

AFRICA INTERNATIONAL UNIVERSITY  
SCHOOL OF THEOLOGY

A study of Gülen Inspired Schools in Kenya: A  
Case Study of Light Academy, Karen - Nairobi

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of the requirements for the degree of Master of Arts  
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August, 2013

**Student Declaration**

A STUDY OF GÜLEN INSPIRED SCHOOLS IN KENYA: A CASE STUDY OF  
LIGHT ACADEMY, KAREN - NAIROBI

I declare that this is my original work and has not been submitted to any other College  
or University for academic credit

The views presented herein are not necessarily those of the Africa International  
University or the Examiners.

Signed \_\_\_\_\_

Joash Mogire Orwoch

August, 2013

## **ABSTRACT**

This study examines the Gülen Light Academy Schools' in Kenya. It is a case study of Nairobi Light Academy Boys Secondary School and its influence on society. It is the biggest among other branches in Kenya and situated in Nairobi, a metropolitan and capital city of Kenya. As a result the school enrolls students from all backgrounds in Kenya. By this positioning, the researcher will observe the contribution of the school on Kenyan society.

The methodology includes a case study which was conducted by the use of in-depth interviews for teachers and Alumni of Light Academy. A questionnaire was also issued to parents who have students at Light Academy. A total of 23 parents successfully filled the questionnaire. In addition to the parents, a total of 13 Alumni and 16 teachers were interviewed. Data was analyzed using qualitative techniques.

The findings indicate that Gülen inspired schools have an implied objective of converting Christians into Islam. This is evident from the activities that take place in the school such as giving more emphasis to teachings from the Qur'an and encouraging interfaith discussions. The study recommends that Christian parents should carefully evaluate the effect of these activities on the future life of their children in terms of religious affiliation. The study also suggests that a comparative study should be carried out to compare the activities of Gülen inspired schools in other countries around the world.

## TO

My parents:

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## TABLE OF CONTENTS

ABSTRACT.....	iv
ACKNOWLEDGMENT.....	vi
LIST OF TABLES .....	x
LIST OF FIGURES .....	xi
CHAPTER ONE .....	1
INTRODUCTION .....	1
Background of the Study .....	1
Statement of the Problem.....	2
Objectives of the Study.....	2
General Objective .....	2
Specific Objectives .....	3
Research Questions.....	3
Significance of the Study .....	3
Limitations of the Study.....	4
Assumptions of the Study .....	5
Justification for the Study .....	6
Scope of the Study .....	6
Definition of Terms.....	6
CHAPTER TWO .....	7
LITERATURE REVIEW .....	7
Introduction.....	7

Theoretical Review .....	7
Confucius' Philosophy on Education.....	7
Plato's Allegory of the Cave Theory of Education.....	10
Gülen's Theory on Education .....	11
Gülen Movement's Education Origins and Practice.....	12
Gülen Inspired Education and schools.....	14
Research Gaps.....	15
Conceptual Framework.....	16
Operationalization of the Study Variables.....	17
Conclusion .....	18
 CHAPTER THREE .....	 19
RESEARCH METHODOLOGY.....	19
Introduction.....	19
Research Design.....	19
Target Population.....	20
Methods of Data Collection .....	21
Data Analysis, Presentation and Interpretation.....	21
Validity and Reliability of the Data .....	22
Ethical Considerations .....	22
 CHAPTER FOUR.....	 23
DATA ANALYSIS AND RESEARCH FINDINGS .....	23
Introduction.....	23
Demographic Information.....	23
Objectives of Light Academy .....	25
Interfaith Relations.....	37
Impact on Society .....	42

CHAPTER FIVE .....	46
CONCLUSION: MISSIOLOGICAL IMPLICATIONS AND RECOMMENDATIONS .....	46
Missiological Implications.....	49
Challenges and Opportunities for the Church.....	50
Demonstration of a Transformed Life Is a Possibility for the Christians .....	50
Strategies for Conversion.....	52
Meeting Other Felt Needs.....	56
Recommendations for Further Research.....	59
REFERENCE LIST .....	61
APPENDICES .....	65
Appendix I: List of Interviewees .....	65
Appendix II: Alumni Interviews.....	67
Appendix II: Teacher Interviews .....	80
Appendix III: Participant Observation.....	108
Appendix IV: Letter of Introduction.....	110
Appendix V: Research Questionnaire.....	111
Appendix VI: Interview Guide .....	114
Appendix VII: Work Plan (Months).....	115
Appendix VIII: Budget .....	116



## LIST OF TABLES

Table	Page
4.1: Year of Study .....	24
4.2: Religion.....	25
4.3: Provide affordable education .....	27
4.4: Educate the world on Islam .....	29
4.5: Promote dialogue between Christian and Muslims .....	31
4.6: Learning about other faiths .....	33
4. 7: Observing hours of prayer .....	35
4.8: School administration fair to all.....	37
4.9: Religions considered equal .....	38
4.10: People of all faiths treated with dignity .....	40
4.11: Interfaith debates encouraged .....	41
4.12: Graduates are opinion leaders.....	43
4.13: Educating society on Islam.....	45

## LIST OF FIGURES

Figure	Page
4.1: Age.....	24
4.2: Promote learning of Sciences .....	26
4.3: Religious Diversity .....	28
4.4: Unite world through Religious Education .....	30
4.5: Freedom of Worship.....	32
4.6: Concentrating on Qur'an Teachings.....	34
4.7: Permission from school during Islamic holidays.....	36
4.8: Interaction with other faiths.....	37
4.9: Christianity not equal to Islam.....	39
4.10: Conversion encouraged in School .....	41
4.11: Role of Alumni in Islam .....	42
4.12: Graduates are Christian leaders .....	44
4.13: Never interested in religious affiliation .....	45

## **CHAPTER ONE**

### **INTRODUCTION**

#### Background of the Study

The Gülen movement is largely associated with a Turkish charismatic Islamic theologian, Gülen. According to Vela (2012, 2), the Gülen movement's public profile is defined mainly by a worldwide network of schools that it operates, yet little is known about the inner workings of the organization's educational component. The movement gives priority to education because of several reasons: Lack of education hinders the establishment of justice; recognition of human rights and attitudes of acceptance. The movement confirms that education has the ability of creating positive social among individuals who go through some form of training. The movement believes that education has the ability to guide an individual and the entire society (Albayrak, [http://en.fGülen .com](http://en.fGülen.com)).

One of the main goals of Gülen is to reach universal values through education, love, mutual respect and philanthropy, as the only approach to building peace and harmony among humankind. As a response to his call for establishment of interfaith educational institutions, the Gülen movement is now increasingly visible through the work of a range of institutions across the world. The schools have spread in more than 140 countries in the world in 20 years including Kenya.

The Gülen Kenyan schools are 4 in Nairobi, 2 in Mombasa respectively, and have been operating in the country since 1998 enrolling students from different faiths

and backgrounds. The schools have been functioning not only as a secular alternative to religious, Christian missionary schools and Islamic schools, but also as barriers to potential ethno-religious conflict between Kenya's local Christian tribes and its politically empowering Muslim minority (Mehmet, 2008, 1).

### Statement of the Problem

The Gülen movement is closely associated with charismatic Islamic cleric Fetullah Gülen. The movement's stated aim is to create a "golden generation" of educated Muslims. However there are fears that the Gülen movement operates in a very secretive manner. All these fears come amid appreciation by former USA president Bill Clinton that the Gülen movement has contributed so much towards world peace and security (Clinton 2008).

According to Vela (2012, 2) the methods and approach of Gülen schools toward religious instruction has fueled lots of speculation about the movement's intentions. Pandya and Gallagher (2012, 7) also confirm that even in Turkey, there are fears that the main aim of the Gülen education system is to create an Islamic regime or theocracy. It is clear that there is some doubt on the education activities promoted by the Gülen movement. This study seeks to establish the main activities of the Gülen inspired schools in Kenya and their influence to Kenyan society.

### Objectives of the Study

#### **General Objective**

The purpose of this study is to assess the Gülen schools' contribution on Kenyan society at Light Academy in Karen, with intentions of raising awareness of their activities in Kenya.

### **Specific Objectives**

The study will seek to achieve the following objectives:

1. To examine the objectives of Gülen inspired schools in Kenya
2. To establish the activities of the Gülen inspired schools in Kenya
3. To find out the relationship between people of different faiths within Light Academy
4. To determine the influence of Gülen inspired schools graduates in society

### **Research Questions**

The study will seek answers to the following research questions:

- i. What are the objectives of the Gülen inspired schools in Kenya?
- ii. What are the activities of the Gülen inspired schools in Kenya?
- iii. How do people of different faiths relate at Light Academy?
- iv. What is the influence of Gülen graduates in the society in Kenya?

### **Significance of the Study**

The Gülen movement and its educational philosophy have been studied in many countries around the globe. The findings of this study will also be a significant contribution to the existing knowledge on the Gülen inspired schools and their activities. It will assist in shedding more light on the education philosophy of the movement. The study will also be of contribution to educational institutions in Africa and the world at large, as it will help educators to do more research on the Islamic Gülen Movement. Finally the study will also help in getting to know how the Gülen

Movement operates and how the other Muslim faithful around the world perceive the Gülen philosophy of education.

Significant understanding about the Islamic Gülen Movement and its social value has been collected from those who participated in this case study, and therefore information is available to the society for onward awareness and education.

This study will also help the Christians who have the burden of reaching out to the Muslims in having a glimpse of the contemporary methods that the Muslim Movements such as the Gülen Movement are using to reach out to other faiths in the name of integrating scientific and spiritual goals of education.

#### Limitations of the Study

It has already been indicated by other researchers on this topic that the Gülen movement is very secretive and that it is difficult to know how it operates. This may be a challenge in getting reliable information that can fully meet the objectives of this study. This is likely to be a major hurdle the research will face during the study.

The other limitations the researcher encountered include insufficiency of funds to hire research assistants, travel from one destination to another when collecting data especially from the alumni of light academy who are in various locations and doing paper work of printing and photocopying questionnaires and doing data analysis. The other limitation that was encountered was time for availability of respondents in regard to timeframe and how honest the respondents were in responding to the questionnaires truthfully.

The researcher encountered uncooperative respondents who were not willing to fill the questionnaires. Some respondents also failed to be objective while giving their feedback. The researcher elaborated the questionnaire extensively to the respondents before it was filled. Due to the confidentiality of information surrounding

Muslim institutions, most of respondents were a bit reluctant to participate. However, the researcher assured the respondents that the findings were meant for academic purposes only.

Islamic Gülen Movement being a worldwide movement that has its origins in Turkey and many other places in the world is not easy to be researched of effectively. Due to this fact, the researcher was not able to visit the many other places where Gülen Movement is strong to gather all the information needed in relation to this research.

However, the researcher limited himself to Light Academy within Karen to have a glimpse of how the Gülen Movement has contributed to the society through its educational philosophy. The researcher tried as much as possible to interview the pupils, alumni and teachers and gave a questionnaire to some parents at Light Academy to achieve the purpose of this study.

#### Assumptions of the Study

A number of assumptions were made so as to make it possible to undertake this study: Firstly, it was assumed that the sampling technique adopted would provide a representative sample from the population of study. Secondly, the tool for data collection d validity and therefore was able to measure the variables of the study. Thirdly, the respondents were objective and devoid of bias in their responses to the questions used in the study. The researcher also assumed that the Kenyan society was already being influenced by the Islamic Gülen Movement teachings socially through education. Lastly, the respondents would timely fill the questionnaires as per the work plan.

### Justification for the Study

The purpose of this study is to investigate the Gülen's schools contribution on Kenyan society at Light Academy in Karen. Having the intention of giving recommendations and direction to the Kenyan Evangelical Church, on how they should be on the lookout. This will help them not to compromise their belief in Jesus Christ in the name of social and academic development in our contemporary society.

### Scope of the Study

The study sought to get in touch with teachers who have taught at Light Academy in the past, alumni of the school and their parents and at the same time also use the present teachers, students and parents of Light Academy.

### Definition of Terms

#### **Islam**

It is a religion that was founded by Prophet Muhammad that is now estimated to have a population of about 1.4 billion living in all the five continents of the world.

#### **Gülen Movement**

It is a Muslim movement that shuns contentious, political or direct action, preferring to remain, in principle and practice, non-adversarial but instead consolidates and revitalizes participatory democratic process by exerting itself in constructive efforts to draw contending individuals and groups to collaborate in a common spirit of service.



## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### Introduction

In this chapter, the researcher presents a review of the literature on the Gülen movement and the Gülen inspired schools across the globe. The review delves into various theories and also provides the conceptual framework that shows the relationship between the variables involved in this study.

#### Theoretical Review

Different people in the world have different views on education. These divergent views resulted to a number of theories that were developed by people such as Plato, Confucius, Gülen and many others. These are theories of education that were developed to explain their worldviews. Most of these theories in education “articulate for a kind of education that will bring about the highest possibility of attaining the kind of human cultivation of character that each of them seeks” (Carroll 2009, 60).

#### **Confucius’ Philosophy on Education**

Confucius commitment to education has been seen to be a commitment to human beings in themselves and to the community at large that “defines what it means to be a human being and anchors a good, stable society, which without it, the society simply does not work because the people who compromise it barely function at the level called ‘human’” (Carroll 2009, 61). Confucius was broadly concerned

with principles like social justice and governance in accord with what was good for society and the role that intellectuals play in guiding and critiquing the governors (Carroll 2009, 61-2) which made Hinton say the following:

For Confucius, the Ritual community depends upon these egalitarian elements, and they depend ultimately on education and cultivation of the community members. To call Confucius' contribution in this regard epochal would be an understatement. He was China's first professional teacher, founding the idea of a broad moral education, and in addition, he established the classic texts that defined the essential content of that education. As is that weren't enough, he also established the enduring principle of egalitarian education – that all people should receive some form of education, that this is necessary for the health of a moral community. He focused his attention on the education of intellectuals, which was of necessity much more exhaustive than that of the masses, but he thought even this education should be available to any who seek it, however humble their origins. In fact, not only was the Master himself from a relatively humble background, nearly all his disciples as well (2009, 62).

Educational commentators within and outside the Chinese traditions have referred to the Confucian superior men as 'scholars' because of their ability to master the educational regimen so as to be able to achieve any rank within the civil service and for Confucius, learning is central to all virtue (Carroll 2009, 62).

Gülen also agrees with Socrates and Confucius that there is no individual or society that will reach its fullest potential without education and therefore sees education as the means by which people become true being as God created them to be. Therefore to become educated is life's most important task (Carroll 2009, 72).

Gülen says,

The main duty and purpose of human life is to seek understanding. The effort of doing so, known as education, is a perfecting process through which we earn, in the spiritual, intellectual, and physical dimensions of our being, the rank appointed for us as the perfect pattern of creation. . . Our principal duty in life is to acquire perfection and purity in our thinking, perceptions and belief. By fulfilling our duty of servanthood to the Creator, Nourisher, and Protector, and by penetrating the mystery of creation through our potential and abilities, we seek to attain the rank of true humanity and become worthy of a blissful, eternal life in another, exalted world (2009, 72).

In the above quotation, Gülen as a Muslim places learning and education as the most fundamental level of human purpose which can be summarized that the purpose of human life is to become fully human and this happens through learning, and in the Islamic context within the larger context of service to God (Carroll 2009, 72). He says that human beings are born with the capacity to become fully human and for him the inborn mechanism of becoming fully human is our capacity to learn through education (Ibid). He says, “Since, ‘real’ life is only possible through knowledge; those who have neglected learning and teaching are considered to be ‘dead’ even when they are biologically alive. We were created to learn and to communicate what we have learned to others” (Carroll 2009, 73).

Gülen’s educational vision is not only focused on schools but also on communities, families and media and insists that all the major components of the society must be aligned in the work of educating the Youth in all beneficial knowledge and believes that the stakes are very high for the future of any nation or civilization depends on its Youth (Carroll 2009, 73). He says,

People who want to guarantee their future cannot be indifferent to how their children are educated. The family, school, environment and mass media should co-operate to ensure the desired result. . . In particular, the mass media should contribute to the education of the young generation by following the education policy approved by the community. The school must be as perfect as possible with respect to its curriculum, the scientific and moral standards of the teachers, and its physical conditions. A family must provide the necessary warmth and atmosphere in which to raise children (Carroll 2009, 75).

This shows how Gülen shares with Socrates the general concern for proper education in order to achieve the fullest actualization of humanity that includes support from the parents, community, school environment, lessons taught and the moral standards of the teachers (Carroll 2009, 75).

### **Plato's Allegory of the Cave Theory of Education**

The allegory of the Cave represents Plato's theory of knowledge. In this allegory he describes how the human mind achieves knowledge and indicates what knowledge consists of. According to this allegory, there are two worlds: The world of shadows inside the cave and the world of light outside the cave. Those who live in the cave have a distorted view of reality because their apprehension of knowledge is through their senses. Those who live outside the cave have full knowledge because they rely on the intellect to apprehend it. This allegory suggests that most of mankind dwells in the darkness of the cave. They have oriented their thoughts around the blurred world of shadows (Brennan 1999).

It is the function of education to lead men out of the cave into the world of light says Brennan. Education then is a matter of conversion. But this conversion does not come by easily. It takes "a ruler" to bring it about. The ruler, according to Plato's theory, represents the rational element of society. Only the ruler has the competence and the qualification for authority. Plato's allegory proposes a system of classes in a state. At the lower levels you have the artisans, workers, etc., and at the top you have the elite. The artisans and workers are ignorant and do not possess rationality. The elite, by contrast, is gifted with knowledge and rationality. The artisan would be educated, but his education would stop at the level of his abilities (Brennan 1999).

Plato's allegory suggests an elitist concept of education. It goes against the Biblical truth that all human beings were created in the image of God and are endowed with a power akin to that of the creator, individuality and the power to think and to do. Moreover, history testifies of the disastrous consequences of such an elitist system and of the inequalities it generated. The elimination of the masses from

preparatory schools in Medieval Europe kept the people ignorant and at the mercy of their rulers.

### **Gülen's Theory on Education**

Fetulah Gülen had several views about education. For instance in one of his writings Gülen (2006,104-105) he maintains that people in need of education must be willing to learn how to benefit from other people's knowledge and views, for these can be beneficial to their own system, thought, and world. He insists that they should seek always to benefit from the experiences of those who have enough experience. Gülen further reiterates that transformation of an individual both internally and externally is very important if one aspires to lead others. This, he adds can only be possible through right education and teaching of the individual in need of transformation (Gülen, <http://www.fethullahGülen.org>).

The most important thing that inspired Gülen to rethink and redefine education was the failure of the existing education systems which he thought did not provide learners holistic education capable of promoting growth and personal development. For him to reverse this situation, he advocates for a different type of education that is capable of uniting the mind and soul; enables conscience and logic complement each other; enables physics and metaphysics; assists in establishing homes and schools to allow the flow of happiness and education that can enable people to coexist in harmony regardless of ethnic, cultural or religious affiliations (Said, <http://www.fethullahGülen.org>).

In support of his education ideologies, Gülen affirms that lack of adaptation to new conditions, in life will lead to extinction (Webb 2000, 86). According to Gülen, it is possible that the establishment of justice is hindered by the lack of well-rounded education as well as recognition of human rights and attitudes of acceptance and

tolerance toward others. The only remedy to this is proper education that can enable people to think for themselves and espouse social justice, human rights and tolerance thus transforming them into agents of change in society (Michel 2006, 108–9). In order to achieve this, Gülen (2004a, 199) asserts that a new style of education is necessary that is capable of fusing together religious and scientific knowledge with morality and spirituality if the world has to produce genuinely enlightened people with hearts illumined by religious sciences and spirituality as well as minds illumined with positive sciences who are aware of the socio-economic and political conditions of their time.

Gülen had a feeling that authorities use lack of education as one of the strategies of dominating over the masses. He believes that when people do not have access to necessary knowledge, they will not have any other alternative other than to submit to the authorities. He further indicates that the only practicable solution to such a situation is by provision of adequate education that will equip people with the knowledge on how to have sufficient understanding and tolerance to respect the rights of others (Ünal and Williams 2000, 22-23).

#### Gülen Movement's Education Origins and Practice

The Gülen movement is associated with the teachings of Islamic charismatic leader Fethullah Gülen who was born in Erzurum, Eastern Turkey, in 1941 where he received a classical education. Following exposure to the writings of Said Nursi on how Muslims should relate with non Muslims particularly Armenians and Greeks. Gülen became committed to an educational philosophy which sought to combine theological, spiritual and scientific knowledge. His main concern was that in a strongly secular, state education system, Turkish youth were losing touch with their Islamic heritage. He therefore came up with an approach in order to assist reverse this

trend. Beginning with holiday camps, Gülen and those who were attracted to his ideas sought ways to provide an Islamic education which would compliment the secular education that the state was providing (Agai 2002, 33).

The holiday camps led to community houses and dormitories for student, teachers of religion and secondary school students. As a movement which grew up around him, Gülen's educational philosophy moved away from its Nursi roots. The main objective was to raise a new Turkish elite with an Islamic and modern orientation to lead the country (Agai 2002, 33). Following the 1980 coup in Turkey, his followers began to establish elite secular schools, staffed by religiously motivated teachers. Subsequently, schools were established beyond Turkey's borders throughout Central Asia and in the West. Through these schools, Gülen now seeks to build a worldwide, 'Golden Generation' characterised by faith, love, idealism and selflessness (Agai 2002, 36).

At present, the Gülen movement has a presence in more than 140 countries all over the globe. Bruce (2012) asserts that the Gülen movement is still very strong in Asia even though its presence is becoming stronger and growing in other countries. The followers of Gülen have established learning institutions in many countries in order to continue inculcating his ideologies to the world.

The movement's visibility has led to the beginning of formal academic inquiry into the nature and identity of the movement and its activities. Such academic study is necessary before one can offer to evaluate the short- and long-term outcomes of the movement and their desirability. While little of an academic nature has been published so far, there have been a number of politicised or journalistic accounts of the movement, characterising it variously as a sect, cult or order (Cetin 2005, 377).

### Gülen Inspired Education and schools

Karakas (Karakas, <http://www.fethullahGülen.org>) asserts that the Gülen movement does not consider politics and religion as priorities even though the main objective of the movement was to revitalise Islamic heritage among the young Turkish nationals. It is therefore claimed that Gülen schools and Non Governmental Organizations avoid any misinformation that may separate or alienate different people but instead focus on building common bridges and universal values that have the capability of connecting the whole world. The argument fronted the proponents of Gülen education and schools is that participants of the Gülen inspired schools are taught Social contribution, dialogue, compassion and service to humanity as important values in the life of humanity rather than to impose an ideology or religion on the participants.

To Gülen , a school's language should be one of heartfelt love, compassion and teaching through example with special references to common human values and morals and accepting people for what they are. This unique vision of education was imperative as the Muslim world and humanity in general face ignorance, poverty and disunity resulting in conflicts, insecurity, moral decay and clashes around the world. To Gülen , the only solution to combat ignorance is through education, and an end to poverty and disunity through dialogue, mutual understanding and cooperation (Aymaz, <http://en.fgulen.com>).

According to Rausch (Rausch, <http://en.fGülen.com>) the other objective of Gülen learning institutions is the recognition of cultural and religious pluralism. It is argued that the schools understand that the students come from diverse religious and cultural backgrounds hence their preparedness to respect and uphold this position. The schools are therefore more interested in imparting general knowledge to the learners



as well as high moral values and ethical principles. The students attending Gülen inspired schools are however encouraged to develop their moral values through emulation of those working in the schools as role models. It is therefore believed that the Gülen inspired schools have the objective of becoming a solution to various challenges prevalent in societies across the world (Michel, 2005).

The main areas of emphasis in the Gülen inspired schools around the globe are the improvement of academic performance and character formation among the students. The commitment of the students is counted as a very critical input towards achieving academic excellence and proper character formation (Karakas, <http://www.fethullah-Gülen.org>). These qualities are not only encouraged during student life but also in the entire lifetime where the graduates are also expected to perform and achieve their full potential both in the individual societal aspects (Ibid).

The Gülen inspired schools believe that success of their education philosophy will depend on the nurturing of young people into individuals who understand their identity as well as respect their customs and religious beliefs. The movement also expects that its graduates will be individuals who will embrace modernity and bring transformation and change to the society in which they live and work (Polat, <http://en.fGülen.com>). Even though the movement does not believe in conversion, it believes in educating students the Islamic way of beneficial knowledge application (Afsaruddin, <http://fethullahGülen.conference.org>).

