also saw to it that the teachers who accompanied the colonists were men of strong Christian convictions.

The General Missionary Convention of the United States of America, the "Triennial Convention" initiated missionary work in West Africa; it sent missionaries to accompany and spiritually care for the American Colonization Society migrated colonists to Liberia. Among the colonists were Lott Carey and Collins Teague. Agbeti (1986, p. 118) says Lott Care and Collins Teague were the first southern missionaries the Triennial Convention sent in Jehudi Ashmun's 1822 party. According to Wold (1968, p. 1), while on board the vessel, Baptists, Methodists, and Protestant Christians organized missionary societies in1820, and five years later in 1827, the Baptists built the first Church, Providence Baptist Church on Liberian soil. It is the oldest Baptist Church in Africa with uninterrupted history".

2.1.4 Christian-Muslim Conflicts in some of Liberia's Counties

This session of the study looks at four (4) very populated counties where Christians and Muslims have had conflicts leading to the destruction of lives and properties. It provides rationale for selecting the four (4) counties of Bong and Lofa, Nimba and Montserrado Counties.

Rationale for selecting the four counties

The study selected the four counties because of their history of Christian-Muslim conflicts for various reasons.

According to Jaye and Alao (2013,p. 200), Konneh (1996, pp. 7-11), and Temin (2004, p.4), Christians and Muslims have had conflicts in Bong, Lofa, Nimba and Montserrado Counties for various reasons. Amazingly, though it shares common culture, tradition and religion with Bong, Lofa, Montserrado and Nimba Counties, Gbarpolu Christians and Muslims have always remained protective of one another's lives and properties during the interreligious conflicts in those counties.

Christian-Muslim conflicts in Bong, Lofa, Nimba and Montserrado Counties.

According to Jaye and Alao (2013,p. 200), Konneh (1996, pp. 7-11), and Temin (2004, p.4), Christians and Muslims have had conflicts in Bong, Lofa, Nimba and Montserrado Counties for various reasons. Amazingly, though Gbarpolu shares common borders, cultural, traditional and religions with Bong, Lofa, Montserrado and Nimba Counties, and has a significant population of its citizens living on Bushrod Island in Monrovia, Gbarpolu Christians and Muslims remained protective of one another's lives and properties during the interreligious conflicts in those counties.

2.1.4 Muslim Christian Conflict in Monrovia, Montserrado County

Recent research by Jaye and Alao (2013) reveal that in October 2004, a land dispute between Captain Joseph B. Kollie of the Armed Forces of Liberia (AFL) and Col. Solomon Konneh of the Liberian National Police (LNP) hailing from the Gbandi and Mandingo ethnic groups respectively, and a conflict between James, a Kpelleh and his Mandingo girlfriend degenerated into bloody clashes tantamount to ethnic and religious conflict. These situations according to Jaye and Alao culminated in "violent conflicts that engulfed different parts of Monrovia" during which, Mandingo Muslims burned down a church leading to reciprocal action by Christians who set ablaze eight vehicles and Muhammad Jamande's petro station used as car park. According to Jaye and Aloa (2013:200) on October 29, 2004, Mandingos captured, used gasoline and burned alive a 20-22 year man. This action provoked Christians to beat a Mandingo man to death and threw his body into a lagoon, and burned the home of Kabineh Ja'aneh, then Justice Minister because he was both Mandingo and Muslim.

Muslim crowds subsequently burned down three churches, and on Friday morning, Christian youths armed with sticks, knives and broken bottles, burned down Muslim Congress High, the only Islamic High school in Monrovia city, Montserrado County. But for the intervention of Nigerian Peacekeepers Jaye and Alao say "Christian youths would have burned down the two main mosques in central Monrovia".

2.1.5 Religious Divide between Christians and Muslims in Lofa County

According to Temin (2004, p. 4), "there is religious divide between Christians and Muslims, which overrides ethnic division between the Kpelleh and the Lorma in Lofa County". The religious divide, has led to accusations against Muslims for farming in forbidden forest reserved for women of the Sande Secret Society. Temin says, the Lofa County Kpelleh and Lorma also accuse Muslims of blocking marriage between non-Muslim men, and Muslim

women, though they, the Kpelleh and the Lorma families allow Muslim men to marry their daughters. In the eyes of the Kpelleh and Lorma, "this is a double standard".

2.1.6 Kpelleh and Mandingo Muslim Conflict in Bong County

Ethnic and Religious divides have also been reported in Bong County. According Konneh (1996, pp. 7-11) "Mandingo (Muslim) marriage patterns, coupled with their failure to assimilate into Kpelleh society, made the Kpelleh to deprive them of farmlands in Gamu, Bong County and started a boycott of transport vehicles driven by Mandingo Muslims".

2.1.7 According to the Republic of Liberia Truth and Reconciliation Commission Report, Volume Three (2009), the Liberian civil crisis singled out Muslims for violence in Nimba County as was the situation in Lofa County. Religiously, fighting forces targeted the Islamic community in Nimba County because of their association with the Mandingo tribe and summarily executed individuals because they were Muslim, leading to considerable destruction to homes and sacred sites such as mosques. The various literatures reviewed about Muslim Christian relations in Bong, Lofa, Nimba, and Montserrado Counties point to religious, land, social and cultural issues as factors responsible for the conflicts between Christians and Muslims.

Suffice it to say that though citizens of Gbarpolu and Lofa counties have common ancestry, tradition and culture, Christians and Muslims have not experienced ethnic and religi ous conflict in Gbarpolu, once the official seat of the Condo Islamic Confederacy and current seat of Gbarpolu County where Muslims own large sways of farmlands, and real estate properties.

2.1.8 Issues responsible for Christian Muslim conflicts in Bong, Lofa, Montserrado and Nimba Counties Relevant literature reviewed identified Mandingo Muslims'

"failure to assimilate, and allow interreligious and intertribal marriage in Bong and Lofa Counties while degeneration of personal social issue such as boyfriend and girlfriend misund erstanding to degenerate into inter religious conflict on one hand in
Montserrado, confiscation of Mandingo (Muslims) properties and their being denied land for both farming and real estate property purposes on the other hand as factors that fuelled Christian-Muslim conflicts in those areas.

2.1.9 Factors fostering Peaceful Coexistence in Bopolu District

This section reviewed the literature on factors that fostered peaceful co-existence in Bopolu District, analyzing them to bring out the gap to be filled by this study. The following were identified and discussed as factors rose in literatures; Intermarriage, Intermingling, Assimilation and Peaceful Co-existence of Christians and Muslims in Bopolu District.

2.1.10 Intermarriage and assimilation

Russell (2005) defines intermarriage as the marriage of differing in-groups and out-groups than those defined as desirable by the culture; a union between people of the same race but different ethnicity. It goes beyond the conventionally perceived processes of amalgamation and assimilation to consideration of the rules of mate selection. She asserts that "amalgamation or crossing of racial traits through intermarriage promotes assimilation, which she defines as "social contact"; she asserts that "intermingling, or social contact can enhance close friendship, intermarriage and minimize swapping insults and the potential for conflict because the child of intermarriage inherits biological traits and cultural values as well" (Russell 2005:8).

Russell 2005 says, the child acquires in the nurture of the family life, the attitudes, sentiments and memories of both parents. She puts intermarriage into two broad categories: (a)

permissive marriage, which is intermarriage of an in-group and an out-group when these group affiliations are relevant to mate selection, where no taboos exist in the culture's norms against such marriages, and (2) proscribed marriage, a marriage between an in-group and an out-group, when these group affiliations are relevant to mate selection, and when they involve tabooed deviations from the norms governing the rules of mate selection.

Intermarriage between the Kpelleh, Lorma and the Gola in Bopolu District falls within the category of permissive intermarriage, while intermarriage between the Muslims and the Christians falls in the category of "proscribed intermarriage. For example, the marriage of Sao Boatswaim to a Gola woman of Sublum near the coast is an example of "pro scribed intermarriage". This intermarriage has established kinship between the Golas and the Muslims of Bopolu District. Whether "permissive intermarriage", or "proscribed intermarriage", intermarriage presupposes other social contacts such as friendship and promotes integration and assimilation and social cohesion in a society. Intermingling, or social contact can lead to intermarriage, which in effect brings about intermarriage and assimilation. According to Konneh (1996) the family and ethnic group become domestic institution in which the husbands learn the language and other customs of their "new ethnic group" in which according to Konneh, they "become accepted in both words and in deeds". Konneh(1996) asserts that "when intermarriage leads to conversion of a Muslim from Islam, it is not only assimilation of the convert, but it also leads to their acceptance as kin (members of the same family) including membership into the "Power Association", which paves the way to accessing participation in political parties at all levels of society and ascendency to political power. For example, in 1975, a renowned Islamic cleric, gained membership into the "Power Association" in Bopolu District not only leading to his assimilating into the wider culture, but also paving the way for his election as Paramount Chief of the Chiefdom and District.

Intermarriage therefore plays a critical role in assimilation, which makes members of both families agree to interact on other levels as well, leading to 'inclusiveness' in society, the result of which can be peaceful coexistence because mixed marriages between the members of groups in a society are generally expected to reduce the probability of violent conflict among those groups, and increase the social cohesion of that society.

Russell (2005) says intermingling, or social contact enhances interaction, sharing of experiences, and information that can lead to shared economic interests, cooperation and sometimes set the precedent for political alliances; it breaks down stereotypical beliefs groups may have about other groups and helps groups or individuals to understand differences, mutual learning of languages and eventually culminates in building platforms from which societal differences can be discussed (Russell 2005:1-13). According to her, members of both groups not only collaborate in their control of local government and the local economy, be it plantation economy, but it also creates influential business and social association together and pursue common educational goals for their children. Intermingling creates valuable links of privilege that extends beyond the immediate family to embrace well-placed friends and acquaintances both within and without one's environment. Russell asserts that, "this can lead to the value of ignoring fundamental cultural differences to protect shared status, properties and property owners". According to (Smits 2010) intermingling destroys ethnic mistrust, reduces chances for hostility and promotes hospitality (Smits 2010:8).

Though initially migration, prospects for trade and war were factors responsible for the advent of Islam to Bopolu, it appears that intermarriage, intermingling and assimilation have played vital lubricating roles as perceived factors undergirding the harmonious existence of citizens, including Muslims and Christians in Bopolu District.

2.1.10.1 Common Ancestry, religion, and trade

A reading of (Goanu 2010) indicates that the invading warriors who captured Bopolu from the Golas had ancestry, religion and trade as common bond (Guanu 2010:22). For instance, (Goanu 2010) says Sao Boso's mother was Gbandi and Litombo Sewe, the great Muslim warrior was his uncle. This shows that Sao Boso's father, Kamara, Kumazzi Sayon, Vafele Kolleh and Litombo Sewe were all Muslims while Tarnue Jallah, the wealthy Lorma businessman from Dazeba and Lintombo Sewe had common business interest.

The citizens of Bopolu District trace their ancestry to the Kamara family headed by Sao Boso, and to Kumazii Sayon, including all other Mandingo Muslim and traditional families. According to (Johnson 1970), the two Mandingo Muslim families with the Tawalata or Koingna, and Gunbeya Kpelleh sections and the Bonde Lorma of Sappima make up the chiefdom and District of Bopolu. These decedents do not only claim a common royal ancestry and victory of their ancestors over the Golas, but they also attribute to them the capture of Bopolu, a place of prominence they call their own and where they continue to live at peace with one another.

