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RELIGIOUS EDUCATION IN PRISON AND ITS IMPLICATION FOR CHRISTIAN MUSLIM RELATIONS: THE CASE OF KIBOS AND KODIAGA MAXIMUM SECURITY PRISONS IN KISUMU, KENYA (1998 -2018)

A Dissertation

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In Partial Fulfilment

of the Requirements for the Degree

of a Masters of Arts in Christian Muslim Relations (ICMR)

By

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NOVEMBER, 2024

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DECLARATION

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

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ICMRLMR2949/19

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

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First Supervisor

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Signature:…… Date:……

Rev. Dr. Julius Kithinji

Second Supervisor

DEDICATION

To my beloved wife Miriam Dande, our daughters Adriel Teresa and Phina Arian, prison religious educators, and all scholars of Christian Muslim- Relations.

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AKNOWLEDGEMENT

My by-line goes to those whom without their effort this work would have not been completed. I therefore owe much gratitude to the almighty God for good health and sound mind to undertake this study. I sincerely appreciate St. Paul's University for a postgraduate scholarship to study Islam and Christian- Muslim Relations. On the same wavelength, I applaud my supervisors, the Revd. Dr. Joseph Mutei and Revd. Dr. Julius Kithinji, for their patience, wisdom, and academic insight throughout this study. I also treasure the Bishop emeritus and the Bishop of Maseno West Diocese, The Rt. Rev. Dr. Joseph Wasonga, and The Rt. Rev. CS. John Mark Haung Godia, respectively, for the opportunity to further my studies. In addition, I applaud the prison administrators in Kibos and Kodiaga`s main maximum-security prisons for the permission to access the study site as well as the chaplains in the same institutions who willingly participated in this study. Finally, I appreciate my family members, especially my beloved wife Miriam Dande, my daughters' Adriel and Arian, my parents, friends, and relatives who strongly stood with me as I undertook this study. May God`s blessings reign upon you all.

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ABSTRACT

Even though the culprits of terror attacks were incarcerated in maximum security prisons, little methodologies had been developed there on religious education in relation to Christian-Muslim interactions as had been done in the society where they committed the crime. Therefore, this study focused on establishing how religious education positioned itself to corroborate the methodologies of Christian-Muslim relations in Kibos and Kodiaga Maximum Security prisons. This study was guided by the following objectives: to establish the existence of religious education in Kibos and Kodiaga maximum security prisons, to scrutinize the methodologies of religious education in Kibos and Kodiaga maximum security prisons, to examine the effects of methodologies of religious education on Cristian-Muslim relations in Kibos and Kodiaga maximum security prisons and to propose enhancements on methodologies of religious education in prison based on Christian-Muslim relations paradigms. This is a qualitative study that deployed a descriptive study design. The data collection technique was questionnaires, and descriptive statistics was used as a technique of data analysis. Purposive sampling was done. The study established that religious education was prevalent in the studied prison. In addition, it also established that it did not effectively corroborate methodologies of Christian -Muslim relations. Therefore, the study recommends that it addresses Christian-Muslim Relations.

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ABBREVIATIONS

US/USA…….United States of America

NACOSTI…..National Commission for Science, Technology & Innovation

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GLOSSARY OF NON ENGLISH WORDS

Madrasa……. Islamic religious instruction class

Alshabaab……a militant terrorist group causing threat in Kenya

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CHAPTER ONE

INTRODUCTION

1.0 Introduction

Adherents of different religions must learn to live together. Scholars of religion and Christian Muslim relations must therefore lead in providing enabling knowledge and guidance for such positive coexistence. One expediters that paves way for such collaborative existence is religious education and Christian Muslim Relations. Therefore, researchers of both disciplines must endeavor to provide enabling knowledge for such existence. This section of the study hence provides background information for which it was carried out. It thus contains the background of the study, statement of the problem, research objectives, research questions and research assumptions. In the same sequence, it explicates the justification of the study, research significance, and research limitation and delimitation. As a final point, it offers ethical consideration and definition of the commonly used phrases and conclusion.

1.1 Background of the Study

The late Nelson Mandela, a former prisoner and Ex-President of South Africa opins that no-one truly knows a nation until one has been inside the prison and a nation should not be judged by how it treats its highest citizens but it's lowest ones, the prisoners see Coyle (2005:15). This demonstrates the degree to which any program a nation offers to her inmates including religious education and Christian Muslim relations are to be handled with a lot of importance and care.

Religious education, as per this study, follows and embraces the definition recommended by Ionel Ene and Iuliana Barna (2014:31), that it is a human-

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specific act, consciously pursued by an educator, on the ground of laid down principles, aided by specific means and methods, being at the same time supported by love, trust, and freedom with the sole goal of moulding the students' religious and moral character. Christian- Muslim relations in the understanding of this study was positive coexistence of adherents of Christians and Muslims within the prison environment without prejudices, profiling and conflict.

From time indistinctive, religion and prison had been inseparable as George Thompson (2019:5) puts it that, ancient societies devised means of punishment and a penal process with a wholly religious meaning in that punishment was understood as a necessary sacrifice to an aggrieved deity. Since prisons were started by Christian notions, religious education became the first and the sole kind of education held with high esteem and offered to inmates. This fact was reinforced by Charles Atkins et al (2019:5), who articulated that religious education became the first kind of education offered and given high priority in initial places of correction in America and other European nations. He reasoned that in America, prison education was religious education since educating the incarcerated was a priority, chaplains were the teachers, and the Bible was the curriculum. John Gwin (1938:2) once wrote,

> "Article IX of the Declaration of Principles of the American Prison Association states: of all reformatory agencies, religion is first in importance because most potent in its action upon the human heart and life."

Religious education has, therefore, remained one of the major rehabilitative measures in prisons, especially in Africa as well as in the other parts of the world. Research on prison educators to explore the impact of offender learner funding on their professionalism and practice by Lynne Rogers, Margaret Simonot, and Angela Nartey

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(2014:9) revealed that education and training were still acknowledged at the international level as one method of reducing re-offending and social exclusion. They strongly affirmed that research had shown that offenders who had received prison education were three times less likely to reoffend than those who had not.

Religious education was therefore practiced in Kenyan prisons. Leakey Mokua Nyaberi (2021:4) highlighted that the government of Kenya had established various rehabilitation programs and activities in its correctional penal institutions which included faith-based spiritual programs. She elaborated that the cited programs and activities aimed at helping offenders to modify their tendencies towards crime and to equip them with coping skills, and educational skill prerequisites to enable them fit better into the free society.

On the other hand, the dynamics of Christian- Muslim interactions in Kenya as well as in other countries of the world was changing speedily. Abdi Aden Ismail, Newton Kahumbi Maina, and Margaret Gecaga (2022:2) argue that the history of relations between Muslims and Christians in Kenya had become strenuous after the 1998 terrorist attack of the USA embassies and various attacks thereafter and with the growth in world terrorism. They grasped that these increased terror attacks had caused suspicion between Christians and Muslims, leading to the creation of negative attitudes towards Islam and Muslims and sparked off religious conflict between Muslims and Christians in Kenya. Shadrack Kipkoech Sitienei and Sally Kiprota (2022:555) further affirmed the effects of these amplified terror attacks on Christian-Muslim relations. To them, Kenya's counterterrorism efforts had led to religious profiling and this was practiced by law enforcement officials to target Islamist extremism and the Mombasa Republican Council who according to security agents lured individuals to join *alShabaab*.

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There have been numerous efforts by Christian-Muslim Relations not only in Kenya but in many countries of the world to revert this changing dynamic. One of the methods of reverting this phenomenon in other countries was through religious education. This kind of religious education focused on the concept of controlling religious extremism as a way of ensuring positive Christian-Muslim correlations were maintained. It also focused on religious inclusivism and pluralism as a way of suspending the concept of religious exclusivism, which had been held culpable for the majority of Christian-Muslim confrontational encounters, to create an atmosphere where people could coexist together irrespective of their beliefs or faith. In addition, it focused on religious dialogue and conversation as a means of ensuring that religious inclusivism and pluralism was sustained.

The perpetuators of these heinous acts that had hampered Christian-Muslim relations were being incarcerated in many prisons of the world but only in the maximum security prisons in Kenya, as postulated by Muna (2017:5). He argued that it had been noted that Shimo la Tewa GK prison in Mombasa and Kamiti Maximum Security Prison in Nairobi had the biggest population of inmates associated with terror offences. In his perspective, hundreds of them had been convicted of engaging in various terrorist activities, promoting radicalisation and violent take-overs of mosques at the coast. With their increase in prison, if careful attention is not paid, it could be a time bomb that could interfere with the peaceful coexistence of inmates. The establishment that inmate radicalization had begun disturbing the prison authorities as attested by the center for sustainable conflict resolution (2022:1) and Muna (2017:5), who even gave the example of the 2016 incident when President Uhuru was quoted to have called for the construction of special prisons that would only house extremist offenders, should therefore act as a wake call to ensure that ways of ensuring that positive correlations of inmates are considered.

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Therefore, based on the fact established by the centre for sustainable conflict resolution (2022:1) and Vincent Achuka (2016:1) that inmates with backgrounds of violence and threatening behaviours were increasing in Kenyan maximum security prisons, there was an urgent need for studies on how religious education which was already established in prison could corroborate rudiments of Christian-Muslim relations as a way to ensure that positive religious correlation was sustained in prisons.

This, however, was not only a Kenyan concern. Cognizant of this need, Sylvain Lundry Faye (2017:15) elaborated that Germans and the Great Britain had been concerned of the same. In Netherlands, Sipco Vellenga and Kees De Groot (2019:10) opined the same concern. Hans Kieserling and Julio Zino`s (2016:5) perspective when writing for The European Organization of Prison and Correctional Services had also expressed the same concern.

Being of major concern as it was, this study therefore, sought to find out how religious education in Kibos and Kodiaga main maximum security prisons were positioned to corroborate elements of Christian-Muslim relations in its endeavor to ensure that positive religious correlation was sustained in the prisons. According to the Gazette Notice Number 2368 (2017:1081), the Cabinet Secretary for Interior and Co-ordination of National Government Joseph Nkaissery upgraded seven main prisons to maximum security prisons, raising the number to twelve. Therefore, this Gazettement allowed Kibos and Kodiaga security prisons to be upgraded to main maximum security prisons and granted the possibility of hosting a high number of hard-core inmates with diverse religious backgrounds. Being that inmates who had been charged with extremism were grouped under hard-core inmates, the two prisons hence hosted such kind of inmates due to their upgrade. These prisons were therefore preferred for this study as they provided a

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favourable opportunity to study if their upgrade to maximum security prisons had informed their religious education to begin corroborating components of Christian Muslim relations.

1.2 Statement of the Problem

Religious education was vital in prisons for rehabilitating inmates and addressing emerging issues. Inmates with backgrounds of violence and threatening behaviours were increasing in Kenyan maximum security prisons and if careful attention is not paid, it could be a time bomb that could interfere with the peaceful coexistence of inmates. Christian-Muslim relations was, however concerned with ensuring that peaceful coexistence was achieved among communities. Therefore, there was an urgent need for studies on how religious education, which was already established in the prison could corroborate rudiments of Christian-Muslim relations as a way to ensure that positive religious correlation was sustained in prisons. This, however was not only a Kenyan concern, but it was also bothering the Germans, the Great Britain, and the Netherlands. Therefore, based on the fact established by the centre for sustainable conflict resolution (2022:1) and Achuka (2016:1) that inmates with backgrounds of violence and threatening behaviours were rapidly increasing in Kenyan maximum security prison, There was an urgent need for these studies. The focus of this study, therefore was on assessing the methodologies of religious education in prison in relation to Christian-Muslim studies so as to enhance positive Christian-Muslim interaction.

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1.3 General Objective of the Study

The general objective of this study was to assess if religious education which was already established in the prison corroborated rudiments of Christian-Muslim relations as a way to ensure that religious education in these institutions had methodologies kindred to Christian-Muslim interactions.

1.4 Specific Objectives of the Study

This study was guided by the following objectives:

1) To establish the existence of religious education in Kibos and Kodiaga maximum security prisons.
2) To scrutinize the methodologies of religious education in Kibos and Kodiaga maximum security prisons.
3) To examine the effects of methodologies of religious education on Cristian-Muslim relations in Kibos and Kodiaga maximum security prisons.
4) To propose enhancements on methodologies of religious education in prison based on Christian-Muslim relations paradigms.

1.5 Research Questions

This study was guided by the following research questions:

1. Was religious education being offered in Kibos and Kodiaga maximum security prisons?
2. What were the methodologies of religious education being offered in Kibos and Kodiaga maximum security prisons?

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3. What was the impact of methodologies of religious education on Christian-Muslim relations in Kibos and Kodiaga maximum security Prisons?
4. What enhancements to methodologies of religious education based on Christian-Muslim relations paradigm were proposed?

1.6 Research Assumptions

This study was guided by the following assumptions:

1. Kibos and Kodiaga maximum security prisons were not immune to religious education.
2. There were visible methodologies of religious education in Kibos and Kodiaga maximum security prisons.
3. Methodologies of religious education had an impact on Christian-Muslim relations in Kibos and Kodiaga maximum security prisons.
4. Practical enhancement based on Christian-Muslim relation paradigm shift could be proposed on methodologies of religious education in prison.

1.7 Justification of the Study

Religious education had been central for rehabilitating inmates since the colonial masters established prisons in Kenya and it was still predominant in prisons; the dynamics of Christian-Muslim interactions in Kenya was changing speedily to a hostile one since the 1998 terror attack of the USA embassy and many that followed and this change also impacted the intricacies of Christian-Muslim interactions in prison where the perpetuators of terror attacks were incarcerated which if not well monitored, the positive co-existence of inmates which had existed notwithstanding their religious orientation

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would be done away with; other nations such as Germany, Great Britain and Netherlands among others had already been aware of this and they had begun to buttress their religious education system; Kodiaga and Kibos main maximum security prisons provided a favourable opportunity to study if their upgrade to maximum security prisons had informed their religious education to begin corroborating components of Christian-Muslim relations.

1.8 Significance of the study

Finding out the current situation of religious education in Kenyan prisons in relation to Christian-Muslim relations was important as it provided insights into how religious education could be buttressed to give chaplains a stronger prophetic voice on issues that affected inmates. It also provided an avenue for tailoring religious education in prison to meet the religious needs of the inmates. Additionally, it detailed a meaningful means for facilitating Christian-Muslim engagement in prisons, which ensured that positive co-existence was exhibited by inmates, their religious background and orientation notwithstanding.

1.9 Limitation of the Study

It was not possible to get sufficient resources and time needed to conduct such a study. Furthermore, penetration of prison protocols and bureaucracy was also not easy. The study was also limited to the eight religious educators in the two prisons as they were the only ones willing to participate in the study out of the sixteen sampled respondents. This study was limited to religious education and Christian-Muslim relations in Kibos and Kodiaga main maximum security prisons and not any other maximum security prisons as the findings on the two prisons would be the same as that of other maximum security prisons. Only 50% of the targeted respondents participated in the research.

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However, the results were possible to be generalized to other maximum security prisons in Kenya.

1.10 Delimitation of the Study

Its delimitation was that it focused on Religious education and Christian-Muslim relations in prison and not any other issues within the prisons. Furthermore, it focused on the religious educators in the studied prisons and not anyone else due to tight security within the prison environments and the sensitivity of the topic.

1.11 Ethical Consideration

The research first acquired a letter from St. Paul`s University approving that it be conducted, as shown in (Appendix 8:84). This letter was sent to the NACOSTI in order to seek a research license. The research was accorded the NACOSTI research permit (Appendix 7:83), which was directed to the county government of Kisumu department of Education, which also granted permission to carry out research as indicated in (Appendix 9:85) through their Kisumu East sub-county education office (Appendix 10:86). On the other hand, all the participants willingly accepted to participate in the study through signing the consent and briefing letter (Appendix 4:80). At the same time, sampled participants were asked to sign a withdrawal letter whenever they felt the need to discontinue their participation (Appendix 5:81). Next to this, participants were fully informed of the objectives of the study, and they were reassured that their responses were treated as confidential and were only used for academic purposes and particularly for this research. Apart from the above, participants were not harmed or abused neither physically, spiritually nor psychologically during the study. The study, therefore, attempted to create and maintain a climate of comfort for the research.