### Research Gaps

A number of researches have been done in relation to the teachings of Fethulah Gülen such as “Fethullah Gülen and the ‘People of the Book’: A voice from Turkey For interfaith Dialogue” (Saritoprak and Griffith 2005) that introduces Gülen as an Islamic thinker to the Western world by giving his ideas on how to encounter

the world's major religions with a particular emphasis on the Muslim/Christian dialogue. Saritoprak and Griffith asserts that though some radical Islamists criticize his efforts of dialogue between different faiths, the Quran provides support for such efforts and especially during the contemporary time when there is some sort of rift due to civilization (Saritoprak 2005, 338). Other researches include "Gülen's Paradox: Combining Commitment and Tolerance" (Lester, 2005) which explores the extent to which tolerance and commitment have been synthesized by Gülen in both practice and theory. Kurtz says in this paper that one of "the hallmarks of Gülen's work has been his openness to scientific inquiry as a religious enterprise . . . and in order to avoid the appearance of being religious schools, many of Gülen inspired schools have excelled in teaching sciences, as demonstrated in the prizes their students have taken in many science competitions and Olympiads around the world" (Lester 2005, 381). From this research it can be seen that Gülen is using education and mainly science to bring the Islamic religious teachings in the society indirectly and this is one of the factors that has influenced the researcher to look at the social influence that the Islamic Gülen Movement has in the society through the integration of scientific and spiritual goals of education. Thus, there is need for more to be done and researched to create awareness and pass knowledge to those who might not be conversant with these teachings.

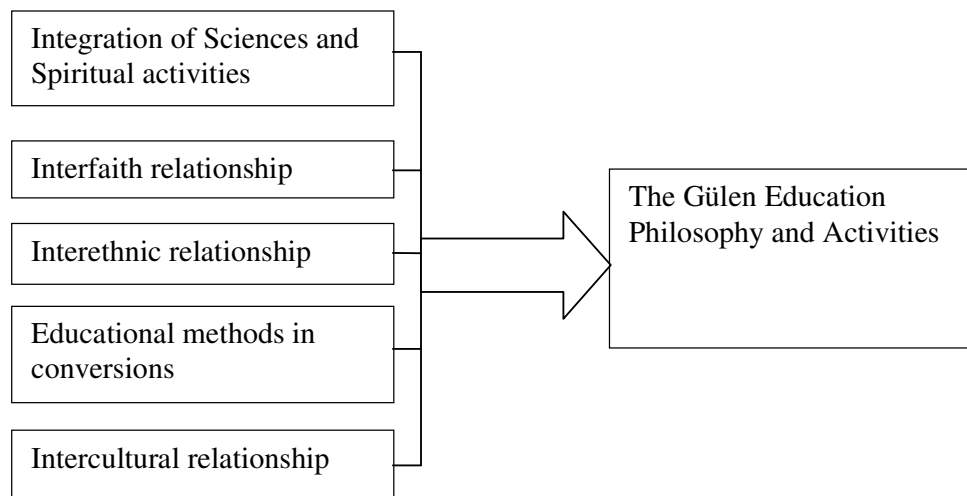
### Conceptual Framework

The conceptual framework below is an illustration of the Gülen philosophy of education. Gülen had five main perspectives of education. The first perspective is integrating the learning of sciences with spiritual activities. This is meant to provide holistic education that can transform people. The second perspective is the interfaith relationships. Gülen believed in providing other religions an opportunity to

understand the Muslim religion. The only way this can be achieved is to provide an environment where different faiths can interact and exchange ideas. This environment according to him is a school environment. Thirdly, Gülen also emphasized on good relationships between various ethnic groups. This is aimed at promoting peace and reducing animosity between members of different ethnic origins. Fourthly, he also believed in enhancing educational instruction methodology and conversions into Islam. Fifth and last is his philosophy of education which promotes intercultural relationships that can promote peace. All these five variables form and define the Gülen Philosophy of education upon which the schools of the movement are founded. Any institution that does not observe these five principles cannot be termed as a Gülen inspired school.

#### **Dependent Variables**

#### **Independent variable**



#### **Operationalization of the Study Variables**

The study can be conceptualized on the above framework illustrating the relationship between independent variables. The integration of sciences and

spirituality, interfaith relationship, intercultural and interethnic relationship and educational approach methods in conversion. The dependent variable is Gülen Education philosophy and activities in Kenyan schools as indicated in Figure 2.1 above. The variables in the conceptual framework influence impact in terms of character, attitudes and spirituality and viable coexistence.

### Conclusion

The Gülen movement is associated with the teachings of Islamic charismatic leader Gülen who was born in Erzurum, Eastern Turkey, in 1941 where he received a classical education. Following exposure to the writings of Said Nursi on how Muslims should relate with non Muslims particularly Armenians and Greeks, Gülen became committed to an educational philosophy which sought to combine theological, spiritual and scientific knowledge.

His principles on education revolve around the need to develop a peaceful society where all religions and cultures as well as various ethnic groups can coexist. In order to achieve this purpose, Gülen advocates for enhancement of education especially sciences in a multi religious environment.

## **CHAPTER THREE**

### **RESEARCH METHODOLOGY**

#### Introduction

This section presents the research design, the target population and the sampling procedures that were used by the researcher. It also discusses the different methods that the researcher used to collect, analyze, present and discuss the findings of the study. This includes details on the different categories of respondents and how data has been collected during fieldwork. The ways through which the different sets of data were analyzed and presented is discussed in this chapter.

#### Research Design

This study took the form of a case study since it focused on Light Academy in Karen, Nairobi. Case studies have often been viewed as a useful tool for the preliminary, exploratory stage of a research project, as a basis for the development of the 'more structured' tools that are necessary in surveys and experiments. For example, Eisenhardt (1989, 548-549) says that case studies are particularly well suited to new research areas or research areas for which existing theory seems inadequate. This type of work is highly complementary to incremental theory building from normal science research. The former is useful in early stages of research on a topic or when a fresh perspective is needed, whilst the latter is useful in later stages of knowledge (Eisenhardt 1989, 548-549).

Case study method is a form of qualitative analysis where in careful and complete observation of an individual or a situation is done; efforts are made to study each and every aspect of the concerning unit in minute details and then from case data generalizations and inferences are drawn (Kothari 2004, 113). Since Gülen schools exist in more than 140 countries in the world, it's rather impossible to search all the schools. Therefore, this research is a case study of Light Academy Schools in Kenya, which will be exemplary in understanding the other schools all around the world. I have limited myself to Light Academy Boys Nairobi since it is the oldest and the biggest school among other branches that enroll students from all over Kenya.

#### Target Population

Target population is defined as all the members of the real or hypothetical set of people, events or objects to which the researcher wishes to generalize the results of the research study (Borg and Gall 1989). There are six Light Academy Schools in Kenya, four in Nairobi and two in Mombasa. According to administration, those schools serve nearly 1500 students. Light Academy Boys Nairobi is the oldest and the biggest, located in Karen division with a population of 400 students. The target group for this study is graduates of 'O' and KGCSE level, current students whose ages are between 15 to 18 years and together with teachers and parents in Light Academy Boys.

The study targeted current and past students, teachers and parents of Light Academy in Karen. The researcher's intention was to target at least 15 people from each of the three mentioned categories as this would ensure balance while analyzing the data that was collected.

### Methods of Data Collection

This study employed two main data collection tools. They are semi-structured questionnaires, and in-depth interviews. The questionnaires have five sections. Section A sought the bio data of respondents; Section B sought data on the objectives of Gülen inspired schools in Kenya; Section C solicited data on the activities of the Gülen inspired schools; Section D collected data on the interfaith relationships at Light Academy whereas Section E solicited data on the impact of Gülen Education graduates in society. Both qualitative and quantitative data were collected for this study.

In-depth interviews are very useful to explore deep into the ideas, perceptions, observations, and knowledge of the respondents. Nyandemo suggests that interview is a purposeful discussion between two or more people. “The use of interview can help to gather valid and reliable data that are relevant to research questions and objectives” (2007, 87). The researcher would like to have had a convincing and dependable outcome. The researcher preferred people who had been in the school for a long period of time, to give better information. The researcher also interviewed the teachers, graduates and parents. In this manner, the researcher got the perceptions, ideas and observations that could not be expressed in writing. Those who spend more time in school were given priority due to their experience. The graduates were identified through snowballing technique or referrals.

### Data Analysis, Presentation and Interpretation

This study made use of qualitative of data analysis. Content analysis is the systematic qualitative description of the composition of the objects or materials of the study. It involves observation and detailed description of objects, items or things that comprise the sample in order to code the data and compile the results and

interpretations (Mugenda and Mugenda 1999, 174). In this study, content analysis is necessary in order to interpret and analyze the coded and quoted data that were collected through in-depth interviews and questionnaires. Through Statistical Packages for Social Sciences (SPSS), the researcher was able to come up with some frequencies and percentages that were used to explain the variables. The findings were presented in tables and pie charts.

#### Validity and Reliability of the Data

In order to ensure that the questionnaire and interview guide used in the study were reliable, the researcher did a pre-test that involved a few random respondents. The researcher picked 3 teachers, three parents and one alumnus and they were involved in the pretest. The findings from the pre-test when compared with the actual results indicate that there is no difference since they elicit the same responses. The validity of the instruments was ascertained through the respondents who were given the tools before the pretest to enhance their content. The researcher then included their suggestions into the final data collection tools to make them complete.

#### Ethical Considerations

The following ethical considerations were taken into consideration during the study; the need for approval of the research proposal by Africa International University is essential and mandatory to give validity to the document and to show that the study has been done according to approved research standards and practices. Informed consent from the participants was sort beforehand and the maintenance of confidentiality was vital especially for participants who wanted to remain anonymous for either official or personal reasons for fear of reprisals or otherwise. The research also ensured proper citations to avoid plagiarism.



## **CHAPTER FOUR**

### **DATA ANALYSIS AND RESEARCH FINDINGS**

#### Introduction

This section presents the research findings based on data that was collected from 23 respondents. The study had a sample size of 30 respondents but only 23 successfully filled and returned the questionnaires. This represents 77% response rate from the data collection exercise. The findings also include the responses that were obtained from interviews conducted by the researcher. The respondents in the interviews were former students of Light Academy who are engaged in various activities currently. The responses obtained from the interviews have been included in the findings of the study without changing the meaning even though paraphrasing was done. The responses from the interviews were also given codes to differentiate them and maintain confidentiality.

#### Demographic Information

The first section of the questionnaire sought demographic information of the respondents. Among the details sought include the year of study of the respondent, age and religion. It is evident from the findings of the study as illustrated in Table 4.1 below that majority of the respondents were in year four of their studies at Light Academy. Year four students are likely to have more understanding of the school system and their responses may have much weight concerning the subject under investigation.

Table 4.1: Year of Study

	Frequency	Percent	Valid Percent	Cumulative Percent
year two	3	13.0	13.0	13.0
year three	4	17.4	17.4	30.4
year four	12	52.2	52.2	82.6
year five	4	17.4	17.4	100.0
Total	23	100.0	100.0	

The findings from the study indicate that majority of the respondents are between the age of 11-20 years. This is the age bracket that represents students who are either starting secondary school or who are about to clear from secondary school. This is an indication that majority of the respondents are secondary school students who are young. This is in line with light academy objectives as indicated by Gülen (2006) of promoting science education in schools.

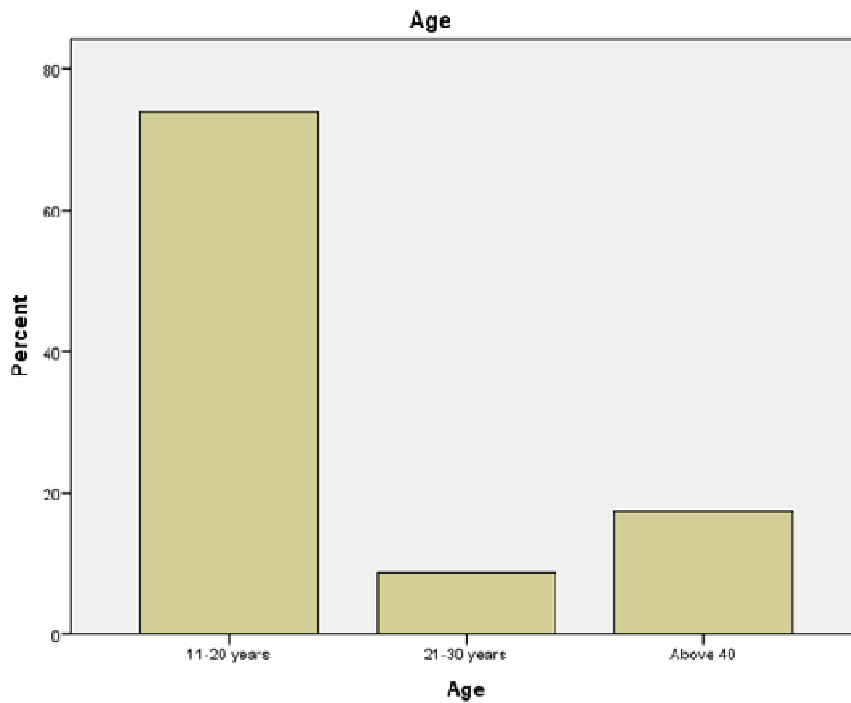


Figure 4.1: Age

The Gülen Movement schools are mainly sponsored by Muslims. The study sought to find out the religious affiliation of the students who attend the Light Academy which is among the Gülen Movement's schools in Kenya. The findings as can be confirmed from Table 4.2 below reveal that despite the Light Academy being a Muslim sponsored institution, there is a very high number of Christian students who attend Light Academy. It is clear that 60.9% of the respondents who took part in the study are from Christian backgrounds. This probably helps explain the perceived objective of Gülen Movement schools as promoting Islamic religion through education. This may be one of the strategies of converting many Christians in the Islamic faith through education. This finding is also supported by the views of informant G01A who indicates that though the administration is majorly Muslim, in terms of religion the schools are not pro-Muslims or they don't show favor to Muslims but they serve all people or students who join from different places equally. There is no bias towards religious affiliation since the school has students of various religions.

Table 4.2: Religion

	Frequency	Percent	Valid Percent	Cumulative Percent
Muslim	9	39.1	39.1	39.1
Christian	14	60.9	60.9	100.0
Total	23	100.0	100.0	

#### Objectives of Light Academy

The main objective of Gülen Movement schools as indicated by Gülen (2004) is to provide knowledge and more precisely knowledge to mankind that can be able to open up more opportunities to people. The researcher was interested in finding out

whether the respondents have the same understanding on the objectives of Light Academy which is a Gülen inspired school in Kenya. The respondents were required to confirm whether one of the objectives of the school was to promote science education as the movement suggests in its education philosophy. The findings illustrated in the bar graph below confirms that most of the respondents, approximately 36% strongly agreed that the objective of light Academy was to promote science education. This finding is in line with Mitchel (2010) who indicates that the Gülen movement's aim is to illuminate the mind with science and knowledge. These findings are closely related the views given by L02T, L04 and G05A who indicate the main purpose of Light Academy is to provide education to young people so that it can transform their lives.

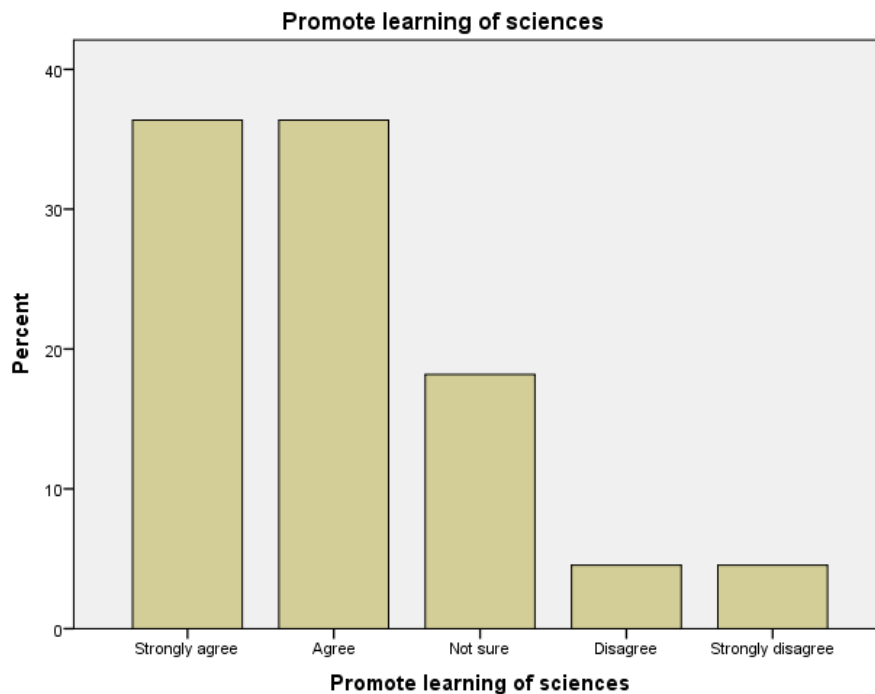


Figure 4.2: Promote learning of Sciences

It is also argued that the main purpose of the Gülen inspired schools such as Light Academy is to provide affordable education to all humanity in an effort to illuminate the mind with knowledge. When the respondents were asked to confirm whether one of the objectives of Light Academy is to provide affordable education, 43.5% of the respondents indeed agreed that provision of affordable education is such an important objective of the school. This could be a catch for the Gülen movement to be able to convert majority of Christians to Islamic faith. It is already clear that majority of the students are from Christian backgrounds and they are seeking for affordable education in an institution that is not founded on Christian principles. The findings are also supported by the views of L04T and L06T, who confirm that the main objective of the school is to advance the mission and vision of the school. To have academically competent young men who are also morally upright. Those with the responsibility of teaching the students need to be a role model because they have a responsibility to guide students to be responsible and actually people who are competent.

Table 4.3: Provide affordable education

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly agree	8	34.8	36.4	36.4
Agree	10	43.5	45.5	81.8
Not sure	1	4.3	4.5	86.4
Disagree	3	13.0	13.6	100.0
Total	22	95.7	100.0	
Missing System	1	4.3		
Total	23	100.0		

Qadiriyyah & Tijaniyyah (2002) asserts that Gülen movement schools exhibit Islamic religious conservatism among the student body wherever they are located.

The study therefore sought to find out whether Light Academy, a Gülen inspired school also does this. The researcher was interested in finding out whether religious diversity was practiced in school. The findings from this study seem to be contrary to what Qadiriyyah & Tijaniyyah (2002) are saying about the schools. It is clear from 40% of the respondents at Light Academy that the school endeavors to enlighten the world on religious diversity. This seems like an acceptance that the world is made up of several religions and that it will be important to respect individual choices on religion. However what does not come out clear is the reason for wanting to enlighten the world on religious diversity. The views given by L01T, L07T, G06A and G08A agree with these findings that the Gülen inspired schools have a responsibility of educating the world about religious diversity.

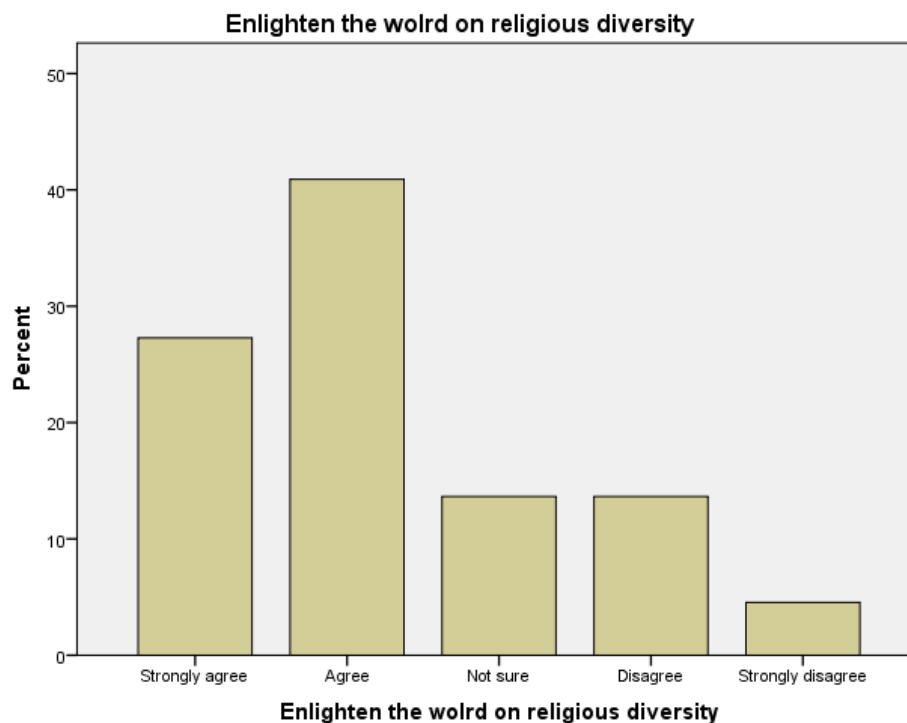


Figure 4.3: Religious Diversity

The study sought to find out whether Light Academy was also interested in educating the world about the Islamic religion. The findings as illustrated in Table 4.4 below show that there is no significant evidence that can confirm that educating the world about Islam is one of the objectives of Light Academy. Though it is important to note that 26.1% of the respondents were certain that one of the objectives of the schools is to educate the world about Islam. Educating the world on what Islam could essentially mean or be a polite version of conversion of people to Islam. The results from the interviews conducted also confirm this position since L11T, L13T and G02A, G03A and G04A confirm that they will not have any problem telling other people what Islam is all about since through Light Academy, they have been exposed to the various issues on Islam and their perception of Islam has thus changed. Most of those who have passed through the school view Islam with a different light better than before and may easily consider converting to Islam.

Table 4.4: Educate the world on Islam

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly agree	1	4.3	4.5	4.5
Agree	6	26.1	27.3	31.8
Not sure	9	39.1	40.9	72.7
Disagree	3	13.0	13.6	86.4
Strongly disagree	3	13.0	13.6	100.0
Total	22	95.7	100.0	
Missing System	1	4.3		
Total	23	100.0		

According to Kara (<http://www.fethullah-gulen.org>), through character education programs in Gülen inspired schools, students develop performance habits and intellectual qualities that enable them to perform at their highest potential not only in the school, but also in their personal and professional lives. This can be seen

as one of the very many indirect strategies of the Gülen movement's objective of trying to unite the world through character education programs. This study sought to find out whether indeed the Light academy has this as one of its objectives. Even though majority of the respondents i.e. 40% were not sure.

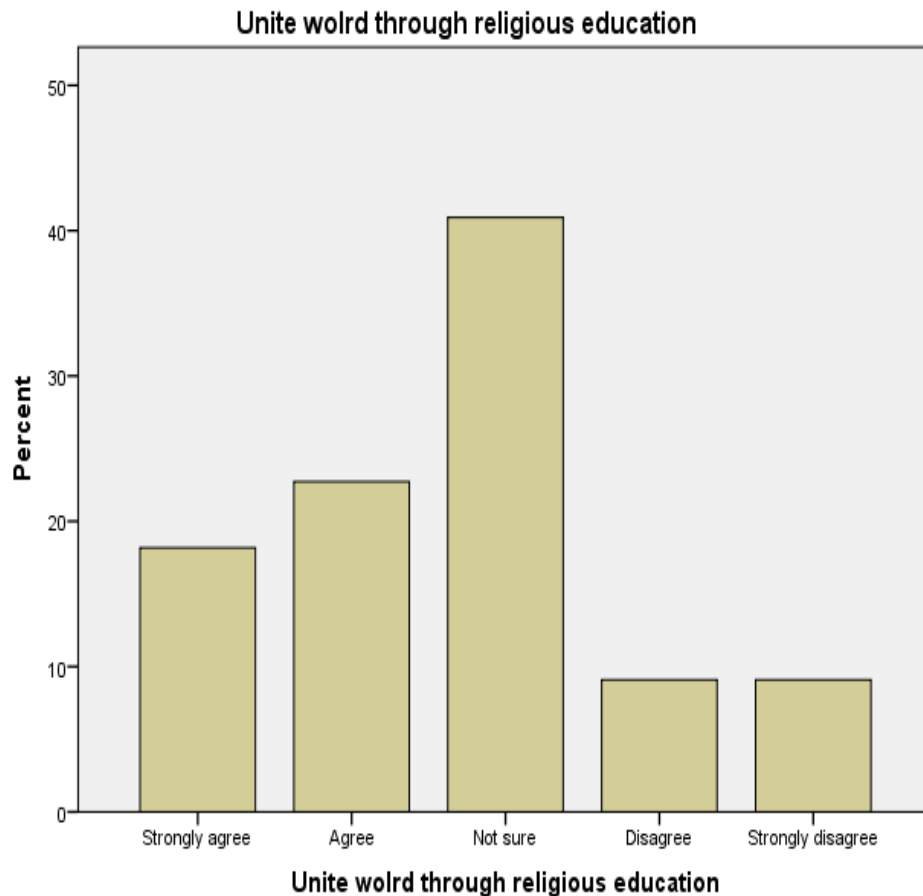


Figure 4.4: Unite world through Religious Education

The study sought to establish whether promotion of dialogue between Christians and Muslims is one of the objectives of Light Academy. The findings confirm that 45.5% of the respondents agreed that Light Academy aspires to promote dialogue between Christians and Muslims. I believe the main purpose of the dialogue is aimed at ensuring that people understand each other and peacefully co-exist.

