NAIROBI EVANGELICAL GRADUATE SCHOOL OF THEOLOGY

FACTORS ATTRACTING MUSLIMS STUDENTS TO CHRISTIAN INSTITUTIONS OF HIGHER LEARNING

BY

DAN KARAMI HASSANE

A Thesis Submitted to the Graduate School in Partial Fulfillment of the Requirements for the Degree of Master of Divinity in Christian Education
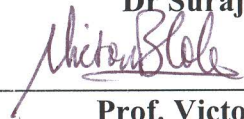
JULY, 2007

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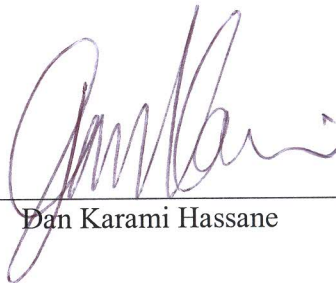Prof. Mary Getui

July, 2007

Student's Declaration

**FACTORS ATTRACTING MUSLIM STUDENTS
TO CHRISTIAN INSTITUTIONS OF
HIGHER LEARNING**

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 here are not necessarily those of the Nairobi Evangelical Graduate School of Theology or the Examiners.

(Signed) _____

Dan Karami Hassane

July, 2007

ABSTRACT

The purpose of this study was to discover the factors that attract Muslim students to Christian institutions of higher learning. The overall aim was to discover the theory that emerged in helping to understand what motivates Muslim students to attend Christian institutions of higher learning. Data was collected through Observations, discussions in focus groups, and face to face semi-structured interviews with fourteen participants, five Muslim students from catholic University of Eastern Africa (CUEA), and nine Muslim students from African Nazarene University (ANU).

The findings revealed two categories of Muslim students: Those who were closed to any contact with Christians when they came to school, "Muslim brothers" and those who mixed with other Christian students from the beginning, "Christian friends". The study showed that Muslim students were "attracted" by some factors, but were also "pushed" sometimes, by other factors. It seems that "Muslim brothers" are "attracted" by the "school reputation" and sometimes "pushed" by the "parents/sponsors motivations". The "Christian friends" are mostly attracted by "the school environment" and sometimes "pushed" by "student's motivations" mostly by other Muslim alumni of the same University.

This study also revealed a phenomenon of one factor, "the attitude of the student", being influenced by four other factors when the student starts interacting with the school community members. A student can move from a group ("Muslim brothers", for example) to another ("Christian friends") or even becoming a Christian from a radical Muslim position through the power of Holy Spirit, when students are exposed to the Word of God in the compulsory chapel or the requested Bible and Christian ethics classes.

From the findings, recommendations were made of exploring the possibility of extending the study to the Muslim alumni of Christian institutions of higher learning and investigating their relationships with Christians and people of other faiths. This would help to have a clear picture of the contribution of Christian education to Muslim understanding of the Christian faith. A multiplicity of studies of the phenomenon of Muslim students in Christian universities in different African contexts would lead to a greater understanding of the profound reasons motivating Muslims to attend Christian institutions of higher learning.

TO

My closest friends and children Yunusa, Ibrahim, Musa, Naomi and Yusufu,

with love.

ACKNOWLEDGEMENTS

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CHAPTER ONE

INTRODUCTION

Having people of other faith attend Christian schools can be a threat or an opportunity depending on how the school administrators see the mission of the school. Some would never accept Muslims in their Christian school while, for others, the issue is what teachers can make of them. In this chapter we will look at the literature of institutions of higher learning in Africa, Christian education and the challenges faced by Muslim students in Christian institutions of higher learning. The researcher will also look at the methodological literature in order to make a choice of methodology for conducting the research.

Problem Statement

Daystar University does not admit non-Christian students, but Catholic University of Eastern Africa (CUEA) and African Nazarene University (ANU) do. These two institutions have respectively 30 and 10 Muslim students. Given the differences between the Christian and the Islamic religion, it is expected that Muslim students would only consider Muslim schools and Christian students, Christian schools. However, Muslims appear to have a great interest in studying at Christian institutions of higher learning. The researcher wants to find out what is attracting these Muslims to Christian institutions and how they are coping. The researcher chose to do this study about Muslim students in Africa Nazarene University and The Catholic University of Eastern Africa in Nairobi, Kenya (East Africa).

Purpose of Study

There is a debate whether Christian schools should allow non-Christians to enroll in their schools. The purpose of this grounded theory study is to understand and explain the motivation of Muslim students to enroll in Christian schools.

Significance of the Study

The results of this research will be very helpful for school administrators and curriculum developers to take into account the opportunity to shape lives of students of other faiths. Not much research has been done on Muslim students joining Christian institutions of higher learning. To the academic community, this study will add understanding and knowledge as to why Muslim students are attracted to Christian institutions of higher learning.

Research Questions

According to Creswell, "In a qualitative study, inquirers state research questions, not objectives or hypotheses. These research questions assume two forms: a central question and associated sub-questions" (Creswell 2003, 105). In relation to the problem statement, in this study the following question has been raised: What motivates Muslim students to enroll in Christian institutions of higher learning?

Sub-questions

Having in mind that "in qualitative study, the research questions may change and be refined as the inquirer learns what to ask and to whom it should be asked" (Creswell 2003, 181), The researcher prepared tentatively the following sub-questions to help in the preparation of the interview guide in order to explore the topic, the researcher is dealing with:

Sub Question 1. What important things about this particular Christian university attracted Muslim students?

Sub Question 2. What are the most formative and helpful experiences these Muslim students have had in this particular Christian university?

Sub Question 3. What do Muslim students think about the curriculum in this particular Christian university?

Sub Question 4. How do Muslim students assess teachers in this particular Christian university?

Sub Question 5. In this particular Christian university, how do Muslim students choose the program to be enrolled in?

Sub Question 6. How do Muslim students see religious content conveyed in the manner of teaching subject matters in this particular Christian university?

Sub Question 7. How challenged is a Muslim student's faith in this particular Christian university?

Limitations

As regards limitations, these few threats can be identified:

1. The cooperation of the participants was the main issue. Some of them did not open their heart to speak frankly.

2. Dealing with students is time consuming because the researcher has to accommodate to their availability.

3. The participants were in two different locations thus transportation expenses was incurred by the researcher and presented a degree of financial constraint.

Delimitations

The study was delimited to only nine students from Africa Nazarene University and three students from the Catholic University of Eastern Africa. The researcher believes that fourteen students' opinions were sufficient to acquire an understanding of the stated problem.

Definition of Terms/Abbreviations

Institution of higher learning: The term will be used to refer to education provided by universities and other collegial institutions that award academic degrees, such as community colleges, liberal arts colleges, career colleges, and technical colleges.

Muslim student: is a student who openly professes and practices the Islamic faith while studying in a Christian institution.

CUEA: The Catholic University of Eastern Africa

ANU: Africa Nazarene University

NIV: New international version. In this study, this version will be used unless otherwise stated.

CHAPTER TWO

LITERATURE REVIEW

The present study aims to understand what attracts Muslim students to Christian institutions of higher learning. This chapter will be an attempt to review to a certain extent, the available literature on institutions of higher learning, the philosophy of religious education, Christian institutions of higher learning, their curriculum and staff and students' interest in selecting schools. The chapter will also address methodological literature.