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1.12 Definition of Terms

The following were the terminologies which occurred now and again in this study. They had the following ordinary meaning:

1. Religious education: Religious education, as per this study, was a human-specific act, consciously pursued by an educator, on the ground of laid down principles, aided by specific means and methods, being at the same time supported by love, trust and freedom with the sole goal of moulding the students' religious and moral character.

2. Christian-Muslim relations: - This term in this context denoted correlation and coexistence between Christian and Muslim in prisons.

3. Chaplains: - This term is hereby used to broadly define the employed and salaried workers in prison who were responsible for religious matters in prison and who were seconded there by their denomination.

4: Social-Psychological Development Theory: - As used in this study, suggested that cognitive processes played a prominent role in the acquisition and retention of new behavior patterns, and it rested on the general assumption that new behavioral patterns could be elicited in an individual through exposure to certain modes of treatment such as correctional-education programming.

5: Abuse of sacred texts: - As used in this study, denoted misinterpretation of religious texts in prison for the interpreters own benefit.

6: Religious counter-discourse: - As used in this study, it showed a strategy of reading religious scriptures that hindered any bias from cropping in. It was a system of studying

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religious texts that allowed it to speak to the listeners in their own context, thus meeting their needs.

1.12 Conclusion

This chapter has provided background information on the study`s premises. It has illustrated the background of the study. Afterwards, a statement of the problem, research objectives, research questions and research assumptions were deliberated consecutively. Moreover, research justification and significance and research delimitation which guided the study had been expounded. Finally, ethical consideration and definitions of terms that were frequently used has been done and it has also availed conclusion.

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CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

In spite of Gwin`s (1938) long-time ground breaking research in prison religious education dubbed, "Religious Education in Prisons" that was triggered by the impact of humanitarianism in American prisons, religious education still remains one of the under researched areas in prisons. In addition, the study of prison religious education in line with Christian- Muslim relations was a unique area, and much of the literature was just developing. This chapter therefore, comprises the literature that guided this study. It thus deliberates the presence of religious education in prison, the methodologies of religious education, the assessment of the impact of methodologies of religious education on Christian-Muslim relations and proposed enhancements on the methodologies of religious educational in prison sensitive to Christian Muslim relations. Finally, it discusses the theoretical framework, conceptual framework and ends with a conclusion.

2.1 Existence of Religious Education in Prison

Existing literature reinforced that religious education existed in prison. Their major concern, however was its failure to meet the spiritual needs of inmates. They, therefore, resisted this approach and called for a well-grounded religious education that met the spiritual needs of inmates. Greg Hannah, Lindsay Clutterbuck, and Jennifer Rubin (2008:13-14) buttressed the current academic call for a well-grounded religious education that met the spiritual needs of inmates by the fact that religion only made sense in prison if it does the following: if it helped inmates to rationalize how they find themselves to be imprisoned and assuage their feelings of guilt, if it provided inmates with an escape route

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from the tribulations and tedium of prison life, if it offered inmates a new set of rules and guidelines for living that helped them to reaffirm their lost self-control and if it provided inmates with an element of protection from victimization and violence at the hands of other prisoners. Nyaberi et al. (2019:111) also affirmed their support for the current academic call for a well-grounded religious education that met the spiritual needs of inmates in prison. According to them, religious education in prison had to help inmates to find value in their lives, making them self-esteemed individuals who were able to become productive citizens, and it had to help inmates to build pious character, hence giving them direction, which in turn guide them towards reaching their life goals. These studies, therefore, established that the measure of the existence of religious education in prison was its ability to meet the spiritual needs of inmates. However, based on the fact that no literature reviewed above affirmed that religious education in Kenyan prisons had the ability to meet the needs of inmates, the current study, therefore, sought to establish this. This study would therefore, dig deeper than Nyaberi et al (2019:111), who only affirmed their support for the current academic call for a well-grounded religious education that met the spiritual needs of inmates in Kenyan prisons but did not go further than this.

Previous literature also established the danger of running a religious education program in prison that did not meet the needs of the inmates. Faye (2017:15) firmly observed that if religious education in prisons didn't meet the needs of the inmates, then it opened a wide gap for pushing them into the arms of radicals who used religious radicalization as a tool to respond to their social and existential anxiety. He based his argument on an assessment of religious education programs that were offered in Senegalese prisons by the Muslim theologians for supporting detainees and providing them with a more appropriate interpretation of the Koran. He reasoned that several types of activities,

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such as sharing of Holy Scriptures, preaching, and commented reading of scriptures, were offered to inmates with the mandate to produce a religious counter-discourse, with a view to explaining the scriptures in order to fight against the false interpretations purveyed by prison mentors. He, however insisted that such programs unfortunately failed to meet the needs of inmates. He argued that instead, they focused on religious discourse that didn't deal with the inmates' existential questions that warranted answers. They thus acted as though they were dealing with bad Muslims, this led to their rejection by inmates. Therefore, he maintained that by focusing on religious counter-discourse and overlooking inmates' major concerns, imams had indirectly created the conditions for their own rejection, and this had pushed inmates into the arms of radicals who used religious radicalization as a tool to respond to their social and existential anxiety.

The Kenyan maximum security prisons had already begun struggling with inmate radicalization, as attested by the centre for sustainable conflict resolution (2022:1), Muna (2017:5) who gave the example of the 2016 incident when President Uhuru was quoted to have called for the construction of special prisons that would only house extremist offenders and Achuka (2016:1) who argued that such inmates were on the increase. No study has however dug deeper than Nyaberi et al (2019:111) who only affirmed their support for the current academic call for a well-grounded religious education that met the spiritual needs of inmates in Kenyan prisons but did not go further than this. This study, therefore seeks to evaluate if religious education in prison met the needs of inmates and the repercussions of this.

Previous studies that focused on Kenya established that religious education in prison was ran by the prison chaplaincy department. In the perspective of Nyaberi (2021:6), chaplaincy was a crucial player in the Kenya Prison Service's

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rehabilitating and reforming inmates, and it was formed in 1957, with the official deployment of chaplains to the civil service beginning in 1963, following the country's independence. She elaborated that currently, 90 of the 108 prisons had at least one chaplain and Bible studies, concerts, theatre, hymns, and preaching were among the chaplaincy functions outlined in Kenya Prisons Standing Orders. Furthermore, she elaborated that chaplaincy occurred within theological frameworks that regarded the Bible and the Quran and their theology as spiritual principles that guided prisoner`s rehabilitation. This writing, however did not focus on establishing if religious education in Kenyan prisons met the needs of inmates.

Erstwhile studies in Kenyan prisons had detailed the tactless approach of the chaplaincy department that ran religious matters in prison. Nyaberi et al (2019:115-116) research revealed the following: first and foremost, the prison chaplaincy carried out prisoners' rehabilitation process within an ethical framework in Kenya, and this was done based on ethical teachings from scriptures of various denominations. However, they elaborated that this framework was not clearly outlined by the Kenya Prisons Services, and without such a consideration, any method of rehabilitating prisoners was subject to ultimately fail. Moving forward, they made it clear that religion was one of the values that remained constant in life and it was thus critical for chaplains to ensure that spiritual care was provided to prisoners at all stages of their moral development. They nonetheless pointed out that, unfortunately, this had not been the case, as the majority of chaplains had not taken proper theological training, thus, their engagement with prisoners left so many questions unanswered. In addition, their study revealed that inmates rarely saw the chaplains during the week and even worship days except on special occasions or when he or she was scheduled to preach, otherwise, the programs were conducted by spiritual leaders.

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Their findings also revealed that the chaplains were too few to handle the high numbers of inmates, and therefore, the chaplains did not always meet the inmates when they needed their services.

An analysis of Nyaberi et al. ((2019:115-116) showed that religious programs in Kenyan prisons were faced with a lot of challenges. They had, however not researched on how these religious programs met the needs of inmates, and therefore, it was not clear if the inmates were satisfied with them or not. They also did not focus specifically on religious education. Therefore, on the backdrop of the challenges facing prison chaplaincy in Kenya, there was a need to establish if religious education offered to the inmates met their needs. The goal of this study was thus to penetrate into this vacuum and establish if religious education in Kibos and Kodiaga`s main maximum security prison met the needs of inmates.

The previous studies had affirmed that establishing the presence of religious education in prison had to go hand in hand with establishing its relevance in meeting their spiritual needs. In the context of Christian-Muslim relations, this was important as it helped in closing the gaps that radicalized purveyors would use to religiously indoctrinate inmates, hence maintaining proper Christian-Muslim relations in prison. It would ensure that inmates do not reject it and prevent avenues for them to pursue other hazardous teachings like radicalization that affects Christian Muslim relations. For this reason, the current study therefore focused on establishing if religious education in Kenyan prisons, especially in Kodiaga and Kibos main maximum security prisons, met the spiritual needs of the inmates, this being the standard measure of its existence.

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2.2 Methodologies of Religious Education in Prison

Foregoing studies presented and discussed the basis through which all methodologies of religious education in prison were to be framed. In their understanding, the point of departure of all the methodologies of religious education in prisons was directing inmates' mind-set to new realities. This was clearly revealed in the standpoint of Leonard Chiki Llechukwu and Felix Okwechukwu Ugwuozor (2017:6). They affirmed that religious education as a practice of freedom, which was both academic and spiritual had to be a kind of education which facilitated learning to empower prisoners to new reality. Studies such as that of Abraham K. Akih and Yolanda Dreyer (2017:6), which focused on African prisons had also called for a shift from religious education that did not empower prisoners to a new reality to a more focused one which preoccupied the mind of prisoners with a new reality. Akih and Yolanda (2017:11) supported this concept by the fact that pastoral interventions that focused on fear made an emotional appeal, or shamed inmates did not work. They added that non-directive, unstructured self-help programmes could be effective in other areas, but not for modifying the thinking patterns of inmates and for developing their skills. They thus particularised that pastoral caregivers in prison had to focus on programmes that addressed particular issues and teach specific skills and techniques that were necessary for managing difficult situations. From this discussion, there was a need for methodologies of religious education in prison to be geared towards directing the inmates' mind-set to new realities. Instead of being a tool of subjugation, it should liberate and facilitate learning to empower prisoners to new realities. This study therefore seeks to establish how religious education in Kenyan prisons had methodologies that empowered inmates to new realities, as no study in Kenyan prisons has endeavoured to provide this.

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In the submission of Ilechukwu1 and Ugwuozor (2017:6), Nigerian religious education in prison had missed this concept. They critiqued that this mark had been missed as prison education was generally designed to be retributive in nature. That was, they were designed under the notion that punishment was the best response to and deterrent of crime, and therefore, inmates were taught to obey orders and to conform. They, therefore, saw that the overarching pedagogy was one of behavioral submission and correction, which taught obedience to authority and supported a domination-based hierarchy. They, however understood that the focus of religious education was not to reinforce systems of domination, rather, it was to empower the moral and ethical behaviour of inmates. They held that this could be achieved by addressing the destructive ramifications of shame and shaming, and religious education should establish and affirm the personhood of inmates by encouraging all the participants in the class to listen to one another as equals. This study had established that Nigerian religious education in prison had failed to have methodologies that directed inmates to a new reality. This study, however sought to establish if religious education in Kenyan prisons also failed this test.

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Going by the fact that religious education in prison had to guide inmates to a new reality, there was the need for its theory to focus on achieving this. The perennial theory of education of Robert Hutchins and Mortimer Adler as explained by Charlene Tan (2006:30-32), which emphasized on cultivating students' reason and developing their intellectual powers, was useful in guiding inmates to new reality. However, Kimberly J. Karloff's (2003:3) critique of it's over insistence on intellectualism made it too detailed for inmates.

The essentialism theory of William C. Bagley, postulated by Tan (2006:32-33) would spur inmates to a new reality as it emphasized the importance of teaching

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essential and enduring knowledge accumulated through the ages, and it -insisted on discipline as a key item which students were expected to learn so that they would function effectively as members of civilized society. Glenda Moss & Cheu-jey Lee (2010: 38) however postulated that it demanded that the teacher sets high academic standards for his or her students, and sets appropriate standardized tests to assess the students' competence, which missed the spirituality aspect of religious education in prison.

The progressivism Theory of Charles S. Peirce, William James, and John Dewey, as elaborated by Tan (2006:34-36) and as Robert Newton (1981:2-5) puts it, held that God was within an individual calling him or her to a personal relationship and, therefore the purpose of educator was not to impose something from outside but to help the person understand the divine as it emerged in his or her thought and feelings and in prayer. Karhoff (2003:12), however discredited its usage for religious purposes as it perceived that every truth was relative and dynamic which, was contrary to the religious belief that God or Allah had given people truths that should guide their thoughts, words, actions, and educational beliefs.

The Critical Theory of Theodor Adorno and Max Horkheimer, as elaborated by Matthias Finger (1991:138) and which Tan (2006:36-38) posits that, aimed at analysing social and educational conditions in schools and society in order to surface exploitative power relationships and introduce reforms that would produce equality, fairness and justice was palatable for this study due its desire for a just society. However, Stephen D. Brookfield (2005: 26) stand that it was firmly grounded in a particular political analysis and Frank Abrahams (2004:5) argumentation that in schools it focused on the social shaping and reshaping of the learning experience whereby schools assumed a more prominent role in both the creation and transmission of social reality makes it not fit for this research.

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The Social-Psychological Development Theory of Charles B. A. Ubah and Robert L. Robinson JR (2003:117) had the goal of helping inmates to achieve new reality in mind. This theory strongly held that cognitive processes played a prominent role in the acquisition and retention of new behaviour patterns and it rested on the general assumption that new behavioral patterns could be elicited in an individual through exposure to certain modes of treatment such as correctional-education programming. As Simonot and Nartey (2014:9) puts it, it focused on cognitive, socio-emotional and behavioural skills as a means of empowering inmates to new reality. Akih and Dreyer (2017:6) applauded such theory that had cognitive behavioural approaches as effective in a prison environment as they focused on the present, were task oriented, taught pro social behaviours and techniques and provided inmates with an opportunity to practice this in safe environment. United Office on Drugs and Crime (2018: 28) opined the same that cognitive-behavioural therapy was clearly among the more promising rehabilitative treatments for criminal offenders. It noted that compared with other treatment approaches, cognitive-behavioural therapy was generally ranked at the top in terms of its positive effects on recidivism as it had a well-developed theoretical basis that explicitly targeted criminal thinking as a contributing factor to deviant behaviour and it could be adapted to a range of offenders. These studies established that for religious education in prison to empower inmates to new reality, its theory should focus on cognitive, socio-emotional and behavioural skills. The current study established whether the religious education programs in Kenyan prisons focused on cognitive, socio-emotional and behavioural skills.

The religious teacher in prison also had to ensure that religious education offered to inmates directed their mind-set to new realities. Following the Social-Psychological Development theory, Simonot and Nartey (2014:9) held the perspective that

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religious teachers in prison had to develop learners' resilience to issues that negatively affected their lives, such as violent extremism, by having a pedagogy that had cognitive, socio-emotional, and behavioural skills in view of fostering respect for diversity and responsible engagement. From the standpoint of Stijn Sieckelinck (2016: 9-10): on the mental level, they had to break down in pieces everything that feeds on inmates' uncertainty; on the relational level, they had to take alienation, disenfranchisement, and victimization seriously through deflection and on the behavioural level, they had to recognize the need for risk-taking so that religious education does not escalate into recklessness through a strategy of displacement. In his perspective, they had to create awareness programs that had to go hand in hand with exercises and activities that helped students to acquire peaceful protesting skills. The previous studies established the need for the teacher to focus on directing the minds of inmates to new realities. This study established if the religious teachers in Kibos and Kodiaga prisons directed the minds of inmates to the new reality.

