DIALOGUE OF EXPERIENCE AS A TOOL IN CHRISTIAN-MUSLIM RELATIONS FOR PEACEFUL CO-EXISTENCE IN MAKUENI COUNTY, KENYA

By

Margaret Mutindi Mutuku

ICMRLMR2723/19

This research is submitted in partial fulfilment of the requirements for the award of Masters of Arts in Islam, Christian-Muslim Relations (ICMR) from St Paul's University, Limuru, Kenya.

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NOVEMBER, 2023

DECLARATION

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

Signature……. Date……

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Word Count:19,108

SUPERVISORS' DECLARATION

We confirm that the work in this research was carried out by the student under our supervision.

Signature…… Date……..

Rev. Dr. Joseph Mutei



Signature……. Date……...

Prof. Esther Mombo

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I thank God for His immeasurable Grace, salvation and care unto me. I would also like to thank St. Paul's University fraternity for accepting me as a student from undergraduate upto this level and the unwavering support they have rendered to me so far both spiritually and financially.

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DEDICATION

This work is dedicated to my family whom with all humility supported me throughout my studies.

ABSTRACT

Christianity and Islam are missionary religions. In history christains and muslims have had times of rivalry and times of peaceful co existence depending on place and circumstances. In Kenya historically Christians and muslims have had their times of friction as well. This study sought to study why the Christians and Muslims in Makueni County have peacefully coexisted since the establishment of these faiths and have copied each others behaviour bringing forth dialogue of experience. They have shared religious, economic, cultural and social practices at the expense of peace. Despite of religious diversity, they have unrestricted awareness of oneself and ones act. The study was informed by Meads Theory Interactionist Theory. It employed ethnographic study design which necessitated an analysis of dialogue of experience between Christians and Muslims. The focus was more selected major towns within makueni county but specifically along Mombasa Road. Qualitative and quantitative data was presented and analysed thematically which was obtained through Questionnaires, Interviews, Focused group discussions and Observation by use of NVivo software . The study aimed at analysing the marks of Dialogue of Experience through economic, religious, cultural and social factors. This has made it possible for Christians and Muslims to peacefully coexist. The integration of these faiths is key in many of our Contempolary communities today.

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ABBREVIATIONS

ACK	Anglican Church of Kenya
AIM	Africa Inland Mission
ATR	African Traditional Religion

CMS	Christian Missionary Society
FGD	Focus Group Discussion
KNBS	Kenya National Bureau of Statistics
PCEA	Presbyterian Church of East Africa
RCC	Roman Catholic Church
SA	Salvation Army

GLOSSARY OF NON ENGLISH WORDS

Da'wah- propagation of Islamic faith

Mihadhara- public debates

Mustaarabu- a civilized person

Washenzi- an uncivilized person (barbarian)

Dera- long dress worn by mostly by muslim women

Eid al Fitr- commemoration of Ramadhan

Mawlid- celebration of the birth of prophet muhammad

CHAPTER ONE

INTRODUCTION

Peaceful co existence is the pursuit of everyone wherever. This chapter focused on Dialogue of Experience which has been a tool for peaceful coexistence of Christians and muslims in makueni county, more specifically along Mombasa road since their establishment. The study goes through the Background of the study, Statement of the problem, Study objectives, Study questions, Hypothesis, Justification of the study, Scope, Delimitation and Limitation of the study.

1.1 Background to the Study

Dialogue of Expirience is the positive and cooperative interaction between people of different religions, faiths or spiritual beliefs so as to promote understanding and increase acceptance and tolerance (Waadenberg, 2000:197). Dialogue is used as a response to a religious conflict and religious nationalism to enhance tolerance and promote peaceful coexistence. It involves human interaction and relationships as it takes place between communities and individuals either formally or informally.

Andrabi (2020) says that the world is the birthplace of many religions. In his definition, interfaith dialogue is about people of different faiths coming in to mutual understanding and respect that allows people to live and cooperate with each other iregardless of their differences. In interfaith dialogue, each remains faithful to their religious traditions and respects the beliefs and practices of others (2020:264).

Interfaith mistrust has been common in the world today leading to tensions, conflicts, suspicions and adverse animosities especially between Christians and Muslims who are missionary religions. While a missionary is a member of a religious group sent into an area to promote their

faith or perform ministries of service (Advanced Learners Dictionary), Christianity and Islam are known for making converts.

Dialogue has been employed especially in interfaith settings and there are various forms of dialogues which are; the dialogue of experts which is also referred to as the Dialogue of Theological Exchange where theological experts and other stakeholders' expertise on matters of peace. The second is the Dialogue of Life which is a non-articulated dialogue as it take place any time any where. This form of dialogue involves social interaction and is not predetermined. Third is the Dialogue of Action or social dialogue where people from different religions cooperate to achieve a common goal. The study focuses on the dialogue of experience which is highly proposed than realised or achieved (Kimaro, 2011:20). In Dialogue of Experience, people rooted in their own religious traditions share their experiences of prayer, contemplation, faith, duty, expression and ways of searching for the absolute. It is unrestricted awareness of oneself and one's act.

Kimaro (2011) states that, "Dialogue eliminates tensions and conflicts; hence interreligious dialogue is achieved through life experience, commitment to deeds of justice and human liberation, discussions and prayers" (pg. 25). Religious institutions should serve as sources and conduits of peace.

Dialogue of Experience was practised by Francis of Assis, the founder of the Franciscan order when he visited Malik Kamil during the period of 5th crusade at Damietta. He urged for harmonious and peaceful coexistence between Christians and Muslims whereby the outcome of the dialogue was more than expected as dialogue of experience came up. Francis came to learn that Muslims worship one true God and also learned new modes of prayers. He would use a horn gifted to him by Malik Kamil to alert his adherents for prayer. This came as a result of patience

and the earnest desire to embrace what the other people have (Franco and Mulvaney, 2015 : 66-67).

Nostra-aetate (1965) which is a Catholic Church declaration states that, "The church should foster unity where there is diversity by looking at the common values that people of various religions share." The document points out that Muslims are worshipers of one true God whom Christians also worship through praying, doing good deeds, practicing alms and also fasting as they await the Rapture and the consequent judgement day. With this in mind, the Pope urged people to treat each other with respect (Vatican council, Dogmatic Constitution of the Church, Gentum, 21st Nov.1964).

Africa is known for three major religions where Christians are about 49%, Islam 42% and ATR 8% (Kanu and Ndubisi , 2020:12). In a peace building conference in Africa, Kanu and Ndubisi (2020) noted that religion permeates the way of life of an African and serves as a tool for unity or disunity. They further say that violence in Africa is accelerated by religions where human beings loose lives and their property destroyed. To an extent, some are displaced thus distabilizing the African Countries and this puts their economies in downward trajectory. An example is the Boko Haram of Nigeria who have been fighting Christians over Western Education (Kanu, 2020:15). Interreligious dialogue leads to confidence and understanding consequently overcoming tensions and increasing mutual understanding.

The Program for Christian Muslim Relations in Africa (PROCMURA), founded in 1959 is a Pan African Christian organization which works out to improve peace and promote peaceful coexistence in Africa. It aims at promoting faithful and responsible Christian witnesses in an interfaith environment of Christians and Muslims. Again, it focuses on promoting a constructive engagement with Muslims so that these religions are able to work together for peace and concert their efforts on issues that hinder society growth. Most Muslim organizations do look forward to

articulate peace within themselves but not without like the Organisation of Islamic Countries (OIC).

Interreligious peace in Africa aims at improving the economic growth, enhance development and mitigate adversities brought about by poverty. This comes up when there is trust between religions particularly Islam or Christianity (Ndubisi, 2020: 7).

Kenya, as a country is not left out and has experienced several radical and violent extremism. Kenya's greatest threat is Alshabab which is a terrorist group allied to Alqaeda. Tensions and suspicions have brought about religious and ethnic tensions (Odhiambo, 2015). These suspicions have extended to all Muslims in Kenya whether foreign or home grown leading to attacks in the mosques and churches. The Moi University, Garissa Campus attack on 1st April 2015 is an example of attack associated to inter-religion (Odhambo, Wasike and Kimoti, 2015:26-28). For peaceful and harmonious coexistence between these religions, Dialogue ought to be embraced. This works to promote human dignity, mitigate poverty as well as alleviating challenges of illiteracy and promote fair and equal distribution of resources. It is important to appreciate other peoples' religious traditions where God has revealed Himself in order to promote the love of God and human dignity.

Several attempts have been made to unite these two hitherto established religious factions. The agenda of peaceful coexistence has been handled in institutions, community and in other organizations in Kenya.

In a country of religious diversity, Makueni County residents within the towns along Nairobi-Mombasa Road have had it differently. Though rooted in their own religious traditions, they have peacefully coexisted since the establishment of the faiths showing up Dialogue of Experience as a tool of their peaceful coexistence. Interreligious dialogue has created mutual understanding and friendship among these people irregardless of their diverse cultures. It has

also quelled tensions, conflicts and shunned religious intolerance. The understanding of people as God's creations with His image and likeness has brought about solidarity amongst religions (Baur, 2009 :416).

The experience of interacting together has been paramount and has led to a shared social need going beyond spiritual aspect to human relations. These people have shares experiences of prayer, duty, expressions, faith, and contemplation.

This interreligious Dialogue of Experience has been achieved through life experience, commitment to deeds of justice and human liberation, discussions and prayers. These Christians and Muslims have a characteristic worth of study more specifically in Makueni County focusing from Mtito Andei, Kibwezi, Makindu, Emali, Sultan Hamud and Salama towns. They have managed to live together amidst periods of radicalization and violent extremism. The study analysed the establishment of Christianity and Islam in Makueni County, the development of the culture of living together and finally assessed the indicators of dialogue of experience between Christians and Muslims.

At the end of the study, it has been proved beyond reasonable doubt that dialogue is an important tool for Christian Muslim relations in the world today.

1.2 Statement of the problem

Christianity and Islam are distinct religions in their ways of searching for the absolute, duty, celebration and contemplation. This difference is conspicuous in any setting where the members of these religions are. Dialogue is always seen as what happens when there is a conflict, that is not the case with the Christians and Muslims in makueni county. This dissertation sought to figure out the marks dialogue of experience.

1.3 Research objectives

The main objectives of this study were;

1. To evaluate the entry and establishment of Christianity and Islam in Makueni County, Kenya.
2. To document the reason for peaceful co existence among Christians and muslims along Mombasa road within Makueni County, Kenya.
3. To assess the indicators of Dialogue of Experience between Christians and Muslims in Makueni County, Kenya.

1.3 Research Questions

1. How was Christianity and Islamic Religions established in Makueni County, Kenya?
2. How did the culture of living together develop in Makueni County, Kenya?
3. What are the indicators of Dialogue of Experience between Christians and Muslims which has brought about interfaith tolerance in Makueni County, Kenya?

1.4 Hypothesis

The study assumed that for Christians and Muslims to harmoniously coexist, much has to be done but the residents of Makueni County have had it differently with indicators of Dialogue of Experience. The study showed that they carried out their religious matters in different ways unlike in other areas of the universe where Christians and Muslims are living together without conflicts. These people had shown the culture of living together with indicators of Dialogue of Experience hence peace and harmony prevailed.This peace is embraced everywhere and each community is working out towards achieving it. The study is important and useful for other communities too, who might be suffering, by offering insights for a peaceful coexistence, religious tolerance and mutual understanding between the two faiths.

1.5 Significance of the study

The study is very important for it is assumed that Christians and Muslims are distinct religions from each other in their ways of searching for the absolute, contemplation and duty. This has

been so different between Christians and Muslims who have shown no hostility or animosity based on their religions, a lifestyle which has fostered and embraced peaceful coexistence hence Dialogue of Experience in Makueni County.

This is important for future interreligious peace, love and unity as it eradicates religious conflicts between adheherents of different faiths. The study therefore challenges all to overcome their religious diversity and appreciate other faiths in all aspects by accepting that they are different and and should live together peacefully and harmoniously.

The study also will impact knowledge and provide useful information to those who are willing to perpetuate knowledge on Dialogue of Experience in an interreligious setting.

1.6 Justification of the study

Dialogue of Experience between Christians and Muslims along Mombasa Road in Makueni County in Kenya is a unique coexistence. The study analysed that this form of dialogue is what the world needs to hear, see and embrace for peaceful coexistence in an interfaith setting. Too, most dialogues are employed in pursuit of peace among Christians and Muslims expiriencing conflicts forgetting other areas like in Makueni County where Christians and muslims have peacefully coexisted.

While there is peaceful coexistence in an interfaith setting, there is development of trust and confidence. The research has excavated and dug deeply the indicators of Dialogue of Experience between Christians and Muslims in Makueni County along Mombasa Road which can be universalised and embraced in the whole world for peaceful coexistence.

1.8 Scope and Delimitation

This research was conducted in Makueni County, Kenya which was curved from the then Machakos District in 1989. The targeted participants were Christians and Muslims respectively

focusing on their daily behavioural activities. Thus, this research dealt strictly with these religions but a few from other religions were encountered as the researcher could not segregate people on the basis of their religious practices and beliefs. The years of interest were between twenty ten and twenty fifteen (2010 - 2015).

1.9 Limitations of the study

There were challenges which were faced as the study was being carried out. For instance, the respondents were cagey with information owing to the fact that we are living at moments of suspicion and mistrust. To address this, I reached the respondents with the help of national government Administrators of the areas who are known to the residents; this advanced trust of the respondents and increased credibility of the research.

Second, this is a busy area considering that the study will be carried out in shopping centres where trade is high but I will book appointments with the respondents and visit them at their times of convenience. Where necessary, the researcher may be required to used research assistants.

The selected area is a trade centre with diverse people from all corners and walks of the country and thus language barrier was a limitation in these areas. Thus the language of the study was Kiswahili and where necessary, a translator was involved to those who may never understand Kiswahili.

