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THE IMPACT OF THE PRESBYTERIAN CHURCH'S INITIATIVES ON CHRISTIAN-MUSLIM RELATIONS IN THE POST GENOCIDE RWANDAN SOCIETY: CASE OF NYAMIRAMBO SECTOR, IN KIGALI CITY

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THIS DISSERTATION IS SUBMITTED IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD OF A MASTER OF ARTS DEGREE IN ISLAMIC-CHRISTIAN-MUSLIM RELATIONS (ICMR) FROM ST. PAUL'S UNIVERSITY, LIMURU, KENYA

ST. PAUL'S UNIVERSITY

AUGUST, 2026

DECLARATION

This dissertation is my original work, and it does not contain any material that has been submitted to any institution of learning for any academic award.



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Declaration by the Supervisor

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DEDICATION

This dissertation is, first and foremost, dedicated in humility to Almighty God, whose grace has enabled me to reach this far. My deepest and most heartfelt dedication goes to my beloved wife, my children, and my entire family for their tireless support throughout this academic journey. I further dedicate this work to the leaders of the Presbyterian Church in Rwanda (EPR), whose sponsorship made it possible for me to pursue this educational path. In particular, I express profound gratitude to the President of EPR, Rev. Dr Pascal Bataringaya, and the Vice President of EPR, Rev. Julie Kandema, for granting me the precious opportunity to further my studies and for the immense support they accorded me. This work is also dedicated to Rev. Dr Joseph Mutei and Rev. Dr Margarete Salli Effungani, whose enormous support and guidance sustained me throughout this journey.

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ABSTRACT

The initiatives of the Presbyterian Church on Christian-Muslim relations were launched in 1997 to promote cooperation, unity, mutual respect, and tolerance between Christians and Muslims in post-genocide Rwanda. This study sought to evaluate the effectiveness of these initiatives and their impact on Christian–Muslim relations in Rwandan society after the 1994 genocide. The objectives of the study were: to identify the historical relations between Christians and Muslims, to determine the contributions of various initiatives of the EPR, and to evaluate their impact on Christian–Muslim relations in post-genocide Rwanda. The study was guided by impact assessment theory. It adopted a qualitative approach, using a phenomenological research design to explore the occurrence under investigation. A non-probability sampling technique, specifically purposive sampling, was employed to select respondents, including Christians, Muslims, and their leaders. The target population was 55,315, with a sample size ranging between 5–25 respondents determined through saturation, alongside a similar number for questionnaires. Data collection instruments included open-ended questionnaires and interview guides. A total of 10 leaders from both faiths were interviewed, 50 open-ended questionnaires were administered, and one focus group discussion with 8 participants was conducted. Qualitative data were analyzed using content analysis. The findings revealed that historical relations between Christians and Muslims before the EPR initiatives were often characterized by disagreement, intolerance, mistrust, suspicion, hatred, and misunderstanding, though at times marked by mutual respect, particularly in the Nyamirambo Sector. With the introduction of EPR initiatives, relations improved significantly, becoming characterized by mutual respect, collaboration, tolerance, cooperation, and love. Initiatives such as interfaith dialogue, the creation of training centers, and sports activities contributed greatly to reshaping Christian–Muslim relations in Nyamirambo Sector, leading to notable social and religious impacts. The study concludes that Presbyterian Church initiatives should be reinforced by establishing additional training centers to reach more communities across Rwanda. Furthermore, collaboration between the government and the Church is essential to promote Christian–Muslim relations and to strengthen both social and religious impacts.

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LIST OF ABBREVIATIONS AND ACRONYMS

CAN: Christian Association in Nigeria

CFD: Centre de formation et de Documentation (Center for training and Documentation)

CORVT: Centre Oecumenique de Recherché et de Vulgarisation Theologique

(Ecumenical Center for Theological Research and Popularization)

CSC: Christian Study Center

D.C: District of Columbia

EPR: Eglise Presbyterienne au Rwanda (Presbyterian Church in Rwanda)

ISIS: Islamic State of Iraq and Syria

NISR: National Institute of Statistics of Rwanda

NUML: National University of Modern Languages

PIASS: Protestant Institute of Arts and Social Sciences

PROCMURA: Program for Christian- Muslim Relations in Africa

SPSS: Statistical Package for Social Sciences

UN: United Nations

USA: United States of America

UEA: United Emirates Arabs

WCC: World Council of Churches

CHAPTER ONE: INTRODUCTION

1.1 Introduction

This chapter focuses on the impact of the Presbyterian Church's initiatives on Christian-Muslim relations in the post-genocide Rwandan society, more specifically when EPR efforts started in Rwanda. The Chapter went through the background of the study, statement of the problem, research objectives, research questions, hypothesis, justification of the study, significance of the study, scope and limitations of the study.

1.2 Background to the Study

Christian-Muslim relations are promoted through the efforts of different organisations. Initiatives like interfaith dialogue, the creation of training centres, and sports aim at promoting Christian-Muslim relations worldwide. Interfaith dialogue is a respectful and constructive conversation or interaction between people of different religious traditions, beliefs, or faiths. This engagement took place in Kenya when Muslims and Christians dialogued about building their relations after a terrorist attack. PROCMURA was an organiser of these encounters (PROCMURA Annual report 2017:9 &13). The creation of a training centre refers to the process of establishing a facility or a program designed to provide education, skill development, and practical training in a specific field or range of fields. In addition, sport is any physical activity or game, often governed by a set of rules or customs, that involves individual or team competition and aims to improve physical fitness, engagement, and enjoyment. Sport promotes sociability and friendship among people.

The Church organisations are involved in interfaith dialogue to promote discourse between Christians and Muslims. WCC engages in interfaith dialogue and helps in the creation of training centres to promote mutual respect, mutual understanding, and cooperation between Christians and Muslims in different continents (Azumah, 2002; Haines & Cooley, 1987).

Moreover, training centers for Christian-Muslim relations are initiatives to promote relationships between Christians and Muslims in different countries. They organize trainings, seminars, dialogues and consultations between Christians and Muslims. These centers also promote mutual understanding, cooperation, and peaceful coexistence between Christians and Muslims globally (Goddard, 2000, p. 205).

In addition, sports as an initiative to build relationships between Christians and Muslims were used in Asia, the Middle East, and Africa to promote peaceful coexistence, interaction, and sociability. This effort was promoted in the northern Iraq after the war, which was followed by suspicions between Muslims and Christians and in Jerusalem the federation of football helped to promote peaceful coexistence between Muslims and Christians in the Holy City of Jerusalem and in Nigeria sports promote unity between Christians and Muslims in Nigeria through different competitions (Ahmad et al 2015: 127, Mousa 2020: 1 & Fruteyan 2012:6).

Apart from the above initiatives, in recent years, Christian-Muslim relations across the globe have become increasingly polarized, fanned by religious fundamentalism on both Christian and Muslim sides (Jane, 2015).

Christian-Muslim relations have a complex history, one hand marked by opposition or war, and on the other hand, marked by constructive living together. Christian-Muslim relations have been involved in exchanges over matters of faith and morality since the founding of Islam. Attitudes between the faiths today are deeply colored by the legacy of past encounters and often preserve centuries-old negative views (Jon Hoover, 2023, p. 1) .

Muslims and Christians in Central Asia are facing the problem of interaction and mutual ignorance. Both Muslims and Christians make little effort to study the nature of their communities. They try to forge a new path in which respectful, patient conversations about similarities and differences characterise their interactions rather than confrontations. They promote positive potential that constructively improves their interfaith interactions (A. Christian van Gorder, 2008, pp. 137-138-141).

In the USA, the theological dialogue opportunity between Christians and Muslims helps them to build their relationship, cooperation, and friendship. This leads to moving beyond their confrontations and their confusion with one another (Borelli, 2003) . Nowadays, there is no conflict between Christians and Muslims in the USA because of religion. On the religious front, Muslims should invoke shared religious values with Christians to positively shape the discourse and healing (Rauf, 2021).

Furthermore, PROCMURA promotes peaceful coexistence and constructive agreement between Christians and Muslims across the African continent. PROCMURA has been involved in interfaith dialogues, providing a model for other African nations to follow. Since PROCMURA's central office moved to Nairobi in 1977, there have been various interfaith dialogues through trainings, forums, seminars, and consultations in many African countries on the theological front that have enabled Christians and Muslims to come together to discuss many issues that are relevant to Christian-Muslim understanding and engagement in Africa (Sicard et al and Akinade , 1991, 2013, pp. 227, 137).

Christian-Muslim relations in Africa are entering an era of complex and complicated relationships between Christians and Muslims, which requires Africans to be careful and accept living with differences in peace. But through PROCMURA initiatives, the relationship between Christians and Muslims is improving in Africa, although there are some challenges (Ellingwood, 2008, pp. 85, 90).

In the Rwandan context, there was a challenge or issue in Christian-Muslim relations, as it was stressed by Gatwa Tharcisse, the former General Secretary of the Bible Society of Rwanda and former General Secretary of the Presbyterian Church in Rwanda (EPR), saying that there were difficult relations between Christians and Muslims in Rwanda. Because within Christian teachings, understandings and beliefs, it was traditionally believed that a dialogue with Muslims is a betrayal of Christian faith, hence a blasphemy, a sin (Interview on 26, August 2024).

From 1925 until 1994, Muslims were discriminated against and marginalized by the successive leadership states and the Christian church in Rwanda. They were denied proper education, ownership of land, jobs and the right to move freely around the country, requiring written permission to visit their families (Gatwa & Rutinduka, 2016, p.246). Munyansanga confirms that in that period, no Muslim was represented in the government. (Munyansanga , 2017, p. 95) The collaboration of the Church and the state to discriminate against Muslims was also stressed by Doughty and Ntambara, who noted that many European missionaries who arrived in Rwanda to prepare the ground for colonisation saw Islam as a threat. Thus, church leadership was closely linked to the colonial leaders and the leaders of the first and second republics, and therefore, this

anti-Muslim sentiment became codified in discriminatory policies. (Doughty and Ntambara, 2005, p. 4).

In addition, Sheikh Habimana Saleh, the former Mufti of the Islamic Community of Rwanda, says that in 1913, the first mosque was built in Kigali, Rwanda, and this saddened many of the Christians because there was still no official Church built in Kigali city. Thus, after the mosque was finished, Sainte Famille, the first Catholic temple, was built in Kigali city in retaliation. This provoked the conflict between Christians and Muslims (University George Town, 2009). This situation is one of the factors which led to mistrust, disagreement, suspicion, isolation, lack of mutual respect, love, unity and sociability between Muslims and Christians in Rwanda pre-genocide and continued in the post-genocide period.

Even though there is no fight between Christians and Muslims because of their religions, they do not know each other at all. Each group was afraid of and suspicious of the other. However, their historical heritage of tension, suspicions and marginalisation was noted in the everyday life of Christians and Muslims in Rwanda and was observed through their habit, preaching and the writing from both sides (Kagabo 1988:34 cited by Dushimimana 2012:1-2).

After the 1994 genocide, Rwanda faced significant challenges in rebuilding trust and promoting unity among its citizens, and at the same time, rebuilding the relationship between Christians and Muslims in Rwandan society. Thus, some Christian leaders started to explore the possibility of dialogue and joint actions with Muslims.

In this regard, EPR has initiated the interfaith dialogue and facilitated meetings and discussions between Christian and Muslim leaders to promote peace, mutual understanding and cooperation. The first Christian-Muslim meeting organized by EPR at the national level took place at Kabusunzu center in Kigali city on 14-17/07/1997. In this meeting, the participants recommended the establishment of a program that will focus on the promotion of dialogue between Christians and Muslims in Rwanda (Rutaganda, 2009). With this recommendation, through its training Center (CFD), EPR started Christian Muslim relation programme in Rwanda aims at promoting relationship between Christians and Muslims in Rwandan society as it was reported by Dushimimana that in 1997, the Presbyterian Church in Rwanda adopted the promotion of Christian

Muslim relations programme for contributing to harmonious co-existence of the two religious groups (Dushimimana, 2012, pp. 1-2). From its start until now, the Christian-Muslim relations program of EPR within CFD has been responsible for organizing all activities concerning Christian-Muslim relations in Rwanda, as the only church program working in this domain in our country. Thus, based on this programme, the Training Centre of EPR organised many interfaith dialogues, trainings, conferences, and games in Rwanda after the 1994 genocide. Though there are EPR initiatives, there is no evaluation of their efficiency on Christian-Muslim relations in post-genocide Rwandan society.

The intention in conducting research at the Presbyterian Church in Rwanda on Christian-Muslim relations is to evaluate the effectiveness of EPR's initiatives on Christian-Muslim relations in the post-genocide Rwandan society.

1.3 Statement of the Problem

The relationship between Christians and Muslims in post- genocide Rwanda remains challenged by historical mistrust, unequal religious representation, persistent stereotypes, and limited interfaith dialogue, as well as the Muslims' marginalized minorities. These factors have affected their interactions, unity, and social and religious collaboration. Since 1997, the Presbyterian Church in Rwanda has undertaken various initiatives, including interfaith dialogue, the creation of a training centre, and sports, aimed at rebuilding trust and promoting peaceful coexistence between Christians and Muslims. However, despite these efforts, Christian-Muslim relations in Rwanda still face challenges, as Muslims are not motivated to be part and parcel of those platforms. These create mistrust, unequal participation in interfaith platforms, and limited documentation or evaluation of the actual impact of church-led efforts on interreligious harmony. The main question to underline is "Is there insufficient academic assessment of how the Presbyterian Church's initiatives have been in transforming attitudes, fostering cooperation, and promoting sustainable interfaith peace?" This gap raises the need for a critical examination of the nature, reach, and impact of the Presbyterian Church's initiatives on Christian-Muslim relations in post-genocide Rwandan society in order to inform future religious peacebuilding strategies.

1.4 General Objective

The aim of this research was to carry out a scientific evaluation of the initiatives of the Presbyterian Church in Rwanda and their impact on Christian-Muslim relations in post-genocide Rwandan society.

1.4.1 Specific objectives

From the above main purpose of the research, the researcher formulated three specific objectives:

1) To identify the historical relations between Christians and Muslims in the post genocide Rwandan society

2) To determine the contribution of different initiatives of EPR on Christian-Muslim relations in the post genocide Rwandan society

3) To evaluate the impact of EPR initiatives on Christian-Muslim relations in the post genocide Rwandan society

1.5 Research questions

The research aims to respond to three main questions:

1)How were the historical relations between Christians and Muslims in the post-genocide Rwandan society?

2)What were the EPR initiatives towards Christian-Muslim relations in the post-genocide Rwandan society?

3)To what extent were the EPR initiatives contributing to Christian-Muslim relations in the post-genocide Rwandan society?

1.6. Research hypothesis

H1: Perhaps the historical relations between Christians and Muslims in post-genocide Rwandan society were mistrust and disagreement, but later they have been improved and characterised by mutual respect, interactions, tolerance, love, peace, and collaboration through the initiatives of the Presbyterian Church in Rwanda.

H2: Perhaps the creation of the training centre, interfaith dialogue, and sports were the Church initiatives which contributed to Christian-Muslim relations in post-genocide Rwandan society.

H3: Perhaps the EPR initiatives on Christian-Muslim relations had social and religious impacts.

1.7 Justification of the study

The impact of the Presbyterian Church's initiatives on Christian-Muslim relations in the post-genocide Rwandan society was observed in daily activities within both communities. The study analyzed and evaluated scientifically how the Church initiatives impacted the relationship between Christians and Muslims in Rwandan society. EPR's initiatives have promoted peaceful coexistence and prevented violent conflict between Christians and Muslims in Rwanda. This has led to mutual respect and communal collaboration in different ways. This research has gone deeply into scientific evaluation to know the effectiveness of EPR initiatives and their impact on Christian-Muslim relations in the post-genocide Rwandan society.

Moreover, the motivation behind the choice of this topic was not only the fulfilment of academic requirements for a master's degree in the field of Islam and Christian-Muslim relations, but also to have insight into the contribution of the Presbyterian Church in Rwanda's initiatives on Christian-Muslim relations in the post-genocide Rwandan society, because Churches were potential actors in Christian-Muslim relations.

1.8 The significance of the study

Christian-Muslim relations is a global issue. This research brings more clarity on the Church initiatives to promote good relationships between Christians and Muslims, based on the Rwandan context. Thus, this research contributes to new knowledge on crisis situations and how Christians and Muslims can collaborate in promoting peace, unity and solidarity in post genocide Rwandan society. It is also used as a reference for students, lecturers, and other scholars who want to conduct research on other related problems or to do this study on a deeper level. It is of great importance for the researcher to address this subject to discover some strategies that can be used to foster Christian-Muslim relations for the benefit of the whole community. As a Church Minister, I meet a lot of Christians and Muslims; thus, this research helps me to put my cornerstone on Christian-Muslim relations in Rwandan society. Doing this research gives me so much more information on the historical relations between Muslims and Christians. The research shows how Christian and Muslim values can facilitate promoting unity and good relationships and a neighbourhood among Rwandans. The study also helps the researcher to be able to make the best scientific analysis when conducting any other research. This research helps the researcher to put into practice what he has learned in research methodology and in Christian-Muslim relations. I gain more knowledge as a

researcher. The research helps EPR to identify the best practices to enhance and weaknesses to avoid as well as the challenges to overcome. The suggestions and recommendations that are provided by the researcher help Churches, states, and other institutions to improve ways of promoting Christian-Muslim relations.

1.9 Scope and Delimitation of the study

The general area of this research was Christian-Muslim relations. However, as Christian-Muslim relations were a very broad area, the focus of this research was narrowed to concentrate on the Presbyterian Church initiatives on Christian-Muslim relations in the post genocide Rwandan society. It focused on the scientific evaluation of the effectiveness of Presbyterian Church initiatives in Rwanda post genocide. This research was carried out in Kigali city, the capital of Rwanda, in Nyarugenge District, where the study was narrowed to the Nyamirambo sector.

The delimitation of this research with regard to time emphasised the period from 1997 to 2023, during which evidence of Presbyterian Church initiatives and occurrences was observed, with respect to earlier occurrences, to ensure accurate materials and facts from the research conducted. The study focused on Christian and Muslim relations to get the desired results. The study used a qualitative research approach with a phenomenological research design to articulate the ideas researched.

1.10 Limitations of the study

The researcher anticipated a limitation with respondents' mistrust and suspicion, which was a challenge. Some participants were unwilling to provide the required information because of the historical suspicion that existed between Muslims and Christians. The respondents thought that the study was intended to get to know them personally through the questionnaire. This issue was handled by the researcher through explanations of the research's purpose and benefits to respondents.

Some research participants thought that the collected information was used to intimidate them and to design a negative image about them or their organisation. The researcher handled this issue by showing them an introduction letter from the University and explained to the respondents that the information they had given was confidential and would be used only for academic purposes.

The research encountered the challenge of reaching out to the respondents who were reluctant to participate in the research and give real information because we were living in a time of suspicion and disrespect. To mitigate this problem, the researcher reached the respondents through religious leaders of the mosques and the parish, who were known to the believers; this increased the respondents' trust and the research's credibility.

CHAPTER TWO: LITERATURE REVIEW

2.1 Introduction

This chapter reviews relevant literature based on the themes related to the research questions. It reviews and analyzes the literature on the historical relations between Christians and Muslims in post-genocide Rwandan society. It also reviews the literature concerning the Presbyterian Church initiatives on Christian-Muslim relations and their impact on shaping the relationship between Christians and Muslims in Rwandan society in the aftermath of the 1994 genocide. The Chapter will present the theoretical and conceptual frameworks on which the study is based.

