PRINT MEDIA PORTRAYAL OF ISLAM AND MUSLIMS AND ITS INFLUENCE ON CHRISTIAN-MUSLIM RELATIONS IN NAIROBI COUNTY, KENYA

BY

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C50/20239/2010

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MAY, 2016
DECLARATION

This thesis is my original work and has not been presented for a degree or academic award in any other university or any other award.

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DEDICATION

This work has been dedicated to all individuals who are determined, committed, yearn for and ever worked towards interreligious coexistence.
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<tr>
<td>AFP</td>
<td>Agence France-Press</td>
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<tr>
<td>AIC</td>
<td>African Independent Church</td>
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<td>AP</td>
<td>Associated Press</td>
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<tr>
<td>BBC</td>
<td>British Broadcasting Corporation</td>
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<td>CBD</td>
<td>Central Business District</td>
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<tr>
<td>CCTV</td>
<td>Closed Circuit Televisions</td>
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<tr>
<td>CIPK</td>
<td>Council of Imams and Preachers of Kenya</td>
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<tr>
<td>CITAM</td>
<td>Christ is the Answer Ministries</td>
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<tr>
<td>DDP</td>
<td>District Development Plan</td>
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<tr>
<td>DN</td>
<td>Daily Nation</td>
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<tr>
<td>DKMYA</td>
<td>Development by Kenya Muslim Youth Alliance</td>
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<tr>
<td>FCB</td>
<td>First Community Bank</td>
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<tr>
<td>FIS</td>
<td>Front Islamique du Salut (Islamic Salvation Front)</td>
</tr>
<tr>
<td>GHOMI</td>
<td>Grace House of Miracle International Church</td>
</tr>
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<td>GOK</td>
<td>Government of Kenya</td>
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<tr>
<td>ICRC</td>
<td>International Committee of Red Cross</td>
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<tr>
<td>Acronym</td>
<td>Full Form</td>
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<tr>
<td>IFAPA</td>
<td>Inter-Faith Action for Peace in Africa</td>
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<tr>
<td>KDF</td>
<td>Kenya Defense Force</td>
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<tr>
<td>KEMNAC</td>
<td>Kenya Muslim National Advisory Council</td>
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<tr>
<td>KNCHR</td>
<td>Kenya National Commission on Human Rights</td>
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<tr>
<td>NCCK</td>
<td>National Council of Churches of Kenya</td>
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<tr>
<td>NPC</td>
<td>New Pentecostal Churches</td>
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<tr>
<td>PEFA</td>
<td>Pentecostal Evangelism Fellowship of Africa</td>
</tr>
<tr>
<td>PROCMURA</td>
<td>Programme for Christian Muslim Relations in Africa</td>
</tr>
<tr>
<td>PBUH</td>
<td>Peace be Upon Him</td>
</tr>
<tr>
<td>PSV</td>
<td>Public Service Vehicle</td>
</tr>
<tr>
<td>SUPKEM</td>
<td>Supreme Council of Kenya Muslims</td>
</tr>
<tr>
<td>UK</td>
<td>United Kingdom</td>
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<tr>
<td>UN</td>
<td>United Nations</td>
</tr>
<tr>
<td>USA</td>
<td>United States of America</td>
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<tr>
<td>WAMY</td>
<td>World Assembly of Muslim Youth</td>
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<td>YMA</td>
<td>Young Muslim Association</td>
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OPERATIONAL DEFINITIONS

Christian Muslim Relations- The way Christians and Muslims interact based on the perceptions of Christians on Muslims and Islam regarding peace and inter-faith tolerance. It is characterized by more of suspicion and tension as opposed to friendliness, tolerance and mutual coexistence.

Fundamentalism: is applied to mean conservatism or literal interpretation of scriptures in Christianity. However, it is wrongly used to mean extremism, terrorism, radicalism, insurgence or even revolutions among Muslims. This has been adopted in the newspapers.

Islamist Extremist Organizations: groups which engage in military warfare while they justify themselves by irrationally appealing to Islamic jihad. For example al-Shabaab, al-Qaeda and Boko Haram.

Islamophobia: fear of Islam and Muslims built by the perceptions that Islam propagates violence and Muslims thrive in violence.

Moderate Muslims: Adherents of Islam from a moderate point of view. Unlike the Islamists the moderates do not look at the Qur’an as a purely political model but as a source of religious guidance in everyday activities. They generally practice peace and tolerance. The study also refers to them as mainstream Muslims.

Political Islam: Also referred to as Islamism. It is practiced by radical Islamists and comprises of a number of ideologies one being Islamic Caliphate in which Islam should be the guide in all aspects of life. Others include military jihad and martyrdom. Moderate Muslims refer to the ideologies as myths.

Portrayal: The representation of Islam and Muslims given by media in regard to peace and tolerance and mainly based on conflicts and extremism.

Perception: A belief or opinion, often held by many people and based on how things seem. It is the attitude of Kenyan Christians towards Islam and Muslims on matters of peace and tolerance. It also refers to Muslims attitude towards Christians regarding the same.
Print Media: Is a means of mass communication in the form of paper publications such as newspapers and magazines.

Radical Islamists: Members of extremist organizations. The term “Islamists” is used to denote them for the reason that they advocate a form of political Islam. They formulate ideologies through misinterpretation of the Qur’an and Sunnah. They are called extremists due to their exaggeration of radical stance both religious and political.
ABSTRACT

This study focuses on print media portrayal of Islam and Muslims and its influence on Christian-Muslim relations in Nairobi County. Islam has been accused of encouraging violence and Muslims perceived as people who thrive in violence. Islam enjoins its members to embrace peace and harmonious inter-faith coexistence. Print media as a powerful source of Christians’ knowledge about Islam and Muslims could have led to shaping of the opinion. The objectives of the study are: to evaluate the Islamic teachings on peace and harmonious Christian-Muslim relations; to establish how Islam and Muslims are portrayed in the print media in Kenya; to assess how portrayal of Islam by the print media affects the Christian-Muslim relations in Nairobi County and to provide strategies for the print media to present a more objective image of Islam and Muslims to enhance Christian-Muslim relations. The study has been guided by semiotic theory in particular Representamen and Interpretant concepts. Representamen means something that does a representing while Interpretant denotes meaning. The study uses Descriptive Survey Design as it is qualitative in nature. Primary data collection has been through self-administered questionnaires and scheduled interviews. Data presentation and analysis was in form of narrations and simple descriptive statistics like tables, percentages and graphs. The study found that Islam is a religion of peace and Muslims are supposed to be pacifists. Peace is made to be a key part of Islamic culture through such fundamental elements like the name Islam and the greetings. Muslims are enjoined to practice compassion, forgiveness, moderation and interfaith tolerance as key pillars of peace. However, the reported cases of radicalism practiced by some few members in Nairobi North District and all over the world cause Islam to appear violent and intolerant. The print media in Kenya portrays Islam and Muslims to be warlike. Mainstream newspapers misreport the personalities of both Prophet Muhammad (PBUH) and Allah where they are portrayed as encouraging intolerance. Violence is seen as core teachings in Islam taught by the sheikhs in the mosques. This study established that print media influences Christians perceptions on Islam and Muslims contributing to Islamophobia and sometimes tension. The ideologies of radical Islamists which are reported in media and their use of Islam to justify their aggression make it difficult for the Christians to distinguish between militancy and Islam. Christians think that Islam teaches its adherents to hate non-Muslims and fight them. The Christian-Muslim relations tend to be tense. The study has recommended the media to adopt sensitive reporting to promote positive coexistence between Christians and Muslims in Nairobi County. Media practitioners need to exercise peace journalism to help in enhancing interfaith pluralism despite the existence of radical Islamism. This will promote Christian-Muslim dialogue in the efforts to build peace rather than creating diversity.
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CHAPTER ONE
INTRODUCTION

1.1 Background
Mass media is viewed as a powerful tool that has attracted great attention from scholars worldwide (Lazersfeld and Merton, 2000: 15). Media plays the role of disseminating informing, educating, creating surveillance and entertaining (Whitaker, 2000: 3). In carrying out these roles, the media is supposed to ensure responsibility. Mass media has been noted to have both positive and negative impacts in society. Conscious media can among others enhance national unity, empower people and promote their dignity (Kadhi, 2012: 14; Jaarsveld and Mottier, 2009: 8; Ouma 2007: 43). On the other hand, media can be used to disseminate propaganda, reinforce negative stereotypes and even fuel violence as it happened in Rwanda in 1994 (Dijk, 2014: 10; Bartlett et al, 1997: 150). Though print media is not comprehensive at conveying shocks and sensations like electronic media, it is detailed in terms of content. This is in consideration that use of words is a common method of communication than electronic media today (Ali, 2012: 24; Agee, 1985: 37). Words have a powerful psychological effect; it matters how they are chosen during reporting (Kamalipour, 2004: 88).

Islam for a long time has attracted a negative and probably unfair representation in the media nationally, regionally and internationally (Ahmed, 2013: 1; Maina, 2010: 54; Abdullah and Halim, 2007:10; Said, 1997:6; Kadhi, 1995: 94). Western
print media such as the *Washington Post, Newsweek Magazine* and *New York Times* have often allegedly given Islam a distorted image. The perspective given to the Gulf War of 1991 and 2003, the Palestinian-Israel conflict and the Iranian Revolution of 1979 are some cases of misrepresentation of Islam and Muslims. These events were unnecessarily presented as an integral part of Islamic revivalism (Faruqi, 2013: 152; Khan *et al.*, 2012: 21; Esposito, 1995: 194). Thus, Muslims worldwide have been portrayed as a monolithic force which is a threat to non-Muslims.

The people of Africa became aware of the September 11th 2001 attacks in the United States (U.S) through the Western media reports (Baderoon, 2004: 1). Western media has a wide global influence, often marshaled highly to influence the media portrayal of Islam in Africa especially in multi-religious countries where Islam is equated with terrorism and extremism with phrases such as Islamic fundamentalism and radicalism. For instance, on 20th February 2005, a South Africa newspaper, the *Mail and Guardian* published a cartoon of Prophet Muhammad which had been published by a Danish newspaper portraying him as a terrorist.

The Nigerian newspapers have been found to misrepresent *Boko Haram* activities as Islamic through such labels like Muslim sect, *jihadists*, militant Islamic group and Islamic insurgents. They have also aired views of individuals who connect Islam with the extremist group including police officers and leaders of the group.
(Ayoola & Olaosun, 2014:16; Asman, 2008: 47). With such representations, the non-Muslims have developed *Islamophobia* (perceived fear of Islam) thus straining the relations between them and Muslims. Indeed, Christian-Muslim conflicts have been experienced in some countries of Africa including Nigeria, Sudan, Egypt and Kenya, among others (Kamau, 2013: 2; Jarra, 2004: 87; Akuar, 2001: 16).

East African countries have in the recent history experienced a series of bomb blasts which have portrayed Muslims negatively. For instance, in August 1998, the US Embassy in Nairobi was blasted, leaving 212 people dead and hundreds injured. On the same day, there was bombing of the American Embassy in Dar-es-salaam, Tanzania (Makori, 2010: 3). In November 28, 2002 in Kilifi, an Israel-owned hotel was bombed, killing 13 people and more than 80 people wounded (Botha, 2013; ICRC, 2003: 46). This has made the East African print media presentations to be characterized by instances of explosions in public places and social gatherings. In July 2010, two restaurants were bombed in Kampala leaving 74 people dead. Twenty passengers to Uganda were killed in a bus terminus in Nairobi on 20th December 2010 (The Guardian, 2010: 1).

Kenya in particular has experienced several attacks in the past. The year 2012 reported terrorism almost every month (Human Rights Watch, 2013: 8). On 1st July 2011 two churches in Garissa were attacked by some gunmen who also hurled an explosive in one of the churches. A grenade was hurled to another
church, St Polycarp Anglican Church along Juja road in Nairobi on 20th September 2011. On 18th November 2011, an explosive went off in a mini-bus ferrying people towards Eastleigh from Nairobi City Centre and on 7th December 2011 an explosion occurred near a mosque in Eastleigh injuring among others the area Member of Parliament Abdi Yusuf Hassan. The Westgate Mall attack in Nairobi on 21st September 2013 left the country terrified where the nephew of the President Uhuru Kenyatta was among the 66 people who lost their lives (Daily Nation, 22/09/2013). These, instances have led to misrepresentation of Islam and Muslims in the print media.

The media in Kenya has on many occasions been accused of building anti-Islamic sentiments. The Daily Nation and The Standard newspapers are the most popular print media in Kenya. Others include The People Daily, The Star, Taifa Leo, The East African and The Citizen. These newspapers rely heavily on international news agencies, mainly Agence France-Presse (AFP), Associated Press (AP), Reuters, and British Broadcasting Corporation (BBC) for international news (Horvit, 2004: 73; Bartlett et al, 1997: 131). These news agencies have been accused of misrepresenting Islam and Muslims. Some examples include: the misrepresentation of the personality of the Prophet Muhammad (Peace be Upon Him) as having advocated terrorism; use of the phrase Islamic fundamentalism to mean terrorism and extremism and the use of the concept of jihad (struggle) to justify terrorism as well as the use of words such
as Islamic, Muslim and mosque while reporting acts of terrorism and conflicts. For instance, on 21\textsuperscript{st} July 2010, in the Kenyan \textit{Daily Nation}, there was a cartoon illustrating the myth of 72 virgins who are awarded to terrorists. In reaction to this, Muslims asserted that the myth did not promise to reward terrorism. Besides, its source is found to be a weak \textit{Hadith} (reports of Prophet Muhammad) which has not been authenticated.

It seems clear to Muslim leaders that the poor image given to Islam and Muslims by the print media in Kenya can influence negative perception. Thus, they have complained to various media houses for withdrawal and apology on publications which are against Islamic faith and teachings. It includes the complaint made by Jamia Mosque committee to \textit{The Kenya Times} for an article published in March 2010 which claimed that Muslims were aggressive and intolerant (\textit{Kenya Times}, March 7, 2010: 4). A similar incident occurred on 12\textsuperscript{th} May 2011 when \textit{The Star} newspaper published a cartoon of a foetus with a gun and the words in Arabic, “there is no God but Allah and Muhammad is his prophet” (\textit{The Star}, 2011: 23). The Supreme Council of Kenya Muslims (SUPKEM) demanded an apology which \textit{The Star} newspaper duly issued the following day.

Apart from reports of terrorism and extremism, the print media in Kenya provides information about Muslims from both Kenya and other countries in the world. It appears that the stories about Muslims and Islam are always about violent conflicts and wars. Rarely do the media reports on positive issues like business
and positive politics. Media according to Hamelink (2002: 3) can build a certain perception and even reinforce a stereotype through repetitive focusing on a certain aspect.

Due to the print media portrayal of Islam as a violent religion, Christians in Kenya have developed an attitude of apprehension and suspicion of Islam and Muslims. This has adversely influenced the Christian-Muslim relations. *Islamophobia* has often been expressed in churches through statements of religious leaders in social and political contexts. For example, during the August 2010 Constitution Referendum, many Christians observed that inclusion of the Kadhi courts in the constitution would help breed Islamic radicalism in the country (Maina, 2011: 54; Raghavan, 2010: 2).

Despite the negative media portrayal, Islam is supposed to be a religion of peace and interfaith tolerance (Qur’an 2: 256; 3: 199; 5: 82; 29: 46; 16: 125; 17: 53; 22: 40; 109: 6). It embraces justice, forgiveness, mercy among other virtues which are exalted throughout the Qur’an and Hadith. Islam also condemns killing and revenge (Qur’an 4: 29; 6: 151; 22: 66; 3: 134; 7: 199; 45: 14). There exist a number of verses and chapters both in Quran and Hadith on *jihad* (holy war). Modern Muslim scholars and jurists have however provided new interpretations of the violent scriptures to encourage coexistence (Azumah, 2015: 29; Dayem and Ayub, 2014: 7; Jah, 1993: 180). The study sought to establish the portrayal of
Islam and Muslims in the print media in Kenya and how it influences the relations between Christians and Muslims in Nairobi County.

1.2 Statement of the Problem
Print media has largely been accused of misrepresenting Islam as a violent religion and Muslims as people who thrive on violence. This could be promoted by reports of terrorism, war and violence in Kenya and across the globe. Incidents of grenade attacks committed by radical Islamists have been on increase in the recent past in Kenya. Negative portrayal of Islam occurs when such forms of violence by minority Muslims are given `an Islamic perspective. Such reports by print media could lead to misconceptions for Islam to mean terrorism and Muslims to be seen as terrorists and extremists yet Islam is a peaceful religion. Selective reporting of conflicts involving Muslims such as repetitive reports of wars and conflicts involving Muslims; and referring to terrorists as Islamic fundamentalists could further reduce Islam to violence.

The print media portrayal of Islam and Muslims has affected the Christian-Muslim relations since Christians perceive Muslims to be people who are always ready to engage in conflicts and terrorism. Yet Islam enjoins its members to practice peace and tolerance in view of the Qur’anic verses that talk about coexistence. In addition, majority of Muslims emphasize on non- literal application of the scriptures on jihad (holy war) to bring peace and inter- faith coexistence. This study sought to investigate print media portrayal of Islam and
Muslims and its influence on Christians’ perception and consequent impacts on Christian-Muslim relations in Nairobi County.

1.3 Objectives of the Study
The study was guided by the following objectives:

1. To evaluate the Islamic teachings on peace and harmonious Christian-Muslim relations.

2. To establish how Islam and Muslims are portrayed in the print media in Kenya.

3. To assess how portrayal of Islam by the print media impacts on the Christian-Muslim relations in Nairobi County.

4. To suggest strategies for the print media to present a more objective image of Islam and Muslims to enhance Christian-Muslim relations.

1.4 Research Questions
1. What are the Islamic teachings on peace and harmonious Christian-Muslim relations?

2. How is Islam portrayed in the print media in Kenya?

3. How does the portrayal of Islam and Muslims by the print media affect the Christian-Muslim relations in Nairobi County?

4. How can the print media portrayal of Islam and Muslims be enhanced to promote good relations between Christians and Muslims?
1.5 Research Premises
1. Islam enjoins its members to embrace peace and harmonious Christian-Muslim relations.

2. The print media portrays Islam and Muslims as inherently violent and intolerant.

3. The print media portrayal of Islam as a violent religion negatively affects Christian-Muslim relations in Nairobi.

4. Christian-Muslim relations in Nairobi County can be enhanced through objective portrayal of Islam and Muslims by the print media in Kenya.

1.6 Justification and Significance of the Study
Extensive scholarly work has been done on mass media representation of Muslims and Islam (Amir, 2011; Ali 2007; Abdullah and Halim, 2007). However, only a scanty of literature exists in reference to Kenya. This study sought to fill the void and provide relevant literature on the print media portrayal of Islam in Kenya and issues related to the stance of Islam on peace and tolerance. The study is based on the fact that mass media shapes opinions and attitudes and thus helps in formation of the non-Muslims perception of Islam and Muslims. If print media in Kenya give Islam and Muslims a negative image there is no doubt about its reinforcement of the common perception that Islam is inherently violent. The study recommends sustainable approaches of mitigating misrepresentation of Islam and Muslims in Kenya by the print media.
The perception that Islam encourages terrorism leads to poor relations between Christians and Muslims. The study has proposed ways through which print media can promote harmonious Christian-Muslim relations in Nairobi County. This will help the Government of Kenya (GOK) in attaining the social and political pillars of Vision 2030 through promoting national cohesion (GOK, 2010). Enhancing of religious tolerance is also in accordance with the Kenya National Commission on Human Rights Report of 2011 and the United Nations Charter (KNCHR, 2011; UN, 1949). The position of Islam and Muslims on peace and tolerance has been a topic of concern following the radical extremists’ attacks reported in different parts of the world Kenya included. The information obtained in this study will hopefully be useful in the deconstruction of the misconception that Islam encourages violence.

1.7 Scope and Delimitations of the Study
The study focused on the print media portrayal of Islam and Muslims in Nairobi County. It also investigated whether or not the portrayal influences the Christians’ perception of Islam and Muslims and how this affected Christian-Muslim relations. Christian attitudes towards Islam and Muslims could be influenced by other sources like friends and relatives, religious leaders and electronic media. However the study limited itself to print media in avoidance of making the topic too complex. Media is a major source of Christians’ knowledge about Islam and Muslims since Christians do not attend mosques. The print media is capable of
perpetuating ignorance and wrong opinion regarding Islamic perspective of peace and interreligious tolerance noting that it is a powerful source of information.

The study conducted content analysis on: *The Standard, Daily Nation, The Kenya Times, The People Daily* and *The Star* newspapers. These were the popular newspapers in Kenya during the beginning of data collection (Kenya Information Guide, 2013). Selection of these newspapers provided a justification for their influence better than randomly choosing samples based on the number of print media in Kenya. Some only contain business, family, sports and other content that was not relevant for this study.

The sampled newspapers were of the period from 2001 to 2014. The period was up to date and within the time frame of extensive reports of radical Islamist groups and wars that, involved Muslims in different parts of the world. With the already occurring extremists’ violent activities like the 1998 bombing of American Embassy and the September 11th 2001 attacks in America, the period witnessed more attacks including the 2002 twin attack of Israel plane and hotel. There was escalation of attacks in the late 2000s and early 2010s in Kenya which were reported by the print media.

The study restricted itself to Nairobi North District and in particular Pumwani and Central Business Division Sub-Counties. The selected area has a high number of Muslims living among Christians hence is suitable for the study. The 2009 census provided that there is approximately 10% Muslims in Kenya. They predominantly
live in former Coast and North Eastern Provinces. Many are also found in Eastleigh Nairobi County often called “little Mogadishu” (Odhiambo, Onkware & Leshon, 2012: 47). Both Pumwani Division and Central Division were affected by terror attacks from radical Islamists threatening Christian-Muslim relations (Peter, Wandera & Jansen, 2013).

1.8 Limitations of the Study
In some media houses, churches and mosques it was a big challenge to access the respondents and in others it was completely impossible. At the Nation House, the People Daily and Star media houses, there was denial of entry which was supposed to allow purposive sampling of five journalists. Some officers in these media houses insisted that the journalists were very busy either in the field or carrying on the editing job. They said that the journalists would be given the interview schedules for them to fill in at their convenient time and they could only pick a single interview schedule. This led to reducing the number of journalists to five instead of twenty five as earlier suggested. In some churches and mosques the senior pastors and imams were not reached. Instead their assistants were interviewed.

The pastors at Helicopter of Christ Church and Universal Church were reluctant to participate in the interviews. These were churches with large number of congregations which had attracted the researcher and were targeted in this study. Nevertheless, the researcher progressed to other churches within the area of the
study. There was total refusal to do any interview in Riadha Mosque from the mosque leadership. This was one of the major mosques in the Central Division and carrying out interviews could have enriched the findings of the study.
CHAPTER TWO
LITERATURE REVIEW

2.0 Introduction
This chapter comprises a review of related literature which has been done thematically: first, Islamic teachings on peace and harmonious Christian-Muslim relations; second, acts of violence by Islamist militia groups; third, media portrayal of Islam and Muslims, and lastly, the role of media in influencing Christian-Muslim relations in Kenya. The literature sought to establish the findings and observations of scholars in Kenya and across the world which are close to the topic of study. Some of the reviewed literature provided impetus to the study and the gaps that needed to be filled were shown. The chapter reveals literature that would guide in the interpretation of data during the discussion of the findings. Chapter two also discusses the conceptual framework which guided this study.

2.1.1 Islamic Teachings on Peace and Harmonious Relations between Christians and Muslims
Abdalati (1995) underscores that the Qur’an and Hadith, the primary sources of guidance for Muslims emphasize on peace. He adds that the whole life of a Muslim portrays need for peace in society. He argues that a Muslim in many ways is reminded to seek peace and tranquility each day. He provided examples of the concluding words of the daily prayers, the greetings of the Muslims in congregations and the daily salutation of Muslims, all of which express the need
for peace. However, he is too brief and does not provide support for his claims from Islamic sources especially the Qur’an and Hadith. The study sought to further exemplify the Islamic teachings on peace and tolerance. It evaluated the Qur’an and Hadith and found that they are full of teachings on peace and inter-faith coexistence.

Alzafzaf (2009) and Darios (2010) assess the topic of inter and intra-faith dialogue and underline that Islam does not propagate war and conflicts. They assert that dialogue is a language of Islam. This is depicted by the belief that Allah based his relationship with his creatures on convincing dialogue and not on subjugation. To emphasize on the same, Alzafzaf examined the concepts of *ijtihad* (reason), *ijma* (consensus) and *shura* (consultation). He contended that these concepts do not depict conflict and dictatorship but dialogue and democracy. In a survey, Darios (2010) found non-Muslims to hold a perception that Shariah, Quran, Muhammad (PBUH) and Allah or Islam in general, are violent and aggressive. He found this to be based on generalization and stereotype. Darios further calls for a sober rethinking as he provides examples of how Muslims supported and protected the *dhimmis* (protected people). He disagrees with the attitude that Islam is the most violent religion. These observations about the perception of non-Muslims image of Islam are made in reference to the West. This study sought to establish whether or not the Christians in Nairobi County hold similar perception that Islam is inherently violent. It revealed that Christians perceive Muslims to be naturally intolerant.
Sookdeo (2007) observes that there are a number of passages in the Quran that are bellicose promoting intolerance of people of other religions. He mentions the existence of a full chapter of Hadith on jihad as holy war. He discusses on Muslim apologetics providing that they are not true in discussing jihad akbar (greater jihad) and jihad esghar (lesser jihad). This is in their arguments that majority Muslims exalt spiritual struggle as jihad akbar than jihad esghar which is aggression in defense of one’s religion, life and property. He provides a number of scriptures to defend his argument showing how the Qur’an, Hadith and Sharia are aggressive. Sookdeo’s arguments differ with the assumption of this study that Islam is a peaceful religion. The emphasis about violence in the primary sources requires a further scrutiny. The interpretations of such scriptures will explain the stand of Muslims on matters of peace. This study evaluated such scriptures and found out how Muslims interact with and interpret such scriptures in view to the two dimensions of jihad.

Nehls and Eric (2000) find Qital fi Sabilillah (fighting in the way of Allah) to be a basic aspect in Islam. They claim that its function is not only to maintain morality but also for acquiring material property. They make references to the historical happenings and also visit the Christian Crusades comparing it to such issues. Their conclusion is that Christians today condemn the atrocities that were done on Muslims during the Crusades. However, they are concerned that Muslims emulate
the actions of their predecessors in today’s society. This study investigated how Muslims use of the concept of *jihad*. It realized a moderate interpretation of this Islamic term for peace and interreligious coexistence.

Ali (1984), Dayem and Ayub (2014) further observe that, western scholars who argue that the Qur’an advocates the use of aggression have either misunderstood or neglected the actual teachings. They are concerned with the way such thinkers have failed to read some verses in conjunction with others in the context to find that Islam calls for moderation, peace and tranquility. They explore the various fights which happened during the time of Prophet Muhammad (PBUH) including the battles of Uhud and Badr. These were defensive rather than offensive wars. Ali (1984) observed that Prophet Muhammad (PBUH) did not fight Christians and had condemned the acts of killing and destroying of property. The emphases are supposed to show the discrepancy between a common perception and Islamic teachings. This study interrogated the print media as an influence to the perceptions that Islam exalts violence by Christians. Scholars with similar moderate views like Ali provided secondary sources for the study.

2.1.2 Prevalence of Islamist Extremist Groups in the World

Halim (2005) and Azumah (2015) have observed some isolated cases of Islamist extremist groups. They have expressed concern on how such groups interpret the Islamic concept of *jihad* (struggle), giving room to distortion of the image of Islam. These scholars of Islam find a situation where many Muslims across the
world have been identified with these groups. In such cases therefore, many Muslims are caught up in an attempt to distinguish themselves from these militant people. The larger Muslim community faces the blame of the isolated terrorist and criminal acts. These observations provided an impetus to this study and similar situation was realized in Nairobi North District. This study investigated the print media reports on activities of radical groups like *al Shabaab* and *al Qaeda*. It revealed that the image of Islam presented by Kenyan newspapers is based on ideologies of the Muslim extremists.