CHAPTER TWO
LITERATURE REVIEW

2.1 Introduction

This chapter focused on the literatures which had the content of Christian Muslim relations. The review analysed the entry and establishment of Christianity and Islam in Makueni County,

Kenya, the development of the culture of living together and also assessed the indicators of the Dialogue of Experience among people living in Makueni County, Kenya.

2.2 An Analysis of Entry and Establishment Of Christianity and Islam in Makueni County, Kenya

Although Kenya is one of the East African countries which was exposed to the Christian and Islamic faith's early enough, these two religions had less impacts to the interior parts of Kenya until the partitioning of Africa. The inhabitants practised African Traditional Religion (ATR) and each community was culturally well organised. They were reached after the construction of the railway which ran from Mombasa through Nairobi hence opening the interior (Trimingham, 1964:27).

2.2.1 The Entry and Establishment of Christianity in Makueni County, Kenya

Christianity in Kenya covers two phases whereby, phase one covers the period of the Portuguese invasion in the coastal Kenya and were based at Mombasa in 1489. This period covered two hundred years of which the Portuguese focused more on trade hence no attempts were made to undertake mission work. Islam was well established in the coastal region and therefore, when the second phase of Christianity took its roots, there were no traces of Christianity at the Coast (Kimaro, 2011:5).

The Portuguese were brutal and the neighbouring communities saw that the Muslims being more friendly than the Christians though the Muslim at the Coast focused more on trade than mission work. The behaviour of Portuguese hampered the penetration and expansion of Christian faith within the already established Islamic religion. This is because they were cruel, they oppressed other people and practiced self-passion.

By 19th century, phase two of Christianity dawned through the efforts of Dr. Ludwig Krapf under the Christian Mission Society (CMS). His efforts to move to the interior towards Ukambani with

his friend chief Kivoi was not possible where the chief was killed and Krapf went back to Rabai Mpya where he had settled (Anderson, 1977 : 4). The first stance closed the the urge to spread the gospel in the Kamba land.

These situations made it necessary for Krapf and his colleague Rebman to carry out adventure in the interior. Krapf was mainly finding a route to the Galla people in the interior whom he had tried to reach through Ethiopia and failed. It was the period of Salve trade and slavery which Dr Livingstone had earlier reported and were out to ban it (Anderson, 1977:10). It was also a period of industralization in Europe and there was no need of slaves but market for the processed goods. Freed slave centres were established where these members were trained as missionaries' and were introduced to civilization (Gehman, 2013: 16). Any movement to the interior followed caravan trade routes. This meant that to venture to the interior, the main agenda was trade but not propagation of christian faith or islam. Some of the people directly connected to the coast were the Kamba traders who were long distance traders and were directly linked to the traders at the coast.

On 19th September 1891, Stewart with Scottish mission moved towards interior with seven missionaries and two hundred and seventy three porters targeting Kikuyu land. They first settled at Kibwezi and started their mission work but they encountered numerous misfortunes like famine, drought, diseases, and wild animals like hyenas as well as the nature of the Kamba and Maasai communities who were warlike and never allowed trespass through their own land (Gehman, 2013:39). Anderson (1977) says that this mission was organized by William Mackinnon of Imperial British East Africa and only Bangert survived diseases at the area (pg 25). This missionary body never impacted the area due to misfortunes. Only graves of the missioners are at the site.

In 1884-1885, there was the partitioning of Africa after forty years of the establishment of Christianity. This was a period of economic explosion resulting from industrial revolution. The colonialists went along with the missionaries to the interior as they offered protection and also because they controlled the country both socially, economically and spiritually. They made sure they opened the country to be assessible through infrastructure and so the mission societies who came to Kenya were from the home country of the colonialist. Some included CMS, AIM, Church of Scotland Mission, White fathers among other mission societies (Mugambi, 1989: 38). Mugambi further states that these missionaries had a certain pattern of spreading the gospel which was four fold and it did cut across all missionary agencies in that they focused on education, evangelism, medical work and industrial training (1989:40).

The church was the centre of evangelism where the Bible was expounded, catechism was trained for baptism and in preparation of evangelists. These mission centres were built at the best places where there was peace and the land was available (Strayer:1978 :50). This urge to mission was as a result of revival in Europe whereby the missionaries taught the message of repentance under the slogan, 'I am a sinner, I repent and I believe' so they bore the evangelical faith (Anderson, 1977: 26). Africans worshipped under sacred trees, stones and rivers and the missionaries never understood their culture and traditions (Mugambi, 1989) before the establishment of Christianity.

By 1899, the railway reached Nairobi and in 1901 Kisumu so the missionaries moved to the highlands where the climate was favourable to them. The railway provided a cheap and safe route across Savanna and thorn shrub Country which was inhabited by the warlike communities (Muiu, 2011:11-15).

These challenges led also the Africa Inland Mission (AIM) being moved to Kijabe in 1901 by C E Hurburt (Gehman, 2013:35-37). Another mission which is church of God mission which was

based at Western established their work at Kima. The leader was a black South African who introduced modern hoes, as proclamation went hand in hand with Christianity; a hospital was built, and a Bible School and a teacher training college was started.

An analysis shows that the missionaries who had passion of spreading Christian faith at Makueni County were AIM. Harsh environment, diseases, drought and famine would force them move to Kijabe. Anderson (1977) further says that they were conservative and evangelical in theology. They were also lowly funded which would have enabled them to foster education and establish other facilities (64).

Fortunately, there are a few places in Makueni County where Christian faith found strongholds and the inhabitants were enlightened like Mbooni Hills, Kangundo, Machakos among other favourable areas (Gehman, 2013:25-32). With introduction of health facilities and varieties of crops to cultivate arrested the immediate need of people and promised longer lives.

In conclusion, less is noted down as it pertains establishment and spread of Christianity along Mombasa road in Makueni County during missionary age. Unfavourable conditions made the missionaries to move to highlands. This meant that Christianity along the selected area was not impacted but the constructors built churches and mosques in every station as they were constructing the railway. It is clear that they were not concerned in spreading their faith either Islam or Christianity. As a result, the inhabitants made choices whether to affiliate to islam or Christianity freely without agents. The greatest impact of Christianity in Makueni can be traced from 1950s with most missionaries being African converts.

2.2.2 The Entry and Establishment of Islam in Makueni County, Kenya

Many sources indicate that Islam is the oldest foreign religion in Kenya after ATR. Islam reached Kenya soon after death of the Prophet (Patrick, 2009:19). This was the period before the

Portuguese. The Arab traders arrived at the East African Coast at around 18th Century when there was tension revolving around the successor of the Prophet Muhammad. These traders established trade between Persian Gulf and the Coastal Bantu. The *Shirazi* Arabs then married these Bantu women giving rise to the Swahili Community (Trimingham, 1983). Several sources say that the agenda of the Arabs was not Da'wah but trade.

Trimingham (1964) divides Islamic cultural history in three periods where there is the early settlement of muslims in the coast then the shirazi period which was preceded by the Portuguese power which dominated and finally true decline of Portuguese power which is marked by domination of Arab rule under Oman (1). Trade was the guiding factor and so towns were established at the Coast including Mombasa, Malindi, Kilwa, and Lamu among others. East Africa where Kenya lies acted as the main caravan route to West Africa (Trimingham, 1964 :2-9).

Arabs who settled at the East Africa Coast maintained their religion and their culture for they lived as though they were in the middle east (Balda, 1997:38). This behaviour gave rise to two classes of people who were the *Wastaarabu* and *Washenzi* (barbarians). The primary concern for the Arabs was trade and thus they never propagated the Islamic faith but Africans were attracted to the faith freely (Trimingham, 1963:58). They embraced the newly established afro Arabic culture through interactions. There was more *Swahilization* than Arabization in Kenya as the communities were not ready to leave along their cultures but added in to their cultures the new trends of Islam (Trimingham, 1983). Islam introduced new religious values through external ceremonial and ritualistic expressions which were not difficult to follow. The penetration of Islam to the interior was hampered by harsh climatic conditions, fierce and hostile tribes, infrastructure, health factors (Mutei, 2012: 18). This penetration to the interior enabled Makueni County to be reached.

After the Partition of Africa, the only people who were elites and were able to be used as subordinate staff and labours to construct the raiway by the IBEA were the Asian Muslims from India and Pakistan. Trimingham states that 'peaceful conditions and opening up of the interior gave the traders assess to areas which had formally been closed' (1964: 27). Islam followed rail and roads as they were the staff and so mosques were constructed in every station. In any station where the colonialists were, the close residents were Muslims. These Muslim subordinates played a key role as they were placed throughout the country. Makueni county was not left off as the rail cuts across the County and experienced the spread of Islam from Mtito Andei to Salama. Mutei (2012) adds that they traded with the local communities who in turn joined Swahili trends resulting to conversion through their interpersonal contacts or intermarriages (2012:19). He further connotes that the religious lives of Muslims was enticing hence these communities converted to Islam freely. Trade took place along Kibwezi, Makindu and Nairobi (Mutei, 2012:21). The selected area was one of the areas where the rail was being constructed and the stations were established at the same time. Islam was established through interaction and trade in the interior in 18th century. Considering that the study focuses the towns along the mentioned area, Makindu has the largest Jamia Mosque in Makueni County which basically due to influences of the past and especially during the colonial era.

The Muslim missionaries were largely from Tanganyika who conducted mission work alongside trade at Makindu, Kibwezi and Nairobi whereby Maalim Mtondo led a group of Muslims (Balda, 1977) to Kenya. Whenever Muslims settled, a simple mosque was set even if they were five and loud speakers were put in place for call to prayer. Swahili as a language of trade grew faster than Islam. Islam is considered as an urban phenomenon because the communities have their own organised unique structures. For this case, towns along the railway have a higher number of Muslims.

There were good relations in the interior and the language of trade was Swahili which was in turn adopted by the communities. The Islamic religion then penetrated to the communities between 1880s and 1930s when majority of social structures and African worldviews were shuttered therefore, urgency for a new worldview addressing the experienced changes for Africans was needed. To Africans, Islam meant 'merely adding of new ceremonial which provides a beyond local link' (Trimingham, 1964 : 59). These new religious rites made Islam to be easily adopted in that Islam permits marriage to up to four wives and easy divorce but marriage in Christian life is a lifelong commitment till death (Mutei, 2012:20).

Apart from trade, migration to these newly established towns led to propagation of Islamic faith to the settled communities. The traders had well established Mosques in these towns with Imams and Sheikhs leading the worship. There were also teachers and healers who received patients from both Christianity and non-muslim faith. They would lead them to recite some Quaranic verses and write them with washable ink and give them the water to drink whereby many were healed due to their faith hence resulting to conversions (Mazrui, 2009:15).

Although the Islam officials working under IBEA were Muslims, Trimingham (1964) states that the freedom to spread their faith was limited. This is because the colonialists were Christians and had their own missionaries who paid homage to them and so it was not their wish for any other faith to take roots in the interior. To the contrast, the traders were so friendly and so they met the demands of the local people (57). He further says that "by adopting Islam, Africa entered into history even time changed since the Islamic calendar is not natural like the agricultural year and parallel calendars existed, one for agricultural related to those underlying Islamic institutions" (Trimingham, 1964:71).

On marriages, Muslims target non-Muslims where those born in these marriages are Muslims. It became easier to follow Islam because the emphasis are on external rules but not doctrines (Sookhdeo, 2014:26-28).

Mutei (2012) further says that as from 1970s, the spread of Islam has re-emerged in Kenya due to new forms of communication as there was 'increased religious observance, building of mosques, prayers and fasting, proliferation of religious programming, publications' which are free and are made available to all and also emphasis on Islamic dress and value' (23).

In conclusion, spread of Islam in Makueni County shows that the religion penetrated to the interior through trade and the construction of the railway where they worked as officials and labourers as well as administrators. Though there were no agents responsible for the spread, their behaviour played a key role for its spread. Even to date, Muslims are so welcoming and even though they will not preach, they have enticing behaviors with strict observation to their morals. The study also found out that the traders were not interested in spreading their faith and so this has made Islam an urban religion. The study also found out that balda and other missioners from Tanganyika did a lot to propagate the faith at makueni county.

2.3 The Development of the Culture of Living Together Between Christians and Muslims in Makueni

To live together in any given community is not coached in the field or trained in the institutions but it starts from trusting each other. This peaceful coexistence has been a challenge in many parts of the world. Gideon and Derek (1968) says that East Africa was occupied by people living in different ways and largely independent of each other whereby they developed in different rates following their climatic conditions (1968:5).

The area is located at the Lower Eastern part of the country, Kenya and the climate is arid whereby the inhabitants are the Kamba Community who border the Maasai community. These two communities were hostile to each other and the area had a lot of diseases. Too, they never gave the Coastal traders ease to move to the interior until the colonial era when the railway was constructed (Gideon and Derek, 1968:116)

Waardenburg records that, "The future success of the two communities relationship depends upon how much cooperation and trust each community is prepared to generate in society" (2000:197). This calls for respect, dialogue and interaction. Upon this aspect of living together, Waardenburg adds that "grievances and issues could be discussed intensively and social and various misunderstandings and problems should be solved well before they reach the masses in the form and the way they do" (Waardenburg, 2000:197).

Though no records of the development of this culture of living together, living together in peace and harmony is necessary for a community's prosperity. These people should also respect the others' faith with earnest desire to reflect God because encounter with other faiths is usual in modern world. It is evident that they have been exposed to each-others culture which has created awareness, innovation and have sought for shared values among differences.

Sookhdeo (2014) further says that, "Christians do not see Muslims as enemies but as brothers and sisters as "in *Sabah*", we are one big family with Christians and Muslims living in peace and harmony side by side even within the same family" (2014 : 5). This culture, evident in many places, is a hope for all as it is an obligation. Due to immigration and settlement in urban centres, interreligious contact is a reality and it calls for people to adjust and adopt new social and political conditions. Kimaro (2011) argues that migration of people from rural to urban centres and towns is usual (2011:18).