2.2 The history of Christian-Muslim relations in the Post genocide Rwandan society

In the article by Jane Smith entitled *Muslim-Christian Relations: Historical and Contemporary Realities*, he explains that in the nearly fifteen centuries of Muslim-Christian encounter, individual adherents of both traditions often have lived in peace with each other. At the same time, Muslim expansion into Christian territories and Christian imperialism in Muslims lands have fostered fear and hatred on both sides. Consequences from the crusades continue to resound in the contemporary rhetoric employed by defenders of both faiths (Jane, 2015).

This article by Jane was in complete agreement with the article by Hugh Goddard entitled Christian Muslim relations: A look backwards and a look forwards; he says that on one hand, the relationship between Christians and Muslims has sometimes been characterized by enmity, rivalry, and competition, and on the other hand, mutual influence, cooperation, and collaboration. He stressed that there were different positive and negative encounters between Christians and Muslims in different regions and different centuries. But he also suggested that in the future, some Christians and Muslims in some parts of the world will succeed in building a better relationship, while other Christians and Muslims in other parts of the world will not (Goddard, 2000, pp. 95-96, 205).

The legacy of Christian and Muslim encounters in Africa is well established and carefully documented. The interaction between the two Abrahamic faiths has taken the shape of dialogue, open exchanges, cruel conflicts and violence. He adds that in Nigeria, the Muslim leaders claim that they have the legal right to implement shari'a, while Christian Minorities in the North and the Christian Association of Nigeria (CAN) oppose the implementation of Muslim law. This leads to violent conflicts between Christians and Muslims, whereby more than 1000 people died in the

northern city of Kaduna in 2000, and more than 100 people died in 2002. On the other hand, Christians killed Muslims in southern Nigeria in revenge. This cycle of violence has developed since President Obasanjo came to power (Akinade, 2013, pp. 117,130).

The article by Matthew Hassan Kukah titled Christian-Muslim Relations in Sub-Saharan Africa: Problems and Prospects stresses that Christian-Muslim relations have always been disturbingly marred by suspicion, accusations, and counteraccusations in interpretations of history and experiences. He shows how Muslim minorities in South Africa, Tanzania and Rwanda and Christian minorities in North Nigeria and Sudan experience their minority status. He concludes his article by suggesting that the crisis surrounding the relationship between Christians and Muslims in Sub-Saharan Africa can only be overcome when the state leaders of both Christians and Muslims can promote democracy and justice. This crisis in the relationship between them is due to the failure of the state (Kukah, 2007, pp. 155, 164).

Generally speaking, historical relations between Christians and Muslims in Rwanda after the genocide was characterized by mistrust and disagreement on both sides. Munyansanga explains these situations with clear examples in these words:

On the side of Christians, in 2011, the Roman Catholic Church refused to participate in Christian-Muslim relations in Rwanda. The Catholic Church in Rwanda does not believe in interreligious dialogue. The door to dialogue is closed. Dialogue was not a priority in Rwandan Churches. In October 2013, a young Church Musician called Uwilingiyimana Théogène from a Pentecost Church, recorded a song with the help of a Muslim producer. The Pentecostal Church leaders reacted by saying that: " We do not understand how a Church Musician like Théogène can work with a Muslim who does not believe in Jesus as his King and Saviour. We asked him to apologize; we cannot tolerate that. Without that, his activities in the Church will stop because he has lost our confidence. On the side of Muslims, the feeling of rejecting Christians was also observed. The former Mufti of the Rwandan Muslim community, Sheikh Habimana Saleh, known as a partisan of interfaith dialogue, was requested to explain, respond and to defend himself in front of a high Muslim Council many times as to why he is interacting so much with Christians (Munyansanga , 2017, pp. 209-210).

Disagreements are also found in interfaith marriage between Christians and Muslims in Rwanda post-genocide. This was shown in testimony in The New Times on 21 July 2013, where Carine Mutesi, a faithful Catholic, says she fell in love with Faisal, a Muslim. They dated for a period of five years, but when they wanted to take their relationship to the next level, she was told by Faisal that she was to first convert to Islam. Her parents refused this proposal and, needless to say, their relationship died at the altar of religion (Oindo, 2013, p. 1).

In addition, on 3/ 09/2024 There was a theatre on Rwandan radio, which was about the Muslim and Christian parents who refused the marriage of their children who want to get religious marriage (Rwanda radio, 2024, at 20: 45). Both these typical examples show that marriage between Muslims and Christians in Rwandan society is still a big issue because it is rare to get the marriage between Muslims and Christians in Rwanda.

Therefore, this understanding was rooted in religious traditions, as stressed by Margot Patterson in his book titled: Islam Considered*: A Christian View.* He says that, on the side of Muslims, the preferred marriage is between two Muslims, ideally within the extended family. While a Muslim man may marry a Christian or a Jew, a Muslim woman should not marry outside her faith (Patterson, 2008, p. 26).

This book by Patterson is in complete agreement with the article by Jana Van Niekerk and Maykel Verkuyten titled *Interfaith marriage attitudes in Muslim majority countries: Multilevel approach.* In their article, they stressed that most Islamic scholars agree that Muslim men are allowed to marry Christian women because they are women of the book. Thus, when a Muslim man marries a Christian, this will be less problematic than when a Muslim woman marries a Christian man (Niekerk and Verkuyten, 2018, p. 258).

The above writers show big challenges and obstacles to promoting Christian-Muslim relations. Because mistrust and disagreement between Christians and Muslims are rooted in their faiths. However, by the time went up, the most writers on Christian Muslim relations in Rwanda post genocide emphasize that there are some improvements in relationship between Christians and Muslims as it was confirmed by Celestin Nsengimana within Musemakweli, Brommaert & Willems that through the dialogue initiated by EPR between Christian and Muslims in Rwanda

post genocide, today the relationship between the two religious confessions are improved comparing the past (Musemakweli, Brommaert & Willems, 2007, p. 60). Therefore, the effort of both Christians and Muslims to improve their relations has played a big role in Rwanda post-genocide.

In their writings, Kubai (2010) and Dushimimana (2012) clearly demonstrate that to promote the relationship between Muslims and Christians in Rwandan society, the Church accepted to climb down from its ivory tower to speak to those who were previously considered lowly, and Muslims accepted to continually engage in the jihad of respecting each other and living as Rwandans and as Muslims. They add that Muslim leaders have opened their arms in the customary way of greeting in Rwanda to embrace Christians in dialogue, and now they can talk to each other as Rwandans. This openness to dialogue has led to the creation of the National Bilateral Committee for Christian-Muslim Relations, with the objective of promoting harmonious relations between Christians and Muslims in Rwanda (Kubai and Dushimimana, 2010, 2012, pp. 233, 16).

Munyansanga confirms that in order to have effective dialogue between Christians and Muslims in Rwanda, the Church must ask forgiveness from Muslims because the Church's failure to confess and accept its responsibility becomes a major obstacle to Christian-Muslim relations. When there is no apology, there is no effective dialogue; no tangible action can be taken between Christians and Muslims in Rwanda. The way to recover Christian and Muslim historical memory is to apologize. He adds that the first step of healing memories and reconciliation is to sit together and talk, and listen to one another. (Munyansanga , 2017, pp. 185, 186, 200). This is what Muslims and Christians were needed in the post genocide Rwandan society.

It is important to note that the history of Christian-Muslim relations in Rwanda post-genocide is improving through effective dialogue, where Muslims and Christians sit together and discuss their issues and seek together how they can continue to build their relationships. This dialogue was initiated by the Presbyterian Church in Rwanda as the main agent to promote Christian-Muslim relations in Rwanda post-genocide. It is one of the efforts of EPR, which contributed to promoting historical relations between Muslims and Christians in the post genocide Rwandan society as it was said by Dushimimana in these words:

EPR has contributed to Christian-Muslim relations and the national reconstruction after the 1994 genocide in Rwanda by helping Christians and Muslims to overcome their historical suspicion for mutual discovery and respect, collaboration, and cooperation in the unity reconstruction and peace-building process among Rwandan citizens. They started to develop a sense of mutual respect, interactions, tolerance, love, peace, and collaboration through interfaith dialogue between Christians and Muslims in Rwanda (Dushimimana, 2017).

The next section explores the initiatives of EPR to enhance the relationship between Christians and Muslims in Rwanda after the genocide.

2.3 The initiatives of EPR on Christian-Muslim relations in the post genocide Rwandan society

Since 1997, EPR has started different initiatives to build relationships between Muslims and Christians in Rwandan society. Among the main initiatives, we can say interfaith dialogue, the creation of a training centre, and sports. All these efforts contribute a lot to enhancing Christian-Muslim relations in the post genocide Rwandan society.

2.3.1 Contribution of interfaith dialogue on Christian-Muslim relations

There is abundant literature on interfaith dialogue. Some of the consulted books and articles are as follows. Goddard's article records one of the earliest interfaith dialogues: when the Prophet Muhammad received, in Medina, a delegation of Christians from the town of Najran in southern Arabia (Yemen). In this visit, they negotiated and discussed various political and theological problems (Goddard, 2000, p. 196). This is where, for the first time, interfaith dialogue contributed to Christian-Muslim relations.

In the book by Temple & Mbillah entitled The *Project for Christian-Muslim Relations in Africa (PROCMURA): Christianity and Peoples of other faith communities,* they explain that interfaith dialogue facilitates and promotes dialogue between Christian and Muslim communities. This involves creating platforms for religious leaders, scholars, and followers to engage in open conversations, fostering mutual respect and understanding (Mbillah, Amold & Johnson, 2001, pp. 10-11).

Akinade concludes his article titled *Islamic Challenges in African Christianity* by emphasising that the way forward in Christian-Muslim relations in Africa is to develop the capacity for dialogue that can mobilise Christians and Muslims to recognise the religious particularities and the best in both religious traditions. He adds that the purpose of PROCMURA is to develop the need for Churches to educate their members about their responsibility towards Muslim neighbours (Akinade, 2013, pp. 136-137).

In his article titled The Interfaith Dialogue: Its Need, Importance, and Merits in the Contemporary World (2020), Andrabi describes interfaith dialogue as people of different faiths coming to a mutual understanding and respect that allows them to live and cooperate with each other despite their differences. It seeks to find common ground between religions, focus on communities, and, through an emphasis on harmony and peace, find solutions to many of our common problems and provide an atmosphere of freedom. He concludes his article by saying that interfaith dialogue is an urgent necessity today because it is the only solution to build a bridge of understanding and eliminate misunderstandings that are a major source of inter-community conflict (Andrabi, 2020, pp. 264-265).

This article is in complete agreement with Ahmed's article, which is entitled " The Afterword: A reflection on the crucial importance of interfaith dialogue (2018). In this article, Ahmed argues that interfaith dialogue seeks to build a bridge of understanding, collaboration, coexistence, harmony, love, and compassion in order to promote good relationships between Muslims and Christians (Ahmed, 2018, p. 115).

In this context, there is a need for the Church and Church organizations to initiate interfaith dialogue in order to promote relationships between Christians and Muslims globally. On the Church side, Okure says the Roman Catholic Church has a rich heritage in ecumenism and interreligious dialogue and understanding. He adds that this Church recognizes that all of humanity is equal and created in the image and likeness of God (Okure, 2022, p. 173).

On the side of Church organizations, in his article titled: *The Integrity of Interfaith Dialogue*. Azumah stressed that the Vatican II and WCC, as Church organizations, have been actively involved in initiating and facilitating the different international, regional, and national interfaith

dialogues whereby many positive things have happened, including the building of friendship and trust amongst people who before had negative and antagonistic views of one another (Azumah, 2002, p. 269).

Equally, Munyansanga Ndayizeye Olivier stresses that PROCMURA initiates interfaith dialogue, aiming at promoting the spirit of being good neighbours, mutual respect, and tolerance. To engage with Muslim communities to ensure that conflicts between Christians and Muslims are solved peacefully and without violence (Munyansanga , 2017, p. 212). This PROCMURA engagement helped some Muslims and Christians in some African countries to live in peace without any violent conflict. Some Churches in Africa, including EPR, inspired by PROCMURA, started interfaith dialogue as an initiative to promote Christian-Muslim relations.

In this regard, Muke, in her writing, states that in post-genocide Rwandan society, EPR promoted not only reconciliation among Rwandans but also interfaith dialogue and inter-denominational relationships. This was done by promoting the relationship between Christians and Muslims in Rwanda (Muke, 2016).

This writing by Muke is in comprehensive agreement with the article by Celestin Nsengimana within Musemakweli, Brommaert & Willems titled: The EPR and *Islam*. In this article, Nsengimana stresses that the establishment of an interfaith dialogue program between Christians and Muslims in Rwanda is a response to building good relations between them. It is about promoting the spirit of listening, tolerance, and complementarity, which is found in each of these two religions, for a more united society (Musemakweli, Brommaert & Willems, 2007, p. 64).

Thus, the dialogue between Christians and Muslims is essential for our time, as suggested by Michel in these words:

Dialogue is a means by which people discover one another and discover the good hopes and peaceful aspirations that too often lie hidden in their hearts. True dialogue goes beyond ideologies. Dialogue breaks down pre-conceived notions and artificial barriers. Dialogue brings human beings into contact with one another as members of the human family, with all the richness of their various cultures and histories. A conversation of heart commits people to promoting universal brotherhood (Michel, 2010, p. 10).

It is for this reason that the interfaith dialogue, as an initiative promoted by EPR on Christian and Muslim relations in Rwanda post genocide, was very important because it facilitated dialogue of life between Muslims and Christians.

Akinade stresses that PROCMURA has been particularly helpful in encouraging Africans to tap into the legacy of dialogue of life that is very universal in many African nations. Within the dialogue of life, Christians and Muslims relate to one another without any theological impediments. Thus, they promote hospitality and tolerance (Akinade, 2013, p. 137). This leads to overcoming pressures of mistrust and promoting love, justice, peace, and a hopeful future. Hence, Christians and Muslims in Rwanda post genocide live side by side in peace without any violence. To promote effective interfaith dialogue, there is a need for centres where Muslims and Christians meet in a safe space/ area.

2.3.2 Contribution of the training centre on Christian-Muslim relations

Training centres are spaces where Muslims and Christians meet in dialogues, training, seminars, workshops and conferences. These training centers for Christian-Muslim relations are created and observed in some areas of the globe. Therefore, they have a great contribution to promoting interfaith dialogue and relationships between Christians and Muslims worldwide.

This was confirmed by Saeed in his writing entitled: Muslim-Christian Dialogue from a Pakistani Perspective: Evaluation of the Contribution of the Christian Study Centre (2010). In this article, Saeed says that many Christian and Muslim centers and institutions have been actively involved in different activities to promote interfaith dialogue. He adds that these Christian centers are known as prominent ecumenical centers, working all over the globe for Muslim- Christian best relations, interreligious dialogue, social harmony, and projection of the Christian community in Muslim countries (Saeed, 2010).

Based on the role of these centers, the Churches and Church organizations that were interested in promoting Christian-Muslim relations created some training centers aiming at building relationships between Muslims and Christians.

In their book, Haines and Cooley (1987), *Christians and Muslims together: An Exploration by Presbyterians*. They expound that in 1975, the WCC helped Christian Organizations and Muslims in USA to create the center for the study of Islam and Christian-Muslim relations; the main purpose of this center is building relationships between Christians and Muslims in the USA, with its theological and Practical implications (Haines and Cooley, 1987, pp. 96-97).

This book is in complete agreement with Goddard's article titled Christian-Muslim Relations: A Look Backward and A Look Forward. Within his article Goddard says that in Washington, D.C., there is a centre for Muslim- Christian understanding at Georgetown University, which aims at promoting better mutual understanding and better practical relationships between Christians and Muslims (Goddard, 2000, p. 205).

The contribution of this centre was observed in America, as it was noted by Sayyid Syeed in his article, in which a Muslim leader calls Christians to trust and recognition at a *Minnesota event*. In this article, Sayeed testifies that the Christians of America opened their doors to their Churches for Muslims to come and pray there. It was, for the first time in America, a new thing that was happening (Syeed, 2016).

Another important center, which was shown by Efungani and Mvumbi in their writing titled: The Contribution of Islamic Studies in Theological Seminaries Towards Christian - Muslim Relations in South-West and Littoral Regions: Cameroon, is the Tanenbaum Center for Interreligious Understanding. In this writing, they demonstrate that this centre also has a goal of creating positive foundation for mutual respect, to enhance knowledge about Islam in order to reduce prejudice and stereotyping between Christians and Muslims (Effungani and Mvumbi, 2018, p. 200).

Moreover, Dr Riaz Ahmad Saeed, a lecturer in the Department of Islamic Studies at the National University of Modern Languages (NUML), Islamabad, adds that in Pakistan there is a Christian Study Centre (CSC) in Rawalpindi, which is an interreligious dialogue-based institute. The purpose of establishing this centre was to promote interfaith dialogue for a peaceful society where people feel respect and freedom. Since its creation in 1967, it has tried to promote interreligious dialogue, social and religious harmony and interfaith peaceful coexistence (Saeed, 2010).

An important concern of this study is to examine how EPR initiatives, including training centres, have played a role in post-genocide Rwandan society in promoting the relationship between Muslims and Christians.

In this context, Musemakweli, Brommaert and Willems confirm that in 1996 EPR established the Ecumenical Center for Theological Research and popularization (CORVT), which later became CFD (Centre de formation et de Documentation) for Christian –Muslim dialogue (Musemakweli, Brommaert & Willems, 2007, p. 64) and joint programs, including an interfaith dialogue program for Christian-Muslim relations, exploring common resources aimed at promoting peaceful coexistence and bringing about the holistic development of Rwandan people (Gatwa & Rutinduka, 2014, p. 92).

The article by Celestin Nsengimana within Musemakweli, Brommaert and Willems' book stresses that, on the side of Christian-Muslim relations, CFD organized the annual meetings since 1997 at the national level to think together about the big challenges faced by Rwandan society and provide solutions (Musemakweli, Brommaert & Willems, 2007, p. 65).

In this regard, in his article in the CFD journal, Apollon Senyenzi says that since 1997, CFD started the dialogues between Muslims and Christians in Rwandan Society. These dialogues are intended to promote good relationships, knowing each other, mutual respect, sharing testimony and openness between Muslims and Christians (CFD Journal No6, 2003, p. 19).

Although EPR took this initiative, it was not easy to organise dialogue between Christians and Muslims in the first years after the Genocide in Rwanda. There was a big challenge, as it was reported in Corvet Journals, that the challenge faced in 1997 during the first meetings was that the dialogue was timid because each one defended his/her religion and showed that it is better than others. It was characterized by persistence. However, after four years of the journey of Christian-Muslim relations in Rwanda, the results started to become concrete (Corvet Journal No1 &3, 1999, 2001, pp. 15, 34).

In complete agreement, Ndayizeye Olivier quoted by Dushimimana said that after 4 years of Christian Muslim relation program started in Rwanda enabled EPR through its training center (CFD) to create appropriate conditions for dialogue between Christians and Muslims in Rwanda

(Ndayizeye 2002 cited by Dushimimana 2012: 34). Therefore, after 6 years of creation of CFD, there were some improvements in preparing encounters at the national level. During this time, both Muslims and Christians who participated in the dialogue during the 6 meetings committed to promoting collaboration and justice in Rwandan society (Corvt journal No 5, 2002, pp. 4-5).

