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MITIGATING THE EFFECTS OF ISLAMOPHOBIA ON CHRISTIAN-MUSLIM RELATIONS IN MUMIAS WEST SUB-COUNTY, KENYA

SUBMITTED

BY

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This Dissertation is submitted in Partial Fulfilment of the Requirements for the Award of a Master of Arts Degree in Islamic and Christian Muslim Relations (ICMR)

From St. Paul's University, Limuru

SEPTEMBER 2024

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DECLARATION

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

Signed: …….. Date: …….

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Declaration by the Supervisor

This Proposal has been submitted for examination with our approval as St. Paul's University's supervisors.

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DEDICATION

This Dissertation is first and foremost dedicated in humility to the Almighty God for enabling me to reach this far, my deepest heartfelt dedication to my special wife, my children, and the entire family for their tireless support on this academic journey. I dedicate further this work to Local Leaders International Formerly (OCA, Australia) who sponsored my study and made it possible to walk this educational journey. I dedicate this work to my Bishop, The Rt. Rev Charles Kascan Asilutwa and the Diocese of Maseno North for offering me the precious opportunity to further my studies and the immense support they accorded me. I dedicate it to Dr. James Gathungu for his enormous support through this journey.

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ABSTRACT

Islamophobia refers to the irrational fear, prejudice, or hostility directed towards Islam and Muslims, and significantly undermines interfaith relationships, fostering mistrust, social division, discrimination, and violence. The study sought to investigate the effects of Islamophobia on Christian-Muslim relations in Mumias West Sub-County. The study explored how Islamophobia has influenced interactions in the Mumias community, affecting societal cohesion (in other words interconnectedness) and peaceful coexistence. The study aimed to establish the nature of initial relations in the advent of Christianity and Islam, in Mumias West Sub County, to establish the extent of Islamophobia in Mumias West Sub County, to examine the impact of Islamophobia on Christian-Muslim Relations in Mumias West Sub County and to construct mitigative means of dealing with Islamophobia enhancing Christian-Muslim relations in Mumias West Sub-County. By examining the broader impact of Islamophobia on the Mumias community, the study identified obstacles to positive Christian-Muslim relations and proposed strategies to improve interfaith interactions. Using a Social Cohesion Theory to guide the Study, a qualitative research approach, and a phenomenological design, the study collected data through open-ended questionnaires, key informant interviews, and focus group discussions. A purposive sampling technique was used in selecting participants clustered into three, Christians, Muslims, and religious leaders. A total of 18 interviews, 57 open-ended questionnaires, and 2 focused group discussions of 22 participants were conducted. Data analysis was done using thematic analysis, with findings presented in figures and tables. The results demonstrated complex dynamics in the initial interactions revealing how Islamophobia adversely affects Christian-Muslim relations in Mumias West Sub-County, driven by attitudes, intolerance, historical legacies, religious differences, and socio-political factors. The study concludes that addressing Islamophobia requires comprehensive measures such as education, open dialogue, community support, interfaith initiatives, and robust government strategies to foster inclusivity and strengthen community cohesion.

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LIST OF ABBREVIATIONS AND ACRONYMS

AD: *Anno Domini*

AH: *Anno Hegirae*

CAIR: Council on American-Islamic Relations

CE: Common Era stands for year notations for the Gregorian calendar mostly used worldwide.

BCE: Before the Common Era, this stands for year notations for the Gregorian calendar mostly used worldwide.

CMS: Church Missionary Society

EUMC: European Monitoring Centre,

GOSR: Government Office of Sweden Report

FGDs: Focus Group Discussions

KIIs: Key Informant Interviews

NACOSTI: National Commission for Science and Technology

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GLOSSARY OF WORDS

***Al-Hujurat**:*	Representing Surah 49
***Al-Shabaab**:*	Militia or militant Islamic group in Somali
***Anno Domini* (AD)**:	In the Year of our Lord", in the Christian calendar year
***Anno Hegirae* (AH):**	In the Year of *Hijra" The Hijri* calendar is the official calendar in Islam pre-dominated countries
At-Taqwa:	Arabic name meaning "Virtuous, righteous"
Boko haram:	Militia or militant Islamic group in Nigeria
Christian-Muslim Relations:	The historical and current interactions, dialogues, and encounters between Christians and Muslims.
Da'wah:	Islamic missionary activities, Islamic mission, or means of spreading their religion
Fear:	An intense and irrational dread or anxiety directed towards Islam and Muslims. (Manifests as hostility, prejudice, and discrimination, leading to negative attitudes and actions against individuals perceived to be Muslim).
Initial relations:	The relationship between the advent of Christianity and Islam to Mumias
Islamophobia:	Christian fear of Islam or Muslims
Kesha's:	Swahili name meaning overnight prayer services
Mitigative measures:	Actions and strategies aimed at reducing tension, fostering mutual understanding, and promoting peaceful coexistence between Christianity and Islam.
Muttaqun:	*is an* Arabic name meaning "The devout"
Politicised:	Put on the agenda and used as a tool to achieve selfish personal goals.
Umma/Ummah:	The Arabic term for the nation. In Islam, *ummah* refers to the whole Muslim world or the community of believers.
Weaponized:	Used as a weapon to get on others, to get religious or political gains.

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CHAPTER ONE: INTRODUCTION

1.1 Introduction

The chapter presents the background of the study of Islamophobia. It also presented the problem statement, study objectives, and research questions the researcher will endeavors to answer. This chapter also gives the hypothesis of the study, the justification, significance, and scope. The limitations and delimitations are also presented together with the definition of key terms.

1.2 Background of the Study

Religious relationships have existed in the world and in the African continent and beyond in their capacities involving Christianity and Islam as major religions among other religions (Edmond, 2022). The two religions have had times of push and pull in the processes of their interactions leading to varied discourses that have defined their coexistence (Trimingham, 1964:18–22; Quinn & Quinn, 2003; Uenal *et al.*, 2021: 1) As Esposito (2010) explains, Islam, like other faiths, has historically been a source of not only compassion, morality, and virtue but also terror, injustices, and oppression. From its inception, Islam has grown through several stages and in different periods and ages as it adapted to the circumstances of the times and developed.

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According to Gaudeul (1982) the rise of Islam, however, resulted in an encounter with the Christian faith, and for a long time, the Christian and Muslim worlds existed. The only contact was through intermittent relations, where the two social orders were brought together by historical circumstances, resulting in an era of indifference, intolerance, and an explosion of hostility in words and deeds (Trimingham, 1964:18–22). Some of the reasons for this change included the medieval period conflicts between Christians and Muslims in Arabia particularly the fights in Mecca and Medina to oppose the dominance of Islam from its inception and the 19th-century Industrial Revolution in Europe, affecting, not only techniques of production but also mentalities and their relations. Over the years, there have been struggles between the two religions for dominance, for converts, and the authenticity of their faith as Abrahamic religions. The interactions between Christians and Muslims according to Michel and Omar (2010) have seldom been marked by common ignorance, confrontations, conflict, and warfare, where

religious achievement and emphasis on the 'other' as a threat have masked appreciation of shared beliefs, interests, and values. The perpetrators of violent acting uniformly, have maintained that they are freedom fighters of revolutionaries and social order. This has led to persistent long moments of misunderstanding fear, terror, prejudice, segregation, and suspicion resulting in Muslims being viewed as unfriendly and haters of others leading to being dreaded by others and consequently to Islamophobia (Michel and Omar, 2010).

Islamophobia is a negative, fear-based attitude and behaviour toward Islam and Muslims, organized across cultures, rooted in anti-Muslim prejudice, anti-Islamic sentimentality, and conspiracy beliefs (Uenal *et al.,* 2021). Islamophobia is a broadly used concept in public and academic circles. It was coined in the 1980s developed in the late 1990s and used in the early 2000s by political activists, nongovernmental organizations (NGOs), public commentators, and international organizations. Its first use was in print in February 1991 in a periodical Issue in the United States, though it existed from the earlier development of Islam in silence (Conway and Runnymede Trust, 1997). Its development aimed to draw attention to harmful rhetoric and actions directed at Islam and Muslims in Western liberal democracies (Bleich, 2011:3). The term not only identifies anti-Islamic and anti-Muslim sentiments, but it also provides a language for denouncing Muslims.

The September 11, 2001 attacks on the United States brought Muslims living in European and North American countries under the focus of discussion and practices of discrimination, insecurity, and stigmatization. The Muslim appearance, religious, social, and political identities were problematized by opinion and political leaders, the media, and the governments. Many Muslim political leaders, activists as well and scholars pointed to the existence of Islamophobia, and unfounded fear and prejudice towards Islam and Muslims, as the cause for discrimination against Muslims (Bahcecik, 2013:3). According to Esposito (2010) the attacks of September 11/2001 on the United States also reinforced fears of a global threat by Muslims from the fears raised by Islam in the West by its rapidly growing numbers posing a significant threat to Europe and America. The significant increase in Muslim populations from immigration and higher Muslim birth rates seemed to have overwhelmed the West therefore posing the threat of Islamophobia (Esposito, 2010).

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Social media and political discourse over the past have often portrayed Muslims as violent, discriminative, and unreliable (Bleich, 2011). Among them, some Islamists according to Sookhdeo (2014) have built on the *Umma* concept, which argued that the *Umma* deserves the primary loyalty of all Muslims and advanced the impression of Muslims as global victims. They encouraged Muslims to feel vulnerable and besieged as was under Muhammad's leadership in Mecca, shaping their mindset and creating a defiant and aggressive response to non-Muslims. This has strengthened the bonds with the universal Umma and played victimhood thus presenting Islamist violence as a liberation struggle to strengthen Muslim group identity (Sookhdeo, 2014:34; Modood, 2005). According to Bleich (2011), this has been evident at local and national levels when alleged Islamic violence has been used to justify disturbing investigations of domestic Muslim communities. Bleich opines that at international levels, assumed Islamic hostility toward the West has been used to justify acts of war locally and in the West. Thus, the term Islamophobia originates as a political term and is still frequently deployed for political ends. Furthermore, Islamophobia has been used to label specific social realities of anti-Islamic and anti-Muslim sentiments in Western and local liberal democracies to date (Bleich, 2011).

The link formed between local Muslim frustrations and universal *Umma* causes has developed a powerful tool and motivating force (Sookhdeo, 2014:34). Local fights against perceived Islamophobia and discrimination have been transformed into part of the global struggles of the *Umma* against non-Muslim domination. The case of Osama Bin Laden began focusing on a local issue, and the existence of American troops in his native land Saudi Arabia, and was drawn to the global world as the case against Muslims (Sookhdeo, 2014:34; Ali Sorfan, 2013). This has led to Africa witnessing instances of challenging discourses in Christian-Muslim relations resulting in conflicts in political, social, and religious spheres due to strained relationships of push and pull between them through the self-centered strategies of the spread that have emaciated and deprived the continent of its unity, peace, and mutual societal and religious relations.

The political and religious context in Africa has generated conflict and brought about instability, insecurity, and confrontation that have grown into unending tensions, civil and religious unrest, and war in most of the regions. These conflicts have opened the door for

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violent extremism, hearted between the religions and terror acts like *Boko haram* in Nigeria and *al-Shabaab* in Somalia and most regions in East Africa and the Horn of Africa, thus causing insecurity, islamophobia and charitable crisis (Edmond, 2022). Islam historically like other faiths has been a source not only of kindness, morality, and virtue but also of terror, violence, injustices, and oppression (Esposito, 2010). Furthermore, The African continent has had Islamophobic elements and appearances as linked to the occurrences in America after September 11/2001. This, in most cases, has pointed to the presence of Islamophobia in most countries with a bigger population of Islam. Wariboko (2015) in his article on 'Prospects of Islamophobia in Nigeria and Its Dangers', states that:

> Religious conflicts have not excluded any particular religion as the three dominant religions practiced in Nigeria have at some stage or the other, been involved in clashes and conflicts either as invaders or in defence (Wariboko, 2015)

Sookhdeo (2014:126) maintains that the militant Islamic group Boko Haram linked to al-Qaeda in Maghreb, has been responsible for countless violent attacks on Christians, Churches, villages, and individuals leading to many deaths and displacements of Christians in the North, with a clear mission of engaging in war on Christians in Nigeria. This has led to Muslims and Islam being feared in Nigeria elevating Islamophobic instances and its prevalence in Nigeria. Sookhdeo (2014) alludes to President of Sudan Omar al-Bashir in his attempt to eradicate all Christians from North Sudan attempting to craft a policy aimed at stripping over half a million Christians of their Sudanese citizenship and compelling them to move to South Sudan. Sookhdeo adds that President of Sudan Omar-al-Bashir ordered the demolition of churches, the closing of Christian institutions, the arrest of Christians, and the deportation of foreign Christian workers in the bid to eliminate the entire Christian presence in Sudan. These erroneous acts witnessed against Christians have led to Muslims being dreaded or feared as a violent, intolerant, and unaccommodating religion consequential to Islamophobia.

It is observed that Kenya has not been an exception to acts of terrorism, radicalisation, and suicide bombing. Instances of the Kikambala Hotel suicide bombing in 2002, the American Embassy 1998 bombing by terrorists in 2013, al-Shabaab militants capturing a Westgate mall in the Kenyan capital Nairobi and killed 67 people (Adam and The Deen Magazine, 2020), and Nairobi DusitD2 Complex bombings 2019. All these acts have led to Islam and Muslims being dreaded and feared associated with violence and terrorism. Discrimination on religious political

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and institutional levels has been prevalent. Over the years, Christian-Muslim relations in Mumias have been characterized by instances of ignorance, confrontations, conflict, and inter-religious exchanges. The religious accomplishment and stress on the other as a danger have obscured recognition of shared beliefs, interests, and values. This in the past intensified the tension and unrest exhibited between the Christians and Muslims in Mumias, some streaming from the Western influences to Kenya and Africa as a whole where Islamophobic attitudes and impacts have escalated from the happenings in the West and elsewhere (Abbas, 2021:1–2; Kimemia, 2021: 2, 6).

1.3 Statement of the Problem

Mumias West Sub-County in Kakamega County has experienced instances of Islamophobia, where Christians appear to harbour fear and suspicion towards Muslims. According to Wandera (2015), there were signs of tension witnessed between the two communities, particularly concerning Muslim demands for mosque construction and missionary activities aimed at converting students and locals to Islam. These actions have strained Christian-Muslim relations, leading to suspicions, intolerance, and negative perceptions, which in turn have adversely affected community cohesion.

As a result, Islamophobia in Mumias West Sub-County has contributed to the misunderstanding of Islam as a religion associated with terrorism and violence. This has disrupted social cohesion and hindered community development by preventing the establishment of cordial Christian-Muslim relations, reducing opportunities for positive interactions, and obstructing peaceful coexistence. The strained relationships that arise from these issues have negatively impacted the overall well-being and progress of the community.

This study seeks to examine the impact of Islamophobia on Christian-Muslim relations in Mumias West Sub-County, Kenya, and construct mitigation measures to promote harmonious social cohesion and foster peaceful coexistence between the two religious communities.

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1.4 General Objective

The general objective of this study was to examine the effects of Islamophobia on Christian-Muslim relations in Mumias West Sub-county and propose alleviating measures to promote harmonious social cohesion and foster peaceful coexistence.

1.5 Specific Research Objectives

1. To establish the nature of the initial relations of Christianity and Islam at their advent in Kenya, subsequently to Mumias West Sub-county, Kenya.
2. To establish the extent of Islamophobia in Mumias, Mumias West Sub-county, Kenya.
3. To examine the impact of Islamophobia on Christian-Muslim Relations in Mumias West Sub-County, Kenya.
4. To construct mitigative measures for dealing with Islamophobia to enhance Christian-Muslim relations in Mumias West Sub-county, Kenya.

1.6 Research Questions

1. What was the nature of the initial relations of Christianity and Islam at their advent in Kenya, subsequently to Mumias West Sub-county, Kenya?
2. What was the extent of Islamophobia in Mumias West Sub-county, Kenya?
3. How did Islamophobia impact Christian-Muslim Relations in Mumias West Sub-county, Kenya?
4. How could Islamophobia be mitigated to enhance Christian-Muslim relations in Mumias West Sub-county, Kenya?

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1.7 Assumption

The effects of Islamophobia have implications on Christian-Muslim Relations in Mumias West Sub-County.

1.8 Justification of the Research

For a long period, relations between Christians and Muslims have been marked often by periods of confrontation, intolerance, tensions, conflicts, mistrust, and suspicion (Quinn & Quinn,

2003). As Muzykina (2012) notes, obstacles that have prevented Christians and Muslims from finding common ground for a genuine relationship that could produce any realistic action, were missionary outreach in nature. Islamophobia, fuelled by apologetic agitation, has reached terror levels in the postmodern world, with effects felt in America and related countries. The British Report's "A Challenge for Us All" highlights the global impact of Islamophobia on America and other countries perceived to be connected, therefore Islamophobia is becoming a worldwide concern (Conway and Runnymede Trust, 1997). The study on the phenomenon of Islamophobia justifies this research because of the witnessed intolerance, mistrust, suspicions, and tensions rising from religious polemics, and inter-faith marriage intolerance. The Muslim distrust of Christianity and Christian distrust of Muslims was witnessed in Kenya Western Kenya, particularly Mumias (Tayob and Wandera, 2011). The global and regional tension and animosities have been witnessed during incidences of Christian mission and Muslim *da'wah*, justifying the need for harmony and peaceful coexistence and therefore the need for this study.

Religious polemic approaches have mainly dominated most of the public sphere preaching and infringing on the basic fabrics of community life. Inter-faith marriages and inter-religious intolerance have been a major issue affecting relationships. Islamophobia, the fear of, dislike, or prejudice of Islam has contributed to mistrust and tensions between Christians and Muslims leading to non-cohesive and hostile communities. Therefore, this study sought to determine Christian-Muslim relations and promote the maintenance of good relations to avoid the instances of long-term built unresolved intolerance and tensions within religious settings and communities.

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1.9 Significance of the Study

This research aims to uncover the realities of Islamophobia and its impact on Christian-Muslim relations in Mumias, shedding light on its prevalence, development, and effects on the social, economic, inter-religious, and political landscape in Western Kenya. By examining interactions between Christians and Muslims and addressing the impact of Islamophobia, the study seeks to highlight the challenges that hamper their relationship and societal cohesion, with the ultimate goal of identifying opportunities for improvement.

This study hopes to enlighten both respondents in relating peacefully, help craft affable interactions between the two faiths, work towards building peaceful coexistence in Mumias,

and reduce terrorist acts, prejudice, segregation, and hate. This study also recommends amicable ways to positively inspire and heighten Christian-Muslim relations, thus enhancing cordial cohesion, peaceful coexistence, and neighbourliness in Mumias.

The findings of this study are also useful in providing material on issues fostering interfaith intolerance and tensions, thus constructing a learning platform for relating and understanding e ach other and addressing associated challenges. It also motivates further research and could be used as a reference for future researchers in the equivalent fields. The study sought to establish the extent of Islamophobia, its effects on religious harmony, and its impact on Christian-Muslim Relations in Mumias and fill the gap of knowledge. This research endeavoured to construct mitigative measures and to promote society's cohesion and harmonious living.

1.10 Scope of the Study

This study was strategically and geographically located in Mumias Central and Mumias North Wards in Mumias West Sub-County, part of Kakamega County with the highest Muslim population. The study area is found in the Western part of Kenya as shown on the map of Kenya. The study focused on the effects of Islamophobia on Christian-Muslim relations in Mumias West Sub-county, intending to develop mitigating measures for dealing with Islamophobia for better Christian-Muslim relations in Mumias West Sub-county, Kenya.

1.11 Limitation of the Study

One of the challenges faced in this study was the respondents' resistance and decline to participate due to the fear associated with religious differences and relationship issues. To overcome this challenge, the researcher created a good rapport with the respondents by explaining the purpose of the study and assuring all study participants of the utmost confidentiality of the information obtained.

The respondents also had busy schedules and were not available on demand by the researcher. To overcome this challenge, the researcher readjusted the data collection timings to suit the availability of the respondents.

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CHAPTER TWO: LITERATURE REVIEW

2.1 Introduction

This chapter reviews the literature on the effect of Islamophobia on Christian-Muslim relations in Mumias. It analyses the literature done, the approaches employed, and their impact on relations in the Mumias West Sub-County context and the world. It covers the initial relations at the advent of Christianity and Islam in Kenya and Mumias, the extent and the impact of Islamophobia. It also constructs mitigative means of dealing with Islamophobia that will enhance good relationships in Mumias hence peaceful relations and co-existence. The chapter will present the theoretical and conceptual framework on which the study will be based.

2.2 The Advent of Christianity and Islam to Kenya

The inception of Christianity and Islam on the Kenyan coast found different Indigenous tribes with their own religious beliefs and religions, signifying that Kenya was already a religious nation. The coastal areas of Kenya came into contact with Islam as early as the eighth and tenth centuries through the influence of Muslim traders, as noted by Korir (2020). According to Trimingham (1964) and Cross and Livingstone (2005), Christianity arrived on the Kenyan coast in 1498. The Portuguese arrival in Kenya and the introduction of modern Christianity in 1844, with the establishment of the Church Missionary Society, led to longstanding conflicts, tension, and hostility between Christianity and Islam that continue to this day.

2.2.1 Advent of Islam in Mumias

Islam was introduced to Western Kenya, particularly Mumias, around 1870-1885, as Swahili traders frequently visited the area for trade (Quraishy, 1987; Oded, 2000). According to Nzibo (1995), Muslim traders played an important role in the spread of Islam in Western Kenya, where Mrima, Barawa, Comoran, and Bajuni traders some well-versed in teaching the Qur'an established in Mumias before the advent of colonialism in Kenya. Shariff Hassan Abdulla led the first caravan to Mumias, which became a trading centre for Uganda, Sudan, and Ethiopia, via land routes from Tanganyika as others came through Machakos, Kabete, Ravine, Lumbwa and Kisumu (Quraishy, 1987). Thus, Mumias in 1883 derived its name from the paramount Chief Nabongo Mumia. Chief Mumia welcomed and supported Swahili traders who letter assisted him in fighting inter-tribal wars with Masai, Luo, and Ababukusu tribes, his victory led

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to brotherhood status bestowed to Swahili traders strengthening their relationship (Wandera, 2015; Quraishy, 1987). The start of Islam in Mumias commenced with the conversion of Chief Mumia on an Idd day to Islam and adopting the Muslim name Muhammad Mumia with almost all the members of his cabinet who also converted together with his three brothers (Quraishy, 1987; 185).