The Quran and the Bible urges their followers to live together in peace. The Christian faith revolves around harmonious living. In Exodus 22; 21, 25-27, the Israelites were reminded that they were aliens in a foreign land and were well received and so they should live well with others as well. It was a decree they were given when they were about to enter to the Promised Land. In Romans 15: 2-13, the Bible urges Christians to live in unity with people of other religions and set an example to them. Romans 12:9-21 shows practical and mutual love and honour to others living in the community.

Matthew 22:39 shows that the greatest commandment is to love their neighbour as they love themselves. In Romans13: 8-10 shows that the debt the Christians owe the neighbours is only love to all humanity. There are a variety of passages which highlight Christian morals and love being mandatory. Therefore, Christians are expected by the faith to live well with others despite.

On the other hand, Islam is termed as a religion for peace where by Muhammad urged the followers to live well with the people of the book who are Christians and Jews. Mutei Joseph (2010) says that Muslims are so welcoming and patient when they are being asked questions. During their prayer times, they all sit down on the ground signifying equality before Allah and as a sign of humility (2012:15).

With this attitude of hospitality and the love which is encouraged by the two religions calls for the culture of living together which is automatic when people have full knowledge of their scriptures that is the bible and the Quran respectively.

Trimingham (1964) states that wherever European established colonialism was a centre for Islam. Though they never integrated with the local people, they started converting to Islam freely as they were attracted to the religious life of the Muslims. This interaction pointed towards good relation which is long lived. They expressed themselves with pride and a feeling of supremacy so

other communities envied them. William (1990) further states that their presence led to mushrooming of mosques at various trading centres and towns (1990:85).

Still, due to the development of commercial relationships, the culture of living together may have developed due to interaction in areas of trade and religion. Basically, on establishment of Christian faith and Islamic faith in the interior marks the period when they learned to coexist together peacefully. At the time Islam was being established in Makueni, Christianity was also been established.

Again, converts to either religions belong to same tribe hence calling for peace towards each other. On the other hand, many scholars had noted that among the hindrances of spread of Christianity and Islam, one was famine. With this happening still in some communities, learning to live together in harmony may have developed early enough to cub the disaster.

By living together, they usually adopt features from each other like in areas of dressing and in the aspect of the spiritual life. Trimingham (1964) states that in many places where Christians and Muslims live there are a few differences but all the faiths works out to embrace all sorts of people and more so Islam which is intercultural. There is development of clear regional sub cultures (Trimingham, 1964:64-65).

In many parts of Kenya, the behaviour and life of any given community is more dependent on the inhabitants such as the Bantus, Nilotes and Cushites. In most cases, some communities are more peaceful than others while others are warlike. Also the mode of transmission of either religion is paramount. Mutei (2012) notes that the Muslims are so welcoming and patient when asked questions (10). By adopting Islam, Africans entered in to history starting with cultural contact leading to the development of a new social pattern (Trimingham, 1980:44).

The residents of any given place should know that religion is just a form of social identity and it should not be a source of division, tension or peace. It is a prime educational tool which looks

forward for shared values and actions. This has shown adoption of strategies which have facilitated positive intercultural encounter and exchanges. It has also promoted equal and active participation of residents towards development of the area. In response the needs of diverse populations have been met hence the study sought to know how this was possible.

People rooted in their own religious traditions are able to share their experiences of prayer, contemplation, faith, duty, expression and ways of searching for the absolute. This behaviour has attracted a collective input of the respondents in order to manage diversity. The aspect of living together in unity urges respect, dialogue and interaction whereby it should be termed as an opportunity but not a challenge per se.

This living together peacefully enables discovery of the faith of others and earnest desire to arrive at a better knowledge of each other and maintained the channels of communication open. Kimaro (2011) adds that human dignity can be promoted through fight against challenges of poverty, illiteracy and unequal distribution of resources (Kimaro, 2011:21).

The church encourages collaboration and dialogue with followers of other faiths in love. Nostra Aetate of 1965 states that Christians and muslims are worshippers of one supreme God. Muslims recognize Abraham as the father of faith, Jesus as a prophet, the Virgin Mary, the day of judgement, resurrection from death and they value moral life. They God through prayer, almsgiving and fasting. On the other hand, Muslims recognizes Christians as the people of the book whom Prophet Muhammad urged should be respected and live well with them.

In conclusion, although there are no sites quoted for the development of the culture of living together of the people of Makueni County, the culture of living together in any given community with diverse religions is not learned in the field or taught in the class setting but inbuilt by the members of the communities who respect each other's faith. A culture has developed within

these adheherents of these faiths and has been exercised for a period. This has shown itself in different aspects and was worthy of study.

2.4 The Indicators of Dialogue of Experience Between Christians and Muslims in Makueni County, Kenya

Interreligious dialogue becomes more effective when it springs from experience of living together whereby positive experience strengthens the communities' peace but negative experience weakens the community. Trimingham (1964) states that living together with the traders and clerics broke down barriers hence adoption of various aspects.

False images have been stamped in both faiths resulting to fear and misunderstanding (WCC, 2016). Christians have felt muslims as a threat both economically, political and theological. This has not been so in makueni county where the inhabitants have worked together in this interfaith setting. Dialogue of experience has been characterised by trust, respect of ones identity and integrity.

Being more proposed than it is realized, these people have shared their social, religious and cultural riches regardless their diverse religious traditions. Experience is unity focused with the end result of a shared social need. Interreligious dialogue seeks to create a mutual understanding and friendship encompassing equality for all, safequards religious liberties and respects differencies (WCC, 2016).

Dialogue been a sharing conversation is a working and walking together aspect looking for the right and good in order to live together in unity. It supports that people always live amidst diverse faiths and should always value them.

On the other hand, the teachings of Christians and Muslims are peace oriented and justice and thus serves as an inspiration and resource. God is the sole source of peace as well as the one who forgives. This calls for people to go past history and work out to preserve human dignity so as to

effect peace. This is attained through integrity while representing the other religions teaching as each has their own rights. Always faiths should avoid demonizing one another and misrepresenting their teachings.

Dialogue of Experience has been seen in the area of association like in dress code, structural as in buildings and leadership, participating in public and religious activities, in the fields of employment as well as in other areas.

Association happened mostly when traders interacted with indigenous communities and broke down barriers and led to the adoption of certain aspects of life like dress code, times of prayer and meditation (Trimingham, 1980:43).When Dialogue of Experience has taken roots, it is probable to the members of these diverse religions dressing the same and thus unable to distinguish a Muslim from a Christian. Also where Islam and Christianity has taken roots, there is tendency of praying more times as per the Christians following the routines of the Muslims.

Again there arose the recognition of permitted and the prohibited where by Christians will not serve Muslims with pork. The formula of slaughtering is termed as 'Halal' when performed by Muslims and so even in Christian families, they might be welcomed to slaughter. This experience has been universally accepted in Kenya.

Structurally, the mode of house construction have the "Influence of Islamic conceptions of gender segregations, courtyard, the use of tiles and clay in construction and the place of prayers for women and with the ablution blocks attached to many homes" (Mazrui, 2009: 192). This is not different in many places where rental houses are been constructed targeting both Christians and Muslims. Although the owners are business oriented, they have automatically entered in the Dialogue of Experience.

Trimingham (1980) further says that there is no religious function which is not conducted in the village without a cleric like funeral, marriage among other activities (1980:59). This touches all

faiths regardless Christian or Muslim. The members will be free to request either to take part other than letting their members move along without cleric. Too, these clerics both in Islam and Christianity are the ones responsible for teaching the young ones morals as well as churching them. For example during funeral occasions of muslims, Christian women are aware that they should not draw near the grave site and this is not a problem to them. They are accustomed to this style of dialogue and have adopted it.

On the area of public activities, there is adoption of liturgical calendar of each faith. Trimingham holds that the lunation's of Islamic calendar has been adopted by the Christians as well as the Muslims adopting the agricultural calendar of the Christians (1980:50). In these areas, all rites based on seasons are well observed like Ramadhan (fast), ritual prayer, Christmas, New Year celebrations for each faith, mawlid, Good Friday and Easter. These seasons are well observed and ceremonies are extended to the neighbours of either faith are welcomed for feasts.

Christians and muslims are monotheistic religions. Their codes of health and modesty teach that the body is sacred and should be treated with dignity. People in the selected area have united together in faith, have a shared culture and social need.

Another area where dialogue of experience has been evidenced is economically. Employment goes beyond public worship days to interreligious dialogue where a Muslim employs Christians freely without requiring them to report to job places on Sundays and vice versa.

Dialogue has been the major solution for Christians and Muslims to live together peacefully in any given setting. God's earnest desire for each human is to peacefully live together with earnest desire to meet in eternity.

The Bible and the Quran urges peace and love to followers of other faiths. On the other hand, religious encounter and diversity is normal thus looking for good from the other religion is key.

Dialogue of Experience explicits itself where inhabitants have had peaceful coexistence and have embraced one another in the community.

2.5 Theoretical Framework

This study was informed by interactionism theory of George Herbert Mead and Charles. Interactionism is a theory in sociology that focuses on everyday interaction between individuals with an aim to develop the society (Ritzer, 2011:352).

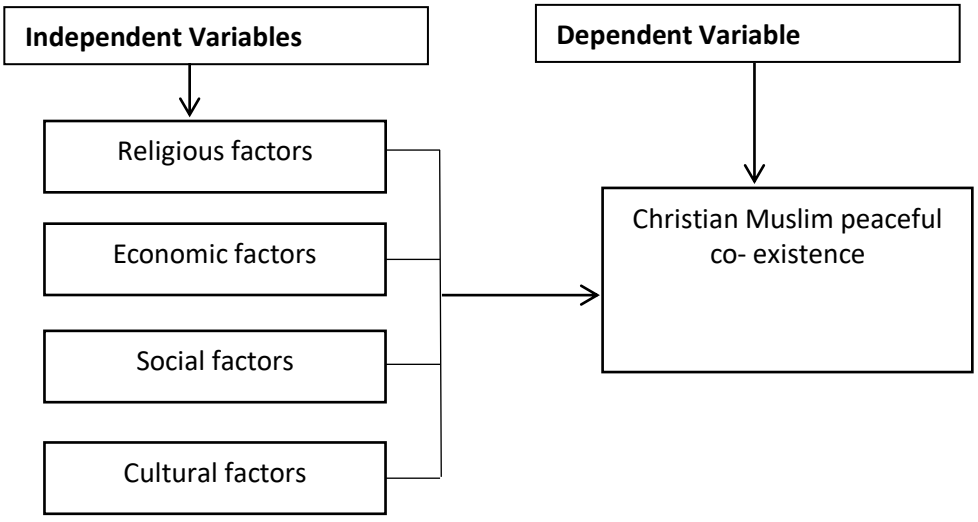
Mead held that, "We are starting out with a given social whole of complex group activity in which we analyse the behaviour of the separate individuals composing it," this enables an explanation on the conduct of any given social group (Ritzer, 2011:354). This social act requires two or more participants.

The theory holds that action of individual leads the other individual to follow mindlessly and automatically elicits to reaction by other individual. These humans engage in mindless conversations too like language (Ritzer, 2011:365). He adds that these significant symbols open room for symbolic interaction whereby people are able to interact with each other in a way that they do not see themselves but outside themselves (Ritzer, 2011:358-359).

This interactionist theory informed the research as its concepts assumed that there is existence of a unique relationship which exists among individuals of a given society. Mead argued that people are social products who are purposive and the test of any theory is useful in solving social problems. A society is created through repeated interactions between individuals (uzeyier ok, 369-385). It enabled the researcher to study everyday interactions between individuals for the development of the society based on how they practiced their faith and interact in religious settings as well as in the community. The theory was important it informed how the interaction between the two religions that is Christianity and Islam came in to existence hence forming a peaceful interreligious coexistence.

The interactionism theory was of great significance to the study due to the unique relationship which is evidenced among Christians and Muslims in Makueni who have altered their human actions and through their interaction, they have looked closely to the advantages and disadvantages of their course of action and have chosen peace. This is more due to experience as a form of dialogue and a tool for peaceful coexistence.

2.6 Conceptual Framework



This being an analytical tool which contains various variables and contexts looking forward for an overall picture, several key concepts for this study were religious, economic, cultural and social factors for independent variables while the dependent variable was Christians-Muslims peaceful coexistence.

Religiously, Christians and muslims have one goal and focus, they try to make their way pure and connected to the supreme being. On the other hand, the study found that these people share a common language, setting and several premises in the communities. Culturally, they have a shared cultural norms with many things in common and being that this is a economically busy

zone, a working relationship had to be developed. Therefore, these factors have made it possible for Christians and muslims to peacefully co exit.

Dialogue of Experience has led to peaceful coexistence between Christians and Muslims in Makueni County dependent on social, cultural, religious and economic factors. Peace fosters trust which enables people to live together. Peace has cleared boundaries of identity which may have existed.

2.7 Research Gap

A lot of researches have been conducted in pursuit of interfaith peaceful coexistence more specifically between Christians and Muslims. On the contrary, this study sought to figure out peaceful co-existence indicators which has been accelerated by Dialogue of Experience among Christians and Muslims in Makueni County.

2.8 Conclusion

Having looked at the entry and establishment of Christianity and Islam in Makueni County, Kenya, these faiths first penetrated as a result of railway construction. These two religions were introduced at Makueni by the traders and missionaries who faced same challenges and founded a strong interreligious dialogue which is worthy to be emulated even to date. The inhabitants have evidence of the Dialogue of Experience as a means of peaceful co-existence. The study can as well enable other communities within and without to embrace and reinforce peace and love to all.