Apart from annual national seminars, CFD organises local seminars, conferences and also publishes periodic bulletins for sensitisation of the people about the outcomes of the different seminars on Christian-Muslim relations in Rwanda. Those bulletins are written in Kinyarwanda (the National language) and French and English as the official languages (Dushimimana, 2012, p. 4).

Regarding the above-noted writings talking about the creation of a training centre for Christian-Muslim relations in Rwanda post-genocide, we can conclude this section by affirming that it has contributed a lot to building relationships between Muslims and Christians in post-genocide Rwanda. Undoubtedly, this should be considered as the achievement of EPR through CFD in promoting Christian-Muslim relations in Rwandan society after the genocide. The following section discusses sport as another initiative of EPR to enrich Christian-Muslim relations in Rwanda post-genocide.

2.3.3 Contribution of sports to Christian-Muslim relations

There are many articles talking about the roles of sports in promoting the relationship between Christians and Muslims in different countries.

In the article by Salma Mousa entitled: *Intergroup Relations: Building social cohesion between Christians and Muslims through soccer in post-ISIS Iraq*. She stresses that soccer facilitated sustained meaningful interaction, tolerance, reduced prejudices, and built social cohesion between Muslims and Christians in Northern Iraq (Mousa, 2020, p. 1).

In addition, the article by Ahmad et al titled: *Peaceful Coexistence between Muslims and Christians: The Case of Jerusalem.* They highlighted that the federation of Jerusalem for the football team is a platform for religious coexistence in Jerusalem between Christians and Muslims, and the union of followers of the two religions in a single frame. The main purpose of the team is

the peaceful coexistence between Muslims and Christians in the Holy City, which reflects tolerance and love between the two religions (Ahmad et al, 2015, p. 127).

With regard to the above points, games like football and others are initiatives that can be used to enhance Christian-Muslim relations. It helps in promoting peace, sociability, friendship, relationships, and interaction between Christians and Muslims. This can eradicate the boundaries between Muslims and Christians, as it was explained by the former UN General Assembly Vice President Gréta Gunnarsdóttir, who said that when people got together to play sports, they cooperatively crossed political, cultural, and religious boundaries. Thus, sports support reconciliation, fostering peace among divided groups (United Nations, 2014).

Considering this view, sport promotes peace and unity among the people. This can be done through the competitions of two teams, as it was emphasised by Jeroh Fruteyan Joseph in his article, by saying that in contemporary Nigerian society, Christian mission and Islamic schools contribute to a pool of sportsmen and women who have represented the country in international competitions. He concludes his article by encouraging Muslim organisations to hold competitions in various sports between the Christian Association of Nigeria (CAN). He also recommends that Christian denominations and Islamic organisations commit to organising competitions in various sports between their youth at different levels. It is in the way of promoting social bonding, interaction, socialisation, peace, and unity between Christians and Muslims (Fruteyan, 2012, p. 6).

After the aftermath of the genocide in Rwanda, one of the strategies that EPR initiated to promote interaction, sociability, and relationships between Christians and Muslims is a game (sport). In that period, EPR started games between Muslim and Christian youths to enhance Christian-Muslim relations in Rwandan society, as it was reported in the CFD annual reports of 2021 and 2023 that:

On 11 December 2021, on 26 May and 20 November 2023, there were friendly football games versus the youth Christians and Muslims from Rubengera and Kigali presbyteries. The games were participated in by youths from different Christian Churches and Muslims and their fans. After games they shared food and sodas together. (CFD Report, 2021, 2023, pp. 32, 11).

The purpose of this sport initiative is to promote love, collaboration, discipline, building sociability and avoiding prejudices and stereotypes but to build social cohesion between Christians and

Muslims in Rwandan society. Really, both these games prepared by EPR in the way of promoting Christian Muslim relations within the Muslim and Christian youths as the future leaders. This initiative was appreciated by the youth players and fans who participated in the games from both sides.

2.4 The impact of EPR initiatives on shaping Christian-Muslim relations

The initiatives of EPR on Christian-Muslim relations brought forth the social and religious impacts in post-genocide Rwandan society.

2.4.1 Social impact of EPR initiatives on Christian Muslim relations

The different authors on Christian-Muslim relations highlight the social inference for the promotion of unity, openness, tolerance, mutual respect and peaceful coexistence between Muslims and Christians in Rwanda's post-genocide society (Dushimimana, 2017; Munyansanga, 2017; and Kubai, 2010).

2. 4.1.1 Promoting Unity between Christians and Muslims

In their article titled*: Peaceful Coexistence between Muslims and Christians: The Case of Jerusalem*, Ahmad et al elucidate that Christians and Muslims lived in Palestine shared the same sufferings and aguish that helped them to be united against all kinds of evil and to live in a special atmosphere of harmony, unity and brotherhood (Ahmad et al, 2015, p. 126). This is the same situation as the Muslims and Christians in Rwanda because they have shared the suffering of genocide and the processes of overcoming its consequences. This situation helps them to be united and join hands to avoid all evil as Rwandans and to enhance their relationship and rebuild Rwandan society together.

After the aftermath of the genocide in Rwanda, the new Government was called the Government of Unity of Rwandans. Its main responsibility was to promote unity, which was destroyed by the genocide. It is in this way that it promoted different strategies to unite the Rwandans, where the majority of the population was Christians and Muslims (NISR, 2023). Thus, without the unity of Christians and Muslims, there is no unity of Rwandans.

In this regard, *Ndi Umunyarwanda* (I am Rwandan) Program was started in 2013 as the strategy of strengthening unity among Rwandans (Unity Club Intwararumuri, 2023, p. 9). Equally, *Girinka Munyarwanda* (have a cow) program was also the strategy of promoting unity, friendship, solidarity and respect among the Rwandans (Rutegibigeni within PIASS Publications series No 12, 2018, p. 166). Therefore, Christians and Muslims in Rwanda are concerned by these programs and are encouraged to be united and work together in their daily activities.

According to Olivier Ndayizeye 2002 quoted by Dushimimana (2012), the Christians and Muslims in Rwanda have to join hands to accomplish a great task to create coherence. This was stressed by Badege, the former leader of the Rwanda National Police, that Muslims and Christians in Rwanda must be united and working together in fighting against favouritism, segregation, and egoism (Badege 2006:32-36 cited by Dushimimana, 2012, pp.16,18).

This spirit of working together increases their capability of being united, as it was stressed by Tiemessen Alana that the Muslims and Christians in Rwanda show the ability to promote unity and relationship between them and change social boundaries (Alana, 2005, p. 18).

For Balogun, in their collaboration, Muslims and Christians have recommended being united in dealing with the social and economic justice, climate change, and peace (Abdulazeez, 2013, p. 57). These themes were discussed in different seminars of Christians and Muslims in Rwanda organized by EPR in different years from 1997 to 2023, to promote peace and justice in their communities (CFD journals from 1997-2023).

Gada, Mohd Yaseen reminds us that Muslims and Christians together make up well over half of the world's population. Without peace and justice between these two religious communities, there can be no meaningful peace in the world. The future of the world depends on peace between Muslims and Christians. If Muslims and Christians are not at peace, the world cannot be at peace. (Yaseen, 2016, pp. 23-24). In Rwanda, Christians and Muslims composed a high proportion of the whole population. Thus, without peace and unity between them, there is no peace and unity in Rwanda. Thus, the unity of Christians and Muslims in promoting peace and justice in Rwanda is the result of EPR initiatives in post genocide Rwandan society.

2.4.1.2 Mutual respect between Christians and Muslims

In his writing, Munyansanga explains that the point of mutual respect between Christians and Muslims is more fully explained by PROCMURA because it aims at promoting the spirit of being good neighbours, mutual respect, and tolerance (Munyansanga , 2017, p. 212).

Dushimimana also stressed that for PROCMURA, mutual respect is the very first step for any kind of dialogue. Dialogue involves two or more individuals who respect one another. He adds that in Rwandan society, Muslims and Christians share everyday lives. Their temples and Mosques are found in the same village on the same road. Even in the same family are Christians (Catholics and Protestants) and Muslims (Dushimimana, 2012, pp. 1, 3, 24-25). Thus, they need to respect each other as neighbours. Therefore, when Muslims and Christians respect each other the dialogue of life is possible among them.

Johnson Mbillah and John Chesworth elucidate that dialogue of life is where people strive to live in an open and neighbourly spirit, sharing their joys, sorrows, human problems, and preoccupations (Mbillah & Chesworth, 2004, p. 92). This cannot be done without mutual respect between them.

In this perspective, mutual respect between believers from different religions is necessary and encouraged as Ayoub stressed in his article. He encourages Muslims and Christians to accept each other in these words:

Muslims and Christians must accept each other as friends and partners in the quest for social and political justice, theological harmony, and spiritual progress on the way to God, who is their ultimate goal. Mutual acceptance must not stop at recognising and even accepting the existence of the other as a fellow human being and a good neighbour. Within this framework of mutual respect and acceptance, interreligious dialogue can develop into a genuine and creative intercultural dialogue; in fact, without meaningful intercultural dialogue, mutual understanding and respect are not possible. The acceptance by both Christians and Muslims of the other as an equal partner and not an opponent in dialogue. This equality should be equality in humanity and dignity, and equality in the claim for religious authenticity. (Ayoub, 2004, p. 315).

In addition, during dialogue between Muslim and Christian youths, men and women must accept each other and work together in their living environments for their survival and their search for solutions to their existential issues (Sigvard Von Sicard et al, 1991, p. 190).

Kubai encourages Christians and Muslims in Rwanda to promote effective dialogue, openness, mutual respect, and communal understanding as neighbours living in the same villages (Kubai, 2010, p. 234).

This will promote an atmosphere of tolerance and peaceful co-existence between Muslims and Christians, as it was highlighted by Razzaq that peaceful coexistence is based on mutual respect and is concerned with any religion (Razzaq, 2019, p. 723).

2.4.1.3 Tolerance and Peaceful Co-Existence between Christians and Muslims

Various writers have discussed tolerance and peaceful co-existence between Christians and Muslims.

In the article by Shittu Abdulazeez Balogun entitled *Peaceful co-existence in a multi-religious society: Islam and Christianity perspectives,* he explains that the baton of tolerance and peaceful co-existence was carried on by the Prophet's successors, especially by Umar bin al-Khattāb (581-644), as manifested in his treatment of Jews and Christians of Byzantium after the fall of Jerusalem. He also stressed the speech of Pope John Paul II addressed to the Muslims during his visit to Nigeria in 1982, where he reminded them of this:

We believe in one God who is the source of all rights and values of mankind. Thus, if we join hands in the name of God, we can accomplish much good. We can work together for harmony and national unity, in sincerity and greater mutual confidence. We can collaborate in the promotion of justice, peace and development (Abdulazeez, 2013, pp. 47-54).

This speech by the Pope shows the benefits for Christians and Muslims when they promote tolerance and peaceful coexistence. They will achieve many good things together.

Nathan Samwini (2006:2019), quoted by Dushimimana, stresses that PROCMURA within the Christian Council of Ghana has played and continues to play a great role in tolerance and peaceful

coexistence in Ghanaian society. He says that this has been possible through workshops, seminars, conferences, and the publication of educational materials to sensitize Christians and Muslims about the role and value of peace and peaceful coexistence (Dushimimana, 2012, pp. 19-20).

Komi Dzinyefa Adrake adds that PROCMURA favours and promotes positive relations between Christians and Muslims through joint actions that facilitate peaceful coexistence and living together as a factor in dialogue, reconciliation, and peacebuilding (Adrake, 2021, p. 152).

Similarly, looking at peaceful co-existence and tolerance through the values from the Bible, the Qur'an, and the Hadith as the guiding books of Christians and Muslims in their daily lives. In his bachelor's dissertation on bachelor's degree level entitled: *Conflict transformation in Christian families through an ethics of peacebuilding*, Daniel Rutegibigeni reminds us that Christian values based on the Bible are love, forgiveness, respect for each other, kindness, compassion, goodness, being humble, integrity and patience (Rutegibigeni, 2014, p. 24).

While Kuyucu stresses that Islamic values are based on the principles of compassion, kindness, humility, justice, honesty, and respect for human dignity. (Kuyucu, 2023). On this point, the Prophet Muhammad stresses that none of you truly believes until you love for your brother what you love for yourself (Hadith 13). By treating others with compassion, justice, honesty, and respect, we can create a more peaceful and harmonious world. Equally, in Jesus Christ's teachings, he says more about loving your neighbour as yourself (Mark 12: 31). The above believers' values and teachings of the Prophet Muhammad and Jesus will facilitate promoting tolerance and peaceful coexistence between Muslims and Christians. Thus, Christian and Muslim leaders should promote these teachings and other actions in order to promote tolerance and peaceful coexistence in their communities.

Ndayizeye (2022: 80), cited by Dushimimana, stressed that Christian and Muslim leaders must initiate actions for peaceful coexistence and tolerance by organising gatherings, mutual discovery, and appreciation of one another. This will be the model and evidence of their will for peaceful coexistence between the two communities and peace within the community as well (Dushimimana, 2012, p. 16).

Religious leaders play a central role in Rwanda's daily life because they are respected and influential figures. Their efforts impact peacebuilding in the post genocide state and promote peaceful co-existence in Rwandan society (Heim , 2018, p. 6)

The article by Ahmad et al stresses that peaceful co-existence and brotherhood between Muslims and Christians in Jerusalem is a living example to the entire world, and to all who work towards deepening sectarian hatred between the sons of one people. They add that both Muslims and Christians in Jerusalem share equal rights and national duties (Ahmad et al, 2015, p. 132). This should be the life of Christians and Muslims in the world.

2.4.2 Religious impact of EPR initiatives on Christian-Muslim relations

2.4.2.1 Religious tolerance and dialogue between Christians and Muslims

Ahmad et al explain that religious tolerance is reflected in its absolute acceptance of the rights of others. This means that people have the right to determine their own beliefs, behaviours, and practices. If one community is allowed to exist, then the other is allowed to exist. If the sanctity of the religion of one people is preserved, then the sanctity of the religious beliefs of the other must be preserved. If one community's unique culture cannot be violated, then the unique culture of the other cannot be violated (Ahmad et al, 2015, p. 131).

Dominic Emmanuel expounds that religious tolerance is considered as an expression of one's attitude towards other religions and some specific religious situations. However, religious tolerance does not exist in Vacuum, but in definite concrete situations, and can vary according to the situation. Religious tolerance must be in interreligious dialogue for exchanging opinions and experiences. During the conversation, there is a need to increase the degree of tolerance and diminish levels of intolerance (Emmanuel, 1999, p. 17). It is a way of avoiding interreligious crisis.

Okure stresses that the need for religious tolerance in Nigeria was justified by evidence of religious crisis and the international label of Nigeria as a country of concern (Okure, 2022, p. 173).

Thus, Christians and Muslims must talk to each other within their communities to create relations between them (Kubai, 2007, p. 235). This will also help in avoiding a crisis between Christians

and Muslims. In this regard, both genders have to engage in a reciprocal dialogue between Christians and Muslims to increase the level of tolerance.

In this effort the role of women is unforgettable as stressed by different writers within Hadi Pajarianto the role of Muslim and Christian women to strengthen the Christian Muslim relations in different religious communities can be encouraged by utilizing the awareness of working for common good (Effendi, 2016) and the culture of mutual help (Utomo & Minza, 2018) and religious tolerance and gender equality are very important for the sustainability of human life (Al-Hamdi, 2015) (Pajarianto, 2022, p. 1).

Sr. Prof. Teresa Okure explains that the role of women as crucial agents of socialization for Religious tolerance by focusing on Christian love using John 13:33-35 is clear in daily life (Okure, 2022, p. 173)

In the Rwandan context, there are more women than men in the country, even within the Churches. Thus, their role is helpful in promoting religious tolerance and dialogue between Muslims and Christians. However, the women have to work with the minority men. As a result, it will be much easier to increase religious tolerance and mutual understanding during dialogue between Christians and Muslims in Rwandan society (Alana, 2005, p. 18). This facilitates a good relationship between Muslims and Christians and live in peace without fear of one another, as was the case in the first days of Muslims and Christians.

Balogun says that early Muslims and Christians lived together in peace and practiced their faiths without fear of harassment or intimidation, and they promoted religious tolerance and peaceful co-existence between them (Abdulazeez, 2013, p. 45). In the current time, Muslims and Christians in Rwanda practice their faith freely, without any kind of pressure or violence.

This was emphasized by Dushimimana in his writing by saying that Muslims and Christians in Rwanda have never fought in the cause of their religions, but they promote tolerance and peace in their communities and even during the dialogue (Dushimimana, 2012, pp. 1, 61).

This point was in agreement with Razzaq's article, which says that Islam promotes tolerance, love, and peaceful negotiations. He advises Christians and Muslims to solve religious controversies through peaceful dialogue without any kind of violence (Razzaq, 2019, p. 722).

2.4.2.2 Religious collaboration between Christians and Muslims

According to Sinaga, Anwar and Daulay (2023:487) collaboration is a process of cooperating, coordinating and containing elements of positive dependency in a group that leads to a common goal being achieved. For them, the notion of collaboration skills is the ability to exchange thoughts or ideas and feelings between Christians and Muslims.

The role of collaboration from an interreligious viewpoint is clearly expressed by Sinaga, Anwar and Daulay in the context of Indonesian Muslim and Christian students. They write that the combination of Muslim and Christian students in cleaning houses of worship, both mosques and churches, in visiting funeral homes and sick friends, and familiarizing them to support each other helps them to develop a sense of cooperation. They conclude their article by saying that collaboration between Muslim and Christian students and teachers increases their tolerance and reduces stereotypes and prejudice towards other religions (Sinaga, Anwar & Daulay, 2023, pp. 491- 498)**.**

Samweni, who had been in PROCMURA as an adviser for many years in Ghana, expounds how the effort put in for collaboration contributed to promoting respect, interaction, tolerance, and cooperation and removing stereotypes between Christians and Muslims in Ghana (Samweni 2006: 232).

John Azumah, quoted by Jane Ellingwood, says that in Ghana, at the grassroots level, Christians and Muslims have lived in peace, and Muslims visiting Christians on Christmas Day and Christians visiting Muslims during their festivals, exchanging gifts and meals. The followers of the two faiths lived togther in harmony at all levels of society (Ellingwood, 2008, p. 85).

In Rwanda, post-genocide, EPR initiated the religious collaboration whereby the mixed team of Christians and Muslims visits the families, either Muslim or Christian families. During the visit, they share meals and experiences. This shows good collaboration and reduces prejudices and stereotypes between Muslims and Christians in Rwanda (CFD Report , 2023, p. 12).

In his article entitled: *From Genocide to Jihad: Islam and Ethnicity in Post-Genocide Rwanda.* Alana says that in the Rwandan context, Muslim and Christian leadership have demonstrated an essential willingness to communicate and collaborate with each other in promoting good relationships between them (Alana, 2005, p. 18).

Desire Rutaganda, in the Corvt journal, adds that the collaboration between Christians and Muslims in Rwanda is the true foundation of the lives of the followers in both religions. That cooperation is possible, and conflict will end because they will all be united and share the road to peace, harmony, and respect the rights of human beings (Corvt Jounal No 5, 2002, p. 6).

