
Qur'anic Schooling and Education for Sustainable Development in Africa: the case of Kenya

By
Ministry of Education
Kenya National Commission for UNESCO
Study National Steering Committee
ADEA Working Group on Education Management and Policy Support

Promoting critical knowledge, skills and qualifications for sustainable development in Africa: How to design and implement an effective response by education and training systems

This document was prepared by the Ministry of Education in Kenya for the ADEA Triennale Meeting (Ouagadougou, Burkina Faso, 2012). The views and opinions expressed in this volume are those of the authors and should not be attributed to ADEA, to its members or affiliated organizations or to any individual acting on behalf of ADEA.

© Association for the Development of Education in Africa (ADEA)

African Development Bank (AfDB)

Temporary Relocation Agency (ATR)

13 avenue du Ghana

BP 323

1002 Tunis Belvédère

Tunisia

Tel: +216/ 71 10 39 86

Fax: +216/ 71 25 26 69

adea@afdb.org

Contents

ACKNOWLEDGEMENTS	5
ACRONYMS AND ABBREVIATIONS	6
1. ABSTRACT	8
2. EXECUTIVE SUMMARY	9
3. INTRODUCTION	11
Rationale for the Study	11
Situating the Study in the ADEA Triennial	12
4. LITERATURE REVIEW	13
Sustainable development and the global perspective of Qur’anic schooling.....	13
Qur’anic schooling as an alternative pathway to formal schooling in Africa.....	13
Context of Qur’anic schooling in Kenya	14
<i>Qur’anic schooling in the pre-colonial context</i>	14
<i>Qur’anic schooling in the colonial context</i>	15
<i>Qur’anic schooling in the post-colonial context</i>	16
Definitions of Qur’anic Schools	17
5. METHODOLOGICAL CONSIDERATIONS	19
Limitations of the study	19
Key research questions.....	19
Instruments development	20
6. FIELD WORK	21
Identification of field researchers	21
Data collection	23
7. FINDINGS	24
Qur’anic learning centers’ types, models and features	24
<i>Significance of Qur’anic schools</i>	24
<i>Objectives of Qur’anic schools</i>	24
<i>Establishment of Qur’anic schools</i>	24
<i>Attitudes of learners towards Qur’anic schools</i>	25
<i>Funding of Qur’anic schools</i>	25
<i>Adequacy of Qur’anic schools</i>	25
<i>Accessibility of Qur’anic schools</i>	25
<i>Challenges facing the Qur’anic schools</i>	25
Curriculum in Qur’anic schools.....	26
<i>Relationship between Qur’anic schools and formal schools curricula</i>	27
<i>Co-curricular activities in Qur’anic schools</i>	27
<i>Assessment of learners in Qur’anic schools</i>	27
Pedagogical approaches and teaching materials in use in the various centers.....	27
Certification procedures in the various types of learning centers	28
Life skills development, TVET and other extra curricula activities	28
Qur’anic education teaching staff profile and qualification.....	29

<i>Remuneration of Qur’anic school teachers</i>	29
Mainstreaming Qur’anic learning approaches and strategies	30
<i>Transitions within the various types of Qur’anic schooling in Kenya</i>	30
<i>Bridging and pathways to the national education systems in Kenya</i>	30
8. ANALYSIS OF FINDINGS	32
Qur’anic schooling, EFA goals and MDGs	32
<i>Awareness of EFA goals and MDGs</i>	33
<i>Contribution of Qur’anic schools towards EFA goals</i>	33
7.1.1.1 <i>Early childhood care and education:</i>	33
7.1.1.2 <i>Providing free and compulsory primary education for all</i>	33
<i>Promoting learning and life skills for young people and adults</i>	34
7.1.1.3 <i>Increasing adult literacy by 50 per cent</i>	35
7.1.1.4 <i>Achieving gender parity by 2005 and gender equality by 2015</i>	35
7.1.1.5 <i>Improving the quality of education</i>	36
Qur’anic schooling, societal values, morals, attitudes and behaviour	36
Qur’anic schooling, sustainable development and the labor market	37
9. THE WAY FORWARD	38
Main Challenges ahead and suggested recommendations	38
<i>Funding of Qur’anic schools</i>	38
<i>Recognition of Qur’anic schools</i>	38
<i>Full integration of Qur’anic schooling system</i>	38
<i>Curriculum in Qur’anic schools</i>	39
<i>Assessment of learners in Qur’anic schools</i>	39
<i>Improving quality of education in Qur’anic schools</i>	39
<i>Improving remuneration of teachers in Qur’anic schools</i>	40
Policy implications and recommendations	40
10. CONCLUSION	42
11. APPENDICES	43
Appendix I: Profile of Qur’anic schools visited	43
Appendix II: Profile of teachers interviewed in the Qur’anic schools.....	48
Appendix III: Profile of learners interviewed in Qur’anic schools.....	50
Appendix IV: List of individuals interviewed	53
Appendix V: Sample of guiding questions for teachers	55
Appendix VI: Sample of guiding questions for focus groups.....	62
Appendix VII: Sample of Observation schedules.....	64
Appendix VIII: Terms of references for the study.....	67
12. BIBLIOGRAPHY	69