CHAPTER THREE

METHODOLOGY

3.1 Introduction

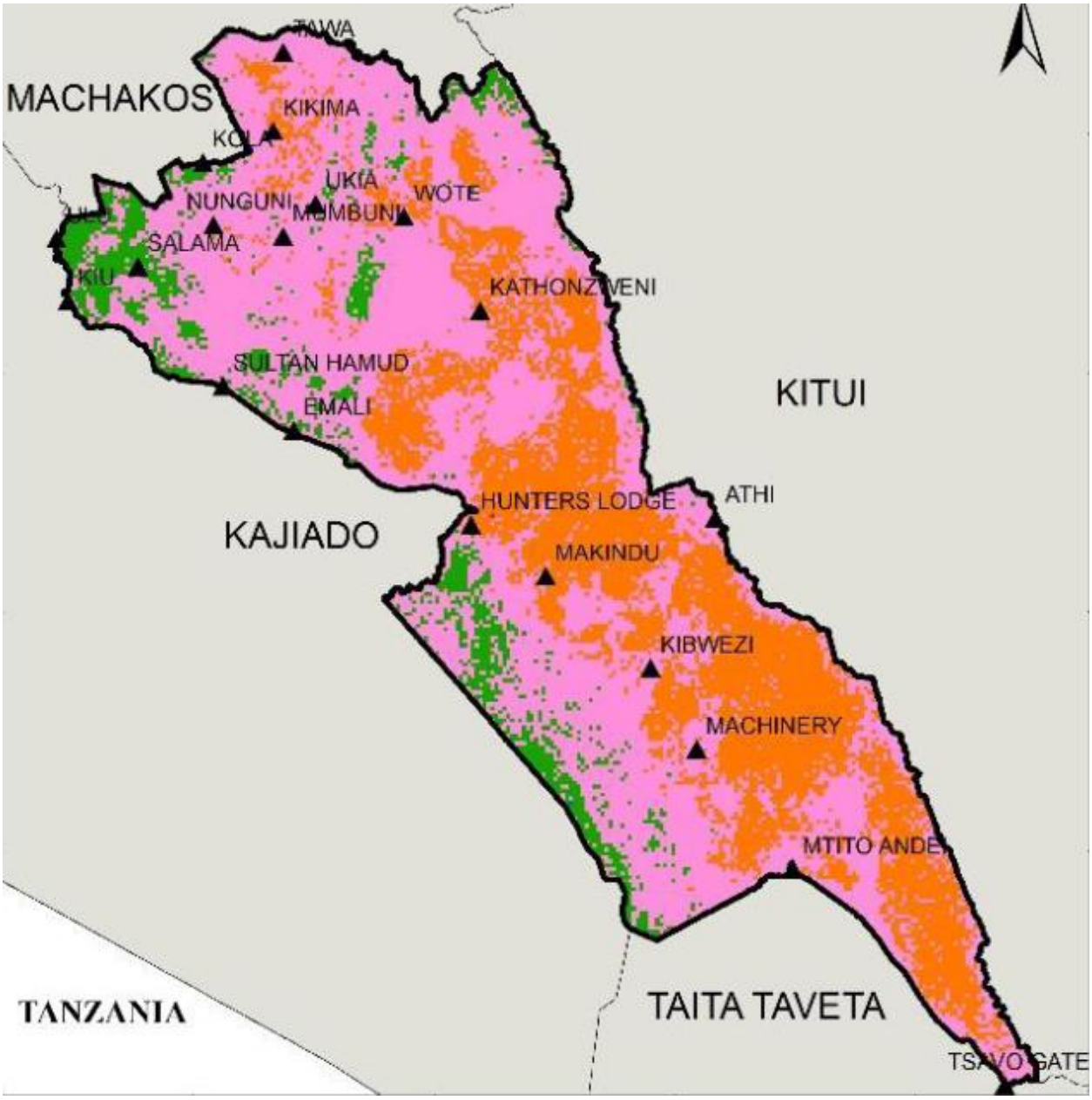
The purpose of this chapter is to explain in detail the research methods and the methodology which were applied for this study. The chapter figured out the location of the study and applied ethnographic research design. Further, it focused on the target population at Makueni county and more specifically Christians and Muslims. Respondents were attained through simple random sampling and purposive sampling. Obtained data was therefor analysed by the use of NVivo software which analyses qualitative data. Also the data collection methods were primary data and secondary data. Further, data analysis was key and also reliability and validity of data. Finally was ethical considerations while undertaking research work and by the end, all the process of methodology was captured.

3.2 Location of the Study

The study analysed dialogue of experience as a tool for Christian Muslim relations for peaceful co-existence in Makueni County, Kenya. The main focus were the towns along Mombasa Highway which runs from Mombasa to Nairobi but specifically the towns which lie along the selected area. The major towns include Mtito-Andei, Kibwezi, Makindu, Emali, Sultan Hamud and Salama.

Kenya is subdivided in counties where Makueni is county number 017 which before was under Makueni District in southern part of Eastern Province whose capital is Wote. The county borders Taita Taveta, Kajiado, Kitui and Machakos counties and covers 8,034.7km2. The county is further divided in to nine subcounties which are Makueni, Kilungu, Mbooni East, Mbooni West, Kathonzweni, Makindu, Mukaa and Kibwezi.

As per the 2019 Census, Kenya National Bureau of Statistics (KNBS), the county has a total population of 987,653 people (KNBS). There are 497 942 female, 489 691 male and 20 intersex. Christianity being the predominant religion in Kenya with a total of over 80% of the total population, Islam is recorded as the second with 11% and still there are other religions like ATR, Hinduism, and Buddhism. In Makueni County, there are 50 586 (87.08%) Christians, 6 559 (11.29%) Muslims, Hindu 57 (0.10%) and ATR 892 (1.54%). The study christian muslim relations and focused on the towns along Mombasa Road in makueni who have a greater population of these religions. This is because Islam has not made strong roots towards the interior parts of Makueni. Attached is a map of the studied towns Makueni County.



3.3 Research Design

Research design "is the arrangement of conditions for collection and analysis of data in a manner that aims to combine relevance to the research purpose with economy in procedure" (Kothari, 2004:32). This is the structure within which the research was conducted and entails the blueprint for collection, measurement a well as the analysis of data (Kothari, 2004:32). The research

involved qualitative research strategy which was informed by several variables as interpreted. Research design was key in facilitation of smooth sailing to several research operations which led to efficiency.

Ethnographic research design was applied for the study which is a qualitative method for collecting data in social and behavioural sciences. Data is collected through observation and interviews. These has led to conclusions on how these societies and individuals function. It has provided an indepth insight as well as an understanding of how people see the world and itnteract with everything around them.

Observation took place and also the researcher engaged in interviews in this natural environment which are the major tools for ethnographic research design. The use of questionnaires and also focus group discussions were applied in the study period.

3.4 Target Population

Mugenda and Mugenda (1999) says that population is a complete set of individuals, cases or objects with common observable characteristics. Although it is difficult to study the whole population, the researcher identified and defined the accessible population. Thus, target population was the population that the researcher wanted to generalize the results of the study (41). From this population, a sample was extracted from the total of Christians and muslims which is 57 145 of the residents of Makueni whereby 300 respondents were involved in the study.

The graph below shows the distribution of the respondents as per the factors for the indicators of Dialogue of Experience.

NUMBER	FACTORS	FREQUENCY	PERCENTAGE
1.	Religious factors	120	40%
2.	Social factors	90	30%
3.	Cultural factors	60	20%
4.	Economic factors	30	10%

3.5 Sample and Sampling Technique

Kothari (2004) says that a sample is the process of selecting the population while sampling is the process of selecting a representative of the total population and each respondent has an equal chance to be selected (2004: 55).

This number was arrived through purposive and random sampling. The researcher engaged religious leaders from Christianity and Islam, government officials and county government leaders. These were approached through purposive sampling as they bore the information necessary for the population of interest. This group consisted of 24 respondents. A focus group discussion was was conducted at makindu town consisting of 36 respondents. The rest equation of 240 participants was attained from the six towns through simple random sampling whereby in each town, 40 respondents were chosen.

3.6 Data Collection

Data refers to all information which the researcher has gather for the study whether primary or secondary . For the purposes of this research, the study employed a combination of two of the classic social sciences research tools which are questionnaires and interviews. These were the best tools for collecting qualitative data from the selected sample. The interviews were structured and semi structured. They were used for the 24 respondents from purposeful sampling whereas the Questionnaires had both closed and open ended questions which were used for the other respondents attained through simple random sampling. The focus group discussion also were involved in filling this questionnairre.

Kothari (2004) on observation says that it is done by the researcher without asking any question to his respondents (100). Observation was applied as mostly the Dialogue of Experience involves actions more than words and the respondents needed to be observed.

The two approaches applied in the study included Quantitative and Qualitative Approaches. Data in Quantitative Approach was generated in quantitative form and was subjected to rigorous quantitative analysis in a formal and rigid fashion The study made use of Quantitative approach in presentation of data in form of charts. Qualitative Approach is concerned with subjective assessment of attitudes, opinion and behaviour. This approach focuses on a phenomena that occurs in natural setting which is the real world and studying that phenomena in all their complexity (Paul and Jeanne, 2010:135). In this approach, the searcher analysed factors which motivate respondents to behave in a particular manner which they do.

3.6.1 Primary Data

Primary data according to (Kothari, 2004) is raw data which has never been collected and analysed before (95-100). This data was obtained from direct communication with the respondents through interviews and questionnaires. This primary data was also obtained through observation.

3.6.2 Secondary Data

Secondary data is already available data which has already been collected and analysed by someone else. This data was published or unpublished and the study was informed by use of books, government records like public records and statistic, newspapers, journals among other materials. The data which was used in the study were materials relevant to dialogue of experience marks among the Christians and Muslims in Makueni County.

3.7 Data Analysis Technique

According to Mugenda and Mugenda (1999), data analysis is the interpretation of data which already has been collected. This data analysis involved pre-data analysis where data was grouped as per the independent variables. Thereafter coding was done (12).

The raw data received from interviews and questionnairres was analysed thematically through the process of pre-data analysis, coding, classification and interpretation of the collected data was the process which was followed in data analysis. NVivo was the data analysis software used as it is used in the analysis of interviews, audio, images, unstructured text, social media all. It is mostly used in analysis of data obtained from qualitative approach.

Quantitative data obtained from the field was analysed statistically. Elaboration was done through charts and graphs by the use Excel.

3.8 Reliability of Data and Validity of Data

Data is reliable and valid which is key in any collected data. All data collected throughout the study was valid and reliable without bias.

3.8.1 Reliability of Data

Mugenda and Mugenda (1999) says that reliability of data is attained after several repeated trials. This ensured that the research process had minimal random errors like the error of inaccuracy of the instruments, error of the inaccuracy of the scoring by the researcher and finally the unexplained error (95-96).

This collected data is reliable with a high level of accuracy for the primary data which had been collected by use of good and accurate methods. For the secondary data, the time as to when the data was collected is key as well as the methods which were used. Therefore, the researcher sought for right and relevant informants and applied good data collection tools.

3.8.2 Validity of Data

Validity is the accuracy of data and meaningfulness of inferences based on research results. It bears the true reflection of the variables whereby presence or absence of random error is the determining factor. Construct validity should reflect theoretical framework (Mugenda and

Mugenda, 1999: 99-100). As earlier indicated, the data is valid after several trials coming up with the same data.

3.9 Ethical Considerations

Ethics deal with ones conduct and offers guidance to behaviour thus calling for integrity in that the research is not for personal gain or has a negative effects on others (Mugenda and Mugenda, 1999:190). The researcher was entitled to apply all code of ethics in research like avoiding plagiarism and any form of fraud or any misuse of privileges and applied the proper ways of doing research.

For the respondent, there was a clear consent of the intention of the study from the researcher to avoid exploitation. Again, the study was careful not to use the vulnerable like the sick, poor, children and vulnerable.

3.10 Conclusion

This chapter has outlined and justified the research methodology implemented in this dissertation and its validity. Because of the nature of the research, the author opted for the qualitative approach strategy, bound by Interpretivist Approach and the data was presented quantitatively. The key research tools were interviews conducted to those approached through purposive sampling and questionnaires to the respondents gotten through simple random sampling. The major results and findings of this dissertation are discussed in the following chapter.

CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS

4.1 Introduction

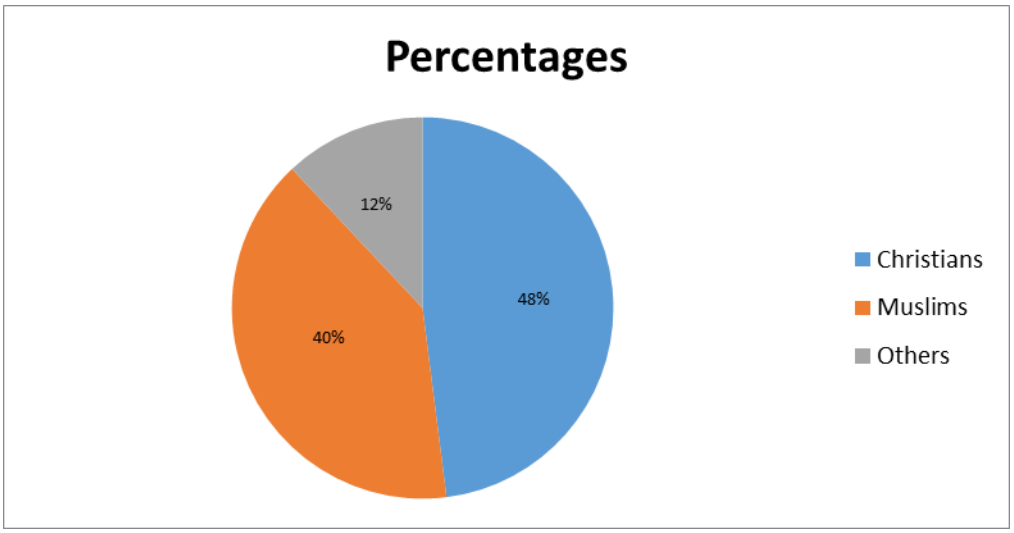
This chapter is presentation and analysis of data which the researcher has obtained from the field. The data was collected based on the objectives of the study which were; The establishment of Christianity and Islam in Makueni County in the towns along Mombasa Road, the development of the culture of living together and also the indicators of the Dialogue of Experience between the Christians and Muslims in Makueni county.