According to the views given by G01A, G02A, G04A they do not perceive Islam as



they used to view it before going through Light Academy. They confirm that they now can freely mix with people of other religions especially Muslims now that they have a better and different understanding of Islam.

Table 4.5: Promote dialogue between Christian and Muslims

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly agree	10	43.5	45.5	45.5
Agree	8	34.8	36.4	81.8
Not sure	2	8.7	9.1	90.9
Disagree	2	8.7	9.1	100.0
Total	22	95.7	100.0	
Missing System	1	4.3		
Total	23	100.0		

It was also important to investigate whether students were given the freedom to worship according to their own faiths. The responses from the study indicate that there are mixed views as far as the issue is concerned. Whereas approximately 41% of the respondents agreed to a very large extent that freedom was given, around 35% of other respondents indicate that the freedom was allowed to a moderate extent. This indicates that being a Muslim sponsored learning institution with an ultimate objective of conversion will not leave the freedom of worship unchecked. The views of L01T to L10T agree that students and employees at Light Academy have the freedom to be able to worship according to their denominations. They indicate that even though they may not get all the freedom they ask for, they are allowed to worship as they deserve to in their religion. This explains the Gülen philosophy of converting non-Muslims in a peaceful manner. It is therefore evident that even though there is freedom of worship, it is disguised to achieve Gülen's objective.



Figure 4.5: Freedom of Worship

The researcher sought to establish whether Light Academy taught students about other faiths. The findings as illustrated in Table 4.6 below confirm that 45.5% of the respondents agree that there is an aspect of learning about other faiths at the school. Though the content and aim of this is yet to be established, there may be some truth that the main objective is to have a comparison with Islam with the aim of converting the students to Islam. According to G03A, G05A, G08A AND G09A there are no restrictions at the school and students are free to mingle and exchange views. This gives them the opportunity to learn about other faiths than their own.

Table: 4.6: Learning about other faiths

	Frequency	Percent	Valid Percent	Cumulative Percent
To a very large extent	3	13.0	13.6	13.6
To a large extent	3	13.0	13.6	27.3
Moderate extent	10	43.5	45.5	72.7
Small extent	2	8.7	9.1	81.8
Very small extent	4	17.4	18.2	100.0
Total	22	95.7	100.0	
Missing System	1	4.3		
Total	23	100.0		

There are allegation that Gülen inspired schools have the objective of converting Christians to Islam (Pandya and Gallagher, 2012: 7). The researcher sought to find out whether Light Academy concentrates on Qu'ran Teachings since the Qu'ran is the main source of instruction for the Muslim faithful. The results as illustrated in the bar chart below confirm that 36% of the respondents agree to a moderate extent that there is more emphasis on Qu'ran teachings than Biblical and other teachings at Light Academy. This confirms that the students are likely being tilted towards Islam so that they can learn more of Islam than other religions. According to L03T and L04T the students are given freedom but not everything they request for. This helps explain the reason why there is some level of concentration to Qu'ran teachings in the school. Even though there is freedom, some degree of control seems evident in order to assist the school achieve its ultimate goal of creating a Muslim regime (Pandya and Gallagher, 2012: 7), whether written or implied.

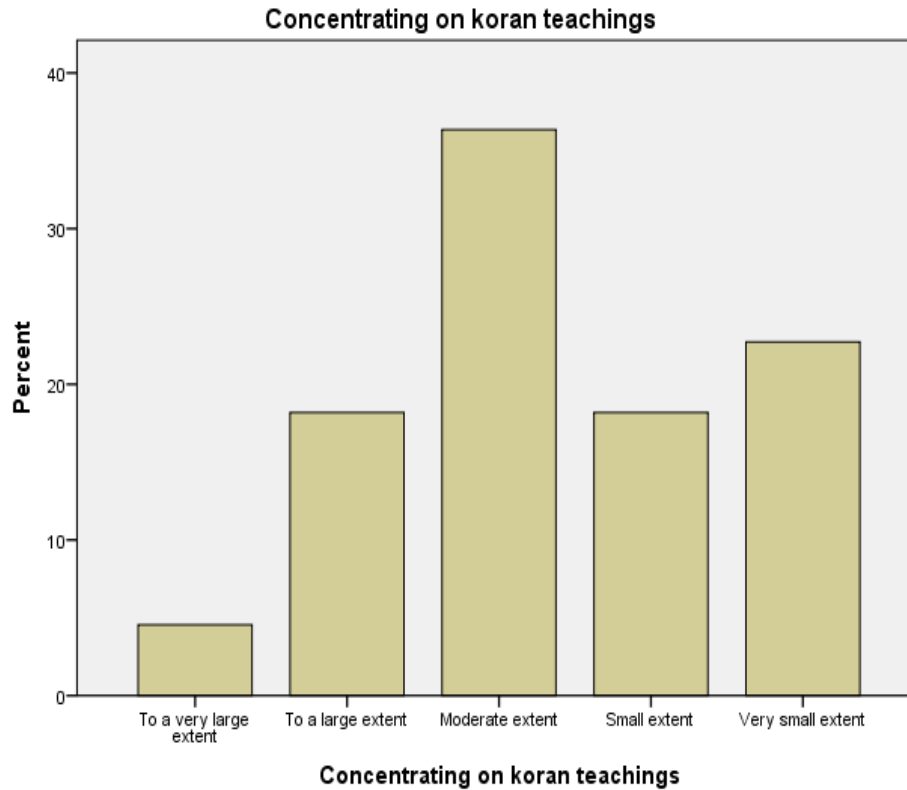


Figure 4.6: Concentrating on Qu'ran Teachings

In the Christian faith there are no specific hours of prayer hence people can pray at any time according to need. The Muslim faithful observe specific hours of prayer at all times both as individuals and institutions. The study sought to establish whether students at Light Academy were also required to observe these hours of prayer even though they were not Muslims. The findings confirm that 36.4% of the respondents agree to a moderate extent that observation of hours of prayer was very important at the school. G01A also confirms this position by arguing that each and every person has the freedom to worship.

Table 4. 7: Observing hours of prayer

	Frequency	Percent	Valid Percent	Cumulative Percent
To a very large extent	4	17.4	18.2	18.2
To a large extent	2	8.7	9.1	27.3
Moderate extent	8	34.8	36.4	63.6
Small extent	5	21.7	22.7	86.4
Very small extent	3	13.0	13.6	100.0
Total	22	95.7	100.0	
Missing System	1	4.3		
Total	23	100.0		

One of the ways through which learners can be introduced to beliefs of another religion is through observation of days that are designated as religious holidays by that religion. This study sought to find out whether students at Light Academy were given time off from school during Islamic holidays. The findings confirm that permission is granted by the school administration for students to be off from school during Islamic holidays.



Figure 4.7: Permission from school during Islamic holidays

The researcher sought to find out whether the school administration was fair to all students regardless of their religious affiliation. It is evident from the findings that the school administration is actually fair to all students. This is supported by 69.6% of the respondents who participated in the study. According to the views of L03T, the administration of Light Academy does not treat any religion as superior. He indicates that all the religious members of different religions are in the school, so whatever the school offers, it encourages the people to worship in their religions, whether Christians or Muslims. He further notes that the owners of the schools are Muslims and that's why Muslims demand more from the school but the school has to balance, because Hindus are in the school, Christians and Muslims too. Therefore the timetable or the requirements coming from the Muslims side may not be sometimes possible to meet. For example the Muslims want to put on Kanzu in the school, they request

comfortably knowing the school is Muslim. So they hope they will receive their requests or requirement but this is not allowed at all.

### Interfaith Relations

Table 4.8: School administration fair to all

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly agree	16	69.6	69.6	69.6
Agree	5	21.7	21.7	91.3
Not sure	1	4.3	4.3	95.7
Disagree	1	4.3	4.3	100.0
Total	23	100.0	100.0	

By interacting with people of other faiths it is easier to convert one to another faith. The study sought the views of the respondents on whether Light academy assisted them to interact with other faiths. The results indicate that 60% of the respondents agreed that the school is a very good avenue where they can interact with other faiths.

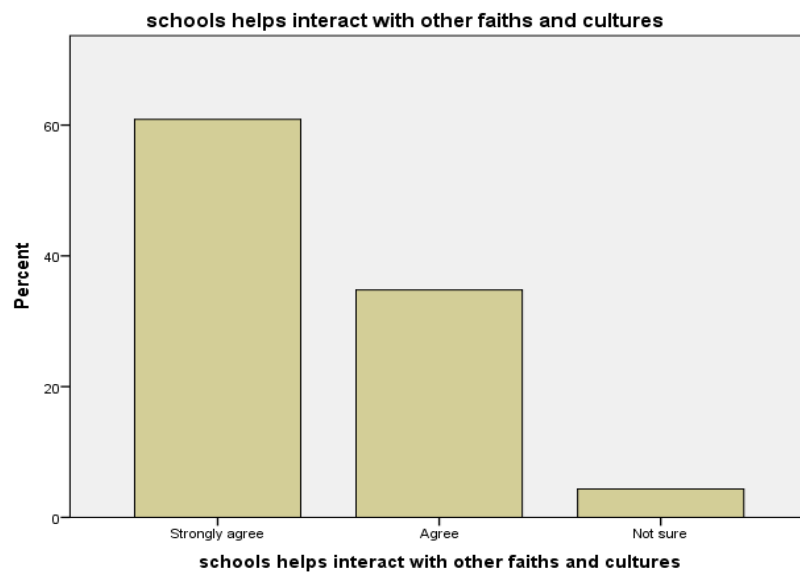


Figure 4.8: Interaction with other faiths

In order to deal with the perception that Gülen inspired schools are promoting Islam education (Vela, 2012: 2), the researcher wanted to find out whether the school administration treated all religions in an equal manner. The findings are contrary to what the respondents indicate earlier that the school concentrates on Qu'ran teachings more than other religious teachings. This will therefore not be termed as equal treatment of all religions. In this case respondents agree by a 65.2% margin that the religions are treated equally but on the other hand they feel the school concentrates a lot on Qu'ran teachings. This position was also maintained by LT03 confirms that Light Academy management has a role to keep these people belonging from different tribes, nations and values and religions in an environment, opportunity, which is positive so that they may shape their values. So long as they don't provoke or humiliate the others' religious members value or violate. Since the school is international with students from different countries, so they allow and give opportunity to shape their values. Management for example provides the environment, that is the facilities for the students if they belong to different religions. Like other international schools Light Academy lays a foundation for respect of others.

Table 4.9: Religions considered equal

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly agree	15	65.2	65.2	65.2
Agree	4	17.4	17.4	82.6
Not sure	2	8.7	8.7	91.3
Strongly disagree	2	8.7	8.7	100.0
Total	23	100.0	100.0	



In a religious learning institution with an aim of converting the students to that faith, one would expect learners from other faiths to be treated as inferior to the host religion. The study had an aim of finding out whether Christianity was in any way treated as inferior to Islam at Light Academy. The findings confirm that 60% of the respondents agree that Christianity is considered equal to Islam.

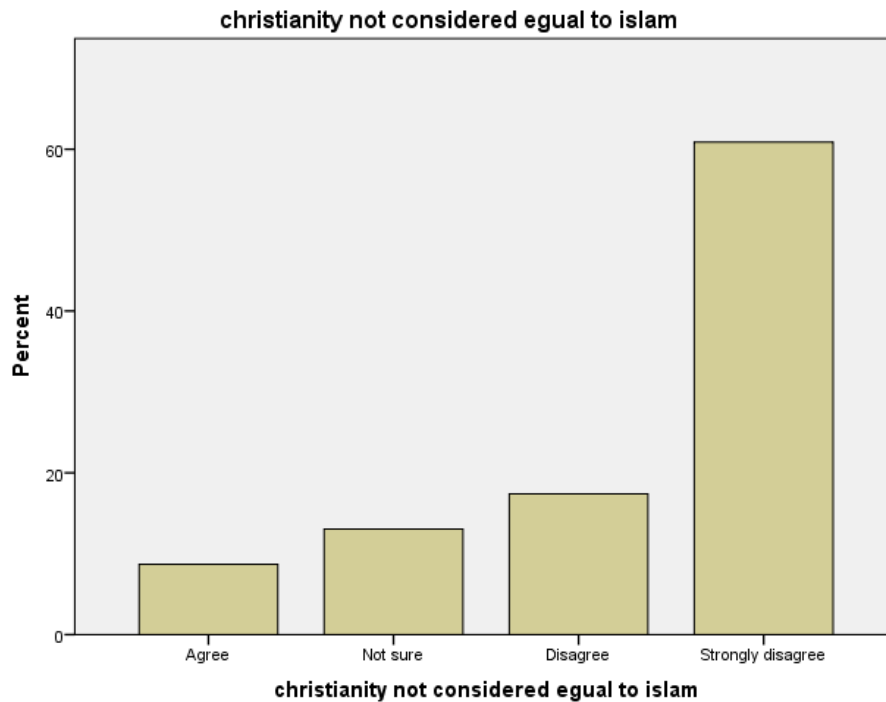


Figure 4.9: Christianity not equal to Islam

The educational perspective of Gülen is the illumination of the mind to science and knowledge, and the lighting of the heart in faith and virtue. This could probably be achieved through treating all people with dignity in the Gülen inspired schools. The researcher required the respondents to confirm whether people of all faiths were treated with the dignity they deserve. The research findings confirm that the administration of light academy treats people from diverse faiths with dignity. Table 4.10 below illustrates that 56.5% of the respondents are comfortable with the type of

treatment they get at Light Academy. According to them it meets all the standards of treatment in a dignified manner.

Table 4.10: People of all faiths treated with dignity

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly agree	13	56.5	56.5	56.5
Agree	8	34.8	34.8	91.3
Not sure	2	8.7	8.7	100.0
Total	23	100.0	100.0	

Being a Muslim sponsored school, one would expect a situation where conversion to Islam was more encouraged in school. The study sought to find out whether the administration of Light Academy encourages non-Muslim students to convert to Islam. It is clear from the research findings that 57% of the respondents are not sure whether conversion to Islam is allowed in Light Academy. It is however evident that approximately 13% of the respondents agree that conversion is encouraged. This is an indication that even though it may not be done openly, there is some level of encouragement given to students to convert to Islam.

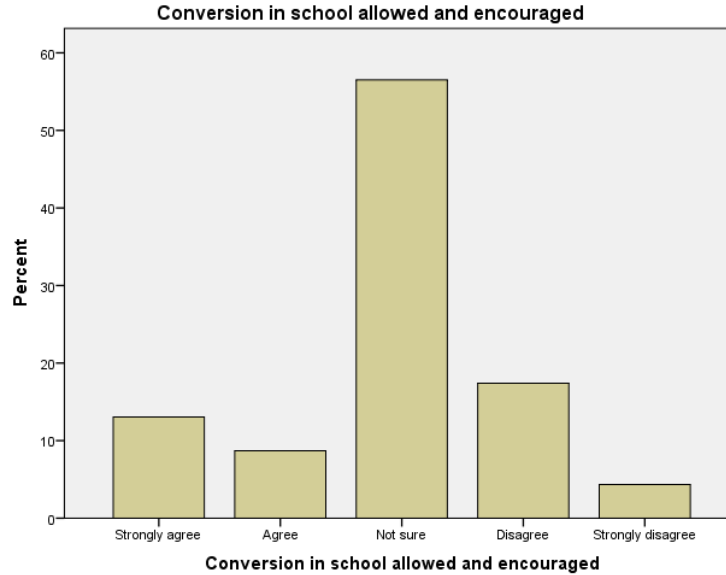


Figure 4.10: Conversion encouraged in School

Encouraging interfaith discussions in an environment where there are people of various religions, may be an indication of freedom of expression as far as religion is concerned. The study sought the views of the parents whether Light Academy encourages such kind of debates among its students. The findings as tabulated in Table 4.11 below show that the school does not encourage interfaith debates. This is one of the ways of achieving Gülen's philosophy of enhancing religious relationships.

Table 4.11: Interfaith debates encouraged

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly agree	1	4.3	4.5	4.5
Agree	1	4.3	4.5	9.1
Not sure	12	52.2	54.5	63.6
Disagree	4	17.4	18.2	81.8
Strongly disagree	4	17.4	18.2	100.0
Total	22	95.7	100.0	
Missing System	1	4.3		
Total	23	100.0		

The roles played by former students of Light Academy schools can be able to tell whether they have been converted to Islam or not. The research sought to know from the parents what role most of the Alumni of the school assume in society. It is clear from the findings as illustrated in the graph below that most of the respondent disagreed with the perception that most graduates from Light Academy are respected Muslim clerics in society. However this finding is contrary to the information given by LT01T who indicates that through discussions Christians came to understand why Muslims pray, fast at times and other fundamental issues of Islam. At least they understand what dictates the Muslim behavior.

#### Impact on Society

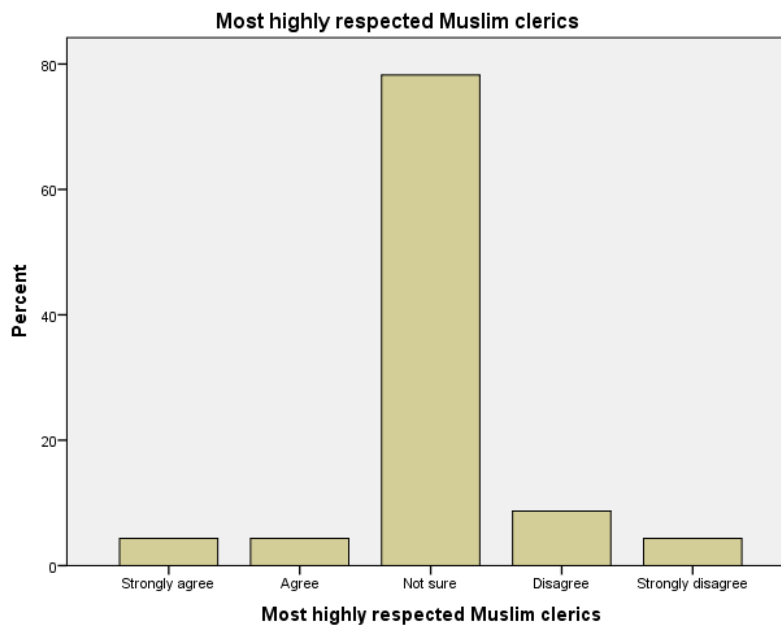


Figure 4.11: Role of Alumni in Islam

The researcher sought the views of the teachers whether they are aware of any graduates of Light Academy schools who are respected opinion leaders in the society. The aim of this was to find out the kind of role they play as opinion leaders. The

results from the findings in Table 4.12 below indicate that most of the respondents were not sure whether graduates from this school are respected opinion leaders. This may be attributed to the fact that the respondents are parents of present students and they may not have much detail on the students who have gone through the school before. This reason makes the respondents not commit themselves since they do not have the relevant facts that can back up their position.

Table 4.12: Graduates are opinion leaders

	Frequency	Percent	Valid Percent	Cumulative Percent
Agree	1	4.3	4.3	4.3
Not sure	19	82.6	82.6	87.0
Disagree	2	8.7	8.7	95.7
Strongly disagree	1	4.3	4.3	100.0
Total	23	100.0	100.0	

When the respondents were asked a similar question to the one illustrated in Table 4.11 above but in relation to the role the graduates of the Gülen inspired schools in the Christian faith, it was clear that the respondents were not sure of the role the graduates play. The same reasoning that the respondents being parents of current students, may not be in a position to tell more about the role of graduates since their children are yet to graduate from the school still prevails. Therefore, the parents may not know more about the life of other graduates who have been to the school before.

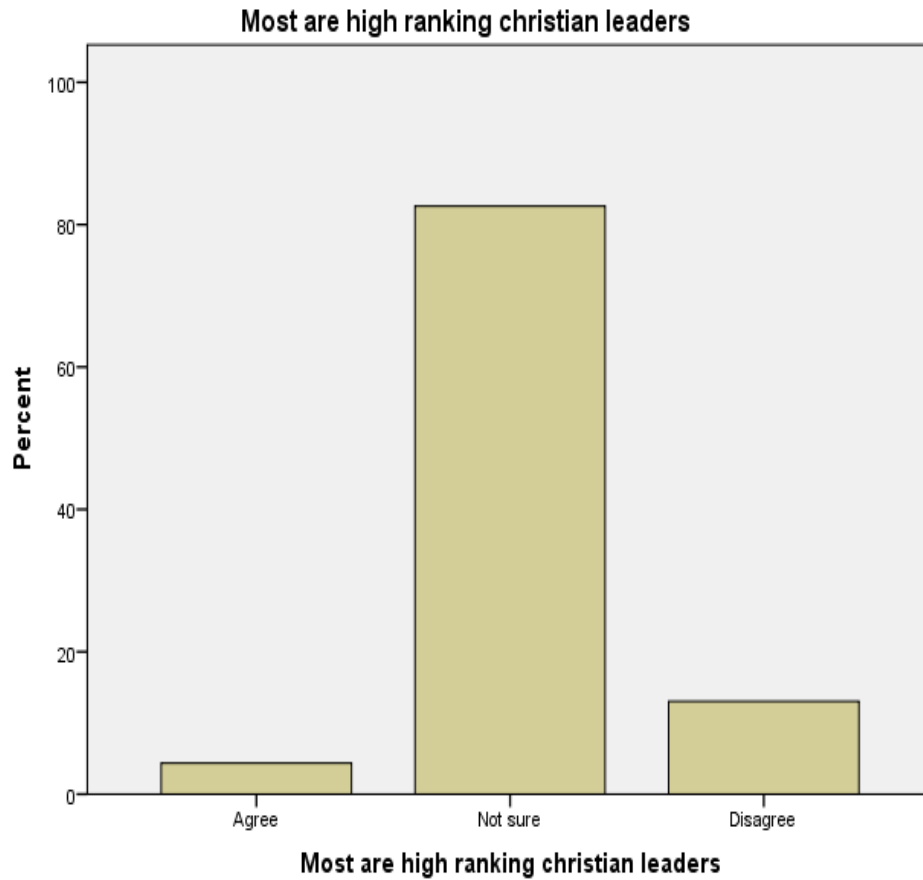


Figure 4.12: Graduates are Christian leaders

Still on the impact of Gülen inspired movement schools' graduates on society, the study sought to establish whether the graduates endeavor to educate the society about Islam and its values. Though majority of the respondents indicate that they are not sure whether this is the case, it is interesting to note that 17.4% of the respondents confirmed that the graduates took the responsibility of educating the society about Islam and its values. In relation to the above findings, L05T confirms that his work is to assist those who need more understanding on Islam more especially Christians who are interested in knowing more about Islam.

Table 4.13: Educating society on Islam

	Frequency	Percent	Valid Percent	Cumulative Percent
Agree	4	17.4	17.4	17.4
Not sure	15	65.2	65.2	82.6
Disagree	3	13.0	13.0	95.7
Strongly disagree	1	4.3	4.3	100.0
Total	23	100.0	100.0	

The study sought to find out whether most of the graduates from Gülen inspired schools are never interested in any religious affiliation after school. It is evident from the findings as illustrated in figure 4.13 below that most of the respondents could not tell whether this is true or false hence the reason why 53% of the respondents indicated they are not sure. It can also be noted that approximately 35% of the respondents disagreed with the idea that most graduates are not interested in religious affiliation.

