

TANGAZA COLLEGE

CATHOLIC UNIVERSITY OF EASTERN AFRICA (C.U.E.A)

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**CHRISTIAN-MUSLIM RELATIONSHIP: A
CHALLENGE TO THE ROMAN CATHOLIC CHURCH
IN ZANZIBAR**

MODERATOR

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**A long Essay Submitted in Partial Fulfilment of the Requirements
for the Bachelor of Arts in Religious Studies.**

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STUDENT'S DECLARATION

Thesis Title


**Christian-Muslim Relationship: a Challenge to the Roman Catholic Church in
Zanzibar**

By

Karumuna Renatus C.S.Sp

I, the undersigned declare that this long essay is my original work achieved through an integration of my, pastoral experience in Zanzibar, personal reading, scientific methods and critical reflections. Also I attest that it has never been submitted for any academic credit to any college, institute or university.

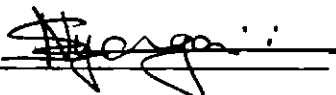
Above all, I have acknowledged all information taken from various sources.

Signed 

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Date 4th Feb, 2003

This long essay has been submitted for examination with my approval as the college supervisor.

Signed 

Name of Moderator Stephen N. Nyanga

Date 04/02/2003

DEDICATION

This long essay is dedicated to all people of Zanzibar whom I worked with including Christians, Muslims and organizations dealing with Christian-Muslim dialogue.

ACKNOWLEDGEMENT

I wish to acknowledge the generous help I got from the people in Zanzibar. First and foremost, I thank my confrere Fr. Gallus Marandu CSSp, who initiated me in the mission and encouraged me to pursue this work. Secondly, my special thanks go to the Rt. Rev. Bishop Augustine Shao CSSp who encouraged and supported me as we journeyed together in our silent witness mission in Zanzibar. Thirdly I thank my moderator Mr. Stephen N. Nyaga of Kenyatta University who tediously guided me in research and while writing the essay, which made it possible to accomplish this work. I revere his spirit of understanding, availability, and assistance whenever any one needs his help.

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By Karumuna Renatus CSSp.

PREFACE

From 1860-1964 Christians seemed to be in diaspora where they could not exercise their faith. The animosity between Christians and the Muslims was evident such that the church was not allowed to proselytise. When was she free? The local ordinary writes,

The first revolutionary government did not allow the building of permanent churches because it was intended that the migrant workers go back home. However, since Zanzibar had no choice but to seek protection by uniting with Tanganyika, the Islands adopted the national constitution which allows "freedom of religion" and hence the freedom of worship. Only two church buildings were recognised, the Anglican Cathedral and St. Joseph's Cathedral (Minara Miwili the Two Tower Church). Unable to provide educational and health services because of nationalisation, and unable to proselytise because such an activity would tarnish the relationship with the Muslims, the Church was reduced to sacramental ministry only¹

Indeed, seeds of animosity between Christians and Moslems have undeniably been planted; henceforth the roots of religious tolerance and reconciliation are to be promoted. Working out strategies and process for inter-religious harmony can do this. Reviewing the theological understanding of the two religions will help to achieve this goal. That is, there is only one God, but there are different ways that lead them to God, provided they are good ways or means. This can only be possible if the religious leaders are well informed of their religious history.

Many controversies and the enmity which exists between the two religions does not emanate from within. These come about as a result of religious misinterpretations, particularly by fundamentalists or extremists. Religious leaders must understand that the animosity, which is found, between Christians and Muslims

¹ A. Shao, *The church in Zanzibar, Yesterday, Today and Tomorrow*, (Zanzibar: 1998), 1

in other Islamic countries in Arab world are not justifiable in Zanzibar. The Christians and Muslims in Zanzibar must construct their own mission strategies such as interfaith dialogue.

The dialogue must explain their theological issues, discussions over dogmas and other issues which may come in as practical realities in people's lives. For example, how to liberate the human person from sufferings and other issues that affect the human dignity. In order to promote good relationship it is said that, "the same goal which marked the mission of the first Spiritans was liberate the human person to become all that one is created to become- marks the mission of Christ being lived out in Zanzibar today."²

If the Christians and Muslims co-operate in efforts of clothing the naked, feeding the hungry, giving water to the thirsty, healing the sick, educating people and so on, then all of them are in the process of achieving true fruitful dialogue, and this is likely to lead to the one true God. Once all these procedures are taken seriously and conscientiously, different religious and their followers can live together in peace without the inter-religious animosity such as that witnessed in Zanzibar. The key theological perspective to be upheld in interfaith dialogue is embedded in the concept of monotheism, as both Muslims and Christian believe in One God.

² A. Shao, *Zanzibar*, in News Magazine, (Trans Canada: Canada Province. August, 2002). 6.

ABBREVIATIONS

A I D S	Acquired Immune Deficiency Syndrome
BAKWATA	Baraza Kuu la Waislamu wa Tanzania (Supreme Council for Muslims in Tanzania)
C C M	Chama Cha Mapindunzi (the revolutionary party) a ruling party in Tanzania.
C C T	Christian Council of Tanzania.
C U F	Civic United Front, (an opposition party in Tanzania mainly based in Zanzibar)
H I V	Human Immune Virus
M K U Z A	Mpango wa Kuondoa Umaskini Zanzibar (a program of eradicating poverty in Zanzibar)
N G O	Non Governmental Organisation
PROCMURA	Project for Christian-Muslim Relations in Africa
U N H C R	United Nations High Commission for Refugees
UNPO	Unrepresented Nation and Peoples Organisation.
T V Z	TeleVision Zanzibar
T E C	Tanzania Episcopal Conference
O. I	Oral Informant
W I D	Women In Development

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
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CHAPTER I

1.0 GENERAL INTRODUCTION

1.1 THE BACKGROUND TO THE STUDY

There are many problems that exist in many parts of the world due to lack of dialogue. In some parts there is a predominance of Islam that appears to give little room for other religions. In these places, there is recurrent tension and confrontation between Muslims and Non-Muslims. Such tension is likely to lead to alarming problems, calling for concern about the future of the people in such tense circumstances. In this regard, Christian-Muslim animosity in such places as Zanzibar may be said to have multiple causes namely; external influences, uncompromising 'da'wah' activities, and the internal political situation, inter-ethnic factors and economic issues. For example, Unguja is relatively well off economically while Pemba drags behind in social-economic development.

Geographically, Zanzibar is situated in the Indian Ocean, and comprises of two sister islands namely Unguja and Pemba that are found on the eastern side of East African coast (See Appendix II, ). However, since 1964, Zanzibar united with Tanganyika and formed one nation currently known as Tanzania. The indigenous people are from mainland Tanzania. They were fishermen. Later businessmen came in from the Middle East. They participated in slave trade. Many people were taken from different parts of Africa, especially central, southern and eastern Africa, and settled in Zanzibar before they were taken to the Far East.

The Arabs brought Islam and it became the predominant religion in the

1.2 STATEMENT OF THE PROBLEM

The background to the study shows that although the indigenous inhabitants of Zanzibar were from the mainland, they intermingled largely with Arab Muslims as from 9th century and this facilitated wide islamization. The Christian Missionaries who established their station in Zanzibar in 15th century have gone through varied challenges from Muslims, in an effort to constrain spread of Christian faith. In a way that was perhaps the genesis of the animosity, misunderstanding and recurrent conflicts, common in our contemporary period.

The long-standing animosity between Christians and Muslims challenges the Roman Catholic Church in Zanzibar to promote healthy relationship among the adherents of different faiths. The current study poses the following questions: What is the history of animosity between Muslims and Christians? What challenges have hindered peaceful co-existence between Christians and Muslims? How can dialogue be fostered between Christians and Muslims? What strategies need to be employed? How can peaceful co-existence between Christians and Muslims be achieved? These are among the questions that need to be answered.

1.3 OBJECTIVES OF THE STUDY

1. To examine the history of Islam and Christianity in Zanzibar.
2. To identify and discuss the main challenges of peaceful co-existence between Christians and Muslims.
3. To Assess, the possible means of fostering dialogue from Christian and Islamic

Perspective.

4. To establish effective strategies of enhancing Christian-Muslim dialogue in Zanzibar.

1.4 RATIONALE OF THE STUDY

We chose to write on the Christian-Muslim relationship, as a challenge to the Roman Catholic Church in Zanzibar, as a response to the resolution of the church in Vatican II. As Roman Catholic, we are called to create good relationship with the people of other faiths. That is why; we call upon the church in Zanzibar to the great mission of pursuing Christian-Muslim dialogue.

During my pastoral activities in Zanzibar we experienced numerous incidences of the animosity between Christians and Muslims, which are the basis of the current unhealthy relationship. We discovered that we needed to promote dialogue in order to bridge the gap between Christians and Muslims. Certainly something could have gone wrong from the beginning of their early co-existence between the two groups. This study on Christian-Muslim relationship in Zanzibar tries to find the way forward in promoting harmony between the two groups.

The study seeks to provide an integration of Catholic Church mission and the current theological reflection of inter-religious relationship. Moreover it is an integration of our pastoral experience and reflections in theological studies. Notably the Spiritan mission in Zanzibar has contributed a lot in inspiring the interest to pursue the present study.

unfriendly encounter of early Christian Missionaries with Muslim religious leaders in East African Coast.

On the issue of Islam, Guillaume (1954) explains what Islam teaches and its relation with Christianity. His work shows that Islam and Christianity have striking similarities such as that of Tawheed, some prophets, concept of creation and other moral ideals. Nevertheless, most people tend to emphasise on differences in the two

faiths. Zepp (1992) introduces Islam to beginners. He writes about the spread of Islam and how it is practised, its influence on Africans. The book shows that most Africans who are regarded as Muslims practice syncretic Islam. Others misinterpret Islamic teachings to justify their hostility towards non-Muslims.

On Christian literature, the coming of Christianity in Zanzibar is accounted for by Kieran (1864). He explains about the coming of the Portuguese friars, the Capuchins, and the Holy Ghost Fathers. These are the ones who introduced Christianity in Zanzibar from the year 15th century to the present. In addition to that, Bishop Augustine Shao (2002) elaborates about the Church in Zanzibar. He says it is the silent witness mission in an Islamic country.

Both Christianity and Islam advocate peace and love to one another, and tolerance is explicit both in the Bible and Qur'an, and other related teachings. Nyaga (2002) highlights some aspects of tolerance between Muslims and Christians in some parts of Africa namely; they have co-existed for a long time. He further says that collaboration during ceremonies is common in two faiths and in solving social problems as well as in development projects like education and health are pursued by both religions.

Thirdly there is literature that deal with inter-religious dialogue. This literature advocate for mutual understanding, tolerance, listening to one another and creating healthy relationship between Christians and Muslims. The church documents reviewed are *Nostrae Aetates*, *Popularum Progressio*, *Ad Gentes*. and *Ecclessiam Suam*. Additional literature, include the official teaching of the Church edited by Francesco (1997). *Dialogue in the Teaching of Pope Paul VI* written by

Gawron (1993). Brown (1997) also underscores the need to pursue efforts of inter-religious co-existence between Christians and people of other faiths like Muslims.