4.2 Establishment of Christianity and Islam in Makueni County

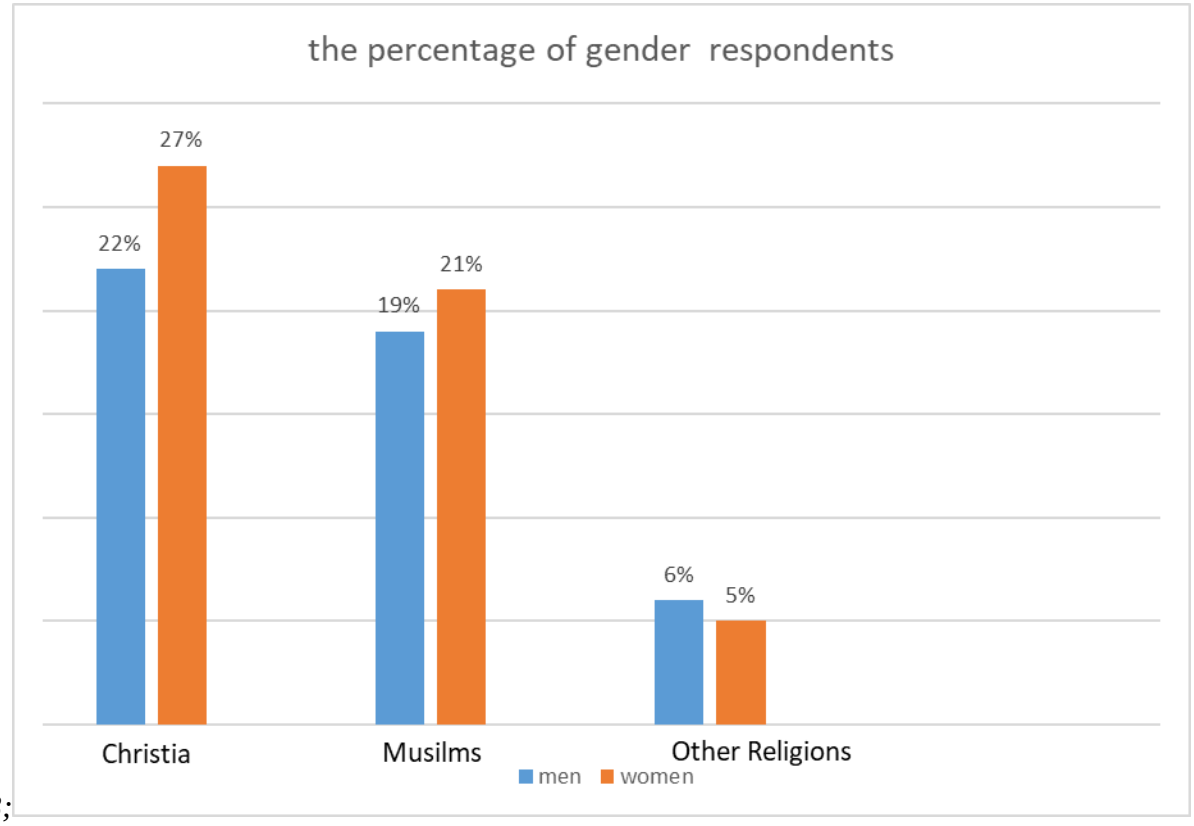
The study met 300 participants who willingly provided information as it was required ranging from interviews and questionnairres. The study had no biasness whatsoever as those involved were from all ages and from different walks of life, they were not sick and no discrimination occurred in terms of education, age, gender, religion or career. Due to privacy and confidentiality, real names of the respondents are omitted and the use of codes was preferred. Of the 300 participants, 145 were Christians, 120 were Muslims and 35 were from other religions.

Still, the study sought to establish the gender of the respondents whereby, of the 145 Christians 65 were men and 80 were women, the Muslims 57 were men while 63 were women and from other religions 18 were men and 17 were women. All these figures are well illustrated in the following figures.

*Fig2.*The number of respondents from each religion and their percentages.



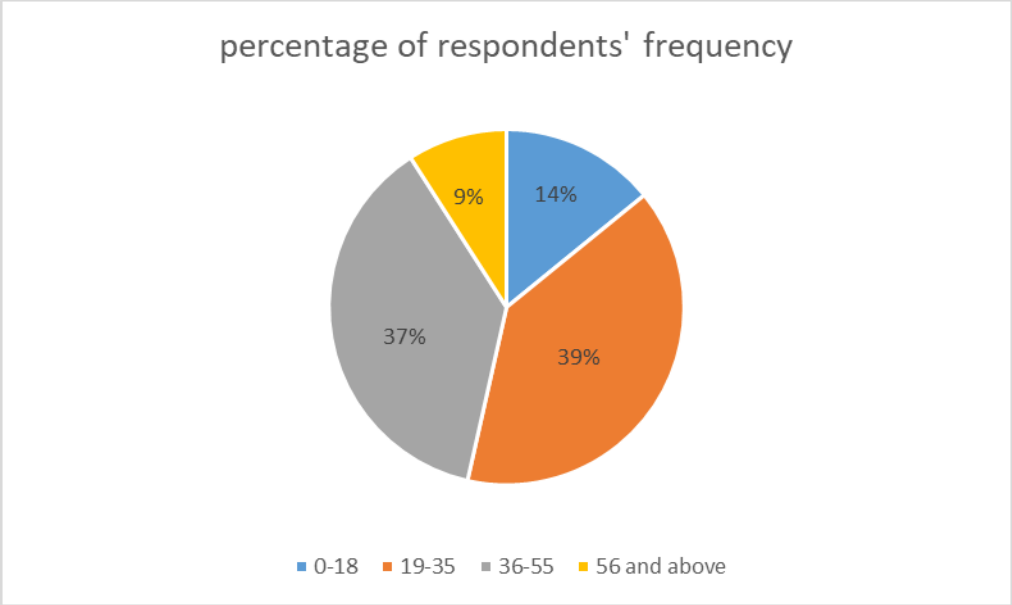
The percentage of Christians, Muslims and other religions based on gender respondents is analysed below in *fig 3;*



The study also distributed the respondents according to their ages more specifically as it is in the Questionnaires whereby they ranged from 18 years and below, 19-35 years, 36-55 years and 56

years and above. The under 18 were 43, 19-35 olds were 117, those aged 36-55 were 112 whereas the senior citizens were vacillating from 56 and above and were 28 only. To my amazement, these senior citizens were very much interested in the study as they gave the history of their religion and felt it is being noted down. Nevertheless, patriarchy has its roots whether in all faiths.

Fig 4; The figure below shows age distribution of respondents according to their ages.



Source: Field Data (2023)

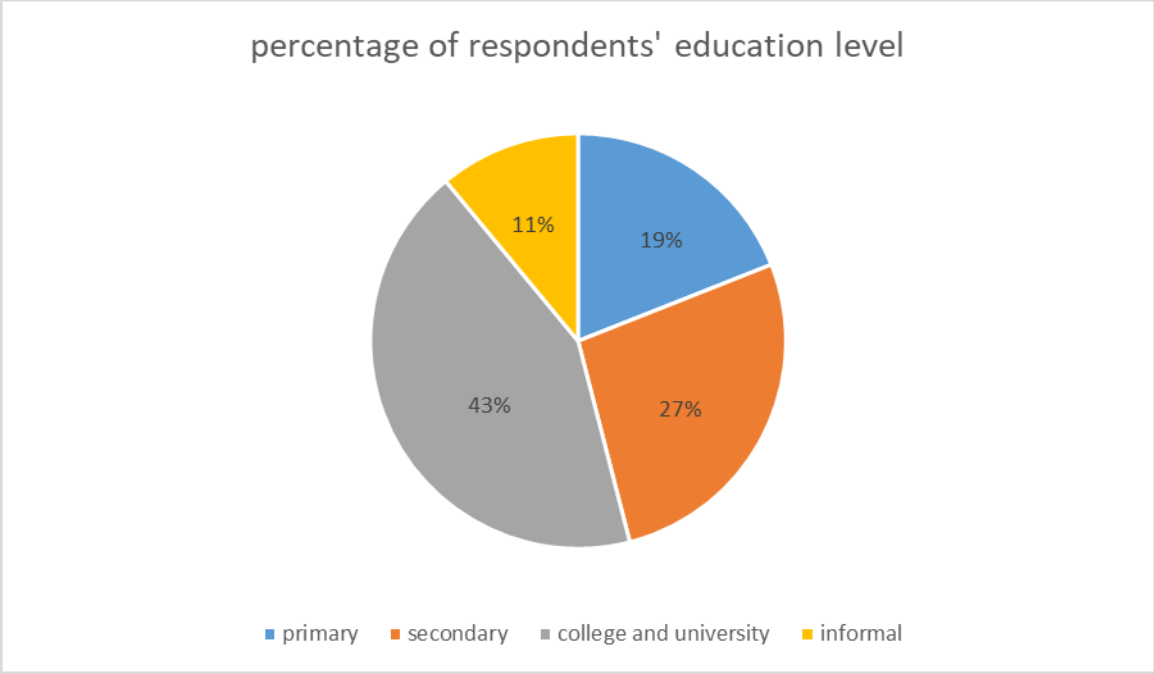
The respondents who gave apt information ranged from 36 years and above. The study area had a lot of elites from the community regardless of age and most of them were able to answer most of the guestions in English without difficulties. It was clear that the old had passed on information to the younger generations orally which encouraged me to learn more.

These respondents had received formal education which ranged from certificates, diploma and degrees from different learning institutions although there were a few who were illiterate. Therefore, they had received both formal and informal education. Unlike in the interior parts of Makueni County, there are several learning institutions along the place ranging from academies

offering basic education where the children gain the primary education regardless their religion, several technical schools like driving colleges, clothing and textile, Kenya Medical Training College among others, there are also universities situated here like the Lukenya university. This shows that the people are not backward as they mostly said that they should not fight on foundation of faith, if one believes in Allah or God, all are supreme names.

Having interacted with the respondents and studied them carefully, those with primary education were the least and were only 56, secondary education had 80 whereas the others who had gone beyond secondary level were 148, there was another group who had not gone to school and they were only 12 persons. The figure below elaborates the education level of the respondents according their percentages.

Fig 4; percentages of the education level of respondents



Source: Field Data (2023)

4.2.1 The Establishment of Christianity in Makueni County, Kenya

Of the key informants, the chosen respondents were coded from Code 001 to 026 for anonymity, respect and privacy. Also, the initial stands for; MT- Mutito Andei, MK- Makindu, KI- Kibwezi, EM- Emali, SU- Sultan and SA- Salama. Some respondents said that Christianity was established in the area around 1890s with its basis at Kibwezi under the Presbyterian Church Of East Africa (PCEA) of which it is the strongest denomination at Kibwezi town. They further said the first church to be elevated stood where the Anglican Church of Kenya stands today at Kibwezi and missionary grave is there (KI001, 15.03.2020, MA009, 06.04.2020, MA017, 22.04.2020).

Another source (MA026, 12.05.2020) held that Islam and Christianity are of the same ages in makueni county and was a by-product of the railway construction. On arrival at makindu, they erected a CMS (church missionary society) and SA(salvation army) churches for the Christians, Jamia Mosque for Friday worship to all muslims, Mosque Tanzania people and another Mosque for the Kamba Muslims. A Sheikh Temple for the Hindus was also constructed.

There were other 67 participants who had no idea at all on when Christianity was established in the selected area because they moved from highly populated areas and settled later while others are at the place on the basis of work. Some followed the religion of their parents blindly with no idea of the origin.

(KI001, 15.03.2020, MA009, 06.04.2020) said that the first churches were the CMS, Salvation Army, Roman Catholic Church (RCC), Presbyterian Church of East Africa (PCEA) and the Africa Inland Mission. These churches took roots after the passage of the railway when it became possible for the missionaries to be supplied with necessities.

(MA026, 12.05.2020) added that the Scottish Mission which was a combination of several mission societies was invited and established her work at Kibwezi where the Anglican Church of

Kenya (ACK) stands today. They were weak financially and so unable to establish strong base of Christianity but later was moved to Kikuyu. Before leaving, there were a few converts to PCEA who evangelised to others making converts to christianity (MA009, 06.04.2020 and KI001, 22.04.2020). They further say that these converts were joined by missionaries by 1896 and so even to date the PCEA Church is the strong at Kibwezi Town.

(MA017) Christian teachings differ much with ATR in many aspects like polygamy, consultation of medium, shrine worship among other traditions. Therefore, the missionaries had to translate the natives from their own ways of life to the newly introduced faiths (MA017, 22.04.2020). He said the converts were tempted to practice syncretism in order to accommodate the new faith and maintain some indigenous practices which they found hard to abandon.

SA015, 12.04.2020, MA009, 06.04.2020, and MA017 22.04.2020 felt that many people who were converts to Christianity did not last long but instead turned to Islam in order to retain some practices like polygamy among other practices. They further felt that even now Christian faith loses her faithful's to Islam due to gifts which are being offered to them during their feasts and also the desire to maintain a double standard.

Other respondents like (SA001, 15.06.2020, EM016, 13.04.20, MA003, 15.03.2020, KI002, 15/3/2020) concurred that Christianity at Makueni was as a result of the railway construction whereby the IBEA and their clerics had it that wherever they stationed, they went along with their faith. Along the Nairobi-Mombasa Road, Christian faith became strong because the people were enlightened and were traders.

In conclusion, the analysis of the data collected showed that the establishment of Christianity at Makueni was as a result of the passage of the railway where the workers and clerics made fast contributions. They all held to it that Christianity grew as a result of discipleship and evangelism first by the missionaries then the converts. Christian Churches were established in every station

the IBEA settled during contruction of the railway. They further felt that Pentecostals and non aligned churches came up later and were fast spreading in the towns along the selected area.