The stand point of scholars such as Francesco Ragazzi (2014: 22) was that the curriculum for religious education in prison had to focus on providing inmates with alternative points of view about their future. Helen Tiffin (1995:95) argued that one way of achieving this was ensuring that the curriculum for inmates was a canonical counter-discourse that provided inmates with an alternative point of view about their future. She explained that this canonical counter discourse occurred when a teacher took up a character or characters, or the basic assumptions of a British canonical text, and unveiled those assumptions. In other words she made it clear that it involved mapping of the dominant discourse, reading and exposing of its underlying assumptions, and dismantling of these assumptions from the cross-cultural standpoint of the imperially targeted local. She praised

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the operation of counter-discourse for not seeking to subvert the dominant with a view to taking its place but to evolve textual strategies which continually consumed their own biases at the same time exposed and erode those of the dominant discourse. In the viewpoint of Davidson (2017:75), violent religious texts therefore, had to be dealt with given their origin in historical periods when war and violence served as suitable means of diplomacy and communication. They must therefore, be given an honest explanation of the roles of these texts in their original context as well as in their afterlives. If religious education in prison took this angle, then its accusation that it subjugated inmates was done away with. In addition, it provided an avenue for the inmates to be empowered with their own reliable way of studying religion that made them understand their religion more deeply. These studies stressed the need for a religious counter-discourse curriculum for inmates. The current study established the prevalence of counter-discourse curriculum in Kenyan prisons.

Previous studies had called for a shift from religious education that did not empower prisoners to a new reality and to a more focused one that preoccupied the minds of prisoners with the new reality. They also affirmed that one way of achieving this was ensuring that the curriculum for inmates was a canonical counter-discourse which involved mapping of the dominant discourse, reading and exposing of its underlying assumptions, and dismantling of these assumptions from the cross-cultural standpoint of the imperially targeted local. Therefore, the theory of religious education had to pay attention to this and the teacher was no exception. No study, had however, critically evaluated this stand point in religious education in Kenyan prisons. This study, therefore, evaluated if religious education in Kenyan prisons had methodologies geared towards empowering inmate's minds to new realities.

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2.3 Christian Muslim Relations in Prison

The earlier readings revealed that the history of Christian-Muslim relations dates back to the advent of Islam. Therefore, as Islam emerged, Christian-Muslim encounters became inevitable. From the viewpoint of Adam Folorunsho Olowo (2011:1-16), in the wake of Prophet Muhammad's death, Islam rapidly became a dominant force in Arabia, expanding East and West and consolidating its hegemony over a large stretch of territory outside of Arabia. The major portion of these empires consisted of a significant number of indigenous Christian communities, and hence, Christian-Muslim encounter became inevitable at this time.

The Christian-Muslim encounter came with its own challenges and opportunities. As far as the early Christian period up to the ninth century was concerned, Olowo (2011:1-16) elaborated that Christians could exert a certain religious pressure in the form of questions raised about Islam and which the Muslims were obliged to respond. He orated that it was at this period that the discussions that guided the Muslim-Christian debates were formulated in the Umayyad period (661-750). He further argued that there had been reports of discussions and debate between Christians and Muslims, most notably during the caliphate of al-Ma'mūn (833AD). He, therefore, made it known that all these efforts encouraged an environment for religious dialogue, and in the era of al-Ma'mūn, religious dialogue as a component of Christian-Muslim relations was officially inaugurated.

However, according to Olowo (2011:1-16), there was a transition in the rhythm of Christian-Muslim relations in that as dialogical contacts and exchange was going on, a rather confrontational approach was beginning to define the mutual perception of Christians and Muslims, most apparently in the late 9th century. He opined that in the 10th

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century, during the reign of Romanos I Lepapenos, the Byzantine armies had successfully recovered some of their lost territories, and this period witnessed a new wave of Christian-Muslim polemics given the fact that some large treaties in Greece were being circulated in the Byzantium and Syria along with some other Byzantine literature which were written against Islam with the intention to bring the population of the conquered territory back to Christianity. He additionally affirmed that the same attitude continued among the religious authors in the 11th century. He further argued that such a worldview existed even in the period of the 13th and 14th centuries which also saw the compilation and modification of six centuries of classical Islamic polemic writings against Christianity.

Moving on to the 20th century and afterward, Olowo (2011:1-16) argued that considering the arduous path of Christian-Muslim relations in the medieval period which was characterized by hatred, polemics, political and theological confrontation, the world was direly in need of a breakthrough; a complete paradigm shift from the medieval confrontational approach. He upheld that the first attempt at reconciliation could be traced back to the Islamist Louis Massignon's book, "The Three Prayers of Abraham" of 1935, which advanced the concept of Abrahamic religion to serve as a shared genealogical trait or a lynchpin that bonded the three monotheistic religions together Judaism, Christianity, and Islam.

Mohamed Sheikh Alio (2015:111) argued that as Muslim emirates and settlements emerged throughout the East African coastal line, the interactions between the native people of Bantu in the Kenyan coast and the new immigrants yielded the emergence of new culture system which reflected on Swahili culture that embodied both Islamic and African civilizations through its culture, literature and judicial system. The coastal areas in Kenya remained Muslim settlements which were governed by Arab-Swahili ruler's

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until1498, when Vasco Da Gama, a Portuguese Christian pioneer, arrived at Malindi, with Roman Catholic missionaries in his company. Similarly, these interactions continued after independence with rapid increase due to the fact that the Kenyan Muslims ought to participate in building their new country together with their Christian fellows. Alio (2015:112-118) discovered the factors that had contributed to the peaceful coexistence between Christians and Muslims in Kenya, such as historical peaceful co-existence, parliamentary representation, democratic environment, teaching Islamic religious education and maintaining Kadhi courts. He also studied persisting challenges such as Religious and Cultural Misunderstandings, Unplanned Missionary Works, Unaddressed Historical Grievances and Marginalization.

The dynamics of Christian-Muslim interactions in Kenya were however changing speedily. From the standpoint of Aden et al. (2022:2), the history of relations between Muslims and Christians in Kenya had become strenuous after the 1998 terrorist attack on the USA embassies and various attacks thereafter and with the growth in world terrorism. They grasped that these increased terror attacks had caused suspicion between Christians and Muslims, leading to the creation of negative attitudes towards Islam and Muslims and sparking off religious conflict between Muslims and Christians in Kenya. Sitienei and Kiprota (2022:555) on the other hand, believed that Kenya's counterterrorism efforts, had led to religious profiling, and this was practiced by law enforcement officials to target Islamist extremism and the Mombasa Republican Council who, according to security agents, lured individuals to join *alShabaab*. Hassan Mwakimako (2007:208-307) therefore, elaborated that currently Christian –Muslim relations in Kenya were constantly in fluid and in flux and the task of mapping the cleavages and contours was daunting. He argued that Islam in Kenya was viewed with suspicion despite Muslims and Christians living as

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neighbours and in some families as relatives. He firmly acknowledged that Islam-phobic tendencies arose because negative perspectives on Islam override the more positive ones. Such views he maintained represented Islam and Muslim conduct as a monolith that perpetuated the perception of Islamic cultures as places where the gulf of ignorance was dangerously deep. The result of this, he noted, was the persistence of prejudice, which had persistently contributed to historical antagonism and imbued contemporary encounters with animosity, making Christian –Muslim relations gradually slip into mutual distrust and protectionism.

The perpetuators of these terror attacks were being imprisoned, and already the prison sector was feeling the consequence of their incarceration. The centre for sustainable conflict resolution (2022:1) established that radicalization into violent extremism was persistent and challenging within the prison environment not only globally but also in Kenya. They gave an example of what happened in June 2022 when the cabinet secretary for the ministry of interior and coordination of the national government, Dr. Fred Matiangi acknowledged the presence of inmate radicalization and how it was threatening the security agencies. Muna (2017:4), in addition, noted that Shimo la Tewa maximum security prison in Mombasa and Kamiti Maximum Security Prison in Nairobi had the biggest population of inmates associated with terror offences and hundreds of them had been convicted of engaging in various terrorist activities, promoting radicalization and violent take-overs of mosques at the coast. The centre for sustainable conflict resolution (2022:1) also affirmed that inmates with backgrounds of violence and threatening behaviors have also increased in Kenya prisons as a result of radicalization to violence that was rampant in Kenya today. According to Achuka (2016:1), at least 100 prisoners out of the 221,100 had been accused of being extremists. The centre for sustainable conflict

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resolution (2022:1) further affirmed that prisons were places of vulnerability making them suitable environments for radicalization to flourish. If not well monitored, these changing conditions were likely to harm the positive co-existence of inmates which had existed notwithstanding their religious orientation, as it had been done elsewhere in some countries. In the American context, Spearit (2021:9) writes,

> "Long before 9/11 or the World Trade Centre bombings, Muslims faced subjugation by prison officials. Particularly in the 1950s and 60s, Muslims in prison were the target of xenophobic attitudes of prison staff and the institution's policies. In these decades, Muslims were put in solitary confinement, doled extra-legal punishments, and denied access to religious leaders, books, and paraphernalia for claiming their religion. For prison officials, Muslims in prison represented the ultimate intersectional identity: all at once, he was a criminal, prisoner, black, poor, gangster, and a religious subversive. This era of prison administration must be recognized for what it was a ground zero for modern American Islam phobia. Post 9/11 administrations revisited these strategies with an antiterrorism framework, which provided a pragmatic backbone to policies that treated Muslims as a special threat. There was a deep chasm between the treatment of Muslim and Christian inmates. Christians held most advantages, including better treatment by guards, greater resources, better jobs, or more favorable policies. Christians enjoyed even greater freedoms with Muslims under the microscope, including engaging in the very conduct for which Muslims were suspected."

Of late, there was a concerted effort to mend the depraved relationship between Christians and Muslims and to revert its effects. One of the major aspects of Christian-Muslim Relations, therefore, was religious extremism. Ronald Allen Baatsen

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(2017:47) noted that it was, however a relatively new phenomenon, and it only seriously presented itself as a question for interfaith dialogue after the horrific events of 9/11. It was furthered by the abuse of sacred scripture. John Esposito (2002:1), Erick Trinka (2019:5), and Elijah Onyango Standslause Odhiambo (2014:198) enhanced that this happened through its interpretation and misinterpretation of religious texts to justify resistance and liberation struggles, extremism and terrorism, holy and unholy wars. Phillipe Buc (2015:67) thus observed that religions that were initially associated with peace had presently become an unrivaled force for fanaticism and wars. A study carried out by the Change Institute for the European Commission (2008:50-55) revealed that the major characteristic of such religious teaching was belief in the doctrine of jihad and martyrdom. Radwan El Sayed (2018:64), on the other hand, observed that such religious teachings took a negative view of the socio-political developments. Patrick Devine (2017:18), and Heather Gregg (2014: 40), on their side, expressed that such teachings emphasized creating theocracies that were intolerant of all other forms of religious belief or freedom in prison. Gregg (2014:39) postulated further that such teachings were therefore, apocalyptic as their goal was to cause cataclysmic destruction to people, property, and the environment with the hope of fomenting the end time and ushering in religious promises of a new world. Peter Neumann and Brooke Rogers (2017: 75) on their perspective held that these extremist religious teachings were done with the intention of forcing recruits to cut their ties with friends and family as well as to isolate themselves from the society in which they lived.

Therefore, religious education in prison had to be strategic to ensure that it equipped its learners with skills that could help them remain true to their religious teachings and keep away from such superfluous teachings. It had to find a means of ensuring that abuse of sacred scriptures through interpretation and misinterpretation of

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sacred texts to justify resistance and liberation struggles, extremism and terrorism, holy and unholy, was rejected, and the inmates were introduced to a canonical-counter discourse to disengage their minds from such teachings. These studies establish that one of major aspects of Christian-Muslim relations was religious extremism, which presented itself in prison through abuse of sacred scriptures and which religious education should curtail to ensure that peaceful co-existence continued to be experienced with inmates. The current study established if religious education in the studied prisons addressed the abuse of sacred scriptures.

Another major aspect of Christian Muslim Relations was religious inclusivism and pluralism. Olowo (2011:1-16) observed that other fundamental discontinuities of Christian-Muslim relations within the medieval and modern period reflected the suspension of the concept of religious exclusivism. He noted that Christianity and Islam have long been caught up in the struggle for superiority and dominance, and this created an avenue where both religious communities sought to legitimatize themselves and establish their authenticity as the only true religion. Consequently, he elaborated that the modern age had taken a new turn toward other doctrinal initiatives, such as religious inclusivism and religious pluralism. This emanated from the fact that religious exclusivism had been held culpable for the majority of Christian-Muslim confrontational encounters in medieval history, thus the need to be discontinued to create an atmosphere where people could coexist together irrespective of their beliefs or faith. Therefore, religious education in prison it had to focus on religious inclusivism and pluralism for it to provide a peaceful environment for the co-existence of inmates.

Dialogue and conversation were one area of focus for religious education in the perspective of Christian-Muslim relations for solving the challenges of

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religious extremism and exclusivism. In the perspective of Jutta Sperber (2000:25), the Christian-Muslim Dialogue began on 22-26/7/1960 during Jerusalem Consultation on the word of God and the living faith of men. The final documents of this meeting he introduced necessitated the responsibility of Christians for meeting Muslims in a constructive way. From the inception of this idea, several conferences had been organized to work on its modalities such as the one recorded by Sperber (2000:50) that occurred on 14-16/10/1999 at Herford USA on Christian-Muslim dialogue that talked about religious freedom, community rights and individual rights: a Christian-Muslim perspective. In the view point of Thomas Mitchel (1997:9), dialogue encounters are characteristic of a distinctly modern understanding of Muslim-Christian relations. He argued that although it was still in its infancy, the dialogue movement had produced palpable results in creating a network of Muslim and Christian leaders around the world who knew and trusted one another, worked together on issues of common concern, and who, in moments of crisis or tension searched together for mutually acceptable solutions. Mitchel (1997:9), however warned that if the dialogue was to remain credible and not devolve into an elitist discussion club, it had to reflect the real concerns of the community and had to strive to be truly representative of its constituencies.

Of late, there has been a huge support for religious dialogue and conversation as part of religious education conducted in prison. This fact was buttressed by the Organization for Security and Co-operation in Europe (2020:61), which had recognized that group dialogue sessions that reflected real-life situations with prisoners conducted with religious educators in prisons had the ability to help inmates cope up with various problems in prison. Roisin Hinds (2013: 8) had also recognized this when he wrote that one of the known examples of this type of intervention was the Saudi Arabian religious dialogue

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program. He delineated that this program targeted prison detainees, and it gave an opportunity for moderate religious scholars and prisoners to debate and discuss a wide range of issues, including interpretations of religion, jihadists, and relationships between Muslims and Non-Muslims. Hinds (2013: 8) reasoned that religious dialogue had been successful in Saudi Arabian in prisons. Drawing from experience here and elsewhere, Hinds (2013:8) emphasized that Islamic scholars involved in these types of programs had to be knowledgeable and highly respected within their community. Though Saudi Arabia was able to attract a sufficient number of scholars with these credentials, other religious dialogue programs in Malaysia, Yemen, and Jordan struggled due to their inability to attract suitable religious leaders Hinds (2013:8) affirmed.

Religious dialogue and conversation had been buttressed as a means of ensuring that religious inclusivism and pluralism was maintained within the prison environment in Nigeria. Ilechukwu1 and Ugwuozor (2017:6) illustrated that dialogue and conversation were important methods needed in prison religious education. Buttressing the importance of these methods, they argued that the voice of the inmates must be heard apart from inquiry and praxis. They maintained that it was only through communication and dialogue that human life held meaning, and engaging the inmates in dialogue and conversation affirmed the inmates' personhood and the image of God. In his view point, to enable dialogue to be transformative, religious educators in prison had to pose problem as dialogue entry point and encourage conversation by a problem-posing approach in the classroom which would lead to the inmates naming their experience and naming the world. Their believe was that the inmate sensibility of naming one's word and self could be liberating and could transform both one's self-perception and perception of the environment. Dialogue ought to be given space, as Ilechukwu1 and Ugwuozor (2017:6)

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believed that dialogue and conversation could not exist without hope as they explained that it was a form of silence and by encouraging speech among the inmates, religious education encouraged hope, liberation, and transformation in the lives of the imprisoned. By all these, they held that religious education not only raised the hope of prisoners but also raised their image, making people to see and treat them as the image of God.

These studies revealed that religious dialogue that reflected real-life situations with prisoners conducted with religious educators in prisons was a positive means of enhancing Christian Muslim relations in prison as well as a proper tool for liberating inmates. The current study established if this perspective of Christian Muslim relations was taken care of by religious education in Kibos and Kodiaga prisons.