Islam spread with the help of Najiro Makongolo, the first convert from Abakolwe, adopting the Muslim name Abubakar. Shariff Hassan sent missionaries to Western Kenya and Uganda, including his brother, who was killed in the late 19th century (Quraishy, 1987). Shariff Hassan introduced his brother Shariff Omar from Tanganyika, who taught the Holy Qur'an, settled Muslim disputes, and intermarried with locals as Islam expanded. According to Quraishy (1987) Islam's influence in Mumias was significant before Christianity, with the first Jamia mosque inaugurated in 1924 with Maalim Ibrahim as Imam. Three brothers, Sharif Hassan, Sayyid Abdalla, and Shariff Omar, pioneered Islam growth in Western Kenya and part of Uganda (Quraishy, 1987; 186). As Nzibo (1995) posits, after the establishment of colonial rule, some traders moved to other parts of Western Kenya and Rift Valley as they spread Islam.

2.2.2 Advent of Christianity in Mumias

Christian mission groups from Europe and the United States followed shortly after the coming of Islam to Mumias. British Christians first arrived in Mumias in 1889 from Naivasha, representing the British East African Company. They built a station in 1890-1900 to ensure easy access and safety of British convoys to and from Uganda (Quraishy, 1998; 185).

According to Cross and Livingstone (2005), Christianity set foot in Western Kenya in 1902 spearheaded by the Roman Catholic Missionary Societies of the Consolata Fathers, Holy Ghost Fathers and the Mill Hill Fathers, the Protestants by Church Missionary Society (CMS), the Church of Scotland Mission and the American African Inland Mission. Currently, Mumias has numerous Muslim and Christian groups. The Christian religious groups around Mumias include Roman Catholics, the Anglican Church of Kenya, the Church of God, the Salvation Army and the Evangelicals. Christian and Muslim interactions have had problems, Christians perceive Muslim and Islam as a violent and terror religion to be feared causing Muslim-phobia and thus Islamophobia (Loimeier and Seesemann, 2006). Mumias in Western Kenya experienced one of the initial interactions between Christianity and Islam.

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2.3 Christian-Muslim Initial Relations

2.3.1 Christian and Muslim Missions

Christianity was initiated with the advent of the Portuguese in the East African coastal city of Malindi in 1498 as Moreau et al. (2000) and Cross and Livingstone (2005) transcripts. To them, Portuguese two-century domination saw a few African converts in Mombasa and Malindi but established no lasting Church, for it was destroyed by the resurgence of Islam in 1631.

Moreau et al. (2000), Quraishy (1987) and Cross and Livingstone (2005) date Modern Christianity from 1844 with the coming of Church Missionary Society (CMS) Johann Ludwig Krapf and letter John Rebmann (Anglican), even though Quraishy (1987) and Moreau *et* al. (2000) asserts that little progress was made being a predominantly Muslim area until the 1870s to 1874s when attention was drawn to the East African slave trade and settlement for freed slaves was established at Frere town in Mombasa and in Zanzibar and Pemba homes to host freed slaves where the first African priest was ordained in 1885. The CMS was followed by the Methodists in 1862, The Holy Ghost Fathers in 1883 (Catholics), the Church of Scotland Mission in 1891 and the African Inland Mission in 1895 (Cross and Livingstone, 2005; 928–929; Moreau et al., 2000; 536–537; Quraishy, 1987; 172).

The Christian Mission related church growth during the colonial periods of 1896-963 as attested to by Moreau et al. (2000). After independence the Church growth escalated and the Christian population grew from 50 percent in the 1960s to 80 percent in the early 1990s (Moreau et al., 2000; 536-537).

2.3.2 Initial Christian-Muslim Relations in Kenya

Islam set foot in African land in the seventh century from the North East during the reign of Caliph Umar, who conquered Alexandria in 1/AH/642 CE and captured all areas of the Byzantine Empire in Egypt becoming Muslim provinces to date (Quraishy, 1987:135). Muslim pioneers arrived in East Africa for trade and refuge from the prolonged civil wars witnessed in Arabia forty years after the death of the prophet Muhammad (Quraishy 1989:149). Kenyan coastal areas came into contact with Islam as attested by the greatest Muslim traveller Ibn Battuta in the tenth century, confirmed by archaeological evidence and the Muslim presence on the Eastern African coast in 1331 AD (Korir, 2020). He noted Mombasa to be very religious,

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honourable and just, and called the East African Coast, "the Swahili country[1]" (Quraishy, 1987:15). The Shirazi[2] people intermingled with the local Bantu people and married each other producing a community called Wa-Swahili[3], the people of the Coast (Trimingham, 1962:16–17). This led to their conversion to Islam as Africans as Quraishy (1987:154) states giving up their way of life and adopting Islamic ways.

The East African Coastal Muslims' life was interrupted by the invasion of the Portuguese from Western Europe at the close of the 15th century 1498 when Vasco da Gama and his Portuguese counterparts entered the port of Mombasa reaching the same year Malindi assisted by two Muslim guides whom he tortured to death for alleged conspiracy against them (Trimingham, 1964:18). According to Quraishy (1987), this marked the start of Portuguese influence and control of the East, abolishing Arab Muslims' supremacy as they seized ports in East Africa, Arabia and India then dominated the Indian Ocean for 15 years. They conquered the East African coast between 1500 and 1600 and appointed governors to look after their empire in Africa and Asia (Quraishy, 1987:157). Portuguese Christian inversion to the East African Coast painted a negative picture of Christians and became the basis for antagonism between Muslims and Christians in Kenya affecting relations and attitudes of Muslims whom they segregated and subjected them to hard conditions.

During this period of the nineteenth century, Europeans set up empires in East Africa with the help of Omani Sultans of Zanzibar dominating the Coastal shores from Mogadishu to Kilwa. This led to the Arabs and Swahili traders of Muslim nature starting their travels into interior lands towards the Great Lakes (Quraishy, 1987:168). In 1884 the British and the Germans partitioned East Africa into their spheres of influence, (Quraishy, 1987:168), putting their protectorate over Zanzibar and Pemba, and in 1890 the Arab Muslims lost the town of Dar es Salaam founded by Sayyid Majid earlier to Germany. This created a bad rapport between Muslims and Christians from their initiation to the East African Coast, acting as a portrayal of Islamophobia occasioned by cruel treatment and prejudice. Therefore, the spread of Islam into the interior lands was propelled by the domination of Christians from Britain, Germany and

[1] The country whose native speaks Swahili language

[2] This is the name accorded to Arabs and Persians who initially arrived in the coast of East Africa from Persia in the 8th century AD. (Trimingham, 1962:16–17).

[3] Swahili language, is structurally a Bantu language which has heavily borrowed from Arabic language (Quraishy, 1998:154)

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Scotland on the coast even though at a very slow pace hindered by societal structures, beliefs and carnages committed during the slave trade designated as Muslim trade (Trimingham 1983:57) which painted a negative image of Islam.

From the start of the nineteenth century, according to Quraishy (1987) and Trimingham (1964), the coastal traders of Arab and Swahili people penetrated interior lands following the African trade routes, involved in business and propagation of Islam. They set up trading posts which grew into settlements where the local population and Muslim settlers developed mutual contacts, and intermarriages thereafter, conversion to Islam happened on one relation voluntarily. The historical town of Mumias in Western Kenya has witnessed significant interactions between Christianity and Islam. Islam's arrival in African land in the seventh century brought about conversions to Islamic ways and traditions, particularly along the Kenyan coastal areas. However, the invasion of the Portuguese in the 15th century led to harsh treatment and segregation of Muslims by Christians, influencing negative perceptions. Additionally, the European partitioning of East Africa in the late 19th century hindered the spread of Islam into the interior lands due to Christian dominance in the region. These historical events have notably impacted the relations between Christians and Muslims in the area. The local Africans embraced Islam of their own accord being taught its principles and practices (Trimingham, 1964:18–22) & (Quraishy, 1987:174).

Quraishy (1987) and Trimingham (1964) note that the interstate quarrels and the Portuguese interference in the past centuries hindered Muslims' expansion westwards. Afterwards, when Omani restored peace the caravans ventured into the hinterland and later to south of Masai to reach Lake Victoria.

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2.4 Islamophobia

2.4.1 Brief History of Islamophobia

Islamophobia's re-emergence in the public discourse and some of the state agencies started way back after the Cold War as concealed or hidden islamophobia sustained in the history of positioning (orientalism) and labelling of Arabs, Muslims and Islam[4] (Bazian, 2018). Breidlid (2021) presents Beydoun's (2018) assertions in line with Said (1997) that Orientalism birthed

[4] Painting a negative picture (negative representation of the other)

Islamophobia, viewing Islam as inherently violent and aggressive Muslims viewed or identified with terrorism. The term "Islamophobia" developed in the late 1980s and its first use in print was in February 1991 in a periodical Issue in the United States (Insight 4 February 1991:37 & Conway, 1997). Islamophobia is distinct as negative fear-based attitudes and behaviours toward Islam and Muslims, structured across cultures where it is entrenched in "anti-Muslim prejudice", "anti-Islamic sentiment", and "conspiracy beliefs" (Uenal *et al.,* 2021). Because of the fear of Islam and the religious others, Islamophobia in Mumias will provide a good ground to investigate and understand its developments, universally applying the above mechanisms to the Mumias setting and Kenya. Anti-Muslim prejudice[5], anti-Islamic[6] sentiment, and conspiracy beliefs[7] were comparatively separated in terms of the inter-group emotions, and projected by the intergroup outcomes expected, like "intergroup anger and hatred, which supports Islamophobic attitudes, over the impact of fear"(Uenal *et al.*, 2021:1), this culminates into negative perceptions which affect attitudes and relations. Gallup, (2013) opines that a growing number of people in the West view Islam and Muslims negatively, this is widely seen in Kenya and in the Mumias context, where negative perceptions and attitudes determine how Islam and Muslims are handled in the area. Goodwin *et al*., (2017) argue that migration from predominantly Muslim countries should be stopped because of suspicions and negative perceptions of Islam. The presence of Somali Muslims and refugees in Kenya with the involvement of Somali Muslims with Al-Sabah has acted as a threat resulting in the dread of Muslims leading to Islamophobia.

According to Ndzovu (2017), perceptions are not shaped in a religious vacuum, but they have been fashioned as Muslims and Christians in Mumias engage in symbolic contests over public and political space for increased political power. And for more access to government resources and for their visions for the Kenyan nation to be realized. Therefore, this contest for symbolic power has enabled the Mumias community to gain legitimacy to define national identity and their place within the nation and define the religious other positively or negatively (Ndzovu,

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[5] Social psychological literature gives, stereotyping, prejudice, and discrimination primarily referring to biases toward individuals based on their membership in a group and not toward the cultures, religions, institutions, or ideologies that individuals are a part of.

[6] Individuals holding negative sentiments toward the Islamic religion (Islam) as opposed to individuals (Muslims)

[7] The belief in an Islamic conspiracy or a secret and ongoing "Islamization of the Western world and Africa 'The Abuja Declaration 1989' for Africa"

2017:154–155). This struggle in Mumias has led to a supremacy war between inter-religious groups leading to prejudices and bigotry leading to negative Islamophobic impacts in Mumias. Bazian situates islamophobia within the current power structure which develops from the "Clash of Civilizations" ideological fighters and not only as a problem of media labelling, representation, and over-emphasis on the Muslim issue (Bazian, 2018). Kenyan cultural and religious context contributes significantly to the perceptions of Christians to Muslims than traditional Christian-Muslim dynamics from outside of Africa, as historical and literary methods determined their perceptions (Brislen, 2013:333). In, my view Western culture, perceptions and attitudes have impacted Kenyan Islamophobic influence and actions that have led to anti-Muslim prejudice, hostility and fear. The terror acts, radicalization and violence claimed on Islam have contributed greatly to negative perceptions and the spread of Islamophobia.

Bazian situates Islamophobia within the current power structure which develops from the "Clash of Civilizations" ideological fighters and not only as a problem of media labelling, representation, and over-emphasis on the Muslim negative issues (Bazian, 2018). Kenyan cultural and religious context contributes significantly to the perceptions of Christians to Muslims than traditional Christian-Muslim dynamics from outside of Africa, as historical and literary methods determined their perceptions (Brislen, 2013:333). In, my view western culture, perceptions and attitudes have impacted Kenyan Islamophobic influence and actions that have led to anti-Muslim prejudice, hostility and fear. The terror acts, radicalisation and violence claimed on Islam have contributed greatly to negative perceptions and Islamophobia.

Negative sentiments voiced by Christians in Kenya against the Kadhi courts entrenched in the Constitution 2010 as Wandera (2011) states, was evidence of fear and perceptions about Muslims. This underpins it on negative events elsewhere in the world carried out by radical Muslims. Kahumbi opines that entrenching Kadhi Courts in Kenyans' Constitution generated a sense of Islamophobia. To him, the fear of the courts was a propagation of extremism leading to anarchy and fulfilling the Islamic agenda of the Abuja Declaration (29th November 1989) among Christians. This primarily informed the Christian's attitude and response towards Muslims and Islam (Kahumbi, 2011:53–56). These same sentiments were voiced in Mumias.

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Thiong'o in her Thesis underscored that Christian's fear of Islam and Muslims resulted from Muslim extremists' perpetrators of bomb attacks in Churches and other public places in Nairobi, Mombasa occasioning Islamophobia (Thiong'o, 2016:132–135).

Mumias therefore has experienced these aspects influencing the relationships between Christians and Muslims where youths have been radicalized and engaged in terror activities because of financial support, resulting in the fear and the preconceived attitudes of Islam. Many a time perceptions either positively or negatively impact a community. Negative perceptions about religious others have often led to hostility and intolerance in Mumias where one tends to pull toward his religion without minding the herm they course to others.

2.4.2 The Extent of Islamophobia

Beyond identifying key definitional mechanisms of Islamophobia as Bleich, (2011:10) states, it is important to measure Islamophobia using various indicators that will reflect its degree in Mumias. Most observers, scholars, activists, and politicians according to Bleich have provided evidence with indicators of Islamophobia by noting its deep historical roots, identifying current socioeconomic disadvantages concentrated in Muslim communities (Tausch *et al.*, 2007). Others have provided examples of Islamophobia that are circumstantial or symbolic, such as examples of violence directed at Muslims or instances of discrimination or attacks against groups mainly Muslims (EUMC, 2002, 2006:62-89). Applying these insights to the measurement of the extent of Islamophobia in Mumias, the researcher's best indicators for the degree will be direct survey, focus-group discussion, or interview data. The ideal measurements as Bleich (2011) alludes to, will involve carefully tailored questions or in-depth interviews through which respondents will accurately reveal the extent of their unselective negative attitudes or emotions directed at Islam or Muslims. This will provide a systematic reference point for analysing and comparing Islamophobia and its extent across time, location, social group, or intolerance directed at other minority groups. (Bleich, 2011:11).

The study assessed the degree of islamophobia in Mumias using the indicators mentioned above assessing the history and relationship between Christians and Muslims over the years. It assessed the prejudice and discrimination aimed at people, based on their perceived association with Islam and Muslims (Duffner, 2021:3), and irrational or perceived fear of Islam and

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Muslims exhibited in Mumias as Kahumbi (2011) states, predicated on past incidents linked to Muslim extreme groups or individuals either in Kenya, or other parts of the world. The dread or dislike existed in Western countries and cultures for several centuries even before the coining of the word, but in recent years the dread has become more explicit, extreme and dangerous as portrayed in media and prevalent in all sections of society where people are excluded from economic, social, and public life of the nation and become victims of discrimination, prejudice and harassment. Mumias as in the other parts of Kenya and the world has experienced forms of islamophobia where discrimination, prejudice and hostility have been witnessed in societal life. The study examined how these effects and their magnitude have ploughed on Christian-Muslim relations in Mumias.

The extent of Islamophobia in Mumias has been determined by the impact that Islamophobia has exacted on society. As we examine how Islamophobia has spread through hate, prejudice, bigotry and segregation towards religious others, Mumias as an earlier centre of Islam will be assessed to point out in what ways elements of Islamophobia have been manifested in the life of the community and the effects, they have exerted affecting Christian and Muslim relationships, society's cohesion and peaceful coexistence.

According to Conway 1997 there has been fierce opposition to the building of mosques from Christian individuals and organizations, a claim motivated by Christian principles. On the report given 'Chichester Observer on 11th July 1996' as quoted by Conway in Runnymede trust report 1997, "supporting the building of mosques contravenes Jesus' teachings, its establishment will see Muslims take part in Christian events such as Good Friday processions, which they see as wrong", and a report in 'The News Portsmouth 25, June 1996';

> Christians are dealing with the devil and his works in Islam and if they allow a mosque to be built in the city God won't stand by and let it happen for the whole thing is an abomination to God (Conway, 1997:55).

This resulted in Islamophobic bigotry acts against Muslims and anti-mosques incidents of violence. According to Allen, (2017) Mosques functioned as sites where the Problematization of Muslims and Islam was displayed either through opposition, anti-mosque incidences and conflict in the case of new and proposed mosques or via drawings, damage or torching of the mosques among others. According to the report from The Government Office of Sweden Report (2020), the attacks on places of worship for Muslims and restrictions on their

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construction, maintenance or use, have been exposed to physical damage where Muslim centres and mosques receive threats and only a few cases are reported. The decision to build new places of worship normally causes public debates and demonstrations (GOSR) (Government Offices' of Sweden Report, 2020:4).

There has been an element of violence in Mumias West Sub-County and in Kenya where the mosques have been attacked and churches touched in anti-mosque incidents, and opposition by Christians on the putting up of Mosques in public institutions of learning. Mosques have been seen as centres where Muslims train Al-Shabaab and radicalize youths against Christians. Therefore, in Mumias there has been some resistance in the development of new mosques.

According to IvyPanda (2023), the Islamophobia phenomenon has been voiced very strongly in global and regional politics disturbing the relationship between Islam and Western countries and Christians and Muslims. IvyPanda pictures terrorism as a major cause of Muslim stereotyping in the modern world, with the media playing a central role. She notes that Media wars turned for the worst since the 9/11 terrorist attacks in the US and the Westgate attack by Al-Shabaab in Kenya acting as a pivotal incident leading to the escalation of fear and outrage. Therefore the media has played an enormous role in publishing negative information about Islamophobia. The media coverage majors on symptoms rather than the root cause of the problem, whereas media labelling, representation, and over-emphasis on the negative Muslim issues helps in fuelling Islamophobia (Bazian, 2018 and CAIR, 2021:29). According to the European Monitoring Centre, negative mass media reports lead to highly undesirable outcomes of discrimination and violence towards Muslims leading to Islamophobic actions (EUMC, 2004:1-5). The media plays a great part in advancing Islamophobia through stereotypical and negative portrayal of Islam as a fundamentally intolerant, brutal, militant, illogical, fanatical, violent, extremist, terrorist and menacing religion, which threatens Christianity, stability and the order of the world (Maina, 2003:175 and Kimball, 1991:1-3).

Haron (2020) in his article points to the media and its portrayal of September 11th 2001(9/11) as a watershed period in world affairs which radically changed many aspects of human life, he attributes the changes in the communities to print and electronic media in shaping perceptions and their dealings with one another. The radical Muslim groups as he states were blamed for the

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9/11, 2001 American bombing act and thus Muslims were implicated for the disgraceful act, therefore the secular media projectedly placed Muslims of all walks all over the world under the spotlight. Therefore, the media's negative portrayal and reporting about Muslims contributed to the partisan relationship between media and Muslims and led to the spread of Islamophobia (Haron, 2020:2).

The media has been used as a catalyst of Islamophobia on biased media reports and their despicable role in unwantedly spreading Islamophobia, at the same time advocating for ending the menace. Mass media has tended to reinforce societal othering of Muslims, labelling them as 'enemies' or 'extremists', which according to Saeed, (2007), has extremely been problematic as many individuals tend to organize their perceptions and attitudes exclusively on information falsely presented in mass media channels (Saeed, 2007). Media holds a highly powerful position globally where persuasively it has influenced millions of people's perceptions, perspectives and attitudes about Muslims and their way of life.

Islamophobia in other ways has flourished on propaganda perfected through print and electronic media, internet ploughing fertile refinement ground. Social media such as Facebook, Twitter, YouTube and WhatsApp have been everyday spaces where Islamophobic sentiments circulate into the public sphere (Finlay & Hopkins, 2018:16) and (Awan, 2014 & Ekman, 2015). The media and the Church's pulpit preaching have been seen to propel the spread of phobia against Islam and Muslims even though Islamophobia has not been a common phenomenon among all Kenyans (Kahumbi, 2011:53 & Thiong'o, 2016).
Therefore, as scholars acknowledge that Islamophobia as a discourse is not common to Kenya or well-studied and more so in Mumias, this study owing to the indicators of its impacts being visible in most of the aspects of the lives of the people in Kenya and Mumias and the relationship between Christians and Muslims warrants this study.

The Education system is a fabric institution geared to eliminate ignorance in the life of the students. Over the years Muslims have been sceptical of taking their children to public, modern and secular education subjecting their children to a madrassa form of education at an early stage with the fear of them being converted to Christianity and the fear of being discriminated against and segregated from being the minority. In the recent past, they have been forced to engage in

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Western secular education for the thought of being left out of civilization (Oded, 2000:95–97). In the wake of Islamophobia instances as Shahbaz (2021) states in the Council of American Islamic Relations report, bullying incidents against Muslim students have been visible in high schools and Parents have reported incidents of their children being bullied by the entire peer, teacher and administration. The researchers established that about 48% of students of Muslim nature experienced some kind of bullying which included verbal insults, physical abuse and cyberbullying, and the use of offensive statements and posts about Muslims and Islam online. Prohibition of worshipping in the school and wearing of their Muslim attires (Shahbaz, 2021:25).