Substantive Literature Review

Institutions of Higher Learning in Africa

Scholars agree that higher education in Africa is in crisis. Banya cites, that there exists a "declining of quality standards, fiscal challenges, increased student enrollments, poor faculty morale, irrelevant curricula and rising unemployment among university graduates" (2001).

The World Bank, which over the years has helped at the primary and secondary school levels, is re-evaluating its priorities.

> The new approach not only focuses on postsecondary education, but places special emphasis on promoting the growth of private colleges and universities. It is now generally acknowledged that the privatization of higher education can play a crucial role in revitalizing the region's moribund universities (Banya, 2001).

This new approach is making private universities a viable alternative for students seeking access to higher education in Africa. The recent creation of 11 new

private institutions of higher education in Kenya alone reflects this trend. The Standard Newspaper of 29 June, 2006 reported President Kibaki's speech at Kenya Methodist University in Meru where he granted the institution a charter. He said, "My Government is reviewing mechanisms for the diversification of delivery of higher education, including open and distance learning" (Kareithi and Muriungi, 2006).

According to Banya the compelling factors to the recent proliferation of private higher education in sub-Saharan Africa include the escalating demand for higher education, religious ideology and the entrepreneurial spirit. He explains that public universities are not able to absorb the number of high school graduates, leaving a good percentage of them to seek entry in private universities. Further, the church historically has played a major role in the establishment of higher education institutions on the African continent. Recently, however, the spread of Islam and the establishment of Islamic universities have come to counterbalance the educational opportunities heretofore available to non-Muslims only. For many years, Muslim parents perceived Christian schools to be intrinsically hostile to Islam, and as a result, many Muslims did not attend school and they fell far behind economically. Hence, today, private institutions of higher education that enhance the employability of their graduates are attracting Muslim students, despite the higher tuition.

Challenges Faced by Muslim Students in Christian Institutions of Higher Learning

Bakfwash, citing Nehls, states, "the only way we can communicate the Gospel intelligently to a Muslim is through a comprehensive communication based on the building of relationship in a friendly… and comprehensive atmosphere" (Bakfwash 2005, 7). The problem is real. Christian schools usually do not accept Muslim students unless obligated to do so by the government. However, such admission policies result

in Christian schools missing a good opportunity to pass the message of the Good News to unbelievers. As Raman states, "Many unbelievers opened themselves to the friendship of faithful Christians. Such friendships have opened avenues for the message of Good News to the unbelieving friends" (Raman 1993, 145). The following report from Ghana International Religious Freedom Report attests,

> Students attending government-administered boarding schools are required to attend a nondenominational service on Sundays. Muslim students in these boarding schools are exempted from the service and are permitted to practice daily prayers. Nonetheless, some Muslim students complain of insensitivity by some public school administrators who schedule examinations on Fridays, a day Muslims are expected to devote to their faith. Similarly, Muslim leaders and parents have expressed concerns about the difficulties Muslim students encounter during the Ramadan fast. Most school authorities reportedly fail to make special meal arrangements for fasting Muslim students, who prefer not to join their colleagues during normal meal hours. Some Muslim parents are concerned that their children must endure school environments that magnify religious differences to obtain the best public education available (Ghana International Religious Freedom Report, 2005).

There is a need of a new understanding of Christian-Muslims relations even at the state level as Ridgeon suggests:

> "Peaceful coexistence between Islamic and non-Islamic states does not have to be threatened by the concept of Jihad. The west's ignorance about jihad (and Islam in general) is, of course, the greatest barrier to initiate peaceful co-existence" (Ridgeon 2001, 114).

As Sesi affirms, "the Gospel mandate includes social justice, as well as evangelism" (Sesi 2003, 240). Hence, there is no place for student's discrimination in Christian schools. Otherwise, the alternative of Muslim institutions of higher learning becomes then more than indispensable. Christians may then lose the opportunity of reaching out to their neighbours. Moucarry, referring to Matt 25:35-46, argues that Jesus would act differently. He went further by laying claim to total solidarity with the stranger (2003, 286). The issue is perhaps the discovering of the perception of the

Christian education held by the owners of these Christian institutions of higher learning. So what then is Christian education?

Christian Education

There are different points of view on Christian education, and some scholars, such as Fowler, start by describing what it is not: The term "Christian education" is often used in a restricted sense to refer to "instruction in Christian faith. In this case it refers to that part of education, which deals with the dogmas of Christian faith." For him the term "Christian education" must be used in a different and more comprehensive sense:

> Education that is developed in the light of Christian faith, a comprehensive educational practice that is shaped by Christian faith as its most basic motive… This kind of Christian education is not an esoteric specimen for Christians only. It is education for everyone (Fowler 1996, 10).

For others, such as Moore, Christian Education is concerned with social transformation, not only individual but also collective. He poses the following question, "Is the central purpose of religious education to bring a person to conversion or to bring society to reform?" (1989, 9). For Moore, the purpose of Christian education is to bring society to reform.

For Anthony, Christian education is first and foremost about Christians. But he also recognizes that Christian education is more than that. Here is the answer he gave to his students posing the following questions:

> "Is Christian education what happens in private Christian schools?" "Is it what happens at church on Sunday mornings?" "Is it what occurs at camp during Summer?" The answer to each of these questions is yes … and a lot more (2001, 13).

The problem of Christian education is not the ownership of the school or the people inside the school but the quality of daily life experience of teachers and students. This is the position defended by a group of three Christian educators.

> In short, when we talk about Christian schooling we are not talking about an intention or a mere form of words. We are talking about practice, or rather a whole network of practices that constitute the daily life experience of teachers and students in a school... the quality of this daily practice that distinguishes it as Christian practices (Fowler, Van Brummelen & Van Dyk 1990, 3).

The teachers' attitude is then what matters, as Gaebelein states, "no Christian education without Christian teachers." He further explains,

> The fact is inescapable; the world view of the teacher, in so far as he is effective, gradually conditions the world view of the pupil. No man teaches out of a philosophical vacuum. In one way or another, every teacher expresses the convictions he lives by, whether they be spiritually positive or negative (Gaebelein 1976, 37).

Teachers in Christian schools have the major part to play and the biggest responsibility in accomplishing the mission of Christian education. For Van Brummelen, it is a higher calling.

> God calls Christian teachers to witness to the truth of the Gospel. Under national and United Nation charters of rights and freedoms, Christian teachers in public schools have the right to lead students to the questions that deal with ultimate meaning and purpose of life. They may not indoctrinate students into their own beliefs, and must respect how their students answer those questions. However they may share with students how they answer those questions themselves (Van Brummelen 1998, 231).

The teacher will not try to indoctrinate students, but it seems difficult to be a Christian educator and leave a student without a personal touch from the Word of God. "The teacher of history, mathematics, or science who also teaches Bible is concerned with the presentation of God's truth as set forth in the ultimate seat of spiritual authority" (Gaebelein 1976, 49). He argues that this kind of teaching can happen only if the science teacher also knows the word of God. As Wilhoit states, "The integration

of science and Christian education requires educators not just to use the product of science, but to be scientists, in the sense of carefully observing the context and effects of their ministry" (Wilhoit 2000, 128). Integration is then the best way of making teaching meaningful.

> Christian teaching should, above all, be meaningful. This means that the learning should come to be associated in the student's mind with the knowledge of God –not knowledge about God in the form of theological proposition but personal touch with God via the created subjects. For this to happen, the teacher should be experiencing the grip of the Word of God in this way. We cannot lead our apprentices into experiences to which we are strangers (Greene 2003, 259).