Agboada Edwards expressed that the failure of Muslims and Christians to live in peace with one another, collaborate on issues of common concern, and endeavour to create an atmosphere of tolerance, peaceful coexistence and mutual respect would consequently result in negative impacts on peace and stability in the world (Edwards, 2022, p. 145).

2.4.2.3 Mutual discovery between Christians and Muslims

In his writing Daniel Dushimimana stresses that the gathering of Christians and Muslims in Rwanda, apart from the training on building their relations, enabled them to work towards discovering one another and to avoid despair, fear and suspicion that characterized their historical coexistence (Dushimimana, 2017). Harald Nielsen, quoted by Dushimimana, said that mutual discovery cannot be without space for meetings between people of different faiths (Dushimimana, 2012, p. 29). That is why dialogue is very necessary to promote mutual discovery between Christians and Muslims.

The article of Ndayizeye (2002b) shows that it is very crucial to discover others for sincere dialogue. He explains that at the beginning of the gathering between Christians and Muslims in Rwanda, fear and prejudices characterized all the participants. However, overcoming this did not take a long time because the more time spent gathering created a spirit of mutual discovery and fear disappeared. This led to effective dialogue between Christians and Muslims in Rwanda (Ndayizeye, 2002).

2.5 The Research Gap

Based on the literature reviewed, there are content, geographical, and methodological gaps. The first gap is found in the content because although EPR initiated different efforts to promote Christian-Muslim relations in Rwanda post-genocide, there is still an issue in interfaith marriage between Christians and Muslims. The second gap is in the geographical aspect. This is a gap because the initiatives of one church in the whole country cannot reach all Muslims and Christians living in each corner of the country. The last gap is found in the methodology used. The way that is used in promoting Christian-Muslim relations has weaknesses. The literature reviewed shows that the church prepared annual encounters between Christians and Muslims in Rwanda. One time a year is not enough. There is a need for an everyday exchange between them. This requires the creation of different exchange centres between Christians and Muslims in Rwanda post-genocide.

The research seeks to fill the gaps by doing scientific evaluation of EPR initiatives in order to see the church weaknesses and how it can make effort to mitigate the gaps by promoting Christian Muslim relations in Rwanda post genocide using the findings of the study from Nyamirambo sector as a tool in providing knowledge for social and religious unity and collaboration between Christians and Muslims in other areas of Rwanda that are still inclined towards the issues in Christian Muslim relations.

2.6 Theoretical framework

2.6.1 Impact assessment theory

According to Dijk et al (2021:32), an impact assessment is an evaluation technique used to analyze the possible consequences of an initiative for relevant societal concerns to determine whether this initiative could present a danger to these societal concerns, and it has an assessment to support an informed decision to organize the initiative of protecting societal concerns.

Impact Assessment theory involves analyzing the implications of an action or intervention on specific groups of people, businesses, and/or the environment. It seeks to establish a relationship between an organization's inputs, outputs, and outcomes. Impact assessment considers both positive and negative intended and unintended changes. It involves analyzing causality to attribute observed changes to a specific program or activity (SureImpact, 2022).

Howard White demonstrates that although impact assessment theory is valued, it has several weaknesses:

1. **Complexity and cost**: conducting through impact assessments can be complex and expensive. This leads to limited implementation.
2. **Lack of consistency**: There is often a lack of rigor in the methodologies used, which can result in inconsistent findings.
3. **Stakeholder involvement**: Effective impact assessments require the involvement of various stakeholders, including beneficiaries. However, this involvement is often insufficient, leading to assessments that do not fully capture the perspective and needs of those affected.
4. **Defining impact**: There is often ambiguity in defining what constitutes impact and over what timescale it should be measured. This can lead to challenges in setting clear objectives and measuring outcomes.
5. **Contextual variability**: Impact assessments must account for the specific context in which interventions occur. This variability can make it difficult to generalize findings across different settings.
6. **Balancing priorities**: Impact assessments must balance the priorities and interests of different stakeholders, which can sometimes conflict. This balancing act can complicate the assessment process and affect the outcomes (White, 2009, p. 1).

Despite all these weaknesses and threats, the various impact assessment processes seem to be flourishing. It may be determined by the ability of researchers and practitioners to demonstrate tangible benefits for a diverse set of stakeholders. In a field where the costs can be calculated, but benefits usually cannot, the evidence for practice is currently on unstable foundations. Given that impact assessment was founded on the basis of providing evidence- based decision- making and contributes to some reflection, which is timely (Bond & Pope, 2012, p. 4).

Niels Van Dijk et al explain that the benefit of impact assessment theory is mainly in its parallel to informed decision-making and to the protection and promotion of social concerns. He adds that if an impact assessment is conducted in a transparent manner, it may increase public confidence by showing that a sponsoring organization takes societal concerns seriously. Thus, the private

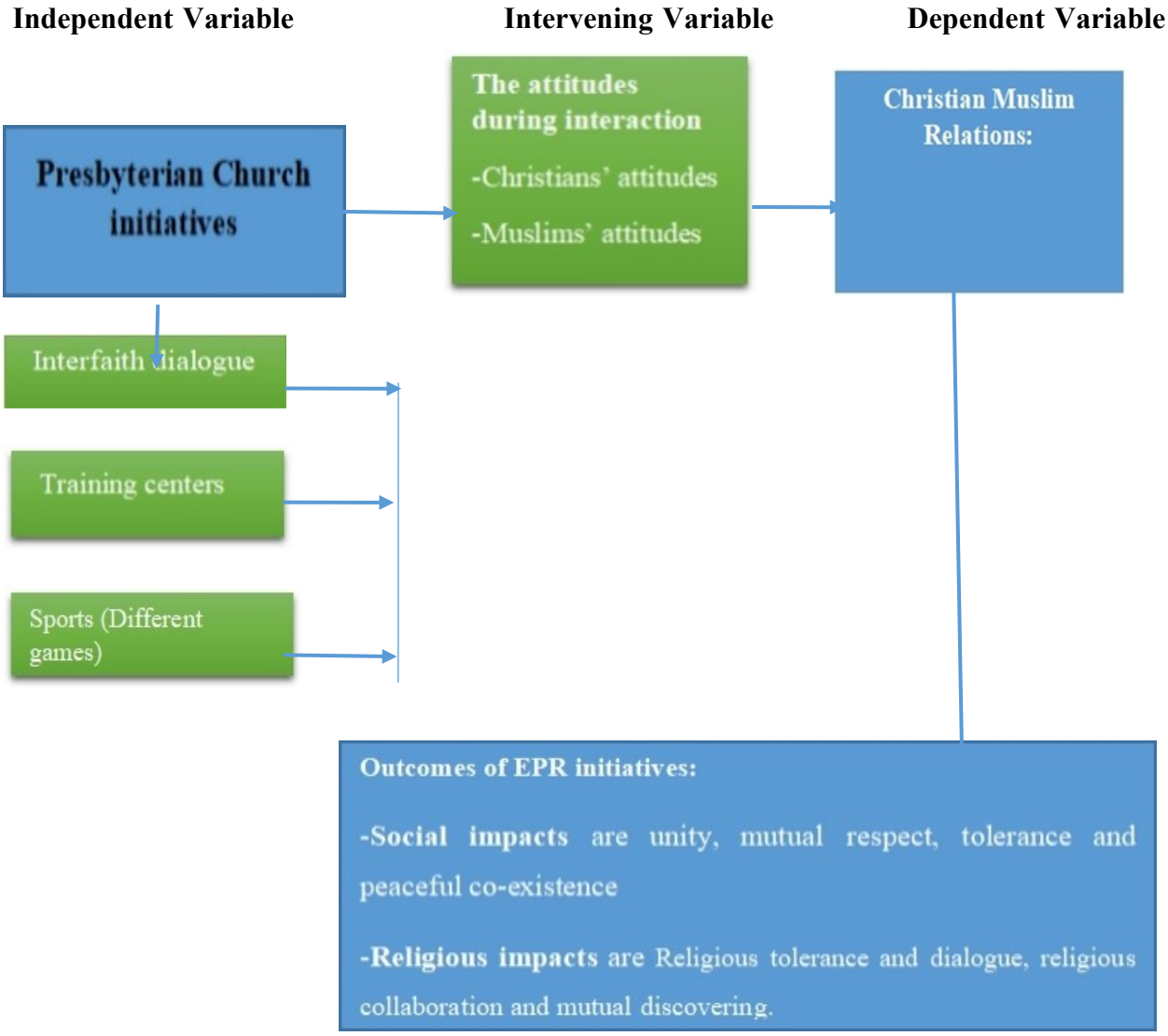
sector might be particularly interested in using impact assessment to demonstrate corporate social responsibility (Niels Van Dijk et al, 2021, pp. 34-35).

This study will use an impact assessment theory as the theory that provides the framework and principles guiding the systematic evaluation of the potential effects of a proposed project, policy, or action. Thus, the impact assessment theory will be used in this research to evaluate the effectiveness of Church initiatives in promoting Christian-Muslim relations. Throughout this theory, the researcher will evaluate the outcomes of the Presbyterian Church initiatives on Christian-Muslim relations in post-genocide Rwandan society. He will also compare both communities with and without Presbyterian initiatives to identify differences.

2.7 Conceptual framework

The figure below shows the conceptual framework for this study involving three variables, which are independent, intervening, and dependent variables. In this research, Presbyterian Church initiatives are independent Variables, which include the interfaith dialogue, the creation of a training center, and sports. Whereas, the intervening variables are composed of Christians' attitudes and Muslims 'attitudes towards each other during their interactions. While the dependent variable is Christian-Muslim relations in post-genocide Rwandan society. Thus, the attitudes, which are shown by the Christian and Muslim believers during their interaction through EPR initiatives such as interfaith dialogue, training centers, and sports, promote Christian-Muslim relations in post genocide Rwandan society. This led to the Social impacts, which are unity, mutual respect, tolerance, peaceful co-existence, and Religious impacts, which are Religious tolerance and dialogue, religious collaboration, and mutual discovery between Christians and Muslims in the post- genocide Rwandan society.

Figure 2.1 Conceptual Framework



2.8 Conclusion

This chapter reviewed literature relating to the historical relations between Christian and Muslims in the post-genocide Rwandan society and the contribution of the Presbyterian Church initiatives and their impacts on shaping Christian-Muslim relations in Rwanda in the aftermath of the Genocide. It shows the gaps and how the present study will mitigate it. It comes out with theoretical and conceptual framework of the study.

CHAPTER THREE: METHODOLOGY

3.1 Introduction

This chapter provides methods that used to investigate the research problem. It describes the research design, location of the study, target population, Sampling technique, methods and instruments of data collection, method of data analysis, validity and reliability and ethical considerations. This chapter also underlines the connection between the methods used, the research questions, and the research objectives.

3.2 Research design

This study used a qualitative research approach with a Phenomenological research design. Creswell says that phenomenological research design is a research design that aims at learning more about people's lived experiences, understanding their beliefs, behaviors, and attitudes (Creswell, 2009, p. 4, & 2013). The design dealt with a phenomenon as an observable fact or event, of the happenings. Whereas Leedy & Ormrod confirm that it attempts to understand the perceptions of people and perspectives relative to a particular situation (Leedy & Ormrod, 2015, p. 273) and is helpful for capturing a rich and deeper understanding of the concepts under study (Creswell, 1998, 2009, p. 4, & 2013). The reasoning for choosing the phenomenological design was to help the researcher use the open-ended questionnaires, face-to-face semi-structured and in-depth interview guide to collect data from the participants' point of view. Further, the design helped to have a full investigation of the respondents, explore knowledge, people's experiences, their perceptions, behaviors, their attitudes, and their viewpoints related to the study.

3.3 Location of the study

This study was carried out in Nyamirambo Sector with an estimated area of 8.746 square kilometers, situated in the original Nyarugenge District of Kigali City, the capital city of Rwanda. The Nyamirambo Sector location was suitable because it had earlier engagements and interactions of Christians and Muslims. It also had a concentration of Muslims, the significant number of Muslim population in Rwanda lived in Nyamirambo neighborhood of Kigali area (NISR, 2022, pp. 78-88). Therefore, it had Christians from different denominations. It's divided into four cells, such as Kivugiza, Mumena, Gasharu, and Rugarama. The study focused in all cells of Nyamirambo sector. According to New Times (2025), in the Nyamirambo sector, there is an Islamic Cultural

Center, which is the home to one of the largest mosques in Rwanda, established in 1979. It was the first Muslim school in Rwanda and part of an initiative to establish Muslim centers across Africa with support from Libya and the UAE. The mosque played a Significant role during the genocide, as some people sought refuge there. It remains a vibrant center for Islamic culture, attracting large congregations for Friday prayers and Islamic holidays.

3.4 Target population

The target population, according to Mugenda and Mugenda (2019), is an entire group of individuals, units, or objects with common observable characteristics. This study targeted the Muslim and Christian members, as well as their leaders, known as priests and Imams or Sheiks. The Nyamirambo sector has an approximate population of 55,315, including 27838 males, equal 50.3% of the sector population, while females are 27,477, equal 49.7% of the total population of the Nyamirambo sector. The sample picked in all Nyamirambo cells as a representation. Nyamirambo has different mosques and Christian churches, including Roman Catholics, Presbyterian Church, Pentecostal church, Seventh-day Adventist Church, Neo Apostolic Church, and Assemblies of God. According to the 2022 census of the population in Rwanda, Christians were 94% of the total population, and Muslims were 2% of the whole population. The census shows that Muslims in the Nyamirambo sector are 58.18% while Christians are 36.45% of the total population of the sector

3.5 Sampling techniques

In this study, a purposive sampling technique was used, the respondents were chosen with a specific purpose in mind. The researcher purposively selected Christians and Muslims, as well as their leaders, from the churches and Mosques. All participants were selected based on their knowledge of the subject matter under the research. The Christians and Muslims were relevant respondents because they have characteristics required to achieve the needed data on the impact of Presbyterian Church initiatives on building up relationships between Muslims and Christians in post-genocide Rwandan society.

Regarding the criteria of inclusion and exclusion, only real members of the Christian Church in Rwanda and Islam were eligible. Furthermore, we were eligible for the leadership of the Muslim community and the Christian Church in Rwanda. On the other hand, those who were not eligible

were non- Christians and Muslims, and even Muslims and Christians who lived in other areas of Rwanda, which were not included in the selected area.

3.5.1 Sample Size

According to Mugenda and Mugenda (2019: 284), determining an adequate sample size in qualitative research is, eventually, a matter of judgment. The research used a Phenomenological research design as Creswell recommends that in a qualitative study, a sample size must be in the range from 5 to 25 for each category of participants in order to collect suitable data. For the two categories of respondents in questionnaires, 25 Christian respondents and 25 Muslim respondents were selected as the appropriate sample size for each category. This means that 50 respondents from both Christians and Muslims were targeted in responding to questions in questionnaires. One Focus Group Discussion (FGD) involving 8 respondents, including 5 Christians and 3 Muslims, was conducted. Whereas the Interview Guide (IG) respondents' sample was conducted with 10 respondents, including 6 Christian and 4 Muslim leaders. The sample size of this study is indicated in Table 3.1 below.

Table 3.1. Sample size for the study

Collection Methods	**Sample participants from**	**Target per Category of Respondents**	**Sampled Respondents**
Questionnaire	Churches	Christians 5 to 25	25 respondents
	Mosques	Muslims 5 to 25	25 respondents
Total		**50 target participants**	**50 respondents**
Interview	Christian and Muslim leaders	Leaders	10 Respondents were interviewed
Focus Group Discussion	Muslims and Christians	Believers	1 FGD was done with 8participants respectively

3.5.2 Sampling Procedures

The study had a sampling frame including the actual list of Christians and Muslims from their respective churches and Mosques. Those believers were informed on the subject of Christian-Muslim relations.

The study used a phenomenological research design carried out on Christian and Muslims respondents. A non-probability sampling procedure with purposive sampling technique was used to identify the respondent who were informative of the object. The researcher purposively selected respondents from churches and mosques. From the churches and mosques, he identified the link person who linked him to Muslim and Christian leaders of the units, where the leaders of the churches and mosques helped to identify other members who were informed of the study until the target number of respondents was achieved. This strengthened credibility of the data by having representation in proportion of the Christians in churches and Muslims in mosques available. Therefore, this sampling procedure was used to achieve the desired representation from the study.

The researcher distributed self-administered open-ended questionnaires and an interview guide to the respondents. The researcher administered the questionnaires to Christian and Muslim believers and their leaders separately to avoid misunderstanding and ensure that no conflict arose during the study.

3.6 Data Collection Instruments

In data collection, the researcher used an open-ended questionnaire and an interview guide as research instruments of this study. Data collected was scientifically organized based on the objectives of the study in a way that facilitated clear analysis of the data.

3.6.1 Primary Sources

The researcher used primary data as new data collected by creating firsthand information from the field (Kothari and Garg, 2014 and Mugenda and Mugenda, 2019). Therefore, to obtain this primary data, the researcher used two tools, namely open-ended questionnaires and an interview guide.

The researcher formulated open-ended completion questionnaires in accordance with the research objectives to collect data and gave them to respondents of Christians, Muslims, and their leaders

from the Nyamirambo sector to be filled and returned for data analysis. This instrument was useful to the researcher for collecting data from the participants' perceptions.

The interview guide is another instrument used in the data collection for this study. It was used where the respondents will be asked some questions orally. The researcher interviewed the respondents with a set of questions scheduled to get the data required to meet the objectives of the study. The researcher used this tool for standardizing the interview situation. Both tools were administered to cover the information needed to fill the gaps of this research.

3.6.2 Secondary Sources

In secondary sources, the researcher conducted library research including books, Journals, magazines, Newspapers, articles, electronic journals, websites, dissertations, records, communities, and published and unpublished sources in order to support the primary source. This helped to strengthen and validate the primary data collected in this study.

3.7 Data Collection Methods

For achieving the specific objectives of the research, the researcher collected data using formulated self- administered open-ended questionnaires, interviews, and focus group discussions. All of them were explained in the following ways:

3.7.1 Self- administered Open- ended Questionnaire

According to Kothari (2004:100), the self-administered open-ended questionnaire is applicable when a researcher is collecting qualitative data. It is a method of collecting data where a self-administered questionnaire is given to the respondent with a request to answer the questions upon the return of the questionnaire. Alston & Bowles (2009: 102) says that in qualitative research, questions in survey are open-ended questions. Wilson and McLean, quoted by Cohen and his colleagues, the questionnaire is administered without the presence of the researcher, and is often comparatively straightforward to analyze (Cohen et al., 2009, p. 317). In this study, questionnaire was used to collect data in supporting where the interviews were not able to capture. It was administered to the respondents of Christians and Muslims who lived in the Nyamirambo sector, and the number was not similar to that of those interviewed. The respondents had given enough time to fill them as they were fee from the interviewer's preference. During the survey, males and females were considered.

3.7.2 Interviews

In this method, the researcher determined problems outside the fitted contractions of organized interview survey in Nyamirambo sector as confimed by (Moore, 2006, pp. 141–142 and Wood and Haber, 2002, p. 38). He also tried to engage in the research in a friendly chat as pointed out by Leedy and Ormrod, (2015, p. 282). The researcher used interviews to interview respondents and collect the required data. Recordings and taking of pictures during interviews was applied where necessary as respondents had the liberty to express their opinions. The researcher preferred interviews for as Mugenda & Mugenda (2003) asserts, they will allow further probing, observation of non-verbal's, yield higher response rate and provide data reflecting respondent understanding. During the interview, 10 leaders from sample size of 5-25 range will be interviewed. Those 10 people will be composed of 6 Christian leaders and 4 Muslim leaders who live and lead the churches and mosques in Nyamirambo Sector. In interview guide male and female were also considered. The researcher used an individual interview as it was conducted on a sensitive topic.