This has demonstrated the phenomena of Islamophobia taking root in our schools and education system to a great extent thus straining the relationships between Christians and Muslim students in Mumias. There have been challenges of putting up mosques in public schools and wearing their religious attires which has been a bone of contention in public and Christian schools. Riots have been witnessed with Muslim students trying to force their wish of stopping the discrimination and bullying and being allowed to put on their attires and places of prayers which in most cases did not bear fruits. Therefore, this research will identify mitigating measures that can be employed to harmonize the relations between Christians and Muslims ensuring peaceful coexistence.

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2.4.3 The Impact of Islamophobia on Christian-Muslim Relations

Over the years Christians and Muslims have constituted the two largest and the fastest growing Abrahamic religions in the world as Esposito alludes in Michel and Omar's (2010) book "A Christian View of Islam" noting that, "despite their significant differences, they have much in common, shared beliefs, concerns and interests. Christian-Muslim relations in the past and the present have occasionally been marked by common ignorance, confrontations, conflict and even warfare, where religious achievement and emphasis on the 'other' as a threat have concealed recognition of shared beliefs, interests and values".

The occurrences of September 11, 2001, coupled with the threat of global terrorism and theologies of exclusivism and hate strengthened stereotypes and fears consequential to Islamophobia (Michel and Omar, 2010). This in the past intensified the tension and unrest

exhibited between the Christians and Muslims streaming from the Western influences to Kenya and Africa as a whole. Islamophobic attitudes and influences have escalated from the happenings elsewhere which in turn have impacted our regional and local occurrences. The tension witnessed in the West has in the past influenced and intervened in the Christian-Muslim relations here in Kenya, particularly Mumias. Christian-Muslim relations in Mumias have had moments of tension, push and pull during the public debates "*Mihadhara"* as alluded to by Wandera (2015) and Mutei (2012). This has occasionally led to violence thus negatively

According to Michel and Omar, (2010) the stereotypes of "others faiths" have been the main course of the negative view of each other based on incorrect information about their religions creating a biased image of "religious others"[8] and prejudiced understanding to persist. Hafez (2018), quoting the Runnymede Trust Report 1997, asserts that Islamophobia works through consistency or standardized perceptions that see Islam as inferior, mediocre and an enemy, leading to discrimination against Muslims (Hafez, 2018:214). This has seen Islam viewed as; a less violent and improper religion. Media over the years according to IvyPanda (2023) has shaped people's perception of the world, and by negative portrayal of individuals in communicating crisis or problem, greatly influencing individual's perceptions towards religious others. According to Oded, Muslims associated Christian Missionary activities against Islam in the colonial period with suspicion and hatred towards Muslims, which attitudes still exist today in independent Kenya among many Christians (Oded, 2000:103).

Islamophobia over the years has helped in shaping negative Islamic images aimed at portraying them as negatively associated with terrorism and violence. According to Said (1979) and Hafez (2018) imageries of Islam aid the conception of the "self" and the "other" more than the real "forms" of "Islam". The "Muslim Other" has been used in Islamophobic addresses to project a self's deficits, which is negatively framed. A good instance of the power of the imagination, as Friedrich and Schultes (2013) state, "Not all Muslims are terrorists, but all terrorists are Muslims." The statement has little about reality than it does about portrayal, which is, the perception of terror in associated media coverage. These perceptions have contributed to unrest and mistrust in Mumias and affected the relationships between the Christians and the Muslims

[8] "Religious others" means the people coming from a different religious group or backgrounds not from the one in question.

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causing tension and hostility in the community. The research will focus on assessing the perceptions of Muslims towards Christians and Christians towards Muslims in Mumias, ascertaining how they have contributed to widening the gap and subsequent tensions witnessed in the area.

While day-to-day Christian-Muslim relations have largely been cordial, there is an undercurrent of unease that is at times tangible. Kenya has long been considered perhaps naively a relative oasis of a peaceful Christian and Muslim existence, but recently Kenya has sighted increased tension and conflict, mainly aggravated by al-Shabaab radicals, Islamist militants, and terror activities, Kenyan military and Christian crowds (Chitwood, 2017:1). Christian-Muslim relations have been tense due to deep-rooted grievances, with Muslims perceived as culturally and religiously unfriendly. These tensions will persist unless Christians and Muslims unite for a common cause (Oded, 2000:102–103, Quinn and Quinn, 2003:118–120).

According to Chitwood, (2017), the Westgate Mall attack in Nairobi exacerbated inter-religious conflicts, resulting in discrimination, abuse and attacks perpetrated in the name of Christian-Muslim conflict including church arson, the killing of Muslim clerics, grenade attacks and economic discrimination in predominantly Muslim or Christian areas against religious minority (Chitwood, 2017). To Kahumbi, competition for converts, education, and politics have in the past intensified and conserved a centuries-long conflict between Somali Muslims and Kenyan Muslims and Christians (Chitwood, 2017:7–8). The rise of radical and militant Islam in Kenya is a response to Islamic and political spheres resulting in Islam phobia or fear of Islam thus Islamophobia (Oded, (2003). Mumias being one of the earliest centres of Islam in Kenya and hosting both Christianity and Islam, it has had derogatory and favourable relations between Christians and Muslims uncomplimentary intensified by the presence of Islamophobia.

The social order is significantly impacted by terrorism, discrimination, bigotry, fear, hostility, prejudice, and violence, leading to a negative perception of each other, resulting in Islamophobia. The 9/11 attacks led to a shift in Americans' perception of security and Muslims, resulting in increased caution and fear of Islam. (Momanyi, 2015:31). Jaji (2014) highlighted the association of Muslims with terrorism in Kenya, causing fear and anxiety among non-Muslim populations, leading to sociological outcomes on people's perceptions, racial intolerance and hatred.

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Momanyi (2015) highlights the racial/religious profiling of Islam and Muslims, often suspected as terrorists leading to suspicion and discrimination, resulting in societal disintegration and prejudice. Durham, Kirkham, and Lindholm (2012) highlight European racism, where Muslim-diverse black individuals face rejection and prejudice, affecting societal cohesion and creating hostile environments. The study examined Islamophobia's impact on Christian-Muslim relations in Mumias, Kenya, focusing on recent terrorist attacks associated with Islam and debates on Kadhi courts' inclusion in Kenya's 2010 Constitution, which hinders free socializing and reduces life's worth.

Islamophobia has had an economic impact on Kenya and other parts of the world where Muslims have felt excluded in the economic development of the nation. The Muslim riots according to Oded, (2000) broke out in Mombasa in 1992-1994 as a manifestation of Muslim long-standing grievances against the Christian government discriminating against them economically and politically. Oded (2000) highlighted that Kenya's Muslim extremism stems from economic hardship and increased unemployment among youths, resulting from discrimination and violence, negatively impacting regional and local economic activities. This study aims to address the economic strains caused by Islamophobia in Mumias by implementing mitigating measures to foster a friendly, accommodating, and productive society.

Islamophobia as a political tool, has been used, politicized, and weaponized by a group of individuals to achieve political goals and serve the interest of the most controversial sections of our community (Mahamod, 2019:7). Islamophobia according to CAIR's Report (2021:42) has both interpersonal and institutional manifestations where individuals holding anti-Muslim attitudes are given the position of power to influence policy making, relations, and administration endorsements of policies (CAIR, 2021:42). Islamophobia interconnects and shapes young political participation, marginalizing political agency and promoting resistance, pushing Muslims into marginalized societal spaces. (Finlay & Hopkin, 2018). It has flourished since 9/11 as a common feature of the existing experience of many Muslims today, as well as people mistaken for being Muslim (Elahi & Khan, 2017, Hopkins *et al.*, 2017) & (Finlay & Hopkins, 2018:3).

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Muslims in Kenya faced marginalization in politics during the Kenyatta and Moi regimes until 1982, facing a hostile political climate and tense Christian-Muslim relations, with violence becoming a structure of the religious landscape (Quinn and Quinn, 2003:114–115). Oded (2000) highlights ongoing battles between Muslims and security forces, sparked by Muslim grievances against economic and political discrimination by the Christian government dominating the headlines. Muslim violence further intensified government distrust, fuelled by the August 1998 US embassy bombings in Nairobi Kenya, and Dar-es-Salaam Tanzania, causing deaths, injuries, and property damage claimed by Muslims (Oded, 2000:173,) (Quinn and Quinn, 2003:121–122).

Therefore, Muslims' political standing in Kenya weakened due to regimes' misgivings about loyalty, resulting in deep frustration and weakening of their position in the country post-independence with efforts by Coastal and Somali Muslims to disaffiliate. Muslims in Mumias have faced neglect and victimization due to Islamophobia, and discrimination in provisions, security, development, schools, and social services (Oded, 2000:175). Mumias' marginalized Muslim community therefore advocates for fair treatment in political, social, and economic matters equally, as Christians who are given an advantage in governmental agencies.

Muslims and Christians have related with tension and hostility witnessed in their midst for a long period. According to Quinn & Quinn (2003), Kenyan Muslims have largely faced tense Christian-Muslim relations with hostility, mistrust, fear, and violence as a construct of the religious scene leading to religious stigma. Religious identity has impacted Muslim minorities' national identification and engagement, mediating religious stigma, which hinders national affiliation, reinforces prejudice, and promotes intolerance (Kunst, *et al.*, 2012:1–2,9,13). Mumias has been a hub for numerous religious operations, with experiences of religious intolerance and stigmatization, particularly towards Muslims, who are often viewed as a terror religion. Religion ought to be a unifying source in society, for Christian-Muslim relations to be a reality both religions have to put aside their differences with a solid aim of coexistence and cohesion.

2.5 Constructing Mitigative Measures to Counter Islamophobia

In every age and time of life, religion and the Church carry the responsibility of understanding the signs of the times and interpreting them in the light of the Gospel (The Second Vatican

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Council, 1965:4). It is important to understand that, there is anti-Muslim bigotry (bias) hatred, anti-Muslim prejudice, and discrimination resulting in Islamophobia scourge which the Church is called to address. This can be dealt with by ensuring we harm not and do not worsen the problem which most organizations and initiatives tend to do by thriving on making things even worse.

The researcher developed effective mitigative measures to promote peaceful coexistence and cohesion between Christians and Muslims within the community. He notes that addressing Islamophobia involves addressing deprivation and discrimination and improving the life chances, of all citizens focusing on a solution-based and not issue-based approach, as suggested by Mahamod (2019:7). Therefore, the community has to come up with programmes that will engage the young people and ensure they are not idle to be used in terror, violence and radicalization activities. In developing this, Kakamega Jamia mosque rolled out a programme in 2021 to enhance the skills of young people of all divides to curb the menace of Islamophobia and create a good neighbourhood (Jamia Masjid Committee, 2021, p. 10).

Constructive mitigating measures to curb Islamophobic materials and adherence to media ethics will be ensured in media coverage which plays a big role in the spread of Islamophobia. Kadhi (2012) agrees with Linard and Scorpio (2002) in emphasizing that objectivity, independence and accountability should be the foundation stone of the media, in ensuring that news, information, views or comments on ethnic, morality and religious resources are published or communicated on proper authentication.

Religious stigma constitutes a major obstacle to Muslims' national affiliation, therefore primary attention will be constructed on nurturing intercultural relations, rather than reinforcing religious prejudice to achieve a shared nationwide cohesiveness and commitment among all cultural groups in multi-ethnic and multi-religious societies (Kunst *et al.*, 2012:13). To construct mitigative means against fear which causes avoidance, and avoidance preventing people from challenging their prejudgments and stereotypes. The researcher will engage in Mumias political campaigns to promote contact between religious groups as an appropriate and influential tool to lessen religious intolerance and develop programs on the foundation of the present study which may be useful approaches to change the ultimate attitudes. As Karen Armstrong alludes, we must learn to live together in a more just and rational way to live with the next generation in a viable way, Esposito, (2010:ix-xi), supporting the social-cultural approach and social cohesion theory.

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In the Quran, God calls all men and women to appreciate the unity and equality of all human race

> O mankind! We have created you from a male and a female, and made you into nations and tribes, so that you may know one another. Verily, the most honourable of you with Allah is that (believer) who has *At-Taqwa* [i.e., he is one of the *Muttaqun* (the pious]. Verily, Allah is All-Knowing, All-Aware. (Quran Surah *al-Hujurat,* 49:13), (Al-Hilali and Khan, 1419:700).

Therefore, we have a most important role in our generation to build a global community where people of all persuasions can live together in harmony and communal respect. In the Gospel of St. John (17:20-21), the bible Apostle John echoes Jesus' words in his prayers for oneness as he was living:

> Neither do I pray for these only alone, but for them also who shall believe on me through their word; that they all may be one; as thou; Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me (King James, 2014:1359).

The research will deal with offering hope to the Muslim family in accordance to Christian theological tradition in constructing a response to Islamophobia that is rooted in our faith, promoting positivity, esteem, and high regard towards Muslims and Seeking the common good as central goal shared by Muslims, and the Christians need to stand in solidarity with Muslims, especially when they are under attack, as Duffner states "we should do good for others because it is right and is what it means to love as Christ did" (Duffner, 2021:146–162).

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2.6 Theoretical Framework

Social cohesion theory by Emile Durkheim (1893). The strength of relationships and the sense of commonality and harmony among members of a community (Manca, 2014).

Social cohesion signifies the existence of social bonds that unite the society together and help to foster an integrated and stable community. It constitutes and inspires a noble cause that is worthy of striving for (Mekoa and Busari, 2018:108). According to Smits, (2005), is the practice of seeing each other as important and valuable to contribute to the well-being of the other the glue that holds and binds people together, and the property that keeps the society from falling apart. It is the connectedness and solidarity among groups in society, categorizing the sense of belonging to a community and the relations among members within the community itself (Manca, 2014).

It is a state of affairs concerning both vertical and horizontal interactions between members of the social order, categorized by a set of attitudes and norms that include trust, a sense of belonging and the willingness to participate and help, as well as their behavioural manifestations (Chan and Chan 2006a and Chan, To and Chan, 2006b:11205–7, Green, *et al.* 20 09:19). It is the ability to tolerate and respect individuals' feelings and opinions, tribes, races, cultures, and religions and avoid a culture of impunity in the system and the presence of mutual trust and confidence in other people to promote inter-personal and institutional trust (Green, *et al.* 2009:19).

To Pervaiz, Chaudhary, and Staveren (2013), social cohesion is a phenomenon of togetherness that works' to keep a united society, harmonized, and manifest by solidarity as a team spirit. This involves "tolerance, respect for diversity in terms of religion, ethnicity, economic situation, political preferences, sexuality, gender, and age in both institutionally and individually" and non-interconnected societies (Berger-Schmitt, 2002) & (UNDP, 2009).
This study utilized social cohesion theory to assess how to promote social coexistence and harmonious Christian-Muslim relations. It aims to understand factors that foster bonding and harmonious interchange between religious communities, encouraging cohesion and the recognition of each other as valuable members contributing to society's well-being despite Islamophobia.

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2.8 Conceptual Framework

Figure 1 below shows the conceptual framework for this study involving three variables: the Independent variable is Islamophobia, comprising the extent of Islamophobia and the Impact of Islamophobia in Mumias West Sub County. Dependent variables are Christian-Muslim Relations resulted in a peaceful co-existence and a cohesive society consisting of religious tolerance, dialogue, unity, love, and a progressive society. The intervening variable is Mitigative Measures to alleviate islamophobia (Create awareness, Education, and Formation of Interfaith Organizations and others).

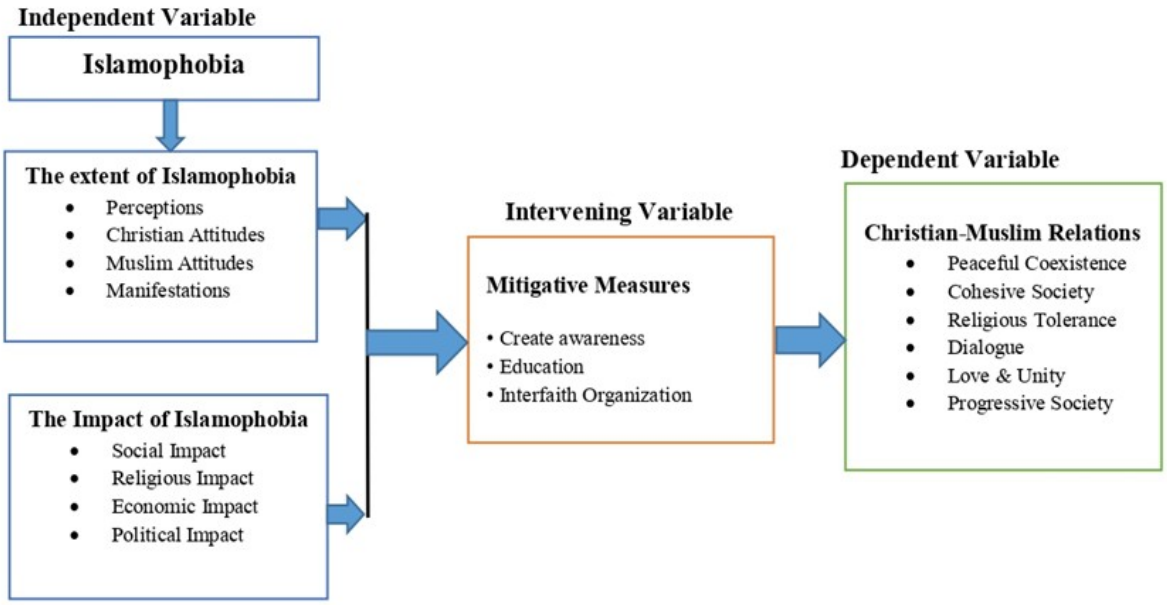


Figure 1. Conceptual Framework

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2.9 Summary

This chapter reviewed Literature providing historical information about the history of the dawn of Christian-Muslim relations, the advent of Islam and Christianity to Kenya, and subsequently to Mumias, Mumias being the earliest centre in Western Kenya to host Islam. It looked at the extent and the impact of Islamophobia on Christian-Muslim relations in Mumias and mitigating islamophobia, hence good Christian and Muslim relations resulting in a cohesive society. The researchers explained how the objectives of the study are related to the strategies of social cohesion between Christians and Muslims in Mumias.

CHAPTER THREE: RESEARCH METHODOLOGY

3.1 Introduction

This chapter describes the specific methodologies that the study employed to collect and analyse data. It presents the research design, study location, target population, sampling techniques, and sample size. It also presents instrumentation, reliability and validity, data collection, data analysis, and the ethical considerations made in this study.

3.2 Research Methodology

Research methodology is the systematic framework that guides researchers in collecting, analysing, and interpreting data relevant to their study. It encompasses the techniques and procedures to address specific research questions and objectives. Research methodology outlines the methods and the processes researchers use to gather and analyze data. It serves as a roadmap for conducting research and ensuring validity, reliability, and that which can be replicated.

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3.3 Research Design

The study adopted a qualitative research approach with a phenomenological research design. It sought to learn about people's lived experiences. It also sought to understand people's behaviours and the reasons that govern them, emphasizing why they behave so. Using phenomenological design, the research dealt with the phenomenon as an observable event, of the happenings, understanding people's perceptions and perspectives relative to their particular situation (Leedy & Ormrod, 2015:273). The design was significant as a choice because of the probing nature, which assisted in capturing a rich and deeper understanding of the concepts and full information under study. The rationale for choosing this design was to enable the researcher to use open-ended questionnaires, in-depth key informant interviews, and do focused group discussions with well-informed Christians and Muslims.

3.4 Study Location

This study was carried out in Mumias West Sub-County and focused on Mumias central, and Mumias north wards, situated in Kakamega County which had earlier engagements,

interactions, and settlements of Christians and Muslims, as from the 19th century (Quraishy, 1998:183–185). It has a higher concentration of Christians and Muslims making it historically situated to provide the required information for the study (Kakamega County Report, 2015:1–2).

3.5 Target Population

This study targeted the Muslim and Christian population, the clerics, and imams also known as sheiks, other leaders, and members of religious organisations. Mumias West Sub-County has an approximate population of 111,862, with Mumias Central ward having a population of 37,214 and Mumias North ward with a population of 15,765. This totals a target population of 52,979 (Central and North) for the entire Mumias town from which a sample was selected as a representation. Wandera (2015) analyzed Mumias, revealing around 25 mosques, 47 Pentecostal churches, and 30 other religious groups, including Anglican, Roman Catholics, Church of God and Salvation Army, and Christian-Muslim organizations.

3.6 Sample Techniques

A purposive sampling technique was employed in this study, hence the subjects were chosen with a specific purpose in mind. The researcher purposively selected churches, mosques, and religious organizations from which participants were selected based on their knowledge of the subject matter under study. The Christians and Muslims were relevant as respondents for they possessed the characteristics required to achieve the needed data on Islamophobia.

3.6.1 Sample Size

This research employed a phenomenological research design which according to Creswell (1998; 2013), requires a sample size of 5 to 25 as adequate for each category of subjects in collecting accurate data. For the three categories of respondents in questionnaires: 22 Muslim respondents, 23 Christian respondents, and 12 religious leaders from the organizations, were selected as the appropriate sample size for each category. Two FGDs involving 10 and 12 respondents were conducted, while KIIs respondents' sample was determined by saturation. Saturation is a predominant concept that affects the sample size in qualitative studies (Malterud et al., 2016). It refers to a point in the research process where enough data is collected to draw required conclusions, and any further data collection will not yield value-added insights. When

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collecting data using KIIs the point where there was no forthcoming new data is considered the saturation point. At this point, the data collected is considered to be adequate. In this study, 25 respondents per every category were targeted. However, data collection stopped at saturation, where the maximum number was achieved. Table 3.1 presents the study sample size.