2.1.10.2 Effects of Muslims and Christians peaceful co-existence on the status of Liberia as a country.

Peaceful co-existence of Muslims and Christians in Bopolu has wider social, economic and political effects on the status of Liberia as a nation.

An analysis of Konneh (1996) and Johnson (1970 indicate that Islam entered Liberia through Bopolu Condo Confederacy which according to Akpan (1982) was an important centre of trade and Muslim learning.

Shared traditional and cultural institution of the Poro Society is also a perceived Christian-Muslim religious harmony factor. Kroma (2010) says the Golas mastery of it has created in

them a feeling of superiority over the Christian transformational message that the Christian settlers brought from the Americas (Kroma 2010:101). The influential Male Poro initiation society plays a key role in social cohesion. Cognizant of its social cohesion role, successive Liberian presidents, for instance (Tesfai 2010) says, William Tolbert, president of Liberia from 1971 to 1980, was both supreme zoe of the Poro society and president of the World Baptist Alliance. The above literature implies a picture of dual allegiance to two separate, non-conflicting religious orders, which possibly accounts for why there is harmonious lifestyle among Christianity, Islam and African Traditional religion.

Article fourteen of the Liberian Constitution approved on 3rd July 1984 and which entered into force on 6 January 1986 guarantees all persons the right to freedom of religion (1986 Constitution of the Republic of Liberia: Article 14).

Another perceived factor that has the proclivity to disrupt social cohesion is the possession or the dispossession of land. For instance according to (Akpan December 1981 June 1982) land has profound economic, political and religious significance to indigenous people for it provides for them food, materials for craftsmanship, manufacturing and other necessities of life, and also provides locale for the dead, the living and the unborn (Akpan December 1981 June 1982:5). From the reviewed literature, it implies that Islam entered, settled, developed and spread from Bopolu throughout Liberia. Consequently, the peaceful co-existence of Christians and Muslims in Bopolu has brought national social, economic and political stability and development effects on the status of Liberia as a country.

2.1.10.3 Ways of propagating the peaceful co-existence factors to other parts of the country

Boase (2005) says interfaith dialogue and cooperation make practical contribution to peace and social justice, and helps individuals move beyond toleration and understanding to the

recognition that each faith has a precious gift to share with the world; it also helps mutual understanding of other people's beliefs and practices while remaining true to one's faith commitment; it also helps mutual learning from others; enhances seeing religious diversity as an enrichment, and not as a problem (Boase 2005:215).

2.1.10.4 Abrogation *(Naskh), Taqiyya* and peaceful co-existence

According to Hasan (1965), Naskh literally means "annulment"; it comes from an old Arabic saying, "The sun annuls the shade" Hasan (1965:181). Burton (1990) defines "Naskh as generally a revelatory process by which certain divine decisions, enacted at a given date had been overtaken and superseded by other divine decisions enacted at a later date" Burton (1990:15). Hassan (1965) says abrogation existed in the early school of law" Hasan (1965:181). Moshey (1994:19) and Gabriel (2003:47) say Naskh was meant to harmonize contradictions in the Qur'an; Abrogation implies that its interpretation, or understanding of it that has transformed a once peaceful Christian-Muslim relationship into "a cat and a mouse" friendship.

2.1.10.5 Proponent (s) of the abrogation theory

Burton (1965:15, identifies a certain man named Ibraham al-Nakha'I (d.96/714) who is reported to have said that the verse of Qur'an 5:106 has been abrogated. Gabriel (2011:64-65) says abrogation has led to cancellation of about 114 Qur'anic verses that speak of kindness and forgiveness, especially in Sura titled The Heifer (2:62, 109). He asserts that when Sura 9:5 was revealed, it cancelled out those previous verses by commanding "Fight and slay the pagans wherever you find them, and seize them, beleaguer them, and lie in wait for them in every stratagem (of war); but if they repent and establish regular prayers and practice regular charity, then open the way for them: for Allah oft-forgiving and merciful. This verse of "The

Sword verse" makes it mandatory for Muslims to fight anyone who chooses not to convert to Islam, whether the person is in, or out of Arabia.

Ascribing revelation of the "verse of the sword" to Allah does not only mean that Allah commanded violence and is therefore a spiritual duty for Muslims, but it also exposes the warlike nature and characteristics of Islam. It also justifies the notion that violence is engrained in Islam and is a Qur'anically sanctioned theological doctrine. Catherwood (2003:141) also says that sura 61:10, and 12 enjoin Muslims to make their lives better by believing in Allah and his Messenger, Muhammad and striving hard in fighting in the cause of Allah using their wealth and their lives. This does not only command Muslims to fight Jihad, but it also makes it a religious duty, and a lucrative commerce, a means by which God forgives sins of Muslims and admits them into paradise. This means of salvation according to Catherwood (2003), is "the works righteousness system of Islam." Similarly, Moshay 1994, Hadith #2 describes Jihad as "the best method of earning (blessings) both spiritual and temporal. "If victory is won, there is enormous booty of a country, which cannot be equal to any other source of income. If there is defeat or death, there is everlasting paradise". Hadith being recorded deeds of Muhammad, the prophet of Islam; it is one of the sources of Islamic Law. Since the Hadith is one of the primary sources of the Islamic Faith, its sanction of Jihad means that jihad is not an act of extremism, but normal in Islam.

Esposito 1995 says Jihadic doctrine divides the world into two spheres, the "territory of Islam" (dar al-Islam) house of peace and dar al-harb, "the territory of war". This division situates Christians in the Dar ul-Harb; classical jurists enjoin the caliph to keep the idea of the jihad alive by attacking the Dar-ul- harb once a year". This implies; hence the thorny relstionship between Christians and Muslims.

According to Bravmann (1972) the word "Islam" was originally a secular concept denoting a sublime virtue in the eyes of primitive Arabs, which meant defiance of death, heroism, to die in battle; the term meant bravery in battle and not peace or submission (Bravmann 1972:9). To Gabriel (2011) substantiates Bravmann's assertion by indicating that in the eleventh century, a man named El-Sabaah established a group of highly religious Shiite Muslims known as "Hashshashen" which description he attributes to people who smoke or eat hashish (derived from marijuana). He asserts "that soldiers of this group used this drug hashish to get high prior to going on suicide missions (Gabriel 2011: 169-170). Gabriel (2011) says under influence of the drug, they visualize themselves in a garden with many beautiful women". Bombed out of their minds on drugs, Gabriel says these "marijuana soldiers" got a little taste of what heaven would look like and therefore they hurry up to do their jobs to get to (heaven). For Gulen (2012) "the entire Qur'an has tolerance and forgiveness as its foundation Gulen (2012:128). He cites Sura 2:256, which says "There is no compulsion in religion. "Truth stands out clear from error: whoever rejects evil and believes in God has grasped the most trustworthy Hand-hold, that never breaks. And Allah hears and knows all things". He argues that Islam insists very strongly on "peace, love and tolerance". From an analysis of Sura 2:256, Gulen makes a valid assertion because the verse makes it emphatically clear that no one should be forced to change his or her religion because the right way is obvious. Though the verb Gulen quotes is in the Qur'an, considering the theory of abrogation or naskh, it has been mansook (cancelled) by sura 9:5 which says "Then when the Sacred Months (the Ist, 7th,11^{th}, and 12^{th} months of the Islamic calendar) have passed, then kill the Mushhrikun, wherever you find them, and capture them, and besiege them, and prepare for them each ambush. But if they repent and perform As-salat, (Iqamat –as-Salat), and give Zakat, then leave their way free. Verily, Allah is oft-Forgiving, Most Merciful.

Besides, Sura 4:65 declares Muhammad as judge in all disputes and offer Muslims no opportunity for rejection of, but submission to his judgement. By the same token, Sura 4:59 also commands Muslims to obey Allah and his Messenger Muhammad and those Muslims who are in authority, and refer any differences they may have to Allah and His Messenger because that is better and suitable for final determination. Considering that Islam relies on the Holy Qur'an and the Hadith as primary sources of sharia, disobedience of Qur'anic revelations is unforeseeable because Muslims are under obligation to obey the Quran and teachings of Islam's prophet Muhammad, whose latter (Medinan) revelations led to contradictions in the Qur'an verses and subsequently, the development of the Naskh theory that has set Islam and Christianity on a collision course.

Abrogation, or naskh theory, the classical jurists' injunction on the Caliph to keep idea of the jihad alive by attacking the dar al-harb once a year, coupled with the secular concept of Islam which denote bravery, the popular notion that Islam cannot peacefully coexist with Christianity makes a stronger case. While Gulen's assertions have Qur'anic evidence, it is the position of this study, that Islam's peaceful co-existence with, and tolerance of other religious adherents is based on "prudent concealment" or taqiyya which the Oxford Encyclopedia of the Modern Islamic World defines as "precautionary dissimulation of religious belief and practice in the face of persecution." While it is true that all Muslims recognize the personal duty of confirming right and prohibiting wrong, when faced with life, or property threatening injustice, the pious Muslim can secretly conceal the personal duty of affirming right and prohibiting wrong. Shii Muslims developed the doctrine of taqiyya because of Sunni persecution. Sura 3:28 is the Qur'anic basis for taqiyya; it reds "Believers should not accept as protecting friends' unbelievers rather than believers…unless [it is done] as a precaution in order to guard yourself from them [or, out of fear of them]". Taqiyya, or "prudent conceal

ment" implies friendship of Muslim with non-Muslims until the Muslim can get an upper hand.

Another Qur'anic verse that lends credence to taqiyya is sura 16:106. It reads, "Whoever expresses disbelief in God after once believing [will suffer greatly], unless that person is under compulsion while yet remaining at peace in belief in the heart". This verse means that Allah/God forgives "coerce apostasy", or "coerce apostasy" is forgivable by Allah/God. From the perspective of this writer, "Taqiyya" is not only an Islamic self-preservation or defense mechanism, but it is also a prudential Islamic da'wa strategy for the advancement of the cause of Islam in Muslim minority nations. Gabriel 2011 also asserts that Al Gahazali, the founder of Sufism, says "lying is not sin but when it brings harm to you, it is ugly. Know this that lying is not sin by itself, but if it brings harm to you it could be ugly". This account means that a Muslim can conceal his or her true intention or lie as long as that lie will keep her or him from evil or if it will result into prosperity while firmly concealing in the heart aqiqa, the Islamic faith.

The 2008 Liberian National Housing and Population Census report, Bong County has 314, 795 Christians, and 11, 349 Muslims; Gbarpolu has 65,088 Christians and 18,095 Muslims; Lofa County has 183, 915 Christians and 81, 188 Muslims while Montserrado County has 966, 192 Christians and 146, 655 Muslims. The total number of Christians in the four counties is 1, 529,990 while the total number of Muslims is 257, 287. The figures in the four counties out number Muslims by a total population of 1,272,703.

This census report reveals the "tyranny" of Christian numbers.

Though Muslims are not being persecuted or their properties threatened, the Christian "tyranny of numbers" requires Muslims' exercise of taqiyya, (prudent concealment) in both words and

deeds. Whether or not the peaceful lifestyle Christians and Muslims enjoy in Bopolu District is inspired by Islam's minority population, taqiyya, ("prudent concealment"), or the denial of naskh, only time will tell.