Kuthiela (2001), Noorani (2002) and Nagata (2010) note that radical religious fundamentalism common among certain Muslim extremists is not unique to Islam. They supported this point by mentioning the Jewish extremists who have made illegal settlements on the West Bank and the Gaza strip and have vowed to drive all Arabs from their holy land. Other examples include the Jerry Falwells moral majority and the new Christian Right which regarded the Soviet Union as evil empire in 1980s and wielded astonishing power in the US. Further illustrations can be drawn on the Hindus who have taken to the streets to defend the caste system and oppose the Muslims of India. Their concern is the selective manner in which the mass media gives attention to Islamist extremists. This study aimed at revealing the image of Islam that is seen in the reports of Islamist radicals in the print media in Kenya. The study found a connection between Islam
and extremism in reports of violence both by Kenyan journalists and from news agencies.

Ndung’u (2010) finds a similarity of the Islamist radical groups with the Kenyan vigilante terrorist groups which normally perform ethnic cleansing. These groups which have claimed to liberate people of their ethnic groups have heavily borrowed from the religious aspects of their communities. She concurs with Noorani (2002) that none of these groups in the contemporary world has succeeded in their political mandate, including the famous *Jamaat al-Islami* of Pakistan. She criticizes their negative traits which include hostility towards minorities, anti-intellectualism, intolerance and moral blindness. In view of these emphases of previous research, it becomes dire to find out the Islamic teachings on peace vis-a-vis the philosophies of the Islamist radical groups that lead to their violent behaviours. The study established that Islam is rich in teachings on tolerance and inter-faith coexistence, negotiation, forgiveness, and reconciliation. This is unlike what is portrayed in the actions of the Islamist militias.

Maina (2011) and Botha (2013) list the series of attacks attributed to radical extremists. They include the bombing of the American embassies in Kenya and Tanzania in July 1998; bombing of an Israeli-owned hotel in Kikambala, Kilifi District in 2005; the petrol bombing of Hope FM radio station in Nairobi and a grenade attack on a bus destined for Kampala in December 2010. Attacks of this nature according to Mazrui (2006) and Bruton (2013) need to be explained from
the perspective of global economic and political affairs. Mazrui continues to say that Kenyans are victims of the effects of globalization in the way they have been caught up by terrorism. In particular, the issue of Israeli-Palestine conflicts and the involvement of the US has caused this. Mazrui examines how such events have led to poor perception of Islam and Muslims. Mazrui offers little about the reason why these actions are not religious as seen in the media. The underlying factors to such actions are of interest in comparison to the portrayal of the media. This study evaluated how the print media represents such violent activities in relation to Islam and Muslims. According to the findings of this study, media ascribes such events only to Muslim contributions despite that political and economic factors play a major role. These include; global problems like Al Shabaab and Somalia bordering to Kenya and Palestine – Israeli conflicts.

Rashid (1999) and Ali (2013) note that, the late Osama bin Laden’s al-Qaeda group was set with different agenda from other movements and radical groups among Muslims. Many radical groups claim to be in place in seeking to establish the “lost caliphate”. Osama and the al Qaeda claimed to be in revenge mission for Muslims against the US, Israel and their allies. He therefore receives a bigger criticism from scholars of Islam including Armstrong who argued that Islam does not condone revenge or mass killing. Mazrui (2006) is concerned with the translation of Osamaphobia (fear of Osama) into Islamophobia (fear of Islam). This means associating Muslims with terrorism and extremism. The study
assumed that the media could influence the linking of extremism with Islam. It found out that the print media reports of radical Islamists views lead to misconception that Islam is inherently violent.

Mamdani (2004) opinion that 9/11 attack has roots in the proxy war of Afghanistan by the American government against Russia in 1970s and 1980s. This is through the training and support that was given to the Talibans by both presidents Carter and Reagan. He therefore writes to counter the ‘cultural talk’ of the ‘clash of civilizations’ propagated by such people as Bernard Lewis (1990) and Samuel Huntington (1996) which demonstrated that Islam is the root of conflicts between radical Islamists and the West. He found a hypocritical generalization that all American Muslims supported the terrorism with the dichotomous division of Muslims into “good” and “bad”. These were words of President Bush after the attack a definition that was based on the perspective of Muslims participation on assisting the State on the war on terror. The “bad” Muslims according to him were the ones who could not help in catching the terrorists. The generalization that Islam is the root of terrorism by the Islamists was propagated through the American media. Similar scholarly views needed to be evaluated in order to explain the root of radicalism that is reported in Kenyan newspapers. It was essential to reveal the role of Islam in the growth of militancy in Somalia which had spilled into Kenya through the al Qaeda affiliated group al Shabaab. The study revealed that the al Shabaab members are not motivated by
Islam. On the other hand the claims which are reported by the print media make all Muslims look as if they support terrorism.

2.1.3 **Media portrayal of Islam in different parts of the world**

Kadhi (2012) concurred with Linard and Scorpio (2002) in emphasizing that objectivity and responsibility should be the cornerstone of mass media. Media ethics require that news, views or comments on ethnic and religious matters be published or broadcast after proper verification. Provocative and sensational headlines should be avoided and caution applied in the case of pictures and names. The editor has a responsibility of performing censorship on what is to be published. This enlightenment is important in this study. The issues of sensitivity, responsibility and objectivity needed to be tested in the reports of Islamist radical’s activities of attacks. The print media in Kenya according to the findings of this study has not observed enough caution in reporting matters regarding Muslims and Islam. The newspapers cite the statements of extremists after attacks depicting that Islam justifies their cause. This tends to generalize that all Muslims supports them.

Said (1997) observed a situation where as the 21st Century approached the American media continued to trivialize and reduce Islamic culture which is indeed complex to mean violence. He argued that the media presented ‘Islam’ to the wider public, as being monolithic and predominantly hostile supporting the ideas of the Western orientalists who speak for Islam rather than allow it to speak
for itself. Said (1997) refuses that the attacks carried out by Muslim insurgents should be a reason to give Islam a negative image. He provided an example of the aftermath of the 1995 bombing in Oklahoma city where the alarm was sounded that the Muslims had struck once again. He insisted that Islam as a culture has been generalized to stand for violence. Said’s observations are based on the situation in the West. This study evaluated the Kenyan print media to establish whether it equates Islam with violence in the reports of attacks by Islamist insurgents. It found a multiple of direct and indirect ways through which the newspapers link Islam with aggression and insurgency. This is encouraged by the use of Islamic symbols by the radicals and their invocation of the Islamic concepts like jihad and shahid.

Kadhi (1995), Esposito (2005) and Faruqi (2013) have explained how the media coverage of both the Gulf war of 1991 and Iranian Revolution of 1979 were misrepresented by the media. It led to giving an image of a monolithic revivalism of a resurgent Islam. Esposito examines how reports of Iranian Revolution helped in building a stereotype of Islamic revolution and revivalism or even fundamentalism. In the Gulf war, Khan (2000) noted that Saddam Hussein should have been given an individual entity in his aspirations for war. The media should not have linked him with Islam because his motives were not guided by Islam. He added that it is wrong to mention Islam alongside activities of war-crazy people such as Saddam as it never happens with those of other religions but of similar
character like Hitler. These scholars concur that the actual acts of terrorism by the *al Qaeda* only came to confirm the already built misconceptions. Such stories from Muslim countries can have an impact on both Christians and Muslims in Kenya because they can inspire Muslims to be violent. Christians will also believe that Muslims are inherently aggressive. The study investigated the effect of international reports of Muslims in conflict which appears in the print media in Kenya from the international news agencies. The study found that such stories have an impact on the image of Christians on Islam and Muslims.

Abdullah and Halim (2007) in their study on print media representation of Islam in Queensland Australia established that, there exists a certain version of Islam that is portrayed by the mass media. They refer to it as “mass media Islam” as it only contains acts of a minority who are violent. The acts of a majority who are peaceful are put at the background. The media gives great attention to actions and statements of a minority thus veiling the true picture. It helps in reinforcing generalizations and stereotypes about Islam and Muslims. Actions of Muslims leaders and clerics who involve themselves in dictatorship and warfare are repeatedly given attention. This is in line with what was reported in a United Nations (UN) meeting held in 2009. It was said that the Somali were a peace-loving nation and the global image of it being a conflict prone society was based on the actions of a small number of militants (Jaarsveld and Mottier, 2009). Abdullah and Halim view the media to exaggerate the true picture in the reporting
by providing an impression that the whole of the population is involved in the fights. A similar approach used by this previous study was adopted. It would mean a comparison between the views of majority moderate Muslims and the media portrayal. This study established that the picture of a violent Islam that appears in the print media in Kenya and which is held by Christians in Nairobi North District differs with the stance of majority mainstream Muslims.

Esposito (1995) and Ali (2013) attribute the perception that Islam supports terrorism to the representation of the mass media. In particular, they argue that Islam and Muslims are portrayed to be a monolithic force working towards “Islamic fundamentalism”. They evaluate the reasons underlying the wars and conflicts in different Muslim countries and separate them with Islam. He posed the question “whose Islam and which Islam?” This is to show that despite the existence of different leaders and movements with different political motives whether justified or not, they have been grouped together under the banner of Islamic resurgence and fundamentalism. This therefore, compounds to misunderstandings, stereotypes and negative attitudes. It further strains the relations of Muslims and the rest of society members. Esposito’s arguments guide this study to interrogate how Kenyans understand such reports from the print media. They may not be able to interpret the complexities in the different countries and role of Islam. This study investigated whether or not the representation of Islam and Muslims in the print media in Kenya impacts on the Christian’s knowledge of Islam and attitudes towards Muslims. It revealed that
there is a link between what appears in the newspapers and the attitude of Christians in Nairobi North District.

Morey and Yaqin (2010) write that in the aftermath of September 2011, the term Muslim and terrorist became synonymous in most western countries. This is where many reported of escalation of Islamophobia that emerged, leading Muslims to suffer from bigotry. They argue that such negative perception was influenced by the media way of reporting. The phrase “Islamic fundamentalism” was misused to mean terrorism and aggression. Esposito (1995) posited that the spectre of terrorism has turned to be a spectre of Islam. The idea that media influences the opinions of the people requires the media to exercise caution in reporting Islam so as to protect Christian-Muslim coexistence. This study established what the print media in Kenya has been doing so that the spectre of extremism does not turn to be a spectre of Islam. It realized that the journalists’ inability to differentiate between Islam and radicalism is a hindrance to the exercise of sensitivity. There is no effort to explain elements that are likely to misrepresent Islam and Muslims in the Kenyan newspapers.

Esposito (1995), Nick (2002) and Sirry (2013) reviewed the events that followed the Rushdie affair. Rushdie was a British Indian author who wrote a book in which he vilified Prophet Muhammad (PBUH) and insulted Islam in general. He showed disrespect for the Qur’an mentioning what he referred to be satanic verses. The three scholars criticize the way the media covered the event viewing it
to be biased. This included the declaration of a *fatwa* (decree) by the Iranian Ayatollah Khomeini who called for a death sentence against Rushdie, an aspect that was given unnecessary great attention. The refusal by many Muslim leaders to accept the *fatwa* was however ignored. Noorani (2002) argued that the *fatwa* was not according to Islamic teachings. He was concerned with the idea that media never reports other positive *fatwas* made every day. According to Nick (2002), the media reports of the angry protests by Muslims furthered the perception that Islam is inherently violent. Nick criticized the lack of sensitivity in such behavior and argues that if proper rules had been put in place, defaming of Islam could not have taken place. This study informs that despite the many violent activities happening in the name of Islam, many do not follow Islamic teachings and rules therefore they are not Islamic. Nevertheless, it is necessary to find whether non-Islamic violence are given an Islamic image. The study found out such kind of misrepresentation of Islam and Muslims in the print media in Kenya.

Ahmed (2013) and Hamelink (1995) observed that one way through which the media can lead to distortion of reality is through overreporting of a certain aspect of a people. Hamelink criticized the media definition of what is newsworthiness for it has ensured that the image of Islam and Muslims that is represented is very narrow. He further noted a tendency of over-reporting of only the negative side of Muslims especially war and conflicts. Positive issues in Muslim countries including those of politics, business and cultural matters are neglected. Such a dimension of reporting leads to the general public associating Islam with violence.
The frequency of reports on wars and conflicts involving Muslims in the print media in Kenya in comparison to other issues need to be investigated. The current study has established that the print media in Kenya tended to focus on issues of conflict involving Muslims while neglecting other dimensions such as peace initiatives and other matters of national importance during reporting. The newspapers in Kenya rarely reported positive issues about Islam and Muslims.

Zinn (2007) contended that terrorism committed by the West, for example, that of the USA on Afghans after September 11th 2001 attack never gained such negative perspective. He narrated how the US and UK (United Kingdom) governments launched an attack in Afghanistan whose ostensible goals were to fight against terrorism. He criticized the media for failing to focus on the negative side of the war where many innocent lives especially of children were lost. However, the case is different for Muslims who have been branded as terrorists, radicals and fundamentalists even when they are genuinely defending their democratic rights. This for instance happened with the Islamic Salvation Front (FIS) in Algeria in the period 1980-1981. These emphases meant that international news involving Muslims could have similar effects on Kenyans. It is imperative to examine how Kenyans print media present such information to the readers. Such stories from across the globe can be ambiguous to both Christians and Muslims. This study examined whether the media exaggerated the aspect of violence and terrorism committed by Muslims. The study suggested that International News on Islam
needs to be improved. This is because they originate from International Agencies which are often biased against Muslims globally.

2.1.4 Role of Media in Promoting Harmonious Christian-Muslim Relations in Kenya

Ouma (2007), Jaarsveld and Mottier (2009) contend that mass media can constructively be used in conflict resolution and transformation, deconstruction of negative stereotyping, promotion of social and national integration as well as promotion of a culture of active peace and tolerance. This is based on the realization that media is potentially powerful in reinforcing opinions, attitudes and even changing them. Ouma did his study in Congo where he established that media had failed to perform conflict transformation through the way it reported matters relating to the different cultures in a multi-ethnic society. These studies were done in reference to other cultural differences other than religion. This study supported that the media can help in deconstruction of the image that Islam is the same as violence, extremism, radicalism and militancy. In doing so, it will improve the Christian- Muslim relations in Nairobi County. The study investigated the reports on issues related to Islam and Muslims that are read in the print media in the multi- religious Nairobi County. It revealed that media rarely engage in sensitive reporting of Islam in the covering of violent activities perpetrated by extremists.

Kahumbi (1995), Chesworth (2004) and Stith (2010) observed that relations between Christians and Muslims in Kenya could be said to be sometimes
characterized by misunderstanding, prejudice, misinterpretation, stereotype and what Muslims could refer to as discrimination by the Christian-dominated government. They find these to be manifested in the education system, sermons by religious leaders and statements attributed to senior church clergy and political leaders. Chesworth argues that Christian-Muslim relations have roots in the early history even prior to independence. He then observes that Muslim writers have expressed the economic discrimination by the Christian leaders. This study examined how Christian-Muslim relations has been influenced by the print media at the current time. It found out that Christians and Muslims interact in places of resident, work places, schools, means of transport and in business. Nevertheless, strained relations is brought by Christians perceptions of Islam and Muslims.

Tayob (2011) focuses on the period during the constitutional reforms where Christians expressed prejudices against Muslims. This is when many Christians rallied against the inclusion of the Kadhi courts in the new Kenyan Constitution claiming that it could promote Islamic radicalism in the country. He attributed this to poor understanding of the Islamic culture, an aspect that leads to strained relations between Christians and Muslims. Maina (2011) argued that the negative perception of Muslims had been promoted by the media causing Islamophobia. However, his observation is not based on actual data. Nevertheless, they show that the media has the power to impact Christians’ perceptions of Islam and Muslims. The study investigated whether the print media in Kenya influences the Christian image of a violent Islam.
Wandera (2011) underscores the negative sentiments that were expressed against the Kadhi’s court during the constitutional reforms was as a result of fear of Islam and Muslims. He underlined that it was based on negative events elsewhere in the world where the players are radical Muslims. He further established the reason why Christians provides various excuses why the courts should not be upheld. He stated that Christians mainly but not exclusively of Charismatic Pentecostal groups raised their voices high. Among the reasons that they gave was that, Muslims are in the process of bringing Shar’ia. These reasons given by Christians as to why Kadhi’s court should not upheld suggests an underlying fear of Islam. This study assessed the Christians image of Islam as influenced by the print media. It further recommended the media to help improve the relations between Christians and Muslims.

Chesworth (2004) mentions the issue of resurgent Islam as a cause of poor relations between Christians and Muslims in East Africa. Several Muslim ‘missionary’ movements have come into East Africa and upset the balance of Islam. In particular, they have brought in an interpretation of Islam and Shar’ia that is different from the local orthodox interpretation, which follows the Shafii School of Law. An example of this “resurgence in Islam” can be seen in the Tabliqh movement. These fundamentalists reject and disobey any political authority and economic system that is secular. He focused on the period early 1990s, and then moved on to offer various accounts of incidents showing evidence of mistrust between Christians and Muslims. This study provided a
distinction between orthodox Islam practiced by majority Muslims in Kenya with radicalism reported to perpetrate attacks by the print media in Kenya.

Jarra (2004) underscored that, Christians and Muslims should be able to overcome their religious differences and come together to solve common problems. She listed examples of such challenges which includes under-development, epidemics, civil wars and unemployment. These are predicaments in Africa which according to Jarra require a combined energy of people of the beliefs. She insisted that proper strategies need to be adopted in order to reduce the existing tensions. She mentioned Nigeria and Sudan where religious differences have brought major conflicts and was is optimistic that the spirit of good neighbourliness could be enhanced by the fact that the adherents of the two groups share a common African heritage. Such findings need to be embraced by the media and other stakeholders to encourage development and economic progress in Kenya. It was therefore important to investigate and recommend sustainable methods to improve on religious coexistence in Nairobi North District. The study recommended that media could be reporting Christians and Muslims as convergent groups to avoid religious antagonisms and strife in the future.

Jarra (2004) further examined at the history of Christian- Muslim coexistence from the medieval period. She focused on the issues of dhimmism and jizya. She noted that, the introduction of Sharia in a country like Kenya could encourage the historical relations between Christians and Muslims based on the state of
dhimmism. Her attitude is informed by the efforts to withhold Kadhi courts in the new constitution. Such historical information need to be interpreted wisely in order to ensure that it does not serve to create tension between the two groups. There was little that is informing on how such views impact on harmonious living together between Kenyan Muslims and Christians. Her arguments disagree with the assumption of this study that the large Muslim community in Kenya is a peaceful. If the media reports Islam and Muslims with a similar attitude, then it will encourage strained relations between Christians and Muslims. Her emphasis on the role of concepts derived from the primary Islamic sources in destroying religious harmony requires a detailed investigation. The media need to use the terms with caution because it is fundamental in determining Christian-Muslim relations. The study assessed how the terms jihad kafir, and shahid are used in the media and the effect on Christian-Muslim relations.

Maina (2011) noted the Christian attitude regarding “Muslims agenda” in the country and said that, some Christians who contested against Kadhi courts would claim that Muslims were furthering an Islamic agenda for Kenya. The agenda is based on the Islam in Africa Organization a movement whose brainchild was the Abuja declaration of 29th November 1989, whose aim is to make Africa the first all-Islamic continent. He added that such proponents said that Muslims wanted to make Kenya “the Islamic Republic of Kenya”. With such thinking, Christian leaders explained that Kenya would turn to be like Nigeria or Sudan. A characteristic of suspicion and tension between Christians and Muslims is
highlight. This study investigated possible ways of promoting good Christians and Muslims relations in Nairobi North District. It found that print media need to practice peace journalist to encourage harmonious Christian- Muslim relations.

Maina (2011) established that, the issue of evangelism is a reason for Christian leaders from Evangelical/ Pentecostal churches to further the idea of a violent Islam. This is to encourage Christian evangelism of converting Muslims and retaining Christian adherents who are likely to convert to Islam. He further noted that they therefore keep on warning their followers about the menace of Islam, thus promoting Islamophobia. This is on the idea that Islam is competing with Christianity. On the other hand, he blamed the media for advancing the thinking that Islam is inherently intolerant, militant and fanatical. He observed that this to had an effect on Christian- Muslim relations. However, he does not offer enough evidence on how the media furthers the perceptions about the violent nature of Islam. Nevertheless, his observations inform a state of strained Christian- Muslim relations in Nairobi North County. This study provides strategies through which the print media could enhance their coexistence.

As observed in the above literature review, the mass media in different parts of the world has in many occasions represented Islam and Muslim negatively. Islam appears to support terrorism and wars. In particular, there has been generalization of the actions of individuals to apply to all Muslims. This has affected the relations between Muslims and non-Muslims. Though there have been studies on
Christian-Muslim relations in Kenya, there is none that focuses on the representation of Islam and Muslims in detail. This study therefore attempts to fill this gap by conducting content analysis on Kenyan newspapers and primary sources of Islam, that is, Qur’an and Hadith. It further suggests ways through which it can promote harmonious relations between Christians and Muslims in Nairobi County.
2.2 THEORETICAL FRAMEWORK

The section comprises of theoretical framework that guides the study. It evaluates a number of theories of media and religion and decides to use semiotic theory.

Prichard (2010) asserts that the field of ‘media and religion’ to which this study fit, is young and almost paradigm-less. Nevertheless, he suggests the use of theories of media some of which are suitable to guide this study. They include the theories of agenda-setting (Manheim, 1987), framing (Goffman, 1974), and two-step theory (Katz, 1975). The theories focus on the idea that media influences the opinions and perceptions of the audiences and readers. Paradigm shift is a contemporary theory introduced in the field of journalism by Reychler and Paffenholz (2011). It aims at eliminating negative stereotypes involving gender, religion and ethnicities from the media in view that the media promotes them.

The above theories appear relevant to the study. However, they have limitations since they do not allow content analysis which is required in the study of media portrayal of Islam and Muslims. Thus, semiotic theory was selected because it allows interpretation of texts with Islamic content in newspapers to show how they make meanings to Christians. Semiotics is the study of signs and a sign may refer to photograph, drawing, word, sound, body language among others (Danesi, 2010: 4). Semiotic theory was founded separately by Charles S. Peirce (1839-1914) and Ferdinand de Saussure (1857-1913. This study utilizes two major principles which are Representamen and Intepretant. Other key concepts in
semiotic theory are: opposition, signification and syntax (Forest, 2007; Merrell, 2001; Bignell, 1997). Semiotic theory has widely been used in linguistics and cultural studies (Barthes, 1979; Danesi, 2010). Barthes (1957) used the theory to scrutinize films as well as criticize the media promotion of capitalism through its contents.

Representamen and Intepretant are words that were coined by Peirce. Representamen means something that does a representing while Intepretant denotes meaning. This study is concerned with the words and captions used in the print media which report Islam and Muslims.

Semiotic theory holds that literal or explicit meaning of words is derived from some thoughtful process that goes in the mind (Bignell, 1997). This implies that opinions are as a result of text interpretation. What a journalist write during reporting of radicalism and terrorism has the potential to cause generalizations that Islam propagates violence and Muslims are intolerant of other religious groups. In this study it is realized through comparative analysis of the media portrayal Islam on peace and violence and Christians’ attitude. It starts with acceptance that language does not reflect reality but constructs it.

Semiotic theory informed this study that words impact on attitudes and behaviours of the society or a segment of it. Print media influence on Christians’ perceptions that Islam advocates interreligious intolerance could lead to strained
Christian- Muslim relations. This is because opinions are built silently and slowly leading to development of stereotypes. Events of radical activities occur far from the sight of Christians but they are able to read them in the local dailies among other sources of information. Since media creates reality, newspapers content is one way through which Christians in Nairobi North District attempt to construct the image relating to Islamic stance on peace and tolerance.

Through the use of semiotic theory, this study selected newspaper texts to show what readers are likely to get out of them. Therefore, the study analyzed the content which connotatively associates Islam and Muslims with violence.

The diagram in the next page shows how the theory guided this study.
Figure 2.1 Conceptual Model Showing How Interpretations of Print Media Content Influences Christian- Muslim Relations

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
<th>C</th>
</tr>
</thead>
<tbody>
<tr>
<td>Representamen</td>
<td>Interpretant</td>
<td>Effects</td>
</tr>
<tr>
<td>Islam</td>
<td>Islam and Muslims are violent</td>
<td>Strained Christian-Muslim Relations</td>
</tr>
<tr>
<td>-Jihad</td>
<td></td>
<td></td>
</tr>
<tr>
<td>-Shahada</td>
<td></td>
<td></td>
</tr>
<tr>
<td>-Mosque</td>
<td></td>
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</tr>
<tr>
<td>-madrassa</td>
<td></td>
<td></td>
</tr>
<tr>
<td>-Sheikh etc</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Violence</td>
<td></td>
<td></td>
</tr>
<tr>
<td>-war</td>
<td></td>
<td></td>
</tr>
<tr>
<td>-bombing</td>
<td></td>
<td></td>
</tr>
<tr>
<td>-killing</td>
<td></td>
<td></td>
</tr>
<tr>
<td>-radicalism</td>
<td></td>
<td></td>
</tr>
<tr>
<td>-insurgency</td>
<td></td>
<td></td>
</tr>
<tr>
<td>-gun etc</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Part A indicates Representamen which entails raw words in print media that portray Islamic and Muslim stance on peace and violence as shown in the two boxes.

Part B represents Interpretant which stands for the meaning that is constructed by Christians on Islam and Muslims as a result of what is portrayed in the media.

Part C represents the effects of Christian perceptions of violent Islam and Muslims which is strained Christian- Muslim relations.
CHAPTER THREE
RESEARCH METHODOLOGY

3.0 Introduction
This chapter presents the research design and tools that were used to implement the research assignment. It also presents the study population, the area of study and the research sites. The chapter further discusses the pilot study and proceeds to explain how primary and secondary data were obtained. In describing data collection process, sampling techniques are described in regard to the different categories of oral respondents. Data processing, analysis and presentation procedures are described in addition to the ethical considerations.

3.1 Research Design
This research uses descriptive survey design which is essentially qualitative because of the nature of the topic. It aims at collecting information on perception and the design is the most recommended for such kind of research (Kombo and Tromp, 2006).

3.2 Area of Study and Research Sites
The study was carried in Nairobi North District of Nairobi County as shown in Map 1. Nairobi County is located within the boundaries of Nairobi province as it was indicated in the old constitution that was replaced in 2010. It occupies an area of 696.1km² (Republic of Kenya, 2013). It was divided into three Districts: Nairobi West, Nairobi East and Nairobi North (Republic of Kenya, 2009).
Divisions were the administrative sub-units of districts prior to promulgation and enactment of the new constitution regarding changes on administration.

Nairobi County hosts a cosmopolitan society with people of different ethnic backgrounds, races and religions. There is found a wide range of Christian denominations both mainstream and Protestants. Also, there are various Muslim sects like Sunnis, Shias, and Ismailis. Sunni Muslims are the majority with several of their mosques in the locality (Peter, Wandera & Jansen, 2013).

3.2.1 Research sites
Nairobi North District had three divisions during this study namely: Central Business Division, Pumwani, and Kasarani (see Map 2). Out of the three, two divisions, Central and Pumwani were purposively sampled for the study. This was mainly because in the two divisions, Christians and Muslims populations were well represented; there was high presence of Somalis a predominantly Muslim ethnic community making the two religious groups to live together in same locality. The study approximated that the ratio of Christians to Muslims is 8:1 in accordance to Kenyan religious population demographics provided by year 2009 census (Odhiambo, Onkware & Leshon, 2012: 47).

3.3 Target Population
The target population comprised of Christians and Muslims who included: journalists of the various newspapers both Christians and Muslims; imams and the
sheikhs of different mosques; the pastors of different selected churches and the lay Christians and Muslims adult populations.

3.4 Sampling Techniques and Sample Size
Data for the study was sourced from various categories of respondents who were drawn from the two Divisions mentioned earlier. They included: journalists, imams and sheikhs, pastors, Muslim and Christian populations. Purposive sampling which is also referred to as judgmental sampling was used to determine the samples based on availability. It allowed the researcher to make a series of strategic choices on whom and what. Kombo & Tromp (2006: 82) considers the method to hold power because sometimes it is necessary to sample sources that are information rich. This is when in-depth analysis related to the central issues being studied is required. Purposive sampling provides the opportunity to select the extreme or critical cases in a population that is not homogenous.

Purposive sampling guided the selection of the newspapers which were chosen because of their popularity. Though there are several newspapers and magazines in Kenya, Daily Nation and The Standard stand out in terms of their readers. The Star and The People Daily and the Kenya Times were other popular newspapers (Kenya Information Guide, 2013) in Nairobi during the commencement of the study and whose content inspired the study. Selection of these newspapers provided a justification for their influence better than randomly choosing samples based on the number of print media in Kenya.
The sampled newspapers were of the period from 2001 to 2014. The period was up to date and within the time frame of extensive reports of radical Islamist groups and wars that involved Muslims in different parts of the world. Apart from 1998 bombing of the Kenyan American Embassy, others include the 2002 twin attack of Israel plane and hotel, late 2000s and early 2010s witnessed an escalation of violent extremist activities. The researcher gave special attention to months when terror attacks by radical Islamists occurred.