Table 3. 1 Sample Size for the Study

Collection methods	**Samples Units From**	**Target per Category of Respondents**	**Sampled sample**
Questionnaire	Churches	Christians 5-25	23 respondents
	Mosques	Muslims 5-25	22 respondents
	Religious Organization employees	Leaders from Christians & Muslims 5-15	12 respondents
Total		**65 Targeted respondents**	**57 respondents**
KII	Leaders in mosques, churches, & religious organizations	Leaders	18 Respondents achieved through Saturation
FGDs	Muslims and Christians	Members	2 FGDs were done with 10 and 12 participants respectively

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3.7 Data Collection Instruments

3.7.1 Data Sources

The researcher conducted library research consisting of books, Journals, magazines, newspaper articles, electronic journals, websites, dissertations, records, minutes, and published and unpublished sources in addition to supporting the primary source. This helped to strengthen, confirm, and authenticate the primary data collected in the study.

Primary data refers to fresh data collected by creating first-hand information from the field (Kothari and Garg, 2014, Mugenda and Mugenda, 2019). Therefore, to obtain this primary data,

the researcher used three tools; self-administered open-ended questionnaires, focused group discussions, and in-depth interviews. Data collected was systematically organized based on the objective of the study in a manner that facilitated easy and clear analysis.

3.8 Data Collection Methods

To achieve the study's objectives, the researcher collected data using formulated interviews, open-ended questionnaires, and focused group discussions.

3.8.1 Open-ended Questionnaire

An open-ended questionnaire was applied when collecting primary data where respondents were given self-administered questionnaires to answer and return. The researcher used open-ended questionnaires formulated per objectives to gather data, ensuring their responses were captured. The tool was effective in gathering participant data point of view, allowing ample time for respondents to complete questionnaires,

3.8.2 Key Informant Interviews (KIIs)

The researcher interviewed respondents through an interview guide formulated based on the research objectives, where he tried to engage them in a friendly chat as pointed out by Leedy and Ormrod, (2015:282). The researcher preferred key informant interviews for they allowed further probing, and observation of non-verbal's, providing in-depth data reflecting the respondent's view.

3.8.3 Focus Group Discussion (FGD)

FGDs involve gathering people from similar backgrounds and skills to discuss specific topics of interest with 8-10 participants involved (Mugenda & Mugenda, 2019:293-294). FGD guide was used to probe respondents of the two FGDs conducted consisting of 10 Muslim and 12 Christian respondents where participants freely expressed their views encouraging discussions.

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3.9 Data Analysis Procedures

Data analysis is the process of bringing order, structure, meaning, and interpreting the mass of information or data collected during the research (Mugenda & Mugenda, 2019:311). The researcher ensured that data collected from questionnaires, KII, and FGDS were well organised. KII and FGDS were first transcribed, after which it was cleaned and classified by creating categories, themes, and patterns. The resulting data was then analyzed thematically, and presented in summarized narratives, tables, and figures using descriptive statistics.

3.10 Reliability and Validity

To ensure data quality and trustworthiness pre-trial data was collected. The results were analyzed to ensure consistency in answering the research questions. Pre-trial data focused on the trustworthiness and the rigor of the findings. The researcher ensured that four criteria for evaluating qualitative research quality were assessed (Lincoln and Guba, 1985:323; Tobin and Begley, 2004). Credibility refers to confidence in the truth of the data and interpretation, where the researcher ensures a fit between the respondents' views and the researchers' portrayal of them.

Conversely, dependability refers to the stability of the data over time and over conditions, where the same data is collected twice comparing the similarity of results or has an inquiry audit of results and procedures by experts. Transferability refers to the extent to which findings can be transferred to other settings or groups, therefore the researcher provided an in-depth description of the entire study to issues of interest. Finally, conformability refers to neutrality, the potential for similarity between two or more people about data accuracy, relevance, or meaning, the researcher used a triangulation strategy to establish trustworthiness and consistency. These criteria as Mugenda and Mugenda (2008, 2019:322-324) point out are important at various stages of investigation. It aided the researcher in making accurate judgments about the quality of the research at early stages and monitored and guided activities in the field during data collection.

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3.11 Ethical Consideration

In undertaking this study, attention to the ethical issues, and models of standards of behaviour related to the research was observed. The researcher obtained legal documentation from St. Paul's University and the National Commission for Science Technology and Innovation (NACOSTI) to investigate in Mumias West Sub-county. The researcher avoided plagiarism by seeking permission from authorities and citing appropriately any content and material used in the study.

To protect the respondents from any risk, the researcher ensured honesty, uprightness, and devotion to the welfare of the respondents by keeping their privacy and confidentiality. Consent from the respondents and total willingness to participate in the research was also sought. Anonymity was also observed to protect respondents' identity and rights. Furthermore, respondents were given the freedom to answer questions of their free will. The researcher also ensured the safety of the respondents while taking part in the study activities as argued by Bassey (Bassey, 1999:73).

3.12 Summary

The chapter explained Mumias West Sub County as the target population with samples from Mumias Central and North wards where the study took place. The research design, target population, sampling techniques, and data collection methods and procedures. Lastly, the chapter explained the data reliability and validity, data analysis, and ethical considerations. The next chapter presents study findings, analysis, and interpretation.

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CHAPTER FOUR: FINDINGS, PRESENTATION AND DATA ANALYSIS

4.1 Introduction

The chapter presents and analyses the findings of the study about the effects of Islamophobia on Christian-Muslim relations in Mumias West Sub-County in Kakamega County. The data presentation and analysis of data as well as the findings are ordered on the objectives of the study namely establishing the advent of Christianity and Islam, establishing the extent of Islamophobia, exploring the impact of Islamophobia on Christian-Muslim Relations, and constructing mitigative means of dealing with Islamophobia that could enhance Christian-Muslim relations in Mumias West Sub-County.

4.2 Response Rate

Three data collection instruments were administered namely questionnaires, interviews, and FGD. Three sets of questionnaires numbering 65 were administered, 25 questionnaires to Muslims, 25 to Christians, and 15 to leaders in religious organizations. The study conducted two focus group discussions (FGDs) with 12 Christian and 10 Muslim respondents. The study also conducted 18 interviews with respondents.

Of the administered questionnaires, 23 were returned by Christian respondents resulting in a response rate of 92.0% while Muslim respondents returned 22 questionnaires resulting in a response rate of 88.0%. Out of the 15 questionnaires administered to employees in religious organizations, 12 were returned resulting in a response rate of 80.0%. These results in an overall response rate of 87.0%. A total of 8 questionnaires were not returned representing 13% of the distributed questionnaires. One of the questionnaires was incomplete and was not used for analysis. This data was considered adequate for analysis and was all used for analysis (Fincham, 2008:2). In the interview 18 of 25 targeted respondents participated with 7 not interviewed due to saturation.

Table 4. 1 Response Rate

Data collection tools	Respondents	Distributed/Done	Returned/Done	Response Rate
Questionnaire	Christians	25	23	92.0%
	Muslims	25	22	88.0%
	Religious	15	12	80.0%

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	organizations			
	Total	65	57	87.8%
FGDs	Christians	1	1	100.0
	Muslims	1	1	100.0
KII	Christians	13	13	100.0
	Muslims	5	5	100.0

Source: Field Data 2023

4.3. Demographic Characteristics

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

4.3.1 Gender

Respondents were requested to indicate their gender as either Male or female. Figure 2 shows the characteristics of the respondents in terms of gender. The study had 80.4% (45) of the entire sample as male, whereas 19.6% (11) of the respondents were female. From these findings the majority of the respondents were male. There was at least a third of each gender. This inference to these varying figures is linked to domestic engagements and cultural factors and their interest in the study as men were readily available.

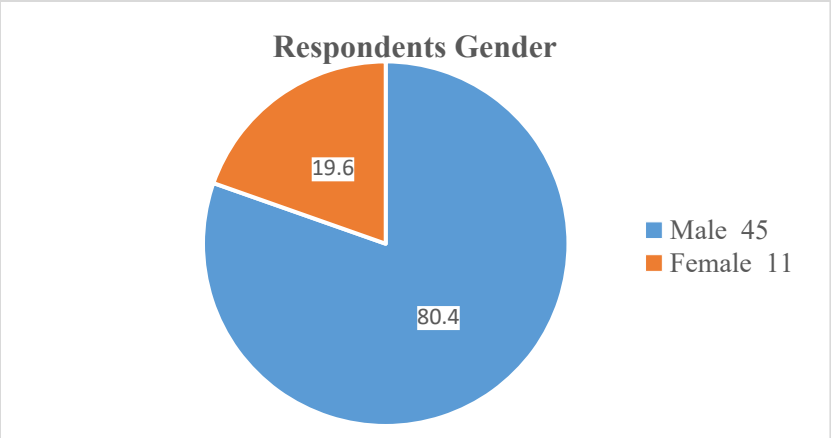


Figure 2. Respondents Gender

Source: Field Data 2023

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4.3.2 Respondent's Age

The age of respondents was arranged in increasing order, from 18 to 40 years and above. The respondent age combined both males and females as shown in table 4.2 displayed as included in the study. Of the 56 participants 41 representing 73.2% (41), were of the age group of 40 years and above who majorly participated in the study followed by 7 participants accounting for 12.5% who were of the age group of 30-39 years. This finding suggests a notable frequency of elderly adults among the participants in the study.

Table 4. 2 Respondents' Age

Age Bracket	Frequency	Percentage (%)
18-24 years	4	7.1
25-29 years	4	7.1
30-39 years	7	12.5
40 years and above	41	73.2
Total	**56**	**100.0**

Source: Field Data 2023

4.3.3 Education Level

Table 4.3 displays the educational attainment of all participants involved in the study, which varied from high school level, diploma, bachelor's degree, and postgraduate levels. The results suggested that a significant proportion of the respondents, specifically 42.9% (24), possessed a high school level of education, with 33.9% (19) of the participants possessing a Diploma level of education. This revealed diverse educational backgrounds among respondents, highlighting a range of viewpoints on the subject matter of the study.

Table 4. 3 Respondents Educational Level

Highest education level	Frequency	Percentage (%)
High School	24	42.9
Diploma	19	33.9
Bachelor's Degree	10	17.9
Postgraduate Level	3	5.4

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Total	**56**	**100.0**

Source: Field Data 2023

4.3.4 Marital Status

Figure 3 below shows the marital status of the respondents, which varied from single, married, widowed, and separated as presented below. The percentage responses of the marital distribution indicated a significant proportion of participants, 80.4% (45) of the entire sample being married. While 6 respondents accounting for 10.7% (6) of the participants, reported being single, and 5 respondents representing 8.9% were widowed.

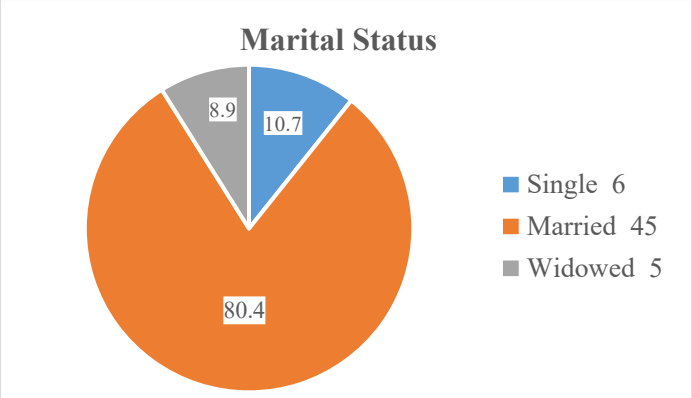


Figure 3. Marital Status

Source: Field Data 2023

4.3.5 Respondents Religious Affiliations

The religious affiliations of the respondents examined in the study are presented in Figure 4 below. Figure 3 shows that out of 56 respondents 31 representing 55.4% indicated were Christians, while 25 accounting for 44.6% were Muslims. The sample population in Mumias West Sub-County, Kenya, consisted of a nearly equal presence of Christians and Muslims, indicating a diverse religious composition that provided valuable perspectives on addressing Islamophobia and Christian-Muslim relations, as evidenced by their diverse religious affiliations.

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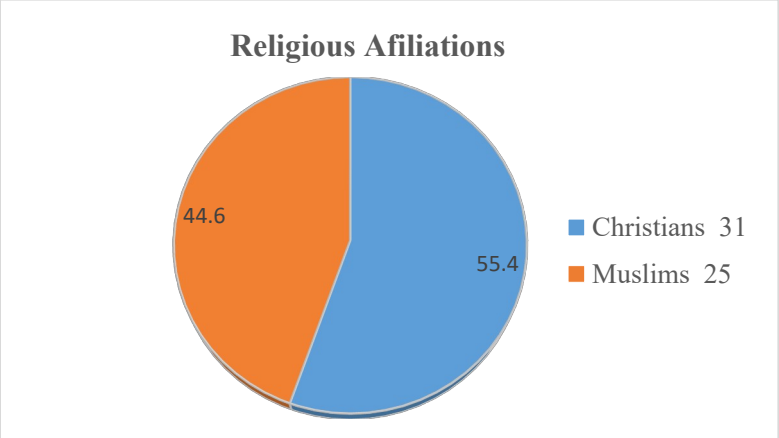


Figure 4. Religious Affiliations

Source: Field Data 2023

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4.4 Nature of Christian-Muslim Relations

The study sought to investigate the nature of the initial relationship between Christianity and Islam with the advent of the two religions in Mumias West Sub-county, the nature of the initial relationship between the two religions was explained in terms of the initial relations and perception, initial reception and the impact of the initial relationship. The participants were to respond on the initial relationship between Christians and Muslims when they came to Mumias, how they were received, and the initial impact of their coming to Mumias West Sub-County. The responses were recorded and organized into themes. They were analyzed reflecting on objective one on the initial relations of Christianity and Islam at their advent in Kenya, subsequently to Mumias West Sub-county, Kenya.

4.4.1 Initial Christian-Muslim Relationship at Advent

On the initial relationship between Christians and Muslims, the responses given in the questionnaires to describe the initial relationship included but were not limited to cordial relations intolerance, bad report, and domineering spirit, this responses were organized into two themes showing the initial relationship between Christians and Muslims namely "Good" and "Not Good", one respondent described the relationship as equally good and bad hence reported as undecided. Table 4.4 shows the responses on the initial relationship between Christians and Muslims in Mumias West Sub County as given by the 56 respondents from questionnaires.

Table 4. 4 Christian-Muslim Initial Relations

Rating	Frequency	Percentage (%)
Not good	33	59
Undecided	1	1.8
Good	22	39.2
Total	**56**	**100.0**

Source: Field Data 2023

Of the 56 respondents, a total of 22 representing 39.2%, described the initial relationship of Christians and Muslims in Mumias Sub-county as "good", while 33 respondents representing 59.0% described the initial relationship as "not good". During the FGD's discussions, the initial relationship was described as harmonious where they were able to intermingle as long as each kept to their side, but tension and friction arose when the denomination started preaching about and criticizing each other's religion affecting their previously friendly relationship.

Further findings from KIIs results on the initial relationship between Muslim and Christian communities upon their arrival in Mumias West Sub-county as presented in table 4.5 below reported 55.5% "not good" relationship with 33.3% (6) of participants indicating a "not good" relationship, 2 (11.1%) indicating antagonistic and confrontations respectively. While 44.5% had a "good relationship" with 5 (27.8%) of participants indicating a "good relationship" and 3 (16.7%) of participants indicating a harmonious coexistence.

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Table 4. 5 KIIs, Christian-Muslim Initial Relations

Rating	Frequency	Percentage (%)
Good	5	27.8
Not good	6	33.3
Harmonious(good)	3	16.7
Antagonistic (hostile)(not good)	2	11.1
Confrontational(not good)	2	11.1

Source: Field Data 2023

In terms of the initial relationship, 59%, of the respondents, described the initial relationship between Christians and Muslims as "not good" while 41% agreed that the initial relationship was "good". The KIIs results revealed 55.5% for a "not good" relationship with 44.5% for a good relationship. Other themes that reflected a "not good" relationship were mistrust,

suspicion, hostility, conflict of interest, domineering spirit, reservation, and segregation as it was marked with misunderstandings in line with the study by Cross & Livingstone, (2005). The findings correspond with the studies by Quraishy (1987) that the Portuguese Christian inversion to the East African Coast painted a negative picture of Christians and became the basis for antagonism between Muslims and Christians in Kenya, affecting relationships and attitudes of Muslims whom they segregated and subjected to hard conditions. As much as results from FGDs indicated a harmonious initial encounter, tensions and power struggles were observed, indicating past conflicts and current difficulties between Muslims and Christians which were shaped by historical legacies, foreign influences, and socio-political circumstances, resulting in both positive and negative impacts (Cross & Livingstone, 2005 and Quraishy, 1987).

The respondents further gave reasons for the initial relationship between Christians and Muslims when they came to Mumias West Sub County. Table 4.6 shows the reasons given by the respondents for the described initial relationship between the Christians and Muslims as they came to the Mumias West sub-county.

Table 4. 6 Reasons for the Initial Relations

Response = 56	**Frequency**	**Percentage (%)**
Intolerance	15	26.7
Coexistence/harmony of Christians and Muslims	10	17.9
Intermingled	8	14.2
Mistrust/Suspicion	8	14.2
Conflict of interest	4	7.1
Hostility	3	5.4
Reservation	3	5.4
Bad rapport	2	3.6
Domineering Spirit	2	3.6
Segregation of Muslims by Christians	1	1.8

Source: Field Data 2023

The study found that 67.9% of respondents gave themes indicating a "not good" relationship, with intolerance cited by 26.7% (15) as the major reason for a "not good" initial relationship. Additionally, mistrust, suspicion, hostility, conflict of interest, domineering spirit, reservation, and segregation among religious communities were identified as contributing factors to a "not

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good" relationship. While 32.1% reported a "good" initial relationship, with 17.9% (10) of the respondents attributing it to peaceful coexistence and harmony and 14.2% (8) of respondents indicating intermingling. Respondent number CRQ/M/22, in support of "not good relations," expressed that "there was antagonism and hostility, characterized by the leadership of the day, which was Muslim." Further respondent number MRQ/M/13 felt that Mumias "was marred with misunderstandings on a faith basis, each pulling towards their faith."

The study identified intolerance, mistrust, and suspicions as the main reasons that largely contributed to the "not good" initial relationship between the Christians and Muslims in Mumias West Sub-county. These findings agree with the similar dynamics of intolerance and mistrust identified by Cross & Livingstone, (2005) as to have significantly hindered successful interfaith dialogue and collaboration. The study emphasized the need to address issues like intolerance and mistrust while promoting harmony and understanding within the community. It highlights the importance of addressing underlying tensions and promoting mutual understanding to foster successful interfaith dialogue and collaboration. The findings were consistent with studies of Cross and Livingstone (2005) and Quraishy (1987).

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4.4.2 Christian-Muslim Reception in Mumias

Figure 5 below shows the nature of the initial reception of Christianity and Islam in Mumias West Sub County, and the reasons given by participants supporting their opinion, categorized into A "good reception", "bad reception" and a neutral reception.

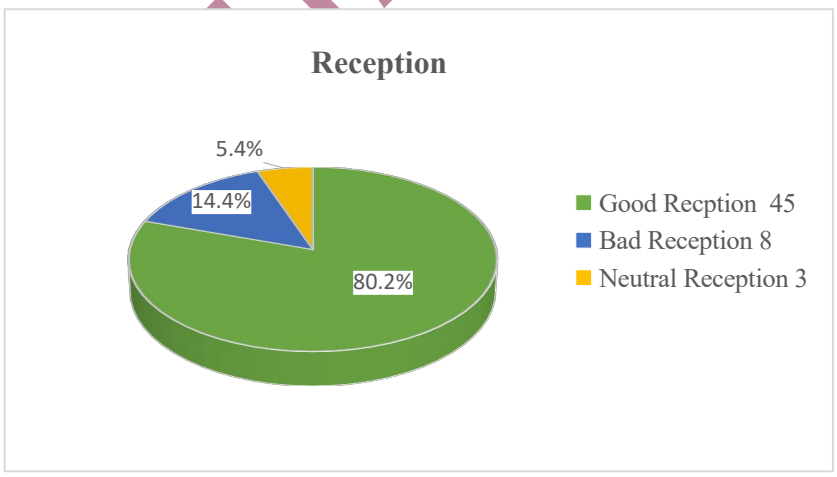


Figure 5. Responses on Christians-Muslims Reception

Source: Field Data 2023

Of the 56 respondents 45 accounting for 80.4% indicated that the community exhibited a good reception towards both Christianity and Islam while 14.3% (8) of the respondents indicated a bad reception, and 5.4% (3) of the respondents, reported a neutral reception of Christianity and Islam in Mumias West Sub County. Similarly, FGD results unanimously revealed a good reception of both Islam and Christianity. The respondents argued that their reception was based on the welcome by Chief Nabongo Mumia who acted as an endorsement hence the community followed suit.

Furthermore, KIIs' in Table 4.7, revealed that 50.0% (9) of respondents reported that both Christians and Muslims received a good reception, while 22.2% (4), cited a good reception towards Islamic faith. In contrast, 16.7% (3) of participants indicated that both were not well received in the community. The study found that Christianity gained acceptance through social services, however, Muslims faced resistance but eventually gained support with King Nabongo Mumia's support, with the Catholic faith showing greater acceptance in specific regions. The reception of Christianity and Islam in Mumias was good, with locals being receptive to both religions during their initial stages. Therefore, in the study in terms of the reception, 80.2%, forming the majority of the respondents, reported a "good reception" while 14.4% reported a not good reception and 5.4% maintained a "neutral reception".