Lastly, we have the secular literature, which examines the political, social and economical situation in Zanzibar. For instance, articles covering the religio-political, social and economical situation in Zanzibar. For instance, article covering the religio-political conflicts in the 2000 General Election in Zanzibar as a disgrace. Victims of religio-political conflicts in Zanzibar became refugees in Kenya. These portray the long-standing conflicts in politics that has manifested itself in the religious overtones. Generally the literature review has been an eye opener to our research. However, in all these categories of literature none has examined possible strategies of combating animosity between Christians and Muslims in order to promote healthy relationship in Zanzibar.

1.6 RESEARCH METHODOLOGY

1.6.1 Area, scope and limitation: The research was carried out in two islands namely Unguja and Pemba (Zanzibar). The informants are from St. Joseph Cathedral and Wete Parish. St. Joseph is the headquarters of Zanzibar diocese found in Old Stone Town in Unguja. Wete parish is located in Wete town in Pemba.

1.6.2 Data collection: Data were obtained from the primary and the secondary sources. The data collection method was through oral interviews which were conducted in Zanzibar (cf. plate 1). All interviews were conducted in confidence to

avoid falling victim of Christian-Muslim rivalry during the data collection exercise. The secondary data sources include published and unpublished materials found in libraries in Zanzibar, Tanzania and Kenya.

1.6.3 Categories of informants: The informants considered consisted of both Roman Catholic Christians and Muslims. At St. Joseph Cathedral and Wete parish we managed to interview Catholic leaders namely the bishop, priests, nuns and the faithful. Among the Muslims we managed to interview the imams, sheikhs, madrasa teachers, and their faithful. These Muslim informants live within the two parishes, where the majority are Muslims, while Christians are the minority. Among the faithful who were interviewed, were government officials, civil servants and soldiers, students, traders, farmers, fishermen and businessmen were also interviewed.

1.7 THE STRUCTURE OF AN ESSAY

Chapter one is the general introduction of an essay. Chapter two deals with the history of Islam and Christianity in Zanzibar. Chapter three explores the challenges of peaceful co-existence between Christians and Muslims. Chapter four describes the means of fostering dialogue from the Christian and Muslim perspective. Chapter five deals with strategies of enhancing Christian-Muslim dialogue in Zanzibar. Lastly is the general conclusion followed by the glossary, bibliography and appendixes.

CHAPTER II

2.0 THE HISTORY OF ISLAM AND CHRISTIANITY IN ZANZIBAR

2.1 INTRODUCTION

Zanzibar is the name given to two sister islands of Pemba and Unguja. Etymologically the name Zanzibar is taken from 'Zenj' a Persian word for blacks and 'Bar' means coast."³ The two islands lie in the Indian Ocean, approximately 35 kilometres away from the East African Coast (See appendix 2 and 3).

The population of Zanzibar consists of approximately 850,000 people. These are people with multi-racial ancestry. The mixture of culture is a result of centuries of immigration from different parts of Africa and the Middle East (Arabia and India). Zanzibar has been a famous commercial trading centre in the Indian Ocean. The majority of the inhabitants are Muslims. Approximately 98% are Muslims, while the remainder are Christians, Hindus, and those who practice traditional African religions. The official language is Kiswahili. Other languages spoken are Arabic and English.

2.2 ISLAM IN ZANZIBAR

"Islam means peace and total submission to the commands and will of Allah who is the only true God."⁴ The term Muslim is used to refer to those who believe and profess Islamic faith. The faith is based on the teachings in the Holy

³ Marsh Z. A & G. Kingstone, *Introduction to the history of East Africa*, Second Edition, London, 1961

⁴ Brady and C. Hiteng Ofuho, — 64.

Qur'an and tradition (Sunna) of prophet Mohammed. The presence of Islam in Zanzibar is linked with the struggle for the caliphate in Mecca. We are told that, "the Shiraz presence on Pemba is believed to date from the 9th century or 10th century although a recent report claiming the discovery of remnants of 6th century mosque near Chake Chake may push this back even further"⁵ Moreover it is affirmed that, "the Muslims émigrés from Shiraz that set up settlement in Zanzibar were singularly more fortunate because even in the year 975 A.D they found Zanzibar already with Muslims of the Shafite school."⁶

2.3 CONVERSION TO ISLAM

The Zanzibarians adopted the Islamic faith and its values. Conversion involved the adoption of Arabic style of life, which differentiated them from pagans whom they called kafir (infidels). Converts observed the Islamic dresses, like white caps, 'kanzu', men tying piece of clothes around their waist, and women wearing Hijab and veil. All these dressing modes are still observed in Zanzibar, and other regulations pertaining to parts of the body to be exposed and the dissent dressing and oblation before the salat (prayers).

On the cultural and social factors, "the pride Muslims showed in their religious culture of superiority, created a great impression in the past."⁷ That being the case Islamic civilisation was identified with the Arabic way of life 'ustaarabu' (civilisation) as opposed to 'ushenzi' (barbarianism), hence the domination of Islam

⁵ Mary, Fitzpatrick, *Tanzania, Zanzibar and Pemba*, (London: 1999), 176.

⁶ Juma, Alcy, *Zanzibar in Context*, (New Dehli: 1988), 15.

⁷ Trimingham, J. S., *Islam in East Africa*, (London: 1964), 58.

in Zanzibar and along the East African coast. Islam became widely believed as the only true religion, and many converts were proud of it.

Indeed, the conduct of the Zanzibarians is described as one of a conservative Muslim society. One will gain more respect and have fewer hassles if you are a Muslim or you respect local customs like dressing modestly and keeping Islamic observances. For women this means no miniskirts and sleeveless tops. Women are called to put on long dresses almost covering the entire body from head to feet. Moreover it is said, "during Ramadhan one should respect local sensibilities by not eating or drinking in the street."⁸ This shows how Islamic faith is widely spread in Zanzibar and it forms a point of reference in their daily life.

2.4 CHRISTIANITY IN ZANZIBAR

A breakdown of mutual understanding and tolerance seems to have taken place since the first encounter between Islam and Christianity in Zanzibar. Historically we see that, "some interaction between Christians and Muslims exists, but, on the whole, it is laden with a lot of suspicion, inherited from earlier generations to later generations down through thirteen centuries."⁹

Since the coming of the Portuguese friars (1500-1700), the Capuchins and finally the Holy Ghost Fathers (1860), there have been revelation of animosity between the Muslims and Christians which is rooted, in the Arabic and European culture. It is noted that, "Arabian expansion of Islam brought political, religious and social conflicts that started in Arabian Peninsula and quickly spread to the Middle

⁸ Mary Fitzpatrick., — 147.

East and North Africa, and eventually to Spain and Europe.”¹⁰ This animosity is culturally expressed because we rarely trace it in either Islamic or Christian teachings. To promote a healthy relationship among the Zanzibarians, we need to get rid of religio-cultural prejudices and adhere seriously to the Qur'anic and Biblical teachings. This must start from the kindergarten such that young ones are not corrupted at the early age.

When Christianity came to Zanzibar, the Islamic faith had already been deeply rooted in people's mind. It is recorded that, “the dominant race- the Swahilis- were named from the Arabic word ‘coast’. This eastern influence particularly of Islam was easily understood.”¹¹ Moreover it was taken as the way of civilisation. Henceforth, with the introduction of Christianity, the Portuguese, Capuchins as well as the Holy Ghost fathers faced opposition from the beginning. Nevertheless, the Holy Ghost fathers found it a bit easy as they aimed at the holistic development of the human person and not mere conversion of the people.

When the missionaries bought properties such as houses ~~and freedom of slaves~~ they were accused of being slave traders. The Holy Ghost Fathers bought slaves in order to free them and to educate them. They rescued the weak ones who were rejected by slave traders, who mocked them by saying, “These ‘wageni’ (strangers) bought only where others rejected; the weak and the languishing were their choice.”¹² In addition to that they were allegedly and maliciously accused of first fattening the slaves and then eating them. “It was difficult for the missionaries

⁹ ‘Breaking the Ice’ in the *Come Closer*, 11/5, (Garissa; September- October 1994), 2.

¹⁰ — 3.

¹¹ Kieran.A. J., *The Holy Ghost Father in Africa*, (London: 1863-1864), 47.

¹² — 48.

to persuade the freed slaves to take nourishment, because it was whispered that the rejected weaklings of the market were fattened up at the mission and eaten.”¹³ It was the freed slaves who used to persuade other slaves on the market day not to believe in those prejudices. When they were in the mission, they were trainedⁱⁿ various skills for their future temporal and spiritual welfare. Later on they added the mission hospital.

In 1867 they started constructing the present St. Joseph Cathedral but they stopped because it was rumoured that, the site was a Muslim graveyard. Nevertheless it is not recorded when the construction resumed. However, it was completed in 1897. It was the only Catholic Church in town; moreover the Sultan respected it and appreciated what was done there such as prayers, education, medical facilities and technology. As a matter of fact, missionaries had a relatively good relationship with the sultan and they used to visit each other.

Currently, the church's mission is holistic accompanied by its silent witness expressed in the social and developmental work especially on education, health and women group development. The diocese has 6 parishes, 5 in Unguja and one with a sub-parish in Pemba Island. The pastoral team comprises of the Bishop, Augustine Shao, a few diocesan priests, Fidei Donum priests and six religious congregations of women and men namely, Sisters of Precious Blood, Immaculate Heart Of Mary (of Morogoro), Evangelising and Usambara Sisters, lastly the Holy Ghost Fathers and the Society Missionaries of Africa.

¹³ 48.

The pastoral undertaking of the church is evangelisation through provision of education and health. The mission of the church as a witness of faith in Zanzibar within the domination of Muslims poses the challenge to the Islamic society. More often than not you hear Muslims commenting, "although Christians are very few in number, they assist each other in times of Joy and trouble."¹⁴ Commenting on their faith, Muslims say, "even if Christians do not believe the Qur'an, they live as if they are Muslims."¹⁵ These statements portray the unity of Christians in Zanzibar and the possibility of the church to engage herself in dialogue.

Tuned to this message of unity, peace, love and mutual co-operation for the development of Zanzibar, irrespective of religion, race and tribe the pastoral team tries to bridge the gap between Christians and Muslims. It is their hope that dialogue between Christians and Muslims is the only way of achieving a good relationship between them. However, their relationship has not been positive since the coming of Christianity. In view of this, co-existence between two religious adherents must be re-examined in order to have a more tolerant and accommodating relationship.

The vision of the church in Zanzibar is to promote good relationship among Christians and Muslims. Bishop Shao pioneered this vision in 1997 after visiting, listening and sharing with different people in various parishes, in order to discern and know their needs to serve them better. The vision was to liberate human being as a whole by promoting education, health and social development for all people. Through the vision of education and health the diocese aims at creating an open

¹⁴ Interview with Said Omar (O. I) 25th May 2002.