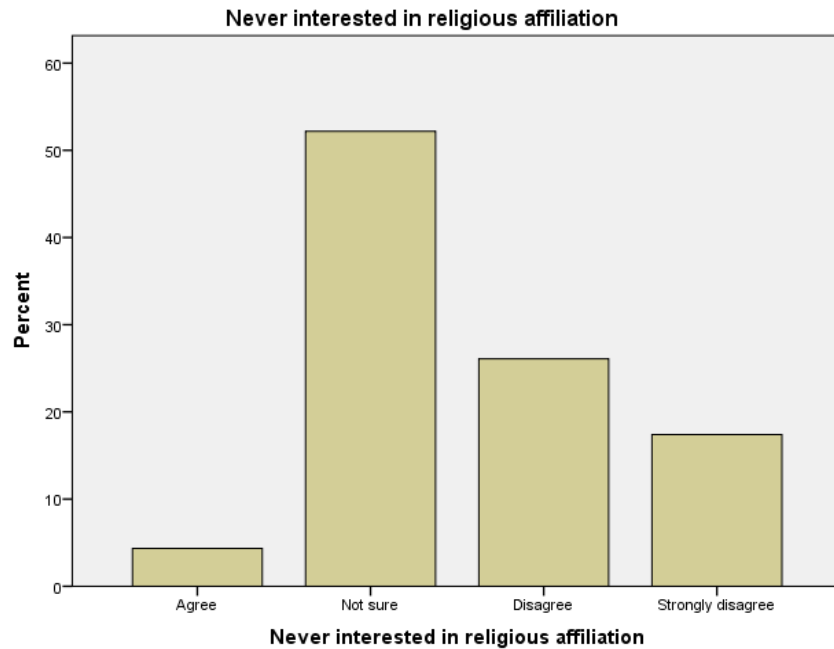


Figure 4.13: Never interested in religious affiliation

## **CHAPTER FIVE**

### **CONCLUSION: MISSIOLOGICAL IMPLICATIONS AND RECOMMENDATIONS**

The main purpose of this study was to examine the Gülen inspired schools in Kenya with specific reference to Light Academy in Karen Nairobi. It is largely perceived that the ultimate objective of the Gülen inspired schools around the globe is to convert Christians into Islam since the founder of the movement Fethulah Gülen is a Muslim. The study therefore focused on four main objectives that could assist in providing more information on Gülen inspired schools. Therefore, the study investigated the objectives of Light Academy; the activities of Gülen inspired schools in Kenya; the relationship between people of different faiths in Light Academy and the impact of Gülen inspired schools in society.

The study established that the Gülen inspired schools have a number of objectives that they seek to achieve in society. The first objective of the Gülen inspired schools is to ensure affordable education to all people. The movement also intends to provide holistic education to the young people so that they can be transformed and lead decent and informed lives. Though this finding seems implied, the other objective of the Gülen inspired schools is to ensure that the whole world gets to understand the Islamic religious values and beliefs through the Gülen movement. The findings indicate that the other objective of the schools is to unite the world through religious education. The school also aims at promoting religious harmony by ensuring that people understand religious diversity and its place in society. It is also



clear that the Gülen inspired schools are a major vehicle or profile for promoting religious dialogue among different religions.

The Gülen inspired schools have various activities that take place and they are able to shed more light on the ultimate objective of the movement. For instance the schools administration was categorical that there was some degree of freedom of worship in the school though not every request is granted to the students. This therefore confirms that the school still holds back some other activities that it may consider threatening or not in line with the achievement of its ultimate objective. It was also established that the school does slightly concentrate to Qur'an teachings. If this is true then it means that the schools have an objective of introducing non Muslims to the Qur'an so that they can learn more about it. The students who attend Light Academy Schools have testified through the findings of the study that the schools provides them with an environment that enables them share ideas with students from other faiths. This provides them with an opportunity to learn more about other religions and most of them testify that it has even transformed their perception of other religions. The Christian students who attend Light Academy confirm that they are able to view Muslims differently than before.

The findings also reveal that the school requires students to observe specific hours of prayer. This is a finding that goes contrary to the assertion that the school administration treats all religions equally. Whereas Muslims may have specific hours of prayer that must be observed as required, Christians may not have to observe universal specific hours of prayer since their time to pray is guided by need and willingness to pray. It was also established that the school recognizes Islamic holidays and gives students time away from class during such days. This therefore happens to

be one of the ways through which the school promotes the Gülen movement's agenda around the globe.

The findings on interfaith relations at Gülen inspired schools indicate that there are mixed responses from the respondents on these issues. For instance the school administration and parents as well as the Alumni who participated in the study all agree that the school is fair in the ways it treats adherents of various religions at the school. But when the parents were asked to confirm whether there was teaching of the Qur'an, they agreed that this was happening at the school. The students who have gone through the school confirm that, it provides them with an opportunity to interact with other religions and faiths. Most of them confirmed that it gave them an opportunity to change their perception about Islam from that of negative to positive perception. It was also interesting to learn that most of them are able to justify some of the reasons why Muslims behave the way they do at various times.

The study also revealed that people of all faiths are treated with the dignity and respect they deserve in the school. It was also clear that interfaith debates though not formally allowed in schools were existing in form of discussion forums where the students could get to share ideas. There is also some level of encouragement for students to convert to Islam even though it was not such a big margin but it indicates that conversion is an implied objective of the Gülen inspired schools around the globe. The findings also revealed that most of the Alumni of the Gülen inspired schools are not people with great influence in society but it was clear that they were transformed people. Most of them indicate that they are even willing to tell others more about the positive side of Islam since the school assisted them to understand the religion differently.

### Missiological Implications

The study reveals that most of the Alumni of Gülen inspired schools have since changed their perception on Islam. They indicate that they also have an understanding on the reasons why Muslims do the things they do at times. This statement reveals some transformation process taking place in these people though they have not denounced their own religion to become Muslims. This duly confirms that Gülen movement has an ultimate objective of teaching the world about Islam and hence conversion to Islam, as *New York Times* wrote about Gülen's follower's schools as a gentler vision of Islam and an alternative approach to education that could help reduce radicalism (Tavernise, Sabrina <http://www.nytimes.com>). Aymaz, as quoted by Atay says "Gülen wanted to take the traditional form of Muslim educational discourse, as practiced in the madrasah, and take it to the university format (Atay, [http://Gülen\\_conference.org](http://Gülen_conference.org)).

Gülen simply says, "Education is vital for both societies and individuals". As quoted in (Ünal and Williams, 2000:306), and he further emphasizes that "Any people who want to secure their future should apply as much energy to raising their children as they devote to other issues" (Ünal and Williams, 2000: 308). The views as explained above, concerning the individual discipline of a religious life and the community's response towards education motivates the community to submit to the will of God and to serve others. When such religious duties (Islam) are carried out, profitable effects or influence subsequently takes on the individual, the community and the world at large.

In Islam the believer is obligated to be part of jihad. The word jihad is Arabic and simply means "struggle", and is used in the Quran to connote or speak of struggle "in the path of God". According to John Esposito as quoted by Colin Chapman regards jihad as:

[A] Defining concept or belief in Islam, a key element in what it means to be a believer and follower of God's will ... a universal religious obligation for all true Muslims to join the Jihad to promote a global Islamic revolution. For many Muslims it has come to be regarded as the sixth pillar of Islam, alongside the other five... and therefore an obligation that is laid on all Muslims (Chapman 2007, 180).

This shows the purpose of all Muslim's desire to change the world, including Gülen Movement.

### **Challenges and Opportunities for the Church**

We have learnt that the ultimate purpose of Gülen's education and its associated work is to fulfill the individual's and the community's duty of submission to the will of God as the ultimate goal and subsequently service to others. It calls for Christians to respond duly.

### **Demonstration of a Transformed Life Is a Possibility for the Christians**

Christians need to understand that schools are the best places to inculcate best values to the young. They shouldn't take it lightly for it develops the kind of children to whom they become in the society. Pupils spend most of their time in school, and more so the boarders with the teachers, staff and fellow students than their parents. This environment has a lot of influence upon the student as already seen in light academy where Christian students change their perceptions towards Islam. Therefore, Christian parents and leaders should be more careful and sensitive on the mentoring of their children.

Mentorship is not only done by teaching alone as Ray Bakke articulates in regards to Jesus' leadership style where He says "There is a contagion to leadership development" (Bakke, 1997: 46). It means "Jesus chose twelve that he might be with them, his leadership was something to be caught as well as taught" (Bakke, 1997: 46). This shows effective ministry training, first we need approved Christian teachers and staff to these schools, and secondly, the parents and the pastors of the Christian students should ensure the students go through proper Sunday school lessons, which

have personal touch to their lifestyle. If our approach misses the contagion element of Jesus style, it will result in unbalanced personality development, and thus, watering down our mission mandate to the Muslims and the world. In Mathew 28: 18-20 on the great commission command and in 2 Timothy 2:2 which says, “And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others”. This is one of the most important challenges to those who are involved in reaching Muslims. Fouad Accad reiterates:

Many times people ask me to talk about Christ to a Muslim they know. If the Muslim has not had time to develop a respect for that Christian friend and vice versa, my conversations are almost futile. But if the Christian has worked on building a close relationship and understanding with his Muslim friend for a good period of time, there will be an immensely different response to what I have to say (1997: 31).

Christian lifestyle should be more effectual and dynamic in these schools and not a passive, lukewarm manner of life as the bible says “That you are neither cold nor hot” (Rev. 3:15-16). Thus, more emphasis on discipleship ministry should be developed. Christians are advantaged by being filled by the spirit and they are able to demonstrate a holy, loving and godly life that challenges and gloriously supersedes the Islamic kind of legalistic life. Muslims being a practical people in their faith, Christians need to do more and better in lifestyle, attitudes and words. Holy life is magnetic whether a Muslim or Christian, but if our lives in conduct, words and actions are not integral or consistent Muslims would not listen. If Christians pattern their lives in line with the Bible there is every reason to challenge them with a Christian lifestyle of holiness.

True Biblical holiness will definitely be respected by most Muslims, as such to preach the gospel to them our lives need to be pure to command respect from them. 1 John 3:1-3 admonishes everyone who has this hope to purify himself just as He is pure. Also in 1 Timothy 5:12, the church is urged to keep herself pure and not to

share in the sins of others. It's possible that the church is blamed because of a few unregenerate members who sin, even as commented by a Muslim respondent L06T. The Bible admonishes that we should not put stumbling block to others so that our ministry will not be discredited. It continues to say we should act in purity, understanding, patience and kindness; in the Holy Spirit! In truthful speech and with the weapons of righteousness (2 Corinthians 6:3-10). This is the Christian's call to the Muslims and the world. Thus, we need to approach Muslims with our whole person, outwardly and our inward members as well. Growth in fellowship with God and with other believers is inevitable, as such we need an all round growth (including our children in schools) as was the case of John the Baptist and Jesus Christ. Bible says, "They grew in stature, in wisdom and in favor with men and with God" (Luke 2: 40, 52 NABS). Therefore a failure in our relationship with God results in our failure to relate with others, which is contrary to the Great commandment of loving our God and loving our neighbors as well.

### **Strategies for Conversion**

#### (i). Common Ground

It is also clear that there is more emphasis on the Qur'an practices than other religious practices. This is a strategy that is meant to introduce students to new ideas which they didn't have before. The results of these practices may not be immediate but may last a lifetime and thus affect many generations.

Christians should initiate or improve on this model of school philosophy as a case for common ground. Here people of different backgrounds, practices and religious observances are gathered, and as Christians we must start with what we have in common in order to witness to the Muslims and others by building and developing relationships. Accad points out as he says:

It is good to start with what you have in common, like Christ's miracles, the virgin birth, etc. Then you can slowly proceed to the fact that Christ was a prophet, and then to the kind of prophet He was....Or you can start with a group of people you have befriended. Talk about some things the Qur'an says that you also believe. Although this wouldn't be the kind of thing that could be pursued very far in a group setting, someone who is interested might later come to you alone with his questions. Meet him as often as he wants to. Drink coffee together. Converse with him. Extend your time with him as much as possible. This heightens the friendship. Friendship backed by prayer is the most important dimension of developing a dialogue with a Muslim (1997, 53).

This approach helps us to reach the Muslims from the inside, not from our view but from the Muslim's view. The real problem is that we are well framed by culture to regard beauty as essentially external that we miss the beauty of little daily acts of mercy and love. We never get close enough to people to see the radiant repository of splendor and glamour that exists in their lives. The small acts and steps of faith that interplay to make the big goal accomplished are often ignored and mostly not seen. People usually want the big picture issues of life at the expense of little, humble beginnings which eventually bring the big ones.

(ii). Contextual and Uncompromising Message.

It is clear from the school administration that even though freedom of worship is allowed in Gülen inspired schools, the students cannot get all the freedom they want. It's made clear from the respondents that the school does not interfere with other faiths, yet there are restrictions to some extent. By marrying secular educational institutions with religious ethics, Gülen has developed a model of being modern and religious at the same time (Yavuz 2003b, 20). He integrates the scientific and spiritual goals, though he is a Sufi but has not formed the Sufi orders. Although the spiritual characteristics are of a Sufi order, Sufism for Gülen is not a way of rejecting the world, but rather a way of empowering the believer with spiritual tools and good character to help him or her shape and influence the world (Yavuz 2003b, 34). Thus, according to Saritoprak, Gülen is a Sufi in his own way (Saritoprak 2003, 169).

It reveals that Güllen's roots are traced and founded upon traditional Islam with Sufi interpretation and traits, upholding modernity and contemporary intellectualism, which embraces Western philosophy that agrees with Islamic thought. While Orthodox Islam is opposed to the Western philosophy, his education philosophy has compatibly used it. Gülen's positive attitude towards rationality and the natural sciences and his ability to reconcile them with religious knowledge, is an attitude which the movement widely shares. Science and mathematics within the high schools of the movement are highly valued, taught and learned with eagerness and fervor. It is an obvious mark and deliberate feature of the schools that they are very well equipped in terms of computer technology and science laboratories as indicated by the informants G09A, G10A and G13A. Many of the schools enroll students annually in the International Knowledge Olympiads for mathematics and science with profound and notable level of success. Their students often excelling by carrying away gold, silver and bronze medals as informant G13A attained.

While the Gülen schools clearly produce students who excel in areas of their profession e.g., doctors, engineers, pilots, lawyers according to respondent L04T, yet the findings reveal almost nobody is a religious leader or sheikh (see figures 4.11 and 4.12 above). This shows the emphasis given to the sciences as influenced by Western philosophy which has secular world views that sidelines religion, and its goal is individual fulfillment. The primary purpose of education in the Islamic framework according to M. A. Bari, is "to produce a good and righteous man who... tries to reach the stage of perfection as demanded by Islam" (Bari 1993, 63). Muslim educationist Bari as quoted by Colin Chapman critically says about the British education system as:



[B]ased on secularism with gloss of religion as an outsider. Its aim is to carry on the banner of western civilization which is broadly liberal, democratic and capitalistic. The society as a whole is permissive and materialistic. Thus the British education system is happy with the job of creating a rational man whose only target is individual fulfillment. *Wahy* (revelation) does not have any place in the Western education model. Religion has been either abolished or placed as an isolated domain of knowledge which has very little to do with one's individual or collective life. Science and technology have enjoyed excessive adoration. Pride and ambition have become the prime motive for acquiring knowledge. In the recent decades 'commercialisation' has influenced the whole Western education system, including the British. The system is an effective one and also a dynamic driving force for materialistic values, but unable to satisfy the Muslim requirement of 'the good of this world and that of the world hereafter (Chapman 1998, 152).

It can rightly be seen from the above that Gülen activities including the schools even as they continue to balance the scientific and spiritual are a brainchild of Western philosophy.

As Christians we need to identify that we are part of a global movement and are faced with interfaith, intercultural and interreligious challenges. As missiologists we need to celebrate and take advantage of this potential for increased witnessing through the life of Christians everywhere. But as Christians, within this potential, however there is always a danger of too easily accepting that which comes with the global happenings. The Colossians risked being taken captive by "philosophy and empty deception..." (Col. 2:8 NASB). These kinds of deceptions in our case are among others secularism, pluralism, materialism and multicultural vices. In light of the realities of global phenomena and happenings which will increase in 21<sup>st</sup> century, everything in Christianity or seminary and other Christian institutions of higher learning must be re-evaluated with this reality in mind. It is here that the boiling pot of change sits. In order to have effective Christian witness and ministry within this context the worker (clergy and professionals- in this case teachers) must be trained to be the best educated person, and this is to be done not only with 19<sup>th</sup> century training models which uphold classical disciplines or with the 20<sup>th</sup> century models to blend the

former, but we have to try and figure out what is best training model to produce effective workers for the 21<sup>st</sup> century. Conn and Manuel say:

The issue of knowing the context in which we serve must be taken seriously, especially as we see the continued urbanization and globalization of the world. In matters of training, seminaries and Bible Colleges continue to prepare leadership for a context that has long passed and are not taking into regard the changing world that is becoming more urban and ethnically diverse than ever before (2001, 379).

That means our models and particularly in missions we need to be research oriented constantly on what is happening today in the context, in order to have effective ministry and witness. Therefore, in response as Christians, no culture is good or free from the effect of sin (Rom 3:23; 5:12). A Christian is mandated to choose the ways of God rather than the ways of any particular culture: There are things in every culture that must be rejected by honest Christians because they are not in God's will. There are also other things to learn from every culture (Hiebert 1994, 75). The economic greed prompted by individualism is not pleasing to God (1 Tim 6:10), nor tribalism and ethnic or racial prejudice pleasing to God (James 2:9). Christians must humbly learn to take their values from the Bible and not from their own culture.

### **Meeting Other Felt Needs**

It is also clear that the Gülen inspired schools intend to provide holistic education that is affordable to everyone. Affordability of education may bear other unforeseen implications on the life of the student and his lineage. It may easily alter the faith and religious convictions of the student forever. Christians should vie the affordability from a more realistic perspective and establish how poverty cannot easily be solved. It is not easy to put it upon the Church to solve the problem of poverty. For even Jesus said there would always be poor people (Mt. 26:11). At the

same time he said there is something Christians can do for people in the most extreme situations (Mt. 19:21).

The Bible teaches that love covers a multitude of sins. We may not solve the whole problem, but the Church can respond by solving bit by bit with affection. That means trying to help a few people at a time rather than the whole nation at once. The Church can also pray to God for political leaders (I Tim. 2:1-2). Through the government that fears God, programs aimed at alleviating poverty can be initiated alongside the Church. These may include feeding programs, health programs, children sponsorship programs and many others.

We need to creatively come up with proposals for models relevant to 21<sup>st</sup> century, which will make ministry effective to the majority world or Non-Western. Firstly, the faculty must be trained for the realities of the majority world context. Here the faculties whether or not they originally come from that context are not properly prepared enough to make sense of their context and to effectively adapt their teaching to reflect these realities. Or they are influenced by the West, since they studied in the West and never had pastoral ministerial experience in the said context. Secondly, there is need to offer courses and curricula for relevant ministry context, which recognizes the natural abilities, gifting of poor people and their background so that it may challenge the courses and curricula in seminaries and faculty which are biased, dominant, superior behaving and manipulative. Yet programs on the ground require institutional, professional and personal change as in our case study. Thirdly, it is widespread in some Christians to find great interest in physical things without an equal or greater concern for holiness of life and the ultimate obedience of the word of God. (Keith 2001, 21).

Therefore Christian schools should look to institutional behaving activities and institutional believing activities at the same time, so as to allow students access to real issues of life as they are well equipped to contend for their faith uncompromisingly. In this case institutional behaving activities commonly known as social justice usually restore the people's confidence of the goodness and comfort done to them. Things like gifts giving, celebrating holidays, camps with joy and sharing physical helps and psychological concerns. Some of the Christians interviewed said they were supported by the school's scholarship program. These practices are neglected, assumed or very minimal in Christianity. Christians have shown lack of action in this direction.

The Holy Spirit chooses on whom to give the gifts for the sole purpose of building up the Church (1 Cor. 12:7-11). It is not to exalt the possessor of the gift but primarily to edify the church (Ephesians 4:11-12). While it's not wrong for Christians to desire gifts, yet the Bible's emphasis is on the Holiness of God to be restored on humanity through the church and not in seeing supernatural manifestations of God. Holiness includes every part of God's character – his love, goodness, kindness, mercy, grace, his generosity, faithfulness, peace, his gentleness and his truth. These qualities as fruits of the spirit come from the sanctifying work of the spirit of God in Christians who give themselves to God (Gal. 5:22-23). Through this many people are drawn to Christ. As the church sacrifices herself things shall be solved easily as seen in (Acts 6). Here the issues of tables were easily solved by the Church through the Holy Spirit – who imparted wisdom and power to the Church. They were also able to choose 7 deacons, men full of Holy Spirit, faith, wisdom and power to serve.

The church in acts of apostles never preached about prosperity or money, but they preached Christ exalted and that people should repent from their sins and receive the gift of the Holy Spirit. Once this was done, the Bible says that people gave and

even sold their pieces of land and brought to the apostles feet. Scripture says no one had lack and the Church was full of power (Acts 5: 12-15). Thus, Christians should determine to show these acts of love and mercy so as to fulfill the command of our Lord Jesus Christ. Buhlman suggests some good advice when saying, “The more the church pursues its mission in the world the better it will be able to overcome its internal problems” (Buhlman 1977, 17). The more the church realizes it exists for others the more generous it will become. It is the church that is the only institution that exists for those who do not belong to them as it were.

#### Recommendations for Further Research

The school administration indicated that there is freedom of worship but though not all the freedom can be granted to the students. It will be important to carry out an investigation on what aspects of freedom of worship are encouraged at Gülen inspired schools and which ones are not encouraged. It will also be important to find out the implications of the denied aspects of freedom to worship on the future religious life of the student.

The Gülen Movement is said to be interested in providing affordable education as its ultimate goal around the globe. It is also in most countries of the world. It will be important to carry out a comparative study on the activities of the Gülen inspired schools in other countries in order to draw similarities and differences. This will assist to shed more light on the implied objective of converting Christians to Islam. It will also assist in providing a clearer understanding on the movement’s activities in other countries around the globe.

Most of the Gülen inspired graduates in Kenya do not seem to be very old people. They are still young people. It will be important to carry out a lifelong observation on the effects of the education they got from these institutions both on

themselves and their families. This will assist to establish whether they will convert to Islam later in life or take their children to the same schools.

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## APPENDICES

### Appendix I: List of Interviewees

This list contains the code numbers given to the interviewees with personal information of each interviewee including years of service and date graduated and interviewed. (G) refers to Gülen , (L) refers to Light, at the middle is a number given to the interviewee. (A) represents Alumni, (T) represents Teachers.

Interviewee's Code	Interviewee's Information
L02T	Mrs. Komu Elizabeth Kikuyu, Christian, 12 years - 12/03/2013
L04T	Laban Mulunda, Luyha, Christian, 4 years - 12/03/2013
L05T	Suleiman Kweya, Wang'a (Luyha), Muslim, 4 years - 12/03/2013
L06T	Ramazan , Turkish, Muslim, 7 years - 14/03/2013
L12T	Mrs. Munawar Beig Mirza, Asian, Muslim, 2 years (M) - 14/03/2013
L03T	Ismael, Turkish, Muslim, 2 years - 15/03/2012
L01T	Ismael, Turkish, Muslim, 3 years - 15/03/2012
G13A	Mwambanga Mtalaki, Taita, Christian, 2012 - 19/03/2013
G12A	Jonathan Maina, Kikuyu, Christian , 2006 - 19/03/2013
G01A	Jonathan Maina, Kikuyu, Christian, (2006) - 21/03/2013
G02A	Fredrick Chege Maina, Kikuyu, Christ (2011) - 21/03/2013
G03A	Richard Ocholla, Luo, Christian, 2004 - 22/03/2013
G04A	Roul Mkoto Chepchumba, Taita, Christ, 2004 - 22/03/2013
G05A	Ali Said Muhammed – Turkish, Muslim 2006 - 24/03/2013
L10T	Joseph Luvalo Wafula, Luyha, 1 year - 25/03/2013
L09T	Joseph Muraya, Kikuyu, 1 year - 25/03/2013
L11T	Okumu Julius, Luo, 1 year - 25/03/2013
L16T	Peter Makambi, Human Relations, Kikuyu, 5 years - 25/03/2013
L13T	Mutie Jonathan Kamba, Christian, 5 years - 26/03/2013
L14T	Paul Mwaniki, Kikuyu , Christian , 2 years - 26/03/2013
L15T	Kahura Ndungu, Kikuyu , Christian, 3 years - 26/03/2013
G06A	Imram Ibrahim, Somali, Muslim, 2012, 29/03/2013
G07A	Paul Kimani Chege, Kikuyu, Christian, 2012 - 29/03/2013
G08A	Francis Achira, Luyha, Christian, 2012- 29/03/2013

G09A	Nicholas Mwakwona, Taita, Christ 2012- 29/03/2013
G10A	Ali Hasan, Somali, Muslim, 2012- 29/03/2013
G11A	Tevin Waiguru, Kikuyu, Christian, 2012- 29/03/2013
L07T	Tarik Unal, Turkish, Muslim, 12 years, 30/03/2013
L07T	Gul, Turkish, Muslim, 1 year, 30/03/2013

## Appendix II: Alumni Interviews

The following information is a short summary of what the informants reported on each theme during the interview.

G01A: Job – Alumni, Kikuyu, Christian, (2006), 21/03/2013

[Can you briefly introduce yourself?]

My names are G01A, from Central Kenya, and alumni of Light Academy. I graduated in 2006, having done the British System and I got an A- in my results. I am 25 years old and in the University taking Multi-Media.