Table 4. 7 Responses on Christians and Muslims' Reception (KIIs')

Responses	Frequency	Percentage (%)
Well received	9	50.0
Muslims well received	4	22.2
Not well received	3	16.7
Positively received	2	11.1
Total	**18**	**100.0**

Source: Field Data 2023

The majority of the participants interviewed in Mumias West Sub County expressed a good reception of Christianity and Islam, with some regions showing more favorable attitudes to one religion over the other. The study cited underlining occurrences of Islamophobia providing insights into the community's historical and current interfaith dynamics. However, the Mumias community welcomed both religions, influenced by Chief Mumia's adoption of Islam and coastal traders' support (Quraishy, 1987). This acceptance was linked to peace promotion, cultural integration, and local development (Quraishy, 1987).

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4.4.3 Reasons for Christian and Muslim Reception

The respondents further gave reasons for the reception of Islam and Christianity in Mumias West Sub-county as presented in table 4.8 below.

Table 4. 8 Reasons for Reception

Reason = 56	Frequency	Percentage (%)
Promoting peace	21	37.5
Incorporation of local culture	7	12.5
Resolving local and cultural problems	6	10.7
Endorsement by local leaders	8	14.3
Commerce/economic prospects	3	5.4
Lifestyle	3	5.4
Tension	2	3.6
Suspicion	3	5.4
Resistance	3	5.4

Source: Field Data 2023

Of the 56 respondents a total of 21 representing 37.5% indicated peace promotion supported by religion. Furthermore, 12.5% (7) of respondents indicated incorporation of local culture and support for resolving cultural disputes indicated by 10.7% (6) of respondents. Further 14.3% (8) of respondents indicated endorsement from local leaders, such as Chief Nabongo, Other 5.4% (3) of participants highlighted economic developments linked to both religions, while another 5.4% (3) indicated the attractiveness of the lifestyle and behaviours. However, 14.4% (8) of respondents reported hostile reception due to the presence of tension within the community leading to confrontations, and suspicion between Christians and Muslims indicating underlying trust concerns and resistance within the community leading to conflicts between religious factions. FGDs findings reported a good reception in Mumias West Sub County, where both Christians and Muslims were welcomed. Chief Nabongo provided land for religious activities, and both religions played a pioneering role in establishing educational institutions and fostering religious diversity.

The study in Table .9 below revealed, that 27.8% of participants from KIIs welcomed Christianity and Islam due to Chief Nabongo's hospitable behaviours and his grandfather's position as imam. Muslims were positively received due to their role as traders, family

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establishment, and successful integration into the local population as indicated by 22.2%, (4) of participants.

However, 11.1% of participants observed that Christians faced disapproval in isolated regions like Lukoye where Muslims alleged Christians as "kafiri" or pagans suggesting a certain degree of conflict or prejudice between them. Furthermore, 16.7% (3) of participants indicated Chief Nabongo's contribution in maintaining harmony by allocating land for settlement to all playing a significant role in fostering acceptance of both religions.

Furthermore, 22.2% (4) of the participants indicated that Christianity and Islam were positively received due to their contributions to education, agriculture, and healthcare, leading to additional institutions within Mumias.

Table 4. 9 Reasons for Reception from KIIs

N = 18	Frequency	Percentage (%)
Nabongo's Reception	5	27.8
Trade	4	22.2
Misconception	2	11.1
Allocation of land by Nabongo	3	16.7
Contribution to development activities	4	22.2

Source: Field Data 2023

The study found that Islam and Christianity were perceived to promote peace and harmony as the reason for a good reception aligning with a study by Juergensmeyer, (2003) emphasizing religion's power in promotion of harmony and stability in societies, but barriers like conflict and doubt hinder acceptance shaped by past conflicts and relations between different groups, (Allport's, 1954). The study emphasized the need to understand historical contexts and promoting interfaith communication, social unity, and cultural understanding is crucial for overcoming these barriers.

4.4.4 Influence of Christian-Muslim's Advent on Mumias Community

This study sought to determine what resulted from Christians and Muslims' onset to Mumias West Sub-county as presented in Table 4.10 below.

Table 4. 10 Results of Christian-Muslim Interactions in Mumias

N=56	Frequency	Percentage (%)

Spread of religion and doing away with outdated culture and idol worship	18	32.1
Community division on religious lines	8	14.3
Modernization/civilization/development	6	10.7
Religious discrimination	5	8.9
Power struggle	4	7.2
Trade	3	5.4
Education initiatives	3	5.4
Resistance	2	3.5
Intermarriage	1	1.8
Peaceful coexistence	1	1.8
Cash crops introduction	1	1.8
Conflict of interest due to the difference in faith	1	1.8
Community violence	1	1.8
No response	2	3.5

Source: Field Data 2023

Table 4.10 showed that 32.1% (18) of participants, ascribed cultural changes to the widespread influence of religion and the abandoning of old customs, as 8.9% (5) emphasized the impact of modernization and civilization of the society. Furthermore, 5.4% (3), indicated the influence of education and trade in facilitating interfaith interactions. Additionally, 1.8% (1) identified intermarriage and peaceful coexistence as less prevalent but noteworthy aspects. In contrast, negative outcomes resulting from these encounters were observed, with 10.7% (6) referring to the division of the community based on religious differences and 5.4% (3) mentioning conflicts over authority. In addition, it was found that 1.8% (1) of the participants experienced conflicts stemming from differences in faith, whilst 3.6% (2) reported encountering resistance towards religious or cultural transformations. Furthermore, occurrences of communal violence and religious discrimination were also recognized.

The FGDs observed that both religions were acknowledged for their significant contributions to the development of education and healthcare infrastructure, which encompassed the building of mission schools and hospitals. The impact of Islam on agricultural practices and the town's economic development was observed, as well as its influence on leadership attitudes, as

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demonstrated by individuals such as Chief Nabongo. In general, these findings underscore the significant impact of Christianity and Islam on the religious and cultural environment of Mumias West Cub County. These findings reflect scholarly viewpoints on religious pluralism, conflict, and the importance of fostering tolerance and comprehension (Berger, 1967; Casanova, 1994; Hewstone et al., 2002).

Table 4. 11 Christian-Muslims' Impact on Mumias Community (KIIs)

Reason N=18	**Frequency**	**Percentage (%)**
Positive effect on health and education	4	22.2
Economic influence	4	22.2
Educational empowerment	3	16.7
Cultural influence	3	16.7
Progression of religious belief	2	11.1
Harmony and unity	2	11.1
Religious conversion	2	11.1

Source: Field Data 2023

The findings by KIIs are presented in Table 4.11. The study found that Islam and Christianity positively influenced education, health, and economic empowerment in Mumias, with 22.2% respectively citing educational institutions, hospitals, and economic empowerment as positive. However, 16.7% expressed concerns about the negative impact of Islam on formal education. Cultural differences and spiritual conflicts were noted, with 11.1% highlighting the spiritual influence of religions and the importance of interfaith contacts for harmony. Two respondents cited the conversion of Muslims to Christianity as a positive outcome.

The responses demonstrate a cultured understanding of the various impacts of religion on the population of Mumias in diverse areas. These align with historical accounts and current difficulties in Christian-Muslim interactions, emphasizing the importance of comprehensive strategies to promote interfaith communication and harmonious cohabitation (Bleich, 2011; Tausch et al., 2007; Loimeier and Seesemann, 2006; Michel & Omar, 2010).

4.5 Extent of the spread of Islamophobia

The study defined the term fear as an intense and irrational dread or anxiety directed towards Islam and Muslims, which often manifests as hostility, prejudice, and discrimination, leading to negative attitudes and actions against individuals perceived to be Muslim. In establishing the

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magnitude of Islamophobia's spread in Mumias West Sub County, the study required respondents to state with reasons whether there existed fear between the Christians and Muslims, the manifestation of the said fear, the causes of the fear, and tensions between the two religions.

4.5.1 Responses to Christians' Fear of Muslims

Opinions of Christian and Muslim respondents interviewed whether Christians in Mumias fear Muslims and vice versa are shown in Table 4.12 below, along with responses from 44 Christians and 30 Muslims totaling 74 respondents drawn from open-ended questionnaires and KIIs interviews conducted.

Table 4. 12 Presence of fear between Christians and Muslims

Respondents' Views	**Muslims**		**Christians**		**Total**	
Presence of fear for Muslims	*f*	%	*f*	%	***f***	**%**
No Fear	16	53.4	8	17.8	**24**	**32.0**
Yes, there is Fear	10	33.3	29	64.4	**39**	**52.0**
No Response	4	13.3	8	17.8	**12**	**16.0**
Total	**30**	**100**	**45**	**100**	**75**	**100**

Source: Field data 2023

Out of 45 Christians interviewed, 29 Christians (64.4%) respondents indicated fear of Muslims, while 8 Christians (17.8%) respondents indicated no fear with 8 Christians (17.8%) respondents having no response. This was interpreted to mean that, a large majority of Christians (64.4%) respondents reported feeling fear towards Muslims, with a small percentage (17.8%) indicating no fear. This suggested a significant level of apprehension (fear) among Christians regarding Muslims.

Out of 30 Muslims interviewed, 16 Muslims (53.4%) indicated no fear of Christians, while 10 Muslims (33.3%) cited fear of Christians with 4 (13.3%) Muslim respondents having no response. This was interpreted to mean that, a majority of Muslims (53.4%) respondents reported no fear of Christians with a significant minority (33.3%) who expressed that they do feel fear towards Christians. This indicates that while a majority feel secure, there is still a notable portion of Muslims who experience fear. Findings from FGDs received a unanimous response indicating that the Christians in Mumias West Sub County fear Muslims (Islam).

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The study found that Christians' fear of Muslims is high with 64.4% of respondents indicating fear, while only 17.8% feeling secure with Muslims, whereas Muslim fear of Christians is predominantly low with a notable 33.3% of Muslim respondents experiencing fear, while 53.4% feel no fear of Christians. The findings revealed a glaring contrast in the levels of fear experienced by each group. While Muslims largely do not fear Christians, a significant number of Christians expressed fear towards Muslims.

It is the finding of this study that there existed some high levels of fear with the majority of respondents indicating that, Christians feared Muslims and, therefore Islamophobia. The results of this study are consistent with Bleich's (2011) claim that Islamophobia may be assessed through various indicators, including historical backgrounds, socioeconomic challenges experienced by Muslim communities, and occurrences of prejudice or violence targeting Muslims. Furthermore, historical fear was identified as a contributing factor. This disparity indicates a potential area for dialogue and understanding between the two communities to address and alleviate fears.

4.5.2 Reasons for Islamophobia

The respondents further gave reasons why Christians fear Muslims (Islamophobia) in Mumias West Sub-county, as presented in Table 4.14.

Table 4. 13 Why Christians Fear Muslims

Reason N=56	**Frequency**	**Percentage (%)**
Opposition of the other religions through crusades	5	8.9
Hostile reaction to religious converts and conversions	4	7.2
Religious segregation	4	7.2
Discomfort and mistrust of Muslims by Christians	4	7.2
Religious Institutions	3	5.4
Religious intolerance	3	5.4
Intermarriage impediment	3	5.4
Power struggle	2	3.6
Discrimination in employment	2	3.6
Absconding functions organized by the other religion	2	3.6
Property dominance by Muslims	1	1.7
No observable fear	23	41.0

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Source: Field Data 2023

Table 4.14 provides factors that contributed to the reported fear of Muslims by Christians in Mumias West Sub-County. Several reasons were identified, 8.9% (5) of respondents indicated opposing other religions through crusades as a cause of fear, 7.2% (4) of the respondents reported hostile reactions towards religious converts and conversions, religious segregation and discomfort with mistrust of Muslims by Christians and fostering an atmosphere of fear with suspicion. Other factors cited that contributed to fear were religious intolerance, power struggles, discrimination during employment, and barriers to interfaith marriages. Nevertheless, 41.1% (23) of respondents indicated that there was no observable fear between Muslims and Christians. From the FGDs, the study revealed that Muslims' conversions marked by forceful methods, were perceived as threatening to Christians and resulting in fear. Furthermore, the participants reported that reciprocal fear between Christians and Muslims was attributed to distrust and apprehension.

Findings from KIIs presented in table 4.15 indicated 50.0% (9) of the participants, attributed the fear to past occurrences of strife and hostility between Christians and Muslims like confrontations during Christian crusades in the 1980s to 1990s as reported by These previous encounters resulted in enduring wounds and hostility in response to provocation and instances of violence and intimidation intensifying inter-religious tensions and fear. Furthermore, 16.7% (3) of the participants identified religious segregation which contributed to heightened levels of dread and suspicion.

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Table 4. 14 Why Christians' Fear of Muslims (KIIs)

Reason N=18	Frequency	Percentage (%)
Fear of occurrences of strife, aggression, and hostility	9	48.0
Mutual respect and cooperation	4	22.2
Religious segregation	3	16.7
Community participation	2	11.1

Source: Field Data 2023

From the findings in Tables 4.14 and 4.15 above, the Christian fear of Islam or Muslims (Islamophobia) as indicated by the majority of respondents was influenced by religious opposition, hostile reactions towards converts, religious segregation, discomfort with mistrust of Muslims, intolerance and fear of occurrences of strife, aggression with hostility with instances linked to terrorism, and al-Shabaab as the main causes of Christians' fear of Islam or

Muslims. The study highlights past conflicts and misunderstandings between Christians and Muslims in the Mumias West Sub-county, leading to fear and Islamophobia, Socioeconomic inequalities, and cultural misinterpretations in consistency with Bleich's (2011) study.

4.5.3 Manifestation of Islamophobia

The study sought to find out how the fear between Christians and Muslims was manifested or displayed in Mumias as presented in Table 4.16.

Table 4. 15 Manifestation of Christians' Fear of Muslims

Reason =56	Frequency	Percentage (%)
Opposition of the other religions through crusades	5	8.9
Hostile reaction to religious converts and conversions	4	7.1
Religious segregation	4	7.1
Discomfort and mistrust of Muslims by Christians	4	7.1
Religious Institutions	3	5.4
Religious intolerance	3	5.4
Intermarriage obstruction; Christian women can marry Muslim men but no Muslim girls are married to Christian men	3	5.4
Power struggle	2	3.6
Discrimination in employment	2	3.6
Absconding functions organized by the other religion	2	3.6
Property dominance by Muslims	1	1.8
No response	3	5.4
No observable fear	20	35.6

Source: Field Data 2023

Table 4.16 revealed 58.9% (33) indicating various manifestations of fear among Christians and Muslims in Mumias West Sub-County, highlighting elements contributing to tensions and fear within the religious community. While 35.6%, (20) reported no observable fear between Muslims and Christians, with 5.4% (3) with no response. Five representing 8.9% of participants reported opposition to the other religions through crusades, as intensifying hostility and escalating tensions between Christians and Muslims resulted in fear. Four representing 7.1% of respondents respectively reported hostile attitudes towards religious converts, with negative

reactions and animosity from previous religions, religious segregation as societal divisions based on religious affiliations, and discomfort and mistrust towards Muslims by Christians due to cultural disparities, religious doctrines, or historical hostilities, highlighting unrest and suspicion towards Muslim neighbors. Other factors reported were religious institutions with competition between mosques and churches leading to tensions and fear, religious intolerance, power struggles, discrimination in employment, absconding functions planned by the opposing religious community, and property dominance by Muslims.

The results of FGDs indicate that the fear experienced by Christians against Muslims in Mumias is complex and often stems from misunderstandings, disinformation, and historical conflicts. Participants identified instances of silent unease and confrontations, such as a misinterpretation of a religious ceremony in Eshitukhumi during mission week led to Muslims refusing prayers from Christians and closing doors, resulting in public attention and law enforcement intervention (FGD/M/1, 11/10/2023). A young man's embrace of Islam and entering into matrimony with a Somali woman in Nairobi (FGD/M/2, 17/10/2023), exemplified the fear, distrust, and hostility that exist between Christianity and Islam, highlighting entrenched biases and unfavourable attitudes linked to Islam within certain Christian factions.

Table 4. 16 Responses on Manifestation of Islamophobia (KIIs)

Reason N=18	Frequency	Percentage (%)
Discrimination and exclusion in leadership	7	38.9
Doctrinal disparities	4	22.2
Potential attacks/hostility	3	16.7
Confrontations and acts of aggressiveness	2	11.1
Mistrust	2	11.1

Source: Field Data 2023

The study revealed that 38.9% of participants in Mumias West Sub County experienced discrimination and exclusion in leadership, particularly for Muslims in educational institutions. Four representing 22.2% of respondents expressed concern over doctrinal disparities between Christianity and Islam, particularly in dietary customs exacerbated by disagreements over meat intake and theological interpretations. Three representing 16.7% of respondents indicated potential attacks and hostility as factors causing fear between Christians and Muslims, with others being confrontations, acts of aggressiveness, and mistrust.

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Based on the findings in Table 4.16 and 4.17 above, the study revealed major fear between Christians and Muslims in Mumias West Sub County as coursed by opposition of other religions through crusades, discomfort, doctrinal disparities, mistrust, hostility, and discrimination, emphasizing the need to address Islamophobia through mutual respect and harmony.

4.5.4 Existence of Tension between Christians and Muslims

Further, the respondents were asked whether there was tension among Muslims and Christians at the time of the study. The findings are presented in Figure 6.

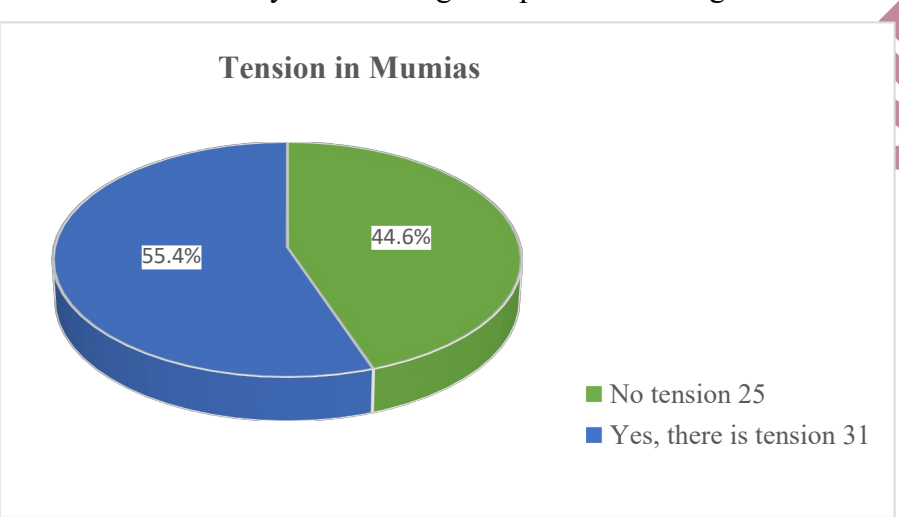


Figure 6. Tension between Christians and Muslims

Source: Field Data 2023

In the study above, 55.4% (31) of respondents indicated that there was tension existing between Muslims and Christians, while 44.6%, (25) of respondents indicated no tension in Mumias West Sub County. Equally, FDG participants gave a unanimous response on the existence of tension between Christians and Muslims in the Mumias West sub-county. It is the finding of this study that there is tension between Christians and Muslims in Mumias West Sub County observed by 55.4% of respondents.

The respondents went further to provide reasons for their response to the presence of tension. The findings are presented in Table 4.18.

Table 4. 17 Reasons for Tension between Christians and Muslims

N=56 (65)	**Frequency**	**Percentage (%)**

variations in religious doctrines	12	18.5
Historical conflicts	10	15.4
Different customs and traditions	9	13.8
Rivalry for leadership	5	7.7
Mistrust	4	6.2
Interfaith Harmony	11	16.9
Peaceful coexistence	14	21.5

Source: Field Data 2023

The study revealed that 18.5% (12) of participants indicated variations in religious doctrines and beliefs as the main cause of tension, while 15.4% (10) cited historical conflicts as a contributing factor. An additional 13.8% of respondents identified customs and traditions differences, while 7.7% cited leadership rivalry and mistrust as reasons for tension in the Mumias community. However, the study indicated that 21.5% and 16.9% of respondents felt there was no tension, emphasizing peaceful coexistence and interfaith harmony-promoting activities respectively. The study additionally through FGDs examined the presence of missionary characteristics within both religious traditions that contribute to concealed conflicts, as well as the unintentional exacerbation of tensions by external elements such as Western media and governmental acts.

KII participants in Mumias provided varied explanations for the perceived tension between Muslims and Christians. The findings are presented in Table 4.19.

Table 4. 18 Reasons for Tension between Christians and Muslims 2 (KII)

N=18	**Frequency**	**Percentage (%)**
Recurrent tension	6	33.3
Historical conflicts	4	22.2
Shared community events	3	16.7
Hostility	3	16.7
Religious extremism	2	11.1

Source: Field Data 2023

The study revealed that 33.3% of participants experienced recurring tensions and confrontations, often triggered by specific occurrences, and 22.2% experienced historical conflicts causing tension, while 16.7% (3) of participants indicated hostility, with 11.1% (2)

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indicating hostility between the religious groups. However, 16.7% (3) of respondents highlighted the significance of communal gatherings in reducing tension.

Based on the findings of the research conducted in Mumias West Sub County, the majority of the respondents (55.4%), revealed a notable presence of tension between Muslims and Christians. The tension resulted from historical disputes, religious disparities, a lack of trust, and competition for adherents in consistency with studies by Conway, (1997) and Bazian, (2018). The tension is intensified by mistrust, which is fostered by preconceptions and bad media depictions. Additionally, the struggle for leadership and influence among religious sects further exacerbates this tension (IvyPanda, 2023; Ndzovu, 2017).

4.6 Islamophobia's Impact on Christian-Muslim Relations

In establishing the impact of Islamophobia in Mumias West Sub County, the study required respondents to state reasons for the current relationship between Christians and Muslims, the negative outcomes of islamophobia, and how the fear has influenced social relations, religious and economic life of Mumias community. The respondents were asked about the attitude of Christians towards Muslims. The findings are presented in Table 4.20.