Christian education has then much to do with touching the lives of students. When all the conditions of Christian education are met the result can be seen in the attitude of the students.

The Influence of Students' Attitude

When Daystar University and ANU met on 21st April 2005 they discovered they faced similar challenges. Whether Christians or non-Christians, students in these two Christian institutions develop the attitudes on "chapel attendance, morality and character building" (INFOSPOT, 2005). The problem of Christian institutions of higher learning, then, is not the admission policy of the institutions but the inadequacy of impacting students' lives inside the institutions. The explanation is found in Wilhoit's statement:

> Students clearly are not simply passive receptacles of information. Their attitudes, beliefs, and life goals affect how and what they learn. Fostering a positive attitude towards the material being studied is not optional; it is necessary if quality learning is to take place (Wilhoit 2000, 138).

Caner & Caner support this idea and apply it in the context of preaching to Muslims by example. They state:

> A Christian intellectual response to Islam must reflect a personal
> Christian commitment, because a person who knows right and
> habitually does wrong persuades no one (Caner and Caner 2002, 211).

Jumba reports a Muslim student in Kenyatta University, Kenya saying, "since a student on campus is routinely exposed to new information and opinions in the lecture room, it follows that such a student would tend to be more receptive to new beliefs and ideas" (Jumba 2004, 20). Allow Muslim students to come to Christian schools and let Christian teachers do their work of shaping lives because faith comes by hearing the Word of God. Kamau, while doing research at Eastleigh Fellowship Center for Muslim youth ministry, came to the following conclusion, "The process through which young Muslims go through (sic) in settling down in the center's activities means that each of them must evaluate their perception of Christians" (Kamau 2005, 17) despite the teaching they had which warns them from having a deep relationship with Christians. She recalls Surah 5:51 of the Qur'an to support her argument, "O ye who believe! Take not the Jews and the Christians for your friends and protectors: They are but friends and protectors to each other. And he amongst you that turns to them (for friendship) is of them. Verily Allah guideth not a people unjust" (English translation by Abdullah Yusuf Ali, The Meanings of the Holy Qur'an).

In fact, Chapman, states that, "Islamic education is faith-motivated and seeks to be comprehensive, in the sense that it covers every aspect of life" (Chapman 1998, 152). Majid argues that there is no problem on the side of Muslims because of their teaching on this matters.

> God himself reminded the prophet and all of the believers that to force
> others to accept the truth is not right. The faithful have been
> commended to accept the plurality of human society as a reality as well
> as a challenge (2007, 500).

The door is then open for Christians to invite Muslims in their schools and impact their lives forever.

Methodological Literature Review

Research Approach

This grounded theory study explores the perceptions of Muslim students at ANU and CUEA. To understand why Muslim students come to Christian institutions of higher learning, a qualitative design is most effective, because this design "can give the intricate details of phenomena that are difficult to convey with quantitative methods" (Strauss and Corbin 1998, 19). The researcher also knows that qualitative research methods are used in educational research as confirmed by Cresswell when he states, "Qualitative research methods have their root in cultural anthropology, but have recently been adopted by educational research" (Creswell 2003, 189).

Among the qualitative methods, the grounded theory method is chosen because of the advantages the researcher will have in dealing with this particular topic. Charmaz, as practitioner of grounded theory, cautions us about the consequence of method choice:

> Methods are merely tools. However, some tools are more useful than others. When combined with insight and industry, grounded theory methods offer sharp tools for generating. mining, and making sense of data. grounded theory can give you flexible guidelines rather than rigid prescriptions. With flexible guidelines, you direct your study but let your imagination flow (Charmaz, 2006, 15).

Grounded theory also has an advantage over most of the qualitative methods as Charmaz attests: "most qualitative methods allow researchers to follow up on interesting data in whatever way they devise. Grounded theory methods have the additional advantage of containing explicit guidelines that show us how we may proceed" (Charmaz, 2006, 3).

The site of this research was the universities campuses where the participants live. Creswell suggests that "Qualitative research takes place in the natural setting. The qualitative researcher often goes to the site of the participants to conduct the research" (Creswell 2003, 181). Data was collected using semi-structured interviews. The researcher will meet the participants on their campuses to conduct the interviews.

The Grounded Theory

Grounded theory method was discovered in the 1960's by Barney G. Glaser and Anselm L. Straus while they were conducting research on dying patients' data (Charmaz 2006, 4). The nature of grounded theory is contentious due to differences that grew between Barney Glaser and Anselm Strauss. The differences between the two could be summarized by saying Glaser advocates that theory generation is not compromised by researchers' prejudices but emerges directly from the data. In contrast, Strauss and Corbin's grounded theory prescribes the use of a set of analytical tools and guiding principles (Strauss and Corbin 1998, 13). The researcher is encouraged to mix grounded theory with other methodologies (1998, 28-33) and to apply existing insights and experience to the subject matter where appropriate (1998, 33). In this study the researcher is using Charmaz's approach, which appears to draw more on the original writings of Glaser and Strauss.

Grounded theory is "the language that allows us to move from observation to observation and make sense of similarities and differences" Starcher (2003, 57). The basic idea of the grounded theory approach is to read a textual database (such as a corpus of field notes) and "discover" or label variables (called categories, concepts and properties) and their interrelationships. The ability to perceive variables and relationships is termed "theoretical sensitivity." Charmaz states that:

> Grounded theorists start with data. We construct these data through our observations, interactions, and materials that we gather about the topic or setting. We study empirical events and experiences and pursue our hunches and potential analytic ideas about them (Charmaz 2006, 3).

The grounded theory approach, particularly the way Glaser develops it and as adopted by Charmaz, consists of a set of steps whose careful execution can guarantee a good theory as the outcome. The process uses multiple stages of data collection and refinement of the information: data collection, note-taking, coding, memoing, sorting and writing.

Grounded theory begins with a research situation. Within that situation, the researcher is to understand what is happening. Constant comparison is the heart of the process. At first you compare interview to interview. When a theory begins to emerge, the data collected is compared to the theory. The results of this comparison are written in order to identify categories and their properties. As the categories and properties emerge, they provide the theory. In short, data collection, note-taking, coding and memo-writing occur simultaneously from the beginning. Sorting occurs when all categories are saturated. Writing occurs after sorting.

Hypothesis Testing Versus Emergence

What most differentiates grounded theory from much other research is that it is explicitly emergent. It does not test a hypothesis. It sets out to find what theory can be formulated to express the research findings. We begin by being open to what is happening in the studied scenes and interview statements, so that we might learn about our research participants' lives (Charmaz, 2006, 3).

Data Collection

Grounded theory employs observations, interviews, letters, books, and photos in the process of data collection. The interviews are open-ended. The interviewer asks questions or makes comments intended to lead the respondent towards giving data to meet the study objectives (Mugenda and Mugenda 1999, 86). Since the informants are in different places, this method is really appropriate.

The researcher collected data using open-ended interviews. He interviewed Muslim students at ANU and CUEA. "The theory or general pattern of understanding will emerge as it begins with initial codes, develops into broad themes, and coalesces into a grounded theory" (Creswell 2003, 182).