¹⁵ — —Said Omar.

society in Zanzibar (Cf. plate 2) However, not all that glitters is gold, the church encounters challenges while striving to promote inter-religious dialogue .

2.5 CONCLUSION

It has been noted that the coming of Arabs in Zanzibar laid a foundation to the civilisation of two sister islands. From the bird's air view one is able to see many mosques and two churches in Stone town. The two religions, that is Islam and Christianity have co-existed from the fifteenth century. In their interaction, animosity has been recurrent. Since the faithfuls in Islam and Christianity have co-existed for centuries, challenges of peaceful co-existence should be investigated and streamlined. The next chapter points out the main challenges to peaceful Muslim-Christian co-existence in Zanzibar

CHAPTER III

3.0 MAIN CHALLENGES OF PEACEFUL CO-EXISTENCE

3.1 INTRODUCTION

The research revealed that Muslims and Christians have co-existed for a long time in Zanzibar. The animosity, which is traced here, is found among the faithfuls who appear to hate each other. This trend has been on the increase and Christians in Zanzibar are worried that current and future generations might continue with the same attitude. These challenges have been revealed in the social-religious and political phenomena.

3.2 RELIGIOUS CHALLENGES

Christianity came around 15th century, after Islam had strengthened its roots from the 9th century. Fr. Gallus comments that; “the journey to meet the people, share the story of our faith and of their faith, listening to them and one another, and to discern God's will in their felt need is full of surprises. Some are very painful, some very pleasant but always very enriching and inspiring.”¹⁶ (cf. Plate 1)

It was noted that Christians being the minority feel inferior and sometimes fear to witness their faith with boldness and courage. They fear to be branded as kafir (infidel). Also when Christians look for a job they change their names in order to be employed. It was reported that, “fear and suspicion and sometimes superstitions have engulfed the people such that neighbours fear to visit each

¹⁶ Interview with Fr. Gallus Marundu (O. I). 25th May 2002.

other.”¹⁷ Generally the belief in the existence of evil spirits and witchcraft also hinders their healthy relationship. This complicates the attitude of apprehension, suspicion and mistrust that Christians and Muslims portray towards each other.

There is high level of ignorance in matters of religion. Few of the people know the theological explanations about their faith. Some Christians who migrate to Zanzibar change their religions with the intention of getting favours or jobs from Muslims. This results into religious discrimination and fear, because the Christians are the minority.

The low level of formal education is affected by Islamic religious education (madrassa system). Much emphasis is given to Islamic religion and many teachers ignore the formal education. Children end up learning Arabic language at the expense of English, a language of instruction in formal schools. Arabic is so important for Muslims since they do not want to read the Qur'an in Swahili. Once it is translated, they believe that it loses the authentic meaning. Most Muslim children therefore pursue Islamic religious education in place of secular (formal) education offered in Tanzania.

The Islamic fundamentalists give threats to the church, arguing that Christianity undermines Islamism. They also observe that Christianity propagates secularism by supporting modern education that is dominated by western, Euro-American ideologies. Such ideologies include capitalism, ideals of moral decadence at social and economic levels. Notably, Islam resents western ideals, which conflict with Islamic principles.

¹⁷ Interview with Said Chinga (O.I), 22nd May, 2002.

3.3 SOCIAL-ECONOMIC CHALLENGES

Socially, racial discrimination within and out of the country poses a challenge to them. People from mainland Tanzania are segregated in the islands. For instance, anybody from mainland cannot vote the president in Zanzibar unless he/she has stayed in Zanzibar for five years. However, this has been challenged in our contemporary period, new constitutional amendments have been passed. It has been reduced to at least 30 months of stay in Zanzibar.

There are hidden tensions based on socio-religious ideologies between people from Pemba and Unguja. Pemba has many Muslim fundamentalist and others propagating ethnocentrism. Unguja people see themselves as the civilised ones while those in Pemba are economically impoverished. In view of this, the fare to Pemba is ever low in order to accommodate their economic standard. Again there are fewer tourist activities, and other related facilities like hotels compared to Unguja. Efforts to liberate themselves have made Pemba to be the seat and centre of political opposition in Zanzibar.

Low level of education has made illiteracy overshadow the Zanzibarians especially Muslim women in relation to Christian woman in Tanzania. Women are termed as the gatekeepers, always waiting for the man to bring everything at home. Their work is only to bear children and bring them up. Nevertheless, women's emancipation is taking place in order to change the society. Currently we have members of the parliament like Dr. Maua who is encouraging women to take active role in development projects and where possible take leadership posts.

The research revealed that early Arabs introduced their culture and neglected western education. Like in other places, missionaries established schools in order to liberate slaves and their education was largely based on Christian ideals, some western values, scientific skills and knowledge. Muslims thought that missionary education was meant to counter check the spread of Islam. "It is no surprise that Muslims refused to have anything to do with mission schools for fear of being converted to Christianity."¹⁸ Instead, they emphasised on business enterprises.

Furthermore, competition also takes the form of business. For instance, in shops and provision of health care. In 1999 Wete dispensary was closed due to some political reasons. This affected many Muslims who used to get good and affordable health services. There are more health centres in Unguja like Mpendae, Kitope, Cheju and Machui, which offer the service indiscriminately. Again Welezo centre takes care of the elderly people both Muslims and Christians.

In regard to ownership of land and properties, poor people lack permanent settlement because of the feudal lords who own large tracks of land. Christians are victims hence, lack settlement, and strong commitment to long-term projects. Most of them have close ties with their relatives from their respective places. All Christians with exception of Goans are from Tanzania mainland, Mozambique or other parts of Africa and Europe. After the Zanzibar revolution of 1964, many people were given land, but some of them sold their land to Arabs and remained as squatters. Later, they became Muslims as a way of gaining favour from their landlords.

¹⁸ J. Chaphadxika Chakanza, "Christian-Muslim co-existence and Development in Malawi" in *AFER*

Other social challenges are manifested at family level. They include marriage instability. The problem of polygamy, which makes most marriages unstable, is a challenge to the society. There are many divorce cases. Women are the most affected by dissolution of marriages. Married men restrict their wives involvement in socio-economic activities. For instance, sometimes they forbid their wives to involve themselves in WID project.

In addition, some people, family planning is not acceptable hence they bring up large families, which they cannot take care of. In this regard, due to economic constraints many youth complete standard eight or secondary school and stay at home without any professional skills. Notably, lack of skilled man/woman power has led to the investment failure. It is reported that, "investment failures in Zanzibar have been cited as the main cause of spiralling unemployment, now estimated at between 24% and 27%."¹⁹ In addition, tourism is booming and there is rampant social interaction between many people, especially in Unguja, and therefore the rate of drug abuse and HIV/AIDS infection is very high.

3.4 POLITICAL CHALLENGES

"Political instability has taken on a religious outlook. Problems encountered by the church in Zanzibar partly originate from the, long-standing political, cultural and ethnic differences in Zanzibar; the potential exists for more violence on the Islands if CCM and CUF cannot resolve their difference."²⁰ Looking into the matter

Vol. 44, No. 3&4, Eldoret, June-August 2002, 155.161.

¹⁹ Investment has failed in Zanzibar, report in the *East African News paper*, Aug 26-Sept 1, 2002, 22.

²⁰ Political Environment File://A:\ CCG-Tanzania 2002-CH-3_-004 FAF 56.htm 25/07/02.

critically there are some painful difficulties, which can be termed as chronic problems, which are faced by the church.

There is no 'political climate' based on respect for fundamental democratic values and human rights. Currently there are attempts of reconciliation between CCM and CUF leaders and their followers. On October 10, 2001, the peace treaty was signed to end the tension. Surprisingly it is noted that, "the CUF members have complained about the slow implementation of the peace treaty between it and the ruling party (CCM)."²¹ Instead it has been observed that, "the division between them has increased dramatically, obtaining a religious character whereby Muslims support CUF, while Christians support the ruling party CCM."²²

The ideological tension and discrimination between CCM and opposition party CUF, of even boycotting elections leads to demonstrations. These demonstrations cost lives of people in violent confrontations especially in Pemba and Unguja. It will be remembered that. "On January 27, 2001, the Zanzibar population protested peacefully against the results of the elections, when the police used massive force to suppress the demonstration. Many innocent civilians were killed, wounded or tortured, while many others drowned in the ocean during their flight to Kenya."²³ This event triggered international attention whereby the European Union urged for a dialogue and warned against indulgence in of religious extremism on May 10, 2001. Kenya and Tanzania entered in to a dialogue with UNHCR and the refugees returned to their homeland.

²¹ F., Rwambali, 'CUF blames Dar for Delayed Peace Deal', in *The East African News paper*, Sep 9-15, 2002. 28.

²² UNPO News 2000 Zanzibar elections a disgrace, File: //A:\ Christ htm 25/07/02.

²³ UNPO News 2000: Zanzibar elections a disgrace file: //A:/ Christ. htm.

People have no appreciation for economic projects proposed or set in society by congregation of different faith. As a result, competitions arises for the same project due to political and religious differences. For example, the establishments of schools by the Catholic Church in Muslim dominated estates. Some Muslims complain that their children go to schools run by the church. Their arguments are, their children will be taught Christian ideologies hence be converted to Christianity. Negative attitude of Muslims towards Christian school has no basis in the Qur'an or Sunna of the prophet. It is clearly known that Prophet Mohammed told the Muslims that they could look for formal education wherever it is found, except for the religious education which is to be sought from the religious teachers and leaders of Islam.

3.5 CONCLUSION

Generally hatred among people reciprocally carries within them a lot of prejudices and possibly many wounds, about their relatives who change religions. Moreover witchcraft, poverty, low standard of education, lack of employment, political indifferences and jealousy have been the most challenging problems in the daily life of people in Zanzibar. Challenges of peaceful co-existence emanate from the ignorance of people's religious beliefs and ideals. It is true that life has its ups and downs; this is the time of reformation, which enables people to embrace new realities as well as moments of crisis while searching for identity and recognition.

All Zanzibarians are called to participate in 'breaking the ice'²⁴ of having biased attitudes to one another. However, difficult it may be, we need to face the situation with the great love. The Pope says, "Your response to the challenges facing you is filled with the ardent love that Jesus taught his disciples to have for one another and for all, the love that is of God and casts out fear (1Jn 4:18) that love entails a judgmental disposition of openness to others through dialogue and service. In your case, dialogue is a daily fact of life."²⁵

²⁴ Means to avoid biased attitudes, the tendency which has existed for many ages.

²⁵ Francesco Gioia, *Interreligious Dialogue*, The Official Teaching of The Catholic Church (1963-1993), (Boston 1997),

CHAPTER 1V

4.0 MEANS OF FOSTERING DIALOGUE FROM CHRISTIAN AND MUSLIM PERSPECTIVE

4.1 INTRODUCTION

In this chapter we are going to elaborate briefly ideals of interfaith dialogue from both Islamic and Christian perspective. These ideals are clearly spelt out in the scriptures. Once they are not fully observed or wrongly interpreted, we cannot have meaningful inter-faith dialogue. What is needed is the mutual understanding in which they will be sincere, honest and patient, listening and learning from one another.