### 3.4.1 Journalists
Purposive sampling was used to obtain a sample of 2 Muslim journalists as respondents for the questionnaires from two of the selected newspaper companies. These included: 1 Christian and 1 Muslim from *The standard*, 1 Christian from *the Daily Nation*, 1 Christian from *the People Daily* and 1 Muslim from *The Star*. These are journalists who write on social and political issues. This category of respondents provided data regarding the role of the media in promoting peaceful coexistence among Christians and Muslims. Christian journalists were dominant and therefore formed the majority in this category of respondents.

### 3.4.2 Imams and Sheikhs
These are the representatives of Muslims and custodians of Islam who understand the Islamic teachings from the Qur’an and Hadith. They explained the Islamic teaching on peace and tolerance as well as actions of terrorism by Muslims. They also provided data on the print media portrayal of Islam and Muslims. In addition, they gave information on the Christian-Muslim relations in the area of study.
Each mosque had an imam in charge who worked in conjunction with sheikhs. Five mosques from each of the two divisions were purposively sampled. For each selected mosque, either an imam was selected giving a total of ten Imams. In Central Division the following mosques were purposively selected: Jamia mosque, Imtiaz mosque, Almin mosque, Landhis mosque and Pangani mosque. In Pumwani Division the following mosques were selected: Pumwani Mosque, Biafra Mosque, Masjid Salama, Masjid Yusuf and Muzdalifa. The selected mosques had long history of teaching moderate Islam and are popular in Nairobi North District. Purposive sampling allowed 50% of the sample where Nairobi North District had approximately 21 mosques. The sampling technique provided a chance for the researcher to sample even the whole population if the number was not high.

3.4.3 Christian Pastors
These are Christian religious leaders whose perceptions that Islam encourages terrorism are likely to influence the members of the congregations who will feel the same (Mbilinyi, 2010: 42). This category of respondents was expected to provide information on their perception on Islam and Muslims and whether or not this has been influenced by the print media. Purposive sampling was used to identify 5 New Pentecostal Churches (NPC) from each of the two Divisions mainly because these are churches in which the pastors have been vocal on Islamic issues (Parsitau, 2008: 58). Other scholars note a unique challenge of the way Pentecostal churches propagate their mission to the world, especially
bringing people to the knowledge of the Christian God (Kateregga and Shenk, 1997: 102). Pentecostal evangelists’ crusades are geared towards winning “non-believers” to faith in Jesus Christ; Muslims could be included in this category (Samita, 2004: 111). Thus, 5 pastors were selected from Central Sub-County and 5 pastors from Pumwani Sub-County. Pentecostal churches that were selected in Central Division are: Neno Evangelism, Redeemed Gospel Church, Jesus is Alive Ministry, God’s House of Miracles International (GHOMI) and Fountain Gate. In Pumwani Division the following Pentecostal churches were selected: Rivers of Joy Church, Word Temple, Deliverance Church (Eastleigh Section 1), Pentecostal Free Church of Africa (Gikomba) and World Wide Church.

3.4.4 Muslim Laypeople
These are Muslim adherents who formed part of the samples of readers of the daily newspapers. They gave information on their attitude towards peace and tolerance as well as the media portrayal of Islam and Muslims, and their relations with Christians. Four (4) Muslims were selected randomly from each of the earlier mentioned mosques. This is using simplified sampling which was justified number five which represents the sampled newspapers. Thus, Central and Pumwani Divisions provided each a total of 20 so as to obtain a grand total of 40 a number divisible by five. The researcher got to the mosques during the dhuhr or asir prayers in order to meet the respondents. Random sampling was used to select any four Muslims as they walked out of the Mosques’ open yard court.
3.4.5 Christian Laypeople
The Christian respondents were among the citizens who depended on print media for information, education, entertainment and surveillance. Christian respondents were expected to divulge information on their awareness of existence of Islamic teachings on peace and tolerance and their perception on Islam and Muslims and whether this had been influenced by the print media. Four (4) Christians were selected randomly from each of the earlier mentioned Churches. This is using simplified sampling which was justified by number five which represents the sampled newspapers. Both the Central and Pumwani Divisions provided each a total of 20 so as to obtain a grand total of 40. The researcher visited churches during morning or lunch hour fellowship during the week days and Sunday services in others. This made it possible to meet the respondents. Four members of the congregation were randomly selected after the fellowship as they walked out.

Table 4.1 : Summary of Categories of Respondents

<table>
<thead>
<tr>
<th>CATEGORIES OF RESPONDENTS</th>
<th>NO. OF RESPONDENTS AND SUB-COUNTIES</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Central</td>
<td>Pumwani</td>
</tr>
<tr>
<td>Journalists</td>
<td>5</td>
<td>-</td>
</tr>
<tr>
<td>Imams and Sheikhs</td>
<td>5</td>
<td>5</td>
</tr>
<tr>
<td>Pastors</td>
<td>5</td>
<td>5</td>
</tr>
<tr>
<td>Muslim laypeople</td>
<td>20</td>
<td>20</td>
</tr>
<tr>
<td>Christian laypeople</td>
<td>20</td>
<td>20</td>
</tr>
<tr>
<td>TOTAL</td>
<td>55</td>
<td>50</td>
</tr>
</tbody>
</table>
3.5 Data Collection Techniques and Research Instruments

Both primary and secondary methods of data collection were used. Secondary data collection was conducted through library research while primary data collection was through field research including administering of questionnaires and scheduled interviews as explained below.

3.5.1 Library Research

This included secondary data collection in libraries at Kenyatta University, Jamia Mosque, St. Paul University, Catholic University of East Africa, NCCK and Kenya National Library, which were significant in drafting of chapter one and two of the study. Other relevant data was accessed from the National Bureau of Statistics. The internet was also an important source of data. The media houses which publish Daily Nation, The Standard, The People Daily and The Star were crucial sources of data. The Kenya Times which, ceased to be published in 2012, was a popular newspaper in Kenya which contains stories relevant to this research. Content analysis of newspaper and magazine excerpts and the primary sources of Islam that is, the Quran and Hadith, helped acquire data for the study.

Content analysis was used as a tool for gathering data. It provided a detailed study of given language or text in order to draw out specific features. In this case, attention was paid to data which carried Islamic elements and suggesting the stand of Islam on war and terrorism. The content of Qur’an and Hadith with elements of interfaith tolerance and intolerance was purposively selected. Data on jihad was taken through selection of same passages on the topic to be cross- checked with
primary data. This was with the aim of finding out how Muslims interpret and use the passages on Holy War in today’s context.

In the print media, news items with words like ‘Islam’, ‘Islamic’, ‘Muslim’ and Islamic symbols such as Sharia and Mosque among others were selected. Pictures and cartoons were also given attention. The study sought reports about war and terrorism for analysis.

Old publications of newspapers and books which included Daily Nation, The Standard, The People Daily, The Star and The Kenya Times were accessed from Kenya National Archives and the Newspaper Companies archives. Obtained excerpts were divided into pictorial and stories for interpretation. The stories were further divided depending on the various methods through which signs and interpretations occur. This included the direct words as selected by journalists and connotations that Islam encourages violence. A total of 25 news items were selected for analysis which included newspaper articles and cartoons.

3.5.2 Field Research
Questionnaires were used to gather field data to complement the secondary sources from newspapers and books. The researcher was concerned with getting answers to measure peoples’ opinions and attitudes regarding Islam to establish whether or not it is influenced by print media. Both close-ended as well as open-ended questions were employed to acquire relevant data.
3.6 Pilot Study
Pilot study was conducted in Kasarani Sub-County (see Map 1) before engaging in the actual data collection process. Five churches and five mosques were selected for the pilot study. They included the following churches: Full Gospel Church (Zimmerman), Christ is the Answer Ministries (CITAM) in Kasarani, Abundant Life Ministries (Githurai 44), Deliverance Church (Githurai 45) and Redeemed Gospel Church (Baba Ndogo). Selected mosques were: two mosques in Githurai 45, Zimmerman mosque, Baba Ndogo mosque and Kenyatta University mosque. One of the aims of the pilot study was to give a pre-exposure of the area of the study and the availability of the respondents. This enabled the researcher to get a picture of the approximate number of mosques and churches in the locality of study. The pilot study also helped in the testing of the design and data collection tools to enhance the success of the study. It confirmed that there were sufficient numbers of informants to enable meaningful data collection and analysis. The pilot study also confirmed that the study was not only feasible but was seen to be highly interesting and useful as indicated in the significance of the study. Five Muslims and five Christians were randomly approached and interviewed. The analysis of the data helped improve the researcher’s skills in conducting the interviews and doing analysis. The pilot study was also valuable; it led to the realization that the questionnaires had to be translated from English to Kiswahili for the Muslims. The pilot study was important in the designing of the questionnaires and the interview schedules. It resulted to discarding of certain
questions and retention of others. This is because there were questions that would result to data that would lead to digression from the objectives of the study. The study also exposed that there was need for a research assistant. Pilot study also revealed the problem in accessing the expected number of journalists as respondents thus reducing it.

3.7 Ethical Considerations
The study was conducted in accordance to Kenyatta University Ethics Guidelines for Biomedical Research July 2009. The researcher acquired an introduction letter from Dean Graduate School, Kenyatta University and proceeded to the National Council of Science and Technology to apply for research permit (see appendices). Before starting the process of primary data collection, the respondents were always briefed and informed that the study was purely academic. This was especially by noting that the topic was very sensitive involving issues of religious radicalism. They were assured that the information they were to give would be treated with high level of confidentiality. The respondents were assured that only the respondents who would consent would have their full names and photos revealed in the written thesis and that their responses were to be used in making recommendations important for maintenance of peace and religious tolerance in the society.

3.8 Data Processing, Analysis and Presentation
After completing the fieldwork interviews which were recorded in Kiswahili were translated into English. Mugenda and Mugenda (1999: 115) observe that, for any
study to be meaningful, the data collected needs to be organized into significant patterns to reveal its essence and to facilitate analysis. In accordance to this, primary and secondary data were cleaned, sorted and summarized. Quantitative data obtained from close-ended questions were coded to facilitate analysis. 

Mugenda and Mugenda (1999: 117) further observe that qualitative data analysis involves thematizing and analyzing information in a systematic manner to generate useful conclusions and recommendations. The study did content analysis and image analysis of newspaper excerpts in relation to portrayal of Islam and Muslims. In addition, data from secondary sources and primary sources was integrated and grouped into different themes according to the study objectives. Further analysis and synthesis of data was done and interpreted for presentation.

Data presentation was done thematically according to the various categories. Primary data presentation was done descriptively through narrations and complemented with simple descriptive statistics in form of tables, percentages and graphs. Secondary data was presented and analyzed by first rewriting extracted excerpts to lay emphasis on the content and elements that reported Islam and Muslims. Etic and emic approaches were applied in the analysis. Through the use of descriptions, both primary and secondary data were synthesized and interpreted. Then, conclusion and recommendations and suggestions for further study were made.
CHAPTER FOUR

PRESENTATION OF FINDINGS, INTERPRETATION AND DISCUSSION

4.0 Introduction
This chapter comprises the presentation of the findings of the study in relation to the objectives. Data from primary, secondary and tertiary sources has been critically discussed. The major themes include: Islamic teachings on peace and harmonious Christian-Muslim relations; media portrayal of Islam and Muslims; the role of media in influencing Christian-Muslim relations through portrayal of Islam and Muslims and finally is print media portrayal of Islam and Muslims for enhancing of peaceful Christian-Muslim relations in Nairobi County. This relied on both primary and secondary data. It has been guided by two principles Emic and Etic mentioned in the conceptual framework.

4.1 Islamic Teachings on Peace and Harmonious Interfaith Coexistence
Before examining in details how Qur’an and Hadith injunctions exemplify peace and interfaith coexistence, this section discusses the concept of peace in Islam. This is important in realizing where the idea about peace starts to be conceptualized in the religion. It examines the basic aspects of Islam culture which reflect conceptualization of peace in the religion. These are some of the issues that one comes across immediately upon encountering Islam. They are reminders to a Muslim of the need for peace in society. They include: the name Islam and the Muslims’ commanded greetings “assallam aleiykum”.
4.1.1 Concept of Peace in Islam
The word “Islam” is derived from the Arabic word *salm*, which means peace (Maina, 2003: 165). The concept of peace in Islam is based on the meaning of the word “Islam” which is submitting or surrendering and it refers to submission to the will of God. In Islam, God emerges to be the center of Islamic religion as it is with most of the major world religions Christianity included. The will of *Allah* is that people should live in peace and justice. This is according to his will and imitating his character (Alzafzaf, 2009: 64). The personal traits of God include that he is all-compassionate, merciful, gracious and forgiving and it is evident in the Qur’an and Hadith. It is strongly emphasized in the opening verse of all chapters in the Qur’an: “in the name of Allah, most gracious, most merciful.” Existence of these concepts in Islam means that Muslims are supposed to practice peace (Maina, 2003: 156). One cannot practice or believe in compassion, kindness and mercy without believing in peace. Once such virtues are practiced then, peace will automatically exist.

The concept of peace in Islam is still realized through the use of the words “*assallam aleiykum*” (peace be upon you) in the daily salutation. This form of Islamic greeting has been focused on by Badamana (2003: 180) as one way through which the concept of peace in Islam is highlighted. The greetings are enjoined in the Qur’an where Muslims are taught, “But when you enter the houses, greet one another with the greeting from God, *Assallam aleiykum* (Qur’an 24: 61). Muslims are also told that, these are the same greetings they will be
received with by angels in heaven (Qur’an 14: 23; 13: 24; 39: 73). Muslims extend the greetings to "Wa aleiykum assalam wa rahmatu Allah” or even "Wa aleiykum assalam wa rahmatu Allah wa barakatuh.” The latter is translated as “may peace, mercy and God’s blessings be with you.” These forms of greetings reveal Islam’s desire for peace and tranquility to prevail. In addition, Muslims always proclaim Peace be Upon Him (Sallahu al Wassalum) upon mentioning Prophet Muhammad. They therefore conceptualize peace as many times as they have to greet each other and mention the name of Prophet Muhammad (PBUH).

Islam values inner peace which is brought by the outside condition of peace (Ndzovu, 2003: 156). It aims at ensuring its believers experience internal peace which results from one being able to stay in tranquility with the family members, friends and the society at large. Peace is in this respect given a high place. Ndzovu (2003: 158) adds that, Muslims are supposed to respect other individuals and groups and to treat them with justice so as to maintain peace. In addition, one is required to observe the statutes and rules with fairness. Peace is the same reason why Islam encourages social welfare. The study examines the exemplification of peace and coexistence in the Qur’an and Hadith.

4. 1. 2 Qur’anic and Hadith Injunctions on Peace and Harmonious Coexistence
This part explores both the Qur’an and Hadith which are primary sources of Islam. It also relies on primary data acquired through interviews from the Muslims. The aim was to establish whether Islam teaches on peace and tolerance.
The key topics that are discussed are developed on basis of virtues versus vices. Omar (2007: 22) underlined that the Qur’an deals with general principles and guidelines on Christian- Muslim coexistence but not on specific rules and regulations to govern them. Therefore emphasis on such virtues like forgiveness, kindness and justice in Islam reveals its peaceful nature (Maina, 2003: 167). The topics that are evaluated are tolerance and accommodation; forgiveness and reconciliation; dialogue and negotiation and justice. It also examines the teachings on moderation versus extremism; Islamic teachings on sanctity of life in addition to kindness and compassion.

4. 1. 2(a) Islamic Teachings on Tolerance and Accommodation. Tolerance means acceptance, forbearance, lenience, patience and broad-mindedness especially on different views. Tolerance is important for living together of Christians and Muslims without conflicts. Hakim Razak (OI, 09/ 09/ 2013) contended that religious tolerance is stipulated in the Qur’an through Allah declaration in Qur’an 49: 13 that He is the creator of diversity in humankind. The Qur’an states:

O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise each other). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full Knowledge and is well-acquainted (with all things) (Qur’an 49: 13).

This verse encourages unity and pluralism rather than intolerance. Muslims are reminded that other people exist through the will of Allah. In addition, Muslims learn from the verse that God considers the best of person to be the one who is
It is easy to assume that righteousness includes kindness to all and therefore interreligious peace building. To emphasize on his point regarding interfaith tolerance in Islam, Razak also quotes Qur’an 30: 22 saying that God did not create all humankind to be one people. The Qur’anic verse states: …is the creation…the difference of your languages and colours. Razak felt that Muslims have to respect variation of human beings in viewpoints, preferences and faith. He added that, there is need for Muslims to intermingle and tolerate Christians.

Islam reveals religious tolerance since the Quran does not separate itself from the Bible both Old and New Testament but sees itself in equal footing to other books of revelation (Kamau: 2013: 64). Also, it does not separate between Muhammad, Jesus and the other prophets of God, neither does it show that any is superior than the other. It was revealed:

Say: We believe in Allah and that which is revealed unto us and that which was revealed unto Abraham, and Ishmael, and Isaac, and Jacob, and the tribes, and that which Moses and Jesus received, and that which the prophets received from their Lord. We make no distinction between any of them, and unto Him we have surrendered (Qur’an 2:136).

Those who believe, and those who follow the Jewish (scriptures), and the Christians and the Sabians,- any who believe in Allah and the Last Day, and work righteousness, shall have their reward with their Lord; on them shall be no fear, nor shall they grieve (Quran 2: 62).

Those who believe, those who follow the Jewish (scriptures), and the Sabians and the Christians,- any who believe in Allah and the Last Day, and work righteousness,- on them shall be no fear, nor shall they grieve (Quran 5:69).

These verses show that, the Qur’an recognizes the existence of the other religions prior to its revelation and consequently the coming of Islam. It respects the belief system of these religions including that of the day of resurrection. This
recognition makes it refer to the Jews and Christians as *Ahl al Kitab* translated as the People of the Book (3:199). Noting that this is the position of the Qur’an, then Muslims should not find it difficult to coexist with Christians who are recognized together with the Jews and Sabians. Christians and Muslims should live together in peace and harmony. Muslims are prohibited from compelling people of other faiths into Islam. The Qur’an states:

> Let there be no compulsion in religion: Truth stands out clear from error: whoever rejects evil and believes in *Allah* hath grasped the most trustworthy hand-hold, that never breaks. And *Allah* heareth and knoweth all things (Qur’an 2:256).

Learning from this verse, Prophet Muhammad (PBUH) was commanded to exercise religious tolerance. The verse was revealed to stop the behaviour of some Muslims who being zealous of their religion could convert non-Muslims by force. In particular, the scripture offers an answer to a view of a new convert that his sons should also convert since Islam was the truth. Omar states:

> A man who had two sons who converted to Christianity under the influence of Syrian Christian oil merchants who carried their trade to Medina. Trying in vain to dissuade the youths, their father went to the Prophet and complained, “should I let a part of me enter the fire while I look on”? The prophet had no answer until this verse was revealed. He then insisted that the youths be not compelled to return to Islam. The youths migrated with the merchants to Syria (Omar, 2007: 31).

The verse is supported by others to show the Islamic tolerant nature of Christianity. The Qur’an states: “If it had been thy Lord's will, they would all have believed, all who are on earth! wilt thou then compel mankind, against their will, to believe!” (Quran, 10:99). Allah further revealed to Prophet Muhammad: “Say: O ye that reject faith? Worship not that which I worship (Allah). I will not
worship that which ye have been want to worship. Nor will you worship that which I worship. To you be your way, and to me mine” (Qur’an 109: 1-6). Ahmad Adan (OI, 04/ 09/ 2013) cited Quran 11: 118 which enjoins: “And if your Lord had so willed, He could surely have made mankind one ummah, following one religion, Islam....” This means that Muslims are not allowed to force people to convert to Islam. They should only seek to make the truth clear to others, and talk to them about Islam, then let them decide for themselves.

Saidi Amin (OI, 18/7/2013) argued that religious tolerance to Christianity in the Qur’an is exemplified through allowing Muslims to marry Christians and feed on their diet. Muslims were enjoined:

This day are (all) things good and pure made lawful unto you. The food of the People of the Book is lawful unto you and yours is lawful unto them. (Lawful unto you in marriage) are (not only) chaste women who are believers, but chaste women among the People of the Book…(Qur’an 5: 5)

This verse shows that Muslims were to relate with Christians socially to a good extent. It creates room for tolerance through removal of some social barriers. Prophet Muhammad (PBUH) also promoted coexistence between Muslims and non- Muslims by advocating the rule of dhimmism (Zia-Ul-Haq, 2010: 511). Christians together with Jews were also called the dhimmis meaning those who were protected in the Islamic state. The word dhimmi comes from the Arabic term dhimma which means pledge and therefore they were under covenant. With Muslim rule, safety of the dhimmis was ensured (Koylu, 2003: 97). Abu Najeeh narrated: “Whoever hurts a non-Muslim citizen of a Muslim state hurts me, and
he who hurts me annoys God” (Sahih al- Bukhari, Vol. 3: 857). They would not pay zakat but, they would pay poll taxes (jizya).

Abdi Muhammad (OI, 23/ 07/ 2013) asserted that Islam teaches peace and inter-faith coexistence. He added “especially in noting that most of our neighbours are non-Muslims”. He meant to appreciate that Muslims in Nairobi North District live together with non-Muslims who are mostly Christians. Muhammad explained that both the Qur’an and Hadith have a number of verses that shows the need to maintain peace with non-Muslims. They include the scriptures that talk about the dhimmis who were considered to be believers of other religions. They were therefore, differentiated from the pagans and were therefore provided protection.

Accommodation is seen in many of the earlier exemplified verses on tolerance (Qur’an 2: 65; 5: 69; 3: 199; 2: 256; 10: 99). It reveals that the Qur’an accepts other religions as valid and permits Muslims to exercise pluralism. Acceptance of convergence and living together with Christians in harmony is also seen in the praise and admiration given to the faith. The Qur’an pronounces:

Strongest among men in enmity to the believers wilt thou find the Jews and pagans; and nearest among them in love to the believers wilt thou find those who say: “we are Christians”: because amongst these are men devoted to learning and men who have renounced the world, and they are not ignorant (Qur’an 5: 82).

And when they listen to revelation received by the Messenger, thou wilt see their eyes overflowing with tears, for they recognize the truth: they pray: “our Lord! We believe; write us down among the witnesses (Qur’an 5: 83).
Christians in these verses are described as people of good deeds and righteousness. They are close to Muslims since they embrace religious virtues and avoid other things of the world which are not righteousness. The second verse shows accommodation of Christians by appreciating their knowledge of divine truth and submitting to it. The verse makes reference to their positive religious beliefs and practices portraying them as a reason why Muslims should respect them. The Qur’an then advised Muslims to avoid conflicts with Christians in trying to bring them into Islam. It revealed:

And dispute ye not with the People of Book, except with means better (than mere disputation), unless it be with those them who inflict wrong (and injury); but say, “We believe in the revelation which has come down to us and in that which has come down to you; our God and your God is one; and it is to him we bow (in Islam) (Qur’an 29: 46).

Revile not ye those whom they call upon besides Allah, lest they out of spite revile Allah in their ignorance. Thus have we made alluring to each people it own doings. In the end will they return to their Lord, and we shall then tell them the truth of all that they did (Qur’an 6: 108).

The Qur’an recognizes the divinity of the Christian scriptures and discourages any violence against Christians because of their faith. It requires that Muslims do not encroach on their right to worship. The above verses remind Muslims that their practice of peace would prevent any further conflicts with Christians. In case they want to convert them into Islam, they were to do so in peaceful way through dialogue. They were told to cite the common characteristics in the two religions. If Christians refuse, they should leave them since they will be answerable to God.

The aspect of accommodation revealed through cited scriptures teach Muslims to coexist with Christians in peace and tolerance. They provide an approach for
Muslims to build harmonious inter-faith relations with Christians. Similarly, Prophet Muhammad (PBUH) in his last sermon told Muslims to maintain peace with fellow Muslims and in a multicultural society. He proclaimed:

All Muslims are brethren to one another. All of you are equal. All men, whatever nation or tribe they may belong to and whatever station in life they may hold, are equal. (Raising his hands and joining the fingers of one hand with those of the other, he added), even as fingers of the two hands are equal, so are human beings equal to one another. No one has any right or superiority to claim over another. You are as brothers. O men, an Arab possesses no superiority over a non-Arab, nor does a non-Arab over an Arab. A white man is in no way superior to a black nor for that is matter a black man better than white, but only to the extent to which he discharges his duty to God and man (Kelsay, 1993: 47).

Though he does not mention about difference in religions, he wants all people to respect each other in peace. Human beings are supposed to treat each other as equals despite their different backgrounds.

The scriptures on peace and tolerance alluded to earlier teach Muslims to coexist with non-Muslims. They can easily be applicable as paradigm for harmony and convergence between Christians and Muslims. However, in spite of numerous Qur’an injunctions of tolerance and convergence between Muslims and Ahl al Kitab, there are other negative references to Christians together with other religious communities as well as non-believers. The Quran states: (They have incurred divine displeasure): in that they broke their covenant; that they rejected the signs of Allah; that they slew the messengers in defiance… (Qur’an 4: 155).

It also contains the injunction:

That they said (in boast), “we killed Christ Jesus the son of Mary, the messenger of Allah”- but they killed him not, nor crucified him, but so it was made to appear to them and those who differ therein are full of doubts, with no (certain)
knowledge, but only conjecture to follow, for of a surety they killed him not. Nay, Allah raised him up unto Himself; and Allah is exalted in power, wise (Qur’an 4: 157-8).

These verses show Qur’anic confrontation through negative references to Christians and because of the theological issue on the nature and mission of Jesus. Another form of conflict that is revealed in the Qur’an is where Muslims are told to fight Christians and make them pay jizya with submission. Similarly, the Qur’an tells Muslims not to make friendship with Christians which is a sign of disharmony. It states:

Fight those who believe not in Allah nor the last day, nor hold that forbidden which hath been forbidden by Allah and his messenger, nor acknowledge the religion of truth, from among the People of the Book, until they pay the jizya, with willing submission, and feel themselves subdued (Qur’an 4: 157-8).

O ye who believe! Take not for friends and protectors those who take your religion for a mockery or sport—whether among those who received the Scripture before you, or among those who reject faith; but fear ye Allah, if ye have faith (indeed) (Qur’an 4: 157-8).

The verses make reference to the People of the Book who among them are the Jews and Christians. According to the verse, Christians are not only to pay poll tax but they are to do it in submission. Christians were to accept that they were under Islamic rule. The second verse shows confrontation which is brought by refusal to believe Islam and further mocking it. Christians are part of the group whom Muslims are not expected to make friends with for that reason. These verses were a source of exclusivism, divergence, competition and rivalry between Christians and Muslims (Maina, 2012: 308). However, this should not be the case in the society today when peace and coexistence is crucial. This brings a formation of a Qur’anic paradigm based on the verses on tolerance and
confrontation so that accommodation is derived as the vision of Islam. The peaceful interpretation of these two situations to promote cooperation disregards the claims from apologetics and Muslims who use the verses to claim and exercise intolerance against Christians.

The need to practice the principle of coexistence by Muslims will result into peace in Nairobi North District which has large number of Christians and Muslims living together. Muslims need to allow people to convert into Islam through observing Muslims and studying the religion and realizing its values and principles (Hassan Malenya, OI, 20/08/2013). This will facilitate coexistence by respecting the religion of other people who may convert to Islam at their own will. Such an attitude held by Malenya is in accordance to the requirements of pluralism in the contemporary society including in Nairobi North District. Mamdani (2002:768) explains that many Muslims live in societies with non-Muslim majorities. Just as Muslims should be treated well in such places, it should be the rule even with Muslims who live with non-Muslim minority for which they need to exercise religious diversity. He further explains that Islam is a way of life hence it is difficult to compel others to practice it.

Muslims are taught to live with people of other religions in acceptance of diversity as well as exercise kindness towards them (Hassan Malenya, OI, 20/08/2013). There are other principles in the Qur’an and Hadith which guide Muslims to practice peace and harmony on Christians. Muslims have a duty to exercise
tolerance and accommodation towards Christians. It is this duty that articulates a responsibility to behave in religiously virtuous way and treat them with forgiveness, justice, dialogue and compassion.