4.6.1 Christian Attitude towards Muslims

Table 4. 19 Christian Attitude towards Muslims

N= 56	**Frequency**	**Percentage (%)**
Not good/negative attitude	10	17.9
Good/positive attitude	10	17.9
Changing/moderate attitudes	7	12.5
Mutual respect/positive attitude	5	8.9
Cordial/positive attitude	5	8.9
Pretentious/negative attitudes	5	8.9
Fair/moderate attitudes	4	7.1
Hostile and antagonistic/negative attitudes	4	7.1
Poor/negative attitudes	2	3.6
No fear/positive attitudes	2	3.6
Confrontation and segregation/negative attitudes	2	3.6
Total	**56**	**100.0**

Source: Field Data 2023

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The study above revealed a range of viewpoints among Christians in Mumias regarding Muslims. In a noteworthy manner, 17.9% (10) of respondents indicated a not-good, negative attitude, whereas 8.9% (5) respondents indicated having a pretentious or false attitude in relations. Four representing 7.1% of respondents expressed concerns about fairness in intermarriages and shared accommodations expressing hostility with an antagonistic, unfriendly attitude. In contrast, 3.6% (2) emphasized occurrences of confrontation and segregation with poor relations. Additionally, 12.5% (7) reported changes in attitudes resulting from educational activities and interfaith programs. In contrast, 17.9% (10) of respondents showed a positive attitude towards Muslims, 8.9% (5) expressed mutual respect and cordial relations respectively, and 3.6 showed no fear.

FGDs shed additional light on a combination of friendly exchanges and underlying tensions, wherein certain persons possessed internal animosity towards Muslims as a result of ignorance and brainwashing. Occurrences of bias within Christian educational establishments exemplified this.

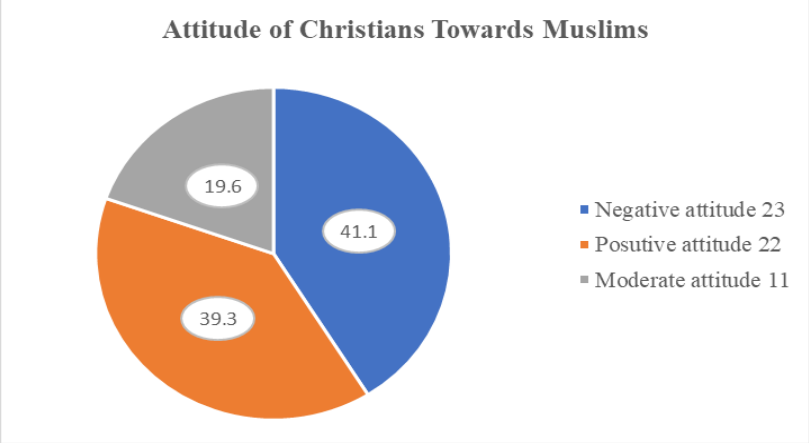


Figure 7 Christians Attitude toward Muslims

Source: Field Data 2023

From the findings in Figure 7 above, a significant portion of Christians (41.1%) held a negative attitude toward Muslims, indicating feelings of fear, prejudice, or hostility. A nearly comparable percentage of Christians (39.3%) expressed a positive attitude toward Muslims, suggesting openness, acceptance, or support a smaller group (19.6%) held a moderate attitude reflecting uncertainty or a neutral stance towards Muslims.

The data revealed a divided sentiment among Christians regarding their attitudes towards Muslims, where 41.1% of Christians exhibited negative attitudes, possibly indicative of Islamophobia or cultural biases. Additionally, 39.3% indicated positive attitudes, suggesting a willingness to engage positively with Muslims while 19.6% maintained a moderate stance, indicating a level of uncertainty or neutrality.

Generally, the data suggests that Christians exhibited a mixed range of attitudes toward Muslims, with a slight majority expressing positive sentiments. However, a significant portion held negative views, indicating the presence of both acceptance and apprehension within the Christian community regarding Muslims. This highlights the need for continued dialogue and understanding between the two groups.

Moreover, the respondents' perceptions of relationship quality exhibited variation, emphasizing the nature of interfaith relationships within the Mumias West sub-county. The results are presented in Table 4.21.

Table 4. 20. Effect of Islamophobia on Christian-Muslim Relationship

N=56	Frequency	Percentage (%)
Mutual respect and cooperation,	16	28.6
Negative relationship	13	23.2
Historical context	3	5.4
Economic disparities	3	5.4
Negative perception of Islam	3	5.4
Fear and suspicion	3	5.4
Segregation and division	3	5.4
Assimilation and integration	2	3.6
Education and healthcare emphasis	2	3.6
Intermarriage and dialogue	2	3.6
Religious respect and tolerance	2	3.6
Leadership disunity	2	3.6
Interfaith platforms	1	1.8
Language barriers and the interpretation of religious teachings	1	1.8

Source: Field Data 2023

In Table 4.21 above, 23.2% (13) of participants expressed negative relationships, attributing them to conflicts and a lack of trust, 5.4% (4) indicated historical tensions and conflicts

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affecting relations today. Whereas 5.4% (3) of respondents indicated suspicious preconceptions and fear as an effect of Islamophobia, 5.4% (3) and 3.6% (2) of participants expressed concerns regarding segregation and leadership disagreements, respectively. However, 28.6% (16) of participants indicated mutual respect and cooperation, with positive perception, and 3.6% (2) acknowledged the significance of interfaith platforms in facilitating communication and relations. An additional 3.6% (2) reported attempts to address this issue through educational initiatives and open communication and occurrences of mutual respect and tolerance respectively.

The study's findings revealed, that 30 respondents representing 53.6% indicated a negative and unfavourable attitude of Christians towards Muslims, while 26 representing 46.4% showed a positive attitude towards mutual and cordial relations. The perpetuation of Islamophobia through media portrayals and historical events has been identified as a significant factor in shaping negative opinions affecting relations, as highlighted by Michel and Omar (2010), Hafez (2018), and Said (1979), Michel and Omar (2010), Hafez (2018), and Said (1979).

Additional findings from KIIs revealed the diverse viewpoints while evaluating the current interaction between Christians and Muslims in Mumias as presented in Table 4.22.

Table 4. 21. Current Christian-Muslim Relations (KIIs)

N=18	Frequency	Percentage (%)
Cordial/Harmonious	6	33.3
Tolerance	8	44.4
Insincere collaboration	2	11.1
Distinction of religious beliefs	2	11.1

Source: Field Data 2023

Six (6) of respondents accounting for 33.3% indicated Christian-Muslim relationships in Mumias as characterized by harmony, calmness, or cordialness, providing instances of collaboration and mutual aid in fundraising and religious endeavours. An additional 44.4% (8) acknowledged a pleasant relationship characterized by tolerance and understanding, emphasizing cooperative endeavours and the exchange of resources, especially during important occasions such as Ramadan. Although there were occasional arguments, there was a lack of violence, which suggests mutual respect.

Nevertheless, 11.1% of respondents expressed concerns about potential conflicts between Christianity and Islam, despite their apparent relationship and doctrinal differences,

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emphasizing the need for ongoing communication and understanding to resolve conflicts effectively. The study revealed that most participants in Mumias positively viewed Christian-Muslim relations, acknowledging the efforts made to foster collaboration. However, some expressed concerns about unresolved barriers and doctrinal disparities that require ongoing communication and understanding (Hufez, 2018; Quinn & Quinn, 2003; Michel & Omar, 2010; Said, 1979; Mahamod, 2019; CAIR's Report, 2021; Jaji, 2014; Momanyi, 2015; Chitwood, 2017; Oded, 2000).

4.6.2 Negative Consequences of Islamophobia

The respondents were asked whether the fear of Christians and Muslims led to negative consequences in Mumias West Sub County as presented in Figure 4.6 below.

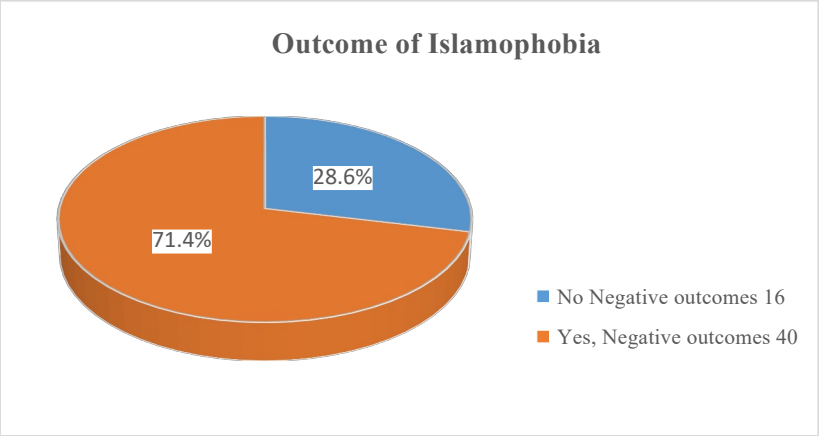


Figure 8 Adverse Consequences of Islamophobia

Source: Field Data 2023

The results presented in Figure 7 above demonstrated that the presence of Islamophobia in Mumias resulted in notable adverse outcomes. Out of the 56 participants interviewed, 71.4% (40) indicated that the presence of Islamophobia (Christian fear of Muslims) resulted in negative consequences, with a minority of 28.6% expressing that, it did not. Equally, FGD participants unanimously agreed that Islamophobia (fear of Islam) resulted in negative outcomes.

In addition, KIIs results on whether Islamophobia resulted in negative consequences in Mumias Wet Sub-county are presented in Figure 8.

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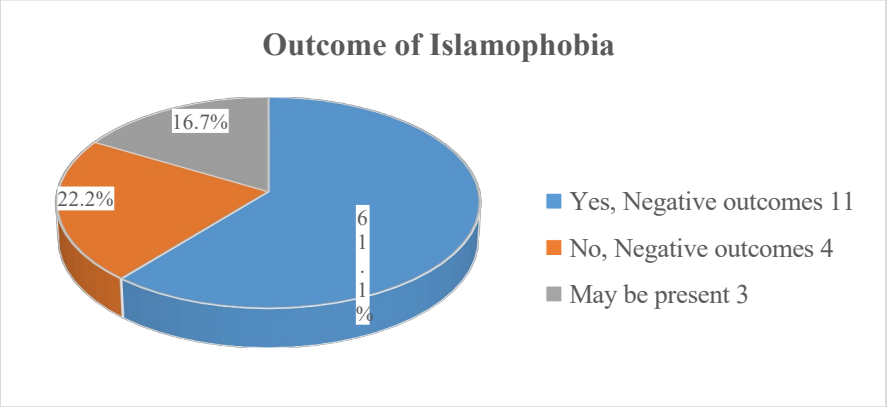


Figure 9 Adverse Consequences of Islamophobia (KIIs)

Source: Field Data 2023

In Figure 8 above, a total of 61.1% (11) of respondents, reported that the fear between Christians and Muslims (islamophobia) led to negative outcomes in Mumias. These consequences included discrimination, financial burden, educational inequalities, and instances of violence. This was exemplified by specific instances, such as the killing of a pastor and attacks that occurred during the Crusades, familial conflicts arising from intermarriages, and the transfer of church headquarters. In contrast, 22.2% of individuals believed that unity was necessary to address problems, while 16.7% expressed uncertainty but warned of potential animosity if tensions persisted.

The study revealed that Islamophobia negatively impacted interfaith interactions and the entire Mumias West Sub County, leading to negative outcomes indicated by 71.4% of respondents and 61.1% from KIIs. Participants recognized both positive and negative outcomes, like prejudice, aggression, and educational inequalities, as consistent with previous research (Chitwood, (2017), Oded (2000) and Quinn & Quinn (2003).

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4.6.3 Reasons Islamophobia Led to Negative Consequences

Further, the respondents gave reasons for the negative effect caused by the fear of Muslims by Christians (Islamophobia) as presented in Table 4.23.

Table 4. 22 Table 4. 23. Reasons for Negative Outcomes

N=56	Frequency	Percentage (%)
Economic and social impact	15	26.8

Interreligious conflict and tension	12	21.4
Lack of trust and collaboration	9	16.1
Political and administrative differences	4	7.1
No response	16	28.6

Source: Field Data 2023

Fifteen (15) respondents representing 26.9% ascribed Islamophobia to adverse economic and societal consequences, such as economic declines and occupational segregation. About 21.4% (12) of respondents indicated interreligious conflicts and tensions, resulting in confrontations about intermarriage and instances of physical hostility during religious gatherings. Lack of trust and collaboration were identified by 16.1% (9) of respondents, hindering the establishment of social relationships and cooperation. In addition, 7.1% (4) of respondents emphasized political inequalities resulting from religious fears, intensifying tensions, while 28.6% (16) of participants were unable to respond,

The FGD participants discussed Islamophobia's impact on Christians and Muslims, highlighting its sensitive religious consciousness and intensifying prejudices. Christians view Islam as an obstacle to Mumias' advancement, while Muslims feel excluded due to Kenya's bias towards Christianity. The study highlights the negative effects of fear on economy, society, politics, and administration, emphasizing the need for collaboration and trust-building to address political disparities and religious conflicts in Mumias Interreligious conflicts significantly impact communal life, necessitating collaborative efforts to foster trust, facilitate communication, and establish cooperative relationships between Christians and Muslims in Mumias West Sub County (Hafez, 2018; Michel & Omar, 2010; Said, 1979; Oded, 2000; Chitwood, 2017).

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4.6.4 Impact of Islamophobia

This study sought to determine the effect of Islamophobia on social relations, and religious and economic life in Mumias West Sub-county as presented in table 4.24.

Table 4. 23. Islamophobia's Effects on Social, Religious, and Economic Life

N=56	Frequency	Percentage (%)
Difficulties in trust and social engagements	3	5.4
Social segregation and strained relations	3	5.4

Disagreements and clashing religious teachings	2	3.6
Discrimination and favouritism in economic opportunities Unequal allocation of funds/economic resources	3	5.4
Fear hindering social and economic progress	2	3.6
Limitations on religious freedom and expression	1	1.8
Inability to establish shared religious spaces	1	1.8
Impact on religious practices and moral deterioration	2	3.6
Termination of marriages due to religious differences	1	1.8
Historical and ancestral differences between religions	1	1.8
Economic struggles and tensions	1	1.8
Occupational segregation and lack of support	1	1.8
Slow economic growth and stagnation	1	1.8
Business failures and lack of market diversity	1	1.8
Interfaith interactions and peaceful coexistence	1	1.8
Efforts to foster mutual understanding and respect	1	1.8
Construction of religious and social infrastructure	1	1.8
Promotion of positive social relations and economic cooperation	1	1.8
Need for interreligious dialogue and awareness programs	1	1.8
Importance of education on good neighbourliness and religious tolerance	1	1.8
Encouragement of positive interfaith forums and business partnerships	1	1.8
No response	1	1.8
Not applicable	16	28.6

Source: Field Data 2023

The study revealed several effects of Islamophobia on social relations, religious, and economic life, such as difficulties in trust and social engagements social segregation and strained relations (5.4%, 3) respectively, discrimination and favouritism in economic opportunities, and unequal distributions of recourses (5.4%, 3) and disagreements and clashing religious teachings and doctrines (3.6%, 2), which had substantial consequences for social and economic opportunities. The participants reported restrictions on religious freedom and speech, affecting community spaces and moral values, marital challenges, and ancestral divisions due to religious disparities reported by 1.8%, (1) respectively. The positive initiatives encompassed interfaith engagements and the construction of social infrastructure (1.8%, 1), demonstrating a strong inclination towards raising awareness and providing education, specifically in fostering interreligious conversation, neighbourly conduct, and the cultivation of tolerance. The Mumias community employed substantial emphasis on the possibilities for reconciliation through

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effective communication, education, and joint efforts to bridge religious divides and build social unity, as indicated by 28.6% (16) of respondents who provided equivocal responses.

4.7 Measures for Mitigating Islamophobia

On measures to create a good relationship between Christians and Muslims in Mumias West Sub County, the participants gave their responses from the 56 respondents, 2 FGDs, and KIIs as recorded below.

4.7.1 Solutions to good Christian-Muslim relations

The study aimed to understand the strategies used to maintain positive relationships between Christians and Muslims in Mumias West Sub-county, with the results presented in Table 4.25.

Table 4. 24. Measures for Good Relationship

N=56 (82)	Frequency	Percentage (%)
Encourage more research and educational forums to deepen understanding and knowledge, Conduct seminars and workshops	21	37.5
Hold joint religious talks, seminars, and forums to promote understanding and harmony	12	21.4
Emphasize social and economic activities to foster unity and affiliation with interfaith organizations	9	16.1
To encourage interdenominational committees and organizations to foster mutual understanding, respect, and brotherhood among local leaders and communities.	9	16.1
Advocate for respect for human life, dignity, and peaceful evangelization practices	5	8.9
Ensure freedom of worship and respect for each other's denominations and rights	4	7.1
Encourage social interactions and unity through events, festivals, and joint activities	4	7.1
Provide civil education and sensitize both communities to live in harmony	4	7.1
Advocate for equal distribution of power, job opportunities, and resources between Christians and Muslims	3	5.4
Translate religious teachings into common languages for better understanding and unity	3	5.4
Improve interreligious council meetings and facilitate regular dialogue between leaders	3	5.4
Establish programs for Christian-Muslim relations,	2	3.6

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including leadership training and mentorship		
Not applicable	2	3.6
No response	1	1.8

Source: Field Data 2023

Regarding measures to maintain a good relationship between Christians and Muslims, 37.5% (21) of participants, suggested the promotion of research and educational forums to enhance knowledge and understanding, as well as organizing seminars and workshops. While 21.4% (12) indicated holding joint religious talks, seminars, and forums to promote understanding and harmony. In addition, 16.1% (9), respectively indicated promoting social contacts and economic activities to foster unity and affiliation with interfaith organizations to nurture inclusiveness and togetherness, and promotion of interdenominational committees and organizations to foster mutual understanding, respect, and brotherhood among local leaders and communities. With 8.9% (5) citing advocacy for respect of human life, and dignity, with the peaceful mission and evangelism practices.

Participants in the FGDs advocated for the expansion of inter-religious forums, intermarriages, civic education, government policy, equitable empowerment measures, and inclusive chaplaincy projects to enhance societal cohesiveness and reduce media bias.

Furthermore, KIIs findings offered suggestions for strategies to foster harmonious Christian-Muslim relations in Mumias West Sub County as presented in Table 4.26 below.

Table 4. 25. KIIs' Measures for Good Relationship

N=18	**Frequency**	**Percentage (%)**
Religious leader's role in comprehension	7	38.9
Education and interfaith discussion	4	22.2
Equitable opportunities and compliance	4	22.2
Structured leadership and humility	3	16.7

Source: Field Data

Table 4.26 revealed that 38.9% (7) of participants attributed a significant influence of religious leaders in fostering relationships, understanding, and compassion, 22.2% (4), of participants respectively indicated the importance of education with interfaith discussions in fostering harmonious relationships and equitable opportunities and compliance with legal regulations. While 16.7% (3) emphasized structured leadership in fostering positive interactions. The

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findings of the study suggested the promotion of mutual understanding and tolerance through interreligious conferences and cultural gatherings and fostering relationships among members of diverse religious affiliations to enhance solidarity. The study further highlighted the necessity of collaborative endeavours in tackling Islamophobia and promoting amicable interactions between Christians and Muslims. The ultimate goal is to cultivate a future characterized by authentic respect, comprehension, and peaceful coexistence, focusing on empathy, social justice, community-based initiatives, and ethical media conduct as revealed in the Quran and the Bible.

4.7.2 Hindrance to Good Relationship

Table 4.27 presents findings on hindrances that hamper positive relations, cohesion, and harmony between Christians and Muslims in the Mumias West Sub-county.

Table 4. 26. What Impedes Good Relationship, Unity, and Peace

N=56 (69)	Frequency	Percentage (%)
Differences in religious beliefs and practices	7	12.5
Discrimination and negative perceptions of each other's religion	6	10.7
Negative influence of religious and political leaders	6	10.7
Misunderstandings and misconceptions between Muslims and Christians	5	8.9
Political differences and claim	5	8.9
Trust and suspicion among communities	4	7.1
Inadequate communication on inter-religious coexistence	4	7.1
Bias and discrimination by leaders	3	5.4
Cultural traditions and beliefs	3	5.4
Segregation and discrimination in social settings	3	5.4
Lack of knowledge and illiteracy	3	5.4
Poverty and socioeconomic challenges	3	5.4
The conservatism of religious leadership	3	5.4
Inaction and lack of initiative in addressing interfaith	3	5.4
Influence of traditional beliefs and practices	2	3.6
Lack of collaboration and coordination	2	3.6
Negative media portrayals and influences	2	3.6
Greed and materialism among religious leaders	1	1.8
No response	4	7.1

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Source: Field Data 2023

Regarding hindrance to good Christian-Muslim relations, 12.5% (7) of participants reported differences in religious beliefs and practices stemming from misunderstandings, while 10.7% (6) of participants respectively acknowledged discrimination with negative perceptions of each other and negative influence of religious and political leaders perpetuating division and enmity. Equally 8.9% (5) of respondents respectively revealed that misunderstandings and misconceptions Political differences and clanism hindered good relations between Muslims and Christians. More so, 7.1% (4) of the participants respectively indicated a lack of trust, suspicion, and inadequate communication on inter-religious coexistence among communities which intensified tensions. Other hindrances were: cultural barriers with longstanding hostilities, trust issues, illiteracy, socioeconomic obstacles, and impeding constructive interactions.

Furthermore, FGDs reported clannism as a significant barrier to harmony, influenced by radical ideologies, negative politics, media portrayal, and Islam's unequal coverage, further fostering distrust and marginalization in Mumias West Sub County.

Additional KIIs results on the hindrances to the good relationship between Christians and Muslims are presented in Table 4.28.