4.2.2 The Establishment of Islam in Makueni County, Kenya

Islam and Christianity within Makueni County along Mombasa road shares almost the same history of establishment though some senior citizens who had a different story to tell as per the two faiths are concerned. MA009, 06.04.2020 said that Islam is older that Christianity because Sultan Hamud from Zanzibar was the first Muslim to establish Islam in the area. At first, the Sultan was not aiming at spreading Islam faith but was a trader. They felt that islam was far old at makueni than Christianity.

A different group (SA001, 15.06.2020, EM016, 13.04.20, MA003, 15.03.2020, KI002, 15/3/2020) said that during the construction of the railway, most workers and clerics were Muslims who were taken from the Coast for the purpose of railway construction. They added that wherever the Muslims went, they established their faith and so they built Mosques in every station where they worshipped. They held that Islam was established along makueni county by the year 1986 when the railway construction was on process. They felt that this was the exact time which can be well traced on the establishment of Islam.

The neighbourhood interacted with the Sultans on trade activities and also acted as guides in the caravan routes (MA026, 22.04.2020). Also MA026, 22.04.2020, MT024, 23.04.2020, MT023, 23.04.20 said that the generosity and life style of muslims which was characterised by pride drew many to convert to Islam. They futher said the language of communication during trade was Swahili which is a Bantu language, it was easy to follow by the Kamba community who were the majority inhabitants compared to English language of the missionaries. MA026, 22.04.2020, MT024, 23.04.2020 added that the Christians under the IBEA rarely interacted with the natives making it hard for them to make converts unlike the Muslim workers who freely interacted with

the natives. This meant that they never conducted mission work but only their character preached as indicated in the collected data MT023, 23.04.2020

MA017, 06.04.2020 and KI001, 15.03.2020 further states that another factor which necessitated conversion was poverty. During feasts of the Islam community like the *Eid al Fitr,* there are lots of gifts and foods offered to anyone willing to feast. During these times, many people dress in Muslim attire and enter in the mosques to celebrate whereby they are later assimilated to Islam faith.

MT023, 23.04.2020 said that most of the inhabitants are mostly the Kamba community who are known for long distances and barter traders which was conducted at that time, they were known to travel to the Coastal region carrying ivory, rhino horns, slave among other goods, they therefore encountered muslims at the Coast and brought this faith which was already established at the Coast to the interior. On the other, they opened the Kamba land to the Sultans who they came along with on trade activities (MA026, 22.04.2020). There are those others who held that Islam was established at the construction of the railway line (EM016, 13.04.2020 and EM012, 05.04.20) whereby most Muslims were employed as workmen during the railway construction.

Analysis from those well advanced in years seemed to bear truth in that Islam established herself earlier due to the fact that Arabs concentrated on trade earlier before and so Islam must be older than Christianity (KI001, 15.04.2020). This is well indicated by the fact that there is even a town which is named after one of the sultans 'Sultan Hamud' (MA009, 06.04.2020).

Several factors made growth of Islam faster than other religions like the life style of the Muslims especially dress code. To the respondents, these followers of muslim faith were neat and well organised wooing or convincing many to follow them freely (EM016, 13.04.2020). This attracted many to convert to Islam and dress like them for they had no discrimination, they gave gifts and welcomed natives to their feasts. On the other hand, EM008, 25.03.2020 had it that to be a

follower of Islam one had to add on their lasting traditions to the new religion which was not wanting. SA020, 06.04.2020 and MT024, 06.04.20 all asserted that most Christians are closed when they have their own feasts unlike the Muslims who open up for whoever willing to join them, they had to translate to a faith which is accommodative.

Therefore, the converts say that they felt that Christian faith is a threat to their traditional beliefs and practices which aims at uprooting their cultures and spoiling them. On the contrally, we had said that Islam is a missionary religion and so they are nowadays holding Mihadharas to try to challenge some teachings of Christianity. Some residents asserts that there are no Christians at all who are ready to carry on the debate with them (EM012, 05.05.2020) while SU010, 06.04.2020 and SU011, 06.04.2020 from Sultan Hamud asserts that things are different here as Christians show up but at times, they are passive.

Most of the Muslims found in the area are of the Sunni sect but the Shia sect have started to have roots but not as strong (MA026, 22.04.2020). In conclusion, establishment of strong founded Islam faith was marked by construction of the railway whereas, conversion to the faith was more voluntary.

4.3 The Development of the Culture of Living Together

Culture is the way of life of people in any given society in terms of behaviour, art, beliefs, customs, habits and their capabilities. Culture is acquired by humans through learning the process of enculturation and socialization. Living together as Muslims and Christians within Makueni county began from trusting each other (SA020, 06.04.2020).

An interview with MA026, 22.04.2020 stated that the development of the culture came up at the onset of the establishment of the new faiths which were introduced to an already existing culture and therefore they had no option of living together as they were facing the same challenges. It is further said that majority of the people were settlers from all over with people from Tanzania

specifically the Hehe tribe all the way from Tabora and Iringa, others were from Indians, Pakistan and European . On the ground there were the Kamba and Maasai. This meant that almost all residents were settlers and had to device mechanisms of living together (MA017, 22.04.2020).

MA009, 22.04.2020, SA015, 12.04.2020, EM012, 05.04.2020 and EM008, 25.04.2020 had it that success of any social setting is much depended upon cooperation and trust whereby each religion is expected and obliged to preach and foster peace. Harmonious Neighbourhood should be maintained and embraced for there to be development of any given area whereas conflict heads to under development and suffering.

This living together has brought harmony and an enabling environment whereby the dwellers respect each others' faith putting in mind the factor that there is no difference based on Supreme Being (EM012, 05.04.2020 and EM016, 13.04.2020). Having been exposed to the others beliefs and practices, they look for shared values amongst them and work out clerk any upcoming differences amicably.

MA017, 22.04.2020 and KI001, 15.03.2020 had it that the culture of living together developed after the 2nd World war (1945) when they decided to kept aside differences and looked forward to development as a shared social need. To the middle -aged (36-55) had it that living together is depended upon enlightenment. All agreed that the holy books urged for peaceful co-existence so they have minimised diversity and animosity hence peace. This showed that they all had full knowledge of their holy writings and had put them into practice obediently (MT024, 06.04.2020, SA020, 06.04.2020, KI002, 15.03.2020).

Another reason for the development of the culture of living together as stated by SA015, 12.04.2020, MA009, 22.04.2020, SA013, 08.04.2020 from Sultan Hamud held that Islam and Christianity were established at the same time to a community of people who had peacefully co-

existed, they felt that this should not bring about diversity. It was just faith which should not break their long lived relationship.

SA013, 08.04.2020 said life in any given community is more depended on the inhabitants culture and way of life lifestyle like farmers, pastoralists, nomads, traders. He held that peace was a choice because they are mostly traders where they do interact with each other in different categories of business and therefore they need each other. (KI002, 15.03.2020, MA003, 15.03.2020) Also said that the road serves as the conduit of Nairobi and Mombasa whereby many trucks on transit ply on this road and these towns offer accommodation to the drivers and their assistants on board from Mombasa or Nairobi respectively, any glimpse of conflict will call for decline of economy.

Since the development of this culture of living together, the contacted persons said they have experienced fast growth in terms of economy where there are several banks and micro- finances along the area (EM016, 13.04.2020, SA020, 06.04.2020).

Due to this love and value of each other, it has been possible for the people to improvise ways to survive amidst the then Covid 19 pandemic which made everything in the world stand still. This called for all business men who were potential to raise funds and stand with the vulnerable at Makindu town whereby both sheikhs and Christian leaders met at ACK Makindu and made equal distribution as per need. Again, another business man at Kibwezi supplied the Muslim faithful's with grapes to take them through the Ramadhan during the pandemic as reported by Musyi FM of the Royal Media Service. This is a clear indicator that each feels the need to stand and support each other (MA017, 22.04.2020).

Having been rooted in their own traditions, they share experiences of prayer, contemplation, duty, expression and faith (KI019, 23.04.20, SA020, 06.04.2020, SU021, 24.04.2020, MTO22, 24.04.20, EM012, 5.04.20 and SA015, 12.04.2020). They connoted that peace enabled discovery

of other people's faiths and have developed channels of communication to meet each others need. This has attracted unity and respect to other religions and their traditions. Another respondent coded KI002, 15.03.20 held that this culture of living together promotes human dignity and has challenged of poverty, illiteracy and unequal distribution of resources. He further says that the experience of doing together to a shared social need has been key.

Though there are activities which are solely for either of the religions, it is clear that for any community to live together peacefully, they have to understand themselves and respect each other's faith and traditions because conflict heads to under development and suffering. For any community to be stable, they have to value each other. Also living together with people in an interfaith setting calls for maturity and understanding.

4.4 The Indicators of the Dialogue of Experience in Makueni, Kenya

Effectiveness of any interfaith dialogue entails the experience of living together and the positive experience leads to a strong society while negative experience weakens the community. The traders, clerics and workmen in the IBEA company broke their barriers and adopted the aspects of the indigenous people hence the establishment of Christianity and Islam at Makueni county (EM007, 24.03.20).

It was notable that the IBEA established Christianity and Islam wherever they went as they were opening up Africa. MA026, 22.04.20 stated that by 1896, they reached Makindu and build two churches, the CMS which stands where the Anglican Church stands today and also did built the Salvation Army Church. Again, they built three mosques which included a jamia mosque for the Arabs, a mosque for the Tanzanians and another one for Kamba community. It is notable that the residents included the newly introduced religions to their existing religions as families divided themselves to them but did cling to blood relations (MA026, 22.04.20). The residents agreed that

they live and work together in the community as a sign of unity and recognition of each other as equally important. There are aspects which characterise their being together.

SA020, 06.04.2020, SU021, 24.04.2020, MTO22, 24.04.20, EM012, 5.04.20 and SA015, 12.04.2020) said their was a ritual which offered tansformative power in times of loneliness, loss, disconnection or even transition. It provided language, integrates a community, mediates traditions as well as offering emotional support. This makes people to be who they are in the society as they have connections in their ceremonies like in funerals, weddings among other rituals. These rituals are expressed in a localised manner and are religious and civic with a religiously sacred meaning.

SA015, 12.04.20, SA005, 23.05.2020, and SU006, 23.05.2020. pointed out some areas where dialogue of experience explicit itself like prayers, dressing, diet, feasts, festivals, weddings, fundraisers, funerals. It is also notable that there are activities which are solely for a particular religion like in some stages in funerals.

4.4.1 The Analysed Indicators of Dialogue of Experience among Christians and Muslims in Makueni County.

The study extracted several indicators of dialogue of experience throughout the study. Of the respondents, 286 of them were not aware whether they were behaving religiously, socially, economically and culturally.

Some of the indicators came out as a result of interviews whereby (MA017, 22.04.2020) held that religiously, call to prayer of the Muslims is an awakening call to the Christians wake up at the same time for morning glory hence strengthening them in their prayer life. This interviewee had it that the prayer life of Christians living with Muslims is different from those who live in other areas.

On the higher side, when it comes to religious festivals, each is set to stand with the other and they mark them accordingly. They celebrate together at the churches or the mosques based on the occasion and even when they do not show up, they make provisions. This was evidenced during the pandemic of Covid 19 when a Christian businessman made provisions of grapes to the Muslims as an aid during Ramadhan (MTO22, 24.04.20, EM012, 5.04.20).

They also said that observance of festive seasons cross cuts all the religions where each is sensitive and values other religions. This is evidenced during the commemoration of Ramadhan, mawlid, christmass and other seasons. Christians involve the muslims to slaughter in the islam way so that they can feast together whereas Christians freely join their muslim brothers and feast together as it was reported by MTO22, 24.04.20, EM012, 5.04.20 and SA015, 12.04.2020).

Socially, EM016, 13.04.2020 and EM012, 05.04.20 said that on basis of dress code, the Christians and Muslims had no problem saying it is more of modesty and fashion rather than faith oriented. Christian and Muslim men and women adorned alike. MA026, 22.04.2020, an elder aged 72 years and an interviewee said that *'ndwisya umanya muklisto na muislamu nundu tuilyi oundu umwe'* meaning that no difference can be observed based on dress code. Both Christians and Muslims dressed similarly and were much comfortable looking forward for modesty but not religion. It was held that even if the leaders could dictate and fix rules on dressing, they would not access them at their places of work and learning institutions.

Again (EM016, 13.04.2020) asserted that the community feasted and makes merry together in areas of dowry negotiations and payments, weddings, burials among other activities. They said that they contact their occasions accordingly based on the set rules of the community (SA015, 12.04.2020, MA026, 22.04.2020 and SA020, 06.04.2020). It was further held that this was as a result of the family lineages considering that none is dictated as to where to get suiter from. It

was also learned that on establishment of these faiths, families just chose either faith to associate with.

KI002, 15.03.2020 said culturally, the inhabitants are culturalised in a way that no boundaries when it comes to the choice of suiter. Negotiations cut across christian and muslims families freely. He further said that dorwry payment is contacted as per the reuirements of either religion. This has made islam to grow faster than islam in the selected area of study due to unrestricted culture as MA026, 22.04.2020 stated.

The study concluded that these were explicit indicators which the residents of the area have engaged unconsciously and has enabled them to peacefully and harmoniously co-exist along Mombasa Road since 1896 to date.

4.4.2 The Extracted Factors for Dialogue of Experience between Christians and Muslims in Makueni County, Kenya

The study being Dialogue of Experience and having considered the indicators of the dialogue, some factors were pointed out which have necessitated it which revolved around social, religious economic and cultural aspects.

The factor which has contributed much to the objective of the study is religious factor. It touches the ways of searching for the absolute, religious festivities like Christmas, Ramadhan, Mawlid among others. Of the respondents, 120 of them held that the religious factor has contributed much to the indication of the dialogue.

MA026, 22.04.20, SA015, 12.04.20, EM016, 13.04.20 and SA020, 06.04.20 said that both Christians and Muslims worship one Supreme Being. When the Christians have their open air preachings, the Muslims come up to listen because the content is the same in all faiths (MA026,

22.04.2020). They further said on the call of prayer for the Muslims, Christians too have taken this time as their awakening and they indulge in morning glory too (MA017, 22.04.20).