4.1.2(b) Islamic Teaching on Forgiveness, Dialogue and Justice
Forgiveness is the ceasing to feel resentment against an offender leading to reconciliation and restoration to friendship or harmony. The Qur’an teaches Muslims to keep peace when they are told to seek for reconciliation and forgiveness. Forgiveness is based on that God is the ultimate judge. The Qur’an enjoins: “Those who spend (freely) whether in prosperity, or in adversity; who restrain anger, and pardon all men; for God loves those who do good” (Qur’an 3: 134). It also proclaims: “Hold to forgiveness, command what is right; But turn away from the ignorant” (Qur’an 7: 199). Still on forgiveness it teaches: “Tell those who believe, to forgive those who do not look forward to the Days of God: It is for Him to recompense (for good or ill) each People according to what they have earned” (Qur’an 45: 14). These verses urge Muslims to pardon all and exercise perseverance as they wait for God to give justice. The last one is in reference to non-believers. It shows that there is no boundary to who should be forgiven meaning that peace need to be exercised towards all including Christians.

Islam also teaches “… So pardon and overlook until Allah delivers His command. Indeed, Allah is over all things competent” (Qur’an 2: 109). A similar theme of forgiveness is highlighted in Qur’an 24: 22 where Muslims are advised “forgive
and overlook.” Qur’an also teaches about making peace with enemies. Qur’an 5: 28 states, “If thou dost stretch thy hand against me, to slay me, it is not for me to stretch my hand against thee to slay thee, for I do fear God, the cherisher of the worlds.” This shows a sense of reconciliation and making of peace. If one fails to fight back, he/ she is creating a way for reconciliation.

Shabir Muhammad (OI, 20/08/2013) quoted Qur’an 41: 34 as one of the sources of teaching on interfaith coexistence in the mosque. The verse teaches: “Nor can Goodness and Evil be equal. Repel evil with what is better: then will he between whom and thee was hatred become as it were thy friend and intimate!” (Qur’an 41: 34). The teaching is supported by another verse which explains: “The recompense for an injury equal thereto in degree: but if a person forgives and makes reconciliation, his reward is due from Allah: for Allah loveth not those who do wrong” (Qur’an 42: 40). From these scriptures, Muslims are told that forgiveness is better than making the wrong doer to suffer. In addition, Allah promises to reward the peacemakers or those who prefer to forgive and make reconciliation.

Islam also teaches on forgiveness through Hadith which is evident in the ahadith reported by Abu Huraira on the words of Prophet Muhammad (PBUH). The Messenger of Allah is reported to have said: “A man used to give loans to the people and he would say to his servant: if the debtor is poor you should forgive him so that perhaps Allah may forgive us; so when he met Allah, Allah forgave
him.” (Sahih al-Bukhari Vol. 1 Book 56, No. 687). This demonstrates that Prophet Muhammad (PBUH) wanted people to practice mercy and compassion alongside forgiveness as a principle in Islam. Without forgiveness peaceful relations between people cannot exist. Forgiveness and reconciliation is part of peace and tranquility. Hassan Waseem (OI, 22/08/2013) observed that forgiveness is what is acceptable in Islam rather than bitterness and hatred. He quoted Qur’an 4: 165 indicating that Muslims should solve their disputes in the light of God’s revelation. They should know that God is the source of final justice.

Ishaq Nuhu (OI, 20/8/2012) cited the above verse to explain the value of peace in Islam. He applied the verse to show that Islam encourages reconciliation even when one has been hurt. He made an observation that a faithful Muslim is the one who does not seek revenge but instead seeks for forgiveness. In addition, he cited that Islam discourages quarrels and fighting which are violence and evil. Quarrels and fighting can go to an extreme level causing death. Fighting is more dangerous in society today where weapons of mass destruction are available.

Islam also teaches on dialogue and negotiation. Dialogue should involve discussion between representatives of parties to a conflict that is aimed at resolution while, negotiation emphasizes a process of conferring with another so as to arrive at the settlement of some matter where discussion and compromise are involved. Dialogue and negotiation are both the best ways of peace building at all times and during conflict resolution. For Muslims, dialogue and negotiation
should be adopted in different areas including evangelization, seeking good
neighbouriness and at the political scene.

The Islamic word *daw’ah* (evangelization) implies peaceful negotiation. In the
Qur’an it translates to call, invite, summon or communicate (Qur’an 22: 67; 28:
87). The Qur’an reveals that in the beginning of his mission, Prophet Muhammed
(PBUH) engaged people in dialogue and negotiation. God revealed to him in
Qur’an 16:12, “Invite to the way of your Lord with wisdom and goodly
exhortation, and argue with them in ways that are best and most gracious.” He
would talk and listen to the people in a peaceful manner. He wanted to give them
explanations on the issues they raised in regard to the monotheistic religion which
he was preaching. In this sense, the Prophet of Islam (PBUH) in his mission
provides an example to the Muslim community on what is dialogue and
negotiation. For example, Prophet Muhammad is seen dialoguing with Christians
terms as between us and you that we worship none but God” (Qur’an 3:64). In
regard to the verse, Prophet Muhammad did not point at the area of controversy
but at the common ground. This is an element of dialogue and negotiation.

Abdulrazak Juma (OI, 16/09/2013) of Jamia mosque brought forward Qur’an
109:6 which states: “To you then be your way and to me be mine”. The verse has
been alluded before as a way of showing interfaith tolerance in Islam. It also gives
the formula for social peace, social harmony and inter-faith dialogue is based on
peaceful coexistence. According to Juma, this verse shows that Islam calls for a following of an individual’s religion while respecting that of the other. Despite difference in opinion, love and respect should remain but not hatred and violence. In adopting a similar spirit, Muslims should welcome the differences that are seen in various people in terms of not only religion but even in other matters of life. It will be encouraged by the fact that they are all human beings and they have other similar grounds.

The Qur’an teaches Muslims: “Revile not those whom they call upon wrongfully besides God, lest they revile God in their ignorance” (Qur’an 6:109). This verse implies that when dialogue takes place between two parties on a controversial subject, it is essential that an amicable atmosphere be maintained. Arousing of animosity, and spreading antagonistic feelings will lead to an unfavourable atmosphere and the aim of the discussion will be reached. Dialogue is an important component of da’wah and its application is supposed to help in overcoming religious differences. Muslims are expected to only represent the truth to the people but not to force them to accept it. Da’wah should not be coercive. As an invitation to the path of Allah, the objective of da’wah should only be fulfilled with the free consent of the called, since “there is no compulsion in religion” (Qur’an 2: 256). If people fail to pay attention, they should be approached again (Qur’an 3: 176- 7; 5: 108; 47: 32).
Negotiation and dialogue stands for non-violence means of attaining peace and good neighbourliness in society and maintenance of peace in everyday interactions. The Quran underscores that the way of peace is the best way (Qur’an 4:128). It recommends adoption of negotiation and arbitration in controversial matters (Qur’an 4:35). Dialogue or peaceful negotiation, is a crucial way of peace building. Muslims are supposed to embrace dialogue and negotiation in addition to forgiveness. Prophet Muhammad (PBUH) taught this in that he made several treaties with the communities around him. He also refused that Muslims should continue to fight even after the enemy yields to peace. He said: “But if the enemy inclines towards peace, do thou (also) incline towards peace, and trust in Allah: for He is the One that Heareth and Knoweth (all things)” (Qur’an 8: 61). These teachings on dialogue and negotiation show that peace is an Islamic principle. When Muslims apply them, they will promote their relationship with Christians in Nairobi North District.

Islamic teachings on justice provide a guideline to Christian- Muslim coexistence. In the context of this study, justice refers to treating other people with equity or fairness or in a reasonable manner. Justice is a component of moral uprightness. Execution of justice creates a state of equilibrium in the distribution of rights and duties in society. Justice is a principle that cannot be separated from peace (Badamana, 2003: 182). Justice is envisaged both in the Qur’an and Hadith. The Qur’an states: “O you who believe, be upright for God, and be bearers of witness with justice. Be just, for it is closest to God consciousness” (Qur’an 5: 8). Allah
further claims that He sent Prophet Muhammad mainly to establish justice. The Qur’an states: “We sent Our Messengers with clear signs and sent down with them the Book and the Measure in order to establish justice among the people” (Qur’an 57: 25). These verses present justice to be a paramount principle and moral requirement in Islam.

There are several other verses in the Qur’an that out rightly speak about justice especially in social dealings (Qur’an 6: 152, 89: 17, 93: 9; 107: 2). However, there are some verses that are perceived to promote violence. These are verses that have a message of retaliation. The Qur’an further enjoins:

And so for all things prohibited, there is a law of equality. If then anyone transgresses the prohibition against you, transgress ye likewise against him. But fear Allah and know that Allah is with those who restrain themselves (Qur’an 2: 194).

The same message is seen in Qur’an (16: 126) stating: “And if you punish an enemy, O believers, punish with an equivalent of that with which you were harmed. But if you are patient, it is better for those who are patient.” Khadeja Ahmed (OI, 18/07/2013) reflected on first verse with an aim of removing a misinterpretation of the verse that it supports aggression. She explained that Islam accepts that people are not perfect and due to their egoistic nature they can provoke a person. According to her, Qur’an takes just position permitting punishment for the offender but in equal measure. Badamana (2003: 185) explains the situation by arguing that not everybody is so noble to stick to Martin Luther King or Mahatma Gandhi’s philosophy of using non-violent means to bring up
change. This is the reason why, the Qur’an permits punishment to offenders. Therefore, these two verses were revealed with an objective of promoting justice among Muslims.

On the other hand, the above two verses teach Muslims that a person who has suffered injustice must struggle to eliminate feelings of anger and resentment because pardon is preferred to punishment. In practice, Muslims in Kenya have to comply to the state law that requires one to use the court in seeking justice. The Islamic teachings on justice are a reminder to Muslims to exercise peace with Christians. If the Qur’an accommodates Christians as part of society, then justice and peace applies to them too. Generally a land of justice is a world of peace. It is therefore important to render justice as the strongest justification for man’s stewardship on earth (Kamali, 2012: 111).

4. 1. 2(c) Islamic teaching on sanctity of life and practicing of moderation versus extremism.
Islam emphasizes on the sanctity of life. The Qur’an and Hadith hold that it is Allah who started human life and he should be the one to end it through natural death. The Qur’an states: “Do not kill yourselves, for verily Allah has been to you most merciful” (Qur’an 4: 29). It further states “... take not life which Allah has made sacred” (Quran 6: 151). It also pronounces “…and Allah is the one who gave you life, then shall He ordain you to die, shall He give you your life again, truly mankind is ungrateful” (Qur’an 22: 66). This reveals that it is forbidden to
end deliberately or to hasten the death of any person. The Qur’an prohibits murder, genocide, terrorism and suicide among other forms of killing.

Lulu Saïda (OI, 02/09/ 2013), Ramadhan Maulid (OI, 04/ 09/ 2013) and Musa Muhammad (OI, 20/ 08/ 2013) discussed teachings on peaceful interfaith coexistence in view to Qur’an 5: 32. In the verse, Allah condemnation of killing is emphasized. It states: “…if any one killed a person unless it be for murder or for spreading mischief in the land, it would be as if he slew the whole people: and if any one saved a life, it would be as if he saved the life of the whole people”. Lulu Saïda argued that Allah legislates peace and togetherness but not conflicts which lead to wars and killings. According to Ramadhan Maulid, individuals should uphold to peaceful methods of conflict resolution than wars that lead to deaths. The verse reveals that the Qur’an upholds the moral view in regard to protection of human life. Muslims have a responsibility of protecting the lives of Christians in addition to other creatures.

Katme (2014: 2) underlines that human life has been made sacred by God and its security is therefore the foremost duty to mankind. He further finds a common trend in all verses of the Qur’an and in the traditions of the Prophet talking about human soul. He observed that the word “soul (nafs)” has been used in general terms without any distinction or particularization which might have lent itself to the elucidation that the persons belonging to one’s country, the people of a
particular race or religion should not be killed. The injunction applies to all human beings and the destruction of human life in itself has been prohibited.

Islam hates extremism and calls for limits and moderation. Moderation is acting in an ordinary, expected and reasonable manner where human beings should avoid violence. Extremist behaviour is unreasonable, radical or violent. Basically, moderation is the avoidance of extremism. The Quran enjoin Muslims: “And thus, We have made you a moderate Ummah (nation) so that you should be witnesses over the people, and the Messenger a witness over you” (Qur’an 2: 143). Muslims should therefore adopt the path of moderation in dealing with Christians.

A teaching on moderation is also seen in the parable of the ship which disregards those who transgress the laws of Allah. The shahada An-Nu’man ibn Basheer is one who reported the parable in ahadith. He held that the Prophet (PBUH) said:

The parable of the one who observes the limits prescribed by Allah and the one who transgresses them is the likeness of people who board a ship after casting lots. Some of them are in its lower deck and others are in its upper deck. Those in the lower deck, when they need water, go to the upper deck and say: If we make a hole in the bottom of the ship, we will not harm you. If those in the upper deck leave them to carry out their plan, they will all be drowned, but if they stop them, then all of them will be safe (Sahih Bukhari, 2361)

The parable requires Muslims to be aware that whatever they do will have its consequences. Just like it is in the story, an extremist will engage in activities of radicalism which will have its effect on the whole society. The killing of people will cause a death of one’s relatives or oneself. It will cause damages to the
property and social amenities. Therefore, those who understand the bad negative outcome to act early enough and stop it before he/she becomes a victim.

Muslims should not be quick to anger and act aggressively (Saidi Amin, OI, 18/7/2013). Stability is a strong pillar in Islam. Resentment and inability for people to control their emotions is as a result of human weaknesses. The Prophet Muhammad (PBUH) said:

> Religion is very easy and whoever overburdens himself in his religion will not be able to continue in that way. So you should not be extremists, but try to be near to perfection and receive the good tidings that you will be rewarded (Sahih Al-Bukhari, Vol. 1: 38).

The Prophet has also taught: “Do good deeds properly, sincerely and moderately…Always adopt a middle, moderate, regular course, whereby you will reach your target (Paradise)” (Sahih Al-Bukhari, Vol.8: 470). These scriptural teachings ascertain that Islam strikes a balance between idealism and reality. Islam requires its adherents to promote what is beneficial to human beings and avoid what is harmful (Ezzat, 2012: 31). In reference to keeping peace moderate Muslims will not engage in violence because this brings harm to the society. Maintenance of tolerance and engagement in forgiveness and reconciliation as well as dialogue and negotiation are aspects of moderation.

**4. 1. 2(d) Islamic Teachings on Kindness and Compassion**

Kindness is a characteristic of loving, affectionate, sympathetic and helpful while compassion is sympathetic consciousness of others’ distress together with a desire to alleviate it. Where there is compassion, there is no violence. The words
rahmah, ihsan, adl and hikmah which are compassion, benevolence, justice and wisdom are often repeated in the Qur’an. Bi Ismllah al- Rahim verse carries the sense of compassion. There are several verses of the Qur’an that enjoins Muslims to practice kindness and sympathy. The Qur’an proclaims that Allah sent His Messenger Muhammad as the Mercy of the world. It states: “And We have not sent you, O Muhammad, except as a mercy to the world” (Qur’an 21: 107). The Qur’an shows great compassion to orphans, the widows, the poor and the slaves. It wants to liberate these poorer and oppressed sections from their situation. It instructs “The alms are only for the poor and the needy and ...” (Qur’an 9:60).

Allah does not discriminate in prescribing the exercising of kindness. Muslims are required to show mercy which is part of kindness to all irrespective of their religion. The Qur’an teaches: “Those who spend in the ease as well as in adversity and those who restrain their anger and pardon men. And Allah loves doers of good to others” (Qur’an 3: 133). Allah commanded His Prophet (PBUH) to treat believers of other religions with kindness despite the difference in belief. He exhorted:

But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not, but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do (Qur’an 31: 15).

In regard to this verse, kind treatment is also refraining from annoyance and provoked aggression. Muslims are therefore taught not to do wrong to people around them. Instead they need to be kind to all people and not engage in actions
that will cause anger and psychological disturbance. Muslims are further prohibited from engaging in cruel actions against both Muslims and non-Muslims. They are supposed to entertain them as guests in their homes. Abu Hurairah narrated that the Prophet Muhammad (PBUH) said:

\[\text{Anybody who believes in } \textit{Allah} \text{ and the Last Day should not harm his neighbor, and anybody who believes in } \textit{Allah} \text{ and the Last Day should entertain his guest generously, and anybody who believes in } \textit{Allah} \text{ and the Last Day should talk what is good or keep quiet (i.e. abstain from all kinds of evil and dirty talk) (Sahih Al- Bukhari, Vol 8: 47).}\]

A practicing Muslim will maintain peace with Christians through such actions of kindness and compassion which are prescribed in the primary sources of Islam. It is difficult to exercise violence and killings if one is a compassionate. This will enhance pluralism and cooperation despite the adherence to differing faiths. The study further sought to explain how Muslims exercise peace through the concept of jihad.

4.1.3 The Meaning of Jihad

Islamic scriptures contain militant chapters and verses just as it contains those which teach on peace and harmonious coexistence. Prophet Muhammad (PBUH) called Muslims to dedicate themselves in the fighting in the cause of \textit{Allah} (Maina, 2003: 168). The Qur’an and Hadith refer to these wars as \textit{jihad} which in this context and as reflected in the primary Islamic sources is “holy war”. The Qur’an frequently mentions \textit{jihad} and fighting (\textit{qital}) against the aggressive unbelievers (Peters, 2012: 72). It states:
Jihad, (holy fighting in Allah’s cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you like a thing which is bad for you. Allah knows but you do not know (Qur’an 2: 216).

... and let not the hatred of some people in (once) shutting you out of the Sacred Mosque lead you to transgression (and hostility on your part). Help ye one another in righteousness and piety, but help ye not one another in sin and rancour: fear Allah: for Allah is strict in punishment (Qur’an 5: 2).

These verses represent several others with the same theme. In the first verse, Muslims were beseeched to accept to fight in the cause of Allah even though they did not find it to be good. The second verse reveals the reason for them to fight which is commanding good and forbidding evil. This becomes the source of the two forms of jihad; jihad esghar which is militant jihad and jihad akbar which is struggle for good. This interpretation of the concept of jihad in moderation reveal Islamic teaching on peace and inter-faith coexistence (Dayem & Ayub, 2014).

Jah (1993: 182) observes:

The jihad becomes an ideological enterprise with the goal, not of political empire, but of a true society. Since the later must, in the end, consist of true persons, the struggle becomes inward and private. The enemies are seen to be the temptations of the inner man, the sloth, pride, self-seeking and complacence that impede a personal Islam. … (Jah, 1993: 182).

Jah (1993: 182) and Zia-Ul-Haq (2010: 517) provide a new meaning of the term jihad which is different from ‘holy war’ but which presents a “real modern society.” They emphasize that the main purpose of jihad is to conduct oneself in accordance with the teachings of Islam. Thus individual Muslims should apply jihad at personal level and encourage others to exercise righteousness. Jah observes that, Prophet Muhammad (PBUH) and his companions had initiated the non-militant jihad, which is understood to involve human effort to reform oneself
and consequently the society in which one lives through daa’wa. Jihad is interpreted to mean concerted effort to spread the teaching of Islam and calling all human beings to the will of Allah and therefore conduct their socio-economic and spiritual life according to Islam. In this sense daa’wa is jihad.

Hakim Razak (OI, 09/09/2013) observed that jihad is a topic/theme in the Qur’an whose meaning is misinterpreted to be mass killings. He mentioned “jihad of the tongue and of the pen” which to him is daa’wa both through the word of mouth and writing. Razak represents Muslims with a peaceful understanding of the concept of jihad. He said that Muslims should practice peace for the betterment of society. This shows Muslims use of moderate intellectual interpretations of the scriptures to promote tolerance and harmonious interreligious coexistence. With the existence of jihad or holy war in the scriptures, the study realizes a form of interpretations that defines its’ application in multi-religious society. It is based on rationalization of its moral and legalistic implications based on moderate perspective.

4. 1. 3a Moderate Interpretations of the Doctrine of Jihad.

The interpretation of jihad to fit the requirements of peace and reconciliation in today’s society is clear. One way through which this happens is by disregarding ideological perspectives of today Muslim radicals and embracing non-military form of arguments. A critical analysis of the violent scriptures in reflection to the views of modernist radical ideologues of jihad helps expose their weaknesses. A
number of contemporary Muslim scholars have visited the legal application of *jihad* and sought to use it as a theory to explain what is “holy war” and what is not (Koylu, 2003: 32-56). This includes both on the reasons for waging a war (*jus ad bellum*) and how to conduct the war (*jus in bello*). Moderate scholars explain that *jihad* was limited to justifiable violence to situations of self-defense, re-claiming property taken unjustly and fighting oppression (Scharbrodt, 2011: 73; Kelsay: 1993: 43).

The 20th century moderate thinkers of *jihad* explain that, holy war is not obligatory in today’s society but it was temporarily used in establishment of social order (Abdurrahman, 2006: 9). They therefore insist that the term *jihad* does not always mean holy war. It appropriately fits as ‘struggle” for good because holy war was used to extend Islamic values and therefore solve the problem of injustice. Arguing from this point of view allows Muslims to apply the concept of *jihad* in a peaceful way. *Jihad akbar* is taught as striving to command good and forbid evil through the heart and the tongue (Jah, 1993: 182). *Jihad esghar* is interpreted in a similar way as defending oneself, family and property but not fighting political war.

In order to make Muslims understand the Islamic stance on peace and interfaith coexistence, moderate scholars help clarify possible misinterpretations that would promote intolerance. Mahmut Shaltut (1897-1963) underlines that the *ahl kitab* were not fought because of their unbelief but they were allowed to abide by their
religion (Koylu, 2003: 32). Even the payment of jīzā was not a form of bribery for their failure to convert, but a way of showing submission to the Islamic rule (Zia-Ul-Haq, 2010: 516). Fighting was done against injustice and the fighters were to stop fighting if the enemy ceased. The reasons for war and the ethics of war as stipulated both by the scriptures and the classical jurists cannot apply in the modern society. The 20th century moderate scholars therefore criticize the radical modernists’ violent interpretation of jihad.

The extremists claim that Qur’an 9: 5 abrogates all the rest of the verses that tell Muslims not to fight non-Muslims is also addressed. Shaltut (Koylu, 2003: 31) criticizes this tendency of claiming abrogation urging that there is no contradiction or compatibility between the verses speaking about fighting hostile polytheists and the treatment of ahl kitab. He holds that abrogation is only applied when there is a contradiction, and in relation to these verses there is none (Koylu, 2003: 32). According to him, the verse ranks together with the rest which urged Muslims to stop aggression and defend religious freedom. Shaltut even though Qur’an 9: 5 and 123 do not mention the hostility of the unbelievers, it maintains that they were to be fought for the same reason.

Jah (1993: 183) concurs with Dayem & Ayub (2014: 62) that non-violent jihad was enjoined by Prophet Muhammad(PBUH). This is based on ahadith by Yahya ibn al Ala who said:
We were told by Layth, on the authority of Jabir, who said, “The Prophet (PBUH) returned from one of his battles, and thereupon told us, ‘You have arrived with an excellent arrival, you have come from the lesser jihad to the greater jihad, the striving of a servant of Allah against his desires (Dayem & Ayub, 2014: 62).

The non-violent interpretations of jihad are integrated into Islamic teachings on peace and tolerance. They match with the teachings on forgiveness, compassion, reconciliation and moderation. It also complements the teaching on sanctity of life as well as interreligious coexistence.

This foregoing discussion on Islamic teachings on peace and harmonious interreligious coexistence has underlined that there exists a concept of peace in Islam emphasized through the word Islam, the personality of Allah and every day greetings. The chapter found a multiple of principles that are taught in the Qur’an and Hadith which are related to peace. They include: tolerance and accommodation of Christians, forgiveness and reconciliation, justice, dialogue and negotiation. Islam also teaches on moderation instead of extremism, sanctity of life and compassion. The study also realized an interpretation of jihad to promote peace and tolerance. This is through non-militant jihad which is struggling for piety and exerting pressure in actions that will bring improvement to oneself and the community rather than fighting. Muslims should therefore be able to exercise peace and pluralism. Having established that Islam is full of teachings on peace and coexistence, the next section examines media portrayal of Islam to find out whether it differs with the reality.
4. 2. 0 Print Media Portrayal of Islam and Muslims
The section begins by discussing the power of media which exemplifies the manner in which the news reports create stereotyping. The study examined newspaper excerpts that contained a misrepresentation of Islam and Muslims. The aim is to bring into focus the various factors in newspaper articles that could cause misconceptions about Islam. The section was built under the semiotic theory in doing analyses of the elements that portray Islam and Muslims in the articles.

4. 2. 1 The Power of Media
Muslims like other groups in society are dependent on media to enhance their reputation. They understand the power of media. According to Ouma (2007: 57) media need to apply methods that will improve mutual understanding not just reporting what is happening on the ground. In this sense news media becomes a mediator and an advocate by bringing relatively accurate understanding of each other. Through this, Christians’ understanding of Islam and Muslims can be improved in spite of the prevalence of the radical Islamists. The manner in which mainstream newspapers report the terror activities by the extremists will determine the perceptions of Christians towards Islam. As Ouma notes, media should take precaution so that peace and unity will be reinforced among Christians and Muslims at all times.

The news media influences the salient attitude of the general public. The element of a news item that is frequently and prominently focused on is regarded by the
audience and the readers to be the most important aspect of the reported subject (Brummett, 1994: 64). The consistency brings the power for the media to create associations for people, objects, products, and even race. Print media can easily influence Christians to equate Islam with radicalism through its content so that Christians generalize extremists to the whole of Muslim community. It is upon understanding the power of media that journalists and editors need to exercise peace journalism and promote coexistence between Christians and Muslims.

Lynch and McGoldrick (2012: 38) criticize the mainstream journalism due to its biasness against peace. They observe that media largely fails to play the role of mediation for peace but only engages in what they refer to as “war journalism” at the expense of “peace journalism”. Mainstream media obsession with bias toward violence is enhanced by its profit orientation. This promotes the idea of seeking sensation and thus domination of war journalism in conflict reporting. Chesbro and Bertelsen (2012: 180) explain that with the growth of mass media, especially from the 19th century, news advertising became the most important source of media revenue. Media misrepresentation of Islam and Muslims can result from the characteristic of journalism to include more on sensational stories rather than what would bring pacifism among antagonistic communities.

Certain elements of language which are woven into the news narrative become a tool for reinforcing stereotyping (Shah and Thornton, 1994: 143). The presence of some words and the language in a report can lead to misconceptions. If the words
and language used in reporting radical Islamism contain elements that communicate about Islam and Muslims, then this will be a misrepresentation and could lead to a distorted image that Islam propagates extremism. The power of media in creating stereotypes is sometimes brought by the unavoidable characteristic of the urgency in creating news (Chesbro and Bertelsen, 2012: 197; Khan, Iqbal, Gazzaz and Ahrari, 2012; Hanitzsch, 2011: 165). This is because of the little editorial corrections. It is further challenged by little space that is given to each news item altering the role of educating.

The foregoing discussion on the power of media has revealed that print media has the potential to misrepresent Islam and Muslims. The role of informing about radical Islamists acts of aggression can carry with it a wrong picture of Islam and Muslims. This study examined sampled newspaper excerpts to find out the picture of Islam and Muslims which is given to the Kenyan population.

4. 2. 2 Print Media Portrayal of the Concepts of Kuffar, Revenge, Jihad, Islamic State and Martyrdom
The print media portrayal of the concept of kuffar, as evident in a story by The Standard newspaper on the Westgate Mall attack on 21st September 2013. It stated:

Kyalo said he heard them yell “If you are a Muslim get out first, as the merciless gang sprayed bullets towards those they suspected were not their sympathizers.” Those who identified themselves as Muslims were allowed to exit the mall, while the two men shot at everyone… They dressed like Muslims and wore Taqiya (cap) and said they were out to execute mission before they shot at everyone and injured me on the leg.
The following day *The Standard* daily supported the argument of the radicals that it was only the non-Muslims who were attacked in the Westgate Mall which stated:

A witness claimed that one of the gunmen asked him to recite a Muslim *shahada* in the confusion. The woman said that she had just crammed the *shahada* after her colleague informed her that is what the gunmen wanted to hear if she was to survive. When I mentioned the first word of the *shahada*, they moved on. “That is how I survived.” She said (*The Standard*: 22/09/2013).