Theme 01: Description of the Light Academy Schools in terms of religious affiliation.

Yes, the administration is majorly Muslim but in terms of religion, everything is at ease to your convenience, not to the convenience of Muslims. The schools are not pro-Muslims or they don't show favor to Muslims but they serve all people or students who join from different places equally. There is no bias whatsoever, during my time at the school.

Theme 02: Major role in society

My major role as a student of light Academy is to assist this institution where possible, owing to the nature of my profession as a media person. I also facilitate the alumni meetings where we plan on how as alumni we can continue to better the school. This will touch issue to do with finances – at least to buy things like desks to the school and any other needy places. It's a transfer of the schools vision and to nature it's growth within the alumni.

Theme 03: Achievements made as a person and in society

One of my major achievements is finishing my exams with a high mark, considering where I had come from. This makes me feel fulfilled and happy and of course I used to be shy, but now I have courage to stand before any forum, and present myself. Another achievement is the discovery of my leadership qualities. I think this largely comes out of my school days because I used to be entertainment prefect.

Theme 04: Membership in any organizations and reasons

Apart from being a member of the school, I am mostly involved in a sports club in Thika road, where my main reasons is to keep myself fit and through this club, I get to know people and grow in relationships.

Theme 05: Respect and practice of religious and cultural diversity

As a Christian I first noticed the commitment that our Muslim brothers have to their religion, the number of times prayers are made without missing. Of course I do appreciate our differences which result in our positive discussions. I do remember the kind of discussions that arose among us as students of different faiths. How we came up learning

about each other without any grudge. The pattern of prayer with the Muslims challenged me to critically examine my life and commitment as a Christian.

Theme 06: School's administration and academic performance

I have seen 3 principals taking over the leadership, but I would say they are interactive and motivating.

Theme 07: Understanding of Islam/ Christianity

It made me see similarities in both religions e.g. they pray and we pray too.

Theme 08: Conclusion on the education philosophy

The philosophy is about improving and teaching the students, though from the Turkish side we tend to have language barrier.

GO2A: Job - Alumni, Kikuyu, Christian, (2011)

[Could you briefly introduce yourself please?]

Yes... my names are G02A, alumni of light Academy, and I graduated in 2011. I am a Christian and currently studying at Catholic University taking Economics.

Theme 01: Description of light Academy schools in terms of religious affiliation.

I would say it's a Muslim institution, but it takes into consideration all other religions, people and does not incline itself to Muslims alone.

Theme 02: Major role in society.

As you have heard, I am still in the University, but I am able to involve myself in selling cars and tea from Ruiru- that is my voluntary work, and I also volunteer in helping in Nairobi Hospital to the patients.

Theme 03: Achievements made as a person and in society.

The major achievement that I have made largely is in making friends. Through my being in a diversified environment at light academy, which introduced me to be easily accessible and access others, I have managed to make friends. Again I have been reaching out to drug addicts and leading them to salvation. I also have had times to go to hospitals and encourage the sick.

Theme 04: Membership in any organizations and reasons.

I am a member of Nairobi Club for social and recreation purposes. A member of marketing society, I am a treasurer – for business growth. I am a member of accounting society, pull side investment group – am the Patron. Gigi Motors – am the sales representative. I am also an Alumni of Light Academy – Class Representatives of 2011.

Theme 05: Respect and practice of religious and cultural diversity.

I am an Anglican as I said, and obviously cherish the diversity from people and religions, it's here I learn a lot and makes me understand the world in which I will serve, since I also intend to be the future president.

Theme 06: School's administration and academic performance.

The administration is a bit lenient to all, and they don't pursue extremes. They are committed to the school growth and the students' development.

Theme 07: Understanding of Islam/Christianity

Instead light academy made me improve in my understanding of Christianity. As I tried to inquire about Islam it made me become more attentive to Christianity.

Theme 08: Conclusion on the education philosophy.

There is room of improvement, particularly with the prep time. The generosity from the environment and it's being open to people and being able to look to the norms in society – then it will reach more people.

G03A: Job - Alumni, Luo, Christian, 2004, 22/03/2013

[Can you please give a brief introduction of yourself?]

Sure.....Yes. My names are G03A, an alumni of Light Academy and a Christian. I graduated in 2004 and currently I'm a student in Kenyatta University taking engineering.

Theme 01: Description light academy schools in terms of religious affiliation.

Though it's 90% Turkish Muslims School, but the teachers and students don't compulsorily practice Islam. The school is neutral on religion and other areas.

Theme 02: Major role in society.

After graduation I got interested in music, entertainment, where I mentor the youth at my Church including friends. This way I touch the society.

Theme 03: Achievements made as a person and in society.

My major achievement is that I graduated with (A-) in my final examination and at the same time making it to University and made it as 2<sup>nd</sup> class uppers. I have been involved as Head boy in leadership, scout leader, where I have received medals in representing my school, and 1 network friendships in our church activities – where I am involved in ministries of help among the people.

Theme 04: Membership in any organizations and reasons.

I am involved in the Church – Kenyatta University Chapel, JKUAT Alumni association, Black progression, a member of music, yellow light machine, also music, scouting and Best common marketing. These are for worship purposes, studies, music and making money and also leadership role and making sales for their digital and money making endeavors.

Theme 05: Respect and practice of religious and cultural diversity.

There is no imposing of one's way of religion to another. I have Muslim, Buddhist friends and I respect their religion, their choice. In doing this you understand humanity more. The cultural diversity is a good thing to be encouraged; here comes the peace of humanity to one another.

Theme 06: School's administration and academic performance.

During our time the administration was both friendly to teachers and students. It had given to us expert teachers, who would do their duties as part of themselves. The school has done well academically and could rate it highly in view of our results and outcome.

Theme 07: Understanding of Islam/Christianity.

It provoked my understanding through the trip to Turkey which I was exposed in my interactions with the Turkish Islam culture. It's here I knew that Turkish women are not easily seen. I don't know whether it's tactic to join Islam. I also saw how they would talk and quote from president "Arta – Turk"

Theme 08: Conclusion on the education philosophy.

The light academy philosophy seeks to educate in a holistic way. It has laboratories, library and the physical attention – like sports. It doesn't seek only to the mental up bringing as only one sided but seeks to give you all rounded training to the students.

G04A: Job – Alumni, Taita, Christian, 2004, 22/03/2013

[Could you please introduce yourself briefly?]

My names are G04A, alumni of light academy and graduated 2004. I am a Christian from Mombasa – Kenya.

Theme 01: Description of light Academy Schools in terms of religious affiliation.

The light academy schools, managers, teachers, administration is majorly Muslim. Although they are Muslims they respect faith. On Friday 1:00 pm Christians meet at their room and Muslims too. It has tried to be fair, and influence to all.

Theme 02: Major role in society.

My major role is that, I'm working at KTN – News Co-coordinator and T.V. producer. I give information in educating the masses, through getting the right information, public eye, representative of the voices and others.

Theme 03: Achievements made as a person and in society.

The achievements besides joining the university, I have been assisting my village, through working at the VCT Soy Aids resource Centre (SAC). I also formed Drama theatre groups, which performed to sensitize the communities in their epidemics. Voluntarily projects in schools and Hospitals were part of my commitment to society.

Theme 04: Membership in any Organizations and reasons.

I am a member of Media Council of Kenya, because it's in line with my profession and gives me guidelines. I also belong to Kenya scouts, since I was a child I have had passion in it and particularly its motto which I live by "Be prepared by serving people"

Theme 05: Respect and practice of religious and cultural diversity.

Personally I am not so religious, but I know there is God and all people seek him and they are equal in his eyes. In Kenya we have 42 tribes with their uniqueness, I therefore respect their cultures. It's not a weakness at all but strength.

Theme 06: School's administration and academic performance.

During my time the administration was fair and understanding. In regards to academic performance, three (3) years running it was going up till 2000, but in 2005 after us it dropped a bit.

Theme 07: Understanding of Islam/Christianity.

I understood to the level of respect in their commitment to prayer, fasting, and it also changed my perception of Islam. I did not easily



connect Islam to the Bombings, and that not all Muslims are terrorists' as I thought.

Theme 08: Conclusion on the education philosophy.

It is access to success. Though there is unemployment most of the students qualify to University, they receive good exposure, and so through open doors, they get opportunities. In 2006 college education program me, documents the students winning awards.

The scholarship given to 10 out of all the students is motivating.

G05A: Job – Alumni, Turkish, Muslim, 2006, 24/032013

[Could you briefly introduce yourself?]

I am G05A, alumni of Light Academy from Turkey and a Muslim. I graduated in the year 2006.

Theme 01: Description of Light Academy Schools in terms of religious affiliation.

The school is not enclosed in religious teachers, they are open and mixed to all nations, and though culturally at times you may here the Turkish using their language (turkey).

Theme 02: Major role in society.

Majorly my role in society is to help the community to study. Then I run family business as I work with my Dad, drilling wells in Somalia. I study about International Business so as to help the youths in Somalia community.

Theme 03: Achievements made as a person and in society.

One of the major achievements in my life is coming off age. I am not doing childish disturbing mannerisms. I have widespread ideas and I target simplicity not extremes. I am able to focus without distractions, and that is maturity illustrated by being mature, a role model and aware of the time factors.

Theme 04: Membership in any Organizations and reasons.

I am involved in Khat awareness program and its purpose is to create awareness about Drugs and its effect within the Somali community. I am also of USIU, Somalia Community, which brings the lecturers and Somali community together to have dialogue on communal matters.

Theme 05: Respect and practice of religious and cultural diversity.

I do respect religious and cultural diversity. To respect other people's religions culture is more of humanity. What your consciousness drive you to do is important. There are no major differences in life and so we need to embrace each other despite our distinctiveness.

Theme 06: School's administration and academic performance.

The schools administration is excellent. They have always tried to help the students. Not only in exams but also the intellectual part of it, but they were like friends and brothers, particularly the dormitory assistants. In academic performance, we the I.G.C.E. 4<sup>th</sup> form, had good grades, because the teachers were committed to their work.

Theme 07: Understanding of Islam/Christianity.

Light Academy gave me a chance to interact and integrate with the Christians, though we had a little mosque inside the school, Yet there was freedom to the Christians to worship in their way.

Theme 08: Conclusion on the education philosophy.

Very good ideas, they are not making it tough. There is the availability of the teachers. Growing up is our own responsibility, no-body forces you to grow. There is flexibility to such activities like, Drama, Sports, Language like Turkish, which you can learn.

- G06A: Job – Alumni, Somali, Muslim, 2012, 29/03/2013  
 [Could you please introduce yourself briefly?]  
 I am G06A, alumni of Light Academy, and I graduated in 2012 having attained a B+. I come from North Eastern, Somali and I am a Muslim.
- Theme 01: Description of Light Academy Schools in terms of religious affiliation.  
 The schools are mostly Muslim, but they don't mix religion with the school, and they treat all people from other religions the same. They accommodate all religions, prayers and allow certain level of freedom.
- Theme 02: Major role in society.  
 My major role in society is to help my brothers as a family and my parents at large.
- Theme 03: Achievements made as a person and in society.  
 The major achievement I attained through this school is maturity, to be able to culturally mix with others in this by polar world, and attaining basic human values and to get along with all cultures and views. In the society I show tolerance and appreciate other people's uniqueness.
- Theme 04: Membership in any organizations and reasons.  
 Except being alumni of light academy I don't belong to any organization.
- Theme 05: Respect and practice of religious and cultural diversity.  
 I am grateful for this factor because it helps one to refrain himself. Here calls for understanding of others and it promotes tolerance from others and to others. It causes human closeness and cuts off doubts and misgivings that are held by each group against the other.
- Theme 06: School's administration and academic performance.  
 I like mathematics and the phenomenology is clear, the teachers love to teach, and equally the entire staff is dedicated to see that the academic levels stand out. The administration has no trouble with bringing up and motivating both the teachers and students.
- Theme 07: Understanding of Islam/Christianity.  
 As you are well aware, Islam is diverse. It has sects within itself like, Shafii, Malik and others. I had the opportunity to interact with Christians. However in my previous schools I had done C.R.E. So I had knowledge about Christianity.
- Theme 08: Conclusion on the education philosophy.  
 As a secular school, putting Muslims aside and to show all people how they can integrate, religion and education. It tries to show how you can practice religion in a positive way and still seeking education and tolerance to one another in diversity. 844 systems have been shown tolerance because of ignorance to other people's culture since they don't understand its risk. And the IGCSE students' level of discipline has to be upheld. The school gave freedom to students so as to interact with other parts of the world.

- G07A: Job – Alumni - Kikuyu, Christian, 2012, 29/03/2013  
 [Could you briefly introduce yourself please?]  
 I am G07A, alumni of light Academy. I am a Christian and graduated in 2012.  
 Theme 01: Description of light Academy Schools in terms of religious affiliation.  
 The administration is Muslim, but there are no restrictions to any denomination, religion, even Christianity is allowed to hold services every Sunday here.  
 Theme 02: Major role in society.  
 My major role in society is to enhance the community in mechanical and Electrical matters, media industry. To help bring out transparency within the people.  
 Theme 03: Achievements made as a person and in society.  
 My major achievements comes in my participation in a number of Drama Clubs, which I have performed up to National levels and in category I have gone to worldwide Olympiads.  
 Theme 04: Membership in any organizations and reasons.  
 Except being a member of the Drama Club, I don't have any other organization. Not for now maybe in the future.  
 Theme 05: Respect and practice of religious and cultural diversity.  
 In my life I do respect anyone who has different religious views, particularly in prayer life. It challenges one to be better in his or her own religion. So may people's culture illustrate the different ways of life the human beings have in the world. It's great when we are different for it blends together to make beauty.  
 Theme 06: School's administration and academic performance.  
 The administration is very interacting and understanding, there is evidence of teacher and student relationship and is usually improved. This results in good academic performance. The structure of performance which is continually revised ensures good results.  
 Theme 07: Understanding of Islam/Christianity.  
 It gave me understanding to issues like why they belief in Allah and why the month of Rhamadhan. It made me have a glimpse into their faith to the level I wasn't before I came here.  
 Theme 08: Conclusion on the education philosophy.  
 It's a good philosophy. The school doesn't drill you. Other schools it is easy for one to get an 'A' but they can't apply in their life. But here one can get a 'B' plain and when he gets out there, they manage to interact with the world and to apply what they received at school. Here students are willing to read and absorb, so one's application is different, they tend to follow and the input is taken seriously.
- G08A: Job – Alumni, Luyha, Christian, 2012 29/03/2013  
 [Could you please introduce yourself?]  
 I am G08A a Christian and alumni of light academy, year 2012.  
 Theme 01: Description of light academy schools in terms of religious affiliation.  
 Generally the light academy schools are Islamic schools. It focuses more on Muslim. However, the other religions are given freedom of

worship. They are progressing towards respecting and serving all the religions.

Theme 02: Major role in society.

My major role is mentoring students through Drama. I like cracking jokes – drama, raising Drama groups for exploiting the talents.

Theme 03: Achievements made as a person and in society.

First and foremost clearing High School to me is major achievement, particularly taking my background into account. I do collect books. Text books and have donated to a library in slums, in kibera areas of Nairobi.

Theme 04: Membership in any organizations and reasons.

I belong to the Changing Times Drama School. It's for my talent development and skill building. I don't remember any other organizations for these kinds of membership.

Theme 05: Respect and practice of religious and cultural diversity.

It is to me that I should respect the belief of others, no one is better than others in matters of religion, In matters of cultural diversity too, no culture. I have been involved in Drama in School and I have behaved in the shoes of other cultures e.g. Turkish culture and felt how motivating it was, therefore when our backgrounds are different and behaviors, we then form the beauty that is from God, by our uniqueness.

Theme 06: School's administration and academic performance.

The schools administration is perfect, it has complete organization and focused to the students and having a link between the administration and the parents, which motivates the student. This co-operation led to last year's great performance.

Theme 07: Understanding of Islam/Christianity.

It gave me a lot of understanding, because I attended a number of Islamic programs and workshops. This actually changed my perspectives, mostly on the jihadists, and why some commit suicide. How I came to know that it's actually wrong to have this news, and then I had a better understanding of Islam.

Theme 08: Conclusion on the education philosophy.

Really, Light Academy is going far, for both the administration and staffs, including teachers love their work. They mentor students, which brings the future in them and into real people who can face the society.

G09A: Job – Alumni, Taita, Christian, 2012, 29/03/2013

[Please, can you briefly introduce yourself?]

Yes, I am G09A, and I graduated in 2012 from Light Academy, and I am a Christian.

Theme 01: Description of Light Academy Schools in terms of religious affiliation.

Through the light academy school I was able to learn different views of different religions, as such, they (the administration though most of them are Muslim, they never inclined themselves to any one religion at the expense of the other. Therefore I started looking at the Muslims as brothers).

Theme 02: Major role in society.

I have different roles that I play, majorly I am a youth worker in the church, trying to work alongside the church leadership in sensitizing the youth through seminars, workshops and conferences. Also, I am greatly involved in training the Light Academy School in Basket Ball.

Theme 03: Achievements made as a person and in society.

It's true that I have had achievements in my life, one very important one is being a sports person, which helps me to motivate and introduce many to a constructive living, as opposed to idleness. As a person of sports, its put me to a new level, of getting contacts of various people in life, and also my school trip to Dubai made me have a wider glimpse of the world and my vision was enlarged. I also excelled in my certificates as second best in Kenya and east Africa. In Golden Climate Competitions I became number 2.

Theme 04: Membership in any organizations and reasons.

I don't belong to many organizations except the swimming club. Here I develop myself Image and motivation.

Theme 05: Respect and practice of religious and cultural diversity.

Every person does not need to be ashamed of their culture. In light academy we were exposed to the Turkish culture, it's in the diversities of religion and cultures that we are able to draw lines in life. This brings out who we are and our uniqueness.

Theme 06: School's administration and academic performance.

The schools administration is friendly, unique and attractive; it works collaboratively with the staff, students and teachers to arrive at excellent results in academics. Many schools are for business, but here they tried to make a smart board, even it has IT facilities, such that if one goes out there you can begin by yourself without much dependence.

Theme 07: Understanding of Islam/Christianity.

There is more in commonality than the differences. In particular, how they view the prophets, cultures and practices. In actual sense, Muslims are free and as a result they became friends and brothers.

Theme 08: Conclusion on the education philosophy.

It developed my experience with my books and international IT, sports, and it also brings and propels self independence and one begins to think for yourself.

G10A: Job – Alumni, Somali, Muslim, 2012, 29/03/13

[Could you briefly introduce yourself please?]

True, I am G10A a Muslim and alumni of Light Academy, a graduate of 2012.

Theme 01: Description of Light Academy schools in terms of religious affiliation.

They do provide facilities for all peoples, they are dedicated to all religions and provide to each its uniqueness for example the ablution, water in toilets, to the Muslims and to the Christians things that enable them practice their religion.

Theme 02: Major role in society.

First and foremost my achievement is towards my education, for I passed and waiting to go to the university. I also participate in soccer

friend lies which expose me to the society as I build bridges and links through other people.

Theme 03: Achievements made as a person and in society.

My major achievement has been the passing of KCSE with a “B” and that brings me a well standing in the society’

Theme 04: Membership in any organizations and reasons.

None I do remember.

Theme 05: Respect and practice of religious and cultural diversity.

We have to respect each other’s views in religion and perspectives of cultural diversities. No interference of our cultural difference and accept everybody as a human being and as such respect mine too.

Theme 06: School’s administration and academic performance.

The whole issue is quite good. The process, the steps they follow in facilitating. The administration is gradual and dynamic to the goals of the school. They have much better ways to offer, to the teachers, so as to push the student forward to do their best, and of course the good facilities e.g. the library.

Theme 07: Understanding of Islam/Christianity.

In regards to understanding of Christianity, it did not have any effect on me.

Theme 08: Conclusion on the education philosophy.

They aim to be the best; they bring markers to talk to us in 4<sup>th</sup> form, which means they give best advice on tried out issues. Their emphasis on technology will enhance the school to move ahead.

The environment enhances the good results, facilities like boarding, beds, carpeted mattresses, computer labs, scientific labs, turf and football.

G11A: Job – Alumni, Kikuyu, Christian, 2012, 29/03/2013

[Could you please introduce yourself briefly?]

My names are G11A, Alumni of Light Academy and I am Christian. I graduated in 2012, in 844 systems.

Theme 01: Description of light Academy schools in terms of religious affiliation.

The light academy schools usually respect your religion in all aspects. Though a Muslim institution, they offer support to all religious affiliations, Christians, Muslims, Hindus etc. they don’t interfere with faiths.

Theme 02: Major role in society.

My major role is to try or I try to help the disadvantaged, this includes the strangers and in this manner I do contribute to the society.

Theme 03: Achievements made as a person and in society.

My graduation is a major one, and mostly in trying to expand knowledge. When reading a few books and as get involved in some programs. In church I have programs that transform groups and those that keep people fit, both myself and others. Once healthy, one can face the life challenges in a better way.

Theme 04: Membership in any organizations and reasons.

Yes, at this time of life I am a member of Impala Health club, and this is specifically for health purpose, Also a member of St. Andrews

football team, which is for keep fit reasons and to enjoy of oneself. I am a member of presidential Awards, World Scholars Cup and First Aider.

Theme 05: Respect and practice of religious and cultural diversity. Every one person is entitled to one's own opinion and also one's own choice. It's more about a person. But to me if you respect my religion and culture, obviously I will respect yours too. People are made of these diversities, which I embrace.

Theme 06: School's administration and academic performance. I would rate the administration as above average, it's able to detect the potential of the students. In our year the teachers and students and staff, had to put in ideas and implement them together particularly in the use of time maximally, so the school became best in Langat a. This was revealed by how willing the administration and teachers, students were willing to work.

Theme 07: Understanding of Islam/Christianity. My understanding was provoked to the intent that I was able to interact with Islam. One important thing I observed in Islam is that they don't discriminate as long as well approached.

Theme 08: Conclusion on the education philosophy. The philosophy is Access to success. It's a concrete one; it gives you chance and opportunities upon your own responsibility. It does not force but advises one. It makes sense at the end result.

- G12A: Job – Alumni, Kikuyu, Christian. 2006, 19/03/2013
- Theme 01: Description of the Light Academy schools in terms of religious affiliation. Okay, I don't think the school is of any religion, its being administered by the Muslim but the school is open to all religions and all can enjoy its facilitates.
- Theme 02: Major role in society. Basically, I offer guidance to those who are behind me. Those in high school and primary school. In the future when I finish university I will help the society, especially the society I come from, that is Garissa. To help them in solving their problems. In general to help in bringing up certain things that will help the country at large.
- Theme 03: Achievements made as a person and in society. Academically I have achieved, because I got an A- in the exams I did last year and morally I have achieved a lot because of this school and my primary school. I wasn't straight in disciplinary matters, I was weak. I have been exposed to the outside world, different tribes, cultures so I have changed a lot morally.
- Theme 04: Membership in any organizations and reasons. Currently None.
- Theme 05: Respect and practice of religious and cultural diversity. Personally I do respect a lot, because it is by respecting others that they respect you back, even someone without religion I respect him so he can do the same to me. It's good to know other peoples culture, to

know how they do their things, it's easier to have a better relationship. So it's better as much as you know yours also.

Theme 06: School's administration and academic performance.

It's good, and the way they treat me is good. Each and every time they come up with new things, especially in academic. To make sure the students improve in their studies. Like in Form two they introduced SAT. These were tests done weekly for what you had done in that week, so these helped us improve a lot in all subjects, that's why they motivate the students steadily.

Theme 07: Understanding of Islam/Christianity.

Okay, the school didn't take a direct responsibility of our understanding of Islam but gave us opportunity to study on our own. Christians have been close, we converse with them. I came to know that we had a lot of similarities.

Theme 08: Conclusion on the education philosophy.

It welcomes students from all countries and all corners of Kenya, the things they concentrate on is not only to nature students who are academically fit but also morally fit; So, that's the unique thing in Light Academy. Also these things that happen in light academy that doesn't happen in other schools, like the guidance lessons. They are part of other lessons like history but the students are led by the class teacher on areas like, hard work, determination, anything related to morality too.

G13A: Job – Alumni, Mtalaki, Taita, Christian, 2012, 19/03/2013

Theme 01: Description of the Light Academy schools in terms of religious affiliation.

Most of the administration are Muslim, but there are no clashes between religions. More than half of this school is Christian so we interact irrespective of religion.

Theme 02: Major role in society.

I am working towards joining the university, and then I may be able to give back to the society. I intend to do mechanical engineering. I got an (A) results.

Theme 03: Achievements made as a person and in society.

I finished my Std 8 exams and got 436 out of 500. I was involved in various activities, like Turkish competition and drama, English language. I find myself participating. I have gone to Rumania before for computer competitions where I won with one of my classmates. We won a bronze medal.