Acknowledgements

Several people and groups have contributed to this study. The Ministry of Education wishes to acknowledge contributions from the following, which led to the study's success:

- The Minister of Education, Honorable Professor Sam Ogeri, and the Deputy Minister, Dr Calist Mwatela, for granting ADEA's request to conduct the study in Kenya and for providing the requisite political backing.
- The team from the Kenya National Commission for UNESCO, led by the Secretary General, Mr Mohamed Mwinyipembe, for the leadership and guidance throughout the study. In particular, Mr Isa Konchora, the study's focal point, who coordinated the various stakeholders throughout the study period.
- The ADEA Working Group on Education Policy Support, for facilitating the project's implementation through funding. In particular, the Qur'anic Schooling study's project officer, Mr Shem Bodo and the Working Group's Team Leader, Ms Angela Arnott, for contributing to the literature review and providing quality assurance throughout the stages of project.
- Members of the National Steering Committee and the National Technical Committee, for their hard work and dedication during the study's planning, execution and report validation.
- Staff from the Ministry of Education, for their commitment to the study, evidenced by the regular participation in the planning meetings as members of the national steering and technical committees.
- The Consultant who carried out the literature review, developed the research instruments and drafted the study report, working closely with the national committees and the ADEA Working Group on Education Management and Policy Support in refining these.
- The field researchers, for successfully conducting the study's field work without which the study would not have been complete.
- Schools and Islamic community leaders, teachers, learners, parents and other personalities involved in Islamic religious education, for creating time and giving the researchers a hearing.

Acronyms and abbreviations

ADEA	Association for the Development of Education in Africa
AUC	African Union commission
CDF	Constituency Development Fund
DDC	District Development Committee
DESD	Education for sustainable Development
ECDE	Early Childhood Development and Education
ESD	Education for Sustainable Development
EFA	Education for All
IIS	Islamic integrated school
KANU	Kenya African National Union
KCPE	Kenya Certificate Primary Education
KIE	Kenya Institute of Education
KNATCOM	Kenya National Commission for UNESCO
MDG	Millennium Development Goals
MEC	Muslim Education Council
MOE	Ministry of Education
NACECE	National Centre for early Childhood Education
NAMLEF	National Muslim Leaders Forum
NFE	Non-Formal Education
QTS	Quran traditional schools
SUPKEM	Supreme Council of Kenya Muslim
TIQET	Totally Integrated Quality Educational and Training
YMA	Young Muslim Association