The first newspaper excerpt contains a message of terrorism presenting to the readers information about a group of people who attack in a ruthless manner. In the report there are elements that are a misrepresentation of Islam and Muslims. There is no doubt that the attackers are Muslims who are intolerant to people of other faiths. The narrator explained that the merciless shooters looked like Muslims. The message in the second article explain that the terrorists were Muslims who were in a mission to kill non-Muslims. The term *shahada* which is in the passage is literally translated as profession of faith where a Muslim declares that there is no other God except Allah and Muhammad is his Prophet. A Muslim convert has to profess this first as a way of showing that he/she has now accepted Islam. Islam in this context is reported through the mentioning of this most fundamental Islamic pillar. The separation of Muslims and non-Muslims for which the Muslims are spared while the non-Muslims are killed could convey a misconception that Islam is intolerant to other religions.

A concept of revenge is evident in *The Standard* newspaper on 22nd September 2013. The newspaper quoted one of the survivors of the Westgate attack.
According to the report, he said he overheard the gang say: “We have come to revenge before he heard gunshots rent the air” (Mbaka and Rwenji, *The Standard*: 23/09/2013: 4). Anzole (2013: 1) explores how the *al Shabaab* used social media and in this case twitter to send their message after they made an attack on Westgate Mall. In their Twitter page, they indicated that they had come for a revenge mission because of Kenya’s fight against them in Somalia. Ali Mohammed Rage the leader of *al Shabaab* claimed over the Twitter that the terrorist act on Westgate mall was to revenge for the Muslims who had suffered in Somalia from Kenya Defense Force (KDF). He cited the verse “eye for an eye.”

The claims were supported by the controversial Muslim Sheikh Abu Sheriff Makaburi who died in a controversial killing on 2nd April 2014. The *Daily Nation* had the story *Jihadist Cleric Lived and Died in Controversy* (Mayoyo, *Daily Nation*: 3/ 4/ 2014: 6). Makaburi said on the Westgate attack: “According to Islam, we are given the right to avenge what has been done to us, “an eye for an eye.”

The message about revenge which comes across through the words of the narrator in *The Standard* is the same which is provided by Rage on twitter page. It is still the same which is later given by the *Daily Nation* by quoting Makaburi. This presentation of the concept of revenge portrays Islam to be a religion that condones mass killing. However, it was not right for the *Al Shabaab* to justify the attack through invocation of Islam because Islam teaches that life should be respected. The extremists’ tendency to idealize revenge is not logical (Mamdani,
2002: 71). This attack on Kenyan soil is not just because it aims at non-combatants. The attack does not have any Islamic basis but is aimed at creating fear on Kenyan government and make it withdraw its army from Somalia something that is clear through the claims of the spokesmen like Makaburi and Rage.

*The Star* newspaper reported twin attacks on two churches in Garissa in a manner depicting that Muslims in the area were fighting Christianity (Maina, *The Star*: 3/07/ 2012: 19). It stated:

> Anti-terrorism investigators have ruled out the involvement of *al Shabaab* in the Sunday attacks on two churches in Garissa. They are now focusing on fresh leads that the attacks were motivated by either tensions between Muslims and Christians or a politically motivated crime. The meeting discussed the possibility that the Sunday attack was a religious war targeting Christians. Islam is a dominant religion in Garissa town and North Eastern Province (Maina, *The Star*: 3/07/ 2012: 19).

The report in the newspaper article from which this excerpt was cut was about two churches which had been attacked in Garissa, a Catholic and an African Independent Church (AIC). However, in the content, there is insinuation of religious conflict between Christians and Muslims. In this case, Muslims are hostile towards Christians in Garissa, a region where Islam is the dominant religion. In the article it appears that Muslims are fighting Christians to make them keep away their religious practices and from the area. Muslims are seen as being violent and intolerant against other faiths. The previous day, *The Star* paper had conveyed that the attack was from radical extremists *al Shabaab*. It stated: “In attack that smacks of the *Boko Haram* terror group in Northern Nigeria, heavily
armed men yesterday stormed two churches in Garissa town killing 17 including two police officers” (Astariko, The Star: 2/07/2012: 17).

Generally, this attack has been classified with others which are thought to have been carried out to punish Kenya for its incursion into Somalia by al Shabaab. This could mean that it is the radicals who are attacking Christians in order to create religious conflicts. The Star newspaper compared the attack to those of Boko Haram an Islamist terror group in Northern Nigeria. There have been serious conflict between Christians and Muslims in Nigeria which is worsened by the existence of the Boko Haram. The comparison of the situation in Garissa with Nigeria could create an image of an extreme inter- faith intolerance though Christian- Muslim relations in Kenya cannot measure to that level. The two reports portray Muslims as inherently intolerant.

Kenyan newspapers mainly report the word jihad in covering issues related to the war in Somalia. In the two passages below, both the term jihadist and jihad appear. It underlines:

**Evidently, the coastal region which has encountered several terrorist attacks remains vulnerable to future bombings as it is breeding/ recruitment ground for jihadists travelling into Somalia and a haven for European and North African based terrorists interested in fomenting jihad in Somalia (Ochami, The Standard: 24/09/2013: 4).**

**About 300 youths had gathered in and around the mosque in what is being referred in police circles as “jihad convention”…. Recovered crude weapons including swords and some laptops which contained jihad sermons…(Onsarigo and Otieno, The Star: 03/02/2014: 2).**
In the excerpts *jihad* is reported as a tool for terrorism. The so referred as *jihadists* are seen as people who are supposed to be feared even in the future. It is outlined that coastal region is at the risk of experiencing more attacks in future because of the presence of individuals who have been trained on *jihad*. Their negative activities include: bombing of vehicles, churches and public places in an irresponsible manner. This presentation of Islamic *jihad* from militants’ ideological perspective portrays Islam as a violent religion.

A report that is likely to propagate a misconception related to Islamic state is evident in the *Daily Nation* (16/6/ 2011: 19) which talks of the hope for the end of the state of anarchy in Somalia. In the, the Islamist group the *al Shabaab* is also referred by its full name which connotes *jihad* as militancy. Mayoyo noted that:

> …*Harakat Al Shabaab Al Mujahidin* Youth Movement hereafter *al-Shabaab*. A militia loosely affiliated with the courts, emerged in 2003- 4 under young former commanders who had fought in Afghanistan. Unlike the courts and their individual militias, which were largely clan-based and nationalist in their agenda, *al Shabaab*’s leadership drew from across clans, ascribing to a broader vision of uniting Somali-inhabited areas of East Africa under an Islamist caliphate…. culminating in a declaration of jihad against Ethiopia by … (Mayoyo, *Daily Nation*: 16/6/ 2011: 19)

Islamic *jihad* is at this point reported through the word *mujahidin* which refers to a fighter in *jihad* or in the cause of Allah. Therefore, the fighters are seen as warriors of *jihad* with an aim of uniting all the people of East Africa under the Islamic caliphate. The term caliphate is Islamic referring to the political rule immediately after the death of Prophet Muhammad. Islam is portrayed as a religion that propagates continuous war against secular governments like that of
Ethiopia and other neighbouring countries. This is through the invocation of Islamic caliphate by the insurgents in Somalia. What is presented as the process of installing Islamic caliphate is violent sometimes involving political war with countries like Ethiopia. It emerges as a coercive rule that is dictatorial and forcing all to ascribe to Islamic faith with high level of intolerance.

*The People* (25/9/ 2010: 18) brings the phenomenon of Islamic state under an article titled “Somali war raises fears of regional strife.” It states that an Al Shabaab spy identified as Abdey Qadir said: “According to our beliefs, Somalia was never an Islamic country and it has to be liberated from the apostasy. After that we move to Kenya, Ethiopia and Djibouti… The resistance never stops at specific borders.” This excerpt is part of an article involving coverage of the state of war in Somalia. The term “apostasy” in the context of the article refers to renunciation of Islamic faith. The article further discusses about the secular states of Kenya and Ethiopia as the countries surrounding Somalia and not practicing Islamic rule. It appears like Islam is intolerant and encouraging Muslims to be in religious strife in installation of Islamic rule.

Newspaper articles misreport Islamic martyrdom by bringing into focus suicide bombers and “soldiers of war” in fighting factions. Reports with content about suicide bombers are portrayal that Islam sanctions killing. A misrepresentation of martyrdom in Islam is seen in coverage of news at the global level. The Star
(14/15/2011: 15) covered a story with a headline “Taliban suicide bombers kill 80 in Pakistan Osma revenge attack.” It stated:

…. Ahmed Ali a wounded paramilitary policeman, said: ‘I was sitting on a van waiting for my colleague’ I heard a shouting ‘Allah Akbar’ and then I heard a huge blast.” In the meantime I heard another blast and jumped out of the van. I felt that I was injured and bleeding”….This was the first revenge for the Osama’s martyrdom. Wait for bigger attacks in Pakistan and Afghanistan,” Taliban spokesperson Ehsanullah Ehsan said afterwards. “Two of our Fedayeen (Suicide bombers) carried out these attacks (The Star: 14/05/2011: 15).

This report is on violence where Islam is invoked through the words ‘Allah Akbar’ a common proclamation by Muslims translated as “God is Great”. Allah is presented as a God of war who propagates terrorism in the passage. The person in execution of the attack is said to be avenging the death of Osama bin Laden who was killed on May 2nd 2011. Osama is also presented as a martyr in the light of Islam. This shows that Islam encourages terrorism in the name of martyrdom. Osama was feared due to his religious intolerance and having organized terror attacks including the 11th September 2001 in New York, USA. It looks like Islam promotes terrorism as martyrdom.

The version of martyrdom reflected by radicals is also seen in the following newspaper extracts:

United Nation (UN) Secretary General Kofi Annan condemned the attack in Jerusalem by a suicide bomber, in a statement released in New York by his spokesman. He said Annan deplored all acts of terror and was deeply disturbed by the terrible loss of life…. Islamic jihad, a hard- line Palestinian militant group, has claimed responsibility for the suicide bomb blast Thursday in West Jerusalem that killed at least four people and wounded 30 (Kenya Times: 11/08/2001: 9).

Israeli troops closed down and occupied the Orient House on Friday in retaliation of a suicide bombing attack in Jerusalem on Thursday. 15 people were killed and around 100 others injured in the bombing, for which the

Another story in *The Kenya Times* (8/03/2005: 14) from Xinhua titled “*Insurgents kill 25 Iraq’s in Attacks*” talked about Islamic suicide bombers. In the above excerpts readers, come into contact with Muslims who are passionate of their religion engaging in an attack. One sees a violent Islam that allows people to sacrifice themselves without fear for the sake of their religion. This portrays Islam as a religion that encourages violence to an extent of encouraging suicide, war and terrorism.

4. 2. 3 Mentioning of Islamic Symbols in Reports of Attack in the Print Media

People associate certain things with others which rank in similar category according to the theory of priming. Therefore, when Christians come across the words Prophet Muhammad (PBUH), mosque and sheikh, they will think about Islam and Muslims. Media coverage of Prophet Muhammad (PBUH) in a message that entangles him with violence will portray Islam as a violent religion. The *People* (8/4/2011: 27) carried a story that reported on Prophet Muhammad (PBUH). It stated:

While Western governments have long worried about Egypt’s Muslim Brotherhood. Egyptians are more concerned about the rise of *salafist* groups, which have been blamed for a series of violent incidents in rural areas... They have a strict interpretation of the Qur’an and believe in creating an Islamic state governed by Shar’ia law as it was practiced by Prophet Muhammad and enforced by his companions in the 7th century. They argue that the Muslim Brotherhood has become too focused on politics at the expense of religion. They try to turn Egypt to an Islamic state because they think there is a vacuum, they said. “An Islamic government is a government that is based on Shar’ia law, Said Abdel Mannem al- Shahat, a rising star of the *Salafist* Satellite TV circuit.
“Shar’ia can’t be changed because it comes from the days of Prophet Muhammad (The People, 8/4/2011: 27).

The major concern in this passage is violence that is being exercised by the salafist groups. The members have been exercising terrorism and thus distracting peace and showing intolerance. Islam is portrayed as a religion of war and intolerance through the connection between what they do and what was exercised by Prophet Muhammad (PBUH). The salafists represent themselves as strict followers of Islam and the Prophet.

Another form of reporting that portrays Islam to be warlike and ideally suggesting that it is inherently violent is the mentioning of mosques and madrassa in reports of attack. This includes reports about mosques and madrassa that support radicalism. Such a report can be seen in the People (5/7/2007: 18) titled “Radical students surrender; Mosque has long history of support for militant causes”. This had been sourced from Reuters and it stated: “More than 500 radical Muslim students surrendered at a besieged mosque in the Pakistan capital today but thousands of militants remained inside a day after 11 people were killed in clashes”.

A similar report covered from a Kenyan context in The Star of April 10 2014. This is in an article with a headline “Radical Youth Take Second Mosque in Mombasa.” It stated:

Radical Muslim youth yesterday officially took over troubled Sakina mosque in Majengo and renamed it Masjid Mujahideen. The youth believed to be from
Masjid Shuhadaa, a hotbed of militant Islamists, cleansed the mosque yesterday before painting the new name at the entrance (Onsarigo, The Star: 10/04/2014).

Like most articles presented in this study, the concern of these two articles is hosting of extremism and militancy by mosques. Islam and Muslims are reported in the context of war through such words like mosque, Muslim, masjid, shuhadaa and mujahideen. A mosque is a building in which Muslims converge for prayers or sermons led by an imam. The term masjid is also used to refer to a mosque. However, in this case mosques are taking a dimension of war than peace. A reader of the first article comes across a situation of clashes and a war that renders some people dead. The second article presents mosque as a place for breeding of militancy. Such news publications where mosques are reported alongside violence associate Islam with aggression due to priming.

Muslim leaders being reported in the news of attacks by Islamist militias is also a prevalent trend in newspapers. A story from Daily Nation (Mutiga, 2/9/2012: 4) which was titled “Mystery of Wanted Terror Suspect” carried a photo of a radical Islamic preacher. It reported that he had been killed a few days ago in Mombasa. This is after he had appeared several times in court over charges related to terrorism. It read:

But while other players in his league such as Fazul and Nabhan lived the lives of fugitives, always hiding from law enforcement agencies, … operated openly and with scant regard for the authorities, despite his firebrand rhetoric and calls to violent jihad…. (Daily Nation, Mutiga, 2/9/2012: 4)

In this excerpt, the cleric is reported as being a violent person together with other individuals. It’s said that they were wanted by the police and this communicates
they are criminals. The sheikh is one of the individuals who are thought of breeding militancy. The report further tells of his calling for violence. It stated:

The police contended that he was using his Sirajul Munir Madrassa in Mtwapa as a recruiting centre and an indoctrination outlet for violent *jihadis*. Videos of his sermons at the Masjid Musa mosque showed him calling on all Muslims to wage war to impose a strict version of Sharia law in the country. He strongly called for boycott of the elections and urged assassination of key government figures. According to the policemen … was the principal recruiting agent for Al-Shabaab in the country, luring numerous youths from various parts of Mombasa to the path of jihad (Daily Nation, Mutiga, 2/9/ 2012: 4).

Islam is reported through such words like sheikh, Muslims, sermons, masjid, mosque, madrassa, shar’ia and jihad. The mentioned sheikh’s violent behaviour is seen through his role in calling Muslims for war which he refers to as *jihad*. Still in the passage, a madrassa is mentioned which is the venue for the indoctrination. Nevertheless, a madrassa is place where young Muslims especially children and new converts receive learning. In both the mosques and madrassa Muslims receive scriptural education through leaders who often bear the title sheikh. Clerics are expected to be people who are well versed with the scriptures and therefore what they teach will be seen as in accordance with truth. The focus of Muslim clerics engaging in violence and intolerance misrepresents Islam and Muslims as warlike.

Another story mentioning violent clerics is seen in *The People Daily* (16/ 5/2008: 18) a story sourced from BBC run “Islamist Cleric ‘Killed.’” It read that a US born radical Islamist cleric and suspected *al- Qaeda* leader Anwar al- Awlaki had been killed in Yemen. According to the article, the US had named him a “specially
designed global terrorist” for his alleged role in a number of attacks. The stories of radical Islamism portray Islam to be a religion that sanctions killing. The presence of rogue sheikhs practicing radicalisation can be confusing to non-Muslims who will be left to make opinion from what they read.

Muslim leaders are often mentioned in newspaper reports in the news about violence as they defend Islam and moderation of Muslims. This adds on the number of stories that Christians have to read and come across Islam being reported alongside violence. Example is a story by The Star for which the newspaper was talking about the recruitment of Kenyans into al Shabaab. Its heading was “Police are questioning 3 men alleged to have returned to Kenya after they joined Somalia’s al Shabaab militia.” It stated: “…Council of Imams and Preachers in Kenya South Coast chairman Amir Banda said the men had gone to Somalia in 2002 and returned in 2007, just before the elections” (Mudi, 07/11/2012: 12). In the story the Council of Imams aim was to show that Islam does not support radicalisation. The same aspect appears in the Standard (Beja and Ombati, 12/3/2012) newspaper that carried a story with the title “Muslim clerics condemn city terminus attack.” It read:

Muslim clerics now want the Government to invest in closed circuit televisions (CCTV) to boost surveillance of terrorists using explosives in revenge attacks. At same time, the clerics told sympathisers of the Al Shabaab militias that it was against Islam to target innocent civilians. The clerics faulted Government on its current security arrangements claiming police checks in busy places have been suspended while threats of attacks are still high. Imams led by chairman of the Kenya Muslim National Advisory Council (KEMNAC) Sheikh Juma Ngao, condemned the latest attack at the Machakos Bus Station in Nairobi adding it was against Islamic teachings. … following the attacks that left at least six dead and 66 injured. (The Standard, 12/3/2012).
This story had a message from Muslims leaders who reacted to a terrorist attack in Nairobi. They condemned the terrorists who carry attacks in revenge mission reminding them that their violent acts are against Islamic teachings. The reaction of these Muslims leaders show their concern that non-Muslims who form majority of Kenyans are likely to think that the attackers are doing according to Islamic teachings. They therefore disapprove it refusing that Islam encourages violence. Muslim leaders in defence of Islam are still reported in *Daily Nation* (Some and Kitimo, 1/7/ 2012: 10) titled “Police blame Coast attacks on the return of Shabaab recruits” read:

> Muslim cleric, Sheikh Juma Ngao said that some clerics are still recruiting and training youths…made the region a choice target for Islamic extremists….The large Muslim population at the coast has helped Islamic fundamentalists blend in quite simply, and it is much easier for them to find sanctuary, sympathy and support, be it financial, political or religious, in the region more than anywhere else….Some security experts have also blamed the radicalization of Islam at the coast for the surge in terror activities. Most Muslims at the Coast practice a moderate form of Sunni Islam which some say has become virulent lately (Some and Kitimo, 1/7/ 2012: 10).

Islam is being reported in a context of violence being a criticism against recruitment of Islamist radicals at the coast. Readers of the story ponder on a number of Islamic elements appearing in the passage including the usage of the term “Islamic fundamentalist”. They also have to make opinions regarding the extremism of Sunni Islam at the Coast. Though the concern is the negative image of Islam and Muslims, Christians will not get a clear image between the moderate and the extremists. It is portrayed that there are two antagonistic groups in the Muslim community. This is the trend and a challenge to moderate Muslims across
the globe. The moderate Muslim leaders come into focus in defense of Islam thus allowing association of Islam with violence.

4. 2. 4 Terms “Islamic Fundamentalism” and “Militancy” in the Print Media

The use of the term “Islamic Fundamentalism” to describe militants has widely been criticized since it connotes that Islam is a violent religion. The term “fundamentalism” mainly refers to “conservatism”, or rigid observance of religious doctrines. Many scholars of Islam argue that to refer to the radicals as fundamentalists is to say that strict following of Islam makes one to become an extremist (Nagata, 2010: 486). Sometimes newspapers use the phrase “Islamic Fundamentalism” to mean militancy thus portraying Islam to be a violent religion. On reports related to terrorism an emanating trend is the use of the terms Islamic fundamentalism, radicalism, militant, fanaticism and extremism. They are used in an alternating way so that they mean the same thing. They are not explained but the readers are left to make meaning for themselves. Using the term fundamentalist, The Daily Nation (Some and Kitimo, 1/7/ 2012: 10) reported a story titled “Police blame Coast attacks on the return of Shabaab recruits”. It read:

Muslim cleric, Sheikh Juma Ngao said that some clerics are still recruiting and training youths…made the region a choice target for Islamic extremists….The large Muslim population at the coast has helped Islamic fundamentalists blend in quite simply, and it is much easier for them to find sanctuary, sympathy and support, be it financial, political or religious, in the region more than anywhere else….Some security experts have also blamed the radicalization of Islam at the coast for the surge in terror activities. Most Muslims at the coast practice a moderate form of Sunni Islam which some say has become virulent lately (Some and Kitimo, 1/7/ 2012: 10).
The news in this excerpt is about the problem of radicalization of youths at the Kenyan Coast. The process involves indoctrination of Muslim and non-Muslim youths with negative ideologies causing them to become a source of insecurity. The non-Muslims claim to convert into Islam but in reality it is initiation into the extremist groups for material and psychological benefits (Botha, 2013). However, in the passage, Islam gains an image that it supports violence with its continuous mention and even with the information that it is the Muslims who get radicalized. In this article the words extremism, fundamentalism and radicalism means the same connoting that fundamental Islam is the same as negative ideologies that are used in the indoctrination. A similar misrepresentation of Islam through the word fundamentalism is also evident in the *Kenya Times* (2/10/06: 18) which reported the existence of Islamic militants in Somalia. It quoted a Muslim leader who was speaking about the fighting militias in Somaliland. It stated:

…played down the rise of Islamic militants…said Muslim Sharia law has long been used in Somalia, but has now taken on a disturbing “fanatical slant.”…has experienced Islamic extremism. Islamic militias have swept through southern Somalia since taking over the capital in June. It’s strict and often severe interpretation of Islam raises the spectre of Afghanistan’s ousted Taliban militia, and contrasts with the moderate Islam that has dominated Somali culture for centuries. Some Somalis, though, have welcomed the order the fundamentalists brought after years of anarchic rule…The US has accused the Islamic group of sheltering suspects in the 1998 Al Qaeda bombings of US embassies in Kenya and Tanzania (*Kenya Times*, 2/10/06: 18).

This piece of journalism characterizes a trend of alternating Islamic extremism, radicalism, militant, fanaticism and fundamentalism. This to a layperson could be interpreted to mean that Islam promotes violence. From what appears from the excerpt, extremism is the cause of violence which is brought by strict
interpretation of Islam. It can also be interpreted that Islam creates groups of militias who engage in terrorism. The information provided in this publication is correct and to a person acquainted with the subject will understand the difference between the moderates and the ‘Islamic extremists’. However, an ordinary reader of the report will be misinformed by the continuous mentioning of Islamic extremists, Islamic militant and the like.

4. 2. 5 Reports of Conflicts between Sunni and Shia Muslims in the Print Media

Newspapers provide a few pages in which they report global news mainly sensational stories from Muslim dominated countries. *The Standard* (22/5/2005: 13) carried an article obtained from Reuters titled “Threat of civil war in Iraq as sectarian tension heighten”. It read: “Baghdad’s main Sunni Muslim mosques closed for three days to protest against what clerics said were killings of preachers by a Shiite militia….” In this excerpt, Islam and Muslims are reported through such words like Sunni Muslims, mosque and Shiite. From the content, the terms clerics and preachers are also associated with Islam. It further stated:

*Sunni clerics* said the mosque protests were limited to Baghdad but frustrations have spread to towns such as Ramadi in the west, where witnesses said thousands protested yesterday over allegations of US desecration of the Koran. The US military says the allegations are false….Mainly *Sunni* insurgents have stepped up suicide bombings since the government was announced…The authenticity of the statement, from the *Jamaat Jund al- Sahaba* (Soldiers of the Prophet’s companions) could not immediately be verified (*The Standard*, 22/5/2005: 13).
In the second passage there is mentioning of the Qur’an and a political group that associates itself with Prophet Muhammad (PBUH). Nevertheless, the group exhibits violence through the support of suicide bombings. The report aims at telling about sectarian strife. On the other hand, Islam seems to take a larger focus so that the actual politics are left behind the curtain. The political coverage is submerged leaving a portrayal of Islam as a religion that breeds violence and Muslims as war mongers.

4.2.6 Portrayal of Islam and Muslims in Cartoons
Cartoons as an aspect of news in newspapers are communicative just as it is with narrations. A cartoon can be more informative because it allows visual image thus making the readers to have a better understanding of the event at hand. A cartoon appearing in *The Star* Newspaper on 12th May 2011 implied that Islam sanctions violence.
Figure 4.1: A Cartoon of a Foetus with a Gun and Professing Shahada

Source: The Star, 12/05/2011: 23

The cartoon was a flag with a foetus which had carried a gun while in its mother’s womb. It also proclaimed in Arabic, “there is no God but Allah and Muhammad is his prophet” in Arabic (The Star, 2011: 23). Cartoons have symbols for communication for which to attach meaning. Therefore, readers of this newspaper would interpret the cartoon to mean that Islam propagates violence. This is because of the presence of the gun meaning violence while the shahada represents Islam.

Another cartoon that had a wrong portrayal of Islam and Muslims was seen in a Daily Nation (13/08/2014: 12). The cartoon had a headline “Our security forces versus the Al Shabaab and the 72 virgins”. It had three pictures of a journalist who was interviewing a leader of KDF forces.
Figure 4.2: A Cartoon Depicting that Allah Rewards Violence

Our Security Forces Vs Al Shabaab and the 72 Virgins!

Source: Daily Nation (13/08/2014: 12).

The officer in the course of briefing is seen asking what they would achieve as a result of fighting in Somalia. According to the officer drawn in the cartoon the al Shabaab were to be rewarded with 72 virgins. This shows Allah as a God who exalts and rewards in killings and heinous acts. Apart from the violent picture of Islam which comes from the drawing, the religion is also given a derogatory sexual image.

The foregoing discussion has revealed that the print media provides a variety of issues that portrays Islam and Muslims to be violent contrary to the Islamic teachings as realized in Section 4.1. The study realized presentation of some
elements misused by radical Islamists in their ideologies so as to justify violence. They include: the concepts of kuffar, revenge, jihad, Islamic state and martyrdom. The manner in which they appear creates a chance for the Christian readers to make opinion that Islam and Muslims are aggressive. The study further established that the print media in Kenya perpetrates a distorted image that Muslims are waging war against Christians. The power of media related to attributional ambiguity brings a misrepresentation of Islam and Muslims in the print media in Kenya. This is through mentioning Islamic symbols like Prophet Muhammad (PBUH), mosque and Muslim clerics in reports of attacks. In addition the study established that the print media portrays Islam as violent through the use of word fundamentalism to mean extremism and militancy. It still came across global news that report Islam alongside violence. The reports can lead to Christians wrongly attributing the wars to nature of Islam. Mainstream newspapers also sometimes convey Islam as being irrational and violent in the artistic work of cartoons.

Attribution of violence, terrorism and militancy to literal Islam also amounts to equating Islam to violence. The large amount of reports on violence both at local and global level gives an image that war, aggression and intolerance are the most important aspects in Islam reducing the religion to extremism. Section 4.3 investigated whether this violent portrayal of Islam influences Christian-Muslim coexistence in Nairobi North District.
4. 3 The Role of Print Media in Influencing Christian-Muslim Relations in Nairobi North District

The study aimed at investigating the role of print media in influencing Christian-Muslim relations in Nairobi North District. Section 4. 2. 1 explained the power of media in influencing stereotypic image of people. This section takes into focus Christians’ understanding of Islam and Muslims in regard to peace and interfaith tolerance. The print media influence is realized through existence of a gap between Christians’ attitude and the moderate aspect of Islam and mainstream Muslim community. The section revealed that the Christians’ perception of violent Islam and Muslims matches what is portrayed in the print media.

4. 3. 1 Christians’ Image of Islam and Muslims Linked to the Reports in the Print Media

Print media influence on the Christians image of Islam and Muslims on peace and inter-faith tolerance depends on what it portrays of the two. The connection is based on the fact that media sets the agenda for the consumers through what it delivers to them. The process of decoding implies that the news consumers interpret what is on the print media. This is what prompted Riegert and Olsson (2007: 85) to remind journalists of their role in maintaining society’s core values during national emergencies after the terrorist attacks of September 11, 2001. Similarly, the readers of newspapers in Nairobi North District form opinions based on what they receive during reports of terrorism; they form attitudes and consequently their behaviour. Media is a major source of Christians’ knowledge about Islam and Muslims noting that Christians do not attend mosques. The print
media is capable of perpetuating ignorance and hostility regarding Islam and Muslims. Failure of the stories in the print media to differentiate between Muslims and terrorists can lead to stereotypic Islam and Muslim community.