Theme 04: Membership in any organizations and reasons.

None at present.

Theme 05: Respect and practice of religious and cultural diversity.

I really don't mind some issues in religion as long as you don't really criticize mine. We have harmony, so long as you don't worship other gods. And if you respect my religion then I will respect yours. If you don't respect, I keep my distance. No one minds about culture for my Mum is Kisii, my Dad Taita, and my uncle's none of them is married to same tribe. Its more what the person is than where he comes from.

Theme 06: School's administration and academic performance.



Academic performance is quite good. Normally it depends with the class, last year was good class. Generally teachers strive to help students to pass and administration is becoming strict and more and more observant.

Theme 07: Understanding of Islam/Christianity.

It makes me understand that there are truths in Christianity; sometimes you need to take co-operation from both sides to work together. We have meetings and devotions at the dormitories.

Theme 08: Conclusion on the education philosophy.

They don't tell you what to do but you need to know yourself, not that you study because you are forced to. You can't say that I failed because I failed to study. It becomes clear at the end of four years. I would say the school is unique.

## Appendix II: Teacher Interviews

- L01T: Job – Teacher, Turkish, Muslim, 3 years. 15/03/2013
- Theme 01: Description of Light Academy schools in terms of religious affiliation.
- The owners of the schools are Muslims and that's why Muslims are coming to us and demanding more. People think that it's a Muslim school, and Muslims come and demand more. But we are to have balance, because Hindus are here, Christians and Muslims too. Therefore the timetable or the requirements coming from the Muslims side may not be sometimes possible to meet. On the other side, this is like balanced diet, am a Math's teacher, we should have to balance, offers coming from the Muslim side, Christian side and Hindu side. Another example, Christians choose to have a Bishop invited to preach in the school. This is usually done by senior students who take advantage of the others, and misusing, and that was not allowed but instead of refusing the offer, one of our teachers is a Bishop, Mr. Njoroge. Mr. Njoroge offers Bible study. Students want to worship their God and then Jesus, that teacher organizes them and gives lessons from bible. [So nobody comes from outside?] We requested him and accepted as a volunteer. He conducts those ceremonies with the Christians.
- Theme 02: Major role in society.
- Light Academy management has a role to keep these people belonging from different tribes, nations and values and religions in an environment, opportunity, which is positive so that they may shape their values. So long as they don't humiliate the other religious members value or violate. The facilities for the students if they belong to different religions may not fully be satisfied as I already mentioned. Like other international schools we lay a foundation for respect of others. We also raise the academic standards. And that's the best thing for Kenyans. They like it much. [What about the other countries?] Ah. Is the same you know? The parents usually ignore the values as long as you are successful in your academic or field they never care as such.
- Theme 03: Achievements made as a person and in society.
- I am the Deputy Head teacher of the 844 system, so you can get the others from the deputy Head teacher. We have achieved the number expected from other countries, and also in the 844 system we haven't lost any student because of complaints about what we offer. Therefore, leading to the student not satisfied and look for another school. No complaints or student lost or transferred to another school. Another criterion or feedback, that makes us confident that we are in the correct way is each year our school population increases, and then, for example, although as a Muslim school and we have some Christians on the management, say directors of the school are Muslims and then Christians, but the students are increasing including Christians.
- Theme 04: Which organizations do you have membership in and for what reasons?

Actually, Light Academy schools are part of “Omaria foundation”. It has a long name you will get it from Mr. Fatih. [So what does it do?] Our schools almost in more than 140 countries all over the world, And Light Academy school in Kenya is one of them, so like the Cambridge, Oxford or other schools, any other countries tries to compete with each other when operating school. We believe that this Light academy schools bring some differences, a new standard of education not only in Kenya but all over the World. [In which areas?] Areas of education, by doing well, and by excelling. First academic performance, and then tolerance among different faiths of religion and strengthens the bond between different faiths and to respect one another, so as peace may be maintained to next generation.

Theme 05: Respect and practice of religious and cultural diversity.

We try to increase different beliefs or number of countries. Muslims without sharing with Christian they will become more fundamental. Muslim without sharing same environment with others they become more fundamental. Since they believe, that they are the only ones who got the truth, so when they discuss religious topics and ask each other questions to seek out. Otherwise they are the best. I am the only authority in this field they would think. When people need to be exposed to different ideas and challenging questions to see how good they are. So they learn flexibility here in their fields. Thinking I have all the truth makes you close all the doors of other opinions. For example let me give another idea for this me. This is a common misconception all over the world, that Islam is equal to the terrorist. If we want to destroy this misconception as owners of the school we must have less tolerance for those Muslims who behave or act wrongly. Bad Muslims, those advertising Islam in a wrong way. Muslim who gives wrong message, the name destroyed e.g. 9/11 issue. Those European countries, China, if they came together and fight Muslim countries and Muslim retaliate or revenge, killing without separating who is guilty and innocent, Thus killing babies, innocent Christians. Thinking they have right. Unfortunately Islam forbids killing one innocent people, doing that is the same as killing all people of the world, but Islam ignores that aya, of killing. In Holy book and prophet, killing any innocent people the punishment is forever spending in Hell. This is misconception amongst fundamental Muslim’s, and in school we are completely against. We give zero tolerance to such Muslims who destroy the reputation of Islam and giving wrong messages about Islam e.g. (the Somalia Case).

Theme 06: School’s administration and academic performance.

In administration, or the management of the school are equally distributed among the teachers, which reflects the students population and the ratio here in the school for example one Hindu teacher is in administration members of the disciplinary committee reflecting this ratio (three of them Christian, one Turkish, one Kenyan Muslim). We do have meetings each week and talk about the school and so we have good relationship and working environment.

Theme 07: Understanding of Islam/Christian.

I have been here now for about 6 years in Kenya. I as a Muslim am to educate the Kenyan Muslim here, by stopping them to give wrong messages or behavior about Islam. [How do you do it?] By discussions and talking, sharing some time with them as I visit their homes. For the boarders no problem we are always together, but others I visit their homes and families. [Is it only you?]. No.... not only me but teachers do that visitation to the Muslims to their homes and then visiting my home too. I talk to them in my home and school. Then eventually they accept that there are wrong perceptions about Islamic people that pass wrong messages. [Didn't you teach them here in school?] The Muslims have their room for prayer but we teach in our talking in discussion. As Christians have always done with Mr. Njoroge. We can do it over tea talk or discussions every week whenever they have groups. Christians came to understand why Muslim pray, fast at times as fundamental issues of Islam. At least they understand what forces the Muslim behavior. They know this through friends, at dining hall, Dormitory, bathroom; they get the idea, what forces Muslim to do what they do. They understand main reason behind Muslim behavior so that tomorrow when they want to give solutions for the country, world, and their solutions will be more effective or on target. Without knowing the root of the problem we may concentrate on the branches and this may not solve in order to bring right fruits.

Theme 08: Conclusion on the education philosophy.

We try to produce students to the society with the knowledge of integrity, academic excellence and morally upright individuals. I can say religion without science is blind. Society gets no benefits from any blind person.

L02T: Job – Teacher, Kikuyu, Christian, 2000, 12/03/2013  
[Tell us about yourself?]

Christian mother from central province, 25 years of teaching in government, private, Loreto convent Msongari, Princeton and has taught light academy for 13 years.

Theme 01: Description of the Light Academy schools in terms of religious affiliation.

I Came to light academy as a parent, when looking for a vacancy for my child. The school has been a secular school, it did not have any religion, everybody in the school is given a chance to practice their religion; the Muslims do their own prayers I deal with the Christian Union where I am the patron. Nobody interferes with another's' faith there is total freedom as a parent and a teacher. When you look at the Turkish, people you think it's a Muslim school but it's not like other Muslim schools I have seen. We do not have any religion that we can say the school encourages.

Theme 02: Major role in society.

Apart from being a mother and a farmer at part time I don't have any other commitment.

Theme 03: Achievements made as a person and in society.

The most achievement I have heard is having so many students, very many of them who have gone to the university and they are having

good jobs, and are doing quite well in life. I know quite a number of doctors, lawyers, Pilots, bankers and others in administrative posts in ministries. Many are or have really succeeded.

Theme 04: Membership in any organizations and reasons.

Apart from the small financial groups, no other am involved in.

Theme 05: Respect and practice of religious and cultural diversity.

Out there I am a member of Holy Family Basilica, I have no big role, but am an active member there. As I told you I am the patron of Christian Union, usually we do meet twice a week for whatever we want to do. [Religious diversity?] As far as I am concerned, I believe that everyone has the right to worship where they want and nobody should interfere with it. Unless the way I worship interferes with someone else. Otherwise if it doesn't then there is no problem with me. I personally can live with a Hindu, Muslim, and a Christian without problem and respect you for that. [What about cultures?] Yes these are different cultures, the more the diversity, the better, because we learn from each other. I encourage the diversity of cultures. If people talk their own language in the office does it affect you? It doesn't at all, you have seen the Turkish talk their own, it doesn't at all. I believe there is a reason they express themselves in that way. Just like Africans, in most cases use Kiswahili. The staff and workers, majority are Luhyas, Luos, Kikuyus and Kamba minimum. But somehow we don't look at each other from that angle because the tradition of the school also dictates how you look at each other.

Theme 06: School's administration and academic performance.

The administration of Light Academy each has his role, the duties are specified and in his position and then once a week we meet and make a report. The headmaster is the overall, who co-ordinates what is happening, I easily access each of us and we consult a lot. Because most of them being foreigners. One may have done administration but different countries view things differently.

The academic performance is improving, I remember the first group the mean was 5.6, because we had taken students from all over because you are new and trying to get the numbers and didn't care of their capacity and capability, so that the first group didn't do well but the next group we were rated as the best school in the republic, for we moved from 5.6 straight away to a mean of 8, that was a very big jump, we started moving up. The only year I remember we moved down was 2010, the mean went down to 7, it wasn't that bad to 7, not as bad but when you go down you feel it. [Do you have reasons why you go up or maintain being up?] I think the reason is the co- operation between the parents, teachers and the students. The fact that I could see the teachers are dedicated, both sides, the facilities are good, the students are comfortable and have no excuse why they cannot work hard.

[Can you mention some of the facilities?] Academic facilities, the labs are very well equipped, the books, we give the books, we don't ask them to go and buy, they have never stayed without a teacher, they always have teachers, I could say, even their dorms are comfortable,

their meals are good, so there is nothing which can make somebody not to work hard. The environment is very conducive, the spirit is very good. [So you keep them in leaning atmosphere a lot?] No not, we also have extra curriculum activities, which encourages that as well, in fact if you notice we are very different from the government schools that just stress academics, we have a lot of extra curriculum activities e.g. Games, clubs we have a lot of Olympiads that we do.

[What kind of clubs do you have?] Clubs we have chase, golf, swimming, MUM (Model United Missions). [What does it do?] This is where the students from various schools meet under UN. Their work is to deal with universal issues. We also have the Presidential Awards Scheme. [What does it purpose?] It deals with environment of Kenya mainly environmental matters, this scheme; the reason why it is called the Presidential Awards is because the President is the one who gives the awards. Then we also have the Arts, Art Crafts, First Aid, have digital then I.C.T, and then the others are games. Games that is normal like Football, Volleyball, Rugby, and so on. [I heard you mention this, The Olympiads, what do they cover?] We have international Olympiads; the international Olympiads cover all the subjects, [what subjects?] You do a project, and the project is not only done by Kenya alone, these are international. [What do you mean by projects?] Like now if I identify a certain topic then I research on it, that is a student with the help of a teacher, but the project is for the student, it doesn't belong to the teachers, they only come in for assistance. [Okay you do it then compete internationally?] Yes, internationally where they are given awards in good performance. [What covers the Award?] The awards are medals, and monetary as well. [Anything you can add, what about the teachers?] For the teachers to work well, they are motivated, they are always motivated, from good performance, any good performance, any excellent performance is rewarded.

Theme 07: Understanding of Islam/Christianity.

By the time I joined, I was a mother, and I already know about Islam. Actually if you came not knowing about Islam here, you will never learn about it here. Nobody will do it openly for you, only you will see that these people are going to pray and unless you are curious and begin to ask a fellow Muslim about it. So I already knew about Islam before I came. [So it has not enhanced?] No No No, even as you relate with them there is no challenge to you in terms of your faith? As I told you I look at them as fellow human beings, because in every religion if you look at a Christian you will see positive and negative, do you understand I never say I look at them as Muslims. So there is no way I have looked at them that way. [Doesn't there lifestyle impact your life in any way?] To tell you the truth I look at them as fellow human beings and not in terms of religion.

Theme 08: Conclusion on the education philosophy.

I think as far as our philosophy is concerned, you know our motto is Access to Success and I believe we have achieved that. We have reached to a point we can say that we have succeeded I think so, it wasn't any easy thing, we have moved gradually and have attained. [So you feel you have attained the schools philosophy which is Access

to Success?] And the good thing about our students is that they are all round students we don't have students who have done well academically only, but as I told you that they have international competitions, and students who go for holiday outside the country, so by the time they finish, they are exposed. [How do they go there?] Like now in April holiday they have a trip, what they need is only to pay their air transport, accommodation is free, the chance is also given to the parents, [So it is to whoever can pay the transport?] Yes, so you can say you have lived to the education philosophy, the only thing is once you have reached to a certain target now maintaining is the difficult part of it. We are now at the point of trying to maintain. [Like which areas?] In all areas, whether academic, maintenance is very difficult, so that is what we are working very much on. [Thank you very much, you said Madam Kom], yes the other is Elizabeth IGCSE.

L03T: Job – Teacher, Turkish, Muslim, 2011, 15/03/2013  
Theme 01: Description of Light Academy schools in terms of religious affiliation.

Actually, when you look at the running of the schools, the setting, the timetable, it is a kind which offers democracy in the school, all the religious members of different religions are here, so whatever we offer here we encourage the people to worship in their religions, whether the Christians or Muslims. The owners of the schools are Muslims and that's why Muslims are coming to us and demanding more. People think that it's a Muslim school, and Muslims come and demand more. But we are to have balance, because Hindus are here, Christians and Muslims too. Therefore the timetable or the requirements coming from the Muslims side may not be sometimes possible to meet. For example the Muslims want to put on Kanzu in the school, they request comfortably knowing the school is Muslim school- deputy principle is Muslim. So they hope they will receive their requests or requirement. But we do not let any student to advertise Islam through their clothes or behavior. For example total population is 400 and Muslims 80 or 90 not sure or 100 roughly, and they may want to recite Salah, a kind which is done at the Mosque, to alert the Muslims that time has come for prayer. They have wanted to recite this in the school so that the neighbors around here may join in that invitation, but we don't allow them to do that. On the other side, this is like balanced diet, am a Biology teacher, we should have to balance, offers coming from the Muslim side, Christian side and Hindu side. Another example, Christians choose to have a Bishop invited to preach in the school. A biology teacher, Mr. Njoroge. He offers Bible study. Students want to worship their God. That teacher organizes them and gives lessons from bible. [So nobody comes from outside?] Since we have a teacher and he is qualified, he has been giving a speech in a church for a long time. We requested him and accepted as a volunteer. He conducts those ceremonies with the Christians with ease.

Theme 02: Major role in society.

Since the composition of the school is from different tribes, countries different Religions and different moral attitudes. Therefore being a

principle or deputy Principle or member of the administration, it's very difficult to satisfy all these people with different values. Therefore Light Academy management has a role to keep these people belonging from different tribes, nations and values and religions in an environment, opportunity, which is positive so that they may shape their values and character at large. So long as they don't humiliate the others religious members value or devalue. Since the school is international, last year we had 17 students from different places and countries, so I have said it is to give opportunity to shape their values at a large extent. [What is this environment that you provide?] Management for example provides the environment, i.e. the facilities for the students if they belong to different religions, however they may not equally be satisfied as already mentioned from above. Like other international schools we lay a foundation to respect of others. We also raise the academic standards. And that's the best thing for Kenyans we have noted. They like it much. [What about the other countries?] Ah. Is the same you know? The parents usually ignore the values as long as you are successful in your profession.

Theme 03: Achievements made as a person and in society.

First of all the school raised in academics and this year it became number 46 nationally. What about 2011? I am the deputy Head teacher of the British system, so you can get the others from the deputy Head teacher. He may give you all other details for 2010 and 2011. Other achievements are of students coming from 17 countries, and we have achieved the number expected from other countries, and also in this British system we haven't lost any student because of complaints about what we offer. Therefore the parents and the student are satisfied and cannot look for another school. No complaints or student lost or gone to another school. Another criterion or feedback, that makes us confident that we are in the correct way- each year our school population increases, and then, for example, although as a Muslim school and we have some Christians on the management, say directors of the school are Muslims and then Christians, but the students are increasing including Christians. Specific example- I have been Deputy Head master for 2 years, but, I have had a rumor from Somalia Muslim parents talking among themselves that I deputy headmaster does not want to admit Somalia Muslim students in the school. I don't know how they got this idea. But as long as a student has good behaviors, there is no problem. We do not discriminate anyone, but we know that, if one is involved in a crime like Vandalism. That is anyone you know this can lead to death, or killing. But this ill feeling rooted among Somalia parents could be because of those that have been disciplined, and maybe expelled depending on the mistake done. Its' not because you are a Somali but it's because of the mistake done against the rules and we are not biased. It came to me through my wife- who teaches at Light Academy Secondary schools.

Theme 04: Membership in any organizations and reasons.

Actually, Light Academy schools are part of "Omaria foundation". Our schools almost are in more than 140 countries all over the world, And Light Academy in Kenya is one of them, so like the Cambridge,



Oxford or other schools, any other countries tries to compete with each other when operating school, we believe that this Light academy schools bring some differences, a new level and standard of education not only in Kenya but all over the World. First the academic performance must be held and then tolerance among different faiths and people of religion and strengthening the bond between different faiths and to respect one another, so that peace may be held and maintained to next the generation. We are in 140 Countries trying to prove that there is not going to be war by different faith. That is the main reason of these schools, to teach small children, teenagers, genius and then grow up different members in the same environment, same building and same compound. Therefore the graduates of the school and who becomes the father and mother of society, we believe that they will be good citizens and train people to respect and have peace.

Omaria, these schools are constructed and founded by rich businessmen in Turkey. It also organizes business men and women in turkey to support those schools abroad, either financially or morally. For example this year in Islam "Idul haj" on this day Omaria slaughtered more than 8000 goats and distributed to orphanage (Muslim & Christian) centers, prison in Nairobi and Mombasa in Kenya, some hospitals, public schools and especially poor and needy people no matter their religious background. For example I was in charge of Kenya meat commission in Athi River for three days. In the future 'Omaria foundation' will raise universities and hospitals and other humanitarian projects in Kenya.

Theme 05: Respect and practice of religious and cultural diversity.

We try to increase different beliefs or number of countries, Muslims without sharing with Christian they will become more fundamental as you know. Muslim without sharing same environment with others, they become more fundamental. Since they believe, that we are the only ones who got the truth, so when they discuss religious topics and ask each other questions to sought out. Otherwise they think they are the best. I am the only authority in this field. When people need to be exposed to different, ideas, and challenging questions about life to see how good one is. So they learn flexibility and broadness here in their fields. Thinking that you have all the truth makes you close down and become proud. For example let me give another idea for this me. These is a common misconception all over the world, that Islam is equal to Osama, Alkaida and the terrorists. If we want to destroy this misconception as owners of the school we must have less tolerance for those Muslims who behave or act wrongly. Extreme Muslims, those advertising Islam in a wrong way and manner. Muslim who gives wrong message, the name destroyed. Muslim retaliate or revenge, killing without separating who is guilty and innocent, Thus the killing of babies, innocent Christians and people In the holy book and prophet is prohibited. Killing any innocent people the punishment is forever spending in Hell. This is misconception amongst fundamental Muslim's. The world should be able to know this. In our school we are completely against this trend and acts. We don't tolerate to such

Muslims who destroy the reputation of Islam and giving wrong messages about Islam worldwide.

Theme 06: School's administration and academic performance.

Actually in administration or the management of the school are equally distributed among the teachers, which reflect the student's population and the ratio here in the school. One Hindu teacher is in administration members and others too. We usually have meetings each week and talk about the school management and plans. As Turkish teachers we visit Kenyans at their homes and parents. Regarding Academic performance, there is increase of school population which is a response that we are improving and doing well in academic performance, otherwise we will lose, and population will decrease .e.g. in 2012, 'A' level students, all students passed, 7 students about 88% (IGCSE). 'O' level 99.3% passed and 107 students sat for Cambridge exam in 2012.

Theme 07: Understanding of Islam/Christian.

When we talk about the misbehavior or achieving, I have been here now for about 10 years in Kenya. I as Muslim am to educate the Kenyan Muslim here, by stopping them to give wrong messages or behavior about Islam. [How do you do it?] By discussions the talking's, sharing some time with them as I visit their homes. For the boarders there is no problem with them, we are always together, but others I visit their homes and families. We do it with other teachers. To do that visiting with the Muslims to their homes and then visiting my home too. Talking with them in my home and school. Then eventually they do accept that there are wrong views and attitudes towards Islamic people that pass wrong messages which we didn't teach them here in school. The Muslims have their room for prayer but we teach in our talking and discussions. As Christians have too. We can do it over tea talks or discussions every week where they have their groups. Christians came to understand why Muslim pray, fast at times and issues like that, in line with Islamic faith. At least they understand what forces the Muslim behaviors and acts. They know this through friends, at dining, hall, fields, bathroom; they get the idea, what forces Muslim to do what they do. They understand main reason behind Muslim behavior so that tomorrow when they want to give solutions for the country, world, and their lives they will be fully decided on grounds of understanding and more relevant. Otherwise people will give wrong answers to their society when called upon to act.

Theme 08: Conclusion on the education philosophy.

We try to produce students to the society with the knowledge of decently, academic excellence and morally upright individuals. We believe that if science is the left wing of the bird i.e. technology, material attainments. If this remains as the left wing of the bird, then moral attainments, moral values of any faith represents the right wing of the bird which is needed for the safe flights, let's say the bird can fly. So without any of that and mistakes of any wing leads to the society's collapse. I can say religion without science is blind. Society gets no benefits from any blind person. I Know I couldn't express well because of my English or communication.

L04T: Job – Teacher, Luyha, Christian, 2009, 12/03/2013

[Tell us about yourself.]

I am Laban Mulunda, a teacher of History Studies and I have been here for 4 years, a Luhya by tribe. [How did you come to know about Light Academy?] I knew about Light Academy when I joined the job market. I have heard about Light Academy through reputation and as place that provides good working conditions. Then I applied and joined Light Academy. [What is your faith?] I am a Christian protestant – Deliverance church. [Do you by any way know Fethulah Gülen ?] I knew about him when I joined Light Academy. [How do you know about him?] As one of the philanthropic work or field offering opportunities to advance in education, social activities etc. someone talked to me about him, a colleague when I joined Light Academy. It's when I asked generally about the history of the school. He actually shared the organization behind the starting of these schools. That is the world to have access to education. [So you knew him in terms of education?] I had interest about other things but the key thing I realized was about education. [Any books about it?] Not at all. [What do you admire in him?] What I admire in him is the humility and that willingness to enable youths to grow and realize their potential.

Theme 01: Description of Light Academy schools in terms of religious affiliation.

For the time I have been around I think it's a school that has an open policy, balanced, and concerns to religion. They don't discriminate; maybe anyone wanting to join the school in terms of religion, the school embraces all religious backgrounds. By that one gets opportunity to interact with people of other faiths. So one can take this aspect as strength. [Have you taught elsewhere?] Yes I have taught and the people from different backgrounds, I can say that Light Academy provides a better environment than other institutions.

Theme 02: Major role in society.

My role as a teacher of light academy, foremost is to play my part in advancing the mission and vision of the school. To have academically competent young men who are also morally upright, actually I need to be a role model not only a teacher at light academy. Because as a teacher you have a responsibility to oversee these young men, to be responsible and actually people who are competent. My role is also to paint a good picture of the school out there, for now I understand what Light Academy really are, so I can inform other people, so as to get opportunity to be part of light academy.

Theme 03: Major achievements made as a person and in society.

I think the first achievement definitely not only for me but any teacher is to provide the student with environment to excel in their exams and develop in different areas. And I meet them out there and I actually see them doing well in various areas they had chosen. I think the time I have been here I can point out students who actually achieved a lot. [Can you elaborate on that?] I have students who are pursuing courses like in engineering, Aviation, Medicine some are even in foreign universities. [Any other achievement?] Also part of clubs that students have gone out to participate in competitions, like I had a team. I was

among a team of teachers, who prepared students to attend the Golden Climate. Some annual competition done annually, and they participated, it was held here in the school. [How many participated?] In our team we had five. We had over 20 international schools participating and schools from other countries.