2. 4 Enhancements on Religious Education

Various countries, upon realization that their religious education programs in prisons needed to be strengthened to meet the demands of Christian-Muslim relations due to the new wavelength of terrorism, have resorted to enhancing such programs. Faye (2017:15) was a keen confederate of the German and Great Britain education programs where he argued young university students who had studied scriptures did peer coaching, built a relationship of confidence, spent time with inmates and joined them in discussions on social, political and religious issues so that they could provide a counter-discourse and elements of counter-doctrine.

In the Netherlands, Vellenga and De Groot (2019:10) pronounced that religious education in prisons was currently carried out by prison chaplains who were carefully recruited through a strict application, selection, and appointment procedure to enhance their productivity on the job. Hans Kieserling and Julio Zino (2016:5), writing for

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The European Organization of Prison and Correctional Services, favoured this thorough recruitment process of chaplains as they argued it ensured that moderate prison chaplains were carefully selected in order to promote moderate and tolerant religious care to the inmates. They believed that moderate and tolerant religious care was particularly important as it helped to prevent all forms of misdemeanor as it increased the possibilities of recognizing and combatting them, and allowed voluntary relationships to be built between those within the prison system.

Contrary to the above countries, Faye (2017:15) assessed that in English-speaking countries, senior block residents and reformed prisoners were given the floor and through the media and debates in prison, they shared their experience and answered other inmates' questions and concerns. Faye (2017:15) observed that in the United Kingdom, the Unity Initiative was set up by martial arts champion Usman Raja, proposing sports activities in places of correction, in order to build confidence and bond with inmates, become their confidant and thereafter offer them a counter-discourse to Jihadist. In Denmark, Faye (2017:15) revealed that the Back on track program had instituted measures aimed at families to support inmates when they left prison and begin their social rehabilitation: for each inmate who had completed their sentence, a mentor was appointed to collaborate with their family who helped with administrative procedures, identifying training needs and helping to solve practical problems.

In Africa, Faye (2017:14) revealed that social rehabilitation measures commonly applied to inmates were religious education, psychological support, and the production of a religious counter-discourse, which were utilized to reform them. However, he revealed that African States focus more on a religious response, as in the case of Senegal where the contribution of Muslim theologians was useful in supporting detainees and

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providing them with a more appropriate interpretation of the Koran but these had been rejected with inmates for failing to address their spiritual needs.

In Kenya, Nyaberi et al. (2019:116) research on the quality of prison chaplains in Western Kenya had already brought out the desire to enhance the education level of religious educators. In their research, 6.3% of prison chaplains had primary education, 68.8% had secondary education, 12.5% had diploma education while 12.5% were graduates. They detected that this fell short of the world standard requirement of becoming a prison chaplain, which they held varied from state to state and from prison to prison but generally, it was necessary for one to have a bachelor's degree. From this research, they concluded that only a minority of the chaplains in Western Kenyan prisons at 12.5% were qualified to hold the position they were occupying. However, it has not been clearly pulled out how the religious education in Kenyan prisons is being enhanced to ensure that a positive correlation of inmates is sustained despite the increasing number of inmates associated with terror attacks. This research, therefore, endeavours to fill this gap.

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2.5 Research Gap

The Kenyan maximum security prisons had already begun struggling with inmate radicalization as a result of an increased number of inmates associated with terror. No study had however dug deeper than Nyaberi et al (2019:111) who only affirmed their support for the current academic call for a well-grounded religious education that met the spiritual needs of inmates in Kenyan prisons but did not go further than this. This study, therefore, sought to evaluate if religious education in prison met the needs of inmates.

Previous studies had called for a shift from religious education that did not empower prisoners to a new reality to a more focused one that preoccupied the mind of

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prisoners with the new reality. They also affirmed that one way of achieving this was ensuring that the curriculum for inmates was a canonical-counter discourse which involved mapping of the dominant discourse, reading and exposing of its underlying assumptions, and dismantling these assumptions from the cross-cultural standpoint of the imperially targeted local. Therefore, the theory of religious education had to pay attention to this and the teacher was no exception. No study, had however, critically evaluated this stand point in religious education in Kenyan prisons. This study, therefore, evaluated if religious education in Kenyan prisons had methodologies geared towards empowering inmate`s mind to new realities.

Previous studies had established that one of the major aspects of Christian-Muslim relations was religious extremism which presented itself in prison through abuse of sacred scriptures and which religious education should curtail to ensure that peaceful co-existence continued to be experienced with inmates. No, study, however has focused on establishing this in Kenyan prisons. The current study, therefore established if religious education in the studied prisons addressed the abuse of sacred scriptures.

Previous studies had revealed that religious dialogue that reflected real-life situations with prisoners conducted with religious educators in prisons was a positive means of enhancing Christia-Muslim relations in prison as well as a proper tool for liberating inmate. It was clear that there was no study that had paid keen interest in this in the Kenyan prisons. The current study therefore established whether this perspective of Christian-Muslim relations was taken care of by religious education in Kibos and Kodiaga prisons.

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Various countries, upon realization that their religious education programs in prisons needed to be strengthen to meet the demands of Christian-Muslim relation due to the new wavelength of terrorism, have resorted to enhancing such programs. However, there was no clear indication from the literature reviewed that this was ongoing in Kenyan prisons.

2.6 Theoretical Framework

This study used the Social-Psychological Development Theory. Charles B. A. Ubah and Robert L. Robinson JR (2003:117) expedited that this theory suggested that cognitive processes played a prominent role in the acquisition and retention of new behaviour patterns and it rested on the general assumption that new behavioral patterns could be elicited in an individual through exposure to certain modes of treatment such as correctional-education programming. Therefore, this theory made this study to be premised on the hypothesis that religious education in prison that has cognitive, socio-emotional and behavioural skills foster Christian-Muslim relations. This theory was therefore applied to discover and interpret if religious education empowered the moral and ethical behavior of inmates, taught present, task-oriented, pro-social behaviours in safe environment, had well-developed curriculum that targeted inmates thinking and if it had a counter-discourse curriculum. It was also used to test the abuse of sacred scripture in prison and the presence of religious dialogue and conversation.

Robert and Robinson (2003:117) spanned the advantages of this theory. He elaborated that theorists using this approach to correctional-education programs suggested that inmates' completion of or participation in education in prison would enhance their psychological well-being through their development of cognitive and

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physical abilities that could enable them to relax better than before, release tension more maturely, express themselves more constructively, and build self-esteem and a favourable self-concept that could help them work toward a crime-free future. Furthermore, according to this theory, correctional education would make prisoners feel more human, make prison more bearable by limiting some of its degradations and informs prisoner's health and safety because they has more mental and physical stimulation than previously. However, the weakness of this theory was that it treated religious education to be considered as a panacea for solving all the problems that existed in inmates or society which could not be the case; yet, it could set in motion the process of developing inmates' social psychology, which would help them to address some of their problems to the profit of society. This insight suggests that improving an individual through education, no matter who that person is, will ultimately help society.

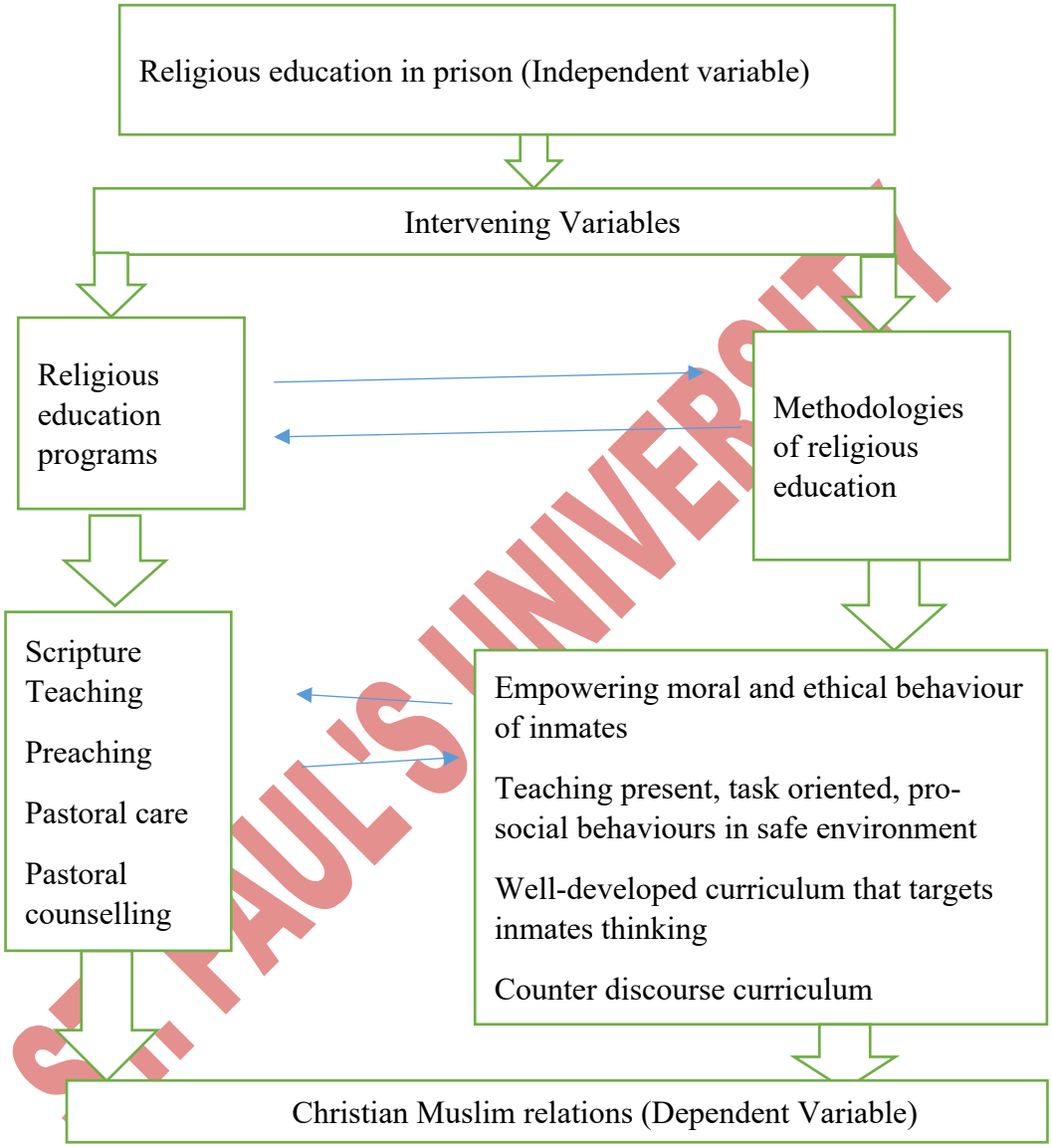
2.7 Conceptual Framework

Figure 1.1. The conceptual framework envisaged Christian-Muslim relations dependent on factors such as: carrying out scripture teaching, Preaching, Pastoral care and Pastoral counselling with a keen focus on empowering the moral and ethical behavior of inmates, teaching present, task-oriented, pro-social behaviors in a safe environment, having a well-developed curriculum that targeted inmates thinking and Counter discourse curriculum with all these targeting at having none abuse of sacred scripture and enhancing dialogue and conversation.

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Figure 1: The Conceptual Framework



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2.8 Conclusion

This chapter discussed the presence of religious education in prisons, the methodologies of religious education in prison, the implication of methodologies of religious education in prison on Christian-Muslim relations and the enhancements on

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religious education in prison. Finally, it discussed the theoretical framework and conceptual framework.

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CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Introduction

This chapter presents the methodology employed by this study to obtain the targeted information. It thus reveals how the methods were operationalized to achieve the findings of the study. It hence discusses the research design, study site, target population, sampling technique, data collection technique, data analysis, data validity, ethical consideration, and conclusion.

3.1 Research Design

This study adapted qualitative research. This method accounts for a unique situation of the place, the participants, and the target population in their natural context. Hence, the current qualitative research has listened to the experiences and the voices of Christian and Muslims chaplains, particularly the research participants in Kibos and Kodiga maximum security prisons. Moreover, during the data collection and analysis, the researcher was aware of the peculiar and sensitive relationship between Christian and Muslims inmates in Kibos and Kodiga maximum security prisons. Therefore, the qualitative research was tuned to these unique settings and went deep into religious education in Kibos and Kodiga maximum security prisons and its implication for Christian-Muslim relations. Qualitative research was beneficial to this study as Josephine Oranga and Audrey Matere (2023:2) puts it. It is concerned with understanding people's experiences in a simple, easy, and analytical way and seeks answers to research questions using a systematically pre-defined set of procedures; its methods are especially effective in obtaining information about behaviour, opinions, and social contexts of a particular

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population and are also effective in determining and identifying intangible factors whose role in the research may not be readily apparent. Furthermore, it explores and provides deeper insights into real-world problems without having to quantify data.

This study, therefore, deployed a descriptive study design. Manjunatha .N (2019: 863) elaborates that descriptive research can be explained as a statement of affairs as they are at present with the researcher having no control over the variable. Moreover, he argues that they can be characterised as the attempt to determine, describe, or identify what is. In its essence, therefore, he elaborates, descriptive studies are used to describe various aspects of the phenomenon using its sample population. Descriptive studies therefore, enabled this study to describe, explain, and validate research findings on religious education in the studied prison in relation to Christian-Muslim relations. It was preferred due to its advantages raised by Manjunatha (2019:866) that: it provides a lot of information that can be used for future research, it gives a holistic understanding of a research topic, it allows for the research to be conducted in the natural environment of the respondent and this ensures that high-quality and honest data is collected and the data collection is quick to conduct and is cheap.

3.2 Target Population

The target population of the study comprised of religious educators which included Christian and Muslim chaplains in Kodiaga and Kibo`s main maximum security prisons. They were preferred for this study as they had the mandate to carry out religious education and Christian-Muslim relations in prisons on a daily basis. Therefore, they had the required data about religious education and Christian-Muslim relations in the studied prisons.

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3.3 Site of the Study

This study was conducted on 9th June 2021 at the Kibos and Kodiaga main maximum security prisons. According to the map of Kisumu (appendix 6:83), the two maximum security prisons were located in Kisumu East and Kisumu West sub-counties respectively, in Kisumu County which bordered Lake Victoria in the western part of Kenya. Furthermore, Kibos main maximum security prison was located along Kisumu-Kibos road next to Guba centre and opposite Kibos Sugar Company while Kodiaga maximum security prison was located on Kisumu–Busia road opposite Kisumu international airport adjacent to Kodiaga primary school. According to the Kenya Gazette Notice No. 2368 (2017: 1081), the cabinet secretary for Interior and Co-ordination of the National Government, Joseph Nkaissery, upgraded Kibos and Kodiaga prisons to main maximum security prisons. Therefore, this Gazettement allowed these security prisons to be granted the possibility of hosting a high number of hard-core inmates with diverse religious backgrounds. Being that inmate who had been charged with extremism were grouped under hard-core inmates, and the two prisons would thus host such due to their upgrade. These prisons were therefore preferred for this study as they provided a favourable opportunity to study if their upgrade to maximum security prisons had informed their religious education to corroborate methodologies of Christian-Muslim relations.

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3.4 Sampling Technique

Purposive sampling was done to deduce participants. Lawrence A. Palinkas (2013:2) explained that purposeful sampling involved identifying and selecting individuals or groups of individuals who were especially knowledgeable about or were experienced with a phenomenon of interest. In prison, none other than chaplains were well knowledgeable on religious issues including religious education and Christian-Muslim

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relations, as that was the primary reason why they were seconded to these correctional centres. Therefore, this study targeted sixteen chaplains who doubled up as religious educators in prison as participants. Due to their manageable number, this study thus sampled all the sixteen of them. However, only eight religious educators turned up having interest to participate in the study.

In order to get consent to engage with the participant, permission was sought and granted from the Kenya Research Board, and a letter was drafted to the administrators of the two main maximum security prisons (Appendix 3:79). This letter detailed the following; the reasons for choosing the site, the time and resources required, the purpose of the research and the benefit of the study. Accessing the eight chaplains who turned up was permitted by the management of these prisons.