3.7.3 Focus Group Discussion (FGD).

Focus group discussion involve gathering people from the same background and skills to discuss specific topics of interest with 6-8 participants involded (Mugenda & Mugenda, 2019: 293-294). Focus group discussion was used to probe respondents of one FGD, which consisted of 3 Muslims and 5 Christian respondents, when participants freely expressed their ideas, encouraging discussions.

3.8 Method of Data analysis

This research is qualitative. Qualitative data analysis was done to analyze data that aims at describing the relationship between phenomena in greater detail so as to make an in-depth meaning and understanding of it (Flick, 2014). Qualitative data was analyzed by using predetermined templates and grouped into codes, themes and categories (Creswell, Fetters & Ivankova,, 2004) .

Thus, for qualitative data analysis, the researcher used content analysis. Patrick Ngulube says that content analysis is a research technique that collects and analyzes data from texts and messages that are communicated in various ways, including books, newspapers, and other physical media (Ngulube, 2015, p. 13). Zikuda, Hagenauer & Stephan state that qualitative content analysis is a suitable method to analyze interviews with different individuals and groups. The method can also

be applied for coding documents or observations, including videos and observations. Therefore, software can be used to facilitate the analysis of interviews or visual data, including photos, drawings, maps, and sound recordings (Zikuda, Hagenauer & Stephan , 2020).

The researcher analyzed and interpreted the data collected during the process of research after finding different information from the fieldwork. All the information was recorded in the notebook and computer. They were collected for the purpose of analysis. The data was edited, and the responses that were collected were given serial numbers to make it easier to differentiate. Then, the Researcher codified and classified them into categories, namely qualitative analysis. He wrote the report of the findings, presenting the data in narrative or graphic form and in a cohesive manner by summarizing the qualitative analysis process.

3.9 Validity and Reliability of the Instruments

Validity and reliability are the ways that a researcher verifies the consistency or stability of data collection.

It is very important to measure the validity and reliability of the instruments that were used in collecting information during the research process.

1.10 Validity of Research Instruments

The study used two research instruments, namely a questionnaire and an interview guide. The validity of both instruments were done in the following ways:

Validity of questionnaire as research instrument was done in research process. To ensure the validity of the instrument, the research Supervisors went through the questions in the questionnaire to determine whether the questions were valid. After that, the researcher himself conducted a pilot survey on a group of 6 respondents in the Nyamirambo Sector of Nyarugenge District in order to see if the proposed items of the questionnaire were able to help in measuring the impact of initiatives of the Presbyterian Church in Rwanda on Christian-Muslim relations in post genocide Rwandan society. In addition, face validity evaluated the appearance of the questionnaire in terms of readability, consistency of style and formatting and feasibility. This study achieved face validity through the supervisors who gave guidance in formulating the questionnaire, as they have vast

experience in the field under study, having supervised other academic research before this current research.

In the same way, the Validity of the interview guide as a research instrument was established during the research period. The research Supervisors also verified the questions of the interview to confirm if the questions of the interview were valid. The researcher also interviewed 5 people from the Nyamirambo sector as a pilot survey to see the validity of the interview guide as the second research instrument of this study.

3.11 Reliability of research instruments

Reliability is the degree to which the results obtained in the research by an instrument can be replicated on repeated trials (Gay, 1992) . Reliability is more about the contents or measurements as opposed to the person. Kothari says that a research instrument is reliable if it gives consistent results (Kothari, 2004). It is further proof of validity. In addition, reliability is about the information given by persons rather than about the persons themselves. A questionnaire was used to test the reliability of this research. The research used Cronbach's Alpha to test the reliability of the instruments. Cronbach's Alpha reliability is one of the most widely used measures of reliability in the social and organizational sciences (Bonett, 2014, pp. 1,3)**.** Cronbach's Alpha is also the most important measure of internal consistency that refers to the degree in which the questions of the questionnaire measure the variable or characteristic (Zohori, 2008). Thus, a 0.7 alpha range is the minimum accepted rule of thumb for tests that indicate good reliability (Mumbi, 2018, p. 30).

3.12 Ethical considerations

For data gathering, the researcher needed a transmittal letter from Saint Paul University as the student in this institution. This letter was used in getting permission from the authorities where we went to collect data in Rwanda. During the research, while in the field, we started by introducing ourselves, presenting the institution to which we belong, and pointing out the purpose and importance of our research to the interviewees. We asked permission from the people before involving them in the research we conducted. The people who accepted to answer our questions were interviewed, had the right to respond to all questions, and gave their identification. After their

responses, our respondents put their answers in envelopes provided for them in order to keep their responses secret.

3.13 Summary

The chapter demonstrated the research methodology that the researcher used in conducting the study. The research design was a phenomenological design; which the chapter expounds on how it was used to conduct the study. This chapter elucidated how a non-probability sampling through the purposive sampling technique was used to sample the respondents and determine the sample size. In addition, the chapter clarified the data collection instruments that were used during data collection. It also explained the data analysis procedures that the researcher used in this study. Moreover, the chapter expounded the data validity, reliability, and the ethical considerations issues that the Researcher considered before conducting the study. The next chapter presents study findings, analysis, and interpretation.

CHAPTER FOUR: FINDINGS, PRESENTATION, AND DATA ANALYSIS

4.1 Introduction

The chapter presents and analyses the findings of the study about the Presbyterian Church's initiatives on Christian-Muslim relations in post-genocide Rwandan society. The data presentation and analysis of data, as well as the findings, are arranged on the objectives of the study, such as identifying the historical relations between Christians and Muslims in Rwanda, determining the contribution of EPR's initiatives on Christian-Muslim relations, and evaluating the impact of EPR's initiatives on Christian-Muslim relations in the Nyamirambo Sector.

4.2 Response Rate

In this research, the three data collection instruments, such as questionnaires, interviews, and focus group discussions, were used.

Thus, two kinds of questionnaires, numbering 50, were administered: 25 questionnaires to Christians and 25 to Muslims. Among the administered questionnaires, 22 were returned by the Christian respondents, which is equal to 88% in a response rate, while Muslim respondents returned 20 questionnaires, resulting in a response rate of 80%. These result in an overall response rate of 84. A total of 8 questionnaires were not returned, representing 16% of the distribution questionnaires. Those 8 questionnaires were not completed and were not used in data analysis.

In the interview, 9 out of 10 targeted respondents participated, with 1 not interviewed due to the lack of time because of his responsibilities. He is a Christian leader. The study conducted one focus group discussion (FGD) with 5 Christian and 3 Muslim respondents.

Table 4.1 Respond rate

Data collection tools	Respondents	Distributed	Returned/ Done	Response rate
Questionnaire	Christians	25	22	88%
	Muslims;	25	20	80%
	Total	50	42	84%
Interview guide	Christian leaders	6	5	83.3%
	Muslim leaders	4	4	100%
Focus Group Discussion	Christians	5	5	100%
	Muslims	3	3	100%

Primary source: Data from field 2025

4.3 Demographic Characteristics

The demographic characteristics of the respondents in this research were gender, age, education level, marital status, and religious affiliation.

4.3.1 Gender

During the research, Respondents were asked to mention their genders. The following figure indicates genders of the respondents. The research had 78% (39) of the females sampled, while 22% (11) of the respondents were male. From these findings, the majority of the respondents were females. The logic of this high number of females in this research is that in Rwanda, as well as in the church, the majority are women.

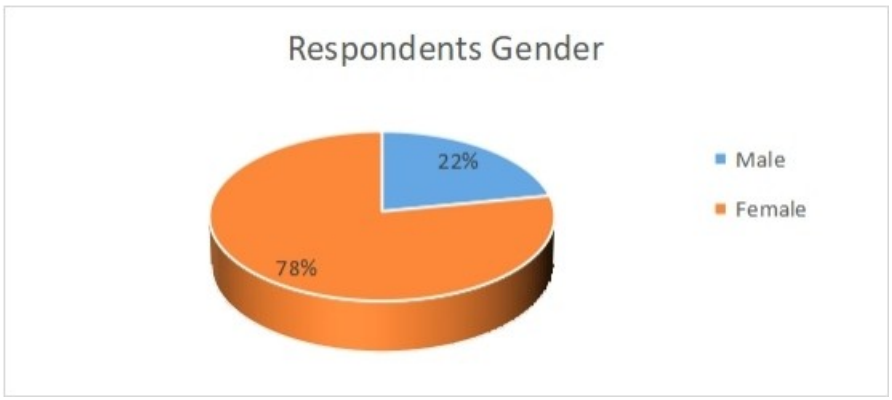


Figure 2. Respondents Gender

source: Field Data 2025

4.3.2 Respondent's Age

The age of respondents was arranged from 18 to 45 years and above. The respondents' ages are included for males and females as indicated in the table below. Among 42 participants, 21, representing 50% (21), were in the age group of 45 and above. The second group, composed of 12 participants, equal 28.9% (12), were in the age group of 30-44 years old. Whereas 9 participants indicated 21% (9) were between 18 and 29 of age. These findings indicate that elderly adults were the majority to participate in this study.

Table 4.2 Respondents' Age

Age	**Frequency**	**Percentage (%)**
18-29 Years	21	50%
30-44 years	12	29%
405 years and above	9	21%
Total		100%

Source: Field Data 2025

4.3.3 Education Level

Table 4.3 shows the education levels of the respondents, which ranged from high school to bachelor's degree to postgraduate levels. The results indicated a significant proportion of the

respondents in the following ways: high school level of education were 35.7% (15), undergraduate level of education was 47% (20), while the respondents who had degrees from postgraduate level were 16.6% (7). The findings show that the respondents came from different levels of education.

Table 4.3 Education level of the Respondents

Education level	Frequency	Percentage
High school	15	35.7
Bachelor's degree	20	47.6
Postgraduate level	7	16.6
Total	42	100%

Source: Field data 2025

4.3.4 Marital Status

Figure 3 below demonstrates the marital status of the respondents, which varied from single, married, widowed, and separated as indicated in the table below. The results of marital distribution showed a significant proportion of participants, 83.3% (35) of the total sample, were married. While 11.9% (5) of respondents were single, and 4.7% (2) of respondents were widows and widowers.



Figure 3. Marital Status

Source: Field data 2025

4.3.5 Respondents' Religious Affiliations

The religious affiliations of the respondents are indicated in Figure 4 below. The figure demonstrates that among the 42 respondents, 22, representing 52.3% of Christians, while 20, accounting for 47.6%, were Muslims. The sample population in Nyamirambo Sector of Nyarugenge District in Kigali city comprised of Christians and Muslims. The Muslims concentrated in this area in Rwanda, which helped the research to get enough Muslim respondents. Nyamirambo also indicates different denominations. Thus, the diverse religious members facilitate interaction between Christians and Muslims.

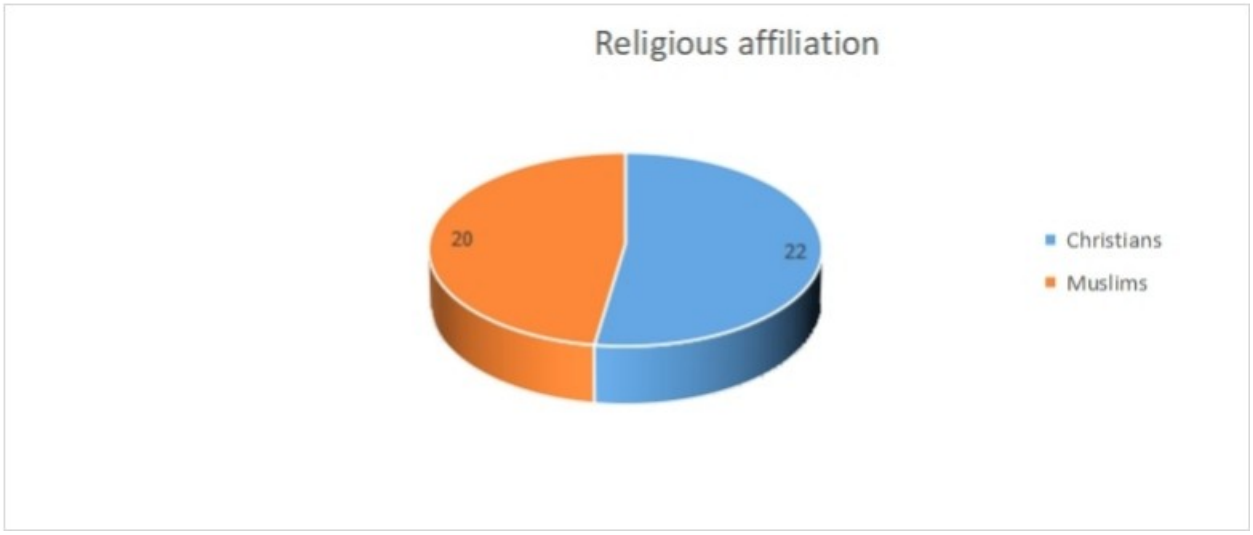


Figure 4. Religious Affiliations

Source: Field Data 2025

4.4 Historical relations between Christians and Muslims in the post genocide Rwandan society

The historical relations between Christians and Muslims in the post genocide Rwandan society were characterized by one-time disagreement, mistrust, and other times mutual respect and trust and collaboration due to the EPR initiatives, as expressed by the respondents as follows.

4.4.1 The Characteristics of the relationship between Christians and Muslims in Rwanda post Genocide before the EPR initiatives

The relationship between Christians and Muslims before EPR initiatives was very poor and characterized by disagreement, mistrust, misunderstanding, intolerance, suspicions, lack of mutual respect, disrespect, and hatred, as reported by 42 respondents from the questionnaires. This was shown in Table 4.4 below.

Table 4.4 Characteristics of the Relationship between Muslims and Christians Before EPR initiatives

Characteristics of Relationship between Christians and Muslims	Frequency	Percentage
Disagreement	13	30.9%
Intolerance	10	23.8%
Mistrust	7	16.6%
Suspicion;	4	9.5%
Lack of mutual respect	3	7.1%
Disrespected	2	4.7%
Hatred	2	4,7%
Misunderstanding each other	1	2.3%
Total	42	100

Source: Field Data 2025

Out of 42 respondents, a total of 13 representing 30.9% confirmed that the relationship between Christians and Muslims before EPR initiatives was characterized by disagreement. While 10 representing 23.8 % of respondents affirmed intolerance. Whereas 16.6% (7) affirmed mistrust. Suspicion stressed by 9.5% (4). Lack of mutual respect with 7.1% (3) of respondents, while disrespected and hatred were reported by 4.7% (2) of respondents. One of them representing 2.3% confirmed that misunderstanding each other was the attitudes characterized the Muslims and Christians in Rwanda post genocide before EPR initiatives. During the Focus Group Discussion (FGD), the participants said that after the genocide, the situation was bad, and the attitudes of Christians and Muslims were shown by suspicion, misunderstanding, and mistrust. Each one criticized other's beliefs by defending his or her own religion.

Moreover, findings from the interview guide (IG) results on the characteristics of the relationship between Christians and Muslims before EPR initiatives in Rwanda post-genocide showed, that the period was characterized by mistrust with 5.5% (5) of respondents, suspicion 33.3% (3), and one person interviewed representing 11.1 % said that it was characterized by hate. The findings were consistent with the testimony found in Corvet Journal No1, and 3 show that in the first meetings, dialogue between Christians and Muslims was timid because each one defended his or her religion (Corvet Journal No1& 3, 1999, 2001: 15). Table 4.5 below shows these interview results.

Table 4.5 IG, Characteristics of relationship of Christians and Muslims before EPR initiatives

Characteristics	Frequency	Percentage
Mistrust	5	55.5%
Suspicion	3	33.3%
Hate	1	11.1%

Source: Field Data 2025

In terms of the characteristics of Christians and Muslims before EPR initiatives, both respondents on Questionnaires and interviews affirmed that mistrust and suspicion were the attitudes shown by Christians and Muslims towards each other. This behavior fueled a poor relationship and a lack of collaboration in a country that came from genocide. It was not very easy to reconcile Rwandans, while the majority of the population were Christians and Muslims, and lived in hate and suspicion. The reason why it was urgent to promote Christian-Muslim relations was to build Rwandan society. This is what pushed EPR to start initiatives of building up a relationship between Christians and Muslims in Rwanda after 3 years of Genocide, as it was stressed by one of the Presbyterian Church leaders during the interview.

4.5 After the start of EPR initiatives, the relationship between Christians and Muslims was improved and characterized by the following:

The research showed that the relationship between Christians and Muslims after the EPR initiatives was characterized by improvement in different ways. The findings summarized below in Table **4.6 indicated that most respondents assumed that EPR initiatives improved and shaped the relationship between Christians and Muslims**

Table 4.6 Characteristics of the relationship between Christians and Muslims after EPR initiatives

Characteristics of relationship between Christians and Muslims	Frequency	Percentage
Mutual discovering between Muslims and Christians	18	42.8%
Mutual respect between Christians and Muslims	7	16.6%
Collaboration and cooperation	6	14.2%
Tolerance between Christians and Muslims	4	9.5%
Love each other	3	7.1%
Peace	2	4.7%
Good interactions	1	2.3%

Friendship between Christians and Muslims	1	2.3%
Total	**42**	**100**

Source: Field data 2025

Table 4.6 showed that the relationship between Christians and Muslims in Rwanda post genocide, after the start of EPR initiatives, was improved and characterized by mutual discovery with 42.8% of respondents, mutual respect with 16.6%, and collaboration and cooperation with 14%. Tolerance between Christians and Muslims with 9.5%, love for each other with 7.1%, peace with 4.7%, and good interactions with 2.3%, friendship between Christians and Muslims with 2.3 % of respondents. The Corvet journal showed that after four years of the journey of Christian Muslim relations in Rwanda, the results started to be concreted (Corvet Journal No1 &3, 1999, 2001, pp. 15, 34).

The FGD also showed that EPR initiatives encouraged Muslims and Christians to love each other by collaborating in different activities. Therefore, during focus group discussions, the participants emphasized that EPR initiatives promoted mutual discovery and good interaction during seminars and conferences between Christians and Muslims in Rwanda. This led to building up their friendship and peace.

Furthermore, IG in table 4.7, revealed that 44.4% (4) of respondents reported that the relationship between Christians and Muslims was characterized by mutual respect, while 22.2% (2) said that it was characterized by collaboration between Christians and Muslims. Some of the interviewed affirmed that the relationship between Christians and Muslims after EPR initiatives was characterized by working together, tolerance and love with 11.1% (1) 0f respondents.

Table 4.7 Characteristics of the relationship between Christians and Muslims after EPR initiatives

Characteristics of the relationship between Christians and Muslims after the EPR initiatives	**Frequency**	**Percentage**
Mutual respect	4	44.4%

Collaboration	2	22.2%
Working together	1	11.1%
Tolerance	1	11.1%
Love	1	11.1%
Total	9	100%

Source: Field Data 2025

4.7 Awareness of EPR initiatives in promoting Christian Muslim relations

This study was carried out in Rwanda, specifically in Nyamirambo Sector, in Nyarugenge District of Kigali City, in order to know if Christians and Muslims in this sector have some information on the EPR initiatives, which are used in promoting Christian-Muslim relations. They had to respond to the question asked by the researcher in the process of data collection.

