

**A CRITICAL ANALYSIS OF THE IMPACT OF ISLAMIZATION OF
IGEMBE PEOPLE THROUGH MIRAA TRADE IN
MERU COUNTY**

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ABSTRACT

This study undertook a critical analysis of the impact of Islamization of Igembe people through miraa trade in Meru County. The research interest was provoked by the gradual and emerging prominence of Somali Muslims in the affairs of miraa business in the Igembe Region. The study was guided by objective; to critically analyse the impact of Islamization of Igembe People through miraa trade. The study drew a sample size of 383 from a target population of 126,000 miraa farmers, miraa vendors. All the thirteen-(13) miraa traders' association officials formed part of the sample size as they were both miraa farmers and miraa vendors. The research used

both quantitative and qualitative methods. The study employed descriptive study design based upon field research designed to critically analyse the impact of Islamization of the Igembe people in Meru County. Questionnaire with both structured and unstructured questions were used under a purposive sampling procedure. Data collected from the research location were analysed, summarized and interpreted using the computer software SPSS (version 22), where correlation of the variables under study determined and conclusions drawn. The partial correlation results for the study gave p-values that was significant thus showing that the independent variables are indeed related to the dependent variable making the study concrete and viable.. The study findings were, negative impacts are evident in unlawful land leasing, conflicts, boys dropping out of schools, and uncouth business practices among others. The study also recommends that the Ministry of Education to encourage boys to continue schooling instead of dropping out to join miraa businesses.

Key words: Islam, Imam, Islamization, Miraa production, Miraa trading, Miraa pricing.

1.1 BACKGROUND OF THE STUDY

Islam spread throughout Meru during the early years by way of Imams who taught Islam in Majengo. Kubai (1995) says that the month of May 1908, marked the arrival of Muslims in Meru. On 4th June, Horne and the King's African Rifles made their permanent station that came to be known as Boma at the edge of the surrounding forest. It is here in the Boma and by the occupants of these quarters that the first seeds of Muslim presence in Meru were sown. By 1912, there was a significant Asian Muslim population and a growing number of African Muslims who constituted the earliest mosque in Meru. Nearly all of them were traders, apparently trying to cash in on the new station.

Swahili men married indigenous women and at the same time influencing a few Merus to convert to Islam. The new converts were joined by other Meru families who had converted to Islam. Some Muslim converts became the Imam of the mosque and also served as the teachers, even performing the duties of a Khadhi as they conducted marriages between their fellow Muslim men and local women (Alpers, 1973).

As a result of the Muslims settling in Igembe, there has been a slow, gradual increase in the Islamic and Somali way of life among the indigenous Meru people. This can be attributed to the increasing numbers of indigenous people converting to Islam and other Muslims immigrating to the area. The key indicator of increasing Muslim population is the increased number of mosques in a region previously considered predominantly Christian. Mosques have been erected at Kiengu, Karama, Kangeta and Muthara. Similarly, many business premises are setting up in Maua and their owners are Islamic adherents. Likewise, in the local primary and secondary schools, there has been a surge in the enrolment of Muslim schoolchildren. All of this is evidential that a process is in progress that is gradually Islamizing the people of Igembe.

Corcoran (2015) quoted Hassan Ole Naado, head of the Supreme Council of Kenya Muslims (SUPKEM) saying, “There is this fear that Muslims are stepping on other people’s toes by demanding to practice their faith in places that don’t belong to them,” it's a reckoning happening worldwide with Europe, in particular, grappling with how to accommodate Muslim immigrants. But in Kenya, the presence of militants in neighboring Somalia who have vowed to retaliate for Kenya’s military intervention there adds immediacy to the problem. This has also been observed by Kenyan church leaders who feel Muslims are trying to take over the government, for instant The Rt. Rev. Robert Martin, an Englishman who leads the Anglican Diocese of Marsabit says, “There is the belief that Islam is pursuing the Islamization of Kenya” (Corcoran, 2015).

1.2 Statement of the problem

Miraa trade has attracted many traders of Somali origin to do business with Igembe people because of its economic value. The business has created an encounter between the Somalis and the Meru people. The trade takes place in several markets in Igembe region with the big markets being at Laare, Mutuati, Maili Tatu and Maua. With the miraa business, it has brought with it the Islamization of the Igembe people though its impact has not yet been established thus this study.