Data Analysis

In grounded theory, data analysis starts with data collection and continues throughout the entire research process. The researcher analyzes data line by line in order to discover new concepts and relationships. In this phase, the researcher "seeks to make general statements on how categories or themes of data are related (Mugenda and Mugenda 1999, 203) in order to have a good organization of the data. The process continues till saturation of data. According to Strauss and Corbin, the analysis includes open coding (identification of concepts and their properties), axial coding (relating categories to their subcategories) and selective coding (integrating and refining the theory).

The Different Steps of Grounded Theory

Charmaz defines the process in a few words: "As grounded theorists, we study our early data and begin to separate, sort and synthesize these data through qualitative coding" (Charmaz 2006, 3).

Data collection:

Interviews are frequently the main source of the information but any data collection methods can be used: focus groups, informal conversation, group feedback or analysis.

Note-taking:

It is about recording and taking notes during an interview or during any other data collection session. Key-notes are taken during the interviews and converted to themes afterwards. The interview is also tape-recorded and notes are checked against the tape recording.

Coding:

This step deals with naming segments of data with a label.

> Coding means that we attach labels to segments of data that depict what each segment is about. Coding distils data, sorts them; and gives us a handle for making comparisons with other segments of data. Grounded theorists emphasize what is happening in the scene when they code data (Charmaz 2006, 43).

Sampling:

The initial sample is to be defined by the choice of research situation. If there are many people associated with the situation, the idea is to put together as diverse a sample as possible. As categories emerge from the data, then the sample can be added in such a way that it increases diversity in useful ways. The purpose is to strengthen the emerging theory by defining the properties of the categories, and how those mediate the relationship of category to category. Glaser and Strauss refer to this as theoretical sampling. The sample is emergent, as is the theory and the method generally.

Memoing:

Memoing continues in parallel with data collection, note-taking and coding. In fact, a memo is a note about some hypothesis, about a category or property, and particularly about relationships between categories. Charmaz defines clearly the importance of memo in grounded theory:

> Memo-writing is the pivotal intermediate step between data collection and writing drafts of papers. When you write memos, you stop and analyze your ideas about the codes in any and every way that occurs to you during the moment …. Memo-writing constitutes a crucial method in grounded theory because it prompts you to analyze your data and codes early in the research process (Charmaz 2006, 72).

By the time categories have become saturated, a number of memos will have accumulated. They will then capture the different aspects of the theory which have emerged from the data.

Sorting:

Memos are grouped on the basis of the similar categories or properties they address so that they will capture the structure of the eventual thesis. This provides the basis for the write-up as the last step.

Definition of Some Key Terms in Grounded Theory

In grounded theory some terms are key. The researcher is going to shed light on them:

Constant comparison:

The second interview is coded with the first interview in mind. The subsequent interviews (or data from other sources) are coded with the emerging theory in mind. There is constant comparison: initially comparing data set to data set; later comparing data set to theory (Charmaz 2006, 42).

Categories and properties:

In fact, a category is a theme or variable which makes sense of what the informant has said. It is interpreted in light of the situation studied, other interviews, and the emerging theory.

Core category:

After a time, one category will be found to emerge with high frequency of mention, and it will be connected to many of the other categories which are emerging. This is the core category.

Saturation:

In collecting and interpreting data about a particular category, in time you reach a point of diminishing returns. Eventually your interviews add nothing to what you already know about a category, its properties, and its relationship to the core category. When this occurs you cease coding for that category.

Summary of the Literature Review

In this chapter, the researcher has discussed both the substantive and the methodological literature. In the substantive literature, the researcher looked at the institutions of higher learning in Africa and the tendency towards the development of private and religious institutions of higher learning. The researcher shed light on the aspect of Christian and Muslim institutions of higher learning. On the Christian education part, the researcher looked at the mission of Christian education and the integration of faith and learning. The methodological part of the literature review presented the reason why the researcher has chosen the qualitative paradigm and grounded theory approach to respond to the stated problem.

CHAPTER THREE

RESEARCH METHODOLOGY AND PROCEDURES

The researcher has used field study to explore why Muslim students are coming to Christian institutions of higher learning. This chapter is about the application of the chosen methods for collection and analysis of data during the research period.

Entry Procedures

With the letter of introduction the researcher obtained from NEGST, he paid a formal visit to CUEA to meet with the academic authorities to seek their approval to carry out the research. The researcher got a written permission, then, he made many visits on an informal basis to develop a friendly relationship with the Muslim students before the time of data collection. Good relationships are important, especially when using the interview method in the process of data collection.

At Nazarene, the researcher was introduced through a NEGST professor who has a colleague working there. As the NEGST's introduction letter went through all the Administrative process, the researcher was called for an interview with the Academic Dean about his motives and the procedure he intended to use. It went well and the researcher was introduced to one of the pastors of the community who introduced him to one of the Muslim students, a Francophone from West Africa. He introduced me to another Francophone of Central Africa. The team of pastor, and the two Francophone were the pillars of the researcher's adventure at Nazarene.

They introduced him to many Muslim students whom the researcher could not meet by any means because some didn't want to be seen as Muslims. Some were having their external signs but not accessible. It took time to create a safe and confident relationship with them.

Qualitative Research

The researcher utilized the grounded theory approach, "in which he attempts to derive a general, abstract theory of a process, action, or interaction grounded in the view of the participants in a study" (Creswell 2003, 14). The researcher used grounded theory to have the participants in ANU, CUEA provide the information needed for the research. The researcher tried to discover why Muslim students are coming to Christian institutions of higher learning. The study included in-depth interviews with eight Muslim students at ANU, and six at CUEA. The changes of the researcher's initial prevision were due to the great number of students he found at ANU.

The Researcher's Role and Ethical Considerations

The researcher is involved in multiple tasks throughout the research process including information collection, determination of categories or themes, and writing the narrative text (Creswell 1994, 153). Data analysis was conducted throughout the process of data collection, interpretation and narrative report writing (Creswell 1994, 153). The researcher assured to respect rights, values and desires of all the participants for the sake of their protection.

Validation and Verification Strategies

Validity is seen as an important strength of the qualitative research, and it determines the accuracy of the researcher's findings, the participants' response and the

readers' points of view (Creswell 2003, 195). The researcher evaluated different data by examining evidence from the students to build a coherent theme.

The Instrument Design

I used an interview guide with open-ended questions to give more opportunities to the informants to express themselves (Mugenda and Mugenda 1999). The same questions are used at ANU and CUEA. A sample of the interview guide is included in the appendix even though, in the process, some questions have changed.

Administering the Instrument

Tape recording and note taking were used at the same time when the researcher got the permission to do so. The researcher conducted fourteen interviews in the space of six weeks because of the availability of the students. The researcher went to ANU and CUEA ten times before he could get what he wanted.

Sampling and Data Collection

Sampling here does not mean selecting participants randomly, but choosing them based on their ability to contribute to an evolving theory (Creswell 1998, 118). Research sampling continued until theoretical saturation (Strauss and Corbin, 1998). Saturation occurred when new or relevant data was no longer emerging and when the relationship between categories or themes has been clearly established (Strauss and Corbin 1998, 188). For an initial sampling, the researcher started with 12 Muslim students, knowing that "grounded theory is more concerned with data analysis than data collection" (Starcher 2003, 65). But he later added two more students during the theoretical sampling.

Data was collected using semi-structured interviews (Strauss and Corbin, 1998) through a protocol of questions to initiate the interview session (Appendix 1) with

additional open-ended questions following the lead of the research participants. The

researcher made several appointments with the students at ANU and CUEA, talking

with available students. Sometimes he was just there to be with them in chapel or on

the play field. Some of them allowed him to record their voices but others refused but

he used his notebook to keep all the details throughout the research process.