Theme 04: Membership in any organizations and reasons.

Personally, at the moment not any in particular.

Theme 05: Respect and practice of religious and cultural diversity.

I do respect diversity; I believe it's one's right to choose the religion one belongs to because of what they believe in. Different religious beliefs propagate the same principles in terms of being able to relate and knowing exactly what is expected of us. Personally I think it's important to respect everybody's religion. [What about the school?] I think the school has demonstrated the strength of religious diversity. When looking at the students we have are from religious diversities, but you find that the working of the students, particularly in groups that you might not tell that these people have different religious inclinations. And also freedom at which they express their religious beliefs when in doubts, you know about prejudice in other schools, I think the school has provided the platform to show how religious harmony irrespective of other religious opinions, so as to be utilized to make society a better place. [Do you feel for more facilities towards religious activities?] Maybe, the facilities are inadequate in terms of, if any group from religious background maybe in need of a place of worship. If possible to provide more facilities for the groups like for the Muslims if they could provide, they have been using some place around the dormitories for prayers, if we could have a small place, say a Mosque for prayers and have time to teach them and Christians setting a place where they could get someone coming in to teach them a few things in regards to Christian values. It will strengthen, where they come together and share, where they can understand the other religion better. There has not been much of outlining so as to freely express themselves.

Theme 06: School's administration and academic performance.

I must say, it's a very competent administration, they have the interest of the students at heart, you can see tremendous improvement in terms of providing opportunities to grow. Students, members of staff. [What kind of opportunities?] There are leadership opportunities given to the teachers to move up in order to get more challenges. [You mean promotion?] Yes promotion. What about students? Students have also enormous opportunities, like to participate in these international competitions which have rewards for students who excel in different things, academics, extra curriculum activities, tend to encourage students. The administration is easily accessible. [What about academic performance, how do you rate it?] It's good, very good but not excellent, for there is room to improve and owing to the last K.C.S.E. results, the performance was good, I.G.C.S.E. was also good. [What is the secret?] One is hard work from teachers, students and support from the parents particularly on discipline of the learners, which is a core factor of the performance. Because without discipline

they cannot perform. And also the compression from the administration and the motivations I mentioned earlier to both the students and the teachers has actually been crucial to improve the academic performance.

Theme 07: Understanding of Islam/Christian.

It enhanced my understanding of Islam through interaction I have had with the teachers, and I have learnt the beliefs of Islam and seen the demonstration of religious beliefs and Islam mean. Because it's more practical and being demonstrated by colleagues we usually have informal sessions, where we share, ask how does it work? They are free to share with us, and I have been able to learn about Islam. [What about Christianity?] They have also shown the willingness to interact with other religion owing to the schools offer of environment to learn others faith. There has been freedom of people to exercise their religious beliefs.

Theme 08: Conclusion on the education philosophy.

I think the educational philosophy of the school has been relevant to the kind of education given to these young people. The philosophy actually emphasizes preparing these young ones to be morally upright, very important aspect of humanity and that ability to interact with people from different backgrounds. Be it religion, cultural, it turns or helps people who leave the school to be able to suit in any society because of how they are prepared.

**L05T:** Job – Teacher, Luyha, Muslim, 2009, 12/03/2013

[Could you briefly introduce yourself?]

I teach International, particularly I.G.C.S.E. [How long have you been here?] I am a Muslim and hail from Western and precisely Mumias town, sub tribe Wanga, my dad was born in Bunyore. [Maybe I begin by asking you how did you know about Light Academy?] My former station is St. Patricks, Kiserian and I remember having passed through Ngong road. My uncle used to stay somewhere near Adams arcade, I realized the school was related to Turkish people and I had interest to work here. In 2007, I tried through my colleagues and a teacher was needed but on part time. Later in 2009 I was in St. Hannahs when light academy came here I tried and was taken.

Theme 01: Description of Light Academy schools in terms of religious affiliation.

I believe that the schools are all round schools and that they are able to accommodate any religion. There has been a perception out there that light academy is a school for Muslims. In my interaction with the people out there, even parents relate it to Muslim school. But I think they give freedom. [Why do you think they see it as a Muslim school?] It is because of the Turkish people. They know Turkey is an Islamic state. [Anything else in regard to religious affiliations?] Christians have been given their time there is what we call the Christian Union club, which is being chaired by Madam Kom, she is the patron, they normally meet and besides that, on Sundays they have their own mass, there is a room set aside for Christians. What it tells you is that this is freedom of worship.

Theme 02: Major role in society.

Apart from maybe the normal life, the main role is to transform the students whom we are dealing with. Of course to have the required skills, but also there has to be attitude change in regard to morals. I believe in a school setting where you have people coming from various backgrounds. This is a chance for them to understand the need for diversity, and take it as strength rather than a point of division. In other words you become well equipped intellectually and that is academically, but even morally, it keeps you upright. [How do you go about it to bring out these kinds of goals?] While teaching in most times teachers assume roles in today's society which are supposed to be parental. Sometimes the students want your opinion other than what you are teaching. Some are personal things so when you give them your personal opinion or advice you find them being appreciative, and show you that they have a lot of confidence. Apart from being a teacher they know there is something you can tell them. [As a Muslim if Christians came to you for opinion, how do you feel?] Well, as a teacher we are supposed to serve all despite religions affiliations or ethnic originality. We give our services, squarely and fairly. I'll be glad to see such cases. Most students know you are a Muslim if they have a topic related to Christianity. But you need to tell them on the topic, as Muslim we believe this and as Christians they believe this. Don't tell them that my Islam is the best. These are learners who are growing up. They shouldn't see your argument as Muslim. One plays a neutral position which is not easy. [How do you ascertain their satisfaction?] As teachers we are close to students than parents. If you look at the calendar you see that our contact is higher, spend most of hours with them, and to boarders it is even higher, Beyond the class work we can give then counsel. [What issues comes out?] We are dealing with teenagers; I have dealt with issues like one came complaining about the father and the other about a girl friend. They needed my opinion, we deal with traditional issues of the student's like temper and differences.

Theme 03: Achievements made as a person and in society.

Well, like I said before the key thing is about my role as a teacher, is about morally and even academic upbringing of these children. One story, a student came from Aga Khan in 2011, in his system I.G.S.E 844 which deals with Kenyan system. In our first week of lesson he came and said the British system is different and he couldn't make it in history. I told him we have had such cases, I advised him and was able to be patient and as we speak he is doing law at African Nazarene University. Last term he came here specifically to thank me because of that. I felt well as a teacher. [Are you able to know some of the people who passed through your hands?] Yes, there are four of them in abroad, one in Australia, Malaysia and Canada. We continue to communicate through face book as they call you Sir! [Do you know what they are doing?] Some studying, besides performance, I think this is a joint effort at I.G.C.S.E level, have been able to change this level of better performance and its improving year by year.

Theme 04: Membership in any organizations and reasons.

We have three organizations, one of them is called Mwito Sacco, am a member, we also have a school welfare for teachers, I am member where we do major on two things here, one is death in case you lose a relative or close member of our family, we contribute, as Africans we value that and, in case of new born baby or wedding. Also a member in Dalsa where we meet every Saturday, it's a religious food club, it's about Islamic, members are from here, and out there, not connected with the school. We meet at the kindergarten here at IGCSE for spirituality.

Theme 05: Respect and practice of religious and cultural diversity.

The diversity, the constitution is clear, we are given our freedom; I believe that it's always good to accept the fact that, we are always different, be it culturally or even religiously. Although if we look at Islam it's about submission to the will of God. When you see somebody close to God to me I see more less a Muslim. I don't have a problem, culturally, the fact that we are people from different cultures, you are to appropriate the fact that we are different. That difference is not negative, not to divide us. In the school settings, I was telling students here about TNA – Kikuyu etc. Fact that one became Kikuyu, Luhya, Luo it is not a choice, you are born a Kikuyu, Luo, God had designed all these things and need to appreciate and accept it and can't change it. You need to see the purpose of that. [By the time you came here did you have these kinds of ideas?] It's a matter of principle, and being a teacher in history, we are critical on many issues. The issues of ethnicity, leadership and I was saying politicians are together because of their interests. Among the students there has been a talk about Muslim in regard to prayers and as Christians have their own. The school is supposed to encompass all, otherwise the school should have had a big Mosque here.

Theme 06: School's administration and academic performance.

I have seen different headmasters coming in, a change of leadership from one to the others. When we change leadership, we expect a change from one leader to the other. As human beings we believe in different policies, principles and geared towards the good of the institution or improve the place better than before, but I believe being an academic institution, what we lack as light academy is some sense of tradition, culture, I'm saying this in comparison to some good schools which of course do perform very well. It is attributed to some of movements; one stays one year or two years and moves. Sets some bit of rules or structures such that it doesn't matter who comes there as a leader. The idea will be the same. What am saying this, to schools like Oshwal, and I attributed this to the consistency, like alliance which has 87 years, it has been there and they have their 9<sup>th</sup> principal since it was established. If you talk about light academy, if you look at those schools structures are just set, it doesn't matter the person. So that leaders function based on those structures. So that whoever comes in even the students, just fit into the system. That is a very strong foundation that we need to have, Turkish as deputy will not matter. One of the challenges we have is the rate of conceptual of the students need to be understood for example one said as teachers when the bell

goes go and stand there and wait for the students to come in order to train students. But in Africa we need to push them. It didn't work; you need to listen, because we have been there. [How about academic performance?] I can say its above average, for last two years it has been good, why I my saying this, The students we are dealing with are not from a poor background, who require to work hard to be successful in the future. Where they came from they are already successful. Look at the parents and business. So what they want to achieve is just a minimum, probably a C, according to them. But I think we have pastured them to realize their perceptions. All things are there. But why go to school we need to make them understand.

Theme 07: Understanding of Islam/Christianity.

I think, I went to catholic school in primary school. The freedom of worship was not really there. I was Muslim but I used to go to church, high school. I went to Quakers school, since we were many we pushed and were given a place to worship. Having taken that to light academy nobody is being pushed to any faith, it's accommodative in fact, the teachers who are SDA, they give you freedom, before I came to light academy, I went to Ishiara for an interview and I was the only one who was a Muslim. Lastly they saw I was a Muslim and I lost the job. Here in Light Academy they are able to accommodate Christianity, it has made me to know that we are brothers and we are free despite being of different faith, but we are human being and need to co-exist to one another. There are more things than religion that make human differ, the major is economic empowerment. This has been the genesis of many cries of humanity.

Theme 08: Conclusion on the education philosophy.

They talk of access to success and I believe indeed it is true, because we are having people from different backgrounds. Some from different countries and I believe it makes them realize and even change their mindset. One of the students came up with the Bukusu eating people, so others were wondering that this guy eats people because he is Bukusu. So where did he get this idea, and he said he was told by his parents, so later one sees the truth and it's about change of perceptions.

- L06T: Job – Teacher, Turkish, Muslim, 2006, 14/03/2013  
 [As you introduce yourself, how did you know about light Academy?]  
 My name is Rammazan, a teacher and right now I have a duty of project co-ordinator, if I explain briefly what the co-ordination office does in light academy school. According to our philosophy we need to broaden the students vision we want them to participate in international competitions, project competitions, there are several in different countries e.g. Turkey, U.S.A. Georgia in Romania, many other countries like this. Students are coming together, brains storming, coming with ideas, a project idea, a science project and there the teachers assist them to develop the project. Whether a design project, I.C.T. project whatever they are developing within a few months, let's say 3 to 4 months and then we present this project. If accepted we go for competition for the finals in Kenya with other schools. The students



get exposed in this. [How long have you been here?] I have 7 years and I'm a Muslim from Turkey.

Theme 01: Description of Light Academy schools in terms of religious affiliation.

Okay, we define ourselves as pre- denominational, or inter-denominational schools, we are Muslims but we accept all types of religions, Christians, Buddhism, Hindus, Local religions or tribes, whatever. We have same approach for all. Whatever we provide for a Muslim, same opportunity to Christians or other religions is offered. We have respect for all religions. We have same respect. Being a Muslim does not make us distant to other religions, we are there for all. Accept others, whether Christian or Muslim, whose behavior is not in line with their respective religious teachings.

Theme 02: Major role in society.

Okay my personality or from my point, since I am a project co-coordinator, this kind of development is generally lacking in Kenya and Africa at large. Giving students practical platform to apply their knowledge from that perspective, this is very important that's why we decided after going to these countries for several years, to have an international competition called 'Global Climate' to give students of Kenya a chance to compete internationally. Many countries are coming here and competing. We believe this is very important, we have seen in other countries this thing is very developed, the governments in those countries giving very big importance for the competitions. But here still it's a baby, its third year, but as people learn about it they really like it, and during those competitions you know several countries come here and it's very colorful , from different cultures, from different religion, countries and they have a chance to interact. For example students may think that Iraqi people, let's say, they are bad people, because of the news going on there including Syria. But when they come together in this forum and discuss, they realize they have common points. They are there for common goal, competing and also exchange of culture. They know each other better. They could ask questions about this country and know about this country, and we believe it's not only a science platform but it's for exchange of culture, knowledge.

Theme 03: Achievements made as a person and in society.

Okay, like I said, again in these competitions, when our schools do the competition, they give me this duty. I believe that we are doing well, we believe in the visions of our students of our schools. In 5 years ago, there were about 1 or 2 competitions but now we try to participate 8 competitions, on top of this, 3 years ago we started Golden Climate International, for projects.

Theme 04: Membership in any organizations and reasons.

My private life is very much school oriented, you know light academy is not like other institutions, we don't see this institutions as a work place, a job, but I see this place as a family. I am part of this family. When I am doing something here, am not just doing for sustaining my life, like in my country or institution. Light Academy is different; this is my family I must say.

Theme 05: Respect and practice of religious and cultural diversity.

As I said, I explained light academy perspectives about religion and culture since I am a family, then I have similar perspectives. Kenya is a very good place for that diversity; cultural and religious diversity. I can say being here in Kenya and living here as opposed to Turkey where majorly Turkish Muslims live there. I come from that background.

When I come here and see especially the respect of Christians towards Muslims, I see here is very nice, I must say. Maybe it is hard to see this in some countries, live peacefully. Here there is peaceful co-existence. And this inspires me very much and gives me a big experience.

Theme 06: School's administration and academic performance.

Okay, I must say partially as a co-coordinator, or administrator. Maybe I'm not in the part of managing the students, but our job is different. I can say the administration is formed by the people who have really good vision. They always try hard they don't have any limit of time e.g. the work starts at 8:00 am and ends at 5:00 pm. It's not that way there is something to do even in the night, even having guests until late. Sometimes on Sundays we are coming when having something to do. As I said it's a family, the administration and leaders they sacrifice their time in school. Academically I must say the school is doing very well. In Kenya there are many schools and its challenging, big schools, old schools, they have really settled systems comparing to our school which is young. And we are competing with schools that are 50 years old. And I should say so far we are doing quite well. And we are handling two systems IGCSE British and 844 systems, you know on the same roof. Handling this has its challenges not easy in spite of that we are doing well.

Theme 07: Understanding of Islam/Christianity.

Okay, more than light academy, Kenya has made me understand Christianity, I have learnt many things here, before I came here I didn't know about the sects in Christianity, catholic, protestants and I didn't know about these sects. For I never met Christians in my country. They are very few. I have learnt a lot. And as I learn I realize we have a lot similar, it's all the same, we believe in one God. As I see I learn more about Christianity.

Theme 08: Conclusion on the education philosophy.

Light academy is a young school but, we want to achieve really big things, I can say light academy dreams bigger than itself, try to represent Kenya Internationally, trying to further education, and as I said competing with these other schools, though it has its challenges, but what I see in several years we will see our achievements. When we started in small premises at Ngong Road, even at that time our administrator, directors were dreaming big, some people who saw what we had that time may not believe. I see that the dreams will come true as well. Like the standard in education- people will take it as an example- That's what I believe.

L07T: Job – Teacher, Turkish, Muslim, 2012, 30/03/2013

Theme 01: Description of Light Academy Schools in terms of religious affiliation.

Light Academy are secular schools, not affiliated, the Teachers and students are a representation of the country where they come from. However the administration majorly comes from Turkish mainline.

Theme 02: Major role in society.

Once a teacher always an educator, which is to help students and parents to get nice skills, mainly high values not only in academics but also to be able to suit in the society. Education is not everything but we try to educate as it were your own child. It frustrates to be with child as parent for 30 years and regret if the society has problems. So we change them so that society in Kenya can be changed.

Theme 03: Achievements made as a person and in society.

I am a math's teacher and I have brought so many best students in "O" and "A" level K.C.S.E performance. As administrator I am a good leader apart from being a boss. I have worked in Mombasa and Nairobi. I do create environment where everybody works. It is intended to be a bridge between Kenya and Turkey and so far we are bi-lateral. We send students to turkey as we organize for competitions and activities.

Theme 04: Membership in any organizations and reasons.

Please, I don't have any.

Theme 05: Respect and practice of religious and cultural diversity.

We are a Turkish and Muslim country where we have few Jews and Christians. Thus we saw the diversity here in Kenya and we do respect others religions members, Christians, Jews and Hindu. Through education we don't like competition in religion. Respect needs some freedom, providing time, and place for worship which we do in our school. Have facilities for all the staff. A place for Muslim to pray and others too. In culture it is how I show respect to people of many parts of the country and I have been part of this culture. Culture of Turkey and of Kenya has no much difference.

Theme 06: School's administration and academic performance.

In academic I consider all the factors that bring the achievement and secondly the targets of IGCSE and 844, both boarding and Day, both local and international students, the Olympiads, students and teachers all in good level so as to achieve both aspects.

Theme 07: Understanding of Islam/Christianity.

I had little knowledge about Christianity, when I came to Kenya, and Islam is my religion, but almost all things have similarities that I never knew, e.g. fasting before coming to Kenya. Why Christians don't practice real religion, but speak about others.

Theme 08: Conclusion on the education philosophy.

It's in different levels, but finally if we don't or can't achieve or produce for example live to help others. Because you live to make others live. Academic issues are all moral values and then add religion. When you have good morals without religious base, then one cannot sacrifice and commit their lives easily. They can foster humanitarian courses but cannot sacrifice anything. If you do things for God, it becomes pity, unfortunate if you can't sacrifice your own.

- L08T: Job – Teacher, Turkish, Muslim, 2001, 30/03/2013  
 [Briefly can you introduce yourself?]  
 I come from Turkey, I am a Muslim and also I studied at USIU, in ICT. I am a teacher of Light Academy.  
 Theme 01: Description of light Academy schools in terms of religious affiliation.  
 Light Academy tends to be equal to all religions, doesn't particularize, but unifies all believers and all religions, reasons is because instead of finding differences within religions, which brings much ill and causes much problems. Unbelief should unite us, so as to fight against unbelief.  
 Theme 02: Major role in society.  
 ICT is affecting our daily lives. Creating an awareness within students that they will need ICT skills, and try all ways possible to instill in them, that whatsoever they want out there they need ICT. Not only as a programmer or accounting or ipad, smart phones e.t.c.  
 Theme 03: Achievements made as a person and in society.  
 As a person I have been affected in my own life, broadened my vision by coming to Kenya. I had limited vision, by interacting with people of other religions, culture, it has given me perspectives that are inter-religious and cultural. It has generally expanded me, through other peoples backgrounds, which makes you add value and you don't get stuck, and ultimately getting the best. In the society being a teacher is unique. Some fields you don't see fruits in a life time. If you are a scientist you may not see your fruit. I came to this school in 2001, I have seen some graduating and become engineers, doctors and I see fruits of my efforts and I see them more responsible than other people. That makes me feel satisfied.  
 Theme 04: Membership in any organizations and reasons.  
 I belong to Light Academy Alumni association. It adds value to me by learning from students in how to interact with others, in matters of religion and culture, having dialogue with people of other side. Religion doesn't part people but unites for having attention to God. Differences are not important. We walk in different paths but towards same destination. In the alumni association, basically we seek to keep in-touch with alumni and seek their commitment to be part of school building (even if desks for a school).  
 Theme 05: Respect and practice of religious and cultural diversity.  
 In my coming to Kenya, I live in harmony with other religions. For, here we have people from all religion and culture, but majorly all things are the same e.g. one garden of flower, different colors, smell, but they are roses; what unites us is the garden which is probably the belief. Most of the religions have same principles e.g. Buddhists have many gods, but they worship one God. All religions are to one God as in flower garden.  
 Theme 06: School's administration and academic performance.  
 15 years is short life in regard to school life. So we have achieved much academically and in activities we have achieved the best. Sometimes being 2<sup>nd</sup> top in Nairobi. We are competing against old schools. Not only excelling in academics but also in Olympiads. But

also special attention of moral excellence. Parents know that students will be brought up well. In USIU I saw in academics they stood out but in real life they fail. Even if not 'A' graduate but because of foundation given here they can stand and are responsible.

Theme 07: Understanding of Islam/Christianity.

Before I came to Kenya, I hadn't seen Christians much, but friendship is not in religion. We became friends after learning the similarities and differences. Religion doesn't divide but unites. No arguments, no fighting because of religion. Christians and Muslims ask a curious question and provide information. We hear of people abuse in other places. But in Kenya and light academy we live in harmony. Why people fight based on religions stand is nonsense to me, either they are brain washed or abusing for personal goals.

Theme 08: Conclusion on the education philosophy.

To have high academic standards, bringing students to high moral values, aware of what is within environment, and how to interact with the whole world e.g. through educational & academic competition, it adds value to the future. People get 'A' but what adds value is by participating in these activities. This gives them exposure participating in these activities e.g. 'World Scholars Club'. Jews and Muslims in other countries bring different people and make them friends. I intend to hold it in Kenya. It gives a peaceful behavior against other cultures and religions. It adds value to the students.

L09T: Job – Teacher, Kikuyu, Christian, 2012, 25/03/2013

Theme 01: Description of Light Academy schools in terms of religious affiliation.

Basically they accommodate every religion; Christians, Muslims, Indians, they are multi- religions; they give freedom to participate in any faith, they don't interfere.

Theme 02: Major role in society.

I am a teacher and have a lot of respect to people so that I want to be a role model, so that they can learn aspects of honesty and trustworthiness. At the end its not only grades but they are wholesome in the end and they can be able to survive any part of the world.

Theme 03: Achievements made as a person and in society.

My achievements are in performance, in visiting schools to encourage. Nairobi University I was in- charge of evangelism. We reached out to schools in terms of preaching and counseling, so at the end schools will do well, so as to have broad view and not village mentality. So my major achievement is to let the students understand.

Theme 04: Membership in any organizations and reasons

I am involved in informal kind of organizations with groups of friends and strategize how we can invest.

Theme 05: Respect and practice of religious and cultural diversity.

I am a Pentecostal Christian, but I attended a catholic High School. It taught me a lot. I respect my faith but also respect others, but it is through engagement that one is able to know others, through this you are able to understand a few differences .Sometimes I ask from the

students the faith they prefer, and I learn a lot from them. The religion one comes from has a lot of influence, so that we can't just dismiss.

Theme 06: School's administration and academic performance.

The school is academically able to provide quality education. They give freedom and believe you are a professional I have not had issues with them so long as you do your work.

Theme 07: Understanding of Islam/Christianity.

I interact with my students 80% are Muslims in my class, I asked them whether they wanted to become imam, but they said one becomes a sheikh not imam and asked them of becoming a prophet but they said Mohammed was the last prophet. But as Christians we believe of the gifts so I was able to understand. It is my desire to know how far we agree

Theme 08: Conclusion on the education philosophy.

It is education for life, we make sure we bring out an all round student, educational excellence, moral, and expose students to international events to make them open up. To participate in the U.N events it is more than just education.

L10T: Job – Teacher, Luyha, 2012, 25/03/2013

Theme 01: Description of Light Academy schools in terms of religious affiliation.

Generally Light Academy is a Muslim school with predominantly Somalia ethnic group of students. However it has a Christian Union in school to accommodate the others.

Theme 02: Major role in society?

It is to train students so as to build their personality so as to be able to fit in socially within the systems.

Theme 03: Achievements made as a person and in society.

From my university, where I was a student's leader, I have made people access different kind of help, like short term loans, to organize students in going round the country for exposure. I have been secretary general of Nairobi schools, where I did breach the gap between the private and government schools.

Theme 04: Membership in any organizations and reasons.

I have been a member of Inter- Primary Schools Association, here talents are not wasted, in public schools the government has been supporting it, but not private which are left out. So through KIPSANG we motivate the private schools. Another is Young Swimmers Association, which is to build the young on how to swim and be able to overcome any unforeseen dangers. Red Cross - First Aid for the awareness to students on emergencies.

Theme 05: Respect and practice of religious and cultural diversity.