1.3 Purpose of the Study

The purpose of the study was to undertake a critical analysis of the impact of Islamization of Igembe people through Miraa trade in Meru County, Kenya.

1.4 Objectives of the Study

Critically analyse the impact of Islamization of Igembe People through miraa trade in Meru County

2.0 LITERATURE REVIEW

2.5 The impact of Islamization

Islamization is a process of changing people from other religion to join Islam or influence them to adopt a lifestyle that is agreeable with Islamic beliefs and practices. This does not occur singly but it is often accompanied by social, economic, political and religious interactions and impacts to the participants. Lewis (1996) observes that once a community has come into contact with Islam either through trade or migration, the diffusion of Islam or lack of it will be contingent upon other attendant variables associated with population pressure, tribal expansion, prevailing patterns of economic interests and tribal ethos. Lewis further argues that it is, therefore, necessary to look at the social-economic changes that affect conversion to Islam, for Islam provides for both the individual and the group a form of identity where social changes are taking

place. Burger (1972) subscribes to the same view in his study of the Pokomo in which he identifies three variables in the process of Islamization; the traditional culture of those who convert to Islam, the culture of the group who introduce it and the precise nature of the contact. Therefore, there is a clear cultural impact of Islamization.

Bat Ye'or (1996) in her publication has pointed out that the Islamic religious obligation to fight the Christians in India required a permanent state of war, which justified the organisation of seasonal raids. They sometimes consisted of short pillaging incursions to collect booty, steal livestock and enslave the villagers. Other campaigns led by the caliph in person called for considerable military preparations. Provinces were ravaged and burned down, towns pillaged and destroyed, inhabitants massacred or deported. From the beginning of the conquests in Syria and Spain and other conquered provinces, the Christians had ceded to the Muslims half of their churches which became mosques as a result of the Muslim influx. In the Maghreb where endemic anarchy prevailed, sources mention the massacre in 1033 C.E of five to six thousand Jews in Fez. The Almohad persecutions in the Maghreb and Muslim Spain (1130-1212) eliminated Christianity there.

Bat Ye'or (1996) is quoted describing her experiences, "I had witnessed the destruction in a few short years of a vibrant Jewish community living in Egypt for over 2,600 years and which had existed from the time of Jeremiah the Prophet. I saw the disintegration and flight of families, dispossessed and humiliated the destruction of their synagogues, the bombing of the Jewish quarters and the terrorising of a peaceful population. I have personally experienced the hardships of exile, the misery of statelessness and I wanted to get to the cause of all this".

Islam made Hindu societies exclusive and caste-ridden. Sati was made stricter and the Hindu woman was veiled. The seclusion of women from men, unknown in early days of Hindu rule, was introduced in the Hindu society. Women lived in seclusion in the sphere of their homes.

The evil of infanticide, which was greatly condemned by many centuries, was also to a large extent the product of Islam. The Hindu adopted the practice of infanticide (killing girls at the time of their birth) to escape the risk of their virgins losing chastity at the hands of the Muslims. Some Hindu chiefs and well-to-do persons were compelled by the Muslim rulers and nobles to

give their daughters in marriage. To escape all these ignominies they started practising infanticide (Mason, 2014).

Child marriage also became more popular probably as a result of the Muslim rule in India. The Muslim rulers and other high officials quite often kidnapped beautiful Hindu girls. Under the circumstances, the Hindu parents thought it desirable to take to child marriage. It was emphasised that the proper age for the marriage of girls was seven and that marriage after the age of eleven or twelve was sinful.

The cruel practice of Sat was started during Muslim rule. One of the negative consequences of Islam religion was creation of slavery into Hindu societies, which was common in Muslim traditions especially in India.

However, Islam impacted positively on the lives of Hindus as well, especially in respect of legal system, pride in one's religious beliefs, human dignity and equality. The Hindus adopted foods eaten by Muslims like Biryani, Kabab and Palan. Islam equally influenced Indian music and musical instruments. Indian musical instruments were modified, and new instruments were produced. A fusion of Hindu and Iranian systems of music led to the evolution of light songs, and as a result of interaction with Muslim singers, classical vocal music experienced radical changes and this led to evolution of new modes of architecture. New art and crafts emerged in the country such as enamellings, metals, jewels and papermaking. Workshops were set up for silver and gold articles and embroidery. Linguistic synthesis rose as a result of Hindu-Muslim contact, Hindi language was influenced by Muslim contact and Urdu became the people's language. Hindu culture was tinted with the Islamic culture as a result of their closeness and long association.