Data Analysis

The phase of analysis started with the first interview (Creswell 2003, 203).

> Doing microanalysis is an eye-opener for students because it illustrates
> concretely that qualitative analysis involves a radically different way of
> thinking about data. It is distinct from any other research tradition in which
> they may have been trained. Learning this new mode of thinking sometimes
> creates difficulties for students. They must learn to listen, letting the data
> speak to them. They must learn to relax, adopting a more flexible, less
> preplanned, and less controlled approach to research (Strauss and Corbin
> 1998, 59).

This analysis was based on words, phrases and sentences of the respondents.

Comparisons were made in order to detect some biases (Strauss and Corbin 1998, 99).

The analysis of these responses took the researcher toward finding the factors that

attract Muslim students to Christian institutions of higher learning.

CHAPTER FOUR

RESEARCH FINDINGS

The initial coding of the 12 interviews with the Muslim students at ANU and CUEA revealed 19 codes. Most of the codes are very far in number from the themes related to the initial questions which are "student's motivation," "the quality of the study" and "the non-religiosity of the subject matters." The researcher assembled the code that emerged from the interviews (focused coding) and related the categories to their subcategories (axial coding) according to the objective of discovering "the factors that attract Muslim students to the Christian institutions of higher learning." Because this further analysis revealed a new dimension to the factors the researcher was looking for, so he added two new categories: "Parents/Sponsors' motivations" and "Muslim student's attitudes." The situation pushed the researcher to select two more students (theoretical sampling) for additional interviews in order to get more understanding. This raised the number of participants from 12 to 14. Some themes like "teacher's performance" did not occur often enough as a factor motivating students, and the researcher discarded this category. Initially "parents/sponsors' motivations" was a subcategory to "student's motivation."

At this point the researcher came out with five major categories: Reputation of the school, student's motivations, school environment, parents/sponsor' motivation

and students' attitude. The axial coding of these five categories studied the dimension of each of them and the researcher produced the following factors' matrix (Figure 4.1).

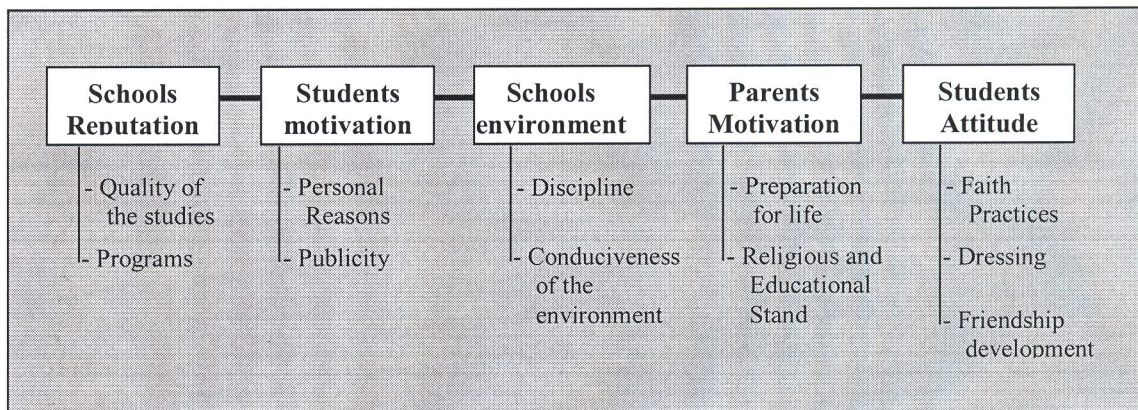| Schools Reputation	Students motivation	Schools environment	Parents Motivation	Students Attitude
- Quality of the studies - Programs	- Personal Reasons - Publicity	- Discipline - Conduciveness of the environment	- Preparation for life - Religious and Educational Stand	- Faith Practices - Dressing - Friendship development

Figure 4.1: Factors matrix

These categories and their sub-categories are connected. The grouping is only for the purpose of helping to understand the phenomena allowing us to identify the 'theory" behind motivations in enrolling in Christian institutions of higher learning. The following aspects needed detailed analysis: Quality of the study, programs, personal reasons, publicity, discipline, conduciveness of the environment, student preparation for life, parent/sponsor religious and educational stand, student's faith practice, dressing and friendship development. Figure 4.2 explains the relationships between all the factors.

The schools reputation influences the parents motivation, the students motivation and the students attitude. The schools environment influences again the parents motivation, the students motivation and the students attitude. It is also important to notice that "students attitude is shaped by all the other four factors.
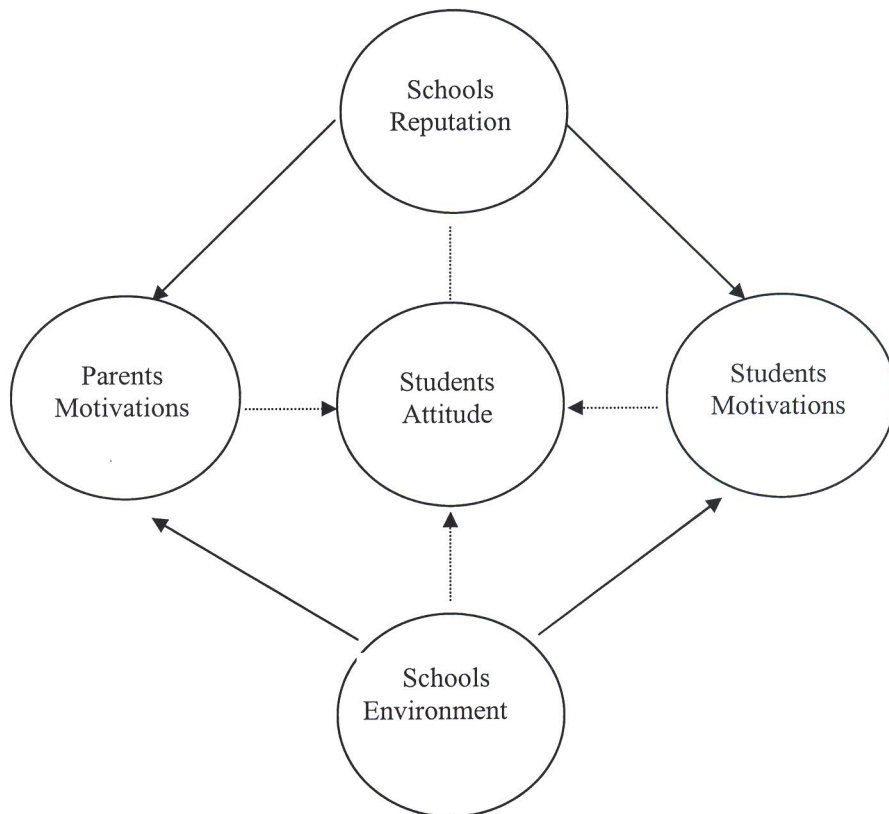
Figure 4.2: Factors' relationships

According to the interviewees, two elements compose the factors of the reputation of an educational institution: first the quality of the studies and second, the programs. Quality of the studies looked at the qualities students are looking for when they join Christian institutions of higher learning. Programs rubric is about the studies in which the students are enrolled in.

Besides the reputation of the institution, Muslim students evoke some "personal reasons" and the information about the institution they got from other sources as another reason of their motivation in making their choice. Under "personal reasons"

are the reasons that pushed the student to choose a Christian university. Publicity looked at the influence of internet and alumni in deciding the choice of the student.