Table 4. 27 KIIs, What Impedes Good Relationship, Unity, and Peace

N=18 (27)	Frequency	Percentage (%)
Religious perspectives on relationships and misinterpretations	7	38.9
Leadership	5	27.8
Propaganda	5	27.8
Radicalization	2	11.1
self-centeredness	1	5.6
Conflicts over institutional ownership	1	5.6
Interfaith attacks during religious services	1	5.6
Low literacy rates	1	5.6
Superstitious beliefs	1	5.6
Suspicions	1	5.6
Stigmatization	1	5.6
Absence of reverence for one another's convictions	1	5.6

Source: Field Data 2023

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The research uncovered a multitude of obstacles impeding the development of favorable relationships between Christians and Muslims in Mumias West Sub-county. Seven (7) accounting for 38.9% of participants, perceived religious perspectives and misinterpretations of religious concepts as substantial obstacles, which include insufficient teachings and reluctance towards engaging in intermarriage. Of 27.8% (5) of respondents respectively indicated that leadership perpetuates conflict, primarily due to arrogant attitudes and ineffective approaches, and propagation of propaganda emphasizing its crucial role in fostering harmony.

Others indicated were radicalization, unequal distribution of opportunity, disputes around institutional ownership, interfaith attacks, low literacy rates, superstitions, stigmatization, and suspicions. However, interfaith collaboration faces challenges like Islamophobia, linguistic difficulties, economic inequalities, and leadership conflicts. Despite these obstacles, ongoing efforts to address them through education, interfaith dialogue, and socioeconomic interventions as cited by Oded (2000) and Chitwood (2017), can reduce inequalities and foster a reciprocal environment between Christians and Muslims in Mumias West Sub-county.

4.7.3 Development of Strategies to Mitigate Islamophobia.

Table 4.29 revealed a range of strategies suggested by participants to mitigate against islamophobia and enhance better relations between Christians and Muslims.

Table 4. 28 Approaches to Alleviate Islamophobia

N=56 (76)	Frequency	Percentage (%)
Interreligious group activities	5	8.9
Incorporating religious education (e.g., I.R.E) in schools and colleges	5	8.9
Advocacy for dialogue and strengthening inter-religious councils	5	8.9
Advocacy for total respect, free mingling at social amenities, and avoiding religion-based discrimination	5	8.9
Community sensitization and training of community workers to promote understanding and equal resource allocation	5	8.9
Advocacy for disseminating correct information to avoid misunderstandings and extremist ideologies	5	8.9
Emphasis on teaching true teachings about the word of God and logical messages promoting equality before God	4	7.1
Encouragement of intermarriages, shared activities, and	4	7.1

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cultural festivals to strengthen bonds		
Emphasizing positive leadership from both religious and political leaders	4	7.1
Encouragement of freedom of worship and religious compliance without coercion	4	7.1
Advocacy for education about each other's religions and love for each other	3	5.4
Introducing faith conferences where Christian and Muslim leaders can discuss differences	3	5.4
Holding seminars and inter-religious fellowships to enhance understanding	3	5.4
Encouragement of equal application of rules and policies for both religions	3	5.4
Involvement of experienced mediators and community leaders to harmonize the situation	3	5.4
Promotion of cultural sensitivity and understanding through joint developmental projects and shared forums	3	5.4
Encouragement of religious teachings that emphasize love, unity, and mutual respect	3	5.4
No response	3	5.4
Promoting respect for each other's religions and encouraging mutual participation in social, economic, and administrative opportunities	2	3.6
Advocacy for enforcing the rule of law to ensure respect for each other's religions	2	3.6
Emphasis on prayer and faith as means to resolve conflicts and promote unity	2	3.6

Source: Field Data 2023

The findings in Table 4.29 above revealed a range of ways and means suggested by respondents in fostering Christian-Muslim interactions in Mumias West Sub County as the findings are clustered in six categories. The study found that education and knowledge exchange were identified by the majority as crucial for reconciling religious barriers, with 30.4% (17) of respondents stating it. This included promoting educational institutions, emphasizing the importance of imparting authentic teachings about God, and integrating religious education into educational institutions. Interfaith collaboration and dialogue were indicated as significant, with 19.6% of respondents highlighting the need for open communication between Christian and Muslim groups.

Furthermore, 19.6% (11) of respondents emphasized the significance of social integration and respect, advocating for strategies like intermarriages and shared activities to enhance interpersonal relationships. Five representing 8.9% of participants emphasized the importance

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of legal and policy measures in addressing interfaith concerns, emphasizing the need for fair implementation of laws and policies. Furthermore, 21.4% (12) of respondents indicated leadership and community participation, emphasizing the importance of effective leadership and allocation of resources in promoting interfaith collaboration. The study found that 21.4% (12) of respondents prioritize the importance of promoting freedom of worship and cultural sensitivity in cultural and religious matters to mitigate the fear between Christians and Muslims.

Table 4. 29 KIIs' Approaches to Lessen Islamophobia

N=18	**Frequency**	**Percentage (%)**
Individuals' lifestyles and advocating for respect	3	16.7
Interreligious seminars and workshops	3	16.7
Shared events	3	16.7
Outreach programs	3	16.7
Dissemination of knowledge regarding oneself and others	3	16.7
Online platforms for deliberations	2	11.1
Augmentation of interdenominational initiatives	2	11.1
Mobilization and enlightenment of communities	2	11.1
Inclusion of influential figures in mainstream endeavours	1	5.6
Advancement of formal education	1	5.6
Preservation of unity and reverence for diverse religious beliefs	1	5.6

Source: Field Data 2023

KIIs findings in table 4.30 revealed five strategies indicated by 16.7% of respondents for each, representing advocating for respect, interreligious seminars, workshops, shared events, outreach programs, and dissemination of knowledge regarding oneself and others. And 11% (2) indicating mobilization and enlightenment of communities to foster peaceful coexistence between Christians and Muslims.

The study suggested a comprehensive strategy to reduce conflicts between Christians and Muslims emphasizing the importance of education, interfaith dialogue, social integration, legal measures, cultural awareness, and spiritual practices. It called for the inclusion of religious education in schools, open communication, and combined conferences highlighting the role of faith and spiritual practices in promoting love and harmony. These findings provided a thorough plan for fostering peace, mutual respect, and harmony within the Mumias community.

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4.9 Summary

This research investigated the influence of Islamophobia on Christian-Muslim relations in Mumias West Sub-county. The primary emphasis of this chapter was on data processing, presentation, and interpretation of findings. These findings were explored where data was analysed and presented. The next chapter provides a concise summary of the main findings, conclusions, and recommendations.

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CHAPTER FIVE: SUMMARY OF FINDINGS CONCLUSIONS AND RECOMMENDATION

5.1 Introduction

This chapter presents the summary of the findings as per the objectives of the study, conclusions, and recommendations based on the responses gathered through open-ended questionnaires, key informant interviews, and focused group discussions. The study intended to shed light on whether the effects of Islamophobia had implications on Christian-Muslim relations in Mumias West Sub County.

5.2 Summary of Findings

The study was an assessment of the effects of Islamophobia on Christian-Muslim relations carried out in Mumias West Sub County in Kakamega County guided by the four research objectives. The research sought to establish the initial relations of Christianity and Islam at their advent in Kenya, subsequently to Mumias West Sub-county. The study further sought to establish the extent of Islamophobia in Mumias West Sub-county, exploring its impact on Christian-Muslim, while evaluating the attempts made to construct mitigative measures for dealing with Islamophobia and enhance Christian-Muslim relations in Mumias West Sub-county, Kenya. The research was conducted through open-ended questionnaires, in-depth key informant interviews, and focused group discussions leading to the findings.

The study on the first objective revealed that the initial relations between the Christians and Muslims in Mumias West Sub County were "not good" characterized by underlying conflicts and animosity, intolerance, mistrust, hostility, conflict of interest, reservations, segregation, and apprehensions regarding leadership distribution and religious differences. The study further revealed that the reception accorded to both Christianity and Islam in the Mumias community was positive which was characterized by religious conversions, economic development, incentives, cultural integration, and endorsement by local authorities. The Mumias community recognized the significant contributions of both religions in spreading faith, and providing educational empowerment, healthcare, economic development, modernization, and civilization, however with lower negative manifestations.

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The study on the second objective in establishing the extent of Islamophobia in Mumias West Sub County revealed that there existed a higher level of Christians' fear of Muslims with 64.4% of respondents indicating fear, while only 17.8% felt secure with Muslims, whereas Muslim fear of Christians was predominantly low with a notable 33.3% of Muslim respondents experiencing fear, while 53.4% did not fear Christians. The findings reveal a glaring contrast in the levels of fear experienced by each group. While Muslims largely did not fear Christians, a significant number of Christians expressed fear towards Muslims. The fear was attributed to past confrontations and hostility, particularly during Christian crusades held in Mumias town in the 1980s to 1990s, and instances of silent unease and confrontations emerging from the misinterpretation of a religious ceremony. The study identified that Islamophobia was exacerbated by the missionary's characteristics in religious traditions as well as external factors like Western media and government whose acts contributed to concealed conflicts, as well as the unintentional exacerbation of tensions.

The study on the third objective revealed that Islamophobia as a persistent obstacle characterized by historical contexts and mistrust has continued to impede interfaith interactions, through media portrayals of Islam and historical events which have continued to shape historical negative perceptions against Muslims hence affecting their interactions. Christians exhibited a mixed range of attitudes toward Muslims, with a slight majority expressing positive sentiments. However, a significant portion held negative views, indicating the presence of both acceptance and apprehension within the Christian community regarding Muslims. These enduring deeper concerns about unresolved barriers and doctrinal disparities require ongoing dialogue and understanding.

The study further revealed that Islamophobia impacted Mumias West Sub County leading to negative consequences affecting religious interactions such as discrimination, segregation of Muslims, financial burden, educational inequalities, violence, prejudiced perspectives, and confrontations. The study identified that Islamophobia continues to negatively impact the economy, social life, politics, and administration of Mumias, in terms of the religions having difficulties in trusting each other, social engagements, social segregation, discrimination, and unequal distribution of resources. The study also identified the impact of Islamophobia manifesting in people's concern about insincere collaboration and hostility.

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The study on the fourth objective revealed that Christian-Muslim relations in Mumias West Sub-county exhibited a diverse range of perspectives, with some expressing a positive attitude and the majority reporting a hostile attitude, suggesting the presence of underlying tensions. The study therefore revealed a host of strategies to promote constructive engagements between Christians and Muslims. The mitigative measures identified include support for seminars, workshops, collaborative theological debates, establishment of social connections through events and festivals. Other identified mitigations were the implementation of interdenominational committees, equitable distribution of power, equitable resources, and observance of freedom of worship. The study similarly identified interfaith forums, education, equal opportunities, and structured leadership as useful interventions in enhancing good Christian-Muslim relations.

The aforementioned solutions exhibit the potential to address Islamophobia and promote interfaith cooperation and cohesion. Therefore the study emphasized the importance of having collaboration and trust-building to address political disparities and religious conflicts by fostering mutual understanding and establishing accommodative relationships between Christians and Muslims.

5.3 Conclusion

The study aimed to find out how the effects of Islamophobia impede Christian-Muslim relations in Mumias West Sub-county and propose alleviating measures. In conclusion, the study revealed that Islamophobia impeded Christian-Muslim relations in Mumias West Sub County, affecting cohesion and the entire community's life. Furthermore, Christians exhibited mixed attitudes towards Muslims, with a slightly higher majority expressing positive sentiments, however, a significant portion of Christians held negative views, indicating both acceptance and apprehension. Despite a somewhat higher level of Islamophobia's presence in Mumias and the complex Christian-Muslim relation, it's important to understand its complexities and the existing underlying historical grievances, prejudice, mistrust, and enduring deep-seated unresolved apprehensions, that arise when triggered leading to escalation of violence and tension between Christians and Muslims hindering harmonious relations.

However, efforts are obligatory to foster better relations among Christians and Muslims, emphasizing tolerance and respect among different religious affiliations to build a more unified

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and peaceful community. The study emphasized the need for dialogue and understanding between the two groups fostering a more inclusive and interconnected society. Therefore cooperative endeavours aimed at tackling Islamophobia and foster amicable relations among Christians and Muslims in Mumias West Sub County should be directed towards prioritizing the cultivation of understanding and cohesion among individuals belonging to various religious affiliations with an emphasis on tolerance and respect for individuals' feelings, opinions, tribe, culture, religion and avoidance of the culture of impunity as the path to build an interconnected, cohesive, a more unified, inclusive, peaceful community.

5.4 Recommendations

From the study findings, the following recommendations were made:

1. The promotion of mutual tolerance and understanding between Christians and Muslims in Mumias West Sub-county is facilitated through the development and implementation of targeted initiatives by governmental and non-governmental groups. These programs should strive to tackle fundamental conflicts while promoting cohesion and inclusivity.
2. It is imperative for community leaders and religious authorities to actively endorse and provide support for initiatives aimed at fostering social cohesion. This entails highlighting the potential for favourable outcomes from constructive engagement amongst religions.
3. The implementation of Interfaith Councils and Projects to promote communication and cooperation among religious leaders and community members, facilitating meaningful connection and relationship-building through collaborative projects like community service and cultural exchanges. These efforts can bridge gaps, build trust, and promote solidarity while addressing common societal challenges.
4. Kenya's government should address socioeconomic and political inequities fuelling conflicts, promote equal representation of religious groups in leadership roles and decision-making, and cultivate a climate of inclusivity, impartiality, and societal unity within the community.

5.5 Recommended Areas of Further Studies

This study sought to determine the effects of Islamophobia on Christian-Muslim relations in Mumias West Sub-county, Kenya.

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a. The study was focused on Mumias West Sub-county, therefore, this study can further be researched by expanding to other Geographical locations in Kenya.
b. A similar study is suggested using longitudinal research design (a study that involves repeated observations of the same variables over an extended period) to enable monitoring the development of attitudes over a period of time, with comparative studies to gain insights into contextual factors.
c. A similar study is suggested focused on one aspect of the Impact of Islamophobia to further explore the effects.
d. Furthermore, further studies should be done to assess the efficacy of interventions aimed at curbing Islamophobia.

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Appendix 1: Introduction Letter and Consent Form

Dear Respondent;

My name is Justo Okong'o Nyamwata, I am a student at St. Paul's University undertaking a Master of Arts in Christian Muslim Relations Degree. As a partial fulfillment of the degree, a am carrying out field research on the "Effects of Islamophobia on Christian Muslim Relations in Mumias West Sub-County, Kenya.

I kindly appeal for your assistance and willingness to participate in this study. The study seeks to assess the effects of Islamophobia on Christian-Muslim relations in the Mumias West sub-county, Kenya, and establish how Islamophobia in Mumias is impacting on the social cohesion, relations, and development in the community.

You will be expected to record your responses against the questions in the spaces provided. You are encouraged to give as accurate responses as possible. The information you will give will be kept confidential and used for the purpose of this study. Feel free to ask for any clarification in the questions asked below

Thanks in advance for your cooperation noting that your participation will be voluntary.

Yours,

Justo Okong'o Nyamwata

CONSENT FORM

I have read and fully understood the contents of the consent explanation form and all that this study is all about. I was given the opportunity to ask questions and all the questions asked were answered to my satisfaction. Nobody has compelled me to participate in this study and I volunteer to participate.

Participant Signature_____ Date _____

Principal Researcher's Signature _____ Date _____

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Appendix 2: Questionnaire for Religious Organisation

SECTION A: BACKGROUND INFORMATION OF RESPONDENTS SECTION A: DEMOGRAPHIC CHARACTERISTICS (Tick the Appropriate Answer)

1. Select your Gender;
   Male [ ] Female [ ]
2. Select Age Bracket
   18-24 years [ ] 25-29 years [ ]
   30-39 years [ ] 40 years and above [ ]
3. What is your highest level of education
   Secondary school [ ] Certificate [ ] Diploma [ ]
   Bachelor's Degree [ ] Master's Degree [ ]
4. What is your current marital status
   Single [ ] Married [ ] Widowed [ ] Separated [ ]
5. What is your current religious affiliation
   Christian [ ] Muslims [ ] Other _____

SECTION B. THE ADVENT OF CHRISTIANS AND ISLAM'S CONTACT TO MUMIAS

6. What was the initial relationship of Christians and Muslims when they came to Mumias?

_____

_____

_____

In your assessment, how were the two religions received in Mumias community?

_____

_____

_____

_____

7. What do think resulted from their relations from the onset of their coming to Mumias?

_____

_____

_____

SECTION C: THE EXTENT OF ISLAMOPHOBIA IN MUMIAS, KENYA

8. Do you think in any way there is fear between Muslims and Christians in Mumias?

_____

_____

_____

Why do you think so? Give the reason for your answer.

_____

_____

_____

How has this fear between Muslims and Christians been manifested or displayed in Mumias?

_____

_____

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9. As an organisation, how do you view the attitude of Christians and Muslims towards each other in Mumias?

_____

_____

_____

Do you think there is any tension between Muslims and Christians in Mumias? _____

Please give reasons for your answer

_____

_____

_____

SECTION D: THE IMPACT OF ISLAMOPHOBIA ON CHRISTIAN MUSLIM RELATIONS

10. In your view as a religious organisation, in which ways do you think the fear between Christians and Muslims has affected their relationship in Mumias?

_____

_____

_____

11. What do you think is the outcome of this fear in Mumias?

_____

_____

_____

12. How has this influenced the social relations, religious, and economic life of Mumias community at large?

_____

_____

_____

SECTION E: TO CONSTRUCT MITIGATIVE MEANS THAT WILL DEAL WITH ISLAMOPHOBIA AND ENHANCE CHRISTIAN MUSLIM RELATIONS

13. What can be done to have a good relationship between Christians and Muslims in Mumias?

_____

_____

_____

What do you think is the hindrance to good relationship, unity and peace in Mumias?

_____

_____

14. How can we end the fear between Christians and Muslims in Mumias?

_____

_____

_____

Thank you.

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Appendix 3: Questionnaire for Christians and Muslim Respondents

SECTION A: BACKGROUND INFORMATION OF RESPONDENTS SECTION A: DEMOGRAPHIC CHARACTERISTICS (Tick the Appropriate Answer)

1. Select your Gender;
   Male [ ] Female [ ]
2. Select Age Bracket
   18-24 years [ ] 25-29 years [ ]
   30-39 years [ ] 40 years and above [ ]
3. What is your highest level of education
   Secondary school [ ] Diploma [ ]
   Bachelor's Degree [ ] Postgraduate [ ]
4. Marital status
   Single [ ] Married [ ] Widowed [ ] Separated [ ]
5. What is your current religious affiliation
   Christian [ ] Muslims [ ] Other _____

SECTION B. THE ADVENT OF CHRISTIANS AND ISLAM'S CONTACT TO MUMIAS

6. What do you think was the initial relationship of Christians and Muslims when they came to Mumias? _____

7. How was Christianity and Islam received in Mumias community?

_____

8. How was the coming of Christianity and Islam impact on Mumias community?

_____

SECTION C: THE EXTENT OF ISLAMOPHOBIA IN MUMIAS, KENYA

9. Do you think in any way Muslims in Mumias fear Christians and vice versa?

_____

Please give reasons why you think so? _____

10. How has the fear between Christians and Muslims been manifested or displayed in Mumias?

_____

11. What do you think can lead to Muslims in Mumias to fear Christians and Christian fear Muslims? _____

_____

12. Do you think there is any tension between Muslims and Christians in Mumias? _____

Give reasons for your answer _____

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SECTION D: THE IMPACT OF ISLAMOPHOBIA ON CHRISTIAN MUSLIM RELATIONS

13. What do you think is the relationship between Christians and Muslims in Mumias today?

_____

14. Do you think in any way the fear between the two religions has led to negative outcomes in Mumias? _____

15. How has this influenced the social relations, religious, and economic life of Mumias community at large? _____

SECTION E: TO CONSTRUCT MITIGATIVE MEANS THAT WILL DEAL WITH ISLAMOPHOBIA AND ENHANCE CHRISTIAN MUSLIM RELATIONS

16. What could be done to ensure a good relationship between Christians and Muslims in Mumias? _____

17. What do you think has been the hindrance to good relationship, unity and peace in Mumias?

_____

18. In your own opinion, how could the fear between Christians and Muslims in Mumias be resolved? _____

Thank you

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Appendix 4: *Dodoso* (Mashwali Ya Mahojiano)

SEHEMU A: TABIA ZA KIDEMOGRAFI

1. Chagua Jinsia yako; Mwanaume [ ] Mwanamke [ ]

2. Una Dini gani kwa sasa

Wakristo [ ] Waislamu [ ] Wengine [ ]

3. Chagua Mabano ya Umri

18 - 24 [ ] 30 – 39 [ ]
25 - 29 [ ] 40 na zaidi [ ]

4. Kiwango chako cha juu cha Elimu ni kipi

Sekondari [ ] Shahada ya Kwanza [ ]

Diploma [ ] Uzamili (Postgraduate) [ ]

5. Hali yako ya ndoa kwa sasa ikoje

Mmoja [ ] Mjane [ ]

Ndoa [ ] Imetenganishwa [ ]

SEHEMU YA B. USIANO WAKATI UJIO WA WAKRISTO NA UISLAMU MUMIAS

1. Je, unadhani uhusiano wa awali wa Wakristo na Waislamu ulikuwaje walipofika Mumias?

……

2. Je, Wakristo na Waislamu walipokelewa vipi katika jamii ya Mumias?

……

3. Unafikiri nini kilitokana na mahusiano yao Wakristo na Waislamu tangu mwanzo wa kuja kwao Mumias?

……

SEHEMU C: KIWANGO CHA HOFU YA UISLAMU HUKO MUMIAS, KENYA

4. Je, unadhani kwa namna yoyote ile kuna hofu kati ya Waislamu na Wakristo huko Mumias? ……

Kwa nini unafikiri hivyo? toa sababu ya jibu lako.

……

5. Je, hofu hii kati ya Waislamu na Wakristo imedhihirikaje au kujionyeshaje katika Mumias?

……

6. Wakristo na Waislamu wanafikiriana vipi katika Mumias?

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……

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Na unafikiri dini zingine zina maoni gani juu yao huko Mumias?

……

SEHEMU YA D: ATHARI ZA HOFU YA UISLAMU KWA MAHUSIANO YA WAISLAMU NA WAKRISTO.