2.5.1 Impact of Islamization in Kenya

According to Yusuf (2009), before the establishment of the colonial rule, Islam had remained confined to the coastal strip and a few areas of the interior, in the northeast among the Somalis and at Mumias in Western Kenya where caravan traders had penetrated through Tanganyika trade routes early in the nineteenth century. Commercial activities intensified as trade picked up, European and Asian businesses succeeded in attracting secondary industries and as commerce expanded, new job opportunities were created. Good wages attracted migrant labourers from as

far as Ukambani, Kikuyu land and Western Kenya. Scores of Kambas, Kikuyus, Luos and Luhyas found their way to the coastal towns such as Mombasa and Malindi, to the numerous plantations and some even crossed the sea to Pemba and Zanzibar. Many of these were eventually converted to Islam, and when they returned home, they propagated the religion among their people.

3.0 Research Design

The study adopted a descriptive research design. According to Orodho (2005) a descriptive design involves finding out who, what, where and how of a particular phenomenon associated with a certain research problem. Descriptive design entails an assessment of the situation and is relevant when the purpose is to explain the relationship between variables. It is a method of collecting information by interviewing or administering a questionnaire to a sample of individuals (Cooper and Schindler, 2011). The study employed a simple descriptive survey method to explain numbers, figures and quantities. It focused on such as the number of miraa farmers, users, traders, sales, harvest quantities and the number of Igembe people who have been impacted by the Islamic religion. This yielded rich data that were helpful in finding out how the involvement of Muslims in miraa trade perpetuates the spread of Islam and the impact thereof to the people of Igembe that is the area of this study.

Study findings.

4.0 F The study sought to identify the number of miraa traders association members in terms of their religion. The findings were presented in the following table 4.83.

Table 4. 83: Distribution of miraa traders association members in terms of their religion

Distribution of miraa traders association members in terms of their religion	Frequency = 2,560	%
Christians	2,202	86
Muslims	358	14
Traditionalists	0	0
Others	0	0

Source: Fields Survey (2018)

The study established that majority of the miraa traders association members 2,202 (86%) are Christians. 358 represent the Muslim minority (14%). The majority representation implies that most miraa farmers are the Igembe people, most of whom belong to Christianity.

The study sought to identify the number of miraa traders' association officials in terms of their religion. The findings were presented in the following table 4.84.

Table 4. 84: Distribution of miraa traders' association officials in terms of their religion

Distribution of miraa traders association officials in terms of their religion	Frequency n =13	%
Christians	10	77
Muslims	3	23
Traditionalists	0	0
Others	0	0

Source: Fields Survey (2018)

The study found that majority of the miraa traders association officials 10 (77%) are Christians. It implies that the most of the officials were drawn from the majority Christians who are members of the association.

Table 4. 9: Nationality of Respondents

Nationality	Frequency (n=277)	Percent (%)
Kenyan	253	91
Somali	24	9
Others	0	0

Source: Field Survey (2018)

Table 4.9 presents the nationality of the study respondents. Majority of the respondents (91%) are Kenyans while minority (9%) of them are Somalis from the neighbouring Somali country.

Table 4.16: Years Muslims of the ethnic Somali had bought land and settled in the area

Years bought land and settled	Frequency	Percent (100%)
< 1 year ago	0	0
2 -5 years ago	2	1
6 -8 years ago	18	6
9-10 years ago	33	12
10 years ago<	224	81
Total	277	100.0

Source: Field Survey (2018)

Majority of the respondents 81% (224) stated that Muslims of the ethnic Somali had bought land and settled in the area for 10 years ago and above. This was followed by 12% (33) respondents who stated that Muslims of the ethnic Somali had bought land and settled in the area for between 9 and 10 years ago. 6% (18) respondents stated that Muslims of the ethnic Somali had bought

land and settled in the area for between 6 and 8 years ago while 1% (2) respondents stated that Muslims of the ethnic Somali had bought land and settled in the area for between 2 and 5 years ago. The findings confirm the study findings by Nzibo (1986) that Muslims of the ethnic Somali, specifically traders started acquiring plots and settling in the trade centres with their families as early as in the 70s.

The study also sought to establish whether there were Muslims of ethnic Somali who had leased miraa farm in the area. The findings of the study were presented in the following table 4.17.