Many students did not plan to come but the school environment (discipline and the conduciveness of the environment) attracted them. Discipline talks about the environment in terms of fear of God and the punishment for any misconduct. Under "conduciveness" the social environment, the availability of the teaching staff and the faith tolerance are discussed.

The parent/sponsor factor is also fundamental in the students' coming to Christian institutions of higher learning. Two concepts are frequently mentioned by the students when it comes to talking about their parents/sponsors points of view regarding their coming to Christian schools: 1) the desire of preparing a better future for the children, 2) the religious and educational stand. "Student's preparation for life" examined all the parents/sponsors arguments for sponsoring studies in Christian schools, while "parent/sponsor religious and educational stand" concerns their views on Christian education.

"The students' attitude" was revealed by observation and later confirmed by some additional interviews. Is it possible to interpret these attitudes in order to see some reasons of students' motivation? Some students are open and friendlier in their relationships with others, others are not. Some exposed themselves through religious practices and dressing, others are more conservative. "Students' faith practice" concerns the eventual changes of the students' perception of Christianity. "Dressing" examined dressing and its implication in understanding the motivations of the student.

"The friendship development" rubric is about the choices of the student in socializing with his friends.

Quality of the Studies

"Quality of the studies" in Christian institutions of higher learning is defined by most of the interviewees as the successful life the alumni are living. Some defined quality in terms of job opportunities created by the title conferred by the school, so, most of them came with the hope of a good investment. Others discovered the quality of the school when they arrived, such as this student from Senegal:

> I arrived in January, looking for a school but I couldn't get in. This school was the only one accepting new students in January. When I started I realized that the teachers were very good, knowledgeable and caring.

Except for this case, and that of another lady, all the 14 interviewees had heard about the reputation of the school before coming. The next motivational factor about the school are "the programs".

Programs

"Programs" are the different degrees on offer in a particular school. They are usually found in the school brochures or on the website of the school. Table 4.1 presents the findings about the programs. In fact, all the Muslim students interviewed are in some technical and practical programs. The most frequent statement is, "If you want to do mass com or computer science, go to ANU. They are the best".

Programs at ANU and CUEA	Number of Muslim students enrolled
Bachelor of Science in Computer Science	2
Bachelor of Commerce/ Business Administration	6
Bachelor of Theology/ Religious Studies	0
Bachelor of Mass Communication	4
Bachelor of Business and Information Technology (B.BIT.)	2
Others	0

Table 4.1: Number of students per program

Personal Reasons

"Personal reasons" concern particular connections with the student prior to coming to school. Some of them were influenced by friends studying in a Christian school, but many came because of the type of knowledge sought. The knowledge is connected to the program offered in the school. "Students' motivation" is not the only factor in the student's personal reasons, but also that of the publicity of the school.

Publicity

"Publicity" is the information given about the school. Most of the students had come to know about the school through the internet and alumni. The majority of them (8/14) received their information through the internet. But the biggest influence was from the alumni. One of the students said, "We have many of the ANU Muslim alumni

in Mombasa where we come from. They are the ones who introduced ANU to me….I trust them because we have the same faith, so, I just decided to come".

Discipline

"Discipline" is the moral and ethics arm of the Christian school environment. The student defines discipline as the fear of God and the punishment of any misconduct (Note that the researcher has never met a student smoking on the campus of these Christian universities). Muslim students are impressed by the high level of discipline in Christian schools. This factor together with the "quality of studies", are the only ones on which students are unanimous. A lady stated that her parents feel more secure in sending her to Christian schools than to any other school. The other factor making the school environment motivating is the "conduciveness of the social environment".

Conduciveness of the Environment

"The conduciveness of the social environment" is the way in which the natural setting makes life easy for the students. This includes the interaction between Muslim and Christian students, the availability of the teachers and the staff in helping, counseling and caring for every student and the faith tolerance in terms of food, dressing, time of prayer and fasting. A student confessed that she came only for a pre-university program but the conduciveness of the social environment of the school

made her stay for the rest of the program. She was the one who convinced her parents that the environment was excellent.

Students Preparation for Life

"Students preparation for life" concerns parental vision. According to a student, "My parents want the best for me, this is why they sent me here despite the fact it is a Christian institution." Except two students who were being sponsored by their brothers, all of the interviewees were being sponsored by their parents. One of the students said he recalled his father saying that "The Qur'an advises looking for knowledge, even if it is at the end of the World." However is must be observed that, not all the students' parents were aware that the university is Christian. The researcher became friends with one student who advised him not to come to his house to visit, because his brother, who sponsors him, would realize that the university where he attends is a Christian university. He said "I love this school and I don't want him to stop sponsoring me." During one of the meetings with Muslim students the researcher was told, incidentally, that one of their friends had been withdrawn from the school by his mother when she realized that the school was Christian. The religious stand is very strong in some cases and this constitutes another factor in parental demotivation.

Parents/Sponsors' Religious and Educational Stand

This is a decision based on religious understanding and the vision of the Christian system of education. Two students reported that their parents had a good

knowledge of what is happening in the college and decided to send them into a Christian environment because they do not like secular schools. They want their children to have good moral education. However, most of the Muslim students the researcher interviewed did not have such a chance. For some of them this is reflected in their attitudes towards others in the college.

Students' Faith Practice

The Muslim students' attitude is derived from the observations of these students in their context. Some of them did not want to be identified as Muslims, whereas others wore Muslim dress and covered their faces with veils even in the chapel. When the first group mixed with other Christians, they did not want to be identified as Muslim, and they did not even use Muslim names. Is there an identity crisis or a reason for not being willing to be identified by one's religion?

I call the first group "Christian friends" and the second group "Muslim brothers." "Christian friends" are those hiding their identity and constantly mixing with Christian students. "Muslim brothers" are those devoted Muslim students studying in Christian universities but not mixing with Christian students. They were all required to attend chapel. They were all taking Bible and Christian ethics courses as required. They all prayed and fasted for 30 days during the month of Ramadan. They all developed strong friendships among themselves or with other Christian students.

Friendship Development

Friendship is characterised by a deep and profound relationship between students of the same or opposite sex. The attitude of a Muslim student in a Christian institution of higher learning develops through contact with his social environment.

"Christian friends" know a lot about Christianity and they are known by Christians. Because of this relationship both Christians and Muslims are exposed. This group, if they do not convert, become advocates of Christianity. "Muslim brothers" can experience deep identity crises. Most of the time, they are with their Muslim friends, but through the Christian lifestyle they see, they may make a move from their position and become "Christian friends." Also, the prayers of the saints can change the hearts of "Muslim brothers" resulting in spectacular conversions. Figure 4.2 illustrates the attitude of Muslim students.