2.4.3 State Functions and social ceremonies

Ogunbile (2015) indicates that state functions and social ceremonies may include inauguration of elected state officials, state funerals, [official opening of legislatures], celebration of national independence, community crisis rituals, etc.

2.4.4 Cultural Festival

Stollery (2005) defines culture as all of the beliefs, ideas, behaviors, [norms], products, and common to, and, defining a group's way of life (Stollery (2005:41). Culture is critical to peaceful co-existence because it impacts how people think, act, what they value, how they talk, the organizations they create, rituals they hold, laws they make, how and what they worship, what they eat, what they wear, and what they think as beautiful and ugly. In addition, cultural festivals, celebration of cultural diversity, can also serve as a conduit through which diversity can become a source of unity and strength. For example, between December 11, and 13, 2008, International Alert (IA), a British International Peace Building Organization had a post-civil war peace and cultural festival in Monrovia (2008 Liberia Peace and Cultural Festival| International Alert). As a result of that peace and cultural festival people got involved in community engagement along cultural ethno-religious lines. Extended contacts were made during the initial process. These extended contacts led to reduction of segregation among post-civil war people who, at one point could not see eye-to-eye. This means that cultural festivals can become social and economic rallying points that express several levels of human relationships and identity, which can serve as a factor in promoting peaceful coexistence.

2.5 Theoretical framework

Social cohesion theory (Smits, 2005)

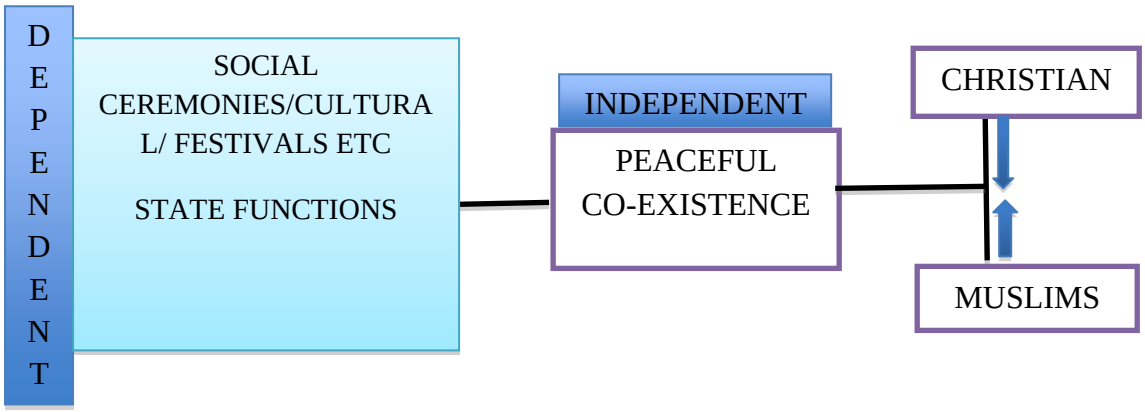
Social cohesion theory was put forward by Jeroen Smits, originating from the practice of seeing each other as important and having a value to contribute to welfare of another. It is referred to by some people as the glue that holds binds people together; it refers to the property that keeps the society from falling apart. Chan and Chan (2006) defines social cohesion as a state of affairs concerning both the vertical and horizontal interactions amongst members of society characterized by a set of attitudes of a sense of belonging. ‘‘Vertical’’ (the former) refers to the relationship between the state and society at large while the latter, the ‘‘horizontal” focuses on the interactions among different individuals and groups in society.

In further support, Pervaiz, Chaudhary and Staveren(2013) defines social cohesion as a phenomenon of togetherness which may work to keep the society united and harmonized. It is a manifestation of an intact society marked by solidarity and helpfulness and by a kind of team spirit. The United Nations Development Program’s (UNDP) Bureau for Crisis Prevention and Recovery (2009, p. 14) drawing on the work of Berger-Schmitt (2000) identifies two main dimensions of social cohesion: first, reducing disparities, inequalities and social exclusion; and second, strengthening social relations, interactions and ties. According to the Program, social cohesion also involves “tolerance of, and respect for diversity (in terms of religion, ethnicity, economic situation, political preferences, sexuality, gender and age) – both institutionally and individually”, and non-cohesive societies risk.

In relation to this study, the theory is significant in promoting the important aspects especially those that contribute to the harmonious move between two societies for instance religious societies; Christians and Muslims regardless of religious affiliations cohesion is a

key observable aspect in a society. The theory contributes further to the real definition of peaceful co-existence for better understanding and comprehension of the study.

2.6 Conceptual Framework



The work is informed by the researcher

Figure 2.1: Conceptual framework

The figure above shows the factors that contribute to the peaceful co-existence between Muslims and Christians in relation to the title of the study. Social ceremonies/cultural festivals and state functions serve as factors promoting the peaceful co-existence between Muslims and Christians.

CHAPTER THREE: RESEARCH METHODOLOGY

3.0 Introduction

This chapter presents the methodology that the researcher employed to obtain the targeted information. It covered the research design, approach, study area, the target population, the population sample size, data collection and data presentation and analysis.

3.1 Study area

The study was done in Bopolu, former formal seat of the Islamic Condo Confederacy where Islam entered, settled, developed and spread throughout Liberia and from where the Muslims assisted the Christians to consolidate the permanent Liberian Republic on July 26, 1847 Blyden (1970). This makes Bopolu historically situated to provide the required information for the study.

3.2 Research design

The researcher used exploratory research design in Bopolu District, Gbarpolu County, Liberia. The rationale for choosing the exploratory design was to enable researcher use questionnaires, and in-depth interviews with Key Informants (KII) and do Focus Group (FGP) discussions with well-informed Christians and Muslims. This design was significant as a choice because of its probing nature that could assist in getting the full information needed.

3.3 Target Population

According to Mugenda and Mugenda (2003, p. 4), a population is a complete set of individuals, cases or objects with some common observable characteristics that differentiate it from other populations. It is the sum total that conforms to a given specification. Bopolu District is divided into three chiefdoms and has a total population of 9, 580. When divided by the three chiefdoms, each has a population of 3,193. A random sampling of 66 respondents, were selected per chiefdom culminating in 200 or 73% as representation of the entire population in the area of study.

3.4 Sampling Technique

Purposive sampling technique was used to determine the sample characteristics. A purposive sample is a non-probability sample that was selected based on characteristics of a population and the objective of the study.

The rationale for selecting this technique was due to the fact that the target population of Muslims and Christians met the predetermined characteristics for participating in filling the questionnaires. Muslims have a different culture and Christians a different one when it comes to worship and obeisance to God.

3.5 Sample and sampling procedures

In order to carry out the study, the researcher used purposive sampling procedure on a population of 200 respondents (100 Christians and 100 Muslims.

3.6 Data Collection Instrument

The researcher used self-completion questionnaire, face-to-face interview with Key Informants (KII), and Focus Group Discussion (FGD).

3.7 Data Collection

Researcher used the formulated questionnaires, face-to-face Key informant (KII) interview and Focus group (FGD) discussion using purposive sampling technique to categorize the population in the three chiefdoms of Bopolu District for effective acquiring of the needed information. Out of the 200 questionnaires that were given out, the researcher used 190 returned questionnaires as the basis for analysis of the data.

3.7.1 Questionnaire

The researcher formulated standard self-completion questionnaires in accordance with the research objectives to collect the information and issued same, to respondents to be filled and returned for analysis.

3.9.2 Interview

In addition to the administered questionnaires, researcher conducted interviews with 25 Imams and 27 Pastors during which process, the researcher gave preference to using the unstructured interview guide where respondents gave full expression of the ideas without limitations in terms of how far the question demanded and required. Researcher asked all respondents the same questions on the self-completion questionnaires using camera and or a tape recorder as mode of administration where necessary.

Focus Group Discussion (FGD)

Researcher conducted 12 Focus Group Discussions with 140 Christians and Muslims asking questions relative to the objectives of the study.

3.11 Data analysis

The term analysis refers to the computation of certain measures along with searching for patterns of relationship that exists among data-groups (Kothari, 2004). After collecting the information, themes and categories were generated using codes that were assigned either manually or, by use of computer software such as Statistical package for Social Sciences (SPSS) Text Editor.

3.11.1 Editing the information

The process of editing the information was done to ensure accuracy and consistence in the data and with other facts gathered. It involved a scrutiny of the completed questionnaires and other information collected otherwise.

3.11.2 Coding

Codes are either a word, an abbreviation, or phrase Mugenda (2003). The researcher assigned codes on a given data for clear numbering and analysis to represent a link between the raw data (field notes, or interview scripts and the study's theoretical framework. This was necessary for efficiency, analysis and was done at the level of formulating the questionnaire.

3.11.3 Tabulation

This is the process of summarizing, and presenting the collected raw data and displaying the same in compact, for example, in a clearly structured statistical order in a pie chart and tables.

3.12 Data interpretation

From the information tabled, the researcher interpreted the information in relation to the objectives of the study to check the response to the problem statement and with the literature review to check whether the gap left had been filled.

3.13 Ethical consideration

Ethical issues were taken into account in respect to the truth, privacy, confidentiality and physical security of all participants. Prior to administering the questionnaires, the researcher presented the letter of introduction from St. Paul's University to the respondents, and took all the attached photos by permission.

3.14 Reliability and Validity

The study is reliable and valid as the pre-trial data collection instruments coupled with result obtained from the analyzed data received from the field are consistent with the objectives of the study.

CHAPTER FOUR:

DATA ANALYSIS, PRESENTATIONS AND INTERPRETATIONS

4.0 Introduction

This chapter presents the findings of the research through analysis of the data collected, presented and interpreted. It covers the objectives of the study through the analysis process done by the researcher. During the process of data collection, a total of 200 questionnaires were distributed filled by respondents and collected back. Out of the distributed 200, 190 were returned. The information on the whole process is analyzed and presented in tables and figures shown below.

4.1 Demographic information

Table 4.1: Demography- Age Range of respondents

s/n	Responses	Male	Female	Frequency	Percentage
1	12 – 30	9	3	12	6.3
2	31 – 36	5	4	9	4.7
3	37 – 60	90	23	113	59.4
4	61 – 70	26	14	40	21
5	70 and above	10	6	16	8.4
Total:		140	50	190	100%

The table shows that out of 190 respondents, the lowest percentage of respondents was found in the range of age 31-36 with 4.7% while the highest percentage of 59.4% was found in the age range of 37-60. The below data of this study are based on the higher percentage of each table.

The data targeted 190 respondents. Of the 190 respondents, 12 (9 Males and 3 Females), or 6.3 percent were between the ages of 12-30 while 9 (5males and 4 females), or 4.7 were between the ages of 31-36. 113 (90 Males and 23 Females), 59.4 were between ages 37-60 while 40 (26 Males and 14 Females), or 21 percent were between ages 61-70, and 16 (10 Males and 6 Females), or 8.4 percent was above 70 years.