1. ABSTRACT

1. This study explores the role of Qur’anic schooling, as an alternative approach to conventional education, in enabling Kenya to attain the goals of Education for All (EFA). Using desk study and field work in selected regions, the research reviewed the extent to which this type of schooling addressed the educational and socio-economic needs of the disadvantaged children. It also explored possible ways of improving the relevance of the curricula to respond to the dynamic needs of the labor market.
2. A key finding is that in Qur’anic schooling, like with the secular education system, there is a dichotomy between inadequately resourced traditional madrasas on the one hand and modern Islamic schools that have successfully integrated the State and religious curricula on the other hand. Communities from predominantly Muslim areas in the arid and semi-arid regions are more likely to enroll their children in traditional Qur’anic schools than fee-free State schools despite the perception among those interviewed that the former lacks sufficient emphasis on producing the appropriate labor market skills. Currently, *madrasas* use different syllabi and have no centralized examination and evaluation system. It happens, however, to offer poor and marginalized communities an opportunity to ensure that their children are provided with the basics in functional numeracy, literacy and Muslim values.
3. Arguably, there is a strong case to formalize this sub-sector of education provision, not only to ensure harmonization of curricula and equity in education opportunities in some of the less resourced Qur’anic schools, but also to recognize the contribution it makes in ensuring that the EFA goals are being realized. It could also be argued that wherever formalization is not adapted to the local socioeconomic conditions of the targeted groups (such as nomads), initiatives could be undertaken to improve the curriculum of traditional Qur’anic schools, re-train teachers accordingly and explore new opportunities that arise with the new technologies to improve teaching and learning conditions. In this regard, Kenya could learn from other experiments like the UNESCO supported Islamic schools and the “Tsangaya” model in Nigeria in which secular subjects – such as Mathematics, English language, Social Sciences and Science – are successfully integrated to the religious curriculum to make sure that the learner is equipped with a full range of basic quality education before leaving the learning centre.

2. EXECUTIVE SUMMARY

4. The Kenya Ministry of Education (MOE), through its National Commission for UNESCO and supported by the ADEA Working Group on Education Management and Policy Support, undertook this study. The study aimed to explore the role of the Qur’anic schooling system in contributing an alternative approach to conventional education in preparing African children with life skills for their successful integration into the wider society in general and the labor market in particular. The Ministry held consultative meetings with the ADEA working group representatives and other stakeholders represented in the constituted national steering and technical committees.

5. Kenya is working towards achieving the Education for All (EFA) goals as defined in the EFA Dakar Framework in 2000. The Government of Kenya is committed to the provision of quality education and training to its citizens at all levels. Despite the Government’s efforts to achieve the EFA goals, many Muslim children enrolled in traditional Muslim schools, known as Qur’anic schools, are not formally recognized as part of the national education system. Qur’anic schooling’s contribution to the education sector has largely been overlooked despite the dense network of institutions of Qur’anic instruction stretching from the village school to regional study centers and even foreign destinations.

6. Research instruments used in carrying out the field work included Questionnaires, focused group discussions and observation schedules. The study focused on Muslim learners in the country’s five selected regions of Nairobi, Eastern, North Eastern, Coast and Western. For each region, field researchers visited and interviewed teachers in two primary and secondary Islamic integrated schools and two Qur’anic traditional schools, in addition to parents focus groups, religious leaders, community leaders and government officials.

7. Among the findings of this study is that Qur’anic schooling system occupies a very significant place in the Muslim fraternity and is perceived to be a source of holistic inspiration that assist in spiritual and good moral upbringing of learners. The system is widespread throughout the selected five regions covered by this study. The study strongly recommends that the government takes cognizance of Qur’anic schooling system and its significance in the education sector.

8. Most of the respondents interviewed *were* not aware of the EFA and the Millennium Development goals. However, the study observed that Qur’anic schooling in Kenya has made some progress in contributing towards achieving some of the EFA goals. Qur’anic schools in Kenya provide religious education to the poor and less privileged children particularly in the marginalized areas. Qur’anic schools that are sponsored by Muslim NGOs or through community efforts charge no fees. Privately owned *duksis/chuos*, however, charge low fees, averaging US\$3 per month – in some cases, learners unable to pay fees are allowed to attend free of charge. Islamic integrated schools charge an average fee of US\$45 per month.

9. The study also found that girls’ access to Qur’anic schools is on the rise. This can be attributed to changes in cultural practices and religious beliefs, among other factors. Challenges facing Qur’anic schools in Kenya, however, in achieving gender equality by 2015 include early marriages and the negative attitudes of some communities towards education of female learners, denying them learning opportunities beyond primary/secondary education.

10. Funding is also a major challenge for Qur’anic schools, with poverty being a cause and a hindrance to the schools and learners in achieving quality education in both formal and informal sectors. The study suggests that the Government extends its funding to Qur’anic schools through the Constituency Development Fund (CDF) and Muslim national bodies such the Supreme Council of Kenya Muslims (SUPKEM) and the National Muslim Leaders Forum (NAMLEF).