The pattern that emerges in this study is the fact that student's attitude is influenced by all the other four factors. A close look at that phenomena reveals that "Muslim brothers" are influenced mostly by the "the school reputation" and "parents/sponsors motivations" whereas "Christian friends" are mostly influenced by "the school environment" and "student's motivation". Figure 4.3 presents the phenomenon.
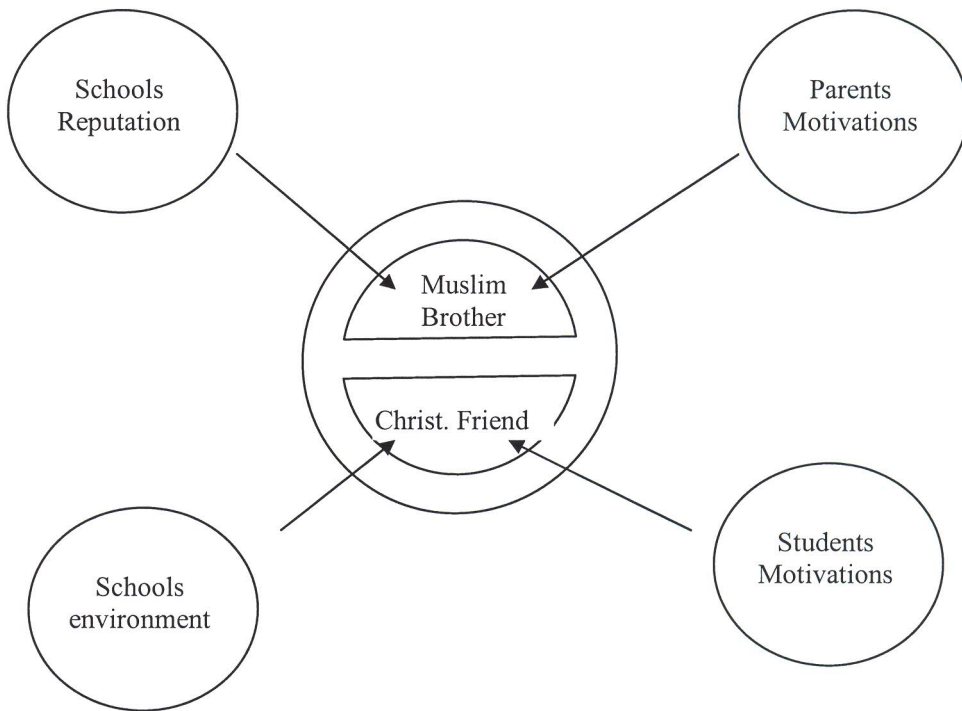
Figure 4.3: Student's attitude and type of student

As "Muslim brother" attitude is mostly influenced by the "school reputation" and the "parents/sponsor's motivation", the fact that they live in a Christian community, the Christian lifestyle and the faith tolerance move them slowly towards the "Christian friend" and they start mixing with Christians. On the other hand, the "Christian friend" through a good and close relationship with Christians, ends up getting converted. The researcher received few testimonies about some conversions. "Muslim brother" can also get converted without first going through the process of becoming "Christian friend" by the power of the Holy Spirit, through chapel and Bible classes. Figure 4.4 presents the phenomenon.
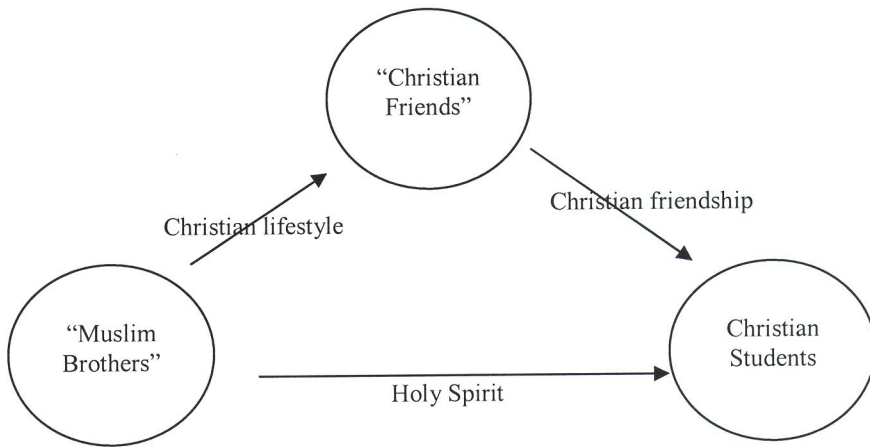
Figure 4.4: Student's attitude

CHAPTER FIVE

CONCLUSION AND RECOMMENDATIONS

One question has guided this study: "What motivates Muslim students to enroll in Christian institutions of higher learning?" This chapter summarises the "theory" that answers this question. The chapter also presents the limitations of the study and gives some recommendations for further studies.

Theory About Factors Attracting Muslim Students to Christian Institutions of Higher Learning

Students in this study are defined as Muslim believers who decided to come to Christian institutions of higher learning for studies. Data were collected through interviews of 14 students at ANU and CUEA, a focus group, and observations. The data has been analysed using grounded theory procedures resulting in the interpretation of the phenomenon: Students' motivations. The theory presents Muslim students' perceptions and understanding of what motivates them to enroll in Christian institutions of higher learning.

The combination of five themes explains the understanding of the students regarding the factors attracting them to Christian institutions of higher learning: Reputation of the school, students motivations, parents/sponsors motivations, school environment and students attitudes.

Reputation of the School

Muslim students approach the choice of a university by looking at the quality of studies in the prospectus and the different programs offered. They desire technical and practical programs in a well-reputed school. Christian institutions of higher learning meet those criteria, so they select them.

Students Motivations

"Students motivation" is also an outstanding factor on the side of the students. They have personal reasons such as their desire for achievement or having a friend they want to join at school. Their motivation can also be based on the effect of publicity by a school alumni or the school's internet site. Regardless of their opinion on the first factor, the students' motivational factor is always present. They go to Christian schools because of the influence of a personal friend or another Muslim student or alumnus.

Parents/Sponsors Motivations

Muslim students are very obedient to their parents who are the ones paying the school fees. Their opinion matters in the choice of a Christian school. Parents are keen to see their children going to a school that can prepare them for a better life. Few of them influence their children's choice in reaction to the secular system of education. They highly value the integration of moral and ethics with learning at Christian schools.

School Environment

The school environment is composed of the discipline factor and the conducive environment that make the students stay and enjoy the studies and recommend the

school to others. They feel secure and cared for by teachers and staff. They value the

interaction between Muslim and Christian students and the faith tolerance.

Students Attitude

The understanding and the interpretation of the factors attracting Muslim

students to Christian institutions of higher learning is based on the students attitude.

While at school they can intensify their faith practices through showing external signs

of their religion and forming an independent group from others. The other group can

choose to hide their Muslim identity and live with other Christian students. In which

group were found new converts to Christianity and Muslim advocates for the

Christians.

Factors Attracting Muslim Students to
Christian Institutions of Higher Learning

The study was trying to find out whether there are some patterns which can

help explain the reasons why Muslim students are attracted to Christian institutions of

higher learning. There are two categories of Muslim students: Those who are closed to

any contact with Christians when they are at school, termed "Muslim brother" and

those who mixed with other Christian students from the beginning, termed "Christian

friends". The study revealed that Muslim students are "attracted" by some factors but

also "pushed" some times, by other factors. It seems that "Muslim brother" is

"attracted" by the "school reputation" and sometimes he is "pushed" by the

"parents/sponsors motivation". The "Christian friend" is mostly attracted by "the

school environment" and sometime "pushed" by "students motivation," mostly other

Muslim alumni.

The study was also addressing seven sub-questions in order to help understand the phenomena. The data analyzed and presented in chapter four allowed for making the following statements to answer the seven sub-questions posed in chapter one.

1. What important things about this particular Christian university attracted you as Muslim student?

This question is answered by the "school's reputation" factor and the "school's environment" factor.