3.5 Data Collection Technique

The instrument for data collection deployed in this study was questionnaires (Appendix 2:76). Syed Muhammad Sajjad Kabir (2016:208-211) defined a questionnaire as a research instrument consisting of a series of questions and other prompts for the purpose of gathering information from respondents. Questionnaires were preferred for this study due to the advantages raised by Kabir (2016:208-211) that they were cheap, they didn't require as much effort from the questionnaires to conduct, and often they had standardized answers that made it simple to compile data. Kabir (2016:208-211) noted that usually, a questionnaire consisted of a number of questions that the respondent had to answer in a set format and a distinction was made between open-ended and closed-ended questions. He defined open-ended questions as questions that asked the respondent to formulate their own answer, whereas a closed-ended question he defined as questions that

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allowed the respondent to pick an answer from a given number of options. For this study closed-ended questionnaires were used. The Paper-and-pencil questionnaire administration, where the items were presented on paper, was done.

Therefore, on Tuesday, 9th June 2021, questionnaires were distributed out to the chaplains. This was done by the researcher with the help of the chaplain in charge of each prison who became the research assistant to the researcher. This resulted from the fact that the prison environs were under tight security, and as such the researcher had to find support from someone who was familiar with the respondents to help with their identification. The research assistant, therefore guided the researcher to a face-to-face interactions with the respondents and thereafter distributing the questionnaires to them. Three respondents who elaborated that they had a busy schedule requested to answer their questionnaires on the very day which the researcher and the research assistants consented to. They thus did as they requested and after they were done, these questionnaires were collected and stored by the researcher. The other seven respondents requested to be given three days in order to respond to their questionnaires. The researcher found this to be in order, as according to the research plan, a one-week period had been set aside for the process of interacting with the respondents. After these days had elapsed, the researcher went and collected the filled questionnaires. However, two respondent fell sick and were admitted within that period and therefore, they were not able to respond to their questionnaires. This unfortunate incident, however did not interfere with the process of the data collection since the research was qualitative, and as such the major concern was the quality but not quantity. All the filled questionnaires were thereafter kept under the custody of the researcher, awaiting for analysis.

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3.6 Data Analysis

After data collection on the 12th June 2021, data was organized for two days. Qualitative data were analysed thematically by assigning codes, and categorizing them into themes and sub-themes for discussion while keeping in mind the objectives of the study. In the process, related issues arising from the main themes on the role of religious education in prison and its implication for Christian-Muslim relations were summarized and discussed collectively. The same was done to the sub-themes that emerged out of the study. This process aimed to ensure that there was no duplication of content from the respondents. Results of qualitative data guided the way the researcher brought out the arguments including verbatim quotations as they emerged from the respondents.

The researcher thereafter used the descriptive statistics method to analyse the collected data to determine the adequacy of information, as well its credibility and usefulness. The statistics were used in counting, analysing, and tabulating the data collected. The researcher used tables to analyse the data further.

3.7 Data Validity

This study demonstrated high confidence in the data acquired in the field. This was buttressed by the fact that it achieved its goal which was to acquire the data from the highest knowledgeable delivers of religious education and Christian-Muslim relation in prisons. Acquiring data from chaplains in the studied prison without coercion affirmed that the data was reliable. From the years of experience of the chaplains' interaction with religious-related issues which ranged from five to thirty years, the study established no doubt that the right respondent with the highest knowledge on religious education and Christian-Muslim relations in prisons had been found. The researcher's

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confidence in the data as reliable and conveying the true picture of religious education and Christian-Muslim relations in the prisons was further buttressed by the fact that this was qualitative research. In qualitative research, Julius Kithinji (2014:29) grounded that the number of respondents did not matter but the quality of the findings. The data collected from the eight respondents from the two prisons was therefore relied on as to present the true and fair picture of the required information about religious education and Christian-Muslim relations in the prisons studied.

3.8 Ethical Consideration

This study required the participation of human subjects; therefore, ethical considerations were necessary for ensuring the privacy as well as safety of the respondents. The research first acquired a letter from St. Paul`s University approving the research to be conducted as shown in (Appendix 8:84). This letter was sent to the NACOSTI in order to seek a research license. The research was accorded the NACOSTI research permit (Appendix 7:83), which was directed to the county government of Kisumu Department of Education. The county government of Kisumu Department of Education granted permission to carry out research as indicated in (Appendix 9:85) through their Kisumu East sub-county education office granted the researcher letter to conduct research (Appendix 10:86) in Kibos and Kodiaga prisons. The researcher also took a declaration that the data collected will not be revealed to any unauthorized persons, otherwise, it would lead to a breach of confidence. All the participants willingly accepted to participate in the study by signing the consent and briefing letter (Appendix 4:80). At the same time, sampled participants were asked to sign a withdrawal letter whenever they felt they were not willing to continue participating in the study (Appendix 5:81). Next to this, participants were fully informed of the objectives of the study, while they were reassured that their responses were

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treated as confidential and were only used for academic purposes and particularly for this research. Moreover, the researcher explained to them the findings would benefit them by informing them on ways prison conditions could be improved. Apart from the above, participants were not harmed or abused neither physically, spiritually or psychologically during the study. Notes that had been collected during interactions with the respondents were kept in a locked cabinet where only the researcher could access. The filled questionnaires were also stored in a locked cabinet where only the researcher could access them. The soft copy research documents were stored in the researcher's laptop which had a password to ensure that the research remained confidential.

3.9 Conclusion

This chapter focused on the research design, study site, target population, Sampling Technique, data collection technique, data analysis, and ethical considerations.

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CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS OF FINDINGS

4.0 Introduction

This chapter contains the findings of the investigation that were undertaken with respect to the objectives and research questions raised in chapter one. The data was presented as collected from the field. The results obtained through the questionnaire were analysed and presented in tables and discussed as follows: establishing the presence of religious education in Kibos and Kodiga prisons, the components of religious education in Kibos and Kodiaga prisons, the implication of religious education on Christian-Muslim relations in Kibos and Kodiaga prison and the proposed enhancements on religious education in Kibos and Kodiaga prisons. Finally, it availed a conclusion.

4.1 Demographic Profile

The profile of the respondents was categorized based on their age groups to ensure that none of them could be traced and identified using their ages. Thus they were categorized into young (18-35 years), middle-aged (36-50), and old age (51-60). Their gender was also taken into consideration. The religious background of the chaplains, their years of experience in handling inmates as well as their level of theological training were also put into consideration.

4.1.1 Gender of Respondents

As Table One below illustrates, 87.5% of the respondents were male, while 12.5% were female. This was due to the fact that only 12.5% of female participants were available and willing to participate in the study. On the other hand, this also informed

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this study that there were few female chaplains compared to Male chaplains in the prison studied. However, this gender variation did not interfere with the data collected as the study focused on the chaplains in Kibos and Kodiaga prisons without focusing on their gender

Figure 2: Gender of Respondents

Gender of Respondents	Frequency	Percentage
Male	7	87.5%
Female	1	12.5%
Total	8	100%

4.1.2 Age of Respondents

It was established that 87.5% of the participants in this study were middle-aged, while 12.5% were in their late fifties. This informed this study that the majority of chaplains in the studied prisons were middle-aged. The study sought to analyse the ages of the respondents as a group below to avoid leaking any information that would lead to identifying any respondent.

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Figure 3: Age of Respondents

4.1.3 Religion of Respondents

Age of Respondents	Frequency	Percentage
Young (18-35 years)	0	0%
Middle aged (35-50 years)	7	87.5%
Old (50 years and above	1	12.5%
Total	8	100%

Table three below shows the religion of respondents. From this table, it was clear that eighty-seven point five percent of respondents were Christian chaplains, while twelve point five percent were Islamic chaplains. This emanated from the fact that only twelve point five percent of Islamic chaplains were available and willing to participate in the research. On the other hand, it showed this study that the majority of chaplains in the two studied prisons were Christians. On the other hand, zero percent representing other religions demonstrated that the common religions practiced in prison were Christianity and Islam.

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Figure 4: Religion of Respondents

Religion of respondents	Frequency	Percentage
Christian	7	87.5%
Muslim	1	12.5%

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4.1.4 Years of Experience of Respondents

As Table Four below illustrates, in terms of experience in religiously handling inmates, twelve point five percent of the respondents had served the inmates for a period of five years, fifty percent had offered religious services in prison for a period of between ten to twenty years and thirty-seven point five percent had experience elongating to over twenty years of service in the religious department in the prisons. This finding established to this study that there was no doubt that respondents with the highest knowledge of variables under scrutiny were found based of their long service in the prison.

Figure 5: Years of Experience of Respondents

Years of experience of respondents	Frequency	Percentage
1-10 years	1	12.5%
10-20 years	4	50%
20 years and above	3	37.5%
Total	8	100%

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4.1.5 Theological Training of Respondents

Regarding the religious educator, this research established that all the respondents had received theological training. From the respondent`s feedback, it was plausible that all the religious educators in the aforesaid prisons had training in religious studies. Respondent (02/06/21) wrote, "I was among the few prison officers who studied theology at the

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University of Eastern African Baraton." Respondent (01/06/21) penned down, "I had the privilege to do theology at advanced level at St. Paul`s University and Catholic University." Respondent (08/06/21) wrote, "I have knowledge from the Islamic Studies that I did." This enhanced their understanding in responding to the questionnaires as they were familiar with the field of study.

Figure 6: Theological Training of Respondents

Theological training	Frequency	Percentage
Had theological training	8	100%
Had no theological training	0	0%
None of the above	0	0%
Total	8	100%

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4.2 Religious Education in Prison

In order to establish the presence of religious education in Kibos and Kodiaga prisons, two areas were tested, presented, and analysed. The chaplains were asked to list down the religious programs that they offered to inmates to ascertain if religious education was one of them. They were also asked to present the religious program that they offered, but inmates were concerned that it could be improved to meet their spiritual needs.

The table below shows the representation of religious programs in Kibos and Kodiaga prisons.

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Figure 7: Presence of Religious Education in Prison

Religious Programmes	Frequency	Percentage
Preaching	8	26.67%
Religious Education	5	16.67%
Pastoral counselling	6	20%
Pastoral care	4	13.3%
Bible / Quran Discussions	7	23.3%
Total	30	100%

As the table above presents, from the data collected from the field, preaching was the most religious activity carried out in prisons at 26.67%. It was also noted that religious education was done at 16.67% while pastoral counseling was done at 20%. Furthermore, Bible or Quran discussions were conducted at 23.3%. This revealed that religious education was still prioritized as a means of rehabilitating inmates in the studied prisons. Therefore, even though the intricacies of religion in prison were changing very fast as a result of changing dynamics of Christian-Muslim interactions in Kenya, there was religious education in prison that could corroborate rudiments of Christian-Muslim relations as a way to ensure that peaceful co-existence of inmates remained stable in prison.

Moving forward, the table below shows the religious programs that were offered to inmates, but they desired to be strengthened to meet their needs.

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Figure 8: Religious Programs that Inmates Desire to be strengthened

Desired religious programs to be strengthened	Frequency	Percentage
Reintegration programs	5	35.7%
Religious education	8	57.14%
Family Link programs	1	7.14%
Total	14	100%

From the table above, the respondents elaborated that 35.7% of inmates wanted reintegration programs to be strengthened in prisons. It was also noticeable that 57.14% of the inmates wanted religious education to be strengthened as one of the religious programs offered to them. It was also identified that 7.14% of the inmates desired that spiritual programs dealing with family links be introduced as one of the religious programs offered to them.

It was, therefore, clear that many inmates demanded incorporation of religious programs that added value to their life such as religious education. Reading the writing of respondent (05/06/21) that "social reintegration, Bible courses and courses that restore family links be introduced to the inmates", attested to this fact. In addition, respondent (01/06/21) also hinted to "Contextualized Christian religious education and an adjustment to accommodate them through corrections to improve their lives." Respondent (04/06/21) further opined, "Training them on religious issues to enlighten their fellow on faith matters, proper reintegration process to avoid the released from coming back to prison, provision of reading materials and organizing for prayer group bond."

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When the chaplains were further asked why inmates saw religious education as not meeting their needs, two concepts emerged. Some chaplains, such as the respondent (01/06/21) argued that teaching religious education to inmates was a challenge to them because of the different educational levels of inmates. Respondents (05/06/21) and respondents (07/06/21) argued that teaching religious education to inmates depended on their positive attitude and willingness to learn. This informed this study that for religious education to meet the needs of inmates it must be structured according to their educational level and must find ways to motivate inmates to learn it.

4.3. Components of Religious Education in Prison

As far as establishing components of religious education in prison was concerned, two issues were brought under scrutiny. These were: to establish if the religious educators empowered inmates with the new reality by teaching them present, task-oriented moral and ethical behaviours. It was also established if the curriculum for religious education in prison empowered inmates to reality by insisting on counter-discourse.

In order to establish if the religious education programs empowered inmates with new reality by teaching them present, task-oriented moral and ethical behaviors, the religious educators were asked to list the major topics which they frequently taught inmates. The table below shows the major topics which they raised.

Figure 9: Major Topics Taught to Inmates

Major Topics taught in prisons	Frequency	Percentage
Salvation	2	11.77%
The Fall of Man	1	5.8%

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The Deity of Christ	2	11.77%
Growing in Christ	1	5.8%
Reconciliation	2	11.77%
Forgiveness	2	11.77%
Faith	1	5.8%
Love	2	11.77%
Heaven and Hell	1	5.5%
Giving	1	5.5%
Trust	1	5.5%
Bad company	1	5.5%
Total	17	100%

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It was clear from this table that religious educators focused on teaching theological doctrines such as salvation at 11.77%, the fall of man at 5.8%, the deity of Christ at 11.77%, and heaven and hell at 5.5%. Most importantly was that they taught present, task-oriented moral and ethical behaviours such as forgiveness, reconciliation, and love, all at 11.77%, and trust and giving, both at 5.5%. These statistics informed this study that religious education in studied prisons focused on religious doctrines but also paid attention to present, task-oriented moral and ethical behaviours.

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The chaplain had firm belief that these topics were really helpful to inmates. To buttress this view-point, respondent (04/06/21) elaborated, "Many of them are helpful as many inmates come in prison as bad citizens and after sometimes they change to become good. Some of these topics are helping by offering them guidance that eventually makes them become literate people. They are building relationships between inmates and facilities." Respondent (06/06/21) further opined the same concept. To him or her, "They appreciate what the topics are doing in the rehabilitation process. They also realize that man is of great value. Respondent (03/06/21) believed that these courses help inmates to reject various vices like injustice in society, inequality, and corruption which has let the government stall many projects in the institutions and unfairness to continue.

It was also ascertained that the majority of the inmates in the studied prisons, in turn, delivered good religious teachings as a result of topics of religious education taught to them. When respondent (05/06/21) was asked the religious teachings he had heard the inmates preach of late, he or she answered, "Christ`s ministry in the heavenly sanctuary, the new earth, and hope in the Christ's coming." In the same breath, the respondent (04/06/21) answered, "Because of the happenings, my congregation are aware that the end times are at hand and are always encouraging each other to be ready through character change. Another respondent (07/06/21) argued, "Being born again or the need to be born again. The rapture. The great tribulation and the millennial and rein of Christ. This buttressed the fact that religious education in prison has such a great impact on the lives of inmates that it must not be allowed to be pushed to the periphery at all.

This study thus affirmed that religious education in the studied prisons was teaching present, task-oriented, and moral behaviours among inmates. The religious

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educators held that this was important as it was helped inmates to change their behaviours and also become teachers of such elements.

In view of establishing the extent to which the curriculum for religious education in the aforesaid prisons had connotations of a canonical counter-discourse, three factors were brought under scrutiny. It was assessed if the curriculum for religion in prison entailed insistence on highlighting the main theme of religious text, if it entailed reading and espousing the underlying assumptions in the religious text, if it entailed the dismantling of the underlying assumptions from the religious text from the inmates' point of view.

The table below shows the assessment of religious counter-discourse in religious education carried out in prisons.