4.2 BASIC ISLAMIC TEACHINGS ON INTER-FAITH DIALOGUE

Muslim-Christian dialogue can be traced in the Qur'an where it says; "do not abuse those they appeal to instead of Allah" (Qur'an 6:108). Referring to the interaction the Qur'an states: "Do not argue with people of the book unless it is in the politest manner." (Qur'an 29:46) The Qur'anic teachings refer to the Christians as ahl al-Kitab, because the Bible illumines the Qur'anic teachings. That is why Mohammed said, whatever you do not understand in Islamic History you can ask the people of the Book.

Besides they value the Bible because it offers part of what is contained in the Holy Qur'an. However, they claim that it is a distorted message. Muslims are taught that they share the same ancestors with Christians. Thus, some Islamic ancestors and

prophets are also found in the Christian faith. The Qur'an says, "We believe in God, and the revelation given to us, and to Abraham, Ismail, Isaac, Jacob, and the tribes given to Moses and Jesus and that given to all prophets from the Lord" (Qur'an 11: 136)

Mohammed encouraged religious tolerance, right from the first Islamic century in 622 AD. It is noted that, "First when prophet Mohammed led the early Muslims, in establishment of Madinan Charter, it contained a constitution which stressed ideals such as justice, honesty, kindness. ... diligence and forgiveness between Muslims and Christians."²⁶ Furthermore the Qur'an insists on the virtue of tolerance between Muslims and people from other socio-religious traditions. (Qur'an 2: 117).

However, interfaith dialogue is found in the Islamic pillars of faith namely, shahada, salat (prayer), al swaum (fasting), al zakat (sacrifice), Hajj (pilgrimage). In declaring that there is one God whom they worship and praise in the salat, they are in agreement with the Christians when reciting the Creed and the Lord's Prayer. Turning to Allah during al swaum and Hajj, Muslims make sacrifice and renew their faith. Similarly Muslims agree with the Christians during the period of a Lent and when they make pilgrimage to Jerusalem and other sacred places for pilgrimage.

Besides, Islam stresses total submission to Allah, who is the sustainer, a creator, and progenitor of humanity. It also emphasizes the universal teachings of equality of Muslims and non-Muslims amidst multi-ethnic and multi-religious contexts (Qur'an, 51:56-57; 90:4)

From the concept of Jihad (striving in the path of God) interfaith dialogue is emphasised as it aims at eradicating social immoralities. Also, it aims at promoting virtues of forgiveness, moderation, and love for fellow human beings. Jihad has three dimensions; first it leads an individual to foster piety, righteousness and peace. Secondly, it teaches Muslims to fight against injustices, corruption, oppression and other causes of disharmony in the society. Thirdly, coercion of non-Muslims to Islam or any distortion of the principle of Jihad is prohibited. In this regard, it is noted that ignorance leads people to associate Jihad with extremists who are associated with wars, terrorism and other life threatening activities.

Further, the Islamic principles on justice in socio-economic interactions lay foundation for interfaith dialogue. They call upon Muslims to exercise justice, modesty, and tolerance in the community. They are guided by basic human rights, which are laid by the government and religious ideals. For instance, right to life (Qur'an, 5:32; 6:151), respect of men and women (Qur'an 17:32), equality of all, right to work and own properties (Qur'an 49:13), freedom of speech and to relate with anybody (Qur'an, 5: 3, 5:8, 4:135). More also they have right to education, family life and to participate in political life freely.

In this regard Christians and Muslims have common ground from the Bible, Qur'an and general teachings of their religions. Looking at such doctrines, ideals and values, we obtain sources of inter-faith dialogue from an Islamic perspective.

²⁶ Stephen N. Nyaga Muslim and Christian dialogue: Realities in Contemporary Africa, Nairobi:

4.3 CHRISTIAN TEACHINGS ON INTERFAITH DIALOGUE

The principle of the Church on interfaith dialogue is to avoid all forms of conflicts based on ethnicity, nationality, and racial and religious differences. The Christian foundation for interfaith dialogue includes ideals of reconciliation, love, sympathy, forgiveness, justice, peace, and compassion for all humankind (Ex 23: 9, 1Cor 14). Christians stress on the ethical and moral dimension. This dimension necessities tolerance, dialogue and accommodation of people of other faiths. This has been clearly spelt out by Pope John Paul VI in his response to the stand of the church to Muslims:

The church regards with esteem the Muslims. They adore the one God, living and subsisting in Himself merciful and all-powerful, the Creator of heaven and earth, who has spoken to men; they take pains to submit wholeheartedly to even His inscrutable decrees, just as Abraham, with whom the faith of Islam takes pleasure in linking itself, submitted to God. Though they do not acknowledge Jesus as God, they revere Him as a prophet. They also honour Mary, His virgin Mother... They wait the day of judgement when God will render their deserts to all those have been raised up from the dead. Finally, they value the moral life and worship God especially through prayer; almsgiving and fasting. Since in the course of centuries not a few quarrels and hostilities have arisen between Christians and Moslems, this sacred synod urges all to forget the past and to work sincerely for mutual understanding and to preserve as well as to promote together for the benefit of all mankind social justice and moral welfare, as well as peace and freedom.²⁷

Further, Pope John Paul II calls dialogue as the means of apostolic mission. It aims at promoting peace, love kindness, justice, tolerance, harmony, and selflessness towards fellow human being. The church is ready to enter into dialogue with any

Marianist Scholasticate, 26th Oct. 2002.

²⁷ *Nostra Aetate* 3.

person with good will. So much so, the church encourages much the interactions between Christians and Muslims.

Christian-Muslim dialogue emanates from their prayer rituals prescribed by worship regulations. They differ in their approach to the divine mystery but always a prayer is directed to the worship of God. Dialogue makes the other partner to respect and admire the total observance of one's faith. These believers facilitate the mutual discovery of the riches of prayer that each group has accumulated through the centuries.

Christian-Muslim relations integrates their time, work, joys, and sorrows into the exercise of sincere worship. Through the Muslim and Christian calendars festivals like Ramadhan and Lent express the same devotion to God. Sometimes feasts converge, for example in 2000 the Muslim celebrated the feast of Idd-Mubarak, meanwhile Christians were celebrating Christmas. Obviously such events call for dialogue, co-operation, love and mutual understanding in celebrating and living together as the children of one God.

Dialogue can evolve from the Christian-Muslim spiritual experiences; both personal and communal Christian-Muslim spiritual are very enriching. They give thanks, praise and ask for forgiveness to the One God. In their prayers, the reference is made to One God who is merciful, kind, loving, and ready to grant whatever is good. Moreover, they consult the sacred texts in their respective religion and tradition. These prayers shape the faithful to have a proper attitude in worship and to seek fulfilment in God.

Christians and Muslims are called to be peacemakers. The Bible says,

“blessed are peacemakers, for they will be called children of God” (Mt.5: 9). Filled with reverent awe and submission, they confess in prayer their total commitment and declare love for law, their desire to be forgiven by one who is Hearer, Knower (Qur’an 58:1), and their longing to be finally brought near to their God (Qur’an 89:28).

Christians too have learned from Christ how to pray to his Father and their Father (Jn 20:17). By saying the Lord’s Prayer they declare their total love, obedience, forgiveness and submission to God. Henceforth, they expect to be in full communion with God (Eph.3: 9).

So to say, the similarities and the differences between Muslims and Christians in prayer and worship, provides exceptional opportunities for dialogue. Their relatedness in devotion expresses God’s gifts bestowed upon them. First and foremost, the Qur’an belongs first to Muslims and the Fatiha (the common prayer of Muslims recorded in chapter one of the Holy Qur’an) is their particular prayer, which reveals their faith in God, and Mohammed as the only messenger.

Likewise the New Testament belongs first to all Christians and the Lord’s Prayer is the unique expression of their faith in God, almost related to what is proclaimed in the Fatiha, except for the doctrine about prophethood of Mohammed. Nevertheless what is needed is to have a mutual respect and understanding in their rituals and official acts of worship of the other faith. Both Christians and Muslims must appreciate, admire, participate and be sympathetic whenever participating in the other faith. Christian-Muslim dialogue calls the participants to understand that there are aspects of tolerance, which can lead them to a fruitful dialogue.

4.4 TOLERANCE BETWEEN MUSLIMS AND CHRISTIANS

Muslim and Christian groups have coexisted for many centuries this has been relevant in many places where peace and tranquillity prevails. Both Muslims and Christians respect each other. Respect of people in both faiths is emphasised. For instance, the Qur'an says, "Revile not ye those who they call upon besides God" (Qur'an 6:108) or Mohammed said, "dispute not with the people of the Book, except with politest manner." (Qur'an 29:46)

In Zanzibar Christians are minority, as they co-exist with Muslims they restrain from retaliation when provoked by Muslims during the 'Mihadhara' (Islamic public teaching). In any case Christians and Muslims need to appreciate each other's faith because they lead them to God. However, tolerance is evident in collaboration when encountering social problems disregarding their religious affiliations. Those activities include full and partial participation in seminars, projects, education, business, funerals, and fund-raising and sometimes in politics.

Collaboration and tolerance are also evident when celebrating public holidays and other religious festivals. These include Easter, Christmas and Id l-Fitri and Id l-Hajj. During these feasts Christians and Muslims invite each other. Good examples can be depicted from Tibirinzi and Kibanda Uhai grounds in Zanzibar where we find people enjoying other congregations' religious festivities.

Finally tolerance and collaboration is found in sports participation and in various African rites of passages such as in ceremonies of births, naming, marriage and death. If all these are organised and prepared without religious biasness, they

become fertile ground for interfaith dialogue. Therefore, religious tolerance can take root in the areas mentioned above particularly if people are free from the prejudices that magnify conflicts between them.

4.5 ISSUES THAT MAGNIFY CONFLICTS BETWEEN CHRISTIANS AND MUSLIMS

Main issues, which lead the two partners at loggerheads, are doctrinal differences. Christians and Muslims hold different faiths. It is not easy to come to an agreement on certain doctrines if they are not ready to tolerate each other in their methods of worship, family life and social religious practices. Consequently they always disagree on most religious rituals and ceremonies such as, concept of unity of God and the Christian Trinity. Moreover, Muslims hold that Mohammed is the last prophet who came after Jesus Christ.

The Islamic ideal of ^{women's} dressing as opposed to Christian free style copied from Euro-American cultures. Holding of Christian evangelical crusades with Muslims dominant and in major towns among Muslims. In such cases religious leaders fear that some Muslims might be appealed to convert to Christianity. Also the issue of monopoly in spreading the faith both, Christians and Muslims wants to be popular in their areas of influence. When development projects are misunderstood conflicts occur. Sometimes conflicts are results of political or religious incitement by prominent political elders. In many cases the jobless youth are used to instigate conflicts.

Nevertheless there are many related factors that facilitate conflicts such as,

misinterpretation of concept of Jihad, extremism of rigid Christians and Muslims in their faith, ignorance of religious teachings and affiliations coupled with ethnicity. For instance, the Goans community will always remain Christians, while the Arabs remain Muslims. To free from all these issues, which magnify conflicts, one must opt for dialogue.