4.2 Respondents Gender

Table 4.2: The table below shows the representation of respondents

	Sex	Frequency	Percentage
1	Male	140	74
2	Female	50	26
		190	100%

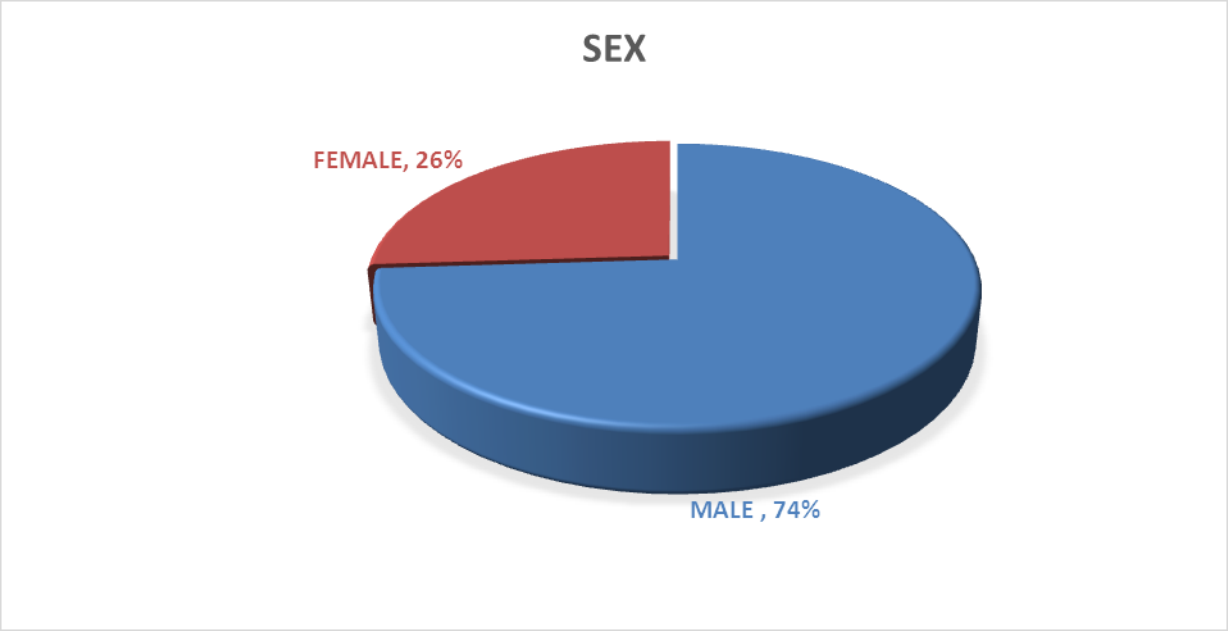


Figure 2.2: Respondents sex

The figure shows that out of 190 respondents, the female gender was the lowest percentage with 26% and the male gender the highest with 74%. The reason for the low female respondents was associated with the culture in the study area where participation in public matters is restricted to a given sex, and the division of labor in agriculture culture of the study area. “Power Associations” teach Men to handle the robust issues in public spaces while they teach the women the responsibility of handling domestic issues such as child rearing and issues of less robust nature. Regarding division of labor in the agriculture sector of the study area, men are responsible for under slashing of, and felling the trees, and burning the farm after which they build the storage or rice kitchen while the females are responsible for scattering the seeds and tilling the soil with hoes. The interview was conducted during time of farming when most of the women were engaged in daily scattering of rice seeds and trilling of the soil.

Table 4.3: Respondents level of education

s/n	Educational Level	Male	Female	Frequency	Percentage
1	Primary	4	3	7	3.68
2	Secondary	2	3	5	2.63
3	High School	57	10	67	35.26
4	Associate Degree	12	2	14	7.36
5	Bachelor	27	9	36	18.94
6	Master	18	11	29	15.26
7	PhD	0	1	1	0.52
8	None of the above	20	11	31	16.31
	Total:	140	50	190	100%

The table shows that out of 190 respondents, the lowest percentage of respondents according to level of education was the PhD with 0.52% and the highest level found to be high school with a percentage of 35.26%. Possible reasons attached to such variations are associated with cultural aspects and financial constraints that obstruct families from advancing hence the high percent of high school level.

Table 3 shows that of the 190 targeted respondents, 7 (4 males and 3 females), or 3.68 percent had primary education, while 5 respondents (2 males and 3 females, or 2.63 percent had secondary education. Another 67 respondents (57 males and 10 females), or 35.26 percent were high school graduates while 14 respondents (12 males and 2 females), or 7.36 percent had Associate Degrees. 36 respondents (27 males and 9 females), or 18.94 percent were bachelor's Degree holders. A total of 29 respondents (18 males and 11 females), or 15.26 percent were master's Degree holders and 1 female, or 0.52 percent earned a PhD while 31respondents (20 males and 11 females), or 16.31 constituted none of the above.

Table 4.4: Responses by profession and religious affiliation

s/n	Occupation, Religious Affiliation and Position	Male	Female	Frequency	Percentage
1	Farmer	9	0	9	4.73
2	Teacher	14	2	16	8.42
3	Medical Worker	3	1	4	2.10
4	Christian (Laity)	39	27	66	34.73
5	Muslim (laity)	22	20	42	22.10
6	Pastor	27	0	27	14.21
7	Imam	25	0	25	13.15
8	Evangelists	0	0	0	0
9	Deacon	1	0	1	0.5
	Total	140	50	190	100

Of the one hundred and ninety respondents interviewed, 34.73% were Christian laities, constituting 66 or 39 males and 27 females; 22.10% or 42 respondents were Muslims laities. The high percentage of Christians according to the respondents is because Christians constitute the higher population in Gbarpolu (65,088 Christians and 18,095 Muslims). 27 respondents or 14.21% were Pastors while 25 respondents, or 13.15% were Imams.

Table 4 above shows occupations, religious affiliations and positions of

the targeted 190 respondents. 9 respondents or 4.73 percent were male farmers; 16 respondents (14 males and 2 females) constituting 8.42 percent were teachers; the table further shows 4 medical respondents (3 males and 1 female) constituting 2.10 percent; it also shows 66 respondents (39 males and 27 females) Christian laities, or 34.73 percent, while 42 respondents (22 males and 20 females), or 22.10 percent were Muslim laities; 27 pastors or

14 percent were interviewed while 25 Imams or 13 percent were also interviewed, and one deacon or 0.5 percent was interviewed.

Table 4.5: Advent of Islam and Christianity in Liberia

	Responses	Male	Female	Frequency	Percentage
1	Yes	138	50	188	99
2	No	2	0	2	1
Total:		140	50	190	100

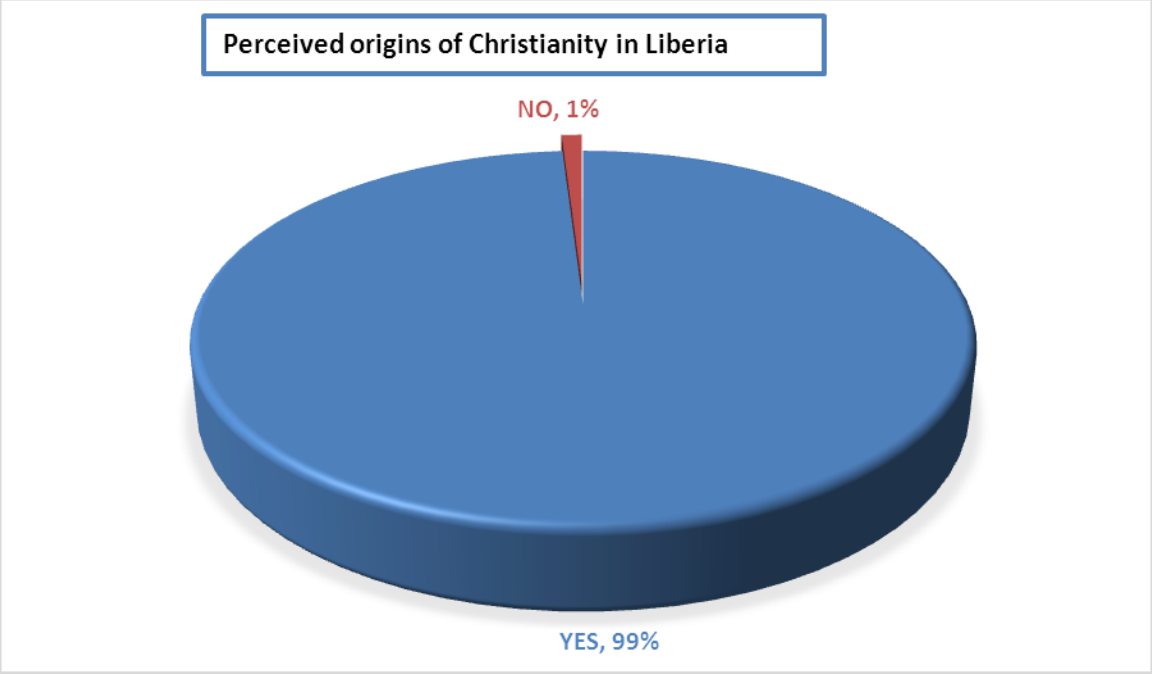


Figure 2.3: Advent of Islam and Christianity in Liberia

Regarding the advents of Islam and Christianity to Liberia, 138 males and 50 females or 99% expressed their knowledge of the advents of Islam and Christianity to Liberia while 2 males and 0 females or 1% had no knowledge.

Table 5 shows that of the 190 respondents interviewed about their knowledge of the advents of Islam and Christianity to Liberia, 188 (138 males and 50 females), or 99 percent answered in the affirmative.

Table 4.6: Advent of Islam in Liberia

	Responses	Male	Female	Frequency	Percentage
1	Migration and trade	45	17	62	32.63
2	Trade	72	19	91	47.89
3	War	5	5	10	5.26
4	Trade & intermarriage	13	0	13	6.84
5	I do not know	5	9	14	7.36
6	Total	140	50	190	100

72 or 47.89% (72 males and 19 females) attributed spread of Islam to Liberia to migration and trade, while 5 males and 5 females; 5.26 attributed it to war. Monrovia was closer to Musadu than was Conakry. Therefore, it was easier for Mandingo Muslims to use the Liberian hinterland trade route to Monrovia, thereby accounting for why most of the respondents saw trade as a reason. War was unlikely the reason for the advent of Islam to Liberia.

Table 6 shows regarding the advent of Islam to Liberia, 91 (66 males and 25 females), or 48 percent said Islam came to Liberia through migration and trade.

Table 4.7: Advent of Christianity in Liberia

s/n	Responses	Male	Female	Frequency	Percentage
1	Evangelism	61	25	86	45
2	Search for a home	28	5	33	20
3	Abolition of slave trade	31	5	36	17.36
4	Do not know	14	9	23	12
5	Trade	1	4	5	3
6	To civilize the people of Liberia	5	2	7	3
	Total	140	50	190	100

A total number of 86 respondents, 61 Males and 25 females which, constitute 45% of the overall 190 respondents attributed the advent of Christianity to Liberia to the desire and intent by freed slaves to evangelize Liberia. On the other hand, 3% attributed the origin to the desire of freed slaves to civilize Liberia. Table 7 shows that of the 190 respondents who commented on the advent of Christianity to Liberia, 86 (61 males and 25 females), or 45 percent attributed advent of Christianity to evangelism desire by American missionaries.