7. Je, hofu kati ya Wakristo na Waislamu inaweza kuathiri vipi uhusiano wao huko Mumias? ……

.....

8. Unafikiri ni nini matokeo ya hofu hii huko Mumias?

.....

.....

9. Je, hofu ya kidini inaathiri vipi kwa jumla maisha ya jamii ya Mumias?

……

…… ……..

SEHEMU E: KUJENGA NJIA ZA KUZUIA AMBAZO ZITASHUGHULIKIA HOFU YA UISLAMU NA KUIMARISHA MAHUSIANO YA WAISLAMU NA WAKRISTO

10. Je, unafikiri nini kifanyike ili kuwa na uhusiano mzuri kati ya Wakristo na Waislamu huko Mumias?

.....……

……

11. Je, tunawezaje kumaliza hofu kati ya Wakristo na Waislamu huko Mumias?

……

…….

12. Unafikiri ni vikwazo gani vyia uhusiano mzuri, umoja na amani katika Mumias?

……..

……..…

13. Unapendekeza nini kifanyike kusuluhisha hali hii Mumias?

……

……

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Appendix 5: Interview Schedule and FGD Guide

SECTION A. THE ADVENT OF CHRISTIANITY AND ISLAM'S CONTACT TO KENYA AND MUMIAS

1. What was the initial relationship of Christians and Muslims when they came to Mumias?
2. How were Christianity/Islam received in the community?
3. How has the coming of Islam/Christianity impacted Mumias community?

SECTION B: THE EXTENT OF ISLAMOPHOBIA IN MUMIAS, KENYA

4. Do you think in any way there is fear between Muslims and Christians in Mumias? Why do you think so? Give the reason for your answer.
5. How has the fear between Christians and Muslims been manifested or displayed in Mumias?
6. What do you think can lead to Muslims in Mumias to fear Christians and what do you think can lead Christian's fear Muslims?
7. Do you in your opinion think there is any tension between Muslims and Christians in Mumias? Give reasons for your answer.

SECTION C: THE IMPACT OF ISLAMOPHOBIA ON CHRISTIAN MUSLIM RELATIONS

8. What do you think is the relationship between Christians and Muslims in Mumias today?
9. Do you think in any way the fear between the religions has led to negative outcomes in Mumias?
10. How has this influenced the social relations, religious, and economic life of Mumias community at large?

SECTION D: MITIGATE MEASURES AGAINST ISLAMOPHOBIA THAT WILL ENHANCE GOOD RELATIONSHIP

11. What could be done to ensure a good relationship between Christians and Muslims in Mumias?
12. What do you think is the hindrance to good relationship, unity and peace in Mumias?

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13. In your own opinion, how could the fear between Christians and Muslims in Mumias be resolved?

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Appendix 6: Details of the Participants in Collecting Data

A. Details for Questionnaires

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S/no	Name	Sex	Religion	Age bracket	Education	Marital Status	Date
1	RRQ/M/1	M	Christian	34 - 39	Diploma	Married	20/10/2023
2	RRQ/M/2	M	Christian	40 and above	First degree	Married	10/10/2023
3	RRQ/M/3	F	Christian	40 and above	Post graduate	Married	19/10/2023
4	RRQ/M/4	M	Christian	40 and above	First degree	Married	19/10/2023
5	RRQ/M/5	M	Christian	40 and above	First degree	Married	18/10/2023
6	RRQ/M/6	M	Christian	40 and above	First degree	Married	19/10/2023
7	RRQ/M/7	M	Muslim	40 and above	High school	Married	20/10/2023
8	RRQ/M/8	M	Muslim	40 and above	Diploma	Married	19/10/2023
9	RRQ/M/9	M	Christian	34 - 39	Diploma	Married	23/10/2023
10	RRQ/M/10	M	Muslim	40 and above	Diploma	Married	22/10/2023
11	RRQ/M/11	M	Christian	34 - 39	First degree	Married	23/10/2023
12	RRQ/M/12	M	Christian	40 and above	Diploma	Married	23/10/2023
13	MRQ/M/1	M	Muslim	40 and above	Diploma	Married	17/10/2023
14	MRQ/M/2	M	Muslim	34 - 39	High school	Married	20/10/2023
15	MRQ/M/3	M	Muslim	40 and above	High school	Married	17/10/2023
16	MRQ/M/4	M	Muslim	40 and above	High school	Married	17/10/2023
17	MRQ/M/5	F	Muslim	40 and above	High school	Widowed	18/10/2023
18	MRQ/M/6	M	Muslim	40 and above	High school	Married	18/10/2023
19	MRQ/M/7	M	Muslim	40 and above	High school	Married	12/10/2023
20	MRQ/M/8	M	Muslim	40 and above	Diploma	Widowed	19/10/2023
21	MRQ/M/9	M	Muslim	34 - 39	Diploma	Married	17/10/2023
22	MRQ/M/10	M	Muslim	50	Diploma	Married	19/10/2023
23	MRQ/M/11	M	Muslim	40 and above	High school	Married	20/10/2023
24	MRQ/M/12	M	Muslim	40 and above	Diploma	Married	20/10/2023
25	MRQ/M/13	M	Muslim	52	Primary school	Married	17/10/2023
26	MRQ/M/14	M	Muslim	40 and above	Post graduate	Married	20/10/2023
27	MRQ/M/15	M	Muslim	40 and above	High school	Married	18/10/2023
28	MRQ/M/16	F	Muslim	18 - 24	High school	Married	19/10/2023
29	MRQ/M/17	M	Muslim	40 and above	Diploma	Married	20/10/2023
30	MRQ/M/18	M	Muslim	40 and above	Diploma	Married	20/10/2023
31	MRQ/M/19	M	Muslim	40 and above	Diploma	Married	19/10/2023
32	MRQ/M/20	M	Muslim	25	High school	Single	26/10/2023
33	MRQ/M/21	M	Muslim	40 and above	High school	Married	24/10/2023
34	MRQ/M/22	M	Muslim	40 and above	High school	Single	20/10/2023
35	CRQ/M/1	F	Christian	40 and above	Diploma	Married	11/10/2023
36	CRQ/M/2	M	Christian	25	First degree	Single	20/10/2023

37	CRQ/M/3	M	Christian	34 - 39	First degree	Married	19/10/2023
38	CRQ/M/4	M	Christian	18 - 24	High school	Single	19/10/2023
39	CRQ/M/5	M	Christian	40 and above	First degree	Married	18/10/2023
40	CRQ/M/6	M	Christian	40 and above	High school	Married	19/10/2023
41	CRQ/M/7	F	Christian	34 - 39	Diploma	Married	17/10/2023
42	CRQ/M/8	F	Christian	25 - 29	High school	Married	17/10/2023
43	CRQ/M/9	M	Christian	40 and above	High school	Married	17/10/2023
44	CRQ/M/10	F	Christian	40 and above	High school	Widowed	12/10/2023
45	CRQ/M/11	M	Christian	40 and above	High school	Married	13/10/2023
46	CRQ/M/12	F	Christian	40 and above	High school	Widowed	13/10/2023
47	CRQ/M/13	F	Christian	40 and above	High school	Single	13/10/2023
48	CRQ/M/14	F	Christian	25 - 29	Diploma	Married	11/10/2023
49	CRQ/M/15	F	Muslim	40 and above	Diploma	Married	13/10/2023
50	CRQ/M/16	M	Christian	40 and above	Diploma	Married	11/10/2023
51	CRQ/M/17	M	Christian	40 and above	Post graduate	Married	11/10/2023
52	CRQ/M/18	F	Christian	62	High school	Widowed	19/10/2023
53	CRQ/M/19	M	Christian	34 - 39	First degree	Married	20/10/2023
54	CRQ/M/20	M	Christian	40 and above	Diploma	Married	17/10/2023
55	CRQ/M/21	M	Christian	40 and above	Diploma	Married	20/10/2023
56	CRQ/M/22	M	Christian	40 and above	Diploma	Married	18/10/2023
57	CRQ/M/23	F	Christian	40 and above	Diploma	Married	18/10/2023

B. The Details Of The Interviewees Interviewed

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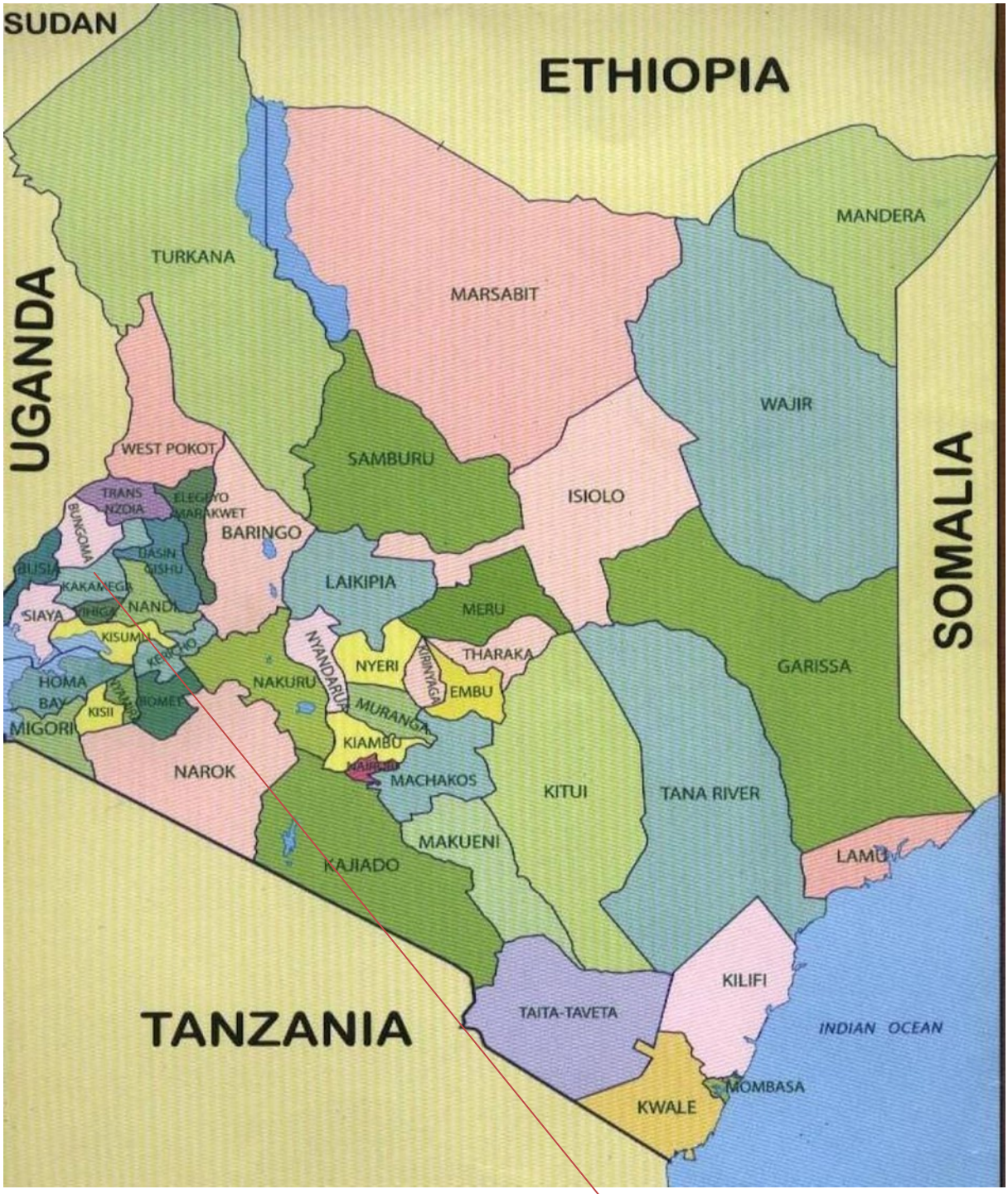
S/no	Name	Sex	Religion	Age bracket	Education	Marital Status	Date
60	ISR/M/1	M	Christian	40 and above	First degree	Married	11/10/2023
61	ISR/M/2	M	Christian	40 and above	First degree	Widowed	10/10/2023
62	ISR/M/3	F	Christian	40 and above	Diploma	Widowed	12/10/2023
63	ISR/M/4	F	Muslim	40 and above	Diploma	Married	12/10/2023
64	ISR/M/5	M	Muslim	40 and above	Diploma	Married	12/10/2023
65	ISR/M/6	M	Christian	40 and above	First degree	Married	12/10/2023
66	ISR/M/7	M	Christian	40 and above	Post graduate	Married	13/10/2023
67	ISR/M/8	F	Christian	40 and above	High school	Married	13/10/2023
68	ISR/M/9	F	Christian	40 and above	First degree	Married	13/10/2023
69	ISR/M/10	M	Muslim	40 and above	High school	Married	18/10/2023
70	ISR/M/11	M	Christian	40 and above	First degree	Married	18/10/2023
71	ISR/M/12	M	Muslim	40 and above	High school	Married	18/10/2023
72	ISR/M/13	M	Christian	40 and above	Diploma	Married	18/10/2023
73	ISR/M/14	M	Christian	40 and above	First degree	Married	19/10/2023
74	ISR/M/15	M	Christian	40 and above	Post graduate	Married	19/10/2023
75	ISR/M/16	M	Muslim	40 and above	Diploma	Married	19/10/2023
76	ISR/M/17	M	Christian	40 and above	First degree	Married	19/10/2023
77	ISR/M/18	M	Muslim	40 and above	First degree	Married	20/10/2023

C. The Details Of Focused Group Discussion

S/no	Name	Sex	Religion	Age bracket	Education	Marital Status	Date
78	FGD/M/1	-	Christians	40 and above	-	Married	11/10/2023
78	FGD/M/2	-	Muslims	40 and above		Married	17/10/2023

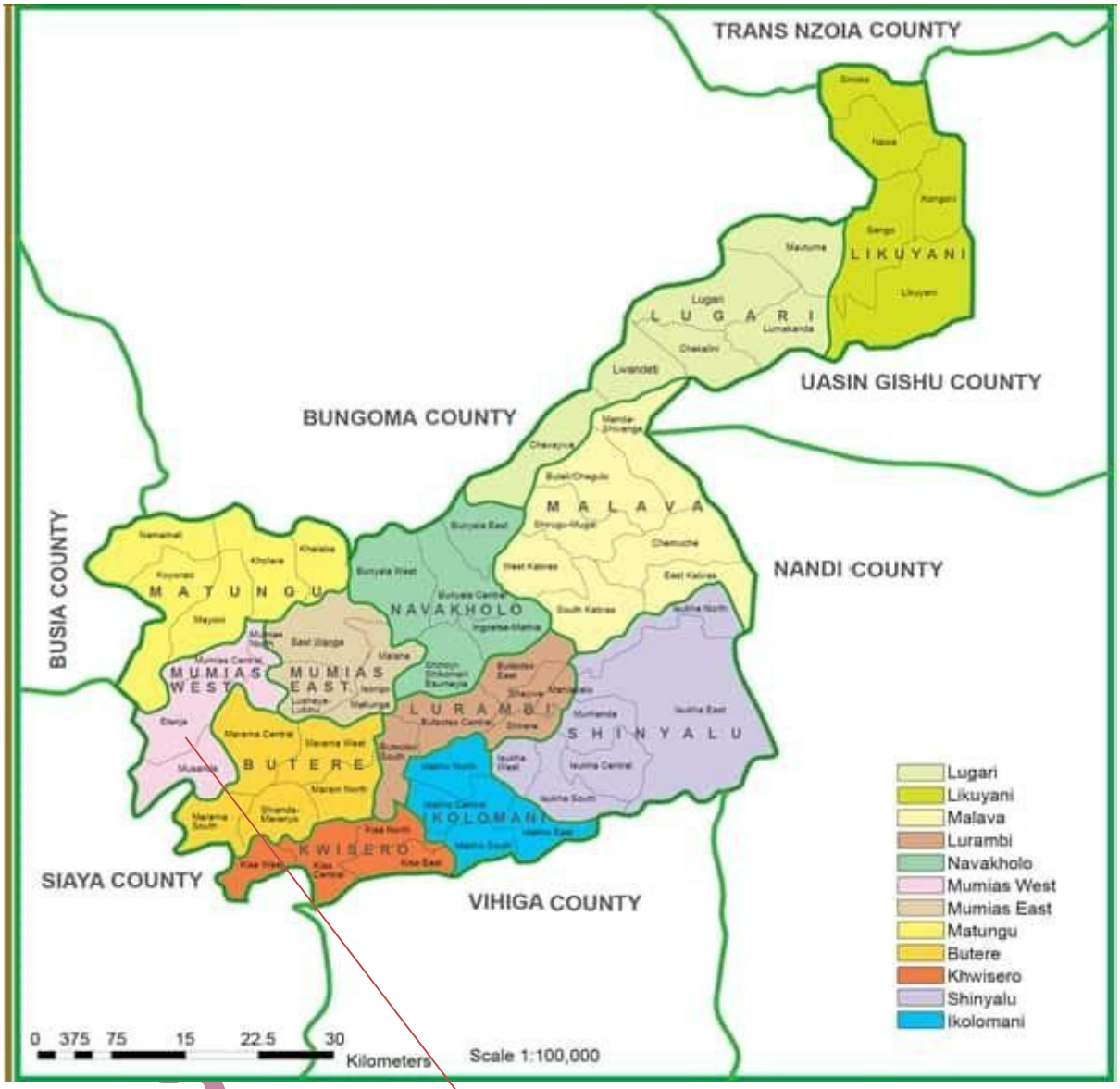
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Appendix 7: The Map of Kenya Showing Divisions of Counties



Key Location of the Study Area on the map of Kenya….

Appendix 8: The Map of Kakamega County Showing Sub-Counties



Key representing …. Mumias West Sub-County

(Kakamega County Report, 2015, p. 1)

Appendix 9: Pictures Taken during Data collection in Mumias



Visited The Rt. Rev Joseph Wandera at ACK Mumias Diocesan Offices Who Guided me on how to carry out my research.



Visited one of the Reverends who assisted me to reach other Christian churches in Mumias North ward



The vist to Lureko Mosque where I interviewed the Imam and the two Member 18th October 2023



The vist to Ahlu-Sunnahwal-Jamaa Mosque where I carried out focussed group discussion with the Imams and other leaders on 17th October 2023

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The two pictures taken during Focused Group Discussion in Ahlu-Sunnahwal- Jamaa Mosque in Mumias on 17th October 2023.







Taken during Focused Group Discussion in ACK Mumias Cathedral on 13th October 2023 others joined letter

ST. PAUL'S UNIVERSITY

The three pictures below were some of the pictures taken during interviews which were carried out in Mumias Central and Mumias North wards.



Interviewing a Muslim Imam in a Shop in Mumias town on 17th October 2023



Interviewing a nurse in Mumias Level 4 Hospital on 13th October 2023



Taken in the Anglican Church with Rural Dean of a Parish in Mumias on 13th October 2023

Appendix 10: NACOSTI Permit

REPUBLIC OF KENYA

NATIONAL COMMISSION FOR SCIENCE,TECHNOLOGY & INNOVATION

Ref No: **347609**

Date of Issue: **10/October/2023**

RESEARCH LICENSE



This is to Certify that Rev.. JUSTO NYAMWATA OKONG'O of St. Paul's University, has been licensed to conduct research as per the provision of the Science, Technology and Innovation Act, 2013 (Rev.2014) in Kakamega on the topic: EFFECTS OF ISLAMOPHOBIA ON CHRISTIAN MUSLIM-RELATIONS IN MUMIAS WEST SUB-COUNTY, KENYA for the period ending : 10/October/2024.

License No: **NACOSTI/P/23/30223**

347609

Applicant Identification Number

Director General
NATIONAL COMMISSION FOR SCIENCE,TECHNOLOGY & INNOVATION

Verification QR Code

Appendix 11: Recommendation Letter

ST. PAUL'S UNIVERSITY

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

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

BOARD OF POSTGRADUATE STUDIES

28th September, 2023

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

Dear Sir/Madam,

RE: RECOMMENDATION FOR JUSTO OKONG'O NYAMWATA ICMRLMR391522 –TO CONDUCT RESEARCH

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

The second year consists of a major research work leading to a Thesis. The student's selected topic is:

"Effects of Islamophobia on Christian-Muslim Relations in Mumias West Sub-County, Kenya."

Kindly grant this student the required permit.

Yours Faithfully,

DIRECTOR BOARD OF POSTGRADUATE STUDIES ST. PAUL'S UNIVERSITY 20 SEP 2023 P.O. BOX 00217, LIMURU

Dr. John Muhoho
Director Board of Postgraduate Studies

Appendix 12: Representing Timeline Frame

No.	Activity	Period
1	Proposal writing and defence.	January to July 2023
2	Get approval from Kenya National Council for Science and Technology/ Research instruments.	July 2023
3	Pilot data collection and Field Data collection.	September to November 2023
4	Data analysis and Report writing.	November 2023 to April 2024
5	Journal publication of research work articles.	May to July 2024
6	Submission of dissertation for examination.	May to June 2024
7	Defence of the dissertation.	June to July 2024
8	Graduation	November 2024

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Appendix 13: Representing the Budgetary Estimations

No.	Description	Unit cost (KSHS.)	Quantity	Amount (KSHS.)
1	Travel costs and accommodation	6,400	5	32,000
2	Cost for research tools	10,000	1	10,000
3	Print out of research instruments.	6,000	1	6,000
4	Facilitation for Research assistants and group discussion meetings.	10,000	3	30,000
5	Data collection travel costs involving research assistants.	10,000	3	30,000
6	Assembling and analysis of data	20,000	1	20,000
7	Writing and editing process of the Report	20,000	1	20,000
8	Publication of the Journal	10,000	1	10,000
9	Reporting binding 6copies and CDs	2,500	6	15,000
10	Research authorization and Permit	10,000	1	10,000
12	Eventualities/Miscellaneous			17,000
	Total			**200,000**