Figure 10: Religious Counter Discourse Strategy in Prison

Counter discourse strategy	Description	Frequency	Percentage
Highlighting the main theme	Done	6	75%
	Not done	2	25%
	Total	8	100%
Reading and espousing underlying Assumptions in the text	Done	2	25%
	Not done	6	75%
	Total	8	100%
Dismantling the assumptions from	Done	4	50%
	Not done	4	50%

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A cultural perspective of inmates		
Total	8	100%

In measuring the extent to which the curriculum entailed highlighting the main theme, it was ascertained that this was done at 75%. The first thing that helped the inmates in highlighting the main theme of a text was the needs of the inmates. For example respondent (08/06/21) stated that "Entirely this will depend on my viewpoint as Maalim from the study of the text given I will have to identify the needs of my congregation as the message." Respondent (07/06/21) also bolstered the same opinion. He or she noted, "This will depend entirely on my viewpoint as a preacher. From the study of the text given, I will have to identify the needs of my congregation and from the needs, I will choose or highlight the main theme." Another factor that the chaplains considered when dealing with the issue of highlighting the main theme was the occasion. For example, respondent (05/06/21) penned, "This will depend on the occasion and the needs of the inmate." However, it was also established that there were a group of chaplains that could not establish how they did highlight the main theme from the religious text and this stood at 25%.

From these statistics it was therefore crystal clear that not all chaplains were well equipped by the skills of highlighting the main theme in a religious text. This translated to the fact that not all chaplains had the skills of doing the first level of canonical counter discourse strategy. This therefore informed this study that there were instances when religious education topics that had earlier on been identified were taught without putting into consideration this skill.

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Moving on to reading and espousing of the underlying assumptions in the religious text, two ideas emerged. These were using literary stylistic devices and comparing text by text. For example, respondent (01/06/21) elaborated that, "Of course, the basic approach is to compare scripture with scripture. However, this is just like the Bible study method, and you read the scripture devotionally. However, in order to expose a text, literary stylistic devices must be used such as textual and historical-linguistics. It is therefore artistic, and scientific." Respondent (08/06/21), for example, wrote, "Comparing the message with the teaching of the Quran or the Hadith of the prophet Muhammad." Respondent (02/06/21) championed the same thought. He or she argued, "Scripture to scripture where scripture answers questions to our daily. Contrary to the above findings, it also emerged that the majority of chaplains could not elaborate on how they achieved reading and espousing underlying assumptions in the religious text. This stood at 75%. For example, respondent (04/06/21) noted that "Bible texts should be encouraging my congregation. The text contains the lives of many who were once prisoners." Another respondent that was categorized under the same view-point was respondent (03/06/21), who argued, "Yes I do."

These findings therefore, informed this study that not all chaplains in the studied prison had adequate knowledge on the second level of a counter-canonical strategy, which aimed to enhance the religious credibility of inmates. This could have been the cause of half of the chaplains in the prisons under study utilizing a method of reading and espousing underlying assumptions in the religious text known as comparing text to text. It was, however not clear how such a method employed the required theological literary stylistic devices, which enabled reading and espousing underlying assumptions in the text to be established. In the perspective of this study, even if the religious education topics

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were cleverly chosen as had earlier on been elaborated, but the religious texts which are used to support them are not ironed out by removing the assumptions contained in them, then they were not of much benefit to the inmates. This is because they limit the inmates to a normal use of texts that contain subjugation, and they are not allowed to think further through the text.

In establishing how dismantling of the assumptions of the religious texts from the inmate's view-point was done, two contrasting ideas emerged. There were those chaplains who belonged to the school of thought that the religious texts were the final authority, and as such they were to be allowed to speak for themselves. This was established to be 50%. For example, respondent (07/06/21) argued, "Letting God be true and every man a liar. Allowing the scripture to be the final authority in our practice and beliefs." In addition, respondent (08/06/21) made it even clearer. He or she argued that "Allowing the scripture or the teachings of the Quran or the hadith of the Prophet Muhammad to be the final authority." On the contrary, there were chaplains who held the view point that they dismantled such assumptions from religious texts by comparing the culture of the religious texts and the culture of the inmates. This was established to be 50%. An example was respondent (02/06/21) who penned that, "You need to understand the original context, know about their culture, what the text meant for them by then and how to apply it in our present life." In the same breadth the respondent (01/06/21) argued, "Contextualization is still one of the leading approaches. The preacher is obliged to ask what the text meant then and what it means today. Regardless of the school of thought, the preacher must theologize before moralizing. Others would use the enculturation principle." It was, therefore, revealed that an average number of chaplains believed that scripture was the final authority and, therefore, it could not be dismantled from any other cultural

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perspective. Half of the chaplains held that they dismantled the underlying assumptions by comparing the culture of the text to the culture of the inmates. It was consequently established that there were chaplains who did not do dismantling of the underlying assumptions of the text from the view-point of the inmates. This communicated to this research that as far as dismantling of the religious texts from the perspectives of the inmates was not adequately done in the prison studied.

4.4 Christian-Muslim Relations in Prison

In order to understand Christian-Muslim relations in prison, the following were assessed: the presence of text of terror as this would indicate that abuse of sacred scriptures was present in the studied prisons, and if dialogue and conversation had been introduced to religious education in prison as a way of helping foster Christian Muslim relations.

The table below shows the analysis of the religious texts mostly used by inmates in the studied prisons.

Figure 11: Most Commonly Used Religious Texts in Prison by inmates

Commonly used texts by inmates	Frequency	Percentage
Tolerates terror	4	16.6 %
Abhors terror	20	83.7%
None of the above	0	0%
Total	24	100%

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In establishing if religious texts of terror were utilized by the inmates during their preaching`s, it emerged that such text had begun being utilized minutely at 16.6%. Out of the twenty-four religious texts given by the chaplains that were frequently utilized by the inmates during their interactions with other inmates, four were found to be religious texts of terror. This was according to the respondent (07/06/21), who wrote, "Daniel 9:26-27. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary, and the end shall thereof be with a flood, and unto the end of the war desolations are determined." Respondent (02/06/21) made it clearer. He or she penned, "Revelation 11:5, and if any man will hurt them, fire proceeded out of their mouth, and devoured their enemies: and if any man will hurt them, he must be in this manner be killed." This informed this study that religious texts of terror had also begun being utilized by the inmates in the prisons during their religious activities, though at a slow rate. This thus meant that abuse of sacred scriptures had slowly begun to crop up in this prisons. This translated to the fact that a threat to positive Christian-Muslim coexistence had minutely begun to exist in the studied prisons. Thus, religious education had to move with speed to ensure that this heinous act was completely eradicated to ensure that Christian-Muslim relations in the correctional centres don't get out of hand.

Assessing the chaplains' opinion on how inmates responded to such religious texts of terror, the issue of unpredictability in the inmates' emerged. For example respondent (07/06/21) wrote, "Inmates response or take on the answers above are predicated upon various factors such as, religious background, cultural orientation, educational background, familial traits. So their response is always unpredictable, but generally most are positive and willing to be taught." Respondent (01/06/21) also raised the

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same issue of unpredictability of the inmates' response. He or she wrote, "Quite unpredictable depending on the mood, education and religious background of the inmates. In prison, the pragmatic futures are behind some of the convictions." This finding communicated to this research that the unpredictability in the inmate`s take on these religious texts of terror was a danger point. It meant that there was an urgent need to deal away with these religious texts of terror, for if their response was unpredictable, they could easily be carried away with false interpretations.

The table below displays the frequency of religious dialogues organized in prisons with a view of fostering Christian-Muslim relations.

Figure 12: Condition of Religious Dialogue in the Studied Prisons

Condition of religious dialogue	Frequency	Percentage
Regularly done	0	0%
Rarely done	6	75%
Not sure if it is done	2	25%
Total	8	100%

In ascertaining the nature of the religious dialogues that were held in the prisons under study as far as religious education and Christian-Muslim relations were concerned, it emerged that chaplains had not come across religious dialogue in the studied prison. It emanated that 25% of chaplains were not sure if religious dialogue existed in the studied prison. It was also noticeable that 75% of chaplains admitted that they had not experienced religious dialogue being done in these prisons. This latter group gave various reasons to explain this scenario. There was a group of chaplains that subscribed to the view point that they had not heard such religious dialogue due to the inexperience of the inmates. For example, the respondent (07/06/21) wrote that "No, those inmates who are green in the field are not able though they preach." The other categorization was a clique of chaplains

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who believed such a religious dialogue had not been effective in the prisons due to the inexperience of the chaplains themselves. For example, the respondent (01/06/21) wrote, "No, Our chaplaincy is still struggling, the inmates are by and large laity. The staff is a composition of seconded and professional officers. The end result is a variety of deliveries in terms of quality and quantity." There were also other chaplains who held the idea that they had not heard it because of the lack of inexperience of the inmate, but they were working out to improve this through giving them religious courses. For example, respondent (05/06/21) wrote, "Not all can do it well. But those that have undertaken our Bible courses can do it." This, in the real sense, meant that another gap in the religious education Programs in the prisons studied was insufficient proper strategies for religious dialogue that would buttress Christian-Muslim relations. The religious educators had genuine reasons to explain this scenario. The consequences, however was that inmates had not been equipped with necessary skills for religious Educational dialogues. In addition, they also denied the inmates an opportunity to test such skills by not organizing for such religious dialogues to buffer their knowledge. This falls short of the requirement of an interfaith educational program that demanded that inmates be espoused to religious dialogues that so that they can be able to learn how to effectively relate amongst themselves. Here again, religious education had denied Christian-Muslim relations one of its key components and hence there is a need for an upgrade on the side of religious education to address this.

This study revealed that abuse of sacred scriptures had slowly begun to crop up in the studied prisons at 16.67%. One major aspect of Christian-Muslim Relations had been revealed as religious extremism, and it was being furthered by abuse of sacred scriptures in prisons. On the other hand, this study established that against the requirement

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of interfaith educational programs that demanded that inmates be espoused to religious dialogues to help them embrace Christian-Muslim relation, this was missing in the studied prisons. Therefore, even if Kodiga and Kibos prisons were upgraded to main maximum security prisons and given the ability to host radicalized inmates, their religious education had not been sensitive to begin embracing elements of Christian-Muslim relations as a way of maintaining the positive co-existence of inmates.

4.5 Proposed Enhancement on Religious Education

It was established that religious education was offered at 16.67%, and the inmates at 57.14% demanded that it be strengthened to meet their needs. The advantage of this finding was that even though the intricacies of religion in prison were changing very fast as a result of changing dynamics of Christian-Muslim interactions in Kenya, there was religious education in prison that could corroborate rudiments of Christian-Muslim relations as a way to ensure that peaceful co-existence of inmates remained stable in prison. It was only that such religious education programs that didn't meet the needs of inmates had been found to be at risk of being silently rejected by the inmates, and this could create an avenue for them to pursue other hazardous teachings like radicalization that affects Christian-Muslim relations. For this purpose, these studies hold that strategies must be generated to ensure that religious education in Kenyan prisons highly meets the spiritual needs of the inmates. These strategies must pay attention to the educational level of inmates and must find ways to motivate them to learn religious education.

This research found that the curriculum of religious education in prison had not fully embraced counter discourse-strategy. This was against the stand point of scholars such as Ragazzi (2014: 22) and Tiffin (1995:95) who firmly believed that the curriculum

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for religious education in prison had to focus on providing inmates with alternative points of view about their future by fully embracing counter-discourse strategy. If religious education in prison was left to take this route, then it would continue subjugating inmates and would continue failing to provide an avenue for the inmates to be empowered with their own reliable way of studying religion that would make them understand it deeper and be grounded in what it teaches. Therefore, apart from religious education in the studied prisons teaching present, task-oriented and moral behaviours among inmates, which it did very well, it should also focus on counter-discourse strategy so that it positioned inmates with new realities which were necessary for them to be saturated in their religion. To achieve this, there was a need to train religious educators on skills for highlighting the main theme in religious texts, skills for reading and espousing underlying assumptions in religious texts and skills for dismantling of underlying assumptions of religious texts, from the inmate`s cultural perspective to buttress their religious education program that already had the sole goal of moulding the students' religious and moral character.

This study revealed that abuse of sacred scriptures had slowly began to crop in the studied prisons at 16.67%. One major aspect of Christian-Muslim Relations had been revealed as religious extremism, and it was being furthered by the abuse of sacred scriptures in prison. Even though abuse of sacred scriptures occurred minutely in the studied prisons, religious education in these prisons had to be strategic to ensure that it equipped its learners with skills that could help them remain true to their religious teachings and keep away such superfluous teachings that are likely tilt the positive co-existence of inmates in prison notwithstanding their religious background. Therefore, it had to find means of ensuring that abuse of sacred scriptures through interpretation and

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misinterpretation of sacred texts to justify resistance and liberation struggles, extremism and terrorism, holy and unholy was rejected.

This study also established that against the requirement of an interfaith educational program that demanded that inmates be espoused to religious dialogues to help them embrace Christian Muslim relation, this was currently not being practised in the studied prisons. Religious dialogue and conversation, had however been buttressed as a means of ensuring that religious inclusivism and pluralism was maintained within the prison environment. Ilechukwu1 and Ugwuozor (2017:6) illustrated that dialogue and conversation were important methods needed in prison religious education as it raised the voice of the inmates, which must be heard apart from inquiry and praxis. Of late, there has been a huge support for religious dialogue and conversation as part of religious education conducted in prison. This fact was buttressed by the Organization for Security and Co-operation in Europe (2020:61), which had recognized that group dialogue sessions that reflected real-life situations with prisoners conducted with religious educators in prisons had the ability to help inmates cope up with various problems in prison. It was thus proposed that religious dialogue be immediately introduced as part of religious education so that it buttress Christian-Muslim relations. A lot of emphasis should, therefore, be made on the United Nations Office on Genocide protection and the responsibility (2017:14) point of view, which has elaborated how religious dialogue can be achieved in prison. It argues that it involves learning about religions and beliefs different from one's own, including participating in exchange programs between different faiths, especially during religious festivities. In addition, it happens through promoting inter-religious and inter-convictional cooperation on various social issues of relevance to communities, in particular through joint activities, to strengthen community cohesion and convey powerful messages of

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interreligious collaboration and solidarity. It also illustrates that inviting religious leaders and actors from other faiths to address their own faith community in their own place of worship, collecting and sharing positive stories of interfaith courage, engagement and social change also enhanced dialogue. In his view point, to enable dialogue to be transformative, religious educators in prison should pose problems as dialogue entry points and encourage conversation by a problem-posing approach in the classroom, which leads to the inmates naming their experience and naming the world. Their believe was that the inmate sensibility of naming one's word and self can be liberating and can transform both one's self-perception and perception of the environment.

The religious educators in prison held the following perspective on the proposed enhancements on religious education and Christian-Muslim relations. Most of the chaplains believed it could effectively be introduced to the prisons through the Bible and Madrasa schools which existed within the prison environ. The advantage of the religious educators in the studied prisons, as this research had earlier on established, was that they all had received theological training. As Respondent (02/06/21) argued, "I was among the few prison officers who studied theology at the University of Eastern African Baraton." Respondent (01/06/21) penned down, "I had the privilege to do theology at an advanced level at St. Paul`s University and Catholic University." In addition, as respondent (08/06/21) wrote, "I have knowledge from the Islamic Studies that I did." They are thus positioned to integrate these proposed enhancements without much difficulty.

The dynamics of Christian-Muslim interactions in Kenya is changing speedily as suspicion between Christians and Muslims leads to the creation of negative attitudes towards Islam and Muslims and sparks off religious conflict between Muslims and Christians is eminent. Also, the intricacies of religion in prison were also changing very fast

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as a result of the changing dynamics of Christian-Muslim interactions in Kenya. Such proposed enhancements were timely and much needed.

This study believed that when such proposed enhancements are implemented, it will enable inmates` attitudes and, ways of thinking, and perceptions of others to be addressed. In addition, it will also encourage prisoners to reconsider whether violent acts are religiously justified as well as encourage them to tolerate different religious beliefs, viewpoints, and identities as well as help them to develop empathy and compassion toward other people. It will also help inmates express, tolerate, and manage strong feelings associated with interest and involvement in acts of violence. Besides, it will also strengthen the personal identity and agency of inmates. In addition, it will focus on strengthening the need to reconnect the inmate with their sense of personal identity and agency. This study also projected that when inmates would have been properly trained on these enhancements, they would be equipped with sufficient knowledge of their religion.