Print media as source of knowledge about Islam and Muslims is powerful compared to other ways. Christians in Nairobi North District interact with Muslims in residential and work places as well as in public places including boarding PSVs together. However, they depend on media to know more about the uniqueness of Muslims noting that they practice a different culture. The large amount of space given to Islamist radicalism and their extremist behaviours while none or very little to the Muslim moderation has an impact on Christian knowledge of Islam and Muslims. Sian, Law and Sayyid (2012: 10) attribute the feeling that Muslims are a threat to non-Muslims in United Kingdom (UK) to the fact that “Muslim extremism is a big story” and “Muslim moderation is not” in the dailies. When the Kenyan Christian population is presented with the extremists’ provocation of the Qur’anic scriptures, the result is construction of an image of a homogenized Muslim community which is developed through violent scriptures.

Christians’ perceptions of Islam and Muslims on peace in Nairobi North District were sought by asking them whether Islam is a violent religion. Ten Christian pastors were interviewed and forty Christian rank. They all provided answers to the question. They were supposed to agree or disagree.
Table 4.1: Responses of Christians on Whether Islam is Violent

<table>
<thead>
<tr>
<th></th>
<th>Yes</th>
<th>No</th>
<th>No answer</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>No. of Christian</strong></td>
<td>8</td>
<td>2</td>
<td>0</td>
<td>10</td>
</tr>
<tr>
<td><strong>Pastors</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Percentage</td>
<td>80%</td>
<td>20%</td>
<td>0%</td>
<td>100%</td>
</tr>
<tr>
<td><strong>No. of Christian</strong></td>
<td>33</td>
<td>7</td>
<td>0</td>
<td>40</td>
</tr>
<tr>
<td><strong>laypeople</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Percentage</td>
<td>82.5%</td>
<td>17.5%</td>
<td>0</td>
<td>100%</td>
</tr>
</tbody>
</table>

*Source: Field Survey, 24. 10. 2013*

This table shows that a large number of Christians both the clergy and laypeople said that Islam is a violent religion. Eighty percent (80%) of pastors and 82.5% of Christian laypersons thought that Islam is inherently aggressive. The “No” answers from the two pastors was attributable to the teachings they had received on Islamic perspective on peace in seminars and other forums. The study had interrogated whether the pastors were taught about Islamic teachings on peace in their theological college and realized that they did not receive such teachings but they only concentrated on evangelism to Muslims. Christians were asked to give reasons why they think Islam is violent. The next table summarizes the responses. The percentages are formulated from the number of respondents. Most of the respondents provided more than one reason.
Table 4.2: Reasons given by Christians for the perceptions that Islam is violent

<table>
<thead>
<tr>
<th>Christians’ Perceptions</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Spread of Islam through violence</td>
<td>15</td>
<td>30%</td>
</tr>
<tr>
<td>Revenge is enshrined in Qur’an</td>
<td>19</td>
<td>38%</td>
</tr>
<tr>
<td><em>Jihad</em> is enshrined in Qur’an</td>
<td>32</td>
<td>64%</td>
</tr>
<tr>
<td>Islam reward violence</td>
<td>21</td>
<td>42%</td>
</tr>
<tr>
<td>Violent teachings in <em>Madrassa</em></td>
<td>19</td>
<td>38%</td>
</tr>
<tr>
<td>Punishing of <em>Kafir</em></td>
<td>29</td>
<td>58%</td>
</tr>
<tr>
<td>Terrorists have Muslim names</td>
<td>14</td>
<td>28%</td>
</tr>
<tr>
<td>Terrorists chant Islamic Proclamations</td>
<td>21</td>
<td>40%</td>
</tr>
</tbody>
</table>

*Source:* Field Survey, 06. 10. 2013

Figure 4.3: Reasons Given by Christians for the Perceptions that Islam is Violent

*Source:* Field Survey, 21. 08. 2014

The table and the graph above present the reasons that Christians provided to support their claim that Islam is a violent religion. The highest number of
respondents (64%) mentioned that Islam propagates violence through \textit{jihad}. Fifty eight percent (58\%) argued that Muslims seek to punish/eliminate the \textit{kafirs}. Forty two percent (42\%) of Christians thought that Islam is violent because the Qur’an promises to reward aggression and killings. Similarly, 40\% of the respondents gave the reason that the terrorists chant Islamic proclamations when featuring in the media. Thirty eight percent (38\%) were of the opinion that Islam advocates revenge. Another 38\% held an attitude that violent teachings take place in \textit{Madrassa}. Thirty percent (30\%) claimed that, force is the method for the spread of Islam encouraging violence. Twenty eight percent (28\%) argued that terrorist suspects who featured in the media have Muslim names.

The findings revealed that Christians lacked good knowledge about Islam especially, its teachings on peace and harmonious coexistence. There are a number of Christians’ misconceptions about Islam based on the ideologies of radical Islamists. The aim of this study was to establish whether the perceptions have been influenced by the print media. This section analyzes and discusses the findings presented in the above table in comparison to the media portrayal of Islam and Muslims as well as Islamic teachings on peace and harmonious religious coexistence. It is based on semiotic theory principles of Representamen and Interpretant.

Section 4.2 represents a number of newspaper excerpts with invocation of \textit{jihad}. The manner in which this Islamic concept of \textit{jihad} is represented to the readers
has an effect on the way they perceive Islam and Muslims. As seen in the reporting, the term *jihad* is presented as a form of chaotic militancy aimed at and causing terrorism. Such sensational stories about Islamists carrying the term *jihad* and sometimes using it to coin their names derive opinions from Christians about Islam and Muslims. A misconception about violent Islam will be formed where Christians are not able to see the distinction between radical and moderate Muslims. Upon coming across the term and knowing that it has an Islamic basis Christians will attribute the behaviours of extremists to the whole of Muslim community.

Ninety nine percent of both the Christian pastors and Christian laypeople mentioned *jihad* during the interviews. They argued that it is in the Islamic teachings and makes Muslims to be warlike. Sally Lagat (OI, 21/08/2013) argued that in the Islamic scriptures there is something called *jihad* which Muslims refer to as “holy war”. According to her this is why Muslims are “always warlike”. She was supported by Alfonse Ojianmo (OI, 21/08/2013) who emphasized that this is true and in exercising *jihad* Muslims feel that the more they destroy the more they conquer. He claimed that, Muslims are taught this as much as they would wish to prove that they are not. Christians therefore holds a wrong belief that Muslims want to carry out aggression against them in accordance with their religion.
When asked the meaning of *jihad*, Christians explained *jihad as jihad esghar* with none giving it a perspective of *jihad akbar*. This is with an exception of a single Christian layperson who defined it as struggle. From their interpretations, Christians hold a perception that *jihad* means bombing and killing of the non-Muslims. Bedan Maingi (OI, 16/08/ 2013) said that, Muslims are ready to kill non-Muslims in a “holy cause” of defending their religion. Collins Lanyondo (OI, 21/ 08/ 2013) defined *jihad* as holy war which according to him is a tool for spreading Islam against infidels through force. Such notion about *jihad* being meaningless killing of non-Muslims in favour of Islam are clear in some articles as perpetrated by the Islamists. For example, an excerpt explains that the Mujahidins of Somalia are “ascribing to a broader vision of uniting Somali-inhabited areas of East Africa under an Islamic caliphate.”

Another excerpt shows *al Shabaab* claiming that they want to fight *jihad* in order to liberate not only Somalia but also the East African countries from apostasy (Section 4. 2. 2). This is the reason for the recruitment of militants from Kenyan Coast featured in several newspaper reports. They are told by the radical clerics that there is a *jihad* in Somalia which Muslims should participate in. But the war does not fit to be referred by the term because it does not fit under the legal procedures prescribed under Classical Islam (Jawad, 2013: 332; Kelsay, 1993, 42). It is also not for installation of peace in the country but is a political war in search of power by certain individuals.
When the *al Shabaab* version of *jihad* is the most dominant in the newspapers, Christians are influenced to think that Muslims are waging war against them. Bedan Maingi (OI, 16/08/2013) argued that the aim of radicalism in Islam is to convert non-Muslims. He said that those who engage in terrorism are staunch Muslims. They are in the mission of fulfilling the Muslim agenda of converting everyone into Islam. According to him, Muslims believe in dominating the whole world. He believes that Muslims consider any person who follows any other religion apart from Islam to be a threat. This perception is caused by the representation of the term *jihad* by such stories where its everyday meaning in the life of a moderate Muslims is never brought into focus.

Contrary to the misconceptions that Muslims are fighting non-Muslims in a holy cause and negative ideology from Islamists and presented in the news, Islam encourages interreligious pluralism and tolerance (Section 4.1.3). Irresponsible fighting of people cannot be equated to *jihad* (Jawad, 2013: 330; Abdurrahman, 2006: 8). The self proclaimed fighters of *jihad* as seen in the passages are only extremists yet Islam encourages moderation. Moderate Muslims see themselves as *mujahidins* through struggling to act morally and to preach Islamic values. They hold that militant *jihad* was temporary and it cannot apply in the current society. It is the radical Islamists who claim that “*jihad of the sword*” is obligatory at all times.
Similarly, East Africa and its bordering countries cannot be referred to as land of infidels and or apostates as seen in the words of the Islamists in the newspaper excerpt. The Qur’an does not call Christians “infidels”. It is a coinage by Islamists who also refer to other Muslims as “apostates” and claim that *jihad* is necessary in establishment of “Islamic caliphate” (Ali, 2013: 18; Fraemon, 2013). This is part of extreme Islamists form of *jihad* which is ideological and formulated for political purposes. Unlike what appears in the reports on *jihad* in Somalia and its extension into Kenya, Muslims in today society prefer to adopt pluralism and diversity. Mamdani (2002: 765) explained that Islamic rule cannot apply where Muslims are a minority and this applies to Nairobi North District and Kenya in general.

Christians also said that Muslims are in continuous war with non- Muslims and further argue that Muslims refer to them as *kafirs*. Martin Maina (OI, 13/ 09/ 2013) stated that Muslims believe the only true religion is Islam and adherents of other religions are non- believers. He added that the Qur’an categorically speak against cordial coexistence between Christians and Muslims. These perceptions will be reinforced by media portrayal that terror attacks are war of Muslims against non- Muslims. *The Standard* (21/9/2014) newspaper is seen to have a message which talks about segregation and intolerance against people of other religions (Section 4. 2. 2). However, Christians are referred to as *ahl kitab* in the Qur’an as well as *dhimmis* meaning those who were protected in the Islamic state (Section 4. 1.3). With Muslim rule, safety of the *dhimmis* was ensured (Koylu,
2003: 97). Ali (2013: 18) thinks that the Muslim extremists’ use of such terms like “infidels” and “apostates” is to give a religious colour to their political war and mobilize more people. The presentation of the ideology of *kuffar* based on the radical Islamists influences and reinforces stereotyping of Islam and Muslims among Christians.

According to *The Standard* (Mbaka and Rwenji, 23/09/2013: 4) newspaper excerpt on Section 4.2 the Islamist radicals who were involved said that they had come to avenge. Their proclamations were confirmed by Ali Mohammed Rage the leader of *al Shabaab* over twitter that the terrorist act on Westgate mall was to revenge for the Muslims who had suffered in Somalia from KDF. He further cited the verse “eye for an eye.” The claims were later echoed in the words of Sheriff Makaburi who died (Mayoyo, *Daily Nation*: 3/4/2014: 6). This is how the radical extremist Islamists the *Al Shabaab* idealized to justify the attack through invocation of Islam. In the form of attacks which are perpetrated in the name of *jihad* against the *kufr*, the radical extremists exaggerates and misuses the Qur’anic verse that mentions about retaliation (Ezzat, 2012: 46). When the print media reports their violent version, it perpetrates an image that Islam propagates violence.

Noting that readers of the articles have to make some deductions from the content, Christians of Nairobi North District are influenced to believe that Islam justifies such attacks. Christians think that Islam is inherently violent because it teaches on
revenge. Peter Murage (OI, 01/09/2013) argued that Muslims believe too much for a tooth for a tooth and an eye for an eye. According to him, this is enshrined in the Qur’an. He added that Islam is in contrast with the biblical teachings on forgiveness. This form of Christian understanding on Islamic teaching of revenge concurs with reported claims of radical Muslims. The radicals have built from Qur’anic verses like Qur’an 5: 45 which states: “And We ordained therein for them: Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth and wounds equal for equal…”

Muslim respondents in Nairobi North District discussed the above verse under the subject of justice and in a manner that shows pacifism rather than violence. Hassan Ali (OI, 05/08/2013) explained that the verse has its origin from the Exodus 21: 23-4 which states: "life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, stripe for stripe.” Its aim was to prescribe justice through retaliation to the extent that one has been transgressed against. The radical Islamists quote the verse of the Qur’an and others like Qur’an 4: 90 selectively so that they never mention the exhortations to peace and forbearance. When their proclamations are focused in the print media, this reinforces negative attitude about Islam.

The terrorists’ acts like indiscriminate shooting and detonation of explosives in such places like West gate shopping mall, PSVs, churches and other public places does not measure up to the form of retaliation that is prescribed in such a verse
like Qur’an 16: 126- 128. What they do is to hurt innocent people in the name of revenge as they declare war to nations. This is despite the fact that Islam prohibits the killing of women, children, elderly soldiers, not carrying enemy’s animals, and destroying crops (Alzafzaf, 2009: 33). The detonators of bombs do not segregate the soldiers and civilians. It is injustice and atrocity for the terrorists to blame their victims for crimes they have not committed. Islam prohibits such actions where another person is made reliable for the act committed by others whereby Qur’an 35: 18 states that no bearer of burdens can bear the burden of another. On the other hand, the report from radical Islamists without focusing on the moderate views propagates the wrong perception that violence is enshrined in the Qur’an and thus Muslims are inherently violent among Christians.

In section 4.2, the study further found reports of violence with a theme of martyrdom in Islam. Although the excerpts convey the acts of terrorism from the extremists across the globe, the message is likely to influence Christians to perceive Islam and Muslims to be violent. The reason is that suicide bombers claim that they are sacrificing their lives because of religion. They go ahead and invoke Islam including the name of Allah. Christians hold an attitude that Islam encourages its adherents to kill non-Muslims to secure a place in heaven where they will be rewarded with virgins. Bedan Maingi (OI, 16/08/2013) response on whether Islam teaches on peace is based on the topic of martyrdom making him develop a perception of a violent Islam. He stated that in Islam there are *jihadists*. He further retorted that Islam is the only religion which speaks of fighting others
so that you go to meet Allah in heaven. Isaac Munyumbu (OI, 04/09/2013) argued that most of the leaders in the two groups are Muslims. They perpetrate terrorism in the name of Allah. There is a connection between the claims of radical Muslims as received from the print media and Christians’ misconceptions about Islam.

The cartoon by the nation with the myth of 72 virgins represents publications that promote the perception that Islam promises a reward for killing non-Muslims. Christians think that Islam encourages its adherents to kill non-Muslims to secure a place in heaven where they will be rewarded with virgins. Collins Lanyondo (OI, 21/08/2013) held that Muslims believe that if one crashes a Christian, he will get “five beautiful ladies in heaven.” Abinja Munyi (OI, 16/08/2013) raised similar view citing seven virgins. However, from Section 4.1.5 it is seen that Islam does not promote careless taking away of people’s life. Islam has high value for the sanctity of life prohibiting murder and suicide (Qur’an 4:29; 6:151; 22:66).

Christians’ perception that Muslims want to create a global Islamic Caliphate is still a distorted view built by the claims of radical extremists which are reported in the media. The meaning of establishment of Islamic rule which is reported in a newspaper article as given by Qadir represents the ideology of radical Islamists at the global level (Section 4.2.2). It is likely to reinforce the same attitude among
Christians in Nairobi North District who think that Muslims want to wipe away Christianity in Kenya.

Moderate scholars of Islam have termed the radical ideology of Islamic state an illusion or chasing a mirage (Abdurrahman, 2006: 6). The moderates appreciate that Islam is not ignorant and irresponsible not to acknowledge religious diversity. They also believe that Islam is not redundant but its history is changing. Contrary to Qadir’s view as put forward in a newspaper passage, Muslims are instructed to respect all human beings irrespective of their religion and race (Qur’an 49: 13). Therefore, mainstream Muslims carry out their forms of worship without harming anyone.

Section 4. 2 held that non-Muslims are likely to link Islam with violence upon coming across stories where Islam is reported in the context of violence. It also found that key symbols of Islam are often reported in the covering of war and terrorism. These include Prophet Muhammad (PBUH), mosque and sheikhs. The People (8/4/2011: 27) daily presented Prophet Muhammad (PBUH) as the source of inspiration for the salafists who are exercising terrorism and intolerance. Prophet Muhammad (PBUH) and Allah are also said to have instructed Muslims to exercise war and intolerance in the Kenya Times (Section 4. 2. 7). Such media portrayals make Christians to hold an opinion that violence as key and integral part of Islam. Mouringet Kioko (OI, 24/ 07/ 2013) said that Islam and Muslims propagate terrorism and Sharia law. He added that Islam promotes extremism
because he has never encountered a situation in the media where a perpetrator of terrorism is not a Muslim and that, even the words that the extremists utter and use like *jihad* are in Islam. Gabriel Juma (OI, 24/07/2013) supported the argument saying that Islam is the cause of extremism since such groups like Boko Haram and Muslim Brotherhood which are reported by the media as causing violence are found in regions where Islam is the predominant religion.

Moderate Muslims are open-minded and acknowledge the religious diversity of the people of Kenya though they complain of marginalization from Christianity which is the dominant religion (Tayob: 2011: 57). They do not think that Prophet Muhammad (PBUH) instructed them to engage in destruction of lives and property for which they term it to be *fasad* (Ahmad Adan, OI, 04/09/2013). This in accordance to Islamic teachings that “… Allah does not love those who do mischief…” (Qur’an 5: 64)”. Adan refers to the destruction of property and life saying that this is condemned. “Mischief”, in Arabic is *fasad*, and it applies to evil therefore such actions like murder, corruption, and violence are categorized under it (Alzafzaf, 2009: 31). Muslims are instructed to respect all human beings irrespective of their religion and race (Section 4.1.3). This is contrary to the rigid and intolerant views of the extremists which are brought into focus by the media.

Section 4.2.3 also found a situation where the words mosque and *madrassa* which are key Islamic symbols are mentioned in reports of violence and radicalism. This influences Christians to associate Islam with violence through
priming (Shah and Thornton, 1994: 144). Christians hold a perception that Muslims are taught to kill by the madrassa teachers and to refer to Christians as kafir. Michael Muturi (OI, 12/08/2013) argued that terrorism is highly linked to Islam. He argued that young Muslims especially children of around 6 years of age are taken to madrassa where they are taught using the Qur’an so as to get equipped with knowledge of their God. He connected this to terrorism by explaining that when these people reach the age of being recruited into radicalism they accept to fight non-Muslims. He also claimed that Muslims are taught non-Muslims are kafir and should be punished. In his view, all madrassa teach extremism which is not true.

News items reporting on radical Islamism do not exercise criticism and thus causing cemented and negative constructions of a general Muslim population that is a threat to non-Muslims. The presence of “rogue madrassa” where radicalisation takes place is never explained making it appear that all Muslims train in such places where violence is the key subject. This becomes a diversion from the reality since a madrassa is a place where young Muslims especially children and new converts receive learning. In both the mosques and madrassa Muslims receive scriptural education. Ordinary madrassa host moderate Muslims where peaceful Islam is taught (Faruqi, 2013: 58). However, the mosques or madrassa to an extremist is a place for recruiting and doing political radicalization. This is not the meaning of a mosque or a madrassa as authored under primary Islamic sources. Media reports do not take into concern the image
that is constructed about moderate Muslims (Sian, Law and Sayyid, 2012). The picture that is constructed in the mind of the Christians is of a homogenized Muslim population that supports terrorism creating Islamophobia. Sian, Law and Sayyid (2012: 1) in their study on “Islam and media in UK” observe that non-Muslims in the country perceive Muslims as homogenous group which is a threat to non-Muslims. This applies to the Kenyan local dailies and subsequently to the Christians in Nairobi North District.

Muslim clerics appear in two forms which include the reports about clerics who promote radical activities and moderate clerics who react against attacks (Section 4. 3. 5). As supported by theory of priming, non-Muslims will associate Islam with violence following continuous featuring of Muslim leaders alongside stories of terror. The readers of newspaper articles which give information about aggressive clerics make opinions basing on that. Lack of further information to explain the difference between the rogue clerics and the majority clerics influences the attitude of Christians that Islam supports extremism and intolerance. The Daily Nation (Mutiga, 2/9/ 2012: 4) story offers a message about a violent Muslim cleric who is providing sermons at a mosque. The sheikh takes a radical stand trying to convince Muslims on the need to fight for imposition of Shar’ia law in Kenya. Christians think that the form of sermons offered by this particular Imam is the same across all areas inclusive of Nairobi. Gabriel Juma (OI, 24/ 07/ 2013) was of the opinion that Islam is violent noting the Qur’anic invocations by the radical clerics. He states:
The source of violence is the root of their religion and actually their holy books (Qur’an and Hadith). If you ever listen to the sheikhs who appear in media due to violence, their teachings are in Qur’an and Hadith and are used literally by radicals.

Tim Kipchumba (OI, 04/ 08/ 2013) argued that Islam is linked to terrorism because the leaders of the terror groups are Muslim sheikhs. He added that both the members and the leaders have Islamic names and even the terror suspects who were originally non-Muslims are converts of Islam through Islamic teachings. Kipchumba stated that terrorism supporters quote some passages from the Qur’an and they do it in the name of Allah. This shows that Christians’ perceptions of violent Islam are influenced by what they read in the newspapers in Kenya.

The print media also influences Christians to develop an image that Islam and Muslims are violent through the use of the words fundamentalism, radicalism, fanaticism, extremism and militancy. It is brought by the frequency of stories covering radicalism in the religion in the sense that media prefers to cover violence than other events (Lynch & McGoldrick, 2012: 38). Jackson Munguti (OI, 09/ 07/ 2013) stated that Islam is the reason for terrorism because he only comes across Islamic extremists in media. He commented that such reports of Islamic radicals become more common when KDF started its incursion in Somalia. The manner in which the use of the terms contributes to Christians equating Islam with terrorism and radical extremism can be seen through Pritchard’s explanation that people’s knowledge of issues is brought by structural capacity of news. According to Pritchard (2010: 8) media only offer superficial highlights of issues and events without the possibility of providing the necessary
background information or analysis. He further observes that news lack a presentation of the most central aspects of an issue or event that require detailed explanation. This promotes the tendency of Christians to perceive Muslims as a threat.

Christians linked Islam with radicalism without showing distinction between terrorists and Muslims. In their view, extremists are indoctrinated with Islamic teachings. According to Gregory Wanjala (OI, 18/09/2013), those who engage in killings do it because of the background teachings which are Islamic. He argued that violence is a core part of the religious teachings that Muslims receive and that is why it is easy to engage in terrorism. He supported this by saying that the terrorists are seen in the media doing declaration in Arabic for which this is the language of Islam. This shows that the newspapers’ failure to offer further explanations makes Christians unable to differentiate between moderate Islamic teachings and Islamists ideologies.

The manner in which the term fundamentalism is presented in the newspaper excerpts is based on radical Islamists claim that they are the custodians of Islam and the true followers of Prophet Muhammad (PBUH). The term fundamentalist as used to refer to the extremists is sometimes seen to be as a result of their literal usage of the scriptures on jihad. They are also referred to as “jihadists” because of their great attention to militant jihad. The term “Islamists” also used to denote them for the reason that the members advocate a form of political Islam
promoting militant violence (Ahmad, 2010: 34; Tayob, 2007: 261; Abdurrahman, 2006: 10). Many but not all of radical extremists ascribe to Wahhabism or Salafism sect of Islam for which the two terms are usually used interchangeably. Even when they apply Islam into politics they take an extreme position thus they are radicals or extremists.

The media implication that these are strict followers of Islam confuses Christians who tend to see violence to be more fundamental in Islam than peace. That’s why Christians think that Muslims support terrorists. However, the radical Islamists tend to glorify militant jihad more than other teachings of Islam. Islam is not about jihadism and it is does not advocate extremism. The moderate Muslims refute the ideologies of the Islamists terming them modern (Ahmad, 2010: 34; Tayob, 2007: 261; Mamdani: 2002: 267). The global jihad which is being fought today is built under the politics of today. They therefore criticize the radicals for claiming that that they are the ones who practice the original Islam. The extremists are not fundamentalists because they are fighting a political war and engaging in killing of innocent masses.

Oral Informants from the category of journalists provided the following as their sources of international news: Telegraph, BBC, Reuters and CNN. Others include the Internet, T. V, foreign newspapers and foreign correspondence. The same was confirmed through scrutinizing the newspapers where the following were also realized to be the source of international news: APA, Reuters and Xinhua.
International news agencies provide reports especially on wars. Horvit (2004: 73) explains that it is not easy for the media companies to make it to such war torn areas to acquire news. The newspaper companies in Kenya depend on these news agencies. Section 4.2.5 reflected on an article on The Standard (22/5/2005: 13) which provided news about sectarian strife between Sunnis and Shias in Iraq. Kadhi (1995: 95) explains that the news that are read in the Kenyan newspapers from Muslim world are in many times based on reporter’s subjective views. The reporter in this case chose to tell more on issues surrounding religion. There is also lack of further investigation and explanation based on the politics in the country.

Such reports have influenced stereotyping of Islam that it breeds war mongers. Christians argues that there is no peace with Muslims. Martin Maina (OI, 13/09/2013) said that Islam is a religion that certainly causes chaos and it never has peace. He ascertained this by pointing at what he has been hearing about predominantly Muslim countries like Nigeria and Iraq. He claimed that Islam has views and perspectives that breed violence leading to instability in these countries. His viewpoint is shared by Peter Otieno (OI, 25/08/2013) who thought that Islam lack reasoning. According to Otieno, Islam has lead to lag in development of Muslim dominated areas and causes war as it is with Somalia. This showed that they are influenced by the print media portrayal of Islam and Muslims. Muslims in these countries are represented as war mongers. Such
misconceptions are caused by the inability of Christians to differentiate between political wars and religious wars.

Media news agencies have a tendency to omit, underreport or overreport various aspects concerning Islam (Said, 1997: 67). The picture of Muslims that emerges from media presentations is that of selfish people (Allan Kisia, OI, 5/09/2013). Kisia stated that they are seen as people who do not want to go to a negotiating table; people who do not give and take. This is what it appears from the international reports presented in Section 4.2. Christians have a misconception that Muslims prefer to fight instead of using dialogue. This is the only thing that is seen from the different articles that are provided. From the reports, there are issues that cannot be explained including the lives and views of Muslims who do not engage in politics. It is not clear how the fighting factions come to divide and how civil war turn out to be sectarian. A layperson is not well familiar with the situation in Iraq during the reign of Saddam Hussein and during the intervention from the West. Christians in Nairobi North District who receive only reports of war as it touches Islam and Muslims makes opinion from that. Lack of explanations and analysis makes it look like Islam encourages its adherents to fight.

The foregoing discussion has established that strained relations between Christians and Muslims in Nairobi North District is mainly as a result of the misconceptions built around the feeling that Islam and Muslims are violent. The
study revealed wrong perceptions developed in regard to the concepts of *jihad*, *kuffar*, Islamic state, revenge, and martyrdom as propagated by the extremists and reported in the media. It also established that the frequent mentioning of Islamic symbols like Prophet Muhammad, mosques and *sheikhs* in coverage of violence influences Christians to see Muslims as warlike. Reporting of the invocation to Islam by radical Islamists makes Christians misunderstand that their actions are propagated by Islam and it is the stance of all Muslims.

In addition, the study realized that newspapers do not raise the platform to explain some of the reported terms and issues that would lead to stereotypes about Islam and Muslims. It focused on the effects of the usage of the term Islamic fundamentalism without explaining it. The study further found out that Christians have a perception that there exists no peace with Islam built from the international reports that focus on predominant Muslim countries. Christians do not realize that majority Muslims criticize the claims of the extremists and their biased use of Islamic scriptures. Influenced by the large amount of news about radical Islamism, Christians are not aware of the stand of many Muslims who are afraid of extremists and consider them to be articulating their own agenda in the name of Islam. Section 4. 4 examined the ways through print media can help improve the image of Islam and Muslims for enhancing of peaceful Christian- Muslim coexistence.
4. 4 How Print Media Portrayal of Islam and Muslims can Enhance Peaceful Christian- Muslim Relations

In Section 4.3, it was established that print media influences Christians’ image that Islam and Muslims are violent and intolerant of other faiths. However, media has the role of promoting peaceful coexistence through peace journalism. The study investigated how the print media can promote peaceful Christian- Muslim coexistence through improving of the image of Islam and Muslims. Various ways through which print media can improve the image of Islam and Muslims emerged mainly from primary data. They could mitigate perception that Muslims are hostile towards Christians and promote interfaith coexistence in Nairobi North District.