Table 4.6: Awareness of EPR initiatives in promoting Christian Muslim relations

Respondent's view	**Number of respondents**			**Percentage**
	Christian and Muslim leaders	**Christian and Muslim members**	**Respondents**	
Yes	8	39	47	90.3%
No	2	3	5	9.6%
Total	10	42	52	100%

Source: Primary data, Nyamirambo sector, June 2025

During data collection, many respondents (90.3%) in the Nyamirambo sector indicated that they are aware of the EPR initiatives in their sector, even in Rwanda. They said that the main signs are the encounters and interfaith dialogue between Christians and Muslims in their area. Some

Christians and Muslims have frequent dialogues and collaboration as was shown by respondents. This high percentage testifies that the EPR initiatives in Nyamirabo Sector are known and have made a contribution in building relationships between Muslims and Christians in Nyamirabo Sector as well as the whole country. However, 9.6% of the respondents had no information about EPR initiatives to promote Christian-Muslim relations in the Nyamirambo sector. Perhaps they did not attend any gathering between Christians and Muslims because of their understanding or other challenges that are unknown.

In addition, the Muslim and Christian leaders interviewed in this study confirmed that they were aware of the EPR initiatives. 9 leaders interviewed, equal 100% of respondents said that they had attended more than one gathering organized by EPR to discuss different topics.

Moreover, this was confirmed by the 8 (100%) participants in the focus group Discussion that they knew information about EPR initiatives to promote Christian-Muslim relations in the Nyamirambo area.

4.8 The participation in some activities organized by EPR on Christian Muslim relations

Figure 5 below shows the participation of Christians and Muslims in the Nyamirambo sector in the activities organized by EPR concerning Christian-Muslim relations. The participants of those activities started to show the changes in mindset, understanding, and promoted mutual respect, as it was confirmed by the high number of Christian respondents with 21 (95%) out of 22 Christians and 15 (75%) Muslim respondents out of 20.



Figure 5. The participants in EPR activities organized by EPR to promote CMR

Source: field data 2025

Regarding the Christian and Muslim leaders interviewed, their participation in activities organized by EPR to promote Christian-Muslim relations demonstrated their active participation by inviting their members to attend the seminars and trainings, to be among the trainers, and to put the agenda of gathering in their activities plan. The commitment of leaders on both sides was useful and beneficial to facilitate the effectiveness of EPR initiatives to enhance Christian-Muslim relations in Rwanda post-genocide.

Therefore, in the focus group discussion, some participants confirmed that they had participated actively in different worker shops organized by EPR, and they committed to attending the next encounters that will be organized by EPR between Christians and Muslims because they recognized the outcomes from the previous encounters of Muslims and Christians by living in harmony with their neighbors.

4.9 Some activities organized by EPR on Christian-Muslim relations

Concerning the activities organized by EPR on Christian-Muslim relations, the responses given in the questionnaires to enumerate some activities provided were mentioned in Table 4.7 below.

4.7 Table 4.7 Some activities organized by EPR on Christian-Muslim relations

Some activities	**Frequency**	**Percentage**
Interfaith dialogue	25	59.5%
Seminars, meetings and conferences	8	19%
Sport	5	11%
Prayer and social cohesion	2	4.7%
Visitation	2	4.7%

Source: Field data 2025

According to table 4.8 above, interfaith dialogue between Christians and Muslims was stressed by

59.5% of the respondents participated in the activity organized by EPR to promote Christian-Muslim relations, which was attended by many Muslims and Christians. Seminars, meeting and conferences reported with 19% of the respondents. These activities were confirmed by the Muslim and Christian leaders during interview guide. The third activity of EPR to enhance the relationship between Christians and Muslims in Rwanda is sports between them, with 11% of respondents. The young Muslims and Christians participated in different games organized by EPR in order to promote the relationship between them. The last activity of EPR shown by respondents is prayer and social action, with 4.7% of respondents. The same as visitation with 4.7% of respondents. In the Focus Group Discussion, 7 participants out of 8 confirmed that interfaith dialogue, sport, and training are the main activities of EPR, which helped a lot in building up their relationship. This appreciation of the majority of people who participated in FGD shows that Muslims and Christians are aware of EPR activities and know the efforts made by the Presbyterian Church in Rwanda to build relationships between Muslims and Christians in post genocide Rwandan society. Therefore, some of them expressed that they have attended some encounters of Muslims and Christians organized by EPR from the beginning of its initiatives.

Moreover, the findings from IG on the activities in enhancing Christian-Muslim relations, as presented in Table 4.8 below, recounted that EPR initiated openness dialogue with 44.4% (4) of respondents, the forums of religious leaders, youths, and women, and sport with 22.2% (2) of respondents. While 11.1% (1) said that it had organized trainings between Christians and Muslims.

Table 4.8: IG, EPR activities to promote Christian Muslim relations

Some activities	**Frequency**	**Percentage**
Openness dialogue	4	44.4%
Leaders, youth and women forums	2	22.2%
Sport	2	22.2%
Trainings	1	11.1%
Total	9	100%

Source: Field data 2025

In terms of EPR activities in promoting Christian-Muslim relations, the interviewed people appreciated the initiatives of EPR to promote Christian-Muslim relations. They stressed that none either a Christian or a Muslim in Rwanda has ever fight each other in the cause of religion and confirmed that this is a good result of EPR initiatives in Rwanda. During the interview, the list some activities promoted by EPR in promoting Christian-Muslim relations. Some of them also said that they have participated and contributed in meetings between Christians and Muslims.

4.10 Contribution of interfaith dialogue promoted by the Presbyterian Church in Rwanda (EPR)

The table below demonstrates the contribution of interfaith dialogue as one of the initiatives started by EPR in Rwanda post Genocide.

Table 4.9 Contribution of interfaith dialogue promoted by EPR in promoting CMR in Rwanda

Contribution of interfaith dialogue	Frequency	Percentage
In building up relationship between Christians and Muslims	10	23%
Promoting the spirit of listening each other	8	19%
Promoting tolerance	7	16.6%
Promoting the spirt complementarity	6	14%
Encouraging truth telling	5	11.9%
promoting openness dialogue	3	7.1%
Promoting sociability	1	2.3%
Facilitate dialogue of life	1	2.3%
Broke down artificial barriers	1	2.3%
Total	42	100%

Source: Field Data 2025

The findings of this study indicated that interfaith dialogue contributed a lot in building up relationship between Christians and Muslims with 23% (10) of respondents, 8 (19%) of participants confirmed that it promoted the spirit of listening each other, tolerance stressed by 7 (16.6%), promoting the spirt complementarity affirmed by 6 people(14%), truth telling with 5 (11.9%), promoting openness dialogue highlighted by 3 (7.1%), promoting sociability emphasized by 1 (2.3%), facilitate dialogue of life with 1 (2.3%), and broke down artificial barriers between Christians and Muslims as it was expressed by 1 (2.3%) of respondents.

In addition, FGD pointed out that interfaith dialogue, as the initiative of EPR, helped Christians and Muslims to accept each other, to live in sociability, love each other, sit together to discuss the concerned issues, and listen to each other. However, one of the participants said that he does not agree with them. He refused the role of interfaith dialogue by saying that even though there is no visible conflict, the suspicion between Christians and Muslims is still observed in their habits and discussions on both sides. But the number of one person is not valuable because he cannot be aware of other EPR initiatives and their contribution to building relationships between Muslims and Christians in Rwandan society.

Further findings from IG results on the contribution of interfaith dialogue as an initiative of EPR showed the strong friendship and relationship with 44.4% (4) of respondents, social cohesion with 33.3% (3) of respondents, and mutual understanding with 22.2% (2) of respondents. This leads to harmonious coexistence in Rwandan society. Table 4.10 below shows the interview results.

Table 4.10 Contribution of interfaith dialogue

Contribution of interfaith dialogue	**Frequency**	**Percentage**
Strong friendship and relationship	4	44.4%
Social cohesion	3	33.3%
Mutual understanding	2	22.2%

Source: Field Data 2025

4.11 Training center used by EPR in interfaith dialogue

Table 4.11 training center used by EPR in interfaith dialogue

Training centers	Frequency	Percentage
EPR training center (CFD)	32	76%
Islamic cultural center	2	4.7%
Public training center	1	2.3%
Private training center	5	11.9%
Ecumenical training center	1	2.3%
Other centers	1	2.3%

Source: field data 2025

The majority of respondents in the Nyamirambo sector affirmed that the EPR training center (CFD) was used more often in their interactions between Christians and Muslims, with 76% of respondents. The respondents expressed that this center is safe for interfaith dialogue in Rwanda, and it has some facilities like a library, computers, internet, and a polyvalent hall. The private center comes at the second position of training center used by EPR during the seminar organization. With 11.9% of respondents. While the Islamic cultural center was affirmed by 4.7% of respondents as the training center for Muslims and Christians in Rwanda. Public, ecumenical, and other centers are at the same level of being chosen to use as favorable training centers between Christians and Muslims in Rwanda post-genocide society, with 2.3% of respondents.

4.12 The contribution of EPR training center (CFD) in promoting Christian-Muslim relations

CFD contributed to Christian-Muslim relations in the area of the Presbyterian Church in Rwanda, where Muslims and Christians met and dialogued together peacefully. The responses from questionnaires indicated the results in Table 4.12 below.

Table 4.12 Contribution of EPR training center (CFD)

Contribution of EPR training center	Frequency	Percentage
Safe space for dialogue	14	33.3%

Providing the facilities of training (Training materials)	11	26.1%
Preparing and providing food	7	16.6
Accommodation during training	6	14.2%
Transports for trainers and trainees	4	9.5

Source: Field data 2025

Table 4.10 above indicates that CFD, as the training center of EPR, has a lot of contributions, as it was stressed by the respondents that it provides a safe space for dialogue between Christians and Muslims, with 33.3% of respondents, and it also provides training materials, with 26.1%. Moreover, it prepares and provides food for the training participants. In addition, when it organizes seminars of more than one days it provides accommodations for the trainees and trainers with 14% of respondents. The last contribution of the EPR training center is providing transport for trainers and trainees, with 9.5% of respondents.

Furthermore, in the Focus Group Discussion, the participants appreciated the role of the EPR training center as a safe place for interfaith dialogue and all kinds of interaction between Christians and Muslims. Its facilitations and experiences in preparing training between Christians and Muslims in Rwanda is unquestioned as expressed by some participants in FGD.

In addition to this, IG in Table 4.13 revealed that 55.5% (5) of respondents reported that CFD is known as the center prepares well the trainings and seminars between Christians and Muslims, while 33.3% (3) cited that during training it provides all facilities needed and 11.1% (1) of participant confirmed that it facilitates good interaction between Christians and Muslims during the seminars and in daily life.

Table 4.13 Contribution of CFD in promoting Christian-Muslim relations (IG)

Contribution of CFD	**Frequency**	**Pecentage**
Good preparation of training and seminars	5	55.5%
Providing all facilities	3	33.3%

Facilitates good interaction	1	11.1%

Source: Field Data 2025

4.13 Contribution of sport as an initiative promoted by EPR on Christian-Muslim relations

The aim of the study is to carry out an evaluation of the effectiveness of EPR initiatives, specifically their contributions in promoting the relationship between Christians and Muslims in Rwanda post-genocide within the Nyamirambo sector. Based on this objective, the research findings pointed out the role of sport through different games organized by EPR, where Christians and Muslims played together, as indicated in Table 4.14 below.

Table 4.14 Contribution of Sport in Christian Muslim relations

Contribution of Sport	**Frequency**	**Percentage**
Promoting love	9	21.4%
Collaboration and cooperation	8	19%
Discipline	7	16.6%
Encouraging sociability	5	11.9%
Avoiding prejudices and stereotypes	5	11.9%
building up social cohesion,	3	7.1%
Promoting friendship	2	4.7%
Promoting the spirit of sharing	2	4.7%
Promoting the spirit of competition	1	2.3%

Source: Field Data 2025

As designated in the table 4.14 above, the majority of respondents confirmed that sport promoted love with 21.4% of respondents, collaboration with 19% (9), whereas discipline stressed by 16.6%

(7) of participants, encouraging sociability and avoiding prejudges and stereotypes with 11,9% (5) of respondents, build up social cohesion with 7.1 (3), and promoting friendship and spirit of sharing between Christians and Muslims with 4.7% (2) of respondents. The last contribution was to promote the spirit of competition as it was confirmed by 2.3% (1).

Furthermore, the participants of FGD stressed that sports between Christians and Muslims are very helpful and recommended EPR to organize more and more games for the young Muslims and Christians as future leaders. They said that games develop sociability and love between Christians and Muslims in our society.

Moreover, the young Muslims and Christians interviewed confirmed that they liked and appreciated the sport organized by EPR. In their appreciation, 6 respondents out of 9 said that it helps Muslims and Christians to pray together, with 66.6% (6), while 22.2 (2) reported that it facilitates their sociability. Whereas sharing experiences and food was reported by 11.1% (1), as well as promoting love between young Muslims and Christians, with 11.1% of respondents too. Before and after playing they pray together as the same Abrahamic religions.

Table 4.15 Contribution of Sport to Christian-Muslim relations

Contribution of Sport	**Frequency**	**Percentage**
Praying together	5	55.5%
Facilitating sociability	2	22.2%
Sharing experiences and food	1	11.1%
Promoting love	1	11.1%
Total	9	100%

Source: Field Data 2025

4.14 The impact of the EPR initiatives on influencing Christian-Muslim relations.

This research sought to find out the impact of the Presbyterian Church's initiatives on Christian-Muslim relations in Rwanda post-Genocide. The effects of EPR activities are found in social and religious impacts.

4.14.1. Social impacts

The initiatives of EPR on Christian-Muslim relations brought out the social impacts in post-genocide Rwandan society. The study determined the impacts of the Presbyterian Church's initiatives on social relations between Christians and Muslims in the Nyamirambo sector, as indicated in Table 4.16 below**.**

Table 4. 16 Social Impacts of EPR initiatives on Christian-Muslim relations

Impacts of the EPR initiatives	**Frequency**	**Percentage**
Promoting unity between Muslims and Christians	12	28.5%
Promoting mutual respect between Christians and Muslims	8	19%
Tolerance and Peaceful co-existence between Christians and Muslims	6	14.2%
Respecting each other	5	11.9%
Love each other	4	9.5%
Working together	4	9.5%
Promoting social cohesion	2	4.7%
Promoting good attitudes towards each other	1	2.3%

Source: Field data 2025

The study revealed different impacts of EPR initiatives on social relations between Christians and Muslims in Rwanda post-genocide. The first effect is promoting unity between Muslims and Christians, which was highlighted by 12 people, equal 28% of respondents. The second is promoting mutual respect between Christians and Muslims with 8 people (19%), tolerance and

peaceful co-existence between Christians and Muslims with 6 (14.2%) of respondents, love each other and working together 4 (9.5%), promoting social cohesion 2 (4.7%) and promoting good attitudes towards each other said by 1 person, equal 2.3% of the respondents.

Participants in the FGD testified that the impacts of EPR initiatives on social relations are observed in the attitudes shown by Christians and Muslims towards each other. They said that Muslims can visit the Christian families and vice versa, praying together, being trainers in trainings, doing business together, and helping each other. They also share food in the social festival events.

Furthermore, IG findings offered the impacts of EPR initiatives to shape the relationship between Christians and Muslims in Rwanda post genocide as presented in Table 4.17 below.

Table 4.17 IG's impacts of EPR initiatives to promote Christian Muslim relations

Impacts of EPR activities	Frequency	Percentage
Social cohesion	5	55.5%
Peace building	2	22.2%
Conflict resolution	1	11.1%
Avoiding suspicion	1	11.1%

Source: Field Data 2025

Five (5) of respondents accounting for 55.5% indicated that EPR initiatives helped in promoting social cohesion between Christians and Muslims as well as the Rwandans in general. An additional 22.2% (2) expressed that the EPR initiatives promoted peace between Muslims and Christians in Rwanda and helped in conflict resolution and avoiding suspicion between them, with 11.1% (1) of respondents. The findings reflect scholarly perspectives on the social implications of promoting unity, tolerance, and peaceful coexistence (Kubai, 2010).

4.14.2. Religious impacts

The Presbyterian Church's initiatives on Christian-Muslim relations carried out the religious impacts in post genocide Rwandan society. The study pointed out the impacts of the Presbyterian

Church's initiatives on the religious relations between Christians and Muslims in the Nyamirambo sector, as presented in Table 4.18 below**.**

Table 4. 18 Religious impacts of EPR initiatives in shaping Christian-Muslim relations

Impacts of the EPR initiatives	**Frequency**	**Percentage**
Religious tolerance between Christian and Muslims	18	42.8%
Religious dialogue between Christians and Muslims	6	14.2%
Religious collaboration	7	16.6%
Mutual discovering	7	16.6%
Religious consultation	3	7.1%
Respecting each other's faith	1	2.3%

Source: Field data 2025

Regarding to the religious impacts of EPR initiatives, 42.8% (18) of respondents expressed that religious tolerance between Christians and Muslims was promote in Rwandan society. This is confirmed by Daniel Dushimimana (2012:1-2) by saying that there is no fight between Christians and Muslims in Rwanda in the cause of religion because EPR promotes mutual respect through seminars and trainings, while religious dialogue between Christians and Muslims is emphasized by 14% (6) of respondents as religious impact promoted by EPR initiatives. Both Religious collaboration and Mutual discovering stressed by 16.6% (7) of participants as the religious impacts brought by EPR initiatives in Rwanda post genocide. Whereas 7.1% (3) affirmed that religious consultation is another impact between Christians and Muslims brought by EPR efforts. Respecting the faith of each other confirmed by 2.3% (1) of respondents. The findings were consistent with the findings of Dushimimana's work, saying that the meeting of people from different faiths promotes mutual discovery, respect, and avoiding despair, fear, and suspicion (Dushimimana 2012, p. 29).

Moreover, the participants of Focus Group Discussion (FGD) showed that the initiatives of EPR helped a lot in building relationships between Christians and Muslims in Rwanda, especially in

religious tolerance and collaboration through interfaith dialogue initiated by EPR in the aftermath of the genocide. This leads to reduction of suspicions and stereotypes between Christians and Muslims. They also emphasized that EPR initiatives promoted mutual discovery between Muslims and Christians. Therefore, they stressed that interfaith dialogue between Christians and Muslims facilitated their interactions from the beginning until now.

Furthermore, the findings of the interview demonstrated that the leaders of both Muslims and Christians appreciated the EPR initiatives to promote Christian-Muslim relations. The interviewees testified that the impacts of EPR initiatives are found in religious interactions, in avoidance of suspicions and stereotypes, working together, and mutual respect as represented in Table 4.19 below

Table 4.19 Religious impacts of EPR initiatives in promoting Christian Muslim relations (IG)

Impact of EPR initiatives	**Frequency**	**Percentage**
Religious interactions	4	44.4%
Avoid suspicions and Stereotypes	3	33.3%
Working together	1	11.1%
Mutual understanding	1	11.1%

Source: Field data 2025

The findings by IG are presented in Table 4.19. The study found that religious interaction during interreligious conferences can be one of the efforts to promote the relationship between Christians and Muslims in Rwandan society, with 44.4% (4) of respondents. While the avoidance of suspicions and stereotypes was considered by 33.3% (3) of participants as an effort to foster harmony within the community of Christians and Muslims in the Nyamirambo sector. The same as working together and mutual understanding suggested by 11.1% of respondents as an effort to build a relationship between Christians and Muslims in post genocide Rwandan society. When these initiatives are promoted by both Muslims and Christians in Rwanda their relationship will be shaped as well as Kubai encourages the Christians and Muslims in Rwanda to promote effective

dialogue, the spirit of openness, mutual respect and understanding as neighbors living in the same villages (Kubai, 2010, p. 234).