4.6 DIALOGUE AS WAY OF LIFE

What is dialogue? By definition, "dialogue is a serious constructive conversation between two or more persons who are searching for a way to settle a dispute or conflict peacefully, or to find a common ground for co-operation, co-existence and harmonious, way of living together without antagonism."²⁸

Since the church in Zanzibar searches out the way to eliminate the animosity that has existed for many years, then people are invited, "to establish dialogue, which is necessary to cross language barriers, influences of culture and every polemic of aversion and to promote good relationship between Christians and Muslims."²⁹ In this case, we term dialogue in Zanzibar, "as a process of restoration, reconciliation, unity. It calls for repentance, forgiveness, understanding, brotherhood and sisterhood."³⁰

It is a search for the means of reaching at a mutual trust, so that both Christians and Muslims can meet to speak and collectively prepare a developmental forum of their believers, while respecting the responsibilities and rights of each

²⁸ Stuart. E. Brown, *Seeking an Open Society. Inter-faith Relations and dialogue in Sudan Today*, (Nairobi 1997), 63.

²⁹ Krystian Gawron, *Dialogue in the Teaching of Pope Paul VI*, (London 1993), 74.

³⁰ ——— 63.

other. However, in this dialogue it is recommended that, "care must be taken...not to make it an avenue for conversion of adherents of religion into another."³¹ It implies that, "being committed to concrete actions for developing their country, for working together to build a society in which the dignity of every person is recognised and respected."³²

However, successful dialogue cannot be achieved if the partners in dialogue have no common subjects. Then, they must be knowledgeable, and completely determined to listen, learn, repent, forgive and change their attitudes. The aim should be to arrive at a common understanding in the inter-religious dialogue. Also to create a constructive, honest, and sincere conversation between Christians and Muslims on how to live together side by side, harmoniously, respecting the religious freedom of each other, and not imposing their religious faith on each other; but rather to respect God's given rights of each other and to follow whatever religion one wants to adopt.

Seemingly this appears difficult in Zanzibar where some Muslims and Christians are rigid and not ready to change their stand. Both Muslims and Christians refer to the past antagonism and desire to protect themselves against apostasy. Consequently they have adopted aggressive attitudes toward each other. Notably, "this attitude appears as a closed mind, rejecting any argument or explanation of theological queries."³³ For instance, Muslims call Christians infidels, because they do not understand that they believe in the same God.

³¹ Modupe Oduyoye *ProCMuLa Project for Christian-Muslim Relations in Africa*, Vol. 7 no., 3. (Ibadan; May/July 199) 6.

³² Francesco Gioia, —, 452.

³³ F.Bladacchino, — 63

Christians too, believe in one God as Muslims do. On the other hand Christians must rub off the concept that, Muslims are aggressive and terrorists. It has been observed that, "Christians consider Muslims as backward, and identify them with aggression, violence, poverty etc. Any crime committed by a Muslim is generalised and attributed to each and every Muslim."³⁴ Both can listen, learn and change attitudes towards each other. It is a coincidence that all were born in a Muslim dominated country, however, all receive religious teachings respectively. Therefore both must convince each other that their religions are found in Zanzibar and they are there for them.

Indeed they need to understand and appreciate Islam and Christianity as permanent religions of the Zanzibarians. None of them is foreign nor permanent. Furthermore, the future of their religions should not matter. It is said that, "for religion, whatsoever, is meant to develop the whole person, make him/her fully alive for the kingdom of God."³⁵ Zanzibarians need to know that Christianity and Islam are to remain as their religions and they must get rid off the animosity through dialogue. Thus it is observed that, "Neutrality should be the attitude of peace-loving state religion wise."³⁶ Besides, dialogue is always with them; and they dialogue almost on daily basis especially in various community activities like, at work, in business, schools and sports. Then, what are the possible means to be employed to enhance a more holistic dialogue?

³⁴ ——— 3.

4.7 POSSIBLE MEANS OF DIALOGUE

There are many forms of dialogue. In Zanzibar dialogue at grass roots level is a prerequisite for sustainable socio-economic and political maturity. Fr. L. Msoke says, "to dialogue with elites is very simple, but the majority who are illiterate are not ready for that, therefore our dialogue must start from the grass root level."³⁷ (cf. Plate 4). Through the method of insertion Christians are called to enter in the life of the people, "just as Christ penetrated to the hearts of men and by a truly human dialogue led them to the divine light, so too his disciples ... should know and converse with those they live, that through sincere and patient dialogue these men might learn of the riches which a generous God has distributed among the nations."³⁸

Likewise Mrs Farahia Omar seconded the above observation by saying, "dialogue must start at the lower community level."³⁹ Although religious and political leaders, might have fanned these conflicts it is stated that; "the gross ignorance, prejudices and lack of understanding exists especially among ordinary people."⁴⁰ Thus dialogue must start with these people.

The dialogue of life: It touches the people's lives, their attitude and conduct. The dialogue of life implies concern, respect, and hospitality towards one another. It leaves room for the other person's identity, modes of expression, and values. Through this dialogue we will touch their life, as human beings both Christians and Muslims are touched in their lives. For example, women groups in Chokocho have

³⁵ J. Chaphadzika Chakanza.. 161.

³⁶ Madupe Oduyoye- 6.

³⁷ Interview with Fr Lawrence Msoke assistant parish priest Wete Parish.

³⁸ Ad Gentes, No. 11.

³⁹ Interview with Mrs Farahia Omar at Chake Chake, (O. I), 26th May. 2002.

⁴⁰ F. Baldacchino.— .. 2.

achieved successes in their society. This is what they said, "we are not here to change from Islam to Christianity, but we want to change our lives through developmental projects and skills introduced to us by our animators."⁴¹ Thus people are called to experience God's love mainly in their social, economic and political arena. This ideal has been successful in Ghana and South Africa. There conflicts have not emerged due to intensive education programs of interfaith dialogue fostered by the education and religious institutions.

The dialogue of work: People are called to work together in the society. "This level of dialogue is that of deeds and collaboration with others for goals of humanitarian, social, economic, or political nature, which are directed towards the liberation and advancement of mankind."⁴² Both Christians and Muslims are called to work together in eradicating poverty, political conflicts and in improving their education and health systems. This was the primary goal of the Spiritans in Zanzibar.

Through collaboration: this means, "the art of co-existence and fraternal co-operation introduces dialogue ...as a means of cultivating good human relations."⁴³ Collaboration presupposes the existence of mutual understanding between Christians and Muslims. "Unless men (people) come to love one another there can be no real collaboration productive of an environment of peace."⁴⁴ Similarly in Zanzibar, Christians and Muslims can work together for the betterment of the country. The church exhorts collaboration wherever Christians and Muslims live side by side. Notably, "the church has also a high regard for the Muslims. They worship God,

⁴¹ Interview with Hatma Hassan at Chake Chake. (O.I), 23rd May, 2002.

⁴² Francesco Gioia.,— 838.

⁴³ Arnold C.Temple and Johnson A Mbillah. - 132.

⁴⁴ Krystian Gawron- 38.

who is one, living and subsistent, merciful and almighty, the Creator, of heaven and earth who has spoken to men.”⁴⁵ Henceforth both Christians and Muslims must forget the past indifferences, instead they need to defend and promote together social justice, moral values, peace and liberty.

There is a need for both Christians and Muslims to work together in a more accommodative spirit. This approach is pragmatic. For instance, the church in Zanzibar has opened schools like, Cheju Hekima Centre, Tomondo, St. Joseph and Machui (cf. Plate 4.) There are health centres in various parishes like Kitope, Machui, Mpendae to mention a few; these facilities are open to all Christians and non-Christians. Muslims who do not mind prejudices get treatment and appreciate the presence of the service.

The dialogue of experts of religions (elites): The dialogue with the religious leaders and academicians has been successful. Kamran affirms that, “only in Islam the intellectual class is generally more religiously zealous than the common people.”⁴⁶ People are ready to co-operate with church leaders without any confrontation and remain faithful to their religions. By understanding their religious heritage, for instance, Muslims believe in monotheism like Christians; Muslims believe in the Qur’an that acknowledges the presidency of the Bible, which is the good news for Christians. For instance, the presence of ‘Fr. Etienne’⁴⁷ was an eye opener to the Muslims as he taught them Arabic, Islam and other issues pertaining to their faith (cf. Plate I).

⁴⁵ Ad Gentes, No. 3.

⁴⁶ [Http: //www.secularhumanism.org](http://www.secularhumanism.org), by Lyed Kamran Mirza , *Why critical Secrutiny of Islam is an utmost necessary*, Spring 2002, 46.

Comprehensive dialogue: This dialogue is needed so that Muslims and Christians may come to a mutual understanding and appreciation of their spiritual and cultural values. Muslims observe keenly the five pillars of Islam namely, Shahadah, that is, to bear witness that there is no god but God and that Mohammed is the messenger of God Salat, (observance of prayer, for instance, to pray five times in a day), Zakat (almsgiving, is the sign of solidarity and unity with all people), Hajj, (paying the pilgrimage to Mecca) and Saum, (fasting, a time of repentance and drawing the heart to God (Qur'an. 9:60). Likewise, Christians pray daily, fast and do charity works like the Muslims. Therefore through comprehensive dialogue they will promote communal aspect and work together to the development of their health relationship.

Sharing Religious experiences: healthy relationship can be improved through sharing their religious experiences. Such experiences are self explanatory to them; it is better to use their local languages than Arabic or Latin, such that common people can understand easily. That is, their understanding must be, "at a deeper level, persons rooted in their own religious tradition can share their experiences of prayer, contemplation, faith, and duty, as well as their expressions and ways of searching for the Absolute."⁴⁸

The national events call Christians and Muslims for common prayers. For instance on 17th Oct. 1999 due to the death of the Late Mwalimu Julius K. Nyerere,⁴⁹ people gathered at Gombani stadium. for common prayers. Fr. Gallus Marandu

⁴⁷ Fr Etinne Mfr is an expert in Islamology. Stayed in Zanzibar for one year, currently he is working in Sudan.

⁴⁸ Francesco Gioia— 577.

⁴⁹ The first President of Tanzania.

represented the church. When he prayed on behalf of the Christians many Muslims acknowledged that Christians believe in One God hence they are not pagans. Moreover during the swearing in ceremony of the president of Zanzibar in 2000 and at the burial of the late Vice president (Dr. Omar Ali Juma) of Tanzania in July 2001, the church was represented by the Bishop Augustine Shao. Worthy of noting was his interesting conclusion as he said, 'Amen, Amen, Amen.' Some Muslims comment that Christians are not infidels, but only they need to believe in the Qur'an.

This type of inter-religious participation is of mutual enrichment and fruitful co-operation for promoting and preserving the highest values and spiritual ideals. Naturally it leads people to communicate with God in their own faith. There might be slight differences but that does not prevent this dialogue to take place, instead it is noted that, "those differences, rather, must be referred back in humility and confidence to God who is greater than our heart."⁵⁰ Therefore, the aim of dialogue is to know the other person, and to deepen one's knowledge in each other's faith.