Christian and Muslim respondents were asked to recommend ways through which media can improve the image of Islam and Muslims for Christian- Muslim coexistence. Ten (10) pastors, 10 imams, 40 Christian laypersons and 40 Muslim laypersons were interviewed. The total respondents were 100. Their responses were categorized into various themes which are shown in the table below. Some respondents gave more than one recommendation. Percentages were calculated in terms of total respondents.
Table 4.3: How the Media can Enhance Christian-Muslim Relations

<table>
<thead>
<tr>
<th>Ways of Enhancing Coexistence</th>
<th>Muslims</th>
<th>Percentage</th>
<th>Christians</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Practicing Sensitivity</td>
<td>14</td>
<td>28%</td>
<td>10</td>
<td>20%</td>
</tr>
<tr>
<td>Practicing Objectivity</td>
<td>13</td>
<td>26%</td>
<td>13</td>
<td>26%</td>
</tr>
<tr>
<td>Differentiate Muslims from Radical Islamists</td>
<td>29</td>
<td>58%</td>
<td>5</td>
<td>10%</td>
</tr>
<tr>
<td>Reporting of Positive Events about Muslims</td>
<td>23</td>
<td>46%</td>
<td>15</td>
<td>30%</td>
</tr>
<tr>
<td>Report Christians and Muslims in convergence</td>
<td>14</td>
<td>28%</td>
<td>13</td>
<td>26%</td>
</tr>
</tbody>
</table>

*Source*: Field Survey, 16.04.2014

Figure 4.4: How the Media can Enhance Christian-Muslim Relations

*Source*: Field Survey, 16.04.2014

The table and the bar graph present the category of responses from the various groups of respondents. Muslims were more interested in answering the question
than Christians. Twenty eight percent (28%) of Muslims and 20% of Christians suggested practicing of sensitivity in reporting of Islamic radicalism. Twenty six percent (26%) of both Muslims and Christians mentioned practicing of objectivity. Fifty eight percent (58%) of Muslims and 10% of Christians provided the answer that the media can help improve the image of Muslims through differentiating between Muslims and radical Islamists. Forty six percent (46%) of Muslims and 30% of Christians suggested about giving more space to positive events about Muslims. Twenty eight percent (28%) of Muslims and 26% of Christians gave the suggestion that media can often be reporting Christians and Muslims in convergence. The small number of Christians in giving recommendations is brought by the fact that many in this category of respondents did not find any problem with the way the media report Islam and Muslims.

Abinja Munyi (OI, 16/08/2013), Mouringet Kioko (OI, 24/07/2013) and Tony Kemboi (OI, 27/07/2013) argued that, it is hard for the media to stop the negative portrayal of Muslims. Kioko stated: “media shows what is happening and it has to report it that way since they are in business.” This view was shared by Alfonse Ojjimbo (OI, 21/08/2013) who said that he doubted whether the media can do anything to improve on the image of Islam and Muslims. He argued that, it is Muslims who bomb churches unlike people of other religious groups and they need to change. However, these ideas from Christians are against the approaches recommended in peace journalism and are not based on objectivity.
4. 4. 1 Practicing of Sensitivity in Reporting of Radical Islamism

Practicing sensitivity in journalism means being cautious of the possible effects of the kind of reporting that is given concerning a matter at any given time (Hamelink, 1995: 13). Generally, adopting a responsible way of reporting sensitive issues is a requirement in all matters including that of radical Islamism. Allan Kisia (OI, 5/ 09/ 2013) explained that media plays many roles among them informing and being a watch dog. He further stated that it can avoid publishing things which can cause disunity between Christians and Muslims by cutting them out. This means that mass media cannot overlook certain roles and forget about the impacts it is making in society (Ouma, 2007: 130). The violence brought by radicalism is one of the causes for strained relations between Christians and Muslims in Nairobi North District. Thus, journalists need to consider religious coexistence when writing on related issues.

Muslims have in some occasions complained of the negative portrayal in the media. The cartoons which are reflected on (Daily Nation 21/07/ 2010; The Star, 2011: 23) Section 4. 2. 6 are some of the publications which elicited complaints from Muslims through their leaders. Media can show sensitivity by investigating the reason for the complaints and raise the platform for the underlying issue behind a media content which is causing the criticism. Lynch and McGoldrick (2012: 32) think that it is possible for journalists to go against the popular way of reporting where media commonly focus on the human drama and tragedy of violence. The manner in which print media report radical Islamism ignores the
rest of the scenes providing a characteristic of violent Islam. Media can take initiative to find out how moderate Muslims differ from Islamists on their stance on peace, pluralism and religious tolerance.

Terror attacks affect both Muslims and non-Muslims although radical Islamists propagates that they are fighting for Islam. This is evident during the Westgate mall attack on 21st September 2013. On the other hand, Christians see themselves as victims and Muslims as their enemies. Lynch and McGoldrick (2012: 40) attribute the misunderstanding to insensitivity in reporting of conflicts. It is because media does not put into consideration the possible impacts. Christians being the ones who feel that they are victims consequently perceive a sense of defenselessness can decide to react through violence against Muslims. The manner in which the reporting is done does not offer a chance for sensitivity. It largely glorifies the actions of the extremist who want to convert their hatred into war between Christians and Muslims. This is the context where the moderate Muslims are concerned about their image.

Musa Mwale (OI, 10/08/2013) underlined that Christians today fear Islam and Muslims after the group of bomb attacks in churches and other public places in Nairobi North District yet the perpetrators are not consistent with Islam. Noting this, the media need to understand that whenever such activities take place, the image of Islam and Muslims is at stake. It is the duty of the media editors to balance the reporting (Anonymous, OI, 9/09/2013).
Hassan Malenya (OI, 20/08/2013) observed that, the media need to avoid publishing and airing content that can arouse negative emotions among the two religions. Elworthy and Rogers (2002) underline that media can encourage or prevent a cycle of revenge for two conflicting parties. To prevent conflicts, print media will report in manner that anger does not turn into bitterness and due to past memories turn into violence. Sensitive reporting will employ peace-building methods and avoid cementing of misconceptions about Islam and Muslims. Subsequently this will expand opportunities for Christian-Muslim dialogue despite the existence of radicalism. Christians will be positive when sitting with Muslims for peace initiatives.

Journalists can provide the readers with a form of news that allows more than a single interpretation. This is in concurrence with Khadejah Ahmed (OI, 18/07/2013) who said that media should not publish stories in a manner that will trigger bad assumptions. Journalists can offer the Christians a chance to question the radicals as well as the non-Muslims sense of Islamophobia. This is possible through creativity in journalism which will help in improving the image of Islam and Muslims and consequently promote Christian-Muslim coexistence. Journalists can come up with a variety of methods to ensure that the views of the radical terrorists do not seem to represent mainstream Muslim community. For instance, investigative journalism can put empirical questions forward and seek to test them. There are so many questions that usually remain unanswered whenever radicalism is brought into focus by the media. Educated journalists will be better
equipped to construct news that are informative on the real situation than leaving a single interpretation that causes wrong perceptions.

Newspapers in Kenya have shown a characteristic of framing where they report in view of Christians instead helping correct the misconceptions. This includes in the cartoons, direct claims and reporting the views of the radicals. Avoiding these characteristics can help in unnecessary stereotyping of Islam and Muslims. It means that, sensation will not take a center stage at the expense of sensitivity. Ahmed Abdul (OI, 05/09/2013) underscored that it is not easy to delink the large Muslim community from the small group that engages and believes in radicalism. But he added that as Muslims continue to exercise and understand the need for peace, it is necessary to support them. He suggests that, the media should be sensitive and seek to understand that Islam does not promote irresponsible violence.

Presence of international reports in the Kenyan newspapers about wars involving Muslims has a similar effect on Christians in Nairobi North District as it is with non-Muslims in other parts of the world. Describing the global effect of Western media, Noorani (2002: 69) mentions about sensationalist stereotypes and pictures that provoke and attract the reader reinforcing a myopic vision of the reality. Since the media is business, it offers sensation priority over sensitivity. When conducting news restraint lacks, inaccurate expressions comes free-floating yet being presumed to be fair, balanced, responsible coverage of Islam (Noorani,
Despite the fact that Kenyan journalists do not have a wrong motive as it is with those of the West they need to seek to do the role of mediation and advocacy amidst Christians and Muslims noting that there is already poor cohabitation.

Journalists collect news and report them in urgency something that defines what is news. Allan Kisia (OI, 5/09/2013) a journalist refused that the media has contributed to Islamophobia in Nairobi North District. According to him, media reports what really happens on the ground. On the other hand, Ouma (2007:42) calls for responsible journalism that is able to intervene and mediate in conflicts and in this case strained Christian-Muslim relations. Journalists can make use of tactics needed for responsible journalism in exercising sensitivity. Muslims were of the opinion that, the media reports about terrorism leads to an opinion that Muslims in general support radicalism failing to bring out the real culprits (Kalama Kareem, OI, 03/09/2013). Media can avoid some proclamations of the radical Islamists to prevent promoting the image that Islam breeds extremism. This will prevent Christians from generalizing that all Muslims are in war with Christians in order to convert them into Islam. Portrayal of Islam as seen in Section 4.2 does not allow distinguishing of moderate Muslims from the radicals.

**4. 4.2 Objectivity in Reporting of Islam**

Lack of objectivity in the reporting of Islam and Muslims in the newspapers in Kenya is seen through the large amount of space that is given to radical Islam
with little being left to for positive news about Islam. Partiality occurs with news that cause strained Christian- Muslim relations. What is often reported is biased towards violence and little about peace journalism. This benefits radical Islamists at the expense of the moderates. Hassan Ali (OI, 05/08/2013) said that print media should offer Muslim experts an opportunity to explain the problem as well as discuss other matters of faith. Such strategies do not surmount to partiality in favour of Islam and Muslims. Balanced media would consider the effects of the portrayal of Islam and Muslims on non-Muslims in the context of presence of extremists.

Pritchard (2010: 6) observes that, media is supposed to serve as an independent source of information for society. However, it often aligns itself by following up-to-the-minute trends or target groups often hindering differentiated analysis. Framing occurs when media allows its target population in the case of print media “the majority readers” to set the agenda for it. Kenya has a majority Christians who easily becomes the target for the reports. In this case, they influence the portrayal of Islam and Muslims. Print media in Kenya has taken one-sidedness in the course of reporting incidences of violence that involves Muslims because it does not take into focus the expectations of moderate mainstream Muslims. The cartoonist who draws the foetus of a Muslim child with the shahada and a gun follows the up to minute trends exhibiting partiality.
Media failure to offer any further analysis regarding terror attacks and their causal factors which are not essentially Islamic is attributable to media framing. Islam takes a center stage yet it is not the reason for radicalism. There are a number of causes of radicalism that is witnessed in Kenya and in Nairobi North District. These include poverty and unemployment, lack of education and moral decay (Botha, 2013; Bruton, 2013; Stith, 2010:64). Negative ideologies that are perpetrated through rogue sheikhs in their venues which happen to be mosques and madrassas is given high priority without further explanation. Stith argues that one way of countering extremists is to expose their ideologies.

Practicing impartiality could help to mitigate the so enormous accumulation of negative effects seen in a number of stereotypes about a violent Islam causing Islamophobia. Impartiality can be practiced through taking Muslims to be equal people of the entire population though they are a minority and seek to retain their dignity in the presence of radical extremists in the region (Abdalla and Halim, 2007: 74). Instead of the print media in Kenya reflecting on the popular public opinion, it will seek for objective views to feature the actual stance of Islam and larger Muslim community thus promoting peace and interfaith coexistence in Nairobi North District and Kenya in general.

4. 4. 3 Differentiate Muslims from Radical Islamists
Fifty eight percent (29) Muslims both imams and lay people mentioned that the media should delink Muslims and Islam from terrorist activities. Among the
answers that were provided are: differentiate communal gangs from Muslims; understand Muslims are not terrorists; to refer to terrorists as terrorists but not Muslims. All these answers were meant to show that the radicals form a small group within the Muslim community. A distinction between Islam and radical Islamism is less clear from what is reported by the print media on terrorism and violence in general (Section 4.2). This can be interpreted in view of the observations by Maqsood (2003: 65) in the global scene. He argued that there is little connection between true Islam and the constant Islam that crop up in the media.

The type of Islam that appears in the mainstream newspapers in Kenya is that which is intolerant of other faiths and creeds promoted by Wahhabism/Salafism sect. The members of the radical groups propagate a political form of Islam which is unpopular with majority Muslims. Said (1997: 18) on the point underscores that it is simply false to try to trace all the various forms of violence involving Muslims back to something called "Islam". This is despite the emphasis on the fact that Islam regulates Islamic societies from top to bottom. Neither that dar al Islam is a single, coherent entity, that church and state are really one in Islam, and so forth. He finds this to be unacceptable generalization and to be irresponsible. Muslims should not be treated this way there is no other religious, cultural, or demographic group that is given such form of generalization.
Muslims talked about the need for journalists to understand the difference between Islam and radicalism related to the religion. Adan (OI, 12/08/2013) a journalist suggested that media practitioners should study what Islam says about other religions and the real picture of *jihad* as understood by the Muslim majority. Fanatics seem quite unconcerned that many of the preoccupations and statements that misinterpret Islam only serve to make all Muslims look irrational, hateful, oppressive, abusive and downright odd (Said, 1997: 12). Journalists can adopt a scholarly approach in the reporting of Islamism. This would also mean that the extremist do not benefit from the media through bringing into focus the invocation of the Qur’an in a biased way so to suit their purpose.

The media reports can actually ignore the extravagant statements which are meant to make it appear like Islam is a religion of aggression, intolerance, hatred and war. Said (1997: 2) criticizes the media for instantly picking up the actions and statements of the radical Islamists and further dramatizing them. This is in noting that media do not only tell people what to think but also what to think about. As established in this study, the media does not do any comparison and contrasting of radical reactionary ideological tendencies and the moderate Muslim beliefs. The study found that the characteristics of Muslim extremism are not supported by the Muslim majority and are not in accordance with the Islamic objective of humanity. Education can help journalists in understanding the actual difference between Islamism and Islam. The knowledge will be pivotal for commitment in
practicing of sensitivity and responsible reporting to avoid linking Islam with terrorism.

Journalists can reduce the effects of associating Islam and extremism by the media through making further efforts to correct the image (Chesbro and Bertelsen, 2012: 198). This has really lacked in the past something that causes an average reader to see Islam and radical Islamism as essentially the same thing. Due to the terms used in the reporting of Islamism, Christians develop misconceptions that Islam is equal to terrorism. The image of Islam and Muslims remains at stake as Islam gets reduced to simple ideology. The entire Muslim community becomes generalized for a handful group of extremists (Section 4. 3). Lack of any serious effort of defining the term "fundamentalism," or giving precise meaning either to "radicalism" or "extremism" tends to reinforce these stereotypes about Islam and Muslims.

Media can also reduce its effects on influencing Christians equating of Islam with terrorism by engaging mainstream imams. Hassan Malenya (OI, 20/ 08/ 2013) argued that, the media needs to engage Muslims in all occasions to seek clarification and position of Islam on many issues so that the gap can be narrowed. Pritchard (2010: 12) underlines that media responsibility entails that everyone who has something of significance to say should be allowed a forum. This is in noting that many Muslims are informed by scholarly work and take jihad to mean struggle. The al Shabaab in Nairobi North District forms only a
small group of people who are indoctrinated and radicalised to accept to engage killing of innocent people. However, Botha (2013; 1) underlined that non-Muslims are eyeing all Muslims and especially the Somalis as potential terrorists. The Muslims majority moral values are not recognized and instead Islamophobia increases. Muslims hope that media practitioners will realize this problem and assist them in correcting their image.

The reportings of terrorism could be better if they lacked a focus of Islamic symbols including the term *jihad* (Muhammad Abdullahi, OI, 09/09/2013). By doing so, it could be a way of condemning the act and showing the terrorists that the whole population understands that their heinous acts are anti-Islamic. Ahmed Abdu (OI, 5/09/2013) concurred on the matter because he said that the media need to consult a moderate Muslim leader and listen to his interpretation before publishing news. Such a respondent was aware that understanding the difference between terrorism and Islam by journalists would help the journalists in their reporting. This is not only in giving the actual image of Islam but also in promoting coexistence.

### 4.4.4 Reporting of Positive Issues about Muslims

It is not easy for the media to give space to positive issues (Allan Kisia, OI, 5/09/2013). This is because media focuses on what is not ordinary. As explained by Chesbro and Bertelsen (2012: 180), news mainly consist of negative incidents that attract the attention of the general public. Such sensational stories help increase
the profits for the print media owners because of large sales. Violent and terror activities from radical Islamists rank in such occurrences which attract print media coverage in Kenya. On the other hand, large amount of this characteristic of news is against promotion of interfaith coexistence. Positive coverage of Islam and Muslims was tested through asking Christian laypersons what were the main topical issues they read about Islam and Muslims in the local newspapers.

Table 4.4: Frequency of Positive and Negative Reports about Islam and Muslims

<table>
<thead>
<tr>
<th></th>
<th>Lack Coverage</th>
<th>Positive Coverage</th>
<th>No answer</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>No. of Christian Laypersons</td>
<td>26</td>
<td>7</td>
<td>7</td>
<td>40</td>
</tr>
<tr>
<td>Percentage</td>
<td>65%</td>
<td>17.5%</td>
<td>17.5%</td>
<td>100%</td>
</tr>
</tbody>
</table>

Source: Field Survey, 10. 10. 2013

The table above reveals that mainstream newspapers largely lack positive coverage of Islam and Muslims. Sixty five percent (65%) of Christian laypersons said that the kind of topics that they come across in the newspapers about Muslims are about war and terrorism. Only 17.5% who provided positive issues that they ever encounter about Islam and Muslims in the newspapers. Three (7.5%) of these seven mentioned about community bank and four (10%) on Idd Fitr and Ramadhan. The main topics about Islam and Muslims that are covered by print media were also tested in the interviews with Muslims. The above table
4. 4. 4a is analyzed in conjunction with table 4. 4. 4b below because the findings are complementary.

Muslims were asked on whether positive acts of Muslims lack media coverage. They answered the question by ticking Yes or No answers. They were further asked to explain their yes or no answers. Ten (10) Imams and forty Muslim laypersons were interviewed whose responses are summarized in the below table.

**Table 4. 5: Responses of Muslims on Whether Positive Acts by Muslims Largely Lack Media Coverage**

<table>
<thead>
<tr>
<th></th>
<th>YES</th>
<th>NO</th>
<th>No Answer</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>No. of Imams</td>
<td>8</td>
<td>2</td>
<td>0</td>
<td>10</td>
</tr>
<tr>
<td>Percentage</td>
<td>80%</td>
<td>20%</td>
<td>0</td>
<td>100%</td>
</tr>
<tr>
<td>No. of Muslim laypeople</td>
<td>32</td>
<td>4</td>
<td>4</td>
<td>40</td>
</tr>
<tr>
<td>Percentage</td>
<td>80%</td>
<td>10%</td>
<td>10%</td>
<td>100%</td>
</tr>
</tbody>
</table>

*Source: Field Survey, 10. 10. 2013*

Eighty percent (80%) of Muslim clerics agreed that positive acts of Muslims largely lack media coverage. The same percentage (80%) was found with the Muslim rank. Only 20% of the imams and 10% of Muslim laypersons who disagreed that Islam and Muslims lack positive reporting in the print media. Ten percent (10%) of Muslims in the category of Muslim rank did not provide any answer. The high number of Muslims who agreed shows that print media do not offer Islam positive coverage for peace journalism. The table was analyzed in conjunction with table 4. 4. 4a as earlier indicated.
Muhammad Abdullahi (OI, 09/09/2013) observed that there is little that is reported about Muslims and Islam in the newspapers in Kenya. He added that in case you find any news about Islam and Muslims, it is negative. Joyce Kimani (OI, 04/08/2013) said that there is nothing else in the newspapers about Muslims and Islam except terrorism. She further said that she reads about terror suspects being aligned in court; the war of Egypt and Syria; or “they (Muslims) have done revenge or are planning to carry out terrorism and how they kill people.” This reveals that there is general equating of Islam to be extremism since the largest amount of newspaper stories about Muslims is on war and violence.

Oral Informants were asked on the topical issues that they often read about Muslims and Islam in the newspapers. Maxwell Waswa (OI, 16/08/2013) stated that, Muslims are mainly featured in war being either victims or perpetrators. Evelyn Nyaringe (OI, 16/08/2013) supported the argument saying that it is how they are. She argued:

there is nothing good about them and it is evident in Eastleigh where they want to propagate their religion by discrediting Christianity. They are featured negatively except in Ramadhan which is only a single month in a year. More than half of their life is about war and therefore you only hear about war and difficulties. They solve their problems using war.

Muslims in Nairobi North District showed concern about their image in the print media which they are not comfortable about it. They provided such responses like: news about Muslims in the print media are negative; never Islamic friendly; they are all biased against Islam and Muslims. According to Neema Abubakar (OI, 09/09/2013), the reports are partial and exaggerated to the disadvantage of
Islam to the extent that they are misleading. Similarly, Yassin Farah (OI, 25/08/2013) stated that he ignored most of news written on Islam and Muslims because they are bad and hurting. He said that he only concentrate on the reports about Muslims trying to develop their good interests like on the First Community Bank (FCB). These responses reveal that Muslims are aware of the perceptions that are created from the print media portrayal of Islam and Muslims. They felt that the true image of Islam on its teaching on pluralism and peace is not represented in the print media. It does not also reveal the nature of moderate mainstream Muslims on inter-religious coexistence.

Milka Mwende (OI, 21/08/2013) a Christian respondent stated, “media is our eyes and ears. Instead of bringing news regarding Muslims only on war, can also focus on positive matters.” Kenya is predominantly Christian meaning that media has to focus more on Christianity than any other religion. Nevertheless, print media can be bringing more issues related to Islam and Muslims knowing that they form a pretty good number of the population (Abdulrazak Juma, OI, 16/9/2013). Print media could provide a column at least once in a week on Islam and Muslims as a way of playing the role of advocacy and mediation for inter-religious coexistence. Print media can therefore focus on occurrences that would remind Muslims and Christians to keep peace and togetherness. Journalists in the print media companies can overcome the competition in the media content brought by the demand to make profits if they take the need to promote Christian-Muslim coexistence seriously.
Both the Muslim clerics and laypeople provided a range of activities and happenings by the Muslim community which they wished that they would feature in the newspapers. Activities mentioned include First Community Bank (FCB) and humanitarian activities like free medication and free legal services to the poor. The First Community Bank has been reported by the media which is positive and similar trend can help in improving on the image of Islam and Muslims. Forty percent (40%) respondents in the category of Sheikhs/ Imams and 50% from Muslim population recommended on coverage of Friday sermons (khutba). Hakim Razak (OI, 09/09/2013) is of the opinion that covering of Islamic functions and sermons is important because it will reduce the information gap on Islam. Section 4. 2 revealed situations where radical Islamists are covered in their mosques and madrassa in radicalisation process misrepresenting Islam. However, Islamic teachings which involve holistic aspects of life and where Muslims are taught on how to coexist with others both Muslims and non-Muslims are never covered.

4. 4. 5 Portraying of Christians and Muslims as Convergent Groups
Print media need to give coverage on areas where Christians and Muslims are in harmony because there must be times where they do joint things to promote coexistence (Maxwell Waswa, OI, 18/08/2013). The print media can engage in this basing on the understanding that the more the bipolar ideology of “us” versus “them” is build, the more extremists feel that they are winning. The best thing is to help build a one society that is faced with same challenges and fighting them in
togetherness. Christians and Muslims are people of one community. It is therefore wrong for the media to present them as a bipolar society. Muslims are neighbors, colleagues, and fellow citizens with Christians. In addition, Islam like Christianity and other major world religions rejects terrorism despite the idea that radical Islamists have been invoking Islam in their political agendas (Legenhausen, 1999: 103; Koylu, 2003; Katme, 2014: 1).

Sensitive media can help by engaging in what Noorani (2002: 53) refers to as “building ridges of understanding”. All of the religious groups in Nairobi North District are challenged to move beyond stereotypes, historic grievances, and religious differences, to recognize their shared value as well as interests, and collectively build common future. The media can play a role in reminding the religious groups not to be separated by rise of radicalism. There is pretty much that occur in the way of dialogue and positive interactions between Christians and Muslims. The presence of such groups like PROCMURA and Inter-Faith Action for Peace in Africa (IFAPA) and their activities is less known to the Kenyan mind.

There is little that comes into focus on the peace and dialogue meetings between Christians and Muslims. Other groups that show commitment for interfaith coexistence include Development by Kenya Muslim Youth Alliance (DKMYA) and Young Muslim Association (YMA) (Kamau, 2013: 163). Mainstream newspapers can provide a space for such meetings and be bringing into focus the
main issues that the participants agree on. This will make Christians to see the dedications of mainstream Muslims in maintaining peace.

Zuhaira Jumah (OI, 03/09/2013) thought that the print media could help in uniting Muslims and Christians by avoiding reports which tend to remind them of their differences. According to Juma, the print media ought to avoid linking bad acts committed by individuals with their religions because this encourages stereotyping. Jumah’s view is supported by Said (1997: 23) on the idea that Christians and Muslims encounter each other in business as ordinary human beings. However, very little about these common grounds gets featured in print media. What is frequent is the antagonism which meets the public domain showing the difference of perceptions from reality. According to Said, a journalist can go beyond the framing or the views of the majority and avoid media framing. Instead of representing the Christians and Muslims as antagonistic groups media can show how the Islamists are affecting both Christians and Muslims negatively. This will encourage the two groups to unite in war against radical terror groups like al-Shabaab.

The foregoing discussion found that the print media can promote a positive image of Islam and Muslims despite the existence of radical Islamists and their terror attacks. Media can exercise sensitivity and go against the popular way of reporting the violent incidences of terror committed by the Islamists. Media practitioners can take initiative to find out how moderate Muslims differ from
Islamists on their stance on peace, pluralism and religious tolerance. The study revealed that media can bring into focus the views of moderate mainstream Muslims on peace and interfaith coexistence to criticize and counter the claims of the radical Islamists which are seen in Section 4.2. This is an aspect of practicing impartiality so to avoid glorifying the extremists and communicating their wish. Media can also promote Christian-Muslim relations through covering Christians and Muslims as people of one community rather than two divergent groups. Media can show that Muslims appreciate Christians as part of their community and they are committed to peace building something that will promote interfaith dialogue.
CHAPTER FIVE
SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.0 Introduction
This chapter provides a summary of findings of the study, conclusion, recommendations and finally the suggestions for further study. The study sought to investigate print media portrayal of Islam and Muslims and its influence on Christian-Muslim relations in Nairobi County. The major objectives were: to discuss the Islamic teachings on peace and harmonious Christian-Muslim relations; to establish how Islam and Muslims are portrayed in the print media in Kenya; to assess how portrayal of Islam by the print media affects the Christian-Muslim relations in Nairobi County and finally to recommend ways in which print media can provide fair portrayal of Islam and Muslim to enhance good relations between Christians and Muslims, in Nairobi County.

The study was guided by Representamen and Interpretant principles in Semiotic Theory. Primary data collection was through self-administered questionnaires and scheduled interviews. Secondary data collection was through content analysis of newspapers and primary Islamic texts, that is, the Qur’an and Hadith. The target population came from Nairobi North District with respondents being sampled from two Sub-Counties, Pumwani and Central. Data presentation and analysis was in form of narrations and simple descriptive statistics.
5.1 Summary of Main Findings

The study found out that, Islam is a religion that is enriched with peace and avenues for inter-faith coexistence. The principle of peace in Islam is seen in aspects like the word “Islam”, the nature of God and the Islamic greetings. Christians are referred to as *ahl kitab* and sometimes *dhimmis* in the Qur’an and Hadith and are to be respected. The Qur’an contains several verses that have a message of tolerance and acceptance of Christians (Qur’an 2: 256; 3: 199; 5: 82; 29: 46; 16: 125; 109: 6). The study revealed how these verses have been interpreted to provide an approach towards mutual coexistence between Christians and Muslims. It has shown how the verses that are negative towards the coexistence have been described to explain the vision of peace in Islam.