4.15 Positive and Negative impact of Presbyterian Church initiatives on CMR in Rwandan society

The respondents were asked if Presbyterian Church initiatives brought some negative impacts in the Nyamirambo sector, as presented in the Figure below.

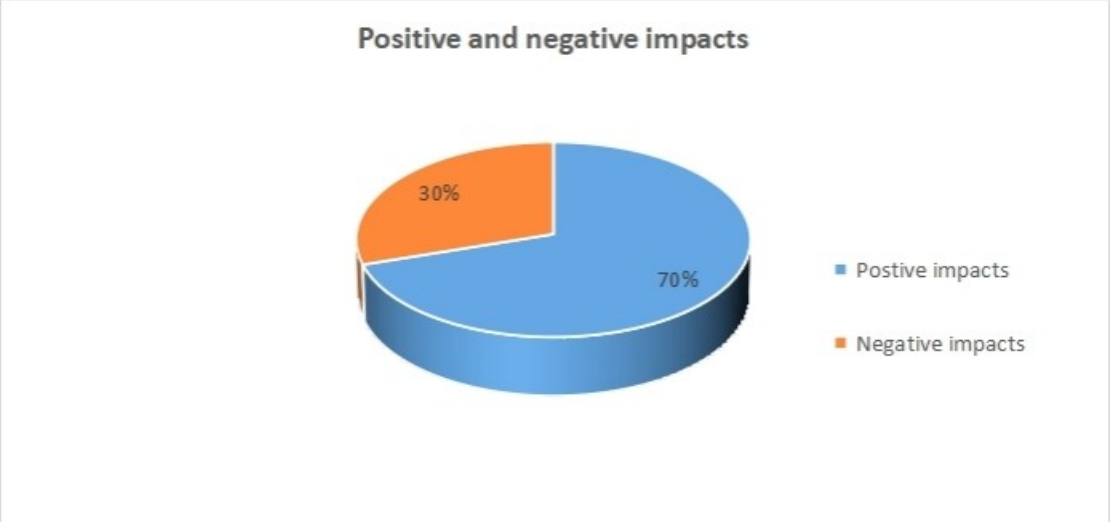


Figure 6

The results presented in figure 6 Above demonstrated that the Presbyterian church's initiatives in Nyamirambo sector provoked some positive and negative effects. Out of the 10 participants interviewed, 70% (7) indicated that the presence of EPR initiatives resulted in positive impacts. While 30% (3) expressed that it brought some negative impacts. Equally, Focus Group Discussion participants also agreed that Presbyterian Church initiatives resulted in both negative and positive impacts, although positive impacts are more than negative impacts. Either positive or negative impacts are provoked by the attitudes of Christians and Muslims during the interactions.

Furthermore, the FGD and Interview guide demonstrated that the Presbyterian Church initiatives resulted in some positive impacts in the Nyamirambo Sector, as presented in Figure 7 below.

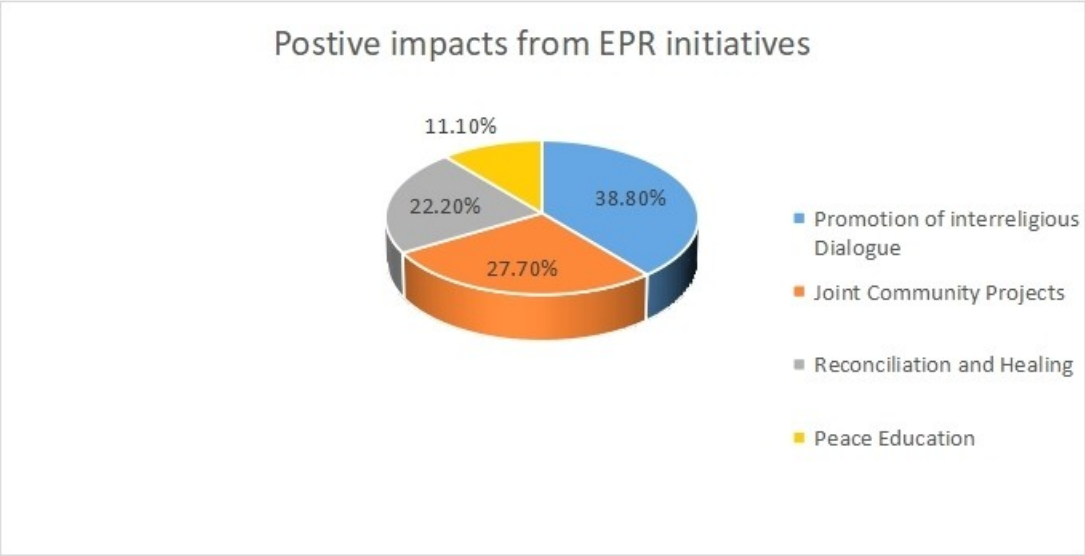


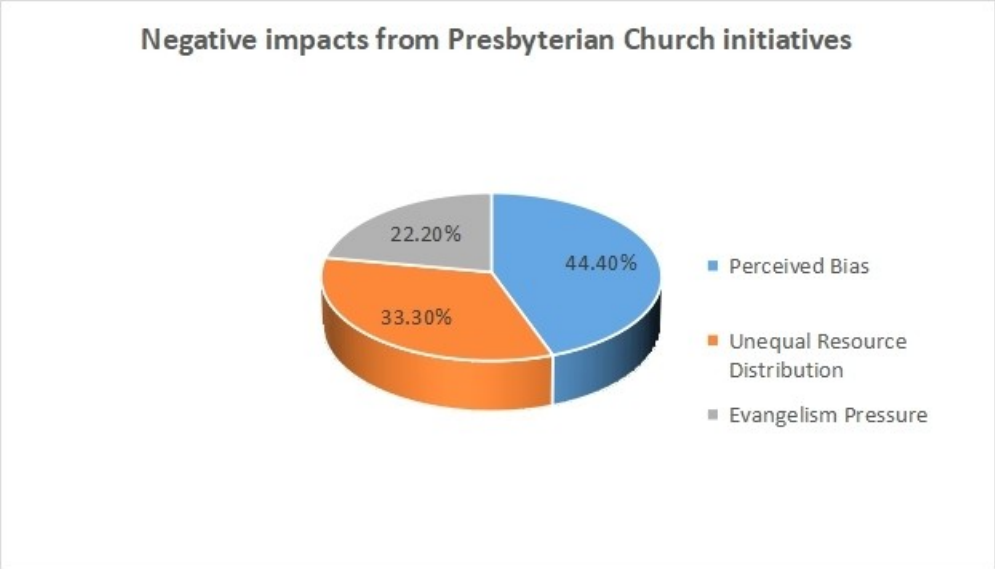
Figure 7

Source: Field Data 2025

In Figure 7 above, the total participants of the interview guide and FGD reported that 38.8 % (7) of respondents pointed out that the EPR initiatives brought interreligious dialogue as a positive impact. They explained this point by saying that EPR created platforms for peaceful dialogue and reducing religious tensions and encouraging mutual respect. Out of 18 participants of the IG (Interview guide) and FGD, 27.7% (5) affirmed that joint community projects between Christians and Muslims are a positive impact of EPR initiatives. While 22.2% (4) of interviewed people with those who participated in FGD confirmed that facilitating in reconciliation and healing were the positive impacts. To explain this view, the respondents told the researcher that during seminars, EPR encouraged Muslims and Christians working together in trauma healing and reconciliation of Rwandans. 22.2 % (4) of the respondents confirmed that peace education had a positive impact from EPR initiatives. To clarify this idea, the respondents expressed that EPR promoted the spirit of tolerance, forgiveness, and unity by reducing suspicion between the two faiths, namely Islam and Christianity. This was promoted during the seminars and training sessions organized by EPR.

In addition, the FGD and Interview guide also revealed that the Presbyterian Church initiatives resulted in some negative impacts in the Nyamirambo Sector, as presented in Figure 8 below.

Figure 8. Negative impacts from Presbyterian initiatives



Source: Field Data 2025

With regard to Figure 8 above, 44.4 % (8) of respondents during the interview and FGD stressed that they perceived bias (Prejudice). In more explanation given, they said that some initiatives of EPR were seen as Christian-centered, with Muslims' feelings sidelined or underrepresented (diminished). 33.3% (6) of respondents demonstrated that EPR initiatives brought unequal resource distribution. They gave more explanation by saying that Church-led projects sometimes favored Christian communities, unintentionally deepening religious inequality. In the interview, some Muslims said that in each gathering, the Muslims invited were a very small number and thus, the benefits are reaching a small number of them than their fellow Christians. They gave another example that sometimes the projects of distributing pigs to the poor believers are in favor of Christians, not Muslims, as said by a Muslim interviewed on this point.

While 22.2% (4) of respondents showed evangelism pressure as a negative impact. To explain more about this ideas, the respondents said that in some cases, aid or programs were linked to Christian evangelism, which created mistrust among Muslims. Some Muslims interviewed

expressed this by saying that the poor Christians often have been given Bibles but no Qurans have been given by Muslims. They suggested that when EPR provides Bibles in the seminars between Christians and Muslims, it should also provide the Qurans to Muslims in promoting evangelism using holy books on both sides.

4.16 Summary

This study investigated the impact of the Presbyterian Church's initiatives on Christian-Muslim relations in the Nyamirambo Sector. The main emphasis of Chapter Four was on data processing, presentation, and interpretation of findings. All these findings were explored where data was analyzed and presented. The following chapter provides a brief summary of the main findings, conclusions, and recommendations.

CHAPTER FIVE:

SUMMARY OF FINDINGS, CONCLUSIONS, AND RECOMMENDATIONS

5.1 Introduction

This chapter presents the summary of the findings for each objective of the study, conclusions, and recommendations based on the responses gathered through open-ended questionnaires, interview guide, and focused group discussion. The study intended to examine the impact of the Presbyterian Church's initiatives on Christian-Muslim relations in the Nyamirambo Sector of Nyarugenge District in Kigali City.

5.2. Summary of Findings

The study was a scientific evaluation of the impacts of Presbyterian Church initiatives on Christian-Muslim relations carried out in the Nyamirambo Sector of Nyarugenge District in Kigali city, guided by the three research objectives. The research sought to identify the historical relations between Christians and Muslims in the post-genocide Rwandan society, determining the contributions of different initiatives of EPR on Christian-Muslim relations in the post-genocide Rwandan society, and evaluating the impact of EPR initiatives on Christian-Muslim relations in the post-genocide Rwandan society. Therefore, the research was conducted using an open-ended questionnaire, an interview guide, and a focus group discussion, which led to the findings.

Concerning the first objective about finding out the historical relations between Christians and Muslims in post genocide Rwandan society, the research revealed that in post-genocide Rwanda, the historical relations between Christians and Muslims before EPR initiatives were characterized by disagreement, intolerance, mistrust, suspicion, lack of mutual respect, disrespect, hatred, and misunderstanding each other. While after that EPR initiated its initiatives, the situation was changed and improved, where it was characterized by mutual respect and discovery between Muslims and Christians, collaboration and cooperation, tolerance, love for each other, good interaction, and friendship between Christians and Muslims. The improvement of the relationship between Christians and Muslims came slowly because, in the first years, there was resistance to changing one's mind and defending one's faith on each side.

Therefore, remember that disagreement came on the first position with 30.9 % of respondents as the behavior and attitudes characterized the relationship between Christians and Muslims in the post genocide Rwandan society before the start of EPR initiatives, whereas mutual discovery also came at a high level of historical relationship improvement due to the EPR initiatives with 42.8% of respondents.

For the second objective about the determining the contributions of various EPR initiatives on Christian Muslim relations in the post genocide Rwandan society determine the contribution of different initiatives of EPR on Christian Muslim relations in the post genocide Rwandan society, specifically in Nyamirambo sector, the research revealed that interfaith dialogue comes at the first position with 59.5% of respondents, while sport at the third level with 11% of respondents. The

majority of respondents in the Nyamirambo sector affirmed that the EPR training center (CFD) was the main training center, which facilitated interaction between Christians and Muslims, with 76% of respondents. In 1997, EPR started initiatives in order to improve the relationship between Christians and Muslims in Rwanda post-genocide. From that time, the relationship between Christians and Muslims started to improve slowly by slowly.

Concerning the third objective, the researcher pointed out some social and religious impacts in shaping the relationship between Christians and Muslims in the post genocide Rwandan society. The findings of this research showed that EPR initiatives promoted unity with 28% of respondents, mutual respect with 19% of participants, tolerance and peaceful coexistence with 14.2%, respecting each other with 11.9% of respondents, both love each other and working together stressed by 9.5 of respondents, promoting social cohesion and good attitudes towards each other are social impacts brought by EPR in Rwanda post genocide.

5.3 Conclusion

The research aimed at finding out how the initiatives of EPR impacted Christian-Muslim relations in post-genocide Rwandan society. In conclusion, the study revealed that the Presbyterian Church initiatives impacted Christian-Muslim relations in Rwanda post-genocide, specifically in the Nyamirambo sector. Furthermore, the attitudes of both Christians and Muslims towards each other played a significant role in promoting the relationship between Christians and Muslims in Rwandan society. Although EPR initiated different efforts, some respondents in this study said that there was some negative impact brought by church initiatives. Thus, EPR needs to examine itself and set strategies of mitigating those negative impacts and being transformed into positive impacts to foster Christian-Muslim relations in post-genocide Rwandan society.

In fact, efforts are necessary to enhance a better relationship between Christians and Muslims, emphasizing the spirit of tolerance, respecting each other to build a more unified and peaceful society. The study highlighted the need for dialogue and understanding between the two Abrahamic religions through the inclusiveness of both Muslims and Christians in different activities and programs.

5.4 Recommendations

From the study findings, the researcher proposed the following recommendations:

1. To avoid disagreement, intolerance, mistrust, suspicion, lack of mutual respect, disrespect, hatred, and misunderstanding between Christians and Muslims in Nyamirambo Sector, in Nyarugenge District, in Kigali city, there is a need for collaboration between EPR, the Government and other Churches to create a Christian-Muslim relations program aiming at promoting social cohesion and inclusivity.
2. The Presbyterian church in Rwanda should create another training center for Christian-Muslim relations in different corners of the country to reach many Christians and Muslims. Because one training center is not enough to cover the whole country.
3. Local government leaders and Church leaders should work together in collaboration to promote Christian-Muslim relations and foster social cohesion.
4. There is a need to implement interfaith projects to promote cooperation and interaction. This will facilitate building up friendship between Christians and Muslims in Rwandan society;
5. Rwanda's Government should set platforms in different provinces aiming at fostering relationship between Christians and Muslims. In this regard, the government should also recognize that the majority of the population of Rwanda are Christians and Muslims, equal 96% of the whole population, as indicated by the 2022 census in Rwanda. Thus, without peace and harmony between Christians and Muslims in Rwanda, there is no peace and harmony in the whole country.

5.5 Recommended areas of Further studies

This research sought to find out the impact of the Presbyterian church's initiatives on Christian-Muslim relations in post-genocide Rwandan society, specifically, in the Nyamirambo sector.

- The study was conducted in the Nyamirambo sector in Nyarugenge District, as the area of Muslim concentration in Rwanda; therefore, this study can be further expanded to another geographical location in Rwanda.
- A similar research is suggested, focused on another aspect of the impact of the Presbyterian Church in Rwanda in creating saving and credit groups of Christians and Muslims altogether, in the way of promoting Christian-Muslim relations.

- Moreover, further researches should be done to evaluate the negative and positive impacts of Church efforts in promoting Christian Muslim relations

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APPENDICES

APPENDIX 1: QUESTIONNAIRE FOR RESPONDENTS

Dear Respondent;

My name is 'SEPTEMBER M 2025 (a)', I am a student from St. Paul's University, Limuru in Kenya. I am conducting a study on the impact of Presbyterian Church's initiatives on Christian Muslim relations in Rwanda Post genocide. This is in partial fulfilment for the award of Master's Degree in Islam and Christian Muslim Relations. The study will help to evaluate the achievements of the Presbyterian Church initiatives during 26 years. Your response and opinions will remain confidential and will be used only for the purposes of this study. Your willingness to respond to the following questionnaire will be of great help to this study. Thank you very much for your contribution.

Section 1: **Personal data**

1. In which category of age group do you fit? Put X at the correct answer
    a) Less than 35
    b) 35-60
    c) 60 and above

2. What is the level of your education? Put X at the correct answer
    a) None
    b) Primary
    c) Vocational training
    d) Secondary
    e) University

3. What is your occupation? Put X at the correct answer

    a) Student

    b) Farmer

    c) Private Employee

    d) Public Employee

    e) Religious Employee

    f) Religious Leader

    g) A technician

    h) Unemployed

4. What is your denomination? Put X at the right answer

    A Presbyterian

    A Muslim

Section 2: The historical relations of Christians and Muslims in Rwanda post Genocide

5. What are the characteristics of the relationship between Christians and Muslims in Rwanda post genocide before the EPR initiatives?

.....

.....

.....

6. How were the characteristics of the relationship between Christians and Muslims in post genocide after being improved by the EPR initiatives?

.....
.....
.....
.....

Section 3: The EPR initiatives in promoting Christian Muslim relations

7. A) Are you aware of the existence of the EPR initiatives on Christian Muslim relations?
   ……
   ……..……..

B) Did you ever participate in some of the activities of the EPR concerning Christian Muslim relations? If yes, in which activities did you participate?

……
……
……...

8. In which training centre that had used during your training on Christian Muslim relations?

……
……
…….

9. What is the contribution of that centre to your seminar?

……
……

Section 4: The impact of the EPR initiatives on shaping Christian Muslim relations.

10. What are the social impacts of EPR initiatives on Christian Muslim relations in the post genocide Rwandan society?.....
    .....
11. What are the religious impacts from the EPR initiatives on Christian Muslim relations in the post genocide Rwandan society?.....
    .....

12. Is there any other impact that the EPR initiatives play in your area that you don't mention above, in promoting relationship between Christians and Muslims in Rwanda post genocide?.....
.....

APPENDIX 2: QUESTIONS FOR INTERVIEW GUIDE FOR CHRISTIAN-MUSLIM LEADERS

I. Identification

1. Names (Optional):
2. Age:
3. Religious Confession:
4. Profession:
5. District

II. Questions

1. Have you ever heard about the Presbyterian Church initiatives in Rwanda on Christian Muslim relations? If yes, what are them?

……
……
……

2. What are the activities promoted by EPR in your area for promoting Christian Muslim relations?

……
……
……

3. Did you play any role in those activities? If yes, what is that role?

……
……
……

4. How do you appreciate those activities?

……
……
……

5. What are the positive and negative impact of Presbyterian Church initiatives on Christian Muslim relations in Rwanda post genocide in your area?