11. Another challenge facing Qur’anic schools, particularly the *duksis/chuos* and the *madrasas*, is the lack of recognition by the Government. Currently, the Government recognizes Islamic integrated schools which follow the syllabus of the Ministry of Education, for both primary and secondary

education. The study strongly recommends for the recognition of Qur’anic traditional schools as alternative education system. Respondents interviewed pointed out that it is not fair for learners to spend a number of years studying in *duksis/chuos* and *madrasas* for their education not to be recognized. The study therefore recommends for the development of a system of equivalences between formal and non-formal education to allow graduates from Qur’anic traditional schools to be recognized as stated in the government policy on non-formal education.

12. Lack of formal training among teachers is another challenge facing Qur’anic traditional schooling in Kenya. Teachers in the Qur’anic traditional schools are not given adequate recognition and are not provided with adequate opportunities in the training and teaching profession. The study recommends that relevant training be given after the completion of the respective studies, particularly in the fields of teaching methodologies, child psychology and curriculum implementation. Among the institutions suggested to undertake the teacher training is the Kenya Institute of Education (KIE).

13. The study also found that learners as well as teachers are overburdened by the current dual system of education of having formal education being taught beside Islamic religious education in the Islamic integrated schools. In some cases, learners undergo a triple system of education by studying formal curriculum, Islamic religious education in the Islamic integrated schools and attending *duksi/chuo* in the evenings. To relieve learners and teachers from this burden, the study strongly recommends to fully integrate the Islamic curriculum into the formal education system so as to enhance the intellectual development of the Muslim child and to enable him/her to compete successfully with peers within the schooling system. The study suggests that the Government should liaise with Muslim stakeholders that include SUPKEM, the Islamic Foundation, the Young Muslims Association (YMA) and the Muslim Education Council (MEC) and engage professionals in Islamic education to come up with a strategy for full integration of the Islamic curricular into the formal education system.

14. Facts on the ground proved that the curriculum taught in *madrasa* is not well structured. There has been little or no common approach towards the achievement of an effective plan to coordinate between the government education bodies and Muslim organizations to come up with a unified curriculum which will be used by all *madrasas* in Kenya. Currently, *madrasas* use different syllabi and have no centralized examination and evaluation system.

15. The study recommends that syllabi used in *madrasas* be harmonized and a central coordinating organization be established by the government using the existing Muslim organizational structures to coordinate in unifying the curriculum of *madrasas* and put in place common examination and assessment system for all *madrasas* in Kenya. The central coordinating body should also establish in-house training for *madrasa* teachers in order to empower them to be absorbed in teaching the common syllabi in *madrasas* and also in Islamic integrated schools. The central body should also ensure that Islamic religious education is taught in a manner respecting the freedom of conscience, worship and association as enshrined in the Constitution of Kenya.

16. The study found out that teachers in Qur’anic schools, particularly *maalims* in *madrasa* and *duksi/chuo*, are poorly paid and their terms of service are not enough to cater for their daily needs. Many teachers are forced to supplement their salaries with private businesses, which compromises the quality of education offered in Qur’anic schools. The study therefore recommends that attractive and realistic remuneration should be offered to teachers in Qur’anic schools.

17. Finally, in order to enable Qur’anic schools to meet EFA goals in the expected time frame, the study strongly proposes for the establishment of a coordinating educational body to be constituted by the Ministry of Education, in consultation with Muslim stakeholders, to look at the challenges facing Qur’anic schooling in Kenya and come up with strategies and policies to improve the performance of these important institutions of learning. Kenya could learn from other experiments like the UNESCO supported Islamic schools and the “Tsangaya” model in Nigeria in which secular subjects are successfully integrated to the religious curriculum.

3. INTRODUCTION

18. This study was undertaken by the Ministry of Education (MOE), Kenya and supported by the ADEA Working Group on Education Management and Policy Support (WGEMPS). Several consultative meetings were held between ADEA WGEMPS representatives, the MOE and other stakeholders.

19. The Government of Kenya is committed to the provision of quality education and training to its citizens at all levels. The Constitution 2010 has provided for Free and Compulsory Basic Education as a human right to every Kenyan child. Although Kenya has endorsed the international framework, Education for All (EFA), many Muslim children enrolled in traditional Muslim schools, known as Qur'anic schools are not formally recognized as part of the national education system .