On the other hand, this model will enhance the ability of prison religious educators to comprehensively vet any religious material flowing or practiced in the prison to determine its potentiality to destroy Christian-Muslim relations. Besides, it will also ensure that nobody takes advantage of the limited information available within the prisons about the convert's new religion, to only emphasize their wrong version of religion, which can inhibit Christian-Muslim relations. This, in turn, will ensure that religious teachings that are full of polemics and which can hamper good Christian-Muslim relations will not be permeated into prisons. This will thus enhance Christian-Muslim relations in prison.

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4.6 Conclusion

This chapter discussed the findings of the investigation that were undertaken with respect to the objectives and research questions raised in chapter one. The data was presented as collected from the field. The results obtained through the questionnaire were analysed and presented in tables and discussed as follows: establishing the religious education in Kibos and Kodiga prisons, the components of religious education in Kibos and Kodiaga prisons, the implication of religious education on Christian-Muslim relations in Kibos and Kodiaga prisons and proposed enhancements on religious education.

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CHAPTER FIVE

SUMMARY OF FINDINGS, RECOMMENDATIONS AND CONCLUSION

5.0 Introduction

This chapter elaborates on a summary of the findings, recommendations, and conclusion. It therefore provides a summary of findings on the presence of religious education in Kibos and Kodiaga main maximum security prisons, the methodologies of religious education in Kibos and Kodiaga main maximum security prisons, the implication of methodologies of religious education on Christian-Muslim relations in Kibos and Kodiaga main maximum security prisons and the proposed enhancements on methodologies of Religious education in Kodiaga and Kibos main maximum security prison. It thereafter provides the research recommendations and conclusion.

5.1. Religious Education in Prison

The following were religious programs carried out in the studied prisons, preaching at 26.67%, religious education at 16.67%, pastoral counselling at 20%, and Bible or Quran discussions at 23.3%. This revealed that religious education was still prioritized as a means of rehabilitating inmates in the studied prisons. Therefore, even though the intricacies of religion in prison were changing very fast as a result of changing dynamics of Christian-Muslim interactions in Kenya, there was religious education in prison that could corroborate rudiments of Christian-Muslim relations as a way to ensure that peaceful co-existence of inmates remained stable in prison.

It was further established that 57.14% of the inmates wanted religious education to be strengthened as one of the religious programs offered to them. It was therefore clear that many inmates' demanded that religious education be tailored to meet

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their needs. When the chaplains were further asked why inmates saw religious education as not meeting their needs, it emerged that teaching religious education to inmates was a challenge to chaplains because of the different educational levels of inmates. This informed this study that for religious education to meet the needs of inmates it must be structured according to their educational level and must motivate inmates to learn it.

5.2 The Methodologies of Religious Education in Prisons

It was established that the curriculum for religious education in prison had not fully embraced the counter-discourse strategy as a way of providing inmates with new realities. Many religious educators at 75% had the skills to highlight the main theme in religious texts, while 25% could not establish how they highlight the main theme from a religious text. It was also revealed that few religious educators had embraced the skill of inquiring and identifying underlying assumptions contained in religious texts. It was consequently revealed that religious education in prison had not embraced the technique of dismantling underlying assumptions of the text from the view point of the inmates. Despite the above weaknesses of religious education in prison, it was recommendable that the topics they taught empowered moral and ethical behaviours of inmates, were present, and encouraged task-oriented pro-social behaviours amongst them.

5.3 Implication of Religious Education on Christian Muslim Relations

This study revealed that abuse of sacred scriptures had slowly begun to crop up in the studied prisons at 16.67%. One major aspect of Christian-Muslim Relations had been revealed as religious extremism and it was being furthered by the abuse of sacred scriptures in prison. Even though, abuse of sacred scriptures occurred minutely in the studied prisons, religious education in these prisons had to be strategic to ensure that it

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equipped its learners with skills that could help them remain true to their religious teachings and keep away such superfluous teachings that are likely tilt the positive co-existence of inmates in prison notwithstanding their religious background.

This study also established that against the requirement of interfaith educational programs that demanded that inmates be espoused to religious dialogues to help them embrace Christian-Muslim relations, this was missing in the studied prisons. Therefore, religious dialogue and conversation, which had been buttressed as a means of ensuring that religious inclusivism and pluralism was maintained within the prison environment, was missing in the studied prisons.

Therefore, even if Kodiga and Kibos prisons were upgraded to main maximum security prisons and given the ability to host radicalized inmates, their religious education had not been sensitive to begin embracing elements of Christian-Muslim relations as a way of maintaining the positive co-existence of inmates.

5.4 Proposed Enhancement of Religious Education

This research found that the curriculum of religious education in prison had not fully embraced counter-discourse strategy. This was against the stand that the curriculum for religious education in prison had to focus on providing inmates with alternative points of view about their future by fully embracing counter-discourse strategy. Therefore, there was a need to train religious educators on skills for highlighting the main theme in religious texts, skills for reading and espousing underlying assumptions in religious texts, and skills for dismantling underlying assumptions of religious texts from the inmates` cultural perspective to buttress their religious education program that already had the sole goal of moulding the students' religious and moral character.

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This study also established that against the requirement of an interfaith educational programs that demanded that inmates be espoused to religious dialogues to help them embrace Christian-Muslim relation, this was currently not being practised in the studied prisons. A lot of emphasis should, therefore be made on ensuring that elaborate religious dialogue can be achieved in prisons. Learning about religions and beliefs different from one's own, promoting inter-religious and inter-convictional cooperation on various social issues of relevance to communities, and inviting religious leaders and actors from other faiths to address their own faith community should be encouraged.

5.5 Research Recommendations for Further Study

This study recommends that in order to strengthen religious education in prison and to position it to effectively enhance Christian-Muslim relations, there was an urgent need

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to research how to train religious educators on canonical-counter discourse strategies such as skills of mapping dominant discourse in religious texts, reading and exposing underlying assumptions in a religious text, and dismantling assumptions in a religious text from a cross-cultural standpoint of inmates relevant to the level of inmates. In addition, it also recommended urgent research on how religious dialogues could be effectively carried out in prisons.

5.6 Conclusion

This chapter elaborated a summary of findings, recommendations and a conclusion. It therefore provided summary of findings on presence of religious education in Kibos and Kodiaga prisons, the components of religious education in prison, and the implication of religious education on Christian-Muslim Relations in Kibos and Kodiaga prisons. It thereafter transited to provide the research recommendation and finally availed conclusion.

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Appendixes 1

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Appendixes 2 Questionnaire

Questionnaire no……

Name of Prison……

Introduction

This study will be conducted by Wellington Kennedy Dande of St. Paul`s University, Faculty of Theology. The purpose of this study will be to establish the role of religious education in taming inmate radicalization in Kibos and Kodiaga prisons and its implication for Christian-Muslim relations. This questionnaire is organized in a manner that only the intended purpose for which this study is designed for will be achieved. It is also constructed in such a manner that it allows you to give your own opinion without being coerced by the researcher. It also guards your details as the respondents from being concealed to anyone else as it does not demand you to provide them. You are, therefore, free to interact and answer the questions that follows.

Section one: General Questions

1. a) Kindly tell what your gender is male ( ) Female ( )

   b) What is your age bracket 0-35 years ( ) 35-50 years ( ) 50 years above ( )

   c) For how long have you served inmates ……

   d) What is your religion……

   e) Have you ever done theological training…….

2. Establishing religious education

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a) What religious programs do you offer to inmates ……

b) Out of the religious programs, which ones do inmates prefer that you improve on most……..

c) Why do you think the inmates preferred that you improve it?

3) Assessing components of religious education in prison.

A. What religious topics do you teach under religious education?

B I. How do you ensure highlighting the main theme in a religious text is done?

B ii. How do you ensure reading and exposing underlying assumptions in a text is Done?

B iii. How do you ensure the dismantling of these assumptions from cultural o contextual Standpoint of the inmates is done?

4) Effects of religious education on Christian-Muslim relations.

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a) What religious texts are commonly used by the inmates in their preaching's or teachings?

b) What is the nature of religious dialogues offered to inmates?

Appendixes 3 Letter to Prison Administrators

Dande Kennedy Wellington,

St. Paul`s University, Limuru.

Date……..

To the Prison Administrator,

……Main Maximum Security Prison.

Dear Sir.

REF: PERMISSION TO ADMINISTER QUESTIONNAIRES

Receive greetings. I am Wellington Kennedy Dande from St. Paul`s university. I write to express my desire to administer research questionnaires to the chaplains and the inmates who attended religious services in your prison. The role of religious education in taming inmate radicalization in Kibos and Kodiaga prisons and its implication for Christian-Muslim relations. Your prison was chosen due to the fact that it has chaplains and inmates who attend religious services and thus they will be influential in providing data as far as this study is concerned. The time for administering the questionnaires will be approximately one hour per respondent and five respondent will be selected from your prison excluding the chaplain. This research will be beneficial to your chaplains in that it will propose a religious education model for taming inmate

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radicalization in prison which will be communicated to them and which will enhance their knowledge in handling inmates.

I sincerely look forward to your response.

Thanks and blessings. Signed

Appendixes 4 Consent and Briefing Form

I (initials of your name) ……of ….....Maximum security prison do consent to respond to questionnaire no ……..after its introduction has been read to me. I hereby commit to provide my responses to the best of knowledge without coercion from the researcher or fear of my personal information being concealed.

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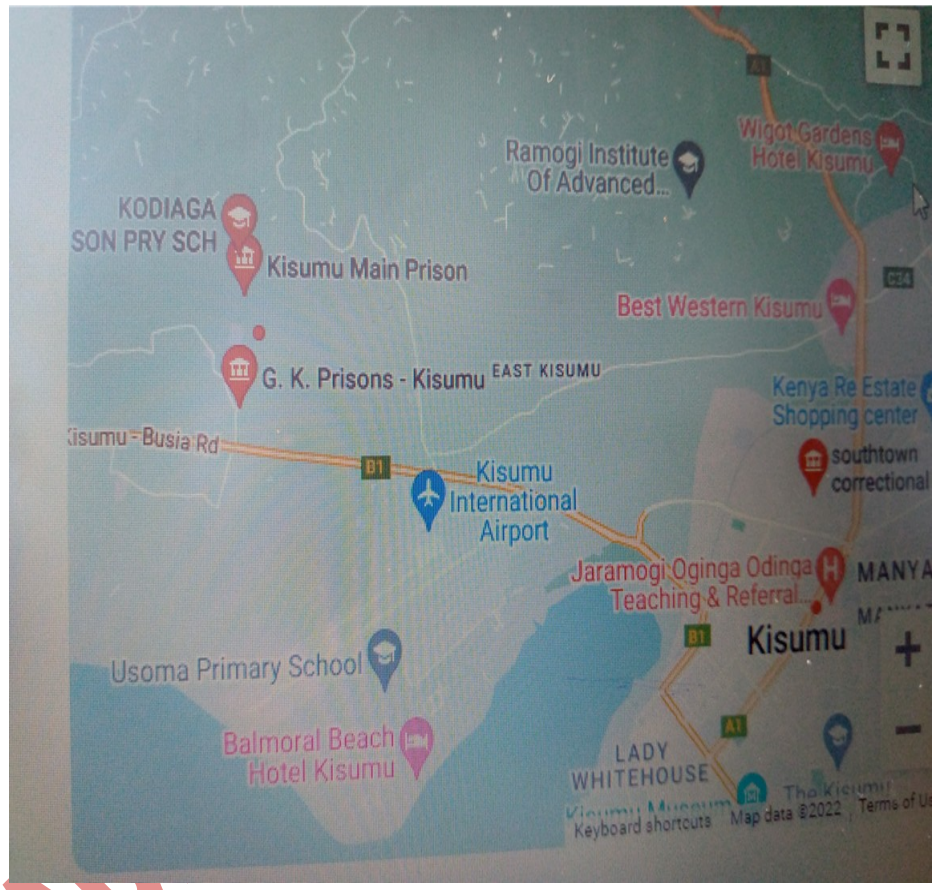
Appendixes 5 Withdrawal Form

I (initials of your name) ……of ….....Maximum security prison do wish to withdraw my consent to respond to questionnaire no …….. for the purpose best known to me.

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Appendixes 6 Map/Direction of Kibos and Kodiaga prisons



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Appendixes 7 NACOSTI Research Permit

REPUBLIC OF KENYA

NATIONAL COMMISSION FOR SCIENCE.TECHNOLOGY & INNOVATI

Ref No:403455

Date of Issue: 25/May/2021

RESEARCH LICENSE



This is to Certify that Rev.. WELLINGTON KENNEDY DANDE of St. Paul's University, has been licensed to
in Kisumu on the topic: ROLE OF RELIGIOUS EDUCATION IN TAMING INMATE RADICALIZATION C
KIBOS AND KODIAGA PRISONS for the period ending : 25/May/2022.

License No: NACOSTI/P/21/10733

403455

Applicant Identification Number

Director General
NATIONAL COMMISSION FOR
SCIENCE.TECHNOLOGY &
INNOVATION

Verification QR Code

NOTE: This is a computer generated License. To verify the authenticity of this do
Scan the QR Code using QR scanner application.

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Appendixes 8: St. Paul`s University letter

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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

26th February 2021

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

Dear Sir/Madam,

RE: RECOMMENDATION FOR KENNEDY DANDE WELLINGTON-ICMRLMR294919 TO CONDUCT RESEARCH

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

The second year consists of a major research work leading to a dissertation. The student's selected topic is *'Role of religious education in taming inmate radicalization; case study of Kibos and Kodiaga prisons'.*

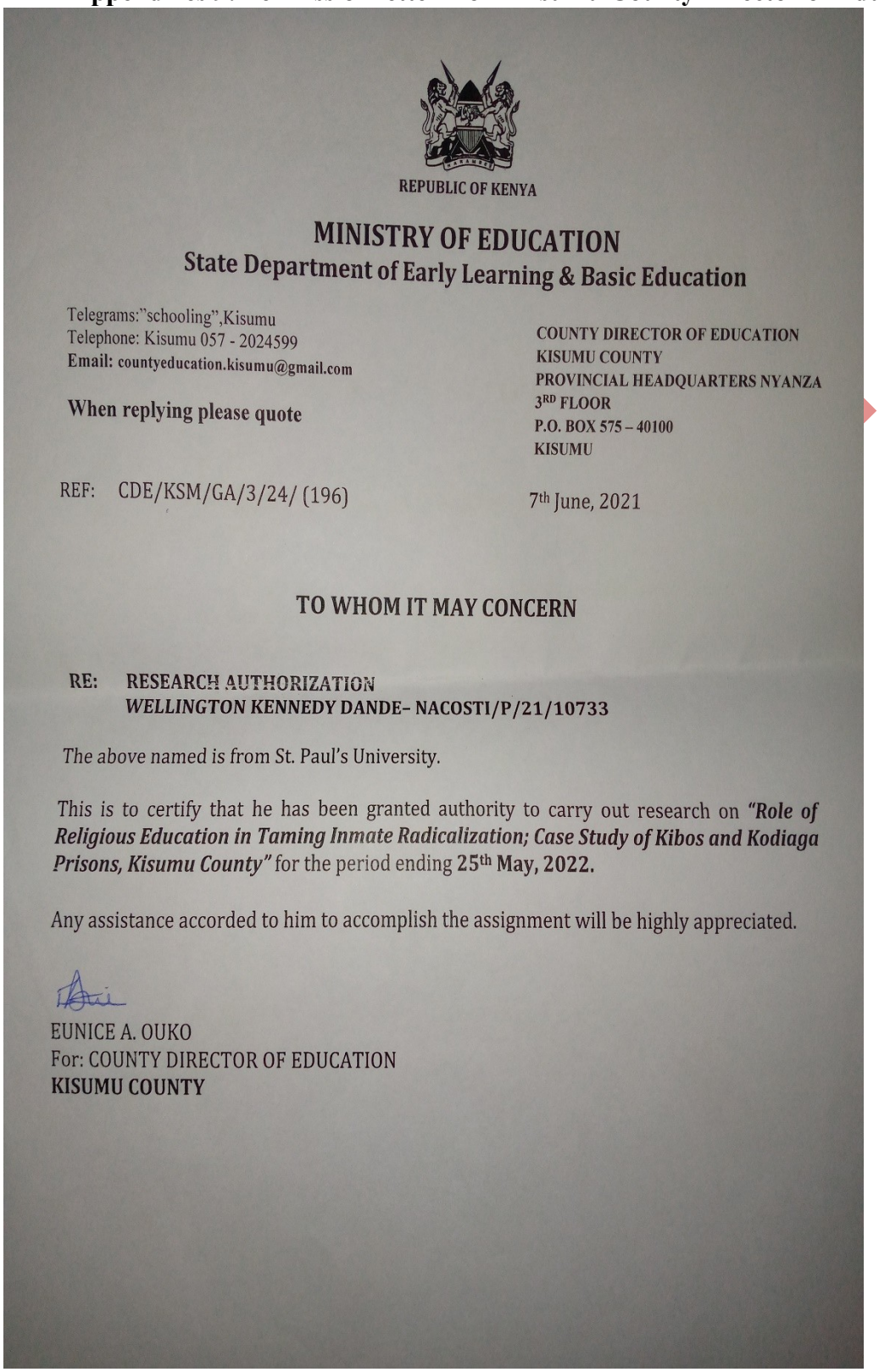
Kindly grant this student the required permit.