……
……
……

6. Do you see the impact of EPR initiatives on Christian Muslim relations in Rwandan society? If yes give the examples of that impact.

……
……
……
……

……
……
……
……

APPENDIX 3: IBIBAZO (KINYARWANDA)

Umwirondoro wanjye.

Nitwa Daniel RUTEGIBIGENI, ndi umunyeshuri muri Univerisite ya Saint Paul's y' i Limuru muri Kenya. Muri gahunda y'amasomo yanjye, harimo no gukora ubushakashatsi. Ni muri urwo rwego ndimo gushaka kumenya uruhare Itorero Presbyteriyene mu Rwanda ryaba ryaragize mu mibanire y'Abakristo n'Abayisilamu mu gihe cy'imyaka 26 rimaze rikora ibikorwa byo muri urwo rwego. Ibisubizo muzampa nzabigira ibanga, Bizakoreshwa gusa mu rwego rw'ubu bushakashatsi. Gusubiza ibibazo biri kuri uru rupapuro ni inkunga ikomeye muzaba mu nteye mu masomo yanjye no mu rwego rwo gushyigikira imibanire myiza hagati y'abakristo n'Abayisilamu mu Rwanda.

Murakoze cyane kandi Imana ibahe umugisha.

Igika cya 1: Icyiciro usubiza arimo

1. Uri mu kihe cyiciro cy'imyaka?Shyira akamenyetso X ahakwiriye.

    a) Munsi y'imyaka 35

    b) Hagati y'imyaka 35-60

    c) Hejuru y'imyaka 60

2. Ufite ikihe cyiciro cy'amashuri? Shyira akamenyetso X ahakwiriye.

    a) Sinize

    b) Amashuri abanza

    c) Amashuri y'imyuga

    d) Amashuri y'isumbuye

e) Amashuri makuru na Kaminuza

3. Ukora murimo ki? Shyira kamenyetso X ahakwiriye

a) Umunyeshuri

b) Umuhinzi

c) Ndikorera

d) Ndi umukozi wa Letae)

e) Nkora mu idini/Itorero

f) Ndi umuyobozi w'idini/ Itorero

g) Nta kazi mfite

4. Ni irihe dini/ itorero ubarizwamo? Shyira akamenyetso X ahakwiriye.

a) Umupresbiteriyene

b) Umuyisilamu

Igika cya 2: Amateka y'umubano w'Abakristo n'Abayisilamu mu Rwanda nyuma ya jenoside

5. Mbese imibanire y Abakristo n'Abayisilamu mu Rwanda mbere y'uko EPR itangira ibikorwa byayo nyuma ya jenoside yarangwaga n'ibiki?.....
   .....
   .....
   .....
6. Mbese umubano w' Abakristo n'Abayisilamu mu Rwanda nyuma y'uko EPR itangiye ibikorwa byayo nyuma ya jenoside waba urangwa n'ibiki?.....
   .....
   .....
   .....

Igika cya3: Ibikorwa bya EPR muguteza imbere imibanire myiza hagati y'Abakristo n'Abayisilamu

7. Ese hari ubwo wigeze wumva ibikorwa bya EPR mu guteza imbere imibanire y'abakristo n'Abayisilamu mu Rwanda? Niba ari yego ibyo bikorwa ni ibihe?.....
   .....
   .....
8. Mbese hari ibikorwa byateguwe na EPR kuri iyo gahunda wigeze witabira Niba bihari. Ni ibihe?.....
   .....
   .....
   .....
9. Ni ikihe kigo cy'amahugurwa mwifashishije mugihe cy amahugurwa y'imibanire y'Abakristo n'Abayisilamu?.....
   .....

10. Mbese icyo kigo cy'amahugurwa cyaba cyarabafashije iki mugihe cy'amahugurwa?.....
.....

Igika cya 4: Uruhare rw'ibikorwa bya EPR mu kuzahura umubano w'Abakristo n'Abayisilamu mu Rwanda nyuma ya jenoside

11. Mbese ibikorwa bya EPR bifite uruhare mukuzahura umubano w'Abakristo n'Abayisilamu mu Rwanda nyuma ya jenoside? Niba ari yego ni gute?

……
……

12. Mbese ni uruhe ruhare rw'ibikorwa bya EPR mu mibanire y'Abakristo n'Abayisilamu mu Rwanda nyuma ya jenoside?

……
……
……
……

13. Ese hari urundi ruhare ibikorwa Bya EPR bifite mu karere utuyemo rutavuzwe haruguru mu kuzahura umubano w'Abakristo n' Abayisilamu mu Rwanda nyuma ya jenoside?

……
……
……
……

APPENDIX 4: IBIBAZO BYA INTERIVIYU (KINYARWANDA)

Umwirondoro

1. Amazina (Ku bushake bwawe) ……
2. Igihe yavukiye: …….
3. Idini/Itorero: …….
4. Umurimo akora: ……....
5. Akarere n'Umurenge: …….

I. Ibibazo

1. Mbese waba warumvise ibyo Itorero Presbyteriyene mu Rwanda rikora ku bijyanye n'imibanire hagati y'Abakristo n'Abayisilamu? Niba ari yego, ni ibihe?

……
……
……

2. Ni ibihe bikorwa byashizweho na EPR kugirango iteze imbere imibanire y'Abakristo n'Abayisilamu mu karere utuyemo?

……
……
……..

3. Mbese hari uruhare waba waragize muri ibyo bikorwa? Niba ari yego, urwo ruhare ni uruhe?

……
……
……

4. Ni akahe gaciro uha ibyo bikorwa?

……
……
……

5. Ni izihe ngaruka nziza cyangwa mbi ibikorwa bya EPR byaba byaragize mu mibanire y'Abakristo n'Abayisilamu mu karere mutuyemo?

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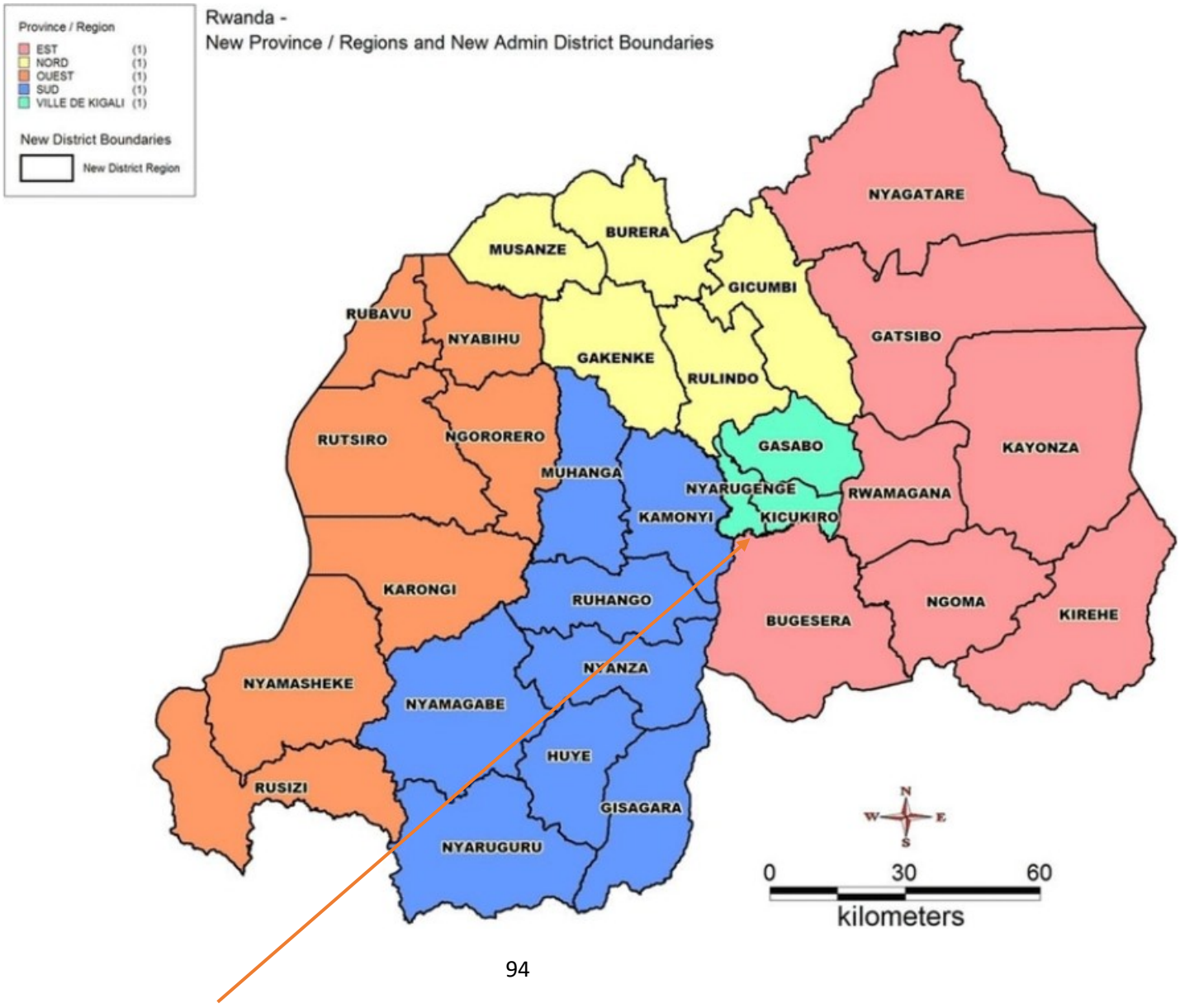
6. Mbese ubona hari uruhare ibikorwa by'Itorero Presbyteriyene mu Rwanda byagize mu mibanire y'abakristo n'Abayisilamu mu Rwanda? Niba ari yego, tanga ingero z'urwo ruhare.

……

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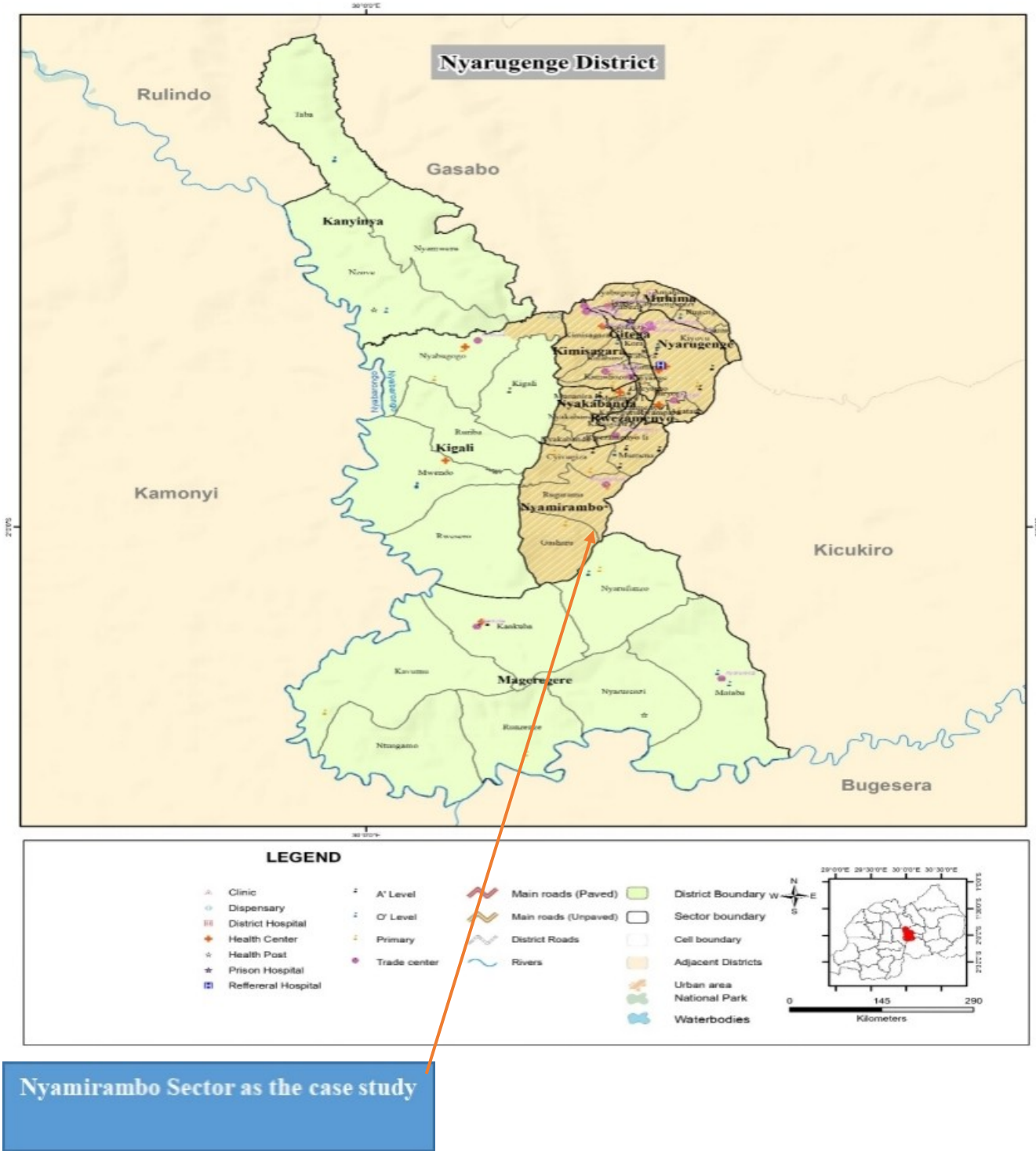
APPENDIX 5: MAP OF REPUBLIC OF RWANDA SHOWS THE DIVISION OF PROVINCES AND DISTRICTS





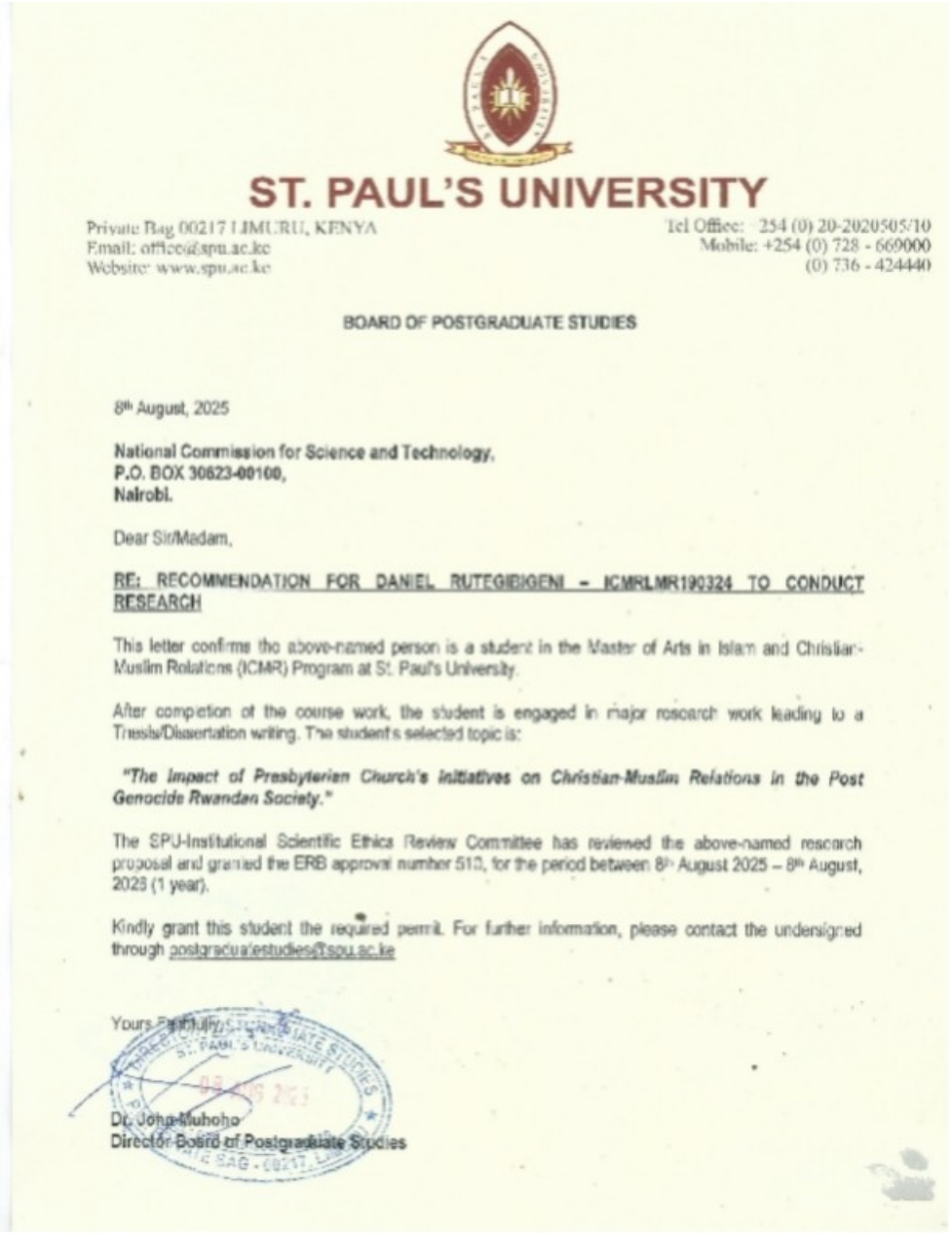
Location of the Study Area on the map of Rwanda

APPENDIX 6: MAP OF NYARUGENGE DISTRICT SHOWING NYAMIRAMBO SECTOR



(Nyarugenge District Report, 2015, p. 1)

APPENDIX 7: PERMITS FOR CONDUCTING RESEARCH



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BOARD OF POSTGRADUATE STUDIES

8th August, 2025

National Commission for Science and Technology,
P.O. BOX 30623-00100,
Nairobi.

Dear Sir/Madam,

RE: RECOMMENDATION FOR DANIEL RUTEGIBIGENI – ICMRLMR190324 TO CONDUCT RESEARCH

This letter confirms the above-named person is a student in the Master of Arts in Islam and Christian-Muslim Relations (ICMR) Program at St. Paul's University.

After completion of the course work, the student is engaged in major research work leading to a Thesis/Dissertation writing. The student's selected topic is:

"The Impact of Presbyterian Church's initiatives on Christian-Muslim Relations in the Post Genocide Rwandan Society."

The SPU-Institutional Scientific Ethics Review Committee has reviewed the above-named research proposal and granted the ERB approval number 510, for the period between 8th August 2025 – 8th August, 2026 (1 year).

Kindly grant this student the required permit. For further information, please contact the undersigned through postgraduatestudies@spu.ac.ke

Yours Faithfully,

Dr. John Muhoho
Director Board of Postgraduate Studies

Eglise Presbytérienne
au Rwanda – EPR

RECOMMENDATION LETTER

I, Rev Dr Pascal BATARINGAYA, President and Legal Representative of the Presbyterian Church in Rwanda (EPR), hereby recommend Rev Daniel RUTEGIBIGENI, a student in Islam and Christian Muslim Relations at Saint Paul's university, Limuru-Kenya, to Conduct his research work on the Impact of Presbyterian Church's Initiatives on Christian Muslim Relations in post Genocide Rwandan Society.

We will appreciate any support to facilitate that research.

Done at Kigali, 13th August 2025

Rev Dr Pascal BATARINGAYA
President and Legal Representative of EPR

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