Interestingly, each is aware of the others religious annual festives as the Christians are well aware of Ramadhan, Eid l fitr, mawlid while the Muslims are aware of Christmas and Easter holidays. Of all these festives, provisions are made for each to celebrate to the peak and with necessary support. *Mzee* MA026 said that they are aware that the Muslims are the ones to slaughter for Christians during their feasts so bookings are made as they do feast together. On the other hand, the Christians are well acquainted with the Muslims festive where they do attend and feast from the mosques freely (22.04.2020). They held that offering of gifts is not limited to particular persons but to all living in the community in order to maintain solidarity as well as meeting the needs of the other.

Of all the participants, 90 of them held that social factor has much contributed to indicators of Dialogue of Experience in areas of, marriage, kinship, customs and values. Intermarriages are common in the area as MA026 (22.04.2020) said that you cannot hate a Christian for tomorrow you might find your son getting spouse from that family which is the order of the day. This social factor has made the believers to embrace and inculcate peace and engage in others affairs with a lot of ease.

It was also noted that their customs and values are not distinct whereby no specific dressing for either a christian or muslim but they focus on modesty. All women look alike in terms of dressing as well as the men. Dera is worn by women from all faiths as caps are worn by a number of men.

MA026 22.04.20 said that kinship of the area is mixed up as a result of intermarriages. The area composes of settlers living with natives. There are people from Tanzania forming the Hehe community, Arabs from Pakistan, the Indians who were constructing the railway and the Kamba

people. They all intermarried forming cordial relationships in the community. Social factor has made fast contributions to indicator thus is key in the contribution of the dialogue of experience in the area of study.

A total number of 60 respondents were for the cultural factors for the dialogue of experience within the residents. MA026, 22.04.2020 held that on establishment of these new faiths, they had their own way of life so they just added the new faith to their existing way of life. He felt that culture could not be interfered with by an up coming faith and so they embraced Christianity and islam but maintained their formal life.

This made it difficult to leave along the way of life and engage a foreign culture. The study noted that especially to the Muslims, there was a mosque specifically for the Kamba Community. This made it possible to press on with their former and include a portion of the later as well as to their culture (MA026, 22.04.2020). The aspect of having different points of worship especially for Muslims had a tribal and racial bigotry discriminative connotation.

Culturally, the respondents held that it was impossible to leave along cultural values and disown ones' own way of life on the basis of an introduced religion SU010, 06.04.2020 and SU011, 06.04.2020. Being that they have family attachments, they must attend important occasions like weddings, burials, among other community functions. Interreligious marriages are too high where a Musyoka will marry Khadijah and vice versa (EM016, 13.04.2020, MT024, 06.04.2020, SA015, 12.04.2020, EM012, 05.04.2020). They said that when Islam and Christianity were established, the residents did split from family setting where a group converted to Islam and the other group to Christianity. With this it was difficult to disown one's own family due to the introduced faiths.

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Economic factor came up slightly with only 30 respondents as a reason for the indicator of the dialogue of experience. MA009 (06.04.2020) held that dialogue of experience is in a way marked by economic factor expressing that the inhabitants are traders and businessmen and so they did set aside their own differences and focussed on the development of the area. Therefore any construction undertaken considered to accommodate both Christians and Muslims as well.

In conclusion, the factors for the indicators of the dialogue of experience was marked by religious, social, cultural and economic factors. The respodents took into account these factors as their norm unaware that they were practicing dialogue of experience.

4.4.3 The Interrelation Between Findings and Reviewed Literature on Establishment of Christianity in Makueni County

The data collected showed that the missionaries who landed at Kibwezi town by 1891 left behind little impact at the area of study but later was moved to kikuyu due to the war like nature of the people, famine, wild animals and disease (MA009, 06.04.2020, MA017 22.04.2020, KI001, 15.03.2020).

Soon after the railway reached Makindu town in 1896, the colonialists constructed a CMS and SA churches at Makindu area where the clerics used to worship as they undertook the construction work. This was applied in other areas as well. This is where local converts were made and evangelism took its roots through the natives.

4.4.4 The Interrelation Between Literature Reviewed and the Development of the Culture of Living Together

These respondents said that the success of any social setting is much depended upon cooperation and trust whereby each religion is expected and obliged to preach and foster peace. Harmonious Neighbourhood been maintained and embraced for there to be development of any given area whereas conflict heads to under development and suffering.

This living together has brought harmony and an enabling environment whereby the dwellers respect each other's faith putting in mind the factor that there is no difference based on Supreme Being.

The literature reviewed showed that living together in any given community is largely depended on the community.

4.4.5 The Interrelation Between Literature Reviewed and the Indicators of the Dialogue of Experience

Dialogue of experience explicits itself in different forms and the study found out that these factors are well exposed as areas of religious, social, cultural and economical. This dialogue is unrealisation of ones act. These people do behave the same and are un aware of their acts in the society whereas they interact freely.

4.5 Conclusion

The chapter has analysed the findings obtained from the field based on the objectives of the study which involved the establishment of Islam and Christianity along Mombasa road, development of the culture of living together and the indicators of the dialogue of experience.

The study has shown the categories of people who made the study possible based on the variables of social, religious, economic and cultural. It was notable that Islam and Christianity

entered the area almost at the same time while the converts developed the culture of living together since they were not distinguished from one another.

The mode by which the faiths were established may have resulted to the expressions of the indicators of dialogue of experience. The study found that the Christians and Muslims in the area are inseparable in behaviour, dress code, diet and other religious activities.

Every respondent's contribution was treated with due respect and ethical values were mastered. This peaceful coexistence with explicit indicators of Dialogue of Experience have no sign of deterioration among the residents as no one is keen on what they are doing but instead it is been treated as a way of life.

CHAPTER FIVE

CONCLUSION

5.1 Introduction

This chapter is a summary of the study, conclusion, recommendations as well as the areas of further study. It is the summary of the process followed to meet the set goals of the study following the set objectives.

5.2 Summary of the Findings

In most cases, where Christians and Muslims live together there has to been notable distinctions on matters of religion, culture and social behaviors. Since the establishment of Islam and Christianity at Makueni back in the 19th century, there has been peaceful coexistence with tangible indicators for existence of a dialogue of experience. The study found out that the Christian faith was propagated by the efforts of evangelists who were recent converts from ATR while Islam was as a result of interactions with the Muslims.

On the establishment of the faiths, the natives embraced the newly introduced religions freely where they retained their own socio-cultural behavioural activities. This meant that being a Christian or a Muslim was not a factor to segregate oneself from the normal life.

The development of the culture of living together as Christians and Muslims in Makueni county therefore found its way automatically. This made the established faiths to find their ways in an already developed culture thus strengthening the bonds of Interreligious Dialogue.

The marks of dialogue are therefore evidenced based on cultural, social, religious and economic factors. Here, the indicators express themselves explicitly in, dressing, religious activities like prayers, religious festives like Ramadhan and Christmas, burial ceremonies, weddings.

As Christianity and Islam were being established, people in the community did not split from the social set-up. Instead, they embraced the newly introduced faiths which were Islam and

Christianity freely. These never brought divisions in the neighbourhood but instead, the communities maintained their former ways of life. The converts went back to the village and expressed what they had embraced to the community and developed a shared way of life unknowingly. That's why they have ease when undertaking their activities.

This brings meads interactionist theory on board as the individuals adopted mindlessly, a behaviour which is observed from outside but cannot be noticed by the participants themselves. The characters copied what the other faith do and act like each other in several occasions. Although they have diverse religious traditions, the community interacts freely and fairly. Therefore, these indicators of Dialogue of Experience are deeply rooted in the socio-cultural values, religious and economic factor where majority held that conflict hinder development while peace is a prospect for development in any setting and so they have done what they can to live in peace and move on.

5.3 Conclusions

The study assumed that religious factors had contributed a lot in the indicators of the Dialogue of Experience in that they based their argument on their religious teaching that both religions are peaceful and should live together with dignity. Despite the fact that there has been conflicts in places where Christians and Muslims are, these people have made it peacefully since 1896 up to date.

The study arrived at the following based on the objectives of the study and authentic questions as well as the hypothesis of the study.

First: the establishment of Islam and Christianity in Makueni County was free and fair in such a way that no differences were set in terms of religion whether Christianity or Islam. No diversity was established in terms of religion hence peaceful coexistence amongst Christians and Muslims. Due to the fact that the inhabitants of the time were mostly settlers from all over, there was no

room of diversity as each was on their own agenda. Some were traders, workers in the railway, clerics and they also came from allover the world as some were from Pakistan, Tanzania, India and also others from within. This peace was passed on from generation to generation.

Second: the development of the culture of living together found its way before the establishment of the religions as the people were settling coming in from different parts of the world to the newly opened on basis of trade, work or settlement thus they learned to live in the neighbourhoods. The study found out that the constructors of the railway established stations at makueni county and so settlers could establish households with diverse agendas ranging from trade, settlers or commerce. This made it possible for the people to develop the culture of living together freely as they hailed from diverse ethnicity like the Europeans, Arabs, Hindus, Kamba, Tanzanians and the Maasai. They needed each other for survival so they ought to live together.

Third: The four factors for the indicators of dialogue seemed more significant to the study and they ranged from social, religious, cultural and economic factors. These factors brought forth the indicators of dialogue of experience which came up so clear whereby the participants were unaware of their acts. The reason as to the ecplicit indicators were clearly depended on factors extracted from the field and they made great contributions for them to behave the way they do. These contributed much by enabling the indicators to show up within the selected area of study.

Therefore, the study concluded that Christianity and Islam should operates within a similar settings and so religious differences should be set a side and adopt what can be embraced from the other religion hence minimising interreligious conflicts. In embracing these, they will be working out contextualization for peaceful coexistence.

5.4 Recommendations

People in the world and especially where Christians and Muslims are concurrently experiencing consistent conflicts on basis of faith where there has been radicalization and violent extremism. This has resulted to mistrust and conflict on the basis of faith and it is evidenced in our country too hence no peace in some areas. It has however been different in Makueni where these religions have lived together peacefully and also embraced the behaviour of the other therefore;

1. Religion is more of faith and the agents of its spread are of great importance. The religious leaders have the capacity to separate people who had long lived peace and still have the potential to cultivate peace. It is notable that both islam and Christianity are missionary religions as well as peace oriented religions. The followers should always come to knowledge that peace is paramount whenever they are establishing a religion.
2. To live together is the daily creed in our country and diaspora. These religions have lived together since their establishment and will continue to live. It is therefore significant for Christians and Muslims who nurture diversity to develop a mechanism of living together in any given setting.
3. Interacti on in the community has it that the inhabitants have something to learn from the other always. Being a Muslim or a Christian does not mean that either has nothing to offer. This will enable religious communities to embrace each others norms with due respect and dignity. Interaction does not mean violating ones religious rules but instead, it brings about understanding, unity, and trust in any setting.

5.5 Areas of Further Study

The forth coming researchers on this study should research on

The impact of segregation of mosques to the spread of Islam and Christianity and its contribution to the dialogue of experience.

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APPENDICES

Appendix 1: Questionnaire sample

My name is Margaret Mutindi Mutuku and a student at St Pauls University Limuru, Kenya. My area of study is Master of Arts in Inter Christian Muslim Relations (ICMR) and my topic of search is **"Dialogue of Experience as a Tool for Christian Muslim Relations for Peaceful Coexistence in Makueni**".

I hereby request you to help me in answering the following question in order to accomplish my study.

A: Personal information

1. Name (optional)
2. Age

    0 18 years and below

    0 19-35 years

    0 36-55 years

    0 56 years and above

3. Gender

    0 male

    0 female

4. Marital status

    0 married

    0 single

    0 widowed

5. Religion

0 Islam

0 Christianity

0 other (specify)

6. Education level

0 basic education (primary level)

0 '0' level (secondary education)

0 college

0 university and above

7. Occupation ……..

8. How is the relationship between Christians and Muslims in the community?

0 excellent

0 very good

0 good

0 fairly good

0 poor

9. Are there notable activities which as Christians and Muslims do together in the community? (highlight as many)

B. **Establishment if Christianity and Islam in makueni, Kenya?**

10. When were Islam and Christianity religions established in makueni, Kenya?

……

10. When were Islam and Christianity religions established in makueni, Kenya?

……

11. Who were the first converts to Christianity

…….

12. Who were the first converts to islam

……..

13. Where was the first church elevated…….

14. Where was the first mosque elevated…….

C. The development of the culture of loving together

15. When did Christians and Muslims start living together in the community

……

……..

16. what activities do Christians and muslims share together

……

……....

17. Are there some activities which are solely for Christians or Muslims? (specify)

……..

18. What are the benefits of living together despite diversity of religions?

……..

19. Why did you choose to live together

……..

20. How can you advice the other people who find it hard to live together in an interreligious setting?

……

……

D. The indicators of dialogue of experience

21. Are there times when you welcome each other in social activities

……

……

22. Do you find yourself behaving like each other in terms of dressing, language, dietary, prayers among other things

……

……

23. How do you react when you find yourself amongst each other

……..

24. What is the reaction of your colleagues especially when there religious ceremonies like Ramadhan, Christmas, idlfitri and etc.

……

25. Are there some activities which are solely for either religion (specify)

……..

Appendix 2- Focus Group Discussion

I am Margaret Mutindi Mutuku and a student at St Paul's university Limuru in Kenya. Currently I am undertaking Master of Arts in ICMR (Inter Christian Muslim Relations). I am researching on the topic, "**Dialogue of Experience as a Tool for Christian Muslim Relations for Peaceful Coexistence in Makueni, Kenya**"

I hereby request you to help me in answering just a few questions to help me to unveil my topic.