Yours Faithfully,

Dr. Julius Kahuthia
Director, Board of Postgraduate Studies

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Appendixes 9: Permission letter from Kisumu County Director of Education



REPUBLIC OF KENYA

MINISTRY OF EDUCATION
State Department of Early Learning & Basic Education

Telegrams:"schooling",Kisumu
Telephone: Kisumu 057 - 2024599
Email: countyeducation.kisumu@gmail.com

When replying please quote

COUNTY DIRECTOR OF EDUCATION
KISUMU COUNTY
PROVINCIAL HEADQUARTERS NYANZA
3RD FLOOR
P.O. BOX 575 – 40100
KISUMU

REF: CDE/KSM/GA/3/24/ (196)

7th June, 2021

TO WHOM IT MAY CONCERN

RE: RESEARCH AUTHORIZATION
WELLINGTON KENNEDY DANDE– NACOSTI/P/21/10733

The above named is from St. Paul's University.

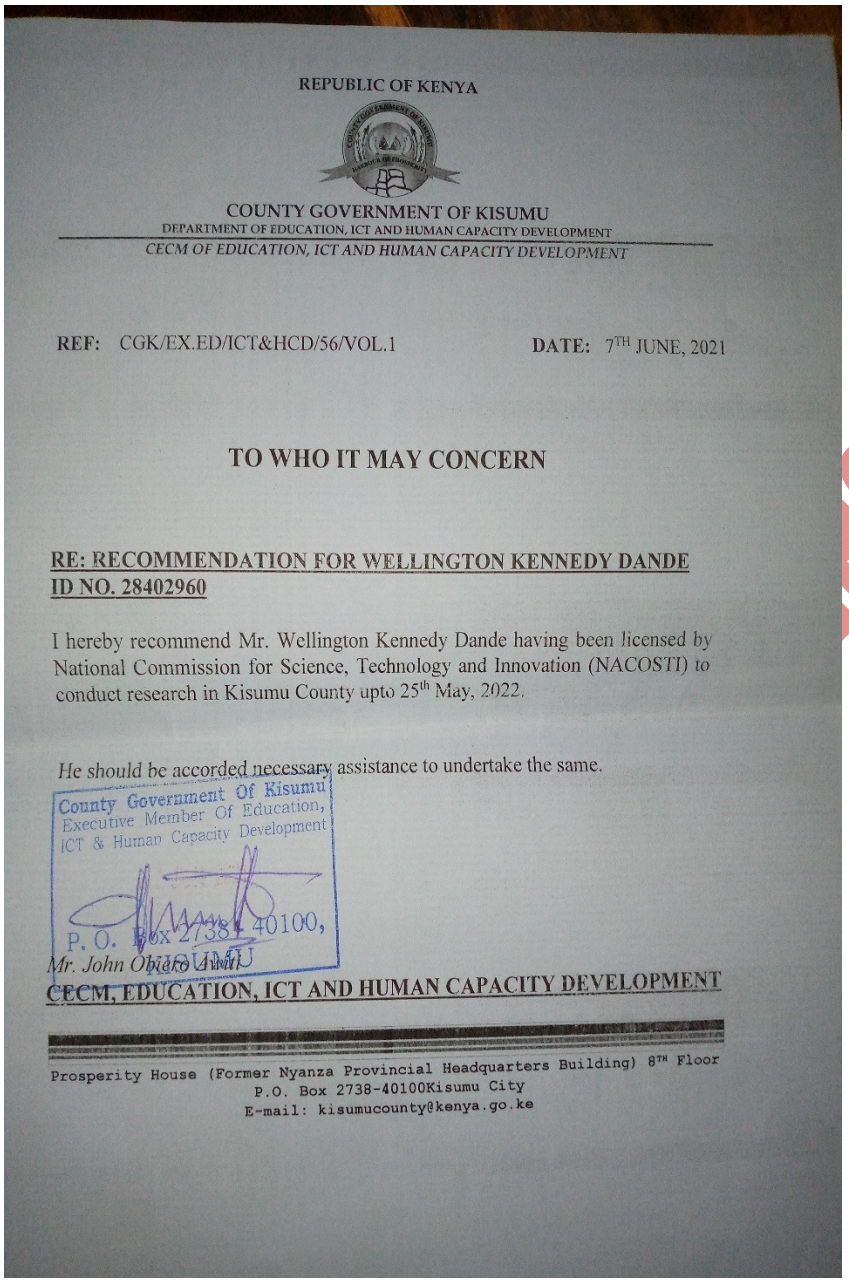
This is to certify that he has been granted authority to carry out research on ***"Role of Religious Education in Taming Inmate Radicalization; Case Study of Kibos and Kodiaga Prisons, Kisumu County"*** for the period ending **25th May, 2022.**

Any assistance accorded to him to accomplish the assignment will be highly appreciated.

EUNICE A. OUKO
For: COUNTY DIRECTOR OF EDUCATION
KISUMU COUNTY

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Appendixes 10: Letter from County Government of Kisumu



REPUBLIC OF KENYA

COUNTY GOVERNMENT OF KISUMU
DEPARTMENT OF EDUCATION, ICT AND HUMAN CAPACITY DEVELOPMENT
CECM OF EDUCATION, ICT AND HUMAN CAPACITY DEVELOPMENT

REF: CGK/EX.ED/ICT&HCD/56/VOL.1 **DATE:** 7TH JUNE, 2021

TO WHO IT MAY CONCERN

RE: RECOMMENDATION FOR WELLINGTON KENNEDY DANDE
ID NO. 28402960

I hereby recommend Mr. Wellington Kennedy Dande having been licensed by National Commission for Science, Technology and Innovation (*NACOSTI*) to conduct research in Kisumu County upto 25th May, 2022.

He should be accorded necessary assistance to undertake the same.

County Government Of Kisumu
Executive Member Of Education,
ICT & Human Capacity Development
P. O. Box 2738 - 40100,
KISUMU

Mr. John Obiero Awiti
CECM, EDUCATION, ICT AND HUMAN CAPACITY DEVELOPMENT

Prosperity House (Former Nyanza Provincial Headquarters Building) 8TH Floor
P.O. Box 2738-40100Kisumu City
E-mail: kisumucounty@kenya.go.ke

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Appendixes 11 Time Line for Study

Determining the requirements of the assignment.

Dates: 10th January to 20th January 2020

To establish the topic and focus and to narrow it down so that it is manageable. To check with instructor to make sure topic is appropriate.

Dates: 20th January to 30th January 2020 Develop research question.

Dates: 31st January to 10th February 2020

Draw up plan of action for research, drawing on my own knowledge, interviews with experts, surveys and questionnaires, print information, and online information.

Dates: 10th February to 31st October 2020

Follow the research plan, keeping good records and taking precise notes.

Dates: 10th December to 20th January 2021

Reread and digest the research material, finding my own approach and developing a Working thesis.

Dates: 20th January to 20th February 2020

Write the first draft. Use correct documentation style and list of sources.

Dates: 20th February to 15th March 2020

Outline the first draft to check its structure.

Dates: 15th March to 20th March 2020

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Do additional research if the first draft shows gaps or raises new questions.

Dates: 20th March to 10th April 2020

Write the second draft.

Dates: 10th April 2020 to 20th April

Get feedback on the draft from the instructor.

Dates: 20th April to 25th April prepare the final draft and proofread.

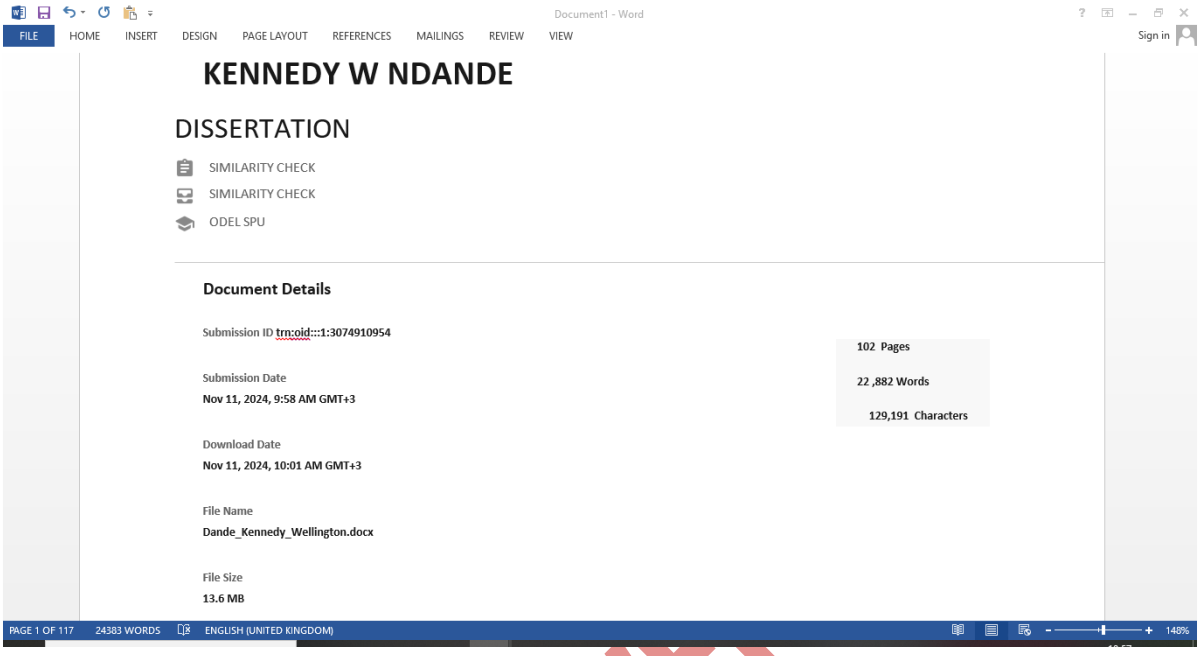
Dates: 25th April to Dec 2022

Work on analysed the data and wrote the final draft

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Appendixes 12: Plagiarism Report



KENNEDY W NDANDE

DISSERTATION

SIMILARITY CHECK

SIMILARITY CHECK

ODEL SPU

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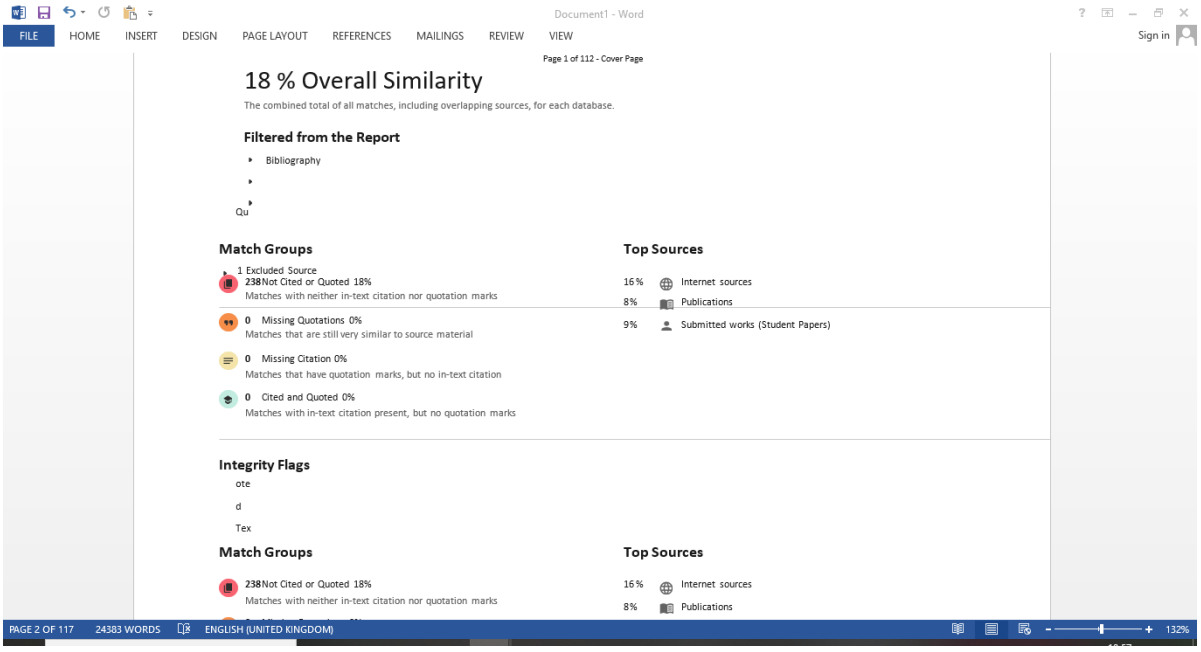
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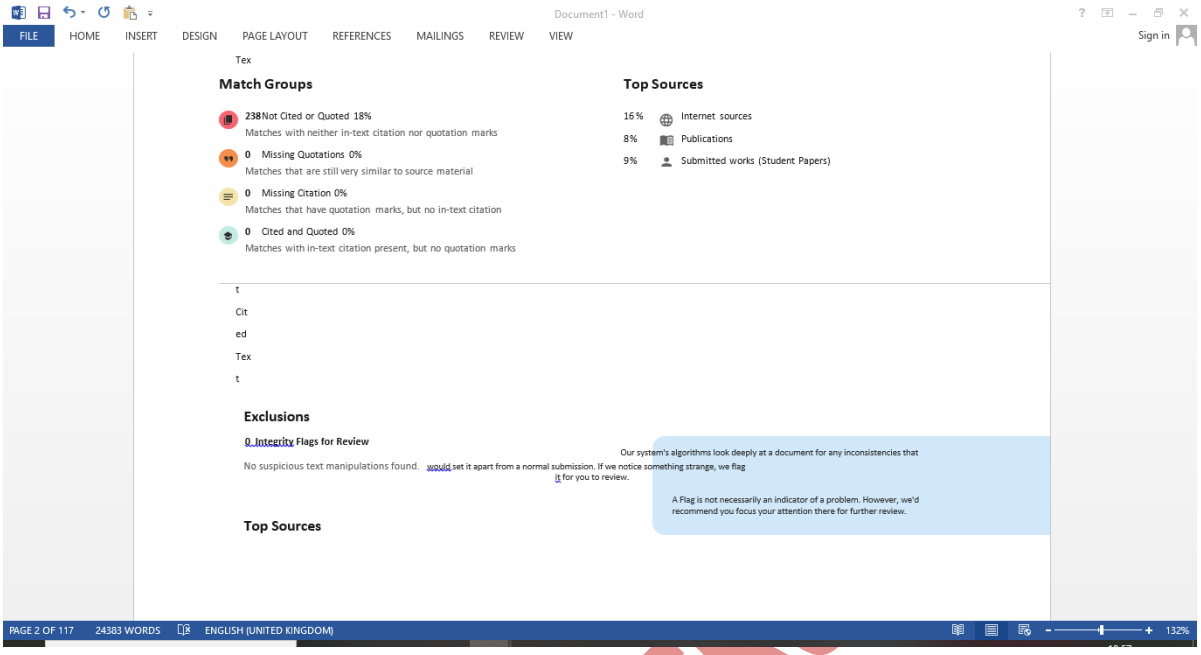
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