Table 4.8: Advent of Islam to Bopolu

	Responses	Male	Female	Frequency	Percentage
1	War	90	36	126	66
2	Trade	22	2	24	13
3	Do not know	8	7	15	8
4	Intermarriage and war	3	1	4	2
5	Not sure	0	1	1	0.5
6	Trade and war	14	3	17	8
7	Trade and intermarriage	3	0	3	2
	Total	140	50	190	100

Regarding the advent of Islam to Bopolu, a total of 126 respondents, 90 males and 36 females constituting 66% of the total respondents attributed it to war, while 1 female or 0.5 was not sure. The respondents associated the advent of Islam to Bopolu to Sao Boso's declaration of war and subsequent settlement in Bopolu.

Table 8 reveals that of the 190 respondents interviewed, 126 (90 males and 36 females), or 66 % percent said Islam came to Bopolu through the Sao Boso war.

Table 4.9 Advent of Christianity to Bopolu

	Responses	Male	Female	Frequency	Percentage
1	American Missionaries	129	42	171	90
2	Do not know	10	8	18	9
3	The Bassa People	1	0	1	0.5
	Total	140	50	190	100

Regarding advent of Christianity to Liberia, 171 (129 Males and 42 females), or 90% of respondents attributed the advent of Christianity to Bopolu to American Missionaries' desire and intention to convert citizens of Bopolu, and its environs to Christianity, while 1 male or 0.5% attributed it to the Bassa People. The 90% said it was the missionaries who came along with the settlers.

Table 9 Shows that 171 (129 males and 42 females), or 90 percent of respondents said that American Missionaries brought Christianity to Bopolu.

Table 4.10: Factors behind Christians and Muslims living together in peace in Bopolu District

	Responses	Male	Female	Frequency	Percentage
1	Intermarriage	60	30	90	47.3
2	Common culture and ancestry	20	5	25	13.1
3	Mutual Mindedness	36	10	46	24.2
4	Respect for freedom of religion	15	3	18	9.4
5	Believe that all serve one God	9	2	11	5.7
	Total	140	50	190	100

As it relates to the question of perceived factors behind Christians and Muslims living together in peace in Bopolu District, 90 respondents (60 Males and 30 Females), 47.3 percent attributed it to intermarriage while 11 respondents (9 Males and 2 Females), or 5.7 percent believe that all serve one God as a factor. Table 10 reveals that 90 (60 males and 30 females), or 47.3 percent of the 190 respondents identified intermarriage as perceived factor behind Christians and Muslims living together in peace in Bopolu District.

Table 4.11: Common practices that promote peaceful co-existence between Christians and Muslims in Bopolu

	Responses	Male	Female	Frequency	Percentage
1	Common culture, Intermarriage and Mutual Mindedness	87	31	118	62.10
2	Respect for religious freedom	46	10	56	29.47
3	Savings and loans cooperatives	7	9	16	8.42
	Total	140	50	190	100

As it relates to common practices that promote peaceful coexistence between Christians and Muslims in Bopolu District, 118 (87 males and 31 females) or 62 percent perceived com mon culture, intermarriage and Mutual mindedness as common practices that promote peacef ul co-existence of Christians and Muslims in Bopolu District while 8.42% attribute the common practices to savings and loans cooperatives. Common culture such as enrollment in the Poro and Sande societies teach them shared values that lead to identificat ion with each other during funerals, child naming, weddings, birthdays and sharing of meals during Ramadan and Christmas and participation in sporting activities.

Table 11 reveals that 118 (87 males and 31 females), or 62.10 percent of respondents identified common culture, intermarriage and mutual mindedness as common practices that promote peaceful coexistence between Christians and Muslims in Bopolu District.

Table 4.12: Ways those common practices promote Christians and Muslims peaceful co-existence in Bopolu District

	Responses	Male	Female	Frequency	Percentage
1	Trust and mutual understanding	93	30	123	65
2	Cooperation and team spirit	7	1	8	4
3	Mutual respect	22	14	36	19
4	Respect for religious freedom	18	5	23	12
	Total	140	50	190	100

When it comes to perceived ways common practices promote Christians and Muslims peaceful co-existence in Bopolu District, 123 (93 Males and 30 Females), or 65% said the common practices promote trust and mutual understanding between adherents of Christianity and Islam, while 8 (7males and 1 female) or 4% says it promotes cooperation and team spirit. These common practices provide the environment for intermingling, interactions and discussions that lead to common understanding and appreciation of differences.

Table 12 shows that of the targeted 190 respondents, 123 (93 males and 30 females), 65 percent said that common culture, intermarriage and mutual mindedness promote trust and mutual understanding between peoples of the two faiths in Bopolu District.

Table 4.13: Organizations work for peaceful co-existence in Bopolu District

	Responses	Male	Female	Frequency	Percentage
1	Gbarpolu Peace Council	17	5	22	12
2	Kponkuma Women	26	10	36	19
3	Inter-religious Council of Liberia	52	5	57	30
4	Action Aid	16	11	27	14
5	Gbarpolu Rural Women	8	10	18	9
6	Crusaders for peace	2	2	4	2

7	Youth in Action for the prevention of AIDS	2	2	4	2
8	National Imam Council	1	1	2	1
9	Red. Cross	5	2	7	4
10	Peace Building Resource Center	7	2	9	5
11	Christian Aid	2	0	2	1
12	Rights and Rights	1	0	1	0.5
13	Gbarpolu Youth Accountability Forum	1	0	1	0.5
	Total	140	50	190	100

The 190 (140 males and 50 females) named thirteen organizations working for peaceful co-existence in Bopolu District. Of this number, 30% lifted the work the Inter-religious council of Liberia while 1% named the National Imam Council of Liberia and another 1% named the Red Cross.

Table 13 Respondents identified 13 organizations working for peaceful co-existence in Bopolu District. 57 (52 males and 5 females of the 190 respondents identified the Inter-Religious Council of Liberia as the organization most involved in working for peaceful co-existence in Bopolu District.

Table 4.14: ways works of organizations promote peaceful co-existence of Christians and Muslims in Bopolu District

	Responses	Male	Female	Frequency	Percentage
1	Education for religious diversity	86	29	115	61%
2	Conflict resolution	21	6	27	14
3	Do not know	8	3	11	6
4	Not sure	4	2	6	3
5	Common understanding	8	4	12	6
6	Advocacy for religious freedom	12	3	15	8

7	Mutual trust	1	3	4	2
	Total	140	50	190	100

Regarding perceived ways works of organizations promote peaceful co-existence in Bopolu District, 115 (86 Males and 29 Females), or 61% their works promote peaceful co-existence through education for religious diversity while 4 (1 Male and 3 Females), or 2% said their work promote peaceful co-existence through advocacy for religious freedom.

Table 14 shows that 115 respondents (86 males and 29 females), or 61 percent said their work promotes peaceful co-existence through education for religious diversity.

Table 4. 15: responses on the benefits of peaceful co-existence of Christians and Muslims in Bopolu District to Liberia.

	Responses	Male	Female	Frequency	Percentage
1	Yes	138	47	185	97
2	No	2	3	5	3
Total:		140	50	190	100

In response to the question whether the peaceful co-existence of Christians and Muslims in Bopolu District is beneficial for Liberia, 185 (138 Males and 47 Females), or 97% answered in the affirmative while 5 (2 males and 3 females), or 3% said number.

Table 15 reveals that 185 (138 males and 47 females), 97 percent saw the peaceful co-existence of Christians and Muslims in Bopolu District as beneficial for Liberia.

Table 4.16: Benefits of the peaceful co-existence of Christians and Muslims in Bopolu District for Liberia

	Responses	Male	Female	Frequency	Percentage
1	Peace and Security	77	26	103	54.21
2	Display tolerant living	13	17	20	10.52
3	Development	17	7	24	12.63
4	Economic benefits	13	4	17	8.94
5	Freedom of movement	14	3	17	8.94
6	Unity	5	0	5	2.63
7	Educational benefits	1	3	4	2.10
Total		140	50	190	100%

In response to the question about perceived benefits of the peaceful co-existence of Christians and Muslims in Bopolu for Liberia, 103 (77 Males and 26 Females), or 54.21% named peace and security while 4 (1 Male and 3 Females), or 2.10% see the benefits from educational perspective such as schools and education for national growth and development.

Table 16 shows that 103 (77 males and 26 females), or 54.21 percent of the 190 respondents identified peace and security as benefits of the peaceful co-existence of Christians and Muslims in Bopolu District for Liberia.

Table 4.17: The visibility of benefits of the peaceful co-existence of Christians and Muslims in Bopolu District in Liberia as a nation

	Responses	Male	Female	Frequency	Percentage
	Freedom of movement	45	18	63	33%
1	Visible religious tolerance	50	13	63	33
2	Economic benefits	7	4	11	6
3	Infrastructural development	25	8	33	17
4	Equal employment opportunity	12	3	15	8
5	Interreligious marriage	1	4	5	3
	Total	140	50	190	100

Regarding visibility of the benefits of the peaceful co-existence of Christians and Muslims in Bopolu District for Liberia as a nation, 63 (45 males and 18 females) or 33% see freedom of movement and another 63 (50 Males and 13 females), or 33% see visible religious tolerance as benefits that are clearly seen in Liberia while 5 (1 Male and 4 fe males), or 3% see intermarriage as visible benefits in Liberia.

Table 17 above shows that of the 190 respondents that were interviewed, 63 (45 males and 18 females), or 33 percent said they clearly see peace and security as benefits of the peaceful co-existence of Christians and Muslims in Bopolu District in Liberia.

Table 4.18:The importance of benefits of Christians and Muslims peaceful lifestyle in Bopolu District important for Liberia as a nation

	Responses	Male	Female	Frequency	Percentage
1	Freedom of movement	45	18	63	33%
2	Security and stability	50	13	63	33
3	Economic benefits	7	6	13	7
4	Social harmony	25	8	33	17
5	Inter-religious marriage	1	2	3	2
6	Do not know	12	3	15	8
	Total	140	50	190	100

Regarding importance of the benefits of Christians and Muslims peaceful lifestyle in Bopolu District for Liberia as a nation, 63 (45 Males and 18 Females), or 33% sees freedom of movement as reason for the importance. Another 63 (50 Males and 13 Females), or 63% sees religious tolerance as reason while 3 (1male and 2 Females), or 2% say the benefits are important because they allow intermarriage. Table 18 reveals that 63 (45 males and 18 females), or 33 percent of the total respondents said the benefits (peace and security) were important because of the freedom of movement of people in the nation.