Co-operation: Christians and Muslims live and work together as neighbours. Pope John Paul VI says, "Work done by people together, makes common their hopes, sufferings, ambitions, and successes, and so it unites their wills, approaches their minds, and binds people mutually."⁵¹ Basically there is some degree of friendliness and human relationship among Christians and Muslims. Moreover this friendly relationship promotes mutual understanding, reciprocal respect, and conversation among them. On the issue of Christian-Muslim conversation Mbillah suggests that, "it should aim at understanding the differences and living with such

⁵⁰ Francesco Gioia -- 577.

differences in peace and not condoning the differences for the sake of uniformity.”⁵² Children can play together without religious sensitivity. Furthermore in government offices or companies they work together, there are no specific working places for Christians or Muslims alone. They only separate when they go to their respective places of worship.

Intermarriage is another area where both Christians and Muslims experience daily dialogue. Although in Zanzibar, it is very rare for a Muslim woman to get married to a Christian man, but it is common for a Muslim man to marry a Christian woman. For example, during our seminar on relationship, boys complained that Christian girls get married to Muslims and change their religion. This is because Muslims are obliged not to change their religion. However, it is stated that, “a Muslim man may marry a Christian girl who may be allowed to remain a Christian, but in fact, there may be some pressure on her from the husband and from his Muslim relative to make her a Muslim.”⁵³ In most cases it is hard for parents to accept such marriages. However, once marriage takes place the relationship between the two families is inevitable.

To promote the concept of intermarriage between Christians and Muslims, religious leaders need to support it. Notably, “intermarriage between Muslims and Christians is permitted, and anyone who preaches to prohibit it shall be disciplined.”⁵⁴ Moreover on the mixed marriage, Canon law says, “it is for the Bishops conference to prescribe the manner in which these declarations and promise,

⁵¹ *Popularum Progressio*, no., 118.

⁵² Johnson A. Mbillah, *Christianity and Peoples of Other faith Communities*, Nairobi 2000, 38.

⁵³ Shaikh Abbas, ‘Mixed Marriages between Muslims and Christians.’ in *Come Closer*, VI. 11/3, Garissa, May-June 1994, 11.

which are always required, are to be made, and to determine how they are to be established in external forum, and how the non-Catholic partner is to be informed of them.”⁵⁵

Visits: No man is an island. People are not like Unguja and Pemba Island. Certainly we see people visiting one another but islands do not. Some Christians and Muslims visit their relative and friends who belong to other religion. They share their faith at wide range since they are not rigid adherents. Notably, “conversation promotes mutual approach and friendship, also in the Spiritual union of the interlocutors”⁵⁶ Therefore, dialogue is enhanced through such visits.

During the English tuition students asked me the meaning of the song that introduces the Christian program 'Tumwabudu Mungu' (let us adore God) on the Television of Zanzibar (TVZ). The song invites us to love one another (Mk 12:33). My students were happy about my theological explanations. This shows that through their casual visitation, they dialogue unconsciously and they are willing to learn, listen and accept each other as equals (cf. Plate 5). In other words, to eliminate the animosity that is deep in other peoples' minds we need sincere, honest and serious dialogue. What then is required in order to strengthen dialogue in Zanzibar?

4.5 MEANS OF STRENGTHENING DIALOGUE IN ZANZIBAR

Who should engage in inter-religious dialogue in Zanzibar? Reading the signs of the time, it is true that dialogue will continue to expand in the near future, but both Christians and Muslims must understand that they believe in monotheism.

⁵⁴ Stuart E Brown, — 65.

Their faith is rooted in Scriptures as revealed to Jesus and Prophet Mohammed. Therefore the means of dialogue can first and foremost be traced from their similarities.

As for the similarities the Holy Qur'an makes it explicit that Christians are the nearest brothers and sisters to Muslims, it claims, "strongest among men in enmity to the believers will though find the Jew and Pagan. And nearest among them in love to believers will find those who say, we are Christians, because among these are men devoted to learn and who have renounced the world and they are not arrogant."⁵⁷

Moreover the two books (the Bible and Qur'an) acknowledge that Jesus was sinless. He committed no sin and no one ever heard a lie come from his lips (1Pt 2:22). On the same note the Qur'an says, "Behold the angel said, O Mary! God has given the Glad tidings of a word from Him! His name will be Christ Jesus the son of Mary, held in honour in this world and the hereafter and of those nearest to God."⁵⁸

Christians and Muslims have areas of commonality where dialogue can kick off. It is incomprehensible when we find Christians and Muslims confronting each other or sometimes destroying the churches or killing one another while the Qur'an emphasises that, "nearest among them in love to the believers will be those who say, we are Christians. Should Christians and Muslims not love one another, and engage in inter-religious dialogue?"⁵⁹

⁵⁵ Canon No., 1126.

⁵⁶ Ecclessiam Suam no., 215.

⁵⁷ Stuart, E. Brown— 74.

⁵⁸ ——— 75.

⁵⁹ Stuart, E., Brown— 75.

Regarding the question of peace the Holy Bible and the Qur'an speak of One God of peace. In church Christians share the sign of peace, while Muslims greet each other saying, 'As-salam Alaikum' (peace be upon you). If we believe in the peace of God then why do we confront or maltreat each other? By doing so we disobey God's decree of Love. "Love your neighbour as you love yourselves"(Mk 12:33). It is also said that, Love your enemies and pray for those who persecute you (Mt 5:44). From these few mentioned similarities people must use their religious experience and think positively in creating a peaceful co-existence and tolerance in Zanzibar.

In addition to that, the Tanzanian constitution insists that, Every person is entitled to freedom of thought, conscience and option in matters of religion.⁶⁰ It is critically important for those who engage in dialogue to enjoy freedom, equality and dignity as much as possible. They must express themselves freely and think creatively. Their peaceful situation will boost them to listen to be open and to learn from each other. Learning and listening are essential qualities in inter-religious dialogue.

All humankind are the same. It is noted that, "There is no difference between an Arab, between rich and poor, nor between black and white except by degree of their piety and their reverence of God"⁶¹ Christians and Muslims need to live together as citizens and share the same facilities such as schools, offices and neighbourhoods, the more they engage in dialogue the healthier the relationship between them. Hence they will be free from religious antagonism, sensitivity and friction.

⁶⁰ Constitution of United Republic of Tanzania, (Dar-se-salam 1977), No. 19

Although we live in the critical stand of Muslim concerning the question of dialogue, still there is a gleam of hope, not all Christians or Muslims downplay the relevance of dialogue. There is a minority group of Muslims, mostly intellectuals and professionals, which feel that inter-religious dialogue between Christians and Muslims has its place in Zanzibar. Slowly they are discovering that they are the ones to bring about changes, through involvement, commitment, determination and faithfulness. This will require a strong vision and a follow-up of religious leaders such that various aspects can be moved together.

4.9 CONCLUSION

The foregoing discussion has underscored that Christians-Muslims dialogue aim at promoting healthy relationship. This dialogue must not be seen as the dialogue between Jesus Christ and Mohammed. Such a dialogue never existed. Mohammed greatly valued Jesus Christ as one of his spiritual predecessors. The Qur'an says, "Jesus came ... to bring good tidings of a messenger who cometh after me, whose name is the Praised One." (Qur'an 61:6)

Therefore, Christians and Muslims have common denominator where their spirituality is drawn. Dialogue between Christians and Muslims must aim at breaking the ice. That is to eradicate all the prejudices. To fail in this dialogue might be widening the gap in their relationship, and thus rejecting the dwelling of peace in them. Hans Kung says, "No place among the people of the world without peace among the religions. No peace among the religions without dialogue between the

⁵¹ Stuart, E. Brown., — 77.

religions. And there is no dialogue between the religions without accurate knowledge of one another.”⁶² That is why Bishop Shao advocates for silent witness and service to all: as a mission of the church in a Muslim country. On the same subject, in Nov. 2000, after the election, President Aman Abed Karume called upon the people to build a new Zanzibar, which is welcoming without political, religious, racial, and other biased attitudes.

⁶² Huns K, *Christianity and Word Religions: Dialogue with Islam* Toward a Universal Theology of

CHAPTER V

5.0 STRATEGIES OF ENHANCING CHRISTIAN-MUSLIM

DIALOGUE IN ZANZIBAR

5.1 INTRODUCTION

Where there is a will, there is a way. In order to pursue the way to dialogue the Zanzibarians are called to device a method in which dialogue will be carried out peacefully and successfully. As a matter of fact, the way forward is through building a peaceful society, whereby Christians and Muslims are called to bear witness of their religious beliefs, taken from the Bible and Qur'an respectively. In any multi-religious society, mutual understanding, calm, freedom and tolerance of other people's views are highly needed. Moreover similar attitude can extend in co-existing with other religious beliefs.

Therefore in this chapter we will see the role of the government policy on religions, the new outlook of the religious leaders, and their efforts in human development particularly in, education, health, mass media in liberating the human person, and to improve the good relationship between Christians and Muslims.

5.2 THE GOVERNMENT POLICY ON INTER-RELIGIOUS RELATION

From the time Tanzania gained its political independence, 1961 onwards Julius K. Nyerere advocated for mutual understanding and tolerance among all tribes and religions. He condemned all kinds of conflicts and competition between them. He said, "We do not want conflicts and bloodshed that is happening in Sudan and

Nigeria.”⁶³ Political leaders are called to secure the freedom of worship. Certainly, Zanzibar is part of Tanzania which is a secular country, therefore it is advised that, “all religious beliefs are tolerated as long as they remain, within the limits of personal belief and do not infringe unduly upon those who do not share those beliefs.”⁶⁴ The religion of the people can be reflected in their social life. Thus, it is noted that, “interfaith dialogue cannot proceed in isolation from the socio-political and economic conditions existing in the society where such dialogue is being carried out.”⁶⁵

According to the constitution of Tanzania, all people have the freedom of worship and to subscribe to any religion provided an individual does not break the rule of the country. The constitution says, “the profession of individual; and the propagation of religion shall be free and a private affair of individual and the conduct and management of religious communities shall not be part of the function of state.”⁶⁶ Freedom of religion or worship is one of the fundamental rights of any citizen of Zanzibar. The violation of this right is a great tragedy in the country, as the result may be that people will not be fully respected and all kinds of crimes of racial or religious discrimination might follow.

The government needs to sponsor propagation of inter-faith dialogue at the grassroot-level. The informants noted that those who have gone through higher education have no problem in relating with people of other religions, because they believe in one God even if they worship Him differently. Mr. Juma cited an

⁶³Peter, Smith, *U'kristo na Uislamu katika Tanzania*, (Tabora 1990), 11.

⁶⁴ Anony Hew, *'Islam War Against the West'*, in <http://warw.secularhumanism.org>.

⁶⁵ Nyanga, S. N., *Christian Muslim Dialogue*, Class notes, Nairobi; Tangaza College, 2002.