A. General information

The name of the group

B. Other questions

1. What is the relationship of Christians and Muslims in makueni?
2. Have you heard of Christian Muslim relations?
3. Have you ever noticed Christians and Muslims having similar behaviours despite without any problem?
4. How do you feel when you find yourself behaving like each other?
5. When did you start behaving like each other?

Appendix 3 Interview questions

I am Margaret Mutindi Mutuku who is currently a student at St Paul's university, Limuru in Kenya taking Master of Arts in Inter Christian Muslim relations (ICMR). My main topic of choice is "**Dialogue of Experience as a Tool for Christian Muslim Relations for Peaceful Coexistence in Makueni, Kenya"**

I humbly request you to help me in answering a few questions which are relevant to my area of study and you will have helped me to accomplish my studies.

A. Personal information

   1. Your name
   2. The name of your religion
   3. Your education level
   4. Occupation

B. Other questions

1. Have you ever heard of Christian and Muslim relations?
2. Have you noticed Christians and Muslims behaving the same?
3. When the behaviour of Christians and Muslims of behaving alike did began?
4. What is the take of the neighbourhood when it comes to this behavioural activities?
5. What advice can you give to those who find it hard to live together in such a religious setting?

Appendix 4: List of informants

No	Code	Gender	Date interviewed	Religion	Age in years
1	KI001	M	15/3/2020	Christian	67
2	KI002	M	15/3/2020	Christian	45
3	MA003	F	15/3/2020	Christian	40
4	EM004	M	23/3/2020	Muslim	50
5	SA005	M	23/3/2020	Muslim	58
6	SU006	M	23/3/2020	Muslim	36
7	EM007	M	24/3/2020	Christian	34
8	EM008	F	25/3/2020	Christian	46
9	MA009	M	6/4/2020	Christian	67
10	SU010	F	6/4/2020	Christian	38
11	SU011	M	6/4/2020	Christian	45
12	EM012	F	6/4/2020	Christian	51
13	SA013	M	8/04/2020	Christian	55
14	SA014	M	8/04/2020	Muslim	45
15	SA015	M	12/04/2020	Christian	44
16	EM016	M	13/04/2020	Christian	47
17	MA017	M	23/04/2020	Christian	62
18	MA018	M	24/04/2020	Christian	73
19	KI019	F	24/04/2020	Christian	28
20	SA020	F	24/04/2020	Muslim	32
21	SU021	F	24/04/2020	Muslim	45

22	MT022	F	24/04/2020	Muslim	48
23	MT023	M	24/04/2020	Muslim	71
24	MT023	M	24/04/2020	Muslim	79
25	MT025	M	05/05/2020	Christian	62
26	MK026	M	12/05/2020	Muslim	72

NB.

MT- Mtito Andei

KI- Kibwezi

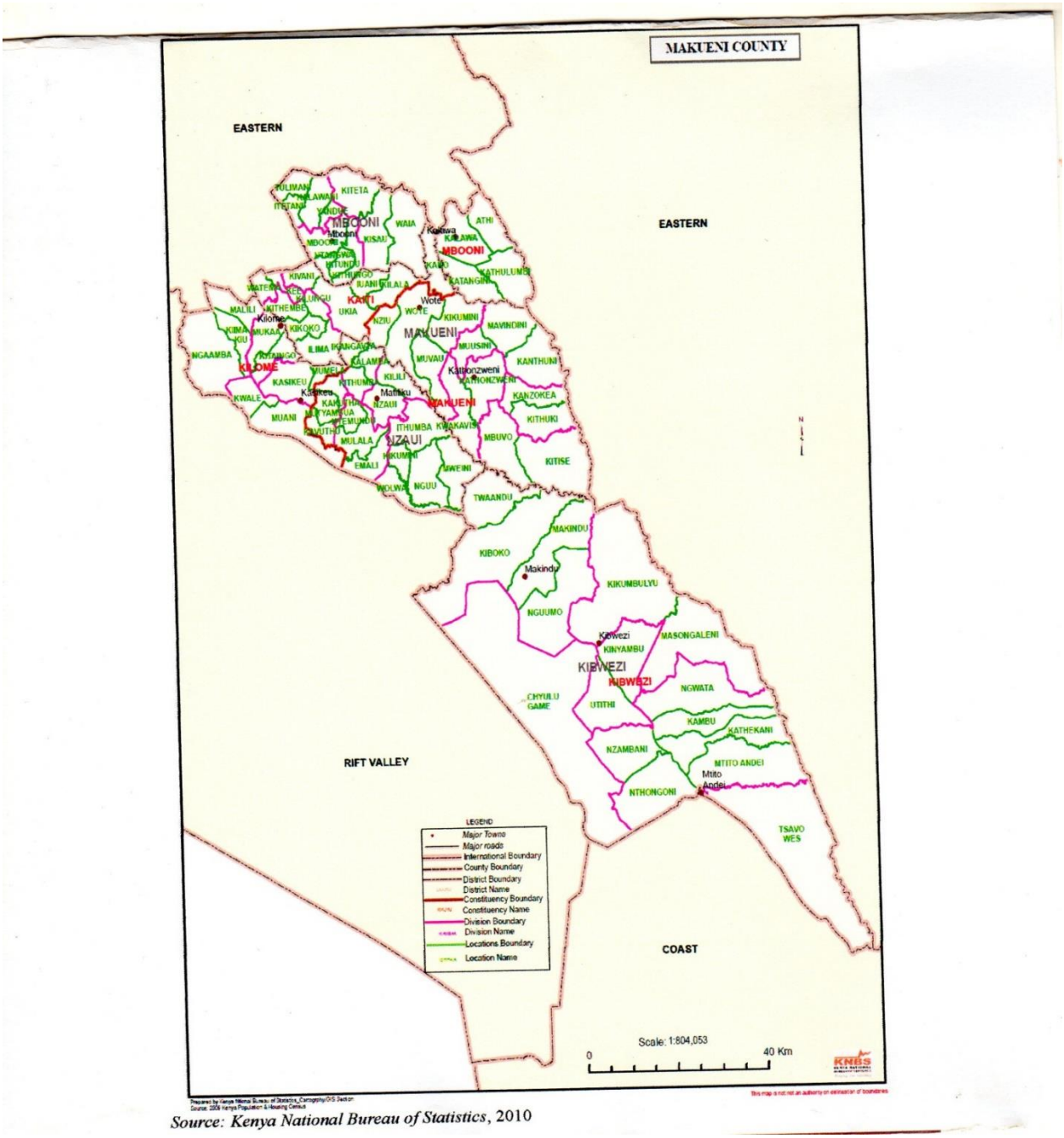
MA- Makindu

EM- Emali

SU- Sultan

SA- Salama

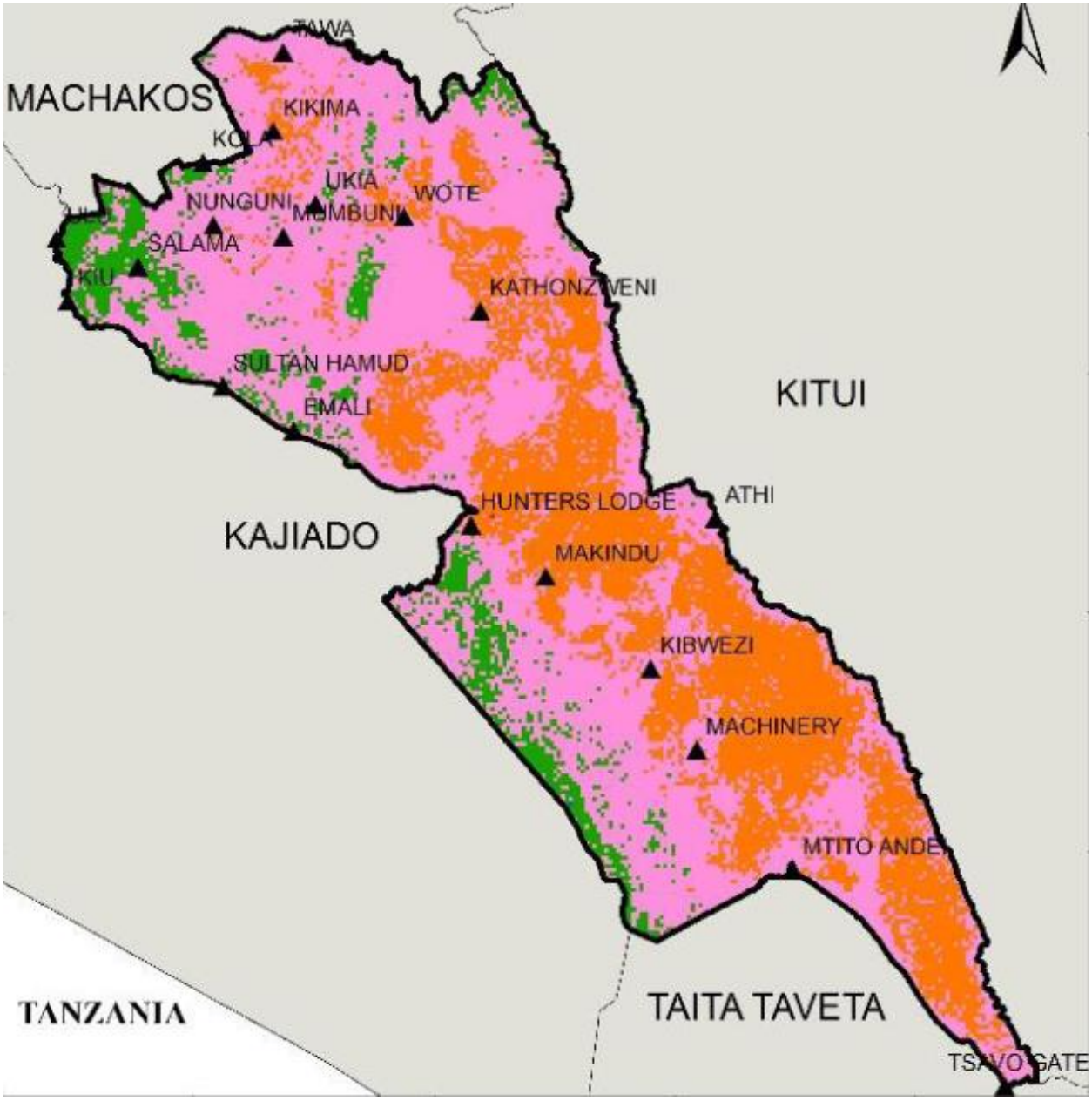
Appendix 5: Map of Makueni County



Source: Kenya National Bureau of Statistics, 2010

Source: https://docplayer.net/212777239-makueni-county-first-county-intergrated-development-plan-2013-2017.html

Appendix 6: Map of MajorTowns in Makueni County



Appendix 7: Recommendation letter from St. Paul's University

ST. PAUL'S UNIVERSITY

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

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

3rd March 2020

National Commission for Science and Technology,
P.O. BOX 30623-00100,
Nairobi.
Dear Sir/Madam,

Re: Recommendation for Margaret Mutindi Mutuku-ICMRLMR272319 to conduct research.

This letter confirms the above named person is a student of the Masters of Arts in Islam, Christian-Muslim Relations at St. Paul's University.

The second year consists of a major research work leading to a dissertation. The student's selected topic is *'Dialogue of experience as a tool for Christian Muslim relations for peaceful coexistence in Makueni'.*

Kindly grant this student the required permit.

Source: https://sgas.tukenya.ac.ke/index.php/groupwater-resources-workshop-for-makueni-county

Yours Faithfully,

Regina Ndinda
For: Dr. Sammy Githuku
Director, Postgraduate Studies

BOARD ... ST. PAUL'S ... 03 MAR 2020 ... KENYA ... TEL: 020 - 2020505 ... P.O. PRIVATE BAG - 00217, LIMURU.

Appendix 8: Introduction letter from ACK Diocese of Makueni

ANGLICAN CHURCH OF KENYA (ACK)
DIOCESE OF MAKUENI

THE RT. REV. FRANCIS M. MATUI
Diocesan Bishop
P.O. Box 532 - 90300, WOTE
MAKUENI - KENYA
0727-812020 // 0789-393395
ackmakueni@gmail.com
www.ack-makuenidiocese.org

(Comprising of: Makueni, Mbooni, Kaiti, Kilome, Kibwezi East and Kibwezi West Constituencies)

Friday 20th March 2020

TO WHOM IT MAY CONCERN

Dear Sir / Madam,

RE: MARGARET MUTINDI MUTUKU I.D. NO. 22452701

Christian greetings.

The above-mentioned person is a Clergy in the Anglican Church of Kenya (A.C.K.), Diocese of Makueni. Rev. Margaret is a second year student at St. Paul's University pursuing her Masters of Arts in Islam, Christian Muslim Relations (ICMR). Her selected topic is ***"Dialogue of experience as a tool for Christian Muslim relations for peaceful coexistence in Makueni".***

I hereby introduce her to you and kindly request you to assist her in the process of research.

Yours in the Lord's Service,

A.C.K. DIOCESE OF MAKUENI
THE BISHOP
RT. REV. FRANCIS M. MATUI
20 MAR 2020
Sign.....
Email: ackmakueni@gmail.com
P. O. Box 532-90300, WOTE KENYA

The Rt. Rev. Francis M. Matui
Diocesan Bishop
ACK Diocese of Makueni

MUNGU NI TEGEMEO LETU

Appendix 9: Research License from NACOSTI

REPUBLIC OF KENYA

NATIONAL COMMISSION FOR SCIENCE,TECHNOLOGY & INNOVATION

Ref No: **467609**

Date of Issue: **19/March/2020**

RESEARCH LICENSE



This is to Certify that Rev.. Margaret Mutindi Mutuku of St. Paul's University, has been licensed to conduct research in Makueni on the topic: Dialogue of experience as a tool for Christian Muslim relations for peaceful coexistence in Makueni for the period ending : 19/March/2021.

License No: **NACOSTI/P/20/4330**

467609

Applicant Identification Number

Director General
NATIONAL COMMISSION FOR SCIENCE,TECHNOLOGY & INNOVATION

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