2. What are the most formative and helpful experiences you have as a Muslim student in this particular Christian university?

Here, the "school's environment" factor provides the most helpful experience. Discipline was recognized as the most helpful experience.

3. What do you as a Muslim student think about the curriculum in this Christian university?

The curriculum was judged to be excellent with one exception: Bible and Christian ethics classes.

4. How do you as a Muslim student assess teachers in this Christian university?

Christian teachers are competent and caring.

5. In this particular Christian university, how did you as a Muslim student choose the program in which you are enrolled?

Muslim students are looking for practical and technical programs.

6. How do you as a Muslim see religion affect the manner of teaching subject matter?

The answer is religion does not, except the prayer before every lesson.

7. How challenged is your faith as a Muslim in this particular Christian university?

Muslim students testify that Christian schools are very tolerant. They have never asked a student to change their religion.

Limitations of the Study

This study was limited by time and space. The researcher interviewed students in only two Christian universities in Kenya. It could have been good to analyze and compare the reactions of Muslim students in other countries of East Africa such as Uganda and Tanzania.

Recommendations

In regard to advancing this study in the understanding of the "factors attracting Muslim students to Christian institutions of higher learning" the researcher recommends exploring the possibility of extending the study to the Muslim alumni of Christian institutions of higher learning and investigating their relationships with Christians and people of other faiths. It would be helpful to have a clear picture of the contribution of Christian education to Muslim understanding of the Christian faith. A multiplicity of studies of the phenomenon of Muslim students in Christian universities in different African contexts would lead to a greater understanding of the profound reasons motivating Muslims to attend Christian institutions of higher learning.

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APPENDIX 1

Interview Guide

Relationship between the quality of education offered and Muslim students' interest in choosing a Christian university

1. What important things about this particular Christian university attracted you as Muslim student?

_____

_____

2. What are the most formative and helpful experiences do you have as a Muslim student in this particular Christian university?

_____

_____

1.3. What do you as a Muslim student think about the curriculum in this Christian university?

_____

_____

1.4. How do you as a Muslim student assess teachers in this Christian university?

_____

_____

Relationships between the non religiosity of subject matter taught and Muslim students' choices

5. In this particular Christian university, how did you as a Muslim student choose the program in which you are enrolled?

_____

_____

6. How do you as a Muslim see religion affect the manner of teaching subject matter?

_____

_____

7. How challenged is your faith as a Muslim in this particular Christian university?

_____

_____

APPENDIX 2:

Letters of Introduction

NAIROBI EVANGELICAL GRADUATE SCHOOL OF THEOLOGY

P.O. Box 24686 - 00502 Karen, NAIROBI, KENYA

Tel: 254 (020) / 882104/5, 882038
Fax: 254 (020) 882906
Mobile: 0722-882104/ 0734-123123
Email: info@negst.edu
Website: www. negst.edu

January 26, 2007

The Academic Dean
African Nazareen University
Nairobi

Dear Sir/Madam,

RE: RESEARCH WORK

The bearer of this letter, Mr. Dan Karami Hassane is a student at Nairobi Evangelical
Graduate School of Theology (NEGST) and is doing research towards the completion of
the Master of Divinity in Christian Education degree. The research is on **"Factors
Attracting Muslim Students to Christian Institutions of Higher Learning."** His
research requires that he conducts interviews, make observations and collect documents
that may be relevant to his topic

Any assistance that you can give to Mr. Hassane will be highly appreciated.

Sincerely,

John Ochola, (PhD.)
Academic Dean

NAIROBI EVANGELICAL GRADUATE SCHOOL OF THEOLOGY

P.O. Box 24686 - 00502 Karen, NAIROBI, KENYA

Tel: 254 (020) / 882104/5, 882038
Fax: 254 (020) 882906
Mobile: 0722-882104/ 0734-123123
Email: info@negst.edu
Website: www. negst.edu

January 26, 2007

The Academic Dean
CatholicUniversity of Eastern Africa
Nairobi

Dear Sir/Madam,

RE: RESEARCH WORK

The bearer of this letter, Mr. Dan Karami Hassane is a student at Nairobi Evangelical Graduate School of Theology (NEGST) and is doing research towards the completion of the Master of Divinity in Christian Education degree. The research is on **"Factors Attracting Muslin Students to Christian Institutions of Higher Learning."** His research requires that he conducts interviews, make observations and collect documents that may be relevant to his topic

Any assistance that you can give to Mr. Hassane will be highly appreciated.

Sincerely,

John Ochola, (PhD.)
Academic Dean

THE CATHOLIC UNIVERSITY OF EASTERN AFRICA

A. M. E. C. E. A.

Office of the Vice-Rector/Deputy Vice-Chancellor
ACADEMIC AFFAIRS

P.O. Box 62157, 00200
Nairobi, KENYA
Telephone: 254-891601-6
Fax: 254-20-891261
E-mail: academics@cuea.edu

Our Ref: PO/cwn/95/2007

Your Ref: _____

26th March 2007

Mr. Dan Karami Hassane
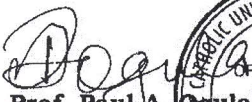NEGST
P.O. Box 24686 – 00502
NAIROBI

Dear Mr. Karami,

Ref: Request to Conduct Research Work

Reference is made to your request to conduct research towards the completion of your Master of Divinity in Christian Education degree at CUEA vide a letter signed by the Academic Dean, Dr. John Ochola dated 26th January 2007.

I am pleased to inform you that your request has been approved and you are hereby granted permission to conduct interviews in our institution.

Yours sincerely,

Prof. Paul A. Ogula
Vice-Rector/Academic

Curriculum Vitae

SUMMARY OF QUALIFICATIONS

- 22 years in programming computers
- 12 years experience in IT Management
- 10 years teaching experience including 4 years experience in institution of higher learning
- 19 years in local Church leadership
- 11 years of National Church leadership

EDUCATION

Baccalauréat série C (Maths & Physical Sciences), Zinder, NIGER (1979).
Computer Program Analyst (B.sc.), African computer Institute, Gabon (1982)
Master of Science (M.sc.), Executives Information Systems, Canada (1994)
MDIV Student in Christian Education, NEGST, Nairobi (2007)

RELEVANT SKILLS AND EXPERIENCE

COMPUTER PROGRAMMING

Setting up an Information System for Human Resources for Niger Social Security Funds – CNSS - (SID-DRH 1995)

TEACHING

- Extension Program (NEGST) Nairobi, Kenya   2005-2007
- Niger Center for Management (CNPG)   1992-2000
- Faculty of Science and Engineering (Laval University) Canada 1992
- National School of Administration (ENA) Niamey, Niger   1984 – 1990
- Training Center of the Ministry of Plan (CFR) Niamey, Niger.   1983 –1990

CHURCH LEADERSHIP

- Member of the Gideon ministry   1985 - date
- EERN Local church elder and General Secretary   1988 - 2004
- Member of Navigator ministry   1992 - date
- National Church General Secretary   1993 - 2004
- Research Director for the Niger body of churches and missions organizations   2000 - 2004

WORK HISTORY

Director of statistics and Computer Services (CNSS)   1998 – 2004
Assistant Director of statistics and Computer Services (CNSS) 1996 – 1998
Head of department for Software Development and Methods: 1988 – 1996
Head of Computer Division (Ministry of Public Works)   1986 – 1988
IT Manager (Ministry of Planning)   1982 – 1986