⁶⁶ The constitution of The United Republic of Tanzania, No., 19

example by saying, “when I was in Russia, I could express my faith freely, I knew that those people believed in their God, therefore in my heart I kept my Islamic faith.”⁶⁷ The present leaders are capable of promoting interfaith dialogue if they address the issue of tolerance among all citizens.

In order to bring about the needed changes in Zanzibar in view of various forms of discrimination, the role of the government leaders could be to introduce the basic education ~~on~~ in both religious, to be termed as inter-religious ethics. Those promoting inter-religious tolerance can be awarded a prize in moral excellence. They must also encourage respect and esteem among all people whether Muslims or Christians. Government leaders must take a neutral position, by hearing the message of relationship, peace and justice. In this way they could continue to live in harmony while seeking a greater understanding and appreciation among themselves.

5.3 NEW OUTLOOK OF RELIGIOUS LEADERS

Pope John Paul II addressed the religious leaders in this way,

Dear brothers. I am well aware that you are called to bear daily witness to Christ in a country where Christians and Muslims live side by side. As you know, the church makes every effort to engage in religious dialogue with Islam. The truth is that the plan of salvation includes all who acknowledge the creator offers us a solid basis for such dialogue and for peaceful co-existence with Muslims.⁶⁸

Having got this message in mind, religious leaders in Tanzania, that is TEC, CCT and BAKWATA have worked together to analyse the situation of conflict and tensions, and tried to bring the religious leaders and denominations together for social activities and problems. John Paul II underscores the importance of dialogue

⁶⁷ Juma F. during the Closing of seminar of Gender and Development on 26th May, 2002.

by saying, "Christians and Muslims have, in general, badly understood each other, and sometimes in the past we have opposed and even exhausted each other in polemics and in wars. I believe that, today, God invites us to change our old practices. We must respect each other, and so we must encourage each other to do good work on the path of God"⁶⁹

Furthermore they need to promote friendship and collaboration among themselves as shepherds of their flock. All priests, nuns, sheikh, imams, muftis must work together for healthy relationship. Certainly the church must foster great respect for Muslims, since she believes that the plan of salvation encompasses all who believe in God. The Christian respect should always portray the readiness to co-operate with Muslims for the well being of humanity. John Paul II says, "In the first place, the leaders of religious bodies are obliged to present their teaching without allowing themselves to be conditioned by personal, political or social interests, and in ways that conform to the requirements of peaceful co-existence and respect for the freedom of individual."⁷⁰

Celebrating religious festival together. For instance, in Zanzibar the celebrations of Idd Mubarak in various show grounds are very positive examples. While I was visiting Tibirinzi Show Ground, I saw both Muslims and Christians dancing the 'Taarabu', buying and selling things in a joyful manner. Usually these celebrations last for four days. Likewise even the Christian feasts like Christmas and Easter can get the same appreciation if the Muslims join the Christians.

⁶⁸ Francesco Giora — 383.

⁶⁹ Pope John Paul II at Casablanca, Morocco 19th August 1985, 'Breaking the Ice' in *Come Closer*, F. Baldacchino (ed), (Garissa, September -October 1994), 2.

⁷¹ 126. *John Paul II message for the world Day of Peace* (Dec. 8, 1987 or EE.Dec. 21, 1987) N4.

However, religious leaders must advocate for unity and love among all people by giving priority, to what human beings have in common and what promotes fellowship among them. Referring to the meeting of Assisi in Oct.1986, it was decided that, "the role of religion itself is to create a climate of peace and dialogue, which are the ultimate gifts from the loving and merciful God. Everyone want that fulfilment."⁷¹ In addition to that he recommends that, "religious minorities must be able to worship as community, according to their own rites. They must also be in a position to provide religious education through appropriate teaching program and to utilise the necessary means to this end."⁷²

On the other hand the Pope insisted that the state must observe carefully the religious freedom, especially in places like Zanzibar where the majority follow one religion. He says, "religious minorities must be granted a legitimate freedom of exchange and contacts with other communities, both within and outside their own national borders."⁷³

5.4 CONSCIETIZATION SEMINARS

Efforts have been made through seminars, like behaviour change, gender and developments, Women In Development (WID) project, seminar on Islam (Who is my neighbour). Moreover in the Small Christian Communities people have been conscientized to live well with Muslims, since they believe in the same One God (cf. Plate. 6). Henceforth Zanzibar can be a peaceful country since the silence witness makes a great impact on Muslims.

⁷¹ Francesco—, 391

They aim at promoting good relationship between Christians and Muslims. For instance, the seminar on 'Nani jirani yangu,'(who is my neighbour), MKUZA program is geared at eradicating poverty in Zanzibar. There are many other seminars carried by various NGOs aiming at the betterment of the people in the Islands. For instance; seminars on behavioural change, self-awareness, environment, human rights, and HIV/AIDS. These seminars that target people of all faiths take place in collaboration with the government.

6.0 GENERAL CONCLUSION

The essay makes some pertinent observation which include the fact that Christian-Muslim relationship in Zanzibar can be greatly improved through socio-religious, economic and political co-operation and avoiding inter-religious conflicts. Factors that have been found to act as catalysts in fanning animosity between Christians and Muslims include, uncompromising da'wah and missionary activities, and rigidity, and fear of loosing some Muslim adherents to Christianity and vice-versa.

There also exist some political influence, economic and inter-ethnic tension and conflicts based on non-religious interests and ideologies. Many people in Zanzibar continue to bear the wounds of the Arabic legacy like slavery which reminds people of an epoch when hundreds of thousands of people were taken into slavery. Exploitation, oppression and the killing of their fellow Africans tarnished the name of Muslims. Presently some Christians have the image of Islam as a religion of violence due to the past intolerant experiences.

On the other hand, some Muslims see Christians as a residue of colonialism hence feel that Christianity must be done away with. For instance, Muslims discourage one another not to take secular education at the expense of Islamic ideals or principles. The Islamic view is to promote religious education that liberates Muslims from Euro-American values, ideals, perspective and scientific innovations which are unIslamic.

⁷³ Alfred Guillaume —, 194.

We can therefore conclude that although Christians are minority, and their presence is almost negligible. However, due to their sounding missions of “silent witness among Muslims” enable them to be easily identified. The efforts of Christian–Muslim relations in Zanzibar remain marginalized yet it is very crucial. However, due to its importance it can no longer be sidelined. The church in Zanzibar is called upon to reflect on what God is telling people in Christian-Muslim relations. Both Christians and Muslims ought to look for the new horizon. Religious leaders are called to teach their respective adherents the need for understanding and respecting each other’s religious principles in order to achieve peaceful co-existence and tolerance in Zanzibar.

Glossary

Ad Gentes, Notrae Aestates, Popularum, Progression.

Ecclessiam Suam: Church documents found in *Vatican II*

<i>Ahl al-Kitab</i>	The people of the book who are mainly Christians or Jews
<i>Allah</i>	A name of God in Arabic
<i>AlNul and Maarifa</i>	Islamic weekly Newspaper (Zanzibar)
<i>Chama Cha Mapinduzi (CCM)</i>	The ruling party of Tanzania
<i>Dawah</i>	Islamic activity of spreading Islam (proselytization)
<i>Fidei donum</i>	Diocesan priest sent to work in another diocese
<i>Fatiha</i>	A prayer which acknowledges the ones of God. It is in the first chapter of the Qur'an
<i>Hajj</i>	A pillar of Islam enjoining on pilgrimage to the holy shrine of Mecca.
<i>Hijab</i>	Woman dress which covers her body (from the head to the feet).
<i>Idi l-Fitri, Idi l-Hajj, Idd Mubarak:</i>	Some of Islamic feasts
<i>Injil</i>	One of the holy book in Islam (Gospel for Christians)
<i>Kafir</i>	A non-believer according to Islam or infidel
<i>Kanzu</i>	Man's dress which covers the body from the ^{neck} up to the feet (used during prayer)
<i>Madrassa</i>	Islamic School of religion
<i>Mainlander</i>	People who stay in Tanzania mainland.
<i>Mihadhara</i>	Public sermons among Muslims
<i>Nani jirani yangu</i>	Who is my neighbour?
<i>Quran</i>	Holy book of the Muslims
<i>Pemba</i>	The second Island of Zanzibar
<i>Salat</i>	A second pillar of Islam which emphasises on prayer
<i>Saum</i>	A third pillar of Islam which emphasises on fasting
<i>Shahada</i>	A first pillar of Islam. Believing in one God and Mohammed is the only Prophet of God.

<i>As-salam Alaikum</i>	peace be with you (Islamic greeting)
<i>Taarab</i>	Island or coastal dance
<i>Ukristu na Uislamu Tanzania</i>	Christianity and Islam in Tanzania
<i>Unguja</i>	One of the Island of Zanzibar
<i>Ushenzi</i>	Barbarianism, conservative perception of life
<i>Ustaarabu</i>	Civilisation
<i>Wageni</i>	Strangers
<i>Zenj-Bar</i>	The Island of blacks, (etymology of Zanzibar)
<i>Zakat</i>	The forth pillar of Islam which emphasises on Alms

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Appendix I

Questionnaires & Discussion guides

Please answer the following questions as clear as possible.

Name (optional)...

Age

Sex

Status.....

Religion.....

Location.....

Education level (put Yes or No)

None.....

Madrassa.....

Primary.....

Secondary

Post secondary...

University.....

Adult education...

Occupation (Yes or No)

Self-employed.....

Civil servant.....

Officer in NGO.....

Madrassa tutor.....

Religious leader...

Other (specify)...