Table 4. 17: Muslim of the Somali Ethnic who had leased miraa farm in the area

Leased miraa farm	Frequency (n=277)	Percent (%)
Yes	198	71
No	79	29

Source: Field Survey (2018)

Most of the respondents 71% (198) interviewed stated that Muslims of the ethnic Somali had leased miraa farm in the area. The study findings are in conformity with the findings made by Kikechi (2014) that the commercialisations of miraa, multiple players have joined the fray and became part owners by virtue of leasing of miraa plantations and those who come into ownership through birth right.

The study also attempted to establish whether there were Muslims of the ethnic Somalis who owned businesses other than the miraa business. The study findings were presented in the following table 4.18.

Table 4. 18: Muslims of the ethnic Somali who owned businesses other than miraa business

Owned businesses other than miraa business	Frequency (n=277)	Percent (%)
Yes	198	71
No	79	29

Source: Field Survey (2018)

Majority of the respondents interviewed 198 (71%) stated that Muslims of the ethnic Somali owned businesses other than miraa business. The finding confirms the study report by Nkirote (1995) that Igembe became a centre of trade with the foreigners opening and running shops.

The researcher sought to establish the majority of employees in the businesses. The findings were presented in the following table 4.19.

Table 4.19: Majority of Employees in the Businesses

Employees	Frequency	Percent (%)
Islam affiliated	42	15
Christian affiliated	18	6
Mixture of both religions	59	21
Somali ethnicity	32	12
Igembe ethnicity	27	10
Mixture of both Somalis and Igembes	99	36
Total	277	100.0

Source: Field Survey (2018)

Majority of the respondents 36% (99) stated that most employees in the businesses are a mixture of Somalis and Igembes. The finding confirms the statement by Kikechi (2014) that miraa

production has a huge impact on the rural economy where it has kept vibrant the agricultural subsector by employing large numbers of people.

The study examined whether there were Muslim students/pupils where the respondents lived.

The findings were presented in the following table 4.20.

Table 4. 21: Presence of Madarasa Classes

Madarasa classes	Frequency (n=277)	Percent (%)
Yes	78	28
No	199	72

Source: Field Survey (2018)

Majority of the study respondents 72% (199) cited that there were no madarasa classes in the areas where they lived. 28% (72) study participants presented the minority respondents who agreed that there were madarasa classes in the areas they lived. Although 28% (78) respondents was small, it was significant enough to conclude that there were madarasa classes in Igembe area.

The study sought to find whether there were Igembe people who had been converted to Muslims.

The findings were presented in the following table 4.22.

Table 4. 22: Igembe people who had been Converted to Islam

Converted to Islam	Frequency (n=277)	Percent (%)
Yes	272	98
No	5	2

Source: Field Survey (2018)

Majority of the respondents 98% (272) agreed that there were Igembe people who had been converted to Islam. The findings are pertinent with the study by Nkirote (1995) that marriages

between Muslim men and Igembe women made the women converted to Islamic.

The study sought to establish ways through which Igembe people were converted to Islam. The findings were presented in table 4.23.

Table 4.23: Ways Igembe People Were Converted to Islam

Way converted to Islam	Frequency	Percent (%)
After listening to Islam teaching	5	2
Through miraa business contacts	115	42
Through marriage and assimilation	145	52
Through free own initiatives	2	1
Through inducement and other incentives	10	3
Through force and being coerced	0	0
Other ways	0	0
Total	277	100.0

Source: Field Survey (2018)

Most of the respondents interviewed 52% (145) cited that Igembe people were converted to Islam through marriage and assimilation. 42% (115) respondents who stated that Igembe people were converted to Islam through miraa business contacts followed this. The findings confirm the study by Nkirote (1995) that marriages between Muslims and locals led to conversion to Islam. The findings are also pertinent to the statement made by NCST (1996) that people from Somali

and Igembe have been interdependent over the miraa business to an extent of the Somali settlers in the region agitating for political space, increased intermarriages between the two communities leading to change of lifestyles and the erosion of the indigenous Meru culture.

The researcher sought to identify signs that Islam had been adopted in Igembe region. The findings were presented in the following table 4.24.