I personally respect the backgrounds, religious, sports and time of people. For example the school gives a chance in Easter for Christian Faithfull's to worship.

Theme 06: School's administration and academic performance.

The schools administration is good, it encourages on different places and it has people who reason, it takes care of needs, one doesn't feel

frustrated, they give permission where necessary, friendly and can easily chat with them as they are easily accessible.

Theme 07: Understanding of Islam/Christianity.

I realize that Muslims are more willing to volunteer and help society, they are interested in other people's success and they provide almost 30- 40 scholarships to students. They don't force anybody to become Muslim, but leave you to admire their practices.

Theme 08: Conclusion on the education philosophy.

It is to work hard, and come back to support others after graduating, and to invest in more teachers, tutors to work and become more better.

L11T: Job – Teacher, Luo, Christian, 2012, 25/03/2013

Theme 01: Description of Light Academy schools in terms of religious affiliation.

It is a free community, where everybody follows own faith without force.

Theme 02: Major role in society.

Is to change the youth and make them best persons. And this should be all round personality in order to be a leading example to the students and society at large.

Theme 03: Achievements made as a person and in society.

I have taught in poor backgrounds and eventually came up with results that were least expected.

Theme 04: Membership in any organizations and reasons.

I am a member of Makindu Youth polytechnic group where we are doing welfare, planting and also have income generating activities e.g. chicken rearing. Also I am a member of World Scholars Cup Group and Journalism, WSC, it academically challenges across the world on areas concerning (1) World History (2) Literature - works like Marco Pollo and poetry - like Pablo Neruder and others including other world scholars and (3) Special areas including Journalism. We work on school Magazine where students write articles and come up with school magazine.

Theme 05: Respect and practice of religious and cultural diversity.

I do much (have) respect and don't want to stand on the gap of any. Actually in diversity you can get something more meaningful. When we observe diversity we see a broader way to follow, we look at the world in totality.

Theme 06: School's administration and academic performance.

I rate it very highly, because it is through them that the high quality performance is released. It has good systems which has freedom. Everybody is left responsible to the program. In academic performance we have those programs that ensure success e.g. Normal classes, extra lessons remedial classes for weak students. And the relationship between students and teachers is easy, very open for them.

Theme 07: Understanding of Islam/Christianity.

It has enabled me to know that there is existence of supreme God who is called different names from different faiths.

Theme 08: Conclusion on the education philosophy.

It is workable and practicable especially where the elderly students are there for the young ones. It's very fulfilling.

- L12T: Job – Teacher, Asian, Muslim 2011, 14/03/2013
- Theme 01: Description of Light Academy schools in terms of religious affiliation.
- In light academy we don't teach religious but we have students of all religions, majority are Muslim students then Christian students, Hindu students besides the religious we have the international students from turkey, Tanzania, Somalia, U.S.A. Some reside in dormitory while their parents are in U. K. or U.S.A. or Somalia. There is no religion as such but Friday they congregate together and have prayers. Muslims in their side and Christians too.
- Theme 02: Major role in society.
- As a teacher, I started as a Biology teacher and was deputy at Oshwal academy. As a role of teacher I have done well in bringing up students and I see them bring in their children. Teaching is an excellent profession. My main role is giving and gaining knowledge from society.
- Theme 03: Achievements made as a person and in society.
- My major achievements as I said is that I enjoy teaching, by giving knowledge to the young children. I am a biologist in profession, I have achieved by getting excellent results last year and I have looked into two systems – 844 curriculums. I have achieved by giving them education. I have also been a member of Nairobi on science project and every year we explore on different projects and my students have been excelling. So many of them have gone to the level of participating in different countries all over the world up to New York from light academy, Turkey, States. IT dept has gone. Also I train my students in First Aid and in competitions they get reward. I have three children; I began teaching before they were born. One is a doctor, engineer and a banker. I have achieved because of being in this profession.
- Theme 04: Membership in any organizations and reasons.
- I am a Project co-coordinator here in Golden Climate, member of Saint Johns, Ambulance. I have completely 25 years in service. Nairobi National student's science congress and used to be a member in organizing committees, this are my activities and workshops.
- Theme 05: Respect and practice of religious and cultural diversity.
- My own religion is Islam. My culture is from Pakistan, looking at elderly people we have tried to maintain our culture, dress, food, eating however nowadays children are picking a lot from the western culture. We don't demand from others but we always had Christian friends, attended their weddings, funerals, churches. So I give all the respect to all their religion. If you read Quran and bible you will see there is no much difference, But Hindu is different in that it has idols involved. Attending and singing with them does not mean we change our faith. We give respect to each other by going to their functions.
- Theme 06: School's administration and academic performance..



School administration and academic is excellent, day by day it is improving. Within 3years of my experience I have been here we are improving. We are community school, whatever the community will suggest we abide. Here the Turkish people began the school and whatever they set we go by it. They are well mannered, good although sometimes communication becomes a problem because of the language, but they are very humble. It's encouraging because I drive 25KM coming here, because I like the environment, I like the people, very happy environment. Is a very well maintained school including cleanliness.

Theme 07: Understanding of Islam/Christianity

They don't teach any religion and don't give any difference between Muslim and Christianity. Here we enroll all students, we treat all students equally even academically all students participate without biase. We don't force any to pray, or joining any club. Surprisingly what I have noticed away from other schools, students are not allowed to discuss politics or discuss religion. Not because we stop them, it's because we teachers don't discuss these things.

Theme 08: Conclusion on the education philosophy.

They believe in light and I must say Turkish are doing a lot as much as possible to spread education. They are building more building more schools and Universities in Mombasa, Lamu and all that. They believe in giving of knowledge.

L13T: Job - Teacher, Kamba, Christian, 2008 - 26/03/2013

Theme 01: Description of Light Academy schools in terms of religious affiliation.

They are basically secular schools, No single religion that is approved by the administration, So those who are Muslim are free to practice their own. There is a sense that one may view, we have prayer bases set for Muslim, purposely set for that purpose. But Christians if they want they can meet understanding that the school is run by Turkish as charitable and they are Muslim.

Theme 02: Major role in society.

Well to educate society starting with students in my hands, of course you participate in activities that govern the society, contributing ideas on how best the society should be run and helping people.

Theme 03: Achievements made as a person and in society.

Personally I have gone through education that is an achievement and helping my brothers and sisters for their education of course educating people and educating them through church activities.

Theme 04: Membership in any organizations and reasons.

Apart from the church I .... [What's the name of the church?] African inland church, so apart from it there is no any other organization, where I sit under the development committee. [What do you do?] It plans, develops the church, through books, building e.t.c. It looks for finances and sees its usage well.

Theme 05: Respect and practice of religious and cultural diversity.

For one I am one of the people who hold liberal views towards issues, I have no reasons to imagine that any religion is better than the others

and when it comes to cultural activities, is that there is no culture that is greater than any others, all cultures have their good and bad as well. That cultural diversity is good for humanity and sometimes that we should celebrate these cultures. I have no problem with cultural or religious diversity. I see how we work well with our Muslim brothers here.

Theme 06: School's administration and academic performance.

First the academic performance is well above average, is excellent I must say I am delighted and you can get that from the office. Our past performance is well documented. Am not sure whether I can rate the administration for they are doing well, they refrain from forcing people to follow a particular religion.

Theme 07: Understanding of Islam/Christianity.

In the first place it has improved my understanding of Christianity because it's not part of what the school does, and actually even with Islam it's nearly the same thing it could be what I observe what the Muslim brothers do, otherwise no more we don't try to convert each other. [What's unique about it?] I would say that the idea of working together in spite of religious background. No one really interferes with anybody to follow a particular religion to worship or follow like in other places.

Theme 08: Conclusion on the education philosophy.

Since it focuses on educating someone beyond classroom, preparing them to be good citizens. Then on that score I rate them very high.

L14: Job – Teacher, Kikuyu, Christian, 2010 - 26/03/2013

Theme 01: Description of Light Academy schools in terms of religious affiliation.

Mmmmmmm I can say its open they don't have any restrictions to interact with others religions.

Theme 02: Major role in society

To pass on as much information as I can to the society in enlightening them not only in what I teach but showing them things that help in development, being a role model and showing them ways in which they can do positively to influence their lives.

Theme 03: Achievements made as a person and in society

To myself my achievement is being able to actualize my dreams and to be content with what I do. My main area from the word go is computer, so am enjoying what am doing. And I have been able to use this to help people both in school and outside the school. Most of my records are soft copies e.g. budget, savings and others. I monitor them through computer. I have my own PSR (Personal Social Responsibility) where I help people out there, I have several Mama Mboga whom I help to keep their records and do things to grow in business using I.T. I have like 6 of them and do things the legal way to get things done. At school I help students in class work and extra-curriculum work. We have gone to Turkey for an Olympiad, through project. I feel that it affects not only in academic work in class but also in application out there. [What did you attain in Turkey?] We got a silver medal.

Theme 04: Membership in any organizations and reasons.

Alright I am a member of welfare Sacco for Light Academy. It's to help people in times of need. Also a member of ORACLE, people who produce Java and Net Beans, it's more of academic for ICT motivations. A member of "For real" capital investment, pulling funds together for investments.

Theme 05: Respect and practice of religious and cultural diversity

I respect for example their practices in time of worship, and I would respect their public holiday. And I appreciate culture as one that makes life more interesting. If we were all having the same practices it will be very boring. If we had all ICT teachers I wouldn't be very uncomfortable, because the competition would be so high. So I can learn from another person.

Theme 06: School's administration and academic performance.

Well the school administration are suitably fair, they are not biased in their judgment mostly they do things equally for all members of staff. Academic performance of the school is suitably good with respect to the input that is given directly proportional to the output received.

Theme 07: Understanding of Islam/Christianity.

May be because of following their inclinations, what do we call them? Some patterns of commitment. They are dedicated to the strict observation of their religion and secondly because of getting used to their holidays, and different routines observed per year, I can be able to at least compare it with my life and make a conclusion which way to go.

Theme 08: Conclusion on the education philosophy.

The education philosophy is based on the key components of life. Which is basically moral upbringing and a holistic approach to education. The school does not only concentrate only on academics but beyond. We are also looking to other areas. It's one of the best environments for passing on knowledge to other people

L15T: Job – Teacher, Kikuyu , Christian, 2010 - 26/03/2013

Theme 01: Description of Light Academy schools in terms of religious affiliation.

Although the management or the sponsors are Muslims, I can say that it is open to all faiths and I don't show much leaning's to Islam, as one would expect although the management is dominant by Muslims. But accommodates people from all over in terms of life and religion.

Theme 02: Major role in society.

To mould a youth, and to educate. Once a teacher always a teacher, whether you are talking to youths, adults in social gathering, or generally in life. I think my role is to educate, to inform.

Theme 03: Achievements made as a person and in society.

Is that a personal achievement of education which I have been able to use as a means of self survival and it has also enabled me to fit well in my society. I use the same education to exploit sources that are available within the environment, immediate and non immediate. I have used same to bring change in the society.

Theme 04: Membership in any organizations and reasons.

Other than social group in mother tongue “wiyaki wakini” welfare association which has an affiliate investment company, made up of friends age mates whom we schooled together over 20 years, and our main objective is to bring our resources together so that we can invest in a view of making a profit. To invest in stock, shares, we also engage in social activities like charity, helping one another in times of need and socializing.

Theme 05: Respect and practice of religious and cultural diversity.

One, personally I believe that as much as I would like other people to give me my freedom of worship to respect my religious belief, I also do the same, I don't criticize other peoples beliefs or standings and likewise I don't expect them to believe too much on my beliefs and I think that is why I am able to relate to so many people, because I give them their personal space as much as they do to me.

Theme 06: School's administration and academic performance.

One thing I can say is that the administration has allowed teachers enough freedom to operate as teachers, or educators. There are those officials programs but you are set free to device your own approaches, depending on the caliber of the students you are handling. Therefore approaches to different scenarios because those students are different, their abilities are different. In IGCSE you have students of different levels at the same class. So we have that freedom as a teacher to initiate ways to bring the students the level of rest of the class. That academic freedom has made us achieve good results.

Theme 07: Understanding of Islam/Christians.

Not much because they don't try to influence my religious belief. Only that I have come to understand that they have certain things that they do. My observation tells me they have their religious festivals, the way they worship; I have come to know why they do it. They are different things from Christians. But they don't evangelize in other words they don't try to convert.

Theme 08: Conclusion on the education philosophy.

The education philosophy is that of developing a holistic student of a person. We try to mould a character in academic and their approach to different issues in life, so we try to come up with the whole person.

L16T: Job – Teacher, Kikuyu, Christian, 2008 - 25/03/2013

Theme 01: Description of Light Academy schools in terms of religious affiliation.

The owners are Muslims but we have freedom of worship, have Christians both students and staff.

Theme 02: Major role in society.

My major role is to enlighten people to their rights and especially good relations to make sure people co-exist peacefully. And in light academy I assist the students in guiding them on Christian values, and those that are Christians.

Theme 03: Achievements made as a person and in society.

One of the greatest achievements I think I have especially for light academy is that as Christians now we have a specified system of worship. And in society I have established churches and helped some

people to get employed and also families to live happily in their marriages by solving marital problems.

Theme 04: Membership in any organizations and reasons?

None at the moment.

Theme 05: Respect and practice of religious and cultural diversity.

I believe in freedom of worship and also value one's cultural views. I find nothing wrong with what one believes provided it is for the good of society.

Theme 06: School's administration and academic performance.

It is good and so is the performance.

Theme 07: Understanding of Islam/Christianity.

By mingling with Muslims and also get their books, videos, and through interactions. We also have a Muslim library. There are outside Muslim seminars that are held here and sometimes we are invited to attend.

Theme 08: Conclusion on the education philosophy?

It is good and I see many students succeeding in their objectives, it's successful.

### Appendix III: Participant Observation

#### **Turkish – Language and Cultural competition at Light Academy On 06/04/2013**

This day was marked with various Turkish Schools, from Mombasa, and Nairobi well represented. The officials, who were majorly Turkish, since the competitions were held in Turkish culture.

The Guest for that day who came as people were seated, was Kenya's internal security minister Yusuf Haji and Turkey Ambassador to Kenya. Parents and students were present in the Light Academy's auditorium that carries a capacity up to 800 people. The presentations were given in Turkish Language i.e. songs, poems and dances, which depicted the dressing and cultures of turkey.

The people would cheer the presenters and those that would qualify will represent their school in international competitions. The moods were suiting the occasion and exciting as one could notice the importance given to this competitions. The teachers, both of the presenting students and others were present during the occasion. The one thing that is evident is the harmonious, interactions and of course the feel of other peoples' culture expressed through their music and emotions that go along with it. In front of the auditorium were pictures of the two founding fathers of Kenyan Nation and Turkish Nation. Everything was set at the right place as befits the occasion. After some presentations, Mr. Haji gave a speech to encourage the participants and the relationships between the two nations which are seen through Light Academy Schools. He was then flanked of to go, and left the ceremony going on. The parents were conversing as the interludes from one Item to the other progressed as the Program came to the end.

#### **Participant Observation on 19/3/2013**

##### **Christian Union at Light Academy**

It was around 12.30pm on Friday when Christian students gathered in one of the classes to have their fellowship. There were about 60 students in attendance. Madam Kom, the patron and another teacher were present. The leader of students known as Sifa Katana led us to our feet and asked another student to pray so as to begin the session. After prayer visitors were asked to introduce themselves. It happened that I was the only visitor that day.

Then Sifa, invited a fellow student who gave the word for the day. They were attentive to the word for about 15 minutes. Then, a fellow student who graduated last the previous year came in amidst cheers from the others. He spoke and reminded them of the prayers they made and how God answered them. He encouraged them to continue in the same spirit.

Mrs. Kom expounded the scripture more clearly as she admonished them in the scriptures. I had little discussion with Sifa about their relationship with other faiths in the school. He said despite doctrinal differences but they respect each other. But he noted with concern that one could easily see that Islam looked established and Christian Union is treated as a baby. He also said that when a Christian gets close to God, the Muslims give an attitude to this Christian or "believer".

**Participant Observation on 19/3/2013****Muslim Worship at Light Academy**

This worship begun at around 1.30pm in the upper room, which was big enough and set aside for Muslim worshippers. They came in large numbers about 150 people including students, teachers and even a sheikh from outside who led the prayers.

In this presence one could feel the authenticity of worship and in an organized manner. There were no shoes put on, and the place was carpeted, as it commands the Islamic manner of worship. The sheikh led them in prayers. I was there, but when it came to bowing down, my friend told me to go back to a certain corner.

Most of the schools staff, teacher and administration who were Muslims were in this place, and the commitment level was evident. The prayers ended at 2.00pm.

Appendix IV: Letter of Introduction

Joash Orwoch,

Dear Sir/Madam,

**RE: DATA COLLECTION**

My name is Joash Orwoch. I am a student from Africa International University. I am carrying out a research on “Gülen schools and their impact on society in Nairobi, Kenya.” I kindly request you to fill the form in order to assist me to collect my data. The information you share with me will be confidential. I hope that the findings of this study will greatly create awareness and guidance among the people of different faiths in the education field.

You have been selected to form part of the study. This is to kindly request you to assist me collect the data by responding to the questionnaire (copy attached). The information you provide will be used strictly for academic purposes and will be treated with utmost confidence.

A copy of the final report will be available to you upon request.

Your assistance will be highly appreciated.

Yours sincerely,

.....

Joash Orwoch



Appendix V: Research Questionnaire

**Part A: Bio Data**

1. Year of Study 1  2  3  4
2. Age: 1-10  11- 20  21-30  31-40  above 40
3. How long has your child been at Light Academy? .....
4. Religion: a) Muslim b) Christian c) Hindu d) Others
5. How did you learn about Light Academy Schools?  
.....  
.....
6. Why did you choose Light Academy schools?  
.....  
.....
7. Could you describe Light Academy schools compared to other schools in terms of being religious, private or secular? Kindly explain...  
.....  
.....

**Part B: Objectives of the school**

Please indicate the extent to which you agree with the following statements concerning the objectives of this school.

Use the scale of 1=strongly agree 2= Agree 3= Not sure 4= Disagree 5= Strongly disagree

No	Statement	1	2	3	4	5
1	To promote learning of sciences for both men and women					
2	To provide affordable education to world					
3	To enlighten the world on religious diversity					
4	To educate the world on what Islam is					
5	To unite the world through religious education					
6	To promote dialogue between Christians and Muslims					

**Part C: School Activities**

Kindly state the extent to which you believe the following activities take place in the school.

Use the scale of: 1= To a very large extent 2= To a large extent 3= Moderate extent  
4= Small extent 5= Very small extent

No	Activity	1	2	3	4	5
1	Freedom to join weekly prayers for your denomination					
2	Learning about other faiths					
3	Concentration on Qur'an teachings					
4	Observing specific hours of prayer for all learners					
5	Absence of classes during Islamic Holidays					

**Part D: Interfaith relations**

Indicate the extent to which you agree with the following statements concerning interfaith relations at the school.

Use the scale of 1=strongly agree 2= Agree 3= Not sure 4= Disagree 5= Strongly disagree

No	Relation	1	2	3	4	5
1	school administration fair to all adherents of different faiths					
2	Light Academy helps one to interact with other faiths and cultures freely					
3	All religions are considered equal					
4	Christianity is not considered equal to Islam					
5	People of all faiths are treated with dignity					
6	Conversion while in school is allowed and encouraged					
7	Interfaith debates are encouraged in school					

**Part E: Impact of Light Academy graduates in society**

Please indicate the extent to which you agree with the following statements

concerning the impact of Light Academy graduates in society

Use the scale of: Use the scale of 1=strongly agree 2= Agree 3= Not sure 4= Disagree  
5= Strongly disagree

No	Impact	1	2	3	4	5
1	Most are highly respected Muslim clerics					
2	Most graduates are opinion leaders in the Muslim world					
3	Most are high ranking Christian leaders					
4	They endeavor to educate the society on Islamic values					
5	They are never interested in religious affiliation					
6						
7						

8. Do you know what the Gülen movement is? Yes ( ) No ( ) Not sure ( )

9. Please mention any of the Gülen movement’s philosophy on education and religion.....  
.....  
.....  
.....

### Appendix VI: Interview Guide

This Interview guide is for the purpose of collecting data in trying to find the impact that the Islamic Gülen Movement has in the Kenyan society through the integration of spiritual and academic goals. Kindly answer it comprehensively and get to know that there is no wrong answer and the information given in this questionnaire will be treated with utmost confidentiality.

#### **Interview Guide: Teachers, Students, Alumni**

1. Could you describe Light Academy schools compared to other schools in terms of being religious, private or secular? Kindly explain.....
2. Is the school administration fair to all adherents of different faiths?
3. Do Light Academy schools contribute towards peaceful co-existence? How?
4. Do Light Academy Schools help you and students to understand other faiths?
5. According to you, who are the Muslims/ Christians?
6. How do you rate the school administration and academic performance of the school?
7. How does the school contribute to nurturing a good character?
8. Do you know Mr. Fethullah Gülen? If Yes, What is his role in the school?
9. According to you, what makes Light Academy different from other schools?
10. Kindly compare Light Academy Schools with the former schools you had worked and the secondary school you had graduated from in relation to religious and cultural diversity?

## Appendix VII: Work Plan (Months)

PHASE/ACTIVITY	YEAR 2012/2013					
	NOV	DEC	JAN	FEB	MARCH	APR
Development of Proposal						
Development and piloting of instruments						
Data Collection						
Data organization, analysis and interpretation						
Typing, editing and report writing						
Submission of the Research Paper						

## Appendix VIII: Budget

	<b>Item</b>	<b>Quantity</b>	<b>Unit Cost</b>	<b>Amount (Kshs.)</b>
1.	<b>Stationary</b> (i) Pens (ii) White Out <b>Subtotals</b>	1 packet 2 bottles	500/= 300/=	500/= 1,000/= <b><u>1,500/=</u></b>
2.	<b>Travel</b> (i) Trips (ii) Fare for Research Assistant <b>Subtotals</b>	2 return trips 2 trips	2000/= 500/=	8,000/= 2,000/= <b><u>10,000/=</u></b>
3.	<b>Subsistence</b> (i) Meals (ii) Allowance for assistant <b>Subtotals</b>	10 meals 5 days	300/= 500/=	3,000/= 2,500/= <b><u>5,500/=</u></b>
4.	<b>Typing Charges</b> <b>(a) Proposal</b> (i) Typing Setting (ii) Photocopying (iii) Printing <b>Subtotals</b>  <b>(b) Research Project</b> (i) Typing Setting (ii) Photocopying (iii) Printing <b>Subtotals</b>	60 pages 60 pages x 4 60 pages x 4  100 pages 100 pages x 4 100 pages x 4	30/= 3/= 10/=  30/= 3/= 10/=	1,800/= 720/= 2,400/= <b><u>4,920/=</u></b>  3,000/= 1,200/= 4,000/= <b><u>8,200/=</u></b>
5.	<b>Data Analysis</b>			<b>10,000/=</b>
6.	<b>Contingencies</b> (i) Communication (ii) Binding (iii) Unforeseen expenses <b>Subtotals</b>	8 documents	600/=	2,000/= 4,800/= 3,000/= <b><u>9,800/=</u></b>
	<b>Grand Total</b>			<b><u>49,920/=</u></b>

## CURRICULUM VITAE

### I. Personal Details

Name : Joash Mogire Orwoch  
Sex : Male  
Place of Birth : Kisii, Nyanza  
Date of Birth : 5<sup>th</sup> February 1967  
Marital Status : Married  
Nationality : Kenyan  
Address : P.O. Box 006621 169 Nairobi, Kenya  
Tel: Cell Phone: (+254) 710 117311  
Email: [joash4kingdomdynamics@gmail.com](mailto:joash4kingdomdynamics@gmail.com)

### II. Educational Background

Sept. 2011 – April 2013 Master of Arts in Mission Studies from Africa International University  
Jan 2008 – Nov 2010 BTh in Theology North West University- Potchefstroom – Kampala Campus (RTC)  
**GPA 4.54**  
Jan 1991 – Dec 1993 Railway Training Institute – Personnel & Administration Management.  
**GPA 4.1**  
Dec 1986 High School completion at City High School – Nairobi

### DIV. II

### III. Work Experience

Jan 2007 to date Good Foundation Kenya – Vice Director  
Nov 2001 – Dec 2006 United Holy Church Kenya – Superintendent/  
Pastor  
Feb 1995 – Oct 2001 Faith Impact World Outreach Networks –  
Pioneer/Director  
Jan 1994 – Dec 1995 Railways Corporation – Accounting/ Personnel  
Mar 1988 – Dec 1990 Ministry of Culture and Social Services –  
Volunteer  
1987 Kenya National Theatre – Choreographer