Table 4.19: Description of the peaceful co-existence of Christians and Muslims in Bopolu for Liberia

Responses	Male	Female	Frequency	Percentage
a. Very Good	94	33	127	67%
b. Good	44	15	59	31
c. Luke warm	2	0	2	10
d. Cold	0	2	2	1
Total:	140	50	190	100

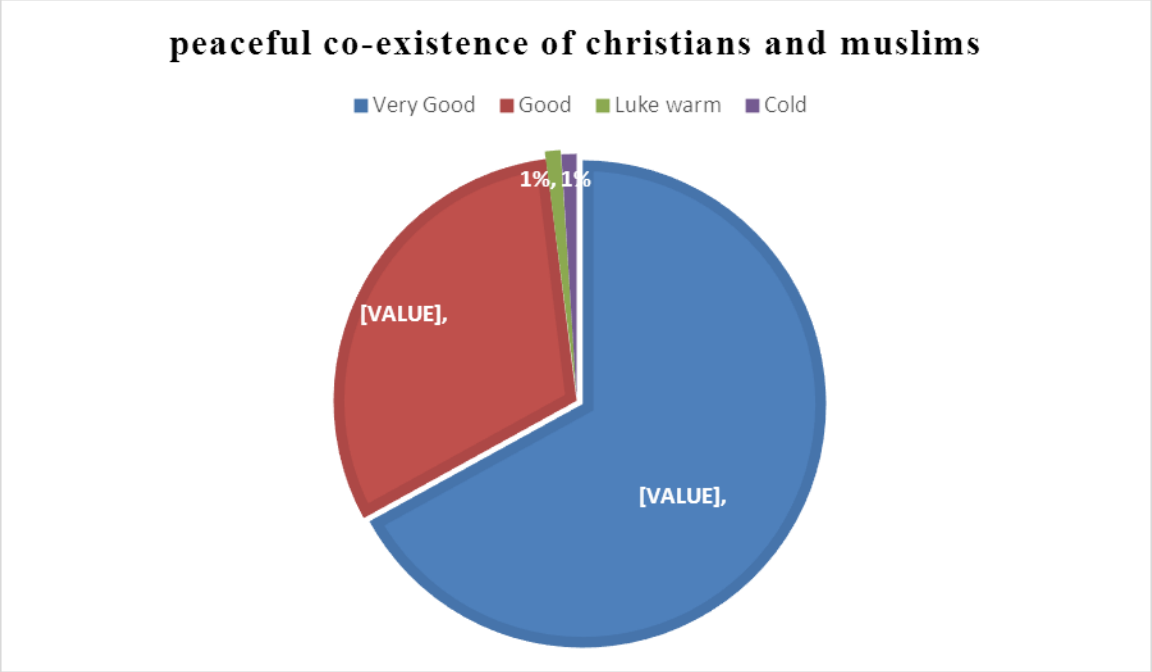


Figure 4.4: Description of the peaceful co-existence of Christians and Muslims

In response to description of the peaceful co-existence of Christians and Muslims in Bopolu District for Liberia, 127 (94 males and 33 females), or 67% described the peaceful co-existence in Bopolu District for Liberia as very good while 2 Females or 1% described it as cold. Figure 19 shows that 127 (94 males and 33 females), or 67 percent described the peaceful co-existence of Christians and Muslims in Bopolu for Liberia as very good.

Table 4.20: Possibility of spreading the peaceful co-existence of Christians and Muslims in Bopolu District to other parts of the country

	Responses	Male	Female	Frequency	Percentage
1	Yes	140	50	190	100
2	No	0	0	0	0

Regarding possibility of spreading the peaceful co-existence factors to other parts of Liberia, 190 (140 Males and 50 Females), or 100% answered in the affirmative. Table 20 shows that when asked about the possibility of spreading the peaceful co-existence of Christians and Muslims in Bopolu District to other parts of Liberia, 190 (140 males and 50 females), or 100 percent answered in the affirmative.

Table 4.21: Means by which benefits of Christians and Muslims peaceful co-existence in Bopolu District can be propagated to other parts of Liberia

	Responses	Male	Female	Frequency	Percentage
1	Tolerant living	15	9	24	13%
2	Preaching peace and reconciliation	20	1	21	11
3	Using culture	5	1	6	3
4	Print& Electronic Media	228	10	38	20
5	Education (Schools and Universities)	6	0	6	3
6	Interfaith organizations	14	2	16	8
7	Awareness (Workshops and seminars)	49	23	72	38
8	Government commitment activities	2	3	5	3
	Total:	140	50	190	100

Regarding means by which the benefits of peaceful co-existence in Bopolu District can be spread to other parts of Liberia, 72 respondents (49 Males and 23 Females), or 38% say the benefits can be spread to other parts of Liberia through awareness workshops and seminars while 2 Males or 1% does not know how the benefits can be spread. Table 21 reveals that 72 (49 males and 23 females), or 38 percent saw awareness workshops and seminars as how the benefits of Christians and Muslims peaceful co-existence in Bopolu District can be propagated to other parts of Liberia.

Table 4.22: Best actors to propagate factors to other parts of Liberia

	Responses	Male	Female	Frequency	Percentage
1	Imams and Pastors	58	19	77	41
2	Muslims	2	2	4	2
3	Christians	2	0	2	1
4	Christian and Muslim Leaders	40	21	61	32
5	Citizens of Bopolu District	21	0	21	11
6	Christian and Muslim women	3	3	6	3
7	Journalists	1	1	2	1
8	Government commitment and activities	2	0	2	1
9	Inter-religious youth organizations	5	2	7	4
10	Religious and traditional leaders	6	2	8	4
	Total:	140	50	190	100

In suggesting best actors to propagate the factors to other parts of Liberia,

77 respondents (58 Males and 19 Females), or 41% suggested Imam and Pastors as best actors

while 1 Male and one female or 1% suggested journalist while 2 Males, or 1% suggested government commitment and activities.

Table 4. 23: Challenges to stand in the way of propagating factors from Bopolu District to other parts of Liberia

	Responses	Male	Female	Frequency	Percentage
1	Misinformation	16	0	16	8.425
2	Lack of financial resources	47	18	65	34.2
3	Religious extremism	36	20	56	29.47
4	Cultural barriers	17	2	19	10.00
5	Lack of government commitment and activities	4	2	6	3.15

6	Misunderstanding	2	2	4	2.10
7	Mistrust and fear	7	3	10	5.26
8	Improper planning	1	0	1	0.5
9	Lack of knowledge	9	2	11	5.7
10	Politicizing religion	1	1	2	1.05
	Total:	140	50	190	100

When it comes to Challenges to stand in the way of propagating the factors from Bopolu to other parts of Liberia, 34.2% or 65 respondents (47 Males and 18 Females) identified lack of financial resources while 1 Male, or 0.5 describe improper planning as a challenge. Table 23 shows that 65 (47 males and 18 females), 34.2 percent of the 190 respondents identified lack of finance as a challenge that can stand in the way of propagating the factors promoting peaceful co-existence in Bopolu District to other parts of Liberia.

Table 4.24: Ways of turning challenges into opportunity for propagating the peaceful co-existence factors from Bopolu to other parts of Liberia

	Responses	Male	Female	Frequency	Percentage
1	Solicit resources	62	24	86	45%
2	Depoliticize religion	2	3	5	3
3	Involve government	16	3	19	10
4	Use power association	13	2	15	8
5	Workshops and conferences	38	11	49	26
6	Dialogue	8	4	12	6
7	Proper planning	1	3	4	2
	Total:	140	50	190	100

Regarding ways of turning challenges into opportunity for propagating the peaceful co-existence, 45% or 86 respondents (62 males and 24 females said the challenges can be turned into opportunity by soliciting funds while 4 (1 Male and 3 Females), or 2% sees dialogue as means through which the challenges can be turned into opportunity. (62 Males and 24 Females), or 45% see workshops and seminars as means through which the challenges can be transformed into opportunity. Table 24 shows that of the 190 respondents, 86 (62 males and 24 females), or 45 percent said to turn the challenge into opportunity, funds should be solicited.

4.3 Discussion of key findings

The study identified four key findings that have been selected by the researcher for discussion of the study because of their highest percentages.

4.3.1 Advent of Islam to Liberia and subsequently to Bopolu

Responses showed that the study shows that trade which was dominant means by which Islam came to Liberia. However, there were situations that led to the movement of Muslims to Liberia. For example, the literature review identified migration because of leadership crisis in Musardu the present Guinea, and prospects for trade as reasons for the advent of Islam to Liberia (konneh, 1996:34). Respondents confirmed this information in the field.

According to the respondents, another reason why Muslims chose to travel to Liberia was because of the close proximity of Monrovia on the Atlantic Coast to Musardu than Musardu was to the coast in Conakry.

Regarding the advent of Islam to Bopolu, Madam FN (not her real name) said that her father, a renowned Islamic cleric told her that there might have been the likelihood of Islam being in Bopolu before the Sao Boso war. She said that her father told her it would have not been possible for Muslim traders passing through Bopolu not to convert a single person. It is the

interruption of the trade from Guinea to the Atlantic coast that prompted intervention of Sao Boso and Muslim prior warriors during his war against the Gola Chief Gboga. It was these Muslims who organized, developed, and expanded Islam through Islamic institutions they built in Bopolu, and other surrounding towns, including Totoquelleh, eight miles from Bopolu (Kpan 1982). Johnson (1970), Konneh (1996) and Lynch (1971) support the assertion of FN's father.

On the influence of the coming of Christianity to Liberia, and subsequently to Bopolu, based on findings recorded in table 7, one of the key factors for the advent of Christianity to Liberia and subsequently to Bopolu was desire, and intention of American Missionaries to convert their African brothers and sisters through evangelism. According to respondents, including elders AB, and F (not their real names) "the Missionaries first focused on the spiritual needs of the Africans so that they could appreciate the sacredness of human life and then stop selling their fellow brothers and sisters into slavery. While the missionaries focused on the spiritual needs of the African, there were other settlers whose intensions were to "civilize" the Liberians using Western Education, and Medicine, using Schools, clinics and hospitals, which Western Education introduced scientific means of diagnosing the causes of illnesses and providing treatments.

These led to reduction of reliance on unscientific means such as superstition, and soothsaying as means of determining the causes and treatments of illnesses. According to some of the respondents, including Rev. ADM and Elder ETD (not their real names), "in order for the Afro-American Missionaries to achieve the goal of civilizing Liberians living in the hinterland, Rev. Montrease Waite traveled from the Baptist operated Suehn Mission school near Monrovia to Bopolu, and requested a parcel of land from the chiefs leading to establishment of a mission station, a clinic, and a school in Bopolu. This accounts for advent of Christianity to the area".

4.3.2 Factors behind Christians and Muslims living together in peace in Bopolu District.

The analysis of the information as recorded in table 10, findings showed that Kpelleh, Lorma and Mandingo attach serious significance to traditional values; in addition, as a secular state, freedom of Religion is guaranteed under Liberia's constitution, which is a situation that has been passed on by previous generations. For example, previously, culture of these language groups Lorma, Kpelleh and Gbandi allowed them to sell their nephews into slavery or as pawns to redeem their families, and or towns and villages. The nephews in turn would live in the towns and, or villages, and do at will what would be punishable if other citizens did the same.

As a result of the practice by members of the two religions "permissive marriage intermarriages" and "proscribed intermarriages", a hybrid society has been created in Bopolu. Since members of all families are in both religions (Christianity and Islam) coupled with their belief that all of them serve the same God, the possibility of a religious conflict in Bopolu is unlikely as such conflict will be an attack on nephews and uncles. This belief that all serve the same God, "permissive" and "proscribed intermarriages" serve as key factors that promote peaceful co-existence of Christians and Muslims in the District because they create hybrid families, stop discrimination, promote assimilation, and inclusiveness, which lead to religious tolerance for the greater good of society.

Table 11 shows the common practices that foster peaceful co-existence among Muslims and Christians. Common Culture, Intermarriage and Mutual mindedness were identified by s ome respondents, including Chief Zoe (not his real name) as some of the factors fostering peaceful coexistence between Christians and Muslims in Bopolu District.