Table 4.24: Signs that Islam had been adopted in Igembe region

Signs that Islam has been adopted in Igembe	Frequency	Percent (%)
Change of dressing mode	60	22
Change of names	35	12
Attending to mosque prayers and other Muslim festivals	90	32
Getting employment in Muslim owned businesses	22	8
Getting married to a Muslim man/woman	30	11
Change of eating habits and enjoying Muslim inclined delicacies	38	14
Other ways	2	1
Total	277	100.0

Source: Field Survey (2018)

Majority of the respondents 32% (90) stated that attending to Mosque prayers and other Muslim festivals were the signs that Islam had been adopted in Igembe region. 22% (60) respondents who cited that change of dressing mode was a sign that Islam had been adopted in Igembe region followed this. The other signs were change of eating habits and enjoying Muslim inclined delicacies at 14% (35), change of names at 12% (35) respondents, getting married to a Muslim man or woman at 11% (30), and getting employment in Muslim owned businesses 8% (22). The study findings are pertinent with observations made by Panikkar (1977) that Prayers and evangelizing meetings are held regularly at shopping centres freely with strong overhead public speakers. There is an encroachment of Christian dominated territories by the Muslim clerics who are trying to Islamize the region. Further pointers are that Muslim dressing attires are slowly sneaking into the residents of Igembe. The author also observed that some of the local residents are slowly adapting to this dressing code where some are donned in kufi caps, arafat scarfs and kanzus with some changing their names to Muslim names, for example, a man from Kiegoi changed his name from 'Francis Mutwiri' to 'Abdi Mutwiri'.

The study sought to identify who introduced Islam to Igembe. The findings of the study were presented in the following table 4.25

The study sought to establish whether ways in which Muslims used miraa to Islamise Igembe. The findings were presented in table 4.65.

Table 4.65: Ways in which Muslims used miraa to Islamise Igembe

Ways in which Muslims used miraa to Islamise Igembe	Frequency	Percent (%)
Through contacts and close associations	135	49
Through leasing of miraa farms	55	20
Through offering of employments	19	7
Through attractive hike miraa prices	22	8
Through offering of ready miraa markets	30	11
Through loaning of trade capital	12	4
Through offering transportation means	4	1
Total	277	100.0

Source: Field Survey (2018)

Majority of the respondents 49% (135) respondents stated that Muslims used miraa trade to Islamise Igembe through contacts and close associations. This was followed by 20% (55) respondents who cited that Muslims used miraa trade to Islamise Igembe people through leasing of miraa farms. The findings confirm the statement made by Mwakimako (2007) that here are extensive social links especially due to intermarriages between these communities, which has led to a diffusion of social customs between these communities.

During the key informant interviews one of the respondents stated that:

“The constant contact between the Somali and Igembe people has influenced some to join Islam. Others have intermarried and therefore changing their religious status.”

During the key informant interviews one of the respondents stated that the presence of Islam has contributed positively into the lives of Igembe people:

“They have brought business for our people, offered employment.”

However, the respondent cited that Islam presence has contributed negatively into the lives of Igembe people:

“Boys drop out of schools, early marriages, insecurity, a lot of conflicts, and unlawful land leasing.”

Therefore, the study strongly supports that there is contribution of miraa trade to the Islamization of Igembe people of Meru County. The contribution is both positive and negative to the lives of Igembe.

4.6 Impact of Islamization of Igembe People of Meru County through miraa trade

The study sought to identify ethnic group who are the majority beneficiary of miraa business. The findings were presented in the following table 4.66.

Table 4.66: Majority ethnic group Beneficiaries from miraa Trade

Majority of ethnic group beneficiaries from miraa trade	Frequency	Percent (%)
Somalis	183	66
Igembes	72	26
Others	20	7
Don't know	2	1
Total	277	100.0

Source: Field Data Survey (2018)

Most of the respondents 66% (183) cited that the majority ethnic group beneficiaries from miraa trade are Somalis. The findings confirm the report by Amnesty International (2005) that Somalis dominate miraa export trade and exploit the people of Meru.

The study attempted to establish whether Islam through miraa trade had affected the people of Igembe in any way. The study findings were presented in the following table 4.67

Table 4.67: Whether Islam through Miraa Trade affected people of Igembe

Whether Islam through miraa trade affected people of Igembe	Frequency	Percent (%)
Yes	261	94
No	7	3
Don't know	9	3
Total	277	100

Source: Field Survey (2018)

Majority of the study respondents 94% (261) stated that Islam through miraa trade affected the people of Igembe in some way. During the interview, one of the respondents stated that:

“Many young people have embraced Islam because of miraa trade.”