Peace is emphasized in the Qur’an and Hadith through teachings on religious virtues that provide for inter-religious togetherness. These include: forgiveness, dialogue and justice which should be exercised to all irrespective of their religion (Qur’an 3: 134; 41: 34; 16: 12; 4: 128; 2: 194). Muslims are taught to exercise justice with caution knowing that to forgive and reconcile is nobler unlike revenge (Qur’an 16: 126). Similarly, Islam teaches on sanctity of life; that murder, suicide, terrorism and genocide are unacceptable (Qur’an 4: 29; 6: 151; 22: 66; 5: 32). It also encourages moderation as opposed to extremism in addition to kindness and compassion (Sahih Al-Bukhari, Vol. 1: 38; Qur’an 21: 107; 9: 60; 3: 133; 31: 15). The study argued that: these principles should be guidelines to Christian-Muslim coexistence. The study exemplifies that the Qur’an teaches on pardoning others
without religious boundaries. Sometimes it makes it clear that, non-Muslims should be treated kindly. Islam further emphasizes on dialogue as the best method of enhancing peace which should be applied in da’wah (Qur’an 16: 12; 5: 108; 2: 256). It recommends negotiations as way of overcoming religious differences for peaceful conversion rather than coercion. In this section, the study also demonstrated how the concept of jihad is interpreted by Muslim moderates so that it becomes a paradigm for peace and interreligious pluralism.

The study also assessed the portrayal of Islam and Muslims in the print media in Kenya. It explained that media is powerful in reinforcing stereotypes through what prominently features about a people. It also pointed at urgency in reporting and the need to create sensation as two major reasons for misrepresentations. The study presented and did content analysis on the newspaper articles that have misrepresentations of Islamic teachings on peace and interfaith pluralism. It discussed how the concept of kuffar, revenge, jihad, Islamic State and martyrdom portray the image of Islam and Muslims. It established that certain statements that are reported during terror attack and other incidents of war give a picture that Islam advocates violence in view of these concepts.

The myths surrounding the concept of jihad including establishment of Islamic State and as propagated by radical Islamists come to focus. The study found a report of the Islamic Shahada where Christians read of attacks on non-Muslims by people from Muslim identity. It further analyzed a misreport of the concept of
revenge seen in extremists’ justification of their violence by invoking Islam. Newspapers also presented the radical Islamists attacks as conflicts between Christians and Muslims as Muslims seek to establish an Islamic Caliphate. Islamic *jihad* is given a connotation that it means aggression and violence as newspapers talk about Muslim youths who are found in possession of weapons and receiving sermons of militancy. The newspapers also brought into focus radical Islamists violent ideologies in claims that they want to establish Islamic caliphate in Somalia and expand it to neighbouring countries like Kenya and Ethiopia. This has caused a portrayal that Islam and Muslims are violent and intolerant of other faiths.

The study also established that, print media brings into focus such symbols of Islam like Prophet Muhammad (PBUH), mosques/ *madrassa* and *sheikhs*. Consistent reporting of such words alongside violence portrays Islam as a religion that promotes extremism. Mosques and *madrassa* are seen as breeding grounds for militancy and *sheikhs* as the ones who carry out radicalisation. The use of the phrase “Islamic fundamentalism” to mean radicalism and militancy misrepresents the reality about Islam on peace. The study illustrated how cartoons presenting the myths of war in Islam convey a wrong message that Islam and Muslims are intolerant and are in constant war with non-Muslims. It analyzed a cartoon of a foetus and making the *shahada* proclamation in Arabic, Print media misrepresentation of Islam is also brought by the failure to raise the platform in seeking to promote peace among Christians and Muslims.
Section 4.3 was guided by semiotic theory in that, Christians in Nairobi North District form opinions based on what they read from the newspapers. The study analyzed Christians’ attitude in the context of scriptural and moderate Muslims stance on peace and interreligious tolerance. It tested this to media portrayal. It established that print media influences Christians’ perceptions on Islam and Muslims contributing to the existing islamophobia. Christians find large amount of stories on Islamist radicals from whom perspective they see Islam and Muslims on peace and interreligious coexistence. They lack understanding about the mainstream Muslims who appreciate moderation and religious diversity. This consequently affects Christians’ behaviour causing strained Christian-Muslim relations.

The study discussed the Christians’ attitude of a confrontational Islam that is geared towards converting Christians into Islam in the context of the print media content. It found that Christians are only conversant with the radical interpretations of jihad which is common in the newspapers yet there exist a moderate interpretation that encourages Christian-Muslim coexistence. There are Christians who fear Islam as a religion that teach on revenge since they hold the idealized form of revenge conceptualized by the radicals. Christian’s have a misconception that Muslims want to carry out aggression in accordance with Islamic teachings. They are influenced by the radical Islamists claims of establishing Islamic state found in the print media. Christians therefore argued
that the violent attacks which occur are supported by larger Muslim community in the effort to convert all to be Muslims.

The reporting of Islamic symbols in the coverage of violent activities has influenced Christians to think that radical indoctrination occurs in the regular sermons in mosques and madrassa. The study realized that, Christians hold a misconception that the ideologies of the extreme Islamists are core Islamic teachings taught by the religion. They are not able to differentiate between rogue mosques, madrassa and sheikhs and true ones where moderate Islam is taught to mainstream Muslims. Christians think that terrorists make Islamic proclamations something that is clear in the newspaper excerpts like the one with “Allah Akbar”. These newspapers content that have Arabic words reinforces stereotypes against Islam and Muslims.

The perceptions have brought a challenge to Christian- Muslim relations. The study established that, Christians blame on all Muslims for terror attacks which have occurred in the churches and public places in Nairobi North District and the rest of the country bringing divergence between the two communities.

The study further revealed some important strategies that can be adopted by print media for improvement of the image of Islam and Muslims. This starts with practicing of sensitivity which includes cutting of the information that could lead to stereotyping of Islam and Muslims as part of editorial procedures. News that are created and reported in a hurry due to urgency and contains misrepresentations
can be explained in space given to it the following day. Practicing of sensitivity means that radicalism is not glorified at the expense of moderation. Instead, the image of Muslims is taken into consideration and their dignity maintained.

It was also suggested that print media can practice impartiality by avoiding framing and allowing peace journalism to precede the need for sensation. Framing entails putting the views of the majority of the population into focus when reporting. Objectivity is possible through creative journalism which is aware of the negative effects of media. Newspaper editors could avoid elements of language that will lead to cementing of misconceptions of about Islam and Muslims. Radical Islamists views which always gain priority can be cut and allow moderate Muslim ideas to counter those of extremists.

Objectivity can also be applied by offering explanations to the cause of radicalism other than Islam. Raising the platform to show what is extremism, radicalism or fanaticism and how the ideologies used in indoctrination differs with Islamic teachings will help in distinguishing radical Islamists from moderate mainstream Islam. This is in addition to focusing on other positive teachings and happenings around Muslims which could help in building of a positive image of Islam. The study further realized that, print media would improve Christian-Muslim relations through reporting issues that show Muslims and Christians as convergent groups and cutting out views that are likely to create strained interfaith coexistence.
5.2 Conclusion
The study concludes that Islam is a religion with explicit teachings on peace and tolerance for other faiths. A paradigm for peaceful Christian-Muslim coexistence easily emerges from Qur’anic verses which talk about tolerance, confrontation and accommodation. Both the Qur’an and Hadith do not discriminate against Christians in the teachings on principles of justice and compassion which are related to peace. In addition, mainstream Muslims have adopted peaceful use of the concept of jihad for promotion of interreligious pluralism.

The study finds out that the image of Islam and Muslims which is provided in the print media is contrary to the Islamic pacifism. It gives a stereotypical presentation based on violent activities from radical Islamists. This is through overreporting, underreporting and unreporting. Media presentation of radical Islamists ideologies and statements that connect them with Islam gives a distorted image that Islam is against interfaith tolerance. In addition, print media reports on extremism unnecessarily carry Islamic symbols that portray Islam and Muslims as violent. The study found that the overreporting global wars involving Muslims and the usage of the term “fundamentalism” to mean militancy are other ways through which Islam is misrepresented. Cartoons which carry messages of war alongside Islamic symbols and concepts also give a connotation that Islam propagates violence.
There is an apparent connection between the print media portrayal of Islam and Muslims in Kenya and how Christians in Nairobi North District perceive the two. Indeed, Christians hold an attitude that Islam supports the attacks that have been perpetrated by the radical Islamists. In this regard, they hold an opinion that, the Qur’an and Hadith which are the primary sources of Islam teach against interfaith coexistence which is a misconception. Although majority Muslims in Nairobi North District interact with Christians in peace and tolerance in businesses; schools; job places; and residential places, Christians are influenced by the media portrayal of Islam and Muslims to think that Muslims are in a mission to coerce them into Islam.

Print media can apply more and better strategies that effectively promote positive image of Islam and Muslims and consequently enhance Christian-Muslim relations. These include using editorial strategies to practice sensitivity and offering a platform for criticism of the radical Islamists.
5. 3 Recommendations

On the basis of the objectives, main findings of the study and conclusions then drawn, the following recommendations are given:

Print media ought to accept its responsibility in elimination of Islamophobia. It is more important to fight Islamophobia and enhance religious coexistence than arguing for the rights of speech. Journalists need to consider offering peace journalism priority by applying media sensitivity and play an active role in promoting the media to give a positive image of Islam and Muslims.

It is necessary for the press to exercise its obligation of safeguarding the rights and dignity of Muslims as part of Kenyan population. It should report with the opinion of the majority Muslims in mind who are moderate and believe in pacifism rather than warfare. The journalists who draw the cartoons need to be sensitive about Muslims. They should not publish cartoons which encourage formation of the opinions that violence is fundamental in Islam.

After terror attacks, there is usually an appearance of Muslim clerics condemning the act. The print media should instead offer them a column to provide a more elaborate explanation. Radicals would get to realize that they are not finding consolation among Muslims.

Print media companies ought to continue to commit resources towards professional development of knowledge. Helping journalists in building
sustainable relations between Muslims and Christians is possible through their understanding of the difference between moderation and radicalism as well skills needed to exercise sensitivity on the matter.

Print journalism need to allow an objective Islamic scholar to explain why Islam is peaceful and should not be blamed for radicalization. It means setting a column sometimes to be written by a Muslim scholar rather than any other individual. The print media in Kenya should in many occasions need to be leaving out international political issues that misrepresent Islam. They can focus on other issues rather than presenting to Kenyans with these complex issues which they are likely to misinterpret Islam and Muslims.

Print journalism should be very cautious in reporting incidents of terror by religious fanatics. Muslims radical statements which are communicated through press involve invocation of Islam causing a misrepresentation of Islam and Muslims. The selection of words while reporting is imperative. Media editors should remove terms which are symbols of Islam while reporting on terrorism. Instead of reporting *jihadism*, secular words like war, extremism, militancy and terrorism should be used.

Editorials need to explain to the readers the meaning of such terms like Islamism apart from saying that it is strict interpretation of Islam. Readers wrestle with such words like *jihadism*, radicalism, fundamentalism, extremism which ought to mean the same but they convey a message of a violent Islam towards non-Muslims.
Muslim scholars ought to also be involved where they should engage in writings with interpretation of the verses on *jihad* in a more simplified way to suit the efforts for coexistence and pacifism in the current society.

It is important for the print media in Kenya to encourage Christians and Muslims to live in peace, harmony and tolerance by reminding them that they are members of the Kenyan society rather than antagonistic groups. The press needs to focus on events that bring Christians and Muslims together like dialogue meetings and others meant to solve existing problems in society.

Print media needs to encourage Christians and Muslims not to associate themselves with the kind of resurgence that happen in other parts of the world. This is in understanding that global matters should not let the Kenyan society get divided. The print media also ought to consider reporting on efforts by the mainstream moderate Muslims for peace building to show that they are pacifists and not warmongers. This will help improve on the Christians’ image of Muslims.
5.4 Suggestions for Further Studies

In the process of the study some issues emerged which were outside the objectives and scope of the study. Emanating from this study the following researches are suggested.

i) The efforts of Muslim community in promotion of peace and inter-faith tolerance through the Muslim media.

ii) Challenges of mosques in combating radical Islamism in Kenya.

iii) The challenges of setting an interreligious organization for promotion of Christian- Muslim coexistence in both urban and rural areas.

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Ombati, C (2013/09/23). “CCTV Cameras Show City Mall Attack was Executed by 10 to 15 Criminals”. *The Standard*. p.3.


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Electronic Sources


Dear Respondent,

The researcher intends to conduct a study entitled, “Print Media Portrayal of Islam and Muslims and its Influence on Christian-Muslim relations in Nairobi County”. This study targets information on print media representation of Muslims in Kenya. That is, whether or not it separates the large Muslim community from the actions of individual extremists and how this affects Muslim-Christian relations. You are kindly requested to fill in all parts of the questionnaire as sincerely as possible. I guarantee confidentiality for your responses. The information revealed will only be used for purposes of the study.

Thank you in advance for your contribution.

Yours Sincerely,

Njeri Thiong’o,
C50/20239/2010
Contact: 0725 35 33 11
Email: tjoycenjeri@yahoo.com
P.O Box 10, Kiruri.
APPENDIX 2: LIST OF ORAL INFORMANTS

The following is a list of Oral Informants (OI) interviewed during the cause of the study. The names of oral informants who sought anonymity are not given.

Oral Informants- Journalists

<table>
<thead>
<tr>
<th>No.</th>
<th>Oral Informant</th>
<th>Media Group</th>
<th>Date of Interview</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Allan Kisia</td>
<td>The Standard</td>
<td>5/09/2013</td>
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<td>Adan</td>
<td>The Standard</td>
<td>5/09/2013</td>
</tr>
<tr>
<td>3</td>
<td>Anonymous</td>
<td>The People Daily</td>
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<tr>
<td>4</td>
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Oral Informants – Imams/ Sheikhs

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<th>Mosque</th>
<th>Location</th>
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Oral Informants - Muslim Population

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**Oral Informants- Pastors**

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<td>Phillip Chelule</td>
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**Oral Informants- Christians**

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<td>3</td>
<td>Grace Njeri</td>
<td>27/ 07/ 2013</td>
<td>Rivers of Joy</td>
<td>Eastleigh</td>
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<td>4</td>
<td>Tony Kemboi</td>
<td>27/ 07/ 2013</td>
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<td>5</td>
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APPENDIX 3: QUESTIONNAIRE/INTERVIEW SCHEDULE

PART 1: General Information (For All Informants)

1. Name (Optional)

2. What is your age bracket? (Optional)
   
   ( a) 18-25 [ ]       ( b) 26-35 [ ]
   
   (c) 36-45 [ ]       (c) 46-55 [ ]
   
   (d) Above 55 [ ]

3. What is your gender?
   
   (a) Male [ ]
   (b) Female [ ]

4. Marital Status
   
   (a) Married [ ]
   (b) Not married [ ]
   (c) Widow/widower [ ]
   (d) No response [ ]

5. Your highest educational level
   
   (a) Primary [ ]
   (b) Secondary [ ]
   (c) College [ ]
   (d) University [ ]

6. Your religious affiliation

7. Present occupation

8. Position/Designation (If an official)
Part II: Questionnaire and Interview Schedule for Journalists

1. Which newspaper group do you work for?

2. a) What principles guide your reporting of issues related to Islam and Muslims?

……………………………………………………………………………………
……………………………………………………………………………………

b) Does print media has a responsibility of promoting national cohesion? (i) YES [ ] (ii) NO [ ] (Tick (✓) One)

c) If yes above, how does this apply to promotion of Christian-Muslim relations?

……………………………………………………………………………………
……………………………………………………………………………………

d) How does your reporting show sensitivity on issues related to Islamic radicalism?

……………………………………………………………………………………
……………………………………………………………………………………

3. What are your main sources of international news?

4. (a) There lacks positive reportings about Muslims in most international news in Kenya

(i) True [ ] (ii) False [ ] (Tick (✓) One)

b) If true in (a) above, could it be that the agencies neglect this kind of information?

……………………………………………………………………………………
……………………………………………………………………………………

5. a) How do the reports in media regarding terrorism portray Islam and Muslims?

……………………………………………………………………………………
……………………………………………………………………………………

b) In your opinion, does Islam encourage violence?

……………………………………………………………………………………
……………………………………………………………………………………
6. a) Is there Islamophobia (perceived fear of Islam) in Kenya?
   (i) YES [ ] (ii) NO [ ] (Tick (√) One)

   b). Give reasons for your answer…………………………………………………………

   c). Does print media in any way promote Islamophobia?

   …………………………………………………………………………………………………

7. Do you think that the media can play the role of enhancing good Muslim-
   Christian relations through its reportings of Islam? (i) YES [ ] (ii) NO [ ] (Tick (√) One)

   …………………………………………………………………………………………………

Part II (b) Questionnaire and Interview Schedule for Sheikhs and Imams

1. a) Does Islam teach on peace and inter-religious tolerance? (i) YES [ ] (ii) NO [ ] (Tick (√) One)

   b) If Yes, briefly explain and give some of the Qur’anic verses and Hadith teaching on inter-religious tolerance……………………………………

   c) If No, briefly explain why you think Islam does not, provide for inter-faith tolerance.

2. In your opinion, are acts of terrorism in line with Islamic teachings? (i) YES [ ] (ii) NO [ ] (Tick (√) One)

   Explain……………………………………………………………………………………

3. How do you think the reported wars of Somalia, Sudan, Nigeria, Iraq, and Israeli-Palestine among others informs Kenyans about Islam?

   ………………………………………………………………………………………………
4. a) Do you find a situation where positive acts of Muslims lack coverage? (i) YES [ ] (ii) NO [ ] (Tick (√) One)

(b) If yes in a (i) above, give examples of some positive acts done by Muslims that you wish should be featured…………………………………………………………………………………………

5. a) Briefly describe it the nature of relationship between Christians and Muslims in Nairobi?
……………………………………………………………………………………………………
……………………………………………………………………………………………………

b) Has at any time the relationship been tense? (i) YES [ ] (ii) NO [ ] (Tick (√) One)

c) If Yes in b (i) above, please explain the reason for the tension……………………
……………………………………………………………………………………………………
……………………………………………………………………………………………………

a) Have you ever engaged in meetings or activities aimed at promoting Christian-Muslim relations? (i) YES [ ] (ii) NO [ ] (Tick (√) One)

b) If yes in a (ii) above, please give some examples of important meetings and activities you have participated in which promote Christian – Muslim tolerance?

7. Could you suggest how the media can help in enhancing good Christian-Muslim relations through its reporting of Islam?
……………………………………………………………………………………………………
……………………………………………………………………………………………………

Part II (c) Questionnaire and Interview Schedule for Pastors

1. a) Are you familiar with Islamic teachings? (i) YES [ ] (ii) NO [ ] (Tick (√) One)

b) What do Islamic teachings say about peace and harmonious interfaith coexistence?
c) Have you been taught about these teachings during your theological training?  
(i) YES [ ] (ii) NO [ ] (Tick (√) One)

2. (a) In your opinion, is Islam a violent religion? (i) YES [ ] (ii) NO [ ] (Tick (√) One)

(b) If yes in (a) above, explain?

………………………………………………………………………………………
………………………………………………………………………………………
………………………………………………………………………………………

(c) If no in (a) above, explain?

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3. According to your understanding, what does the term jihad mean?

………………………………………………………………………………………
………………………………………………………………………………………

4. a) In your opinion, explain if terrorism by Muslim radicals is connected to Islam?

………………………………………………………………………………………
………………………………………………………………………………………

5. a) Is there any time that the relationship between Christians and Muslims in Nairobi was tense? (i) YES [ ] (ii) NO [ ] (Tick (√) One)

………………………………………………………………………………………
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b) If Yes, give examples of incidents which have strained Christian- Muslim relations?

………………………………………………………………………………………
………………………………………………………………………………………

6. (a) Have you ever engaged in a meeting or any other activity that promotes Christian- Muslim coexistence? (i) YES [ ] (ii) NO [ ] (Tick (√) One)

(b) If yes above, please list the main meetings or activities you have participated.
7. Do you think that the media can play the role of enhancing good Christian-Muslim relations through its reporting of Islam?

Explain……………………………………………………………………………………………………

Part 2 (d) Questionnaire and Interview Schedule for Muslims

1. a. Do you receive teachings on peace and harmonious coexistence in the mosque?

Briefly explain…………………………………………………………………………………………

2. In your opinion, what is the meaning of jihad?

………………………………………………………………………………………………………………

3. In your opinion, are acts of extremism by Islamists militia motivated by Islam?

Explain……………………………………………………………………………………………………

4. a) Do you read any international reports on Christian-Muslim conflicts in the newspapers? (i) YES [ ] (ii) NO [ ] (Tick (√) One)

(b) If yes in (a) above, please briefly explain……………………………………………………

………………………………………………………………………………………………………………

5. a) Do you find a situation where positive acts of Muslims lack coverage? (i) YES [ ] (ii) NO [ ] (Tick (√) One)

(b) If yes in (a) above, give examples of some positive acts done by Muslims that you wish should be featured………………………………………………………………………………

………………………………………………………………………………………………………………

6. a) Do you have friends among Christians? (i) YES [ ] (ii) NO [ ] (Tick (√) One)

(b) If yes, how do you relate with them?
7. a) Has there ever been tension between Christians and Muslims in Nairobi North District? (i) YES [ ] (ii) NO [ ] (Tick (√) One)

b) If yes in (a) above, what was the cause of the conflict? ........................................

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

c) If any in (a) above, could it have been influenced by the perceptions of Christians towards Muslims on violence? (i) YES [ ] (ii) NO [ ] (Tick (√) One)

8. Could you suggest how the media can help in enhancing good Christian - Muslim relations through its reporting of Islam?

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

Part 2 (e) Questionnaire/ Interview Schedule for Christians

1. a) What do you know about Islam and Muslims?

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

b) How did you learn about Islam?

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

2. a) What do you know about Islamic teachings on peace and interfaith tolerance?

Briefly explain.................................................................

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

3. a) In your opinion, is Islam a violent religion? (i) YES [ ] (ii) NO [ ] (Tick (√) One)

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

b) If yes in (a) above, explain briefly your opinion.................................................................
4. a) Do you often read issues related to Islam/ Muslims in local print media? (i) YES [ ] (ii) NO [ ] (Tick (√) One)

b. If yes in (a) above, give the main topical issues.

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

5. a) Do you have friends among Muslims?

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

b) In what other places do you relate with Muslims?

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

6) In your opinion, how would you describe the relationship between Christians and Muslims in Nairobi North District?

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

b. Is there any time that the relationship between Christians and Muslims was tense? (i) YES (ii) NO (Tick (√) One)

If Yes in (b) above, describe such instances.................................................................

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

7. Can the media in any way improve the relations between Christians and Muslims through the reporting of Islam?

........................................................................................................................................
# GLOSSARY

<table>
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<tr>
<th>Term</th>
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<tr>
<td><em>Adl</em></td>
<td>justice</td>
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<tr>
<td><em>Ahl kitab</em></td>
<td>Translated as people of the book, it is the Qur’anic reference to Christians and Jews.</td>
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<tr>
<td><em>Allah Akbar</em></td>
<td>“God is Great”.</td>
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<tr>
<td><em>Al-Shabaab</em></td>
<td>‘the youth’. Is an Islamist extremist group which is based in Somali and is reported to engage in socio-religious, political and military activities. It has been fighting the transition government in order to establish an Islamic state in Somalia.</td>
</tr>
<tr>
<td><em>Al-Qaeda</em></td>
<td>Literal translation is ‘the base’. Is an Islamist extremist group which was headed by late Osama bin Laden and was blamed for many terrorist attacks in different parts of world.</td>
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<tr>
<td><em>Boko Haram</em></td>
<td>Muslim extremist group based in Nigeria. Literal meaning is “books are forbidden” to connote that “Western education is evil.”</td>
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<tr>
<td><em>Daawa</em></td>
<td>Islamic evangelism.</td>
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<td><em>Dar al Salaam</em></td>
<td>Abode of peace</td>
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<td><em>Dhimmi</em></td>
<td>The tolerated and protected sects in Islamic territory during the time of the Prophet and caliphate period (632-1258 CE) constituting the orthodox (632-661), Umayyad (661-750) and Abbasid (750-1258). They were mainly Jews and Christians.</td>
</tr>
<tr>
<td><em>Fard</em></td>
<td>Obligatory.</td>
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<tr>
<td><em>Fasad</em></td>
<td>Evil acts and in this case indiscriminate war</td>
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<tr>
<td><em>Fedayeen</em></td>
<td>“Men of sacrifice”. Used to mean men giving themselves to fight in a radical group.</td>
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<td><em>Fatwa</em></td>
<td>A religious decree issued by a Muslim leader known as <em>mufti</em>.</td>
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<td><em>Hadith</em></td>
<td>a report, sayings of Prophet Muhammad, either his statement or tacit approval.</td>
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<td>Term</td>
<td>Definition</td>
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<td>Hikmah</td>
<td>wisdom</td>
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<tr>
<td>Idd Fitr</td>
<td>A Muslim festival celebrating the end of Ramadhan fasting</td>
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<tr>
<td>Ihsan</td>
<td>benevolence</td>
</tr>
<tr>
<td>Ijma</td>
<td>Consensus of the learned Muslims over an issue of law.</td>
</tr>
<tr>
<td>Ijtihad</td>
<td>In jurisprudence this term means ‘the exercise of independent judgment’.</td>
</tr>
<tr>
<td>Imam</td>
<td>Leader of prayer in the mosque; political leader or a leading Islamic sholar; among the Shia, one of the descendants of the Prophet who holds religious and political authority and is divinely chosen.</td>
</tr>
<tr>
<td>Jihad</td>
<td>Literally means struggle. It is often used to mean Holy War on the fighting in the way of Allah which is Qital fi Sabilillah.</td>
</tr>
<tr>
<td>Jihad akbar</td>
<td>Greater jihad, it is spiritual struggle in striving to do good and fight against temptations.</td>
</tr>
<tr>
<td>Jihad esghar</td>
<td>Lesser jihad, it is the efforts made in defense against aggression in protection of one’s property, life and religion.</td>
</tr>
<tr>
<td>Jizya</td>
<td>Translated as poll tax. The amount paid by non-Muslims to the Muslim state for protection.</td>
</tr>
<tr>
<td>Jus in bello</td>
<td>Rules related to the conduct of war.</td>
</tr>
<tr>
<td>Jus ad bellum</td>
<td>The justness of waging war against non-Muslims.</td>
</tr>
<tr>
<td>Kafir</td>
<td>Non-believer</td>
</tr>
<tr>
<td>Kufr</td>
<td>Disbelief</td>
</tr>
<tr>
<td>Kalif</td>
<td>successors of Prophet Muhammad (PBUH) Islamic empire and they included Abu Bakr (632-34), Umar ibn al-Khattab (634-44), Uthman ibn Affan (644-56) and Ali ibn Talib (656-61).</td>
</tr>
<tr>
<td>Khutba</td>
<td>a religious sermon especially during congregational prayers.</td>
</tr>
</tbody>
</table>
**Maalim**  
*Madrasa* teacher.

**Madrasa**  
Educational setting that supports memorization and understanding of Islamic scriptures from Qur’an and Hadith as well as teaching of Arabic.

**Masjid**  
Arabic word for mosque literally meaning a place for prostration.

**Matatu**  
The type of public service vehicles mainly used in Nairobi North District.

**Mihadharas**  
Public debates used in Muslim and Christian evangelism.

**Naskh**  
Abrogation.

**Qital**  
Fighting.

**Qital fi Sabilillah**  
Fighting in the way of Allah.

**Rahmah**  
compassion

**Ramadhan**  
Muslim holy month when they do fasting.

**Rifq**  
Gentleness.

**Salm**  
Peace.

**Shahada**  
Profession.

**Shahada**  
Companions.

**Shahid**  
Literally means witness but used to denote martyr. Plural is *shuhadaa*.

**Sheikh**  
Muslim leader conversant with Islamic jurisprudence.

**Shia**  
Literally means faction. It is the main body of Muslims which regard Muhammad’s son-in-law and cousin, Ali as the first true caliph.

**Shura**  
Consultation.

**Sunni**  
Islamic sect that believe on all the first four major first caliphs.

**Umma**  
A Muslim community.