According to the respondents “mutual mindedness” is the practice by adherents of Islam and Christianity to identify with each other during times of joy and sorrow. For example, during Christmas, and Ramadan, and child naming ceremonies, funerals, and memorial feasts, Christians and Muslims mutually participate in those events. Chief Elder, and Chief of Chiefs (not their real names) and other respondents, identified of the common cultures as the “Power Associations”, commonly known in Liberia as “Poro Society” for Men and the “Sande Society for Women”. According to the respondents, these “Power Associations teach both men and women common values regarding how to live at peace with one another by teaching them respect for shared values and principles. From the field, the researcher observed that the cultivation of shared institutions such as the Poro, and Sande allow citizens of Bopolu District not only to share political and economic interests through “proscribed intermarriage” that has created a hybrid society. Graduation from these “Power Associations” occasions grand festive ceremonies by families and community members. This does not only reduce the stake of adhering to a particular religion, but it also reduces ethno-religious conflicts as members are obliged to keenly observe the internalized norms and values of the “Power Associations”, or risk rigid disciplinary action for any violation.

According to the respondents, common culture, intermarriage and mutual mindedness inspire a sense of belongingness, trust, security and protection of mutual interest, property and property owners and ensure the freedom of movement, and economic activities in the district and the nation at large.

4.3.3 Effect of Muslims and Christians peaceful co-existence on the status of Liberia as a country.

From the respondents view, factors that foster the peaceful co-existence between Muslims and Christians did not remain as a regional benefit but an encounter that was felt in major

parts of the country. Some of the respondents for instance an elderly Christian during the interview shared how he was involved in giving a speech in a government forum of the need for the unity in a diversified environment. In reference to table 22, Imams and pastors, Christian and Muslims leaders were reported to have the high influence in spreading the message of peace and brotherly existence among citizens regardless of religious or language background.

Citizens in any country is a factor that matters as recorded from the respondents on residents of Bopolu as presented on the table as the immediate next party to the Imams and Pastors in spreading the peaceful co-existence.

4.3.4 Ways of propagating the peaceful co-existence to other parts of the country.

The immediate concern of this study after establishing factors that fostered the peaceful co-existence between Muslims and Christians was to determine ways in which those factors can be propagated across the country for harmonious existence of the citizens. Responses on the objective identified various ways, which included the following three major ways.

From the tabulated information on table 24, workshop and conferences with a score of 26% were sported to be major ways of spreading the peaceful co-existence either in private or public meeting that can enable citizens to carry with them a message that be acted upon.

Second, the use of the solicited available resources in the society with 45% was identified as a key factor that can enable the spread of the message since funds can be obtained to facilitate the move and the task fulfillment.

The third way that the study findings pointed out was the government with 10%. This implies that the government has a machinegun once willing, it can influence the country either side of the decision.

4.4 The correlation of findings and literature reviewed.

This section focuses on the correlation of reviewed literature on the peaceful co-existence between Muslims and Christians in Bopolu and the findings from the field to establish if the gaps of the research have been field. According to the major literature reviewed, for instance Konneh (1996:7-11) argued that Johnson (1970:1-7) and Akpan (1981-1982:3) argue that perennial interruption of trade was the main cause of the intertribal war of the nineteenth century that involved the religious war too. This study was interested in factors that besides the trade related issues were able to co-exist well. The very trade served as a uniting factor that in the process of exchange, the two religious parties could eventually be in oneness.

Russell (2005) defines intermingling as social contact or relations. She asserts that intermingling, or social contact can enhance close friendship, intermarriage and minimize swapping insults and the potential for conflict. From the findings, the sustainability of intermarriage process is still unclear since there is a possibility that not all embrace the intermarriage.

CHAPTER FIVE: SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

This chapter focused on the summative matter of the study; summary, conclusion and recommendations of the study's findings.

The study did a case study of Bopolu District in Gbarpolu County, Liberia on factors fostering peaceful co-existence between Christians and Muslims in between 1990 and 2000. To identify the factors, the study established the advents of Islam and Christianity to Liberia and subsequently to Bopolu and the underlying situations, identified and analysed factors fostering the peaceful co-existence among Muslims and Christians in Bopolu District in Gbarpolu County. The study evaluated the effects of Muslims' and Christians' peaceful co-existence on the status of Liberia as a country, and further established ways of propagating the factors to other parts of the country. The intent of the study is to shed light on the process of peaceful co-existence that is experienced in the study area to extend to other parts of the country that are still predisposed towards religious conflicts thereby making Bopolu District in Gbarpolu County a living example of Peaceful Christian Muslim coexistence.

5.2 Conclusion

This study filled a significant gap by identifying factors that can be used as a tool in fostering peaceful co-existence between Christians and Muslims in other areas of Liberia still predisposed towards religious intolerance. The study derived the data from 190 very informed and influential religious, traditional and Christian and Muslim leaders and laities in the study area. From the collected data, respondents identified trade by Muslims from Guinea and intent by settlers from America eager to convert their fellow Africans to Christianity through evangelism to civilize as means through which Islam and Christianity came to what

is today known as Liberia. The data further identified intermarriage, common culture, mutual mindedness, and believe that all serve the same God as key factors responsible for the harmonious life style of Christians and Muslims in Bopolu District, Gbarpolu County.

It was observed that most of the women were engaged in farming and therefore accounted for the low number female respondents. However, this limitation did not have any significant impact on the data. It was also observed that Islam is preparing for a robust evangelism (dawa) in the area, evidenced by the construction of huge and magnificent mosques in Bopolu District.

5.3 Recommendations

Having carefully analysed and interpreted the data, coupled with the fact that "the Qur'an has enjoined upon humanity social, economic and domestic injunctions that people need to know", the study proffers the following recommendations:

1. That factors enhancing peaceful co-existence of Christians and Muslims be enhanced through student leaderships of two high schools in Gbarpolu County;
2. That in order to enhance Christian-Muslim relations, Christian Scholars should engage Islamic Scholars for the development of Christian-Muslim friendly modules for inclusion in the national education curriculum of Liberia;
3. That the Inter-religious Council of Liberia should work with the Government of Liberia to ensure that article 14 of the Liberian Constitution is respected by all irrespective of creed, race, ethnic and religious backgrounds;
4. That in order to sustain national social harmony, Christian and Muslim actors embark on workshops and seminars focused on cultural diversity education.

5.4 Suggested areas for study

Evaluation of impact of Christian-Muslim Peaceful Co-existence workshops: A Case Study of Tertiary Institutions in Jacob Town, Monrovia, Liberia, Impact of Trauma Healing and Reconciliation on Religious Tolerance: A Case Study of Voinjama District, Lofa County, Liberia

REFERENCES

Agbeti, Kofi J., West African Church History Christian Missions and Church Foundations: 1482-1919, 1986 E. J. Brill, Leiden, the Netherlands

Barbu, Jallah A Liberia's Religious Democracy and Hidden Conflicts, 2012 [online] Available at: http://www.clrs.org/contents/26/511

Borg, W. R., & Gall, M. D. (2003). *Educational Research: An Introduction* (Fifth ed.).

New York: Longman.

Bravmann, M. 2009: The Spiritual Background of Early Islam, Studies in Ancient Arab Concepts

Brown, Daniel, 2004: A New Introduction to Islam, Blackwell Publishing, Australia

Bureau of African Affairs, U.S. Department of State profile of Liberia, January 2010

Burton, John, 1990: *Sources of Islamic Law, Islamic Theories of Abrogation,* Edingburg University Press, Edingburg

Catherwood, C., 2003. *Christians, Muslims, and Islamic rage: what is going on and why it happened. Zondervan*, Grand Rapids, Mich.

Creswell, J. W. (1998). *Qualitative inquiry and research design: Choosing among five traditions.* Thousand Oaks, CA: Sage Publications.

Encylopedia of African American Religions, ed. by Murphy, Larry G., Melton, J. Gordan and Ward, Garry L. 2011 Routledge

Esposito, John L, 1995. The Oxford Encylopedia of The Modern Islamic World. Oxford University Press, New York.

Fage, J. D. A History of West Africa Second Edition, 1988. Hutchinson, Johannesburg

Frederiks, Martha Th. 2010. Let Us Understand Our Differences: Current Trends in Christian-Muslim Relations in Sub-Saharan Africa. Transformation 27 (4) 261-274 DOI: 10.1177/0265378810378562

Gabriel, Mark (2011). Islam And Terrorism, Revised and Updated Edition, The Truth About ISIS, The Truth About ISIS, The Middle East, And Islamic Jihad, Florida: Frontline Charisma Media Charisma House Book Group

Geisler, Norman L& Saleem, Abdul, 2002 Answering Islam, The Crescent in Light of the Cross, Baker Books, Grand Rapids Michigan.

Georges, Chawkat, 1988. Islam And Christianity At the Cross Roads, Lion Publishing plc, London

Goddard, Hugh A History of Christian-Muslim Relations, 2000, Edinburg University Press

Gulen, Fethullah 2012, Islam and Peacebuilding. Gulen Movement Initiatives edited by Esposito, John L and Yilmaz, IHasan Blue Dome Press, USA

Hanwerker, W. Penn, 1980: Market Places, Traveling Traders, and Shops: Commercial Structural Variation in the Liberian Interior Prior to 1940, African Economic History, No. 9, African

History of West Africa Volume two, eds. 1973 Ajayi, J. F. A. & Crowder Michael, Columbia University Press, New york

Jomier, Jacques, 1993. How to Understand Islam, SCM Ltd., London

July, Robert W A History of West Africa, Second Edition 1974, Charles Scribner's Sons, New York

Kinoti W. 1998.A handbook of social research methods. Nairobi: National Council of Churches in Kenya.

Konneh, Augustine, 1996, Religion, Commerce and Integration of Mandingos in Liberia: University Press of America Inc., Maryland

Kothari, (2004). Research Methodology. Methods and techniques; New age international. New Delhi

Lampley, Karl (2013). A Theological Account of Nat Turner, Christianity, Violence, and Theology, Palgrave MacMillan, New York

Lynch, H. R., ed. Black Spokesman, Selected Writings of Edward Wilmot Blyden, 1971, Frank Cass and Co. Ltd.

Moshay, G. J. O. (1994). Who Is This Allah? Dorchester House Publishing, Gerrads Cross

Mugenda, O.M. (1999). *Research methods: qualitative and quantitative approaches* (Revised 2013). Nairobi, Kenya: African center for Technology studies.