The study finding are pertinent to the statement made by Yusuf (2009) that new job opportunities were created. Good wages attracted migrant labourers from as far as Ukambani, Kikuyu land and Western Kenya. Scores of Kambas, Kikuyus, Luos and Luhyas found their way to the coastal towns such as Mombasa and Malindi, to the numerous plantations and some even crossed the sea

to Pemba and Zanzibar. Many of these were eventually converted to Islam and when they returned home, they propagated the religion among their people.

The study also sought to establish whether the relationship between Christians and Muslims contributed to the success in miraa business. The findings were presented in table 4.68.

Table 4. 68: Relationship between Christians and Muslims towards the success of miraa business

Relationship between Christians and Muslims towards success of miraa business	Frequency (n=277)	Percent (%)
Yes	132	48
No	145	52

Source: Field Survey (2018)

Most of the respondents 52% (145) stated that the relationship between Christians and Muslims has not contributed to the success in miraa business. During the interview, one of the respondents stated that:

“There is no influence because there are no religion matters in miraa business.”

The remaining respondents 48% (132) stated that the relationship between Christians and Muslims has contributed to the success in miraa business. One of the respondents cited that:

“Both Muslims and Christians act as business partners.”

The study also sought to establish whether the relationship between Christians and Muslims contributed to the failure in miraa business. The findings were presented in table 4.69.

Table 4. 69: Relationship between Christians and Muslims towards the failure of miraa business

Relationship between Christians and Muslims towards the failure of miraa business	Frequency (n=277)	Percent (%)
Yes	152	55
No	125	45

Source: Field Survey (2018)

Majority of the study respondent 55% (152) stated that the relationship between Christians and Muslims contributed to the failure in miraa business. During the interview, one of the respondents stated that:

“Violence between Christians and Muslims, specifically killings is a major blow to the success of miraa business.”

The findings are in agreement with a report by Corcoran (2015) that violence has been fed by older disputes about the treatment of ethnic Somalis, and Kenyan Muslims or the way in which religious rights between Christians and Muslims should be enshrined in the Kenyan constitution, have increasingly given way to a context in which Kenyan security forces and extremist groups like al-Shabaab are operating with much more serious consequences thus raising the spectre of religious violence in the country.

The researcher sought to establish whether the respondents had experienced some violence, conflicts, crime, and poor pay among others because of miraa trade. The findings were presented in the following table 4.70.

Table 4.70: Whether Experienced Violence, Conflict, Crime, Poor pay

Whether experienced violence, conflict, crime, and poor pay	Frequency	Percent (%)
Violence	99	36
Conflict	56	20
Crime	50	18
Poor pay	40	14
None	7	3
Others	25	9
Total	277	100.0

Source: Field Survey (2018)

Majority of the study respondents 36% (99) stated that they have experienced some form of violence because of miraa trade. 20% (56) respondents who experience some conflicts followed this. During the interview one of the respondents stated:

“Miraa business has led to unlawful leasing of land. A family member can just wake up and lease land without seeking consent of all the family members. The situation has resulted in conflicts.”

Another respondent stated that:

“There have been clashes between Merus and Somalis because Somalis tend to monopolise miraa trade.”

The findings agree with the report made by Amnesty International (2005) that the Somalis’ jealous and their monopoly led to clashes and killings between Meru and Somali back in Igembe, Tigania and Nairobi.

The correlation analysis of miraa trade and Islamization of Igembe people. The findings are presented in the following table 4.71.

Table 4. 71: Correlation between Miraa Trade and Islamization of Igembe People

		Miraa trade	Islamization of Igembe People
Miraa Trade	Pearson Correlation	1	.754**
	Sig. (2-tailed)		.001
	N	277	277
	Sig. (2-tailed)	.001	
Islamization of Igembe people	Pearson Correlation	.754**	1
	Sig. (2-tailed)	.001	
	N	277	277

** . Correlation is significant at the 0.01 level (2-tailed).

The study findings from table 4.71 showed a statistically significance positive correlation on the selected items ($r= 0.754$, $p<0.05$) between miraa trade and Islamization of Igembe people.

Conclusion

Negative impacts are evident in unlawful land leasing, conflicts, boys dropping out of schools, and uncouth business practices among others.

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