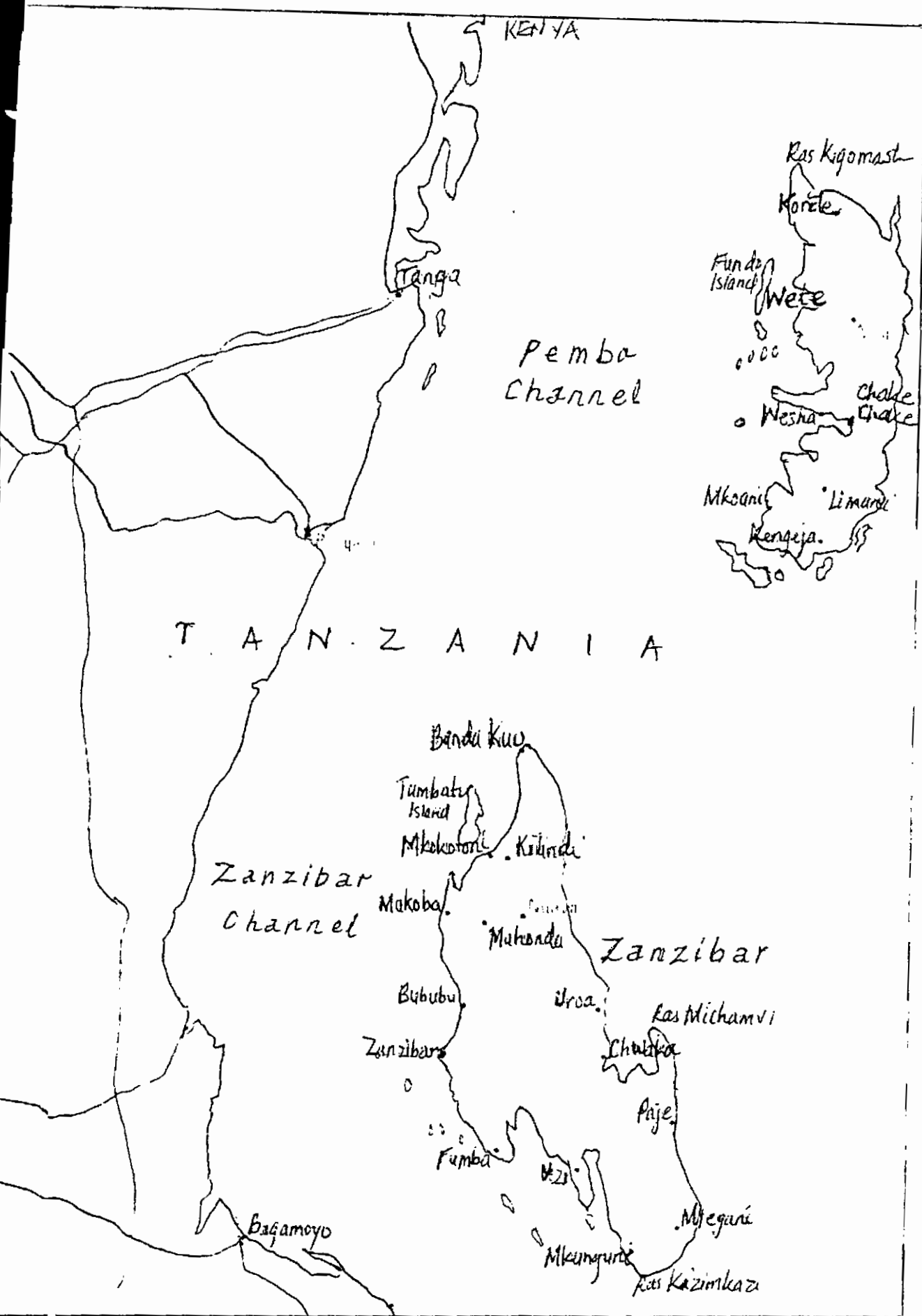
Interview Questions

Interviews were done among the religious leaders and the faithfuls; some were government Officials, civil servants, students, fishermen, farmers and NGOs officers.

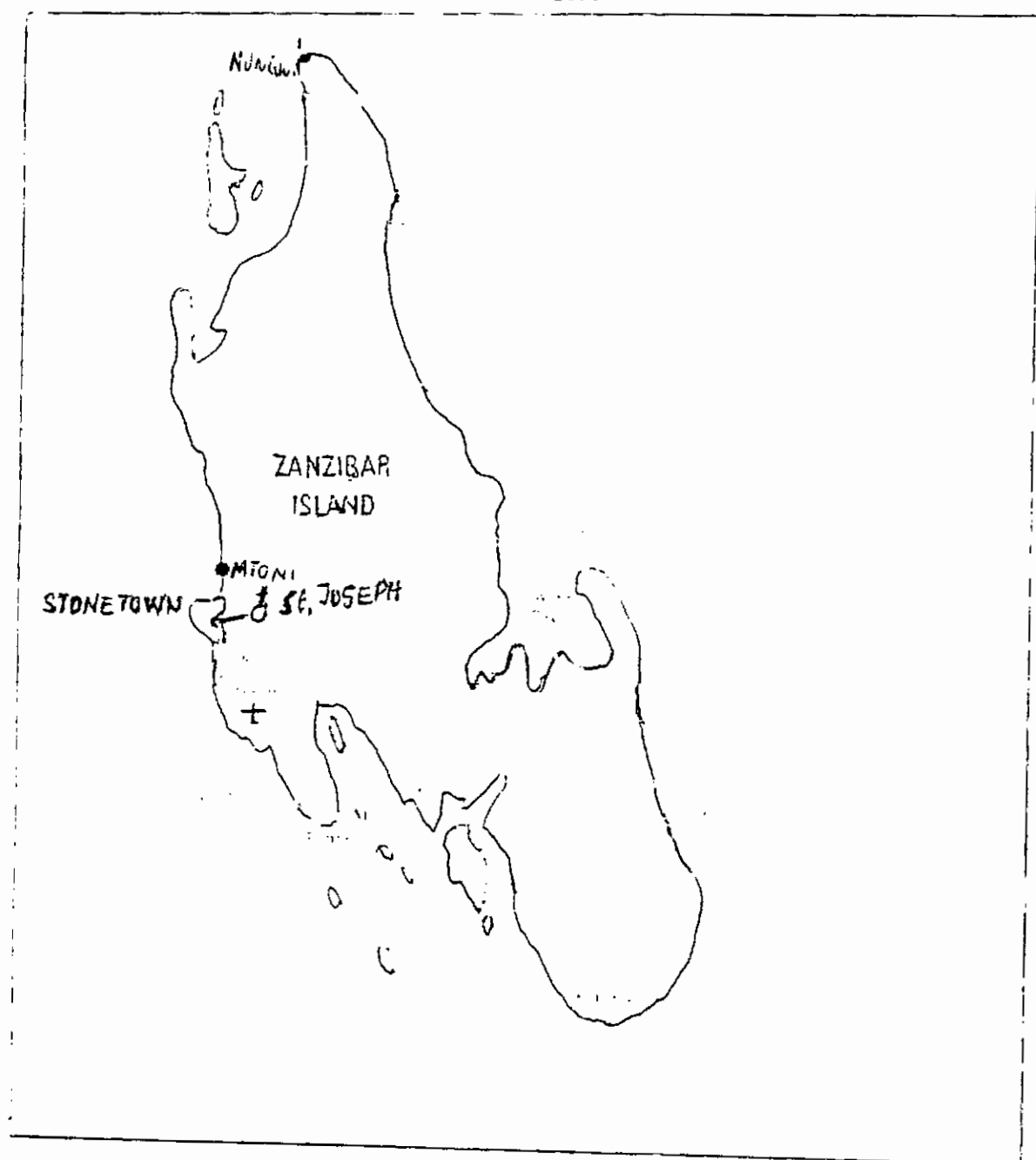
Questions

1. What challenges have hindered peaceful co-existence between Christians and Muslims?
2. How can dialogue be fostered between Christians and Muslims?
3. What strategies need to be employed in order to have healthy relationship?
4. How can peaceful co-existence between Christians and Muslims be achieved?

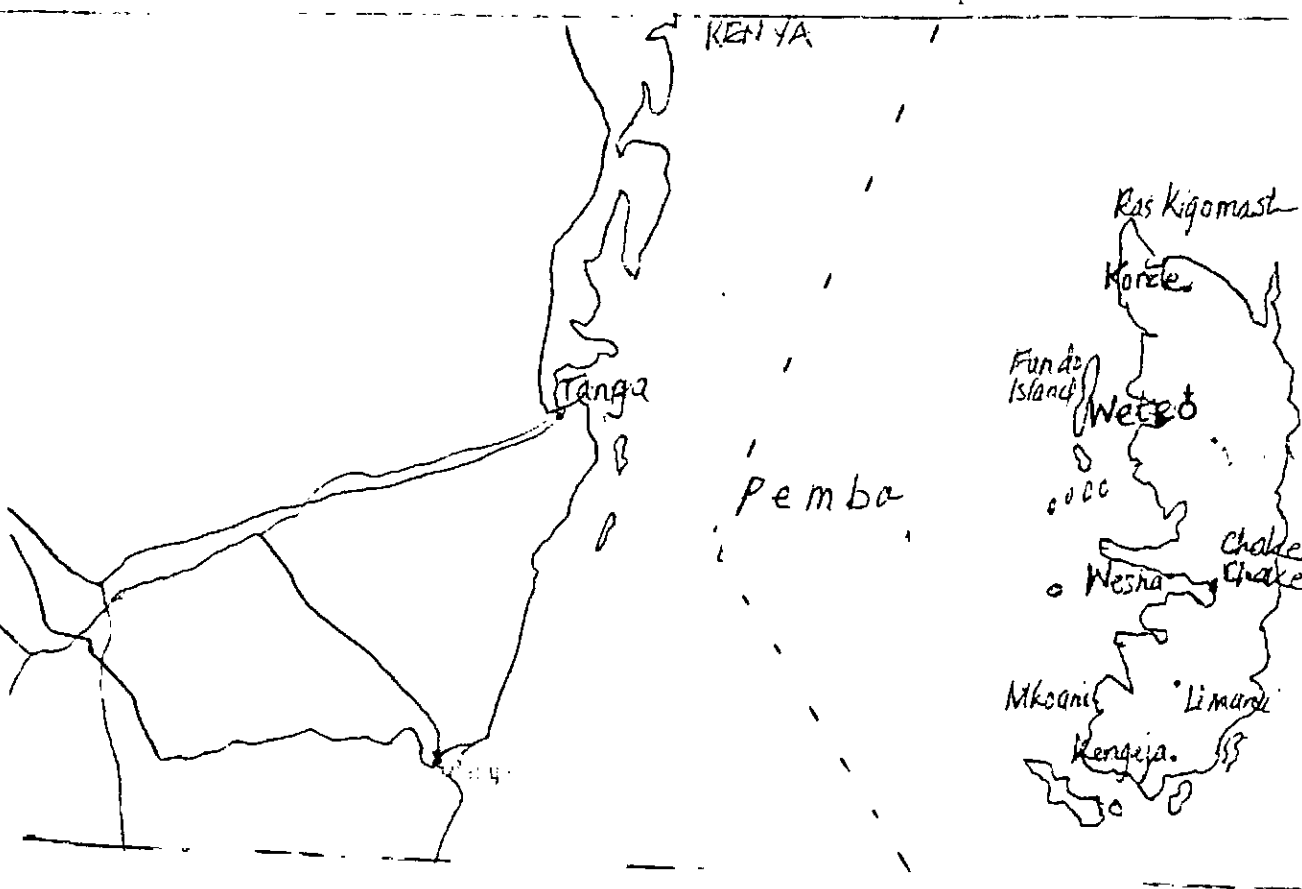
APPENDIX II MAP OF ZANZIBAR



APPENDIX III MAP OF UNGUJA



APPENDIX IV MAP OF PEMBA





Karumuna CSSp interviewing Fr. R. Etienne Mafr. and Fr. Gallus M. CSSp during the pastoral year research.

PLATE I



Rt. Rev. Bishop A. Shao with the children of Justice and Peace association.

PLATE 2



Karumuna CSSp interviewing a fisherman.

PLATE 3



Youth in dialogue at Cheju Hekima Centre.

PLATE 4



A student awards her teacher Karumuna CSSp during a farewell l.

PLATE 5



Karumuna CSSp with the youth at Cheju Hekima Centre during a seminar.

PLATE 6