Ogunbile, David O. 2015: African Religious Traditions in Local and Global Contexts, Malthouse Press Ltd., Lagos

Religious Dialogue and The Pursuit of Peace, ed. Boase, Robert, 2005 Ashgate Publishing Limited, England

Sanneh, Lamin O. (2001). Abolitionists Abroad: American Blacks and the Making of modern West Africa, Harvard University Press Cambridge, Massachusetts

Truth and Reconciliation Commission, Conflict, Religion and Tradition, 1990, Monrovia accessed at: https://www.legal-tools.org/doc/a593c4/

Journals

Akpan, M. B. Dec. 1981-June 1982. Gola Resistance to Liberian "Rule" in The Nineteenth Century (18351905): Journal of Historical Study of Nigeria, Vol. II, no. ½, Historical Society of Nigeria, ULR: https//www.jstor.org/stable/41857100 Accessed:31-12-2017 at 13:18 UTC

Beyan and Belt-Beyan etc. all eds. Liberian Studies Journal: 2006, Liberian Studies Association

Chan, Joseph Ho-Pong To and Elaine Chan, Social Indicators Research, Spring 2006. DOI 10.1007/s/11205-005-2118-1

Gershoni, Yekutiel Christians and Muslims in Nineteenth Century Liberia: From Ideological Antagonism to Practical Toleration, Canadian Journal of African Studies /Revue Canadiennes des E'tudes Africanes, Vol.42, No. 2/3, Engaging with A Legacy: Nehemiah

Geysbeek, Tim, 1994: A Traditional History of the Konya (15^{th}-16^{th}) Century, Vase Kamar's Epic of Musadu, History in Africa, Vol. 21 (pp. 49-85), Cambridge University Press, http:/www.jstor.org/stable/3171881, Accessed: 18-01-2018 at 19:03 UTC

Glaser, B. G. & Strauss, A. L. (1967). *The discovery of grounded theory: Strategies for qualitative research.* Piscataway, New Jersey: Transaction.

Guillaume, A, The Life of Muhammad, Oxford, Oxford University Press

Studies Program, University of Wisconsin, Accessed: 17-01-2018 16:56 UTC

Hasan, Ahamad, Theory of Naskh: Islamic Studies, Vo. 4., no. 2 (June 1965), p.1, Islamic

Research Institute, International Islamic University, Islamabad: http://www.jstor.org./stable/2083797Accessed: 06-01-18 12:35 UTC

Johnson, S. Jangaba N. 1970: The Warrior King. The Warrior, King Sao Boso, http://www.atlas

Mirza, Mahan H. 2011. Delegation of Christians From Najran Visits the Prophet Muhammad: Contemporary English Sirah Literature for A Western Audience. Journal of Islamic Studies, [e-journal] 50 (2), pp.159-170. http://www.jstor.org/stable/41932587, Accessed: 06-01-2018 12:46 UTC

Russell, Sarah Intermarriage and Intermingling, (Autum 2005) pp. 407-434: Constructing the Planter Class in Louisiana's Sugar Parishes, 1803-1805, Louisiana History, The Journal of The Louisiana Historical Association, Vo. 46, No. 4, Louisiana Historical Association, Stable ULR: http:/www.jstor.org/stable/4234137, Accessed: 15-01-2018, 08:56 UTC

Smits, Jeroen, 2010, Ethnic Intermarriage and Social Cohesion. What Can We Learn

Van Staveren, I.P, Pervaiz, Z Chaudhary, A.R. (2013). *Diversity, Inclusiveness and Social Cohesion* (No. 2013-1). *ISS Working Paper Series / General Series*. Retrieved from http://hdl.handle.net/1765/50480

Yougoslavia? Social Indicators Research, Vol. 96, No.3 (pp. 417-432), Springer, ULR: http://www.jstor.org/stable/40649378, Accessed: 15-01-2018, 09:27 UTC

Stolley, Kathy S. 2005. The Basics of Sociology, Greenwood Press, London

Tesfai Y. (2010) Religion and Violent Conflicts in the West. In: Holy Warriors, Infidels, and Peacemakers in Africa. Palgrave Macmillan, New York

Websites

2008 Liberia Peace and Cultural Festival | International Alert. Accessed at: www.international.org/news/2008-liberia-peace-and-cultural-festival

Defining social cohesion Burns, Justine; Hull, George et. all URI: http://hdl.handle.net/11090/93

National Population and Housing Census 2008.Government of Liberia Final report (pdf). Retrieved 2017-11-13 11.7

APPENDIX I: INTRODUCTION LETTER

Dear respondent,

My name is McCay, J. Lewis G., a master's student at St. Paul's University, Limuru, Kenya. I am carrying out a research in Islam and Christian-Muslim Relations as part of my academic study requirements for the award of a masters' degree. I kindly request for your assistance in filling in the questionnaire provided and thereafter, attend a short interview session for further responses on the items in the study. Any question or inquiry you may have as far as the exercise is concerned, I am available to clarify. Your name is optional in the questionnaire.

Thanks in advance for your cooperation.

Yours, _____

McCay, J. Lewis G.

APPENDIX II:

QUESTIONNAIRE

Section A: Personal Information (You may or may not write your name.)

i) Name (optional)_____

ii) Kindly put a tick in the right box that suits best who you are.

iii)

iv) Age range

12-30	☐
31-35	☐
36-60	☐
61 -70	☐
70 and above	☐

v) Male ☐

vi) Female ☐

vii) Educational Level

Primary	☐
Secondary	☐
High school	☐
Associate of Arts Degree	☐
Bachelor's Degree	☐
Master's Degree	☐
Doctorate Degree	☐
None of the above	☐

viii) Occupation (What do you do?)

_____

ix) male_____ female_____

x) Religious affiliation (Christian, or Muslim)

_____

_____

xi) Position

_____

_____

_____

1. Section B: Coming of Islam and Christianity to Liberia and Bopolu

1. Have you heard about how Islam and Christianity came to Liberia?

Yes ☐

No ☐

2. In your own opinion, how did Islam come to Liberia?

_____

_____

_____

_____

3. In your view, what do you think influenced the coming of Christianity to Liberia?

_____

_____

_____

_____

4. In your view, how did Islam come to Bopolu?

_____

_____

_____

_____

5. How did Christianity come to Bopolu?

_____

_____

_____

_____

Section C: Factors fostering peaceful coexistence between Christians and Muslims in Bopolu District?

6. What factors do you think are behind Christians and Muslims living together in peace in Bopolu District?

_____

_____

_____

_____

7. What are the common practices do you think promote peaceful co-existence between Christians and Muslims in Bopolu District?

_____

_____

_____

_____

8. How do these common practices promote Christians and Muslims peaceful co-existence in Bopolu District?

_____

_____

_____

_____

9. What organizations work for peaceful co-existence in Bopolu District?

_____

_____

_____

_____

In what ways do you think their work is promoting peaceful co-existence of Christians and Muslims in Bopolu District?

_____

_____

_____

_____

Section D: Evaluation of Muslims and Christians Peaceful Co-existence of Liberia as a nation

10. Is the peaceful co-existence of Christians and Muslims in Bopolu District beneficial for Liberia as a nation?

    Yes

    No

11. In your opinion, what are the benefits of the peaceful co-existence of Christians and Muslims in Bopolu District for Liberia?

_____

_____

_____

_____

In your view, how are these benefits of the peaceful co-existence of Christians and Muslims in Bopolu District clearly seen in Liberia as a nation?

_____

_____

_____

_____

12. Why are these benefits of Christians and Muslims peaceful life style in Bopolu District important for Liberia as a nation?

_____
_____
_____
_____

How can you describe the peaceful co-existence of Christians and Muslims in Bopolu for Liberia?

a. Very good
b. Good
c. Luke warm
d. Cold

Section E: Ways to propagate peaceful co-existence to other parts of Liberia

13. Do you think the peaceful co-existence of Christians and Muslims in Bopolu District can be spread to other parts of the country?

    Yes

    No

14. By what means do you think these factors of Christians and Muslims peaceful co-existence in Bopolu can be propagated to other parts of Liberia?

_____

_____

_____

_____

In your view, who are the best people to propagate these factors to other parts of Liberia?

_____

_____

_____

_____

In your view, what are challenges that could stand in the way of propagating these factors from Bopolu District to other parts of Liberia?

_____

_____

_____

_____

How do you think those challenges can be turned into opportunity for propagating the peaceful co-existence factors from Bopolu to the other parts of the country?

_____

_____

_____

_____

Please accept my thanks for taking time off your busy works to answer these questions.

The Interview Schedule

1. Have you heard about how Islam and Christianity came to Liberia?
2. In your own opinion, how did Islam come to Liberia?
3. In your view, what do you think influenced the coming of Christianity to Liberia?
4. In your view, how did Islam come to Bopolu?
5. How did Christianity come to Bopolu?
6. What factors do you think are behind Christians and Muslims living together in peace in Bopolu District?
7. What are the common practices do you think promote peaceful coexistence between Christians and Muslims in Bopolu District?
8. How do these common practices promote Christians and Muslims peaceful co-existence in?

Bopolu District?

9. What organizations work for peaceful co-existence in Bopolu District?
10. In what ways do you think their work is promoting peaceful co-existence of Christians and Muslims in Bopolu District?
11. Is the peaceful co-existence of Christians and Muslims in Bopolu District beneficial for Liberia as a nation?
12. In your opinion, what are the benefits of the peaceful co-existence of Christians and Muslims in Bopolu District for Liberia?
13. In your view, how are these benefits of the peaceful co-existence of Christians and Muslims in Bopolu District clearly seen in Liberia as a nation?
14. Why are these benefits of Christians and Muslims peaceful life style in Bopolu District important for Liberia as a nation?
15. How can you describe the peaceful co-existence of Christians and Muslims in Bopolu for Liberia?
16. Do you think the peaceful co-existence of Christians and Muslims in Bopolu District can be spread to other parts of the country?
17. By what means do you think these factors of Christians and Muslims peaceful co-existence in Bopolu can be propagated to other parts of Liberia?
18. In your view, who are the best people to propagate these factors to other parts of Liberia?
19. In your view, what are challenges that could stand in the way of propagating these factors from Bopolu District to other parts of Liberia?
20. How do you think those challenges can be turned into chances for propagating the peaceful co-existence factors from Bopolu to the other parts of the country?

APPENDIX III: INSTUITUTION LETTER

ST. PAUL'S UNIVERSITY

Private Bag 00217 LIMURU, KENYA
Email: postgraduatestudies@spu.ac.ke
Website: www.spu.ac.ke

Tel Office: +254 (0) 20-2020505/10
Mobile: +254 (0) 728- 669000
(0) 728- 062420
(0) 736-424440

BOARD OF POSTGRADUATE STUDIES

27 th February 2018

National Commission for Science and Technology
P O BOX 30623-00100
NAIROBI

Dear Sir/Madam

Re: Recommendation for J. Lewis G. McCay to Conduct a Masters in Islam Christian Muslim Relations (ICMR Research

This letter confirms the above named person is a second (Final) year student of the ICMR programme at St. Paul's University.

The final year consists of a major research work leading to a dissertation comprising 20,000 words. The student's selected topic *is Analysis of Factors Fostering Peaceful Co- existence between Christians and Muslims: A Case Study of Bopolu District in Gbarpolu County: 1990 - 2000.*
The research will take place in Bopolu District in Gbarpolu County from February - to May 2018.

Kindly grant this student the required permit.

Yours Faithfully,

Dr. Sammy Githuku
Director, Postgraduate Studies

APPENDIX IV: Map of Liberia



APPENDIX V: This old Bopolu Central Mosque stands of the very spot of the mosque in which Soa Boso Worshipped in the 1800s



APPENDIX VI: Christians and Muslims attend funeral of Alahija Malikee V. Siryon at the front of the old Mosque in central Bopolu City, a demonstration of mutual mindedness.



APPENDIX VII: The new Mosque on Sao Boso Street in Bopolu City, Gbarpolu County



APPENDIX VIII: CONTEMPORARY BOPOLU BIBLE MISSION CHURCH AND SCHOOL, LIBERIA



APPENDIX IX: Under The Tree Program (UTT), Christian Lutheran Church, Bopolu District branch, teaches children the value of living together as one people.