20. The expected outcome of this research is to advocate for Qur'anic schools to participate more formally with government and for government to acknowledge the important contribution this type of schooling makes in fulfilling its commitment to Education For All.

21. This report also explores the role of Qur'anic schooling system in contributing alternative approach to conventional education in preparing African children with life skills for their successful integration into the wider society in general, and the labor market in particular.

22. The proposed study is designed on the premise that relevant state policies need to be laid and effective strategies need to be implemented in order to serve the under-served group of learners among Kenyan Muslims with a view of achieving EFA goals.

Rationale for the Study

23. Qur'anic or Islamic schooling's contribution to the education sector has largely been overlooked despite the dense network of institutions of Qur'anic instruction stretching from the village school to regional study centers and even foreign destinations. Material on local Qur'anic schooling in Africa, however, and particularly on the learning outcomes and the secular uses to which they are applied is nearly non-existent.¹ The Qur'anic schooling system has operated in Kenya long before the colonial period and since then remained relatively at the periphery of educational policies. The Qur'anic schools display marked similarities of style and structure when compared to the formal system of education Kenya.

24. While possessing some of the characteristics similar to formal education schools, the Qur'anic schools have distinct features which need to be studied. Of particular interest to this study, the non-formal education system addresses a wide range of challenges and opportunities at the same time. However, for successful development and implementation of any project, it is necessary to have basic socio-cultural information about the target group. Unfortunately, empirical research on the Muslims in Kenya is scarce. The research on which this report is based was thus suggested to help fill in some of

¹“The Situation of Pre-School Muslim Children in Kenya”, A Draft Report Presented to the UNICEF (Kenya) for the Pre-school Child Development Project, Nairobi 1990, p.3

the gaps in current knowledge on Muslims in Kenya. The research is to help establish a qualitative and quantitative bench-mark as well as provide essential data to design a viable intervention programme.

25. The Constitution of Kenya clearly establishes freedom of conscience and worship as being among the fundamental rights of Kenya citizenship. It is therefore imperative to consider the existence of different religions and denominations in Kenya as a given fact in the life of the nation.²

Situating the Study in the ADEA Triennial

26. This study on Qur’anic schooling system relates mainly to Sub-theme 1: "Common core skills for lifelong learning and sustainable development". The study aims to explore the role of Qur’anic schooling system in contributing an alternative approach to conventional education in preparing African children with life skills for their successful integration into the wider society in general, and the labor market in particular.

²Ministry of Education, 1964, “Kenya Education Commission Report”, (Ominde Report), Nairobi, 12th December 1964m p.33

4. LITERATURE REVIEW

Sustainable development and the global perspective of Qur’anic schooling

27. In December 2002, the United Nations General Assembly adopted Resolution 57/254 declaring the United Nations decade (2005-2014) of education for sustainable development (DESD) which calls on the Member States to integrate education for sustainable development (ESD) into their education plans as all levels and across all sectors of education. Among the objectives of the Decade is to improve quality of education at all levels for sustainable development and reorient education at all levels for sustainable development. ESD mandated to orient existing education programmes at all levels (content and processes) to promote social, environmental, cultural and economic knowledge, skill, perspectives and values.³

Qur’anic schooling as an alternative pathway to formal schooling in Africa

28. Qur’anic schooling constitutes an alternative or parallel schooling system to formal education system in several countries in sub-Saharan Africa. However, in most countries, the Qur’anic schooling system is seldom recognized officially in terms of its contributions to education delivery. Hence they remain relatively unknown by education planners and statisticians and are rarely explicitly taken into account in the formulation of national policies and strategies.

29. Qur’anic schooling is designed to address first and foremost the spiritual needs of the learners and to offer them avenues for growth in the faith. Qur’anic schooling emerged in response to divine mandate expressed in the Quran and was designed as a means for disseminating and deepening the Islamic faith.⁴ Qur’anic schooling occupies a significant place in the education and upbringing of Muslim children. Islam emphasizes on the significance of education in the life of a believer and there are various sayings of Prophet Muhammad (peace be upon Him) which encourage Muslims to seek education. For instance, in one report the Prophet said “Whoever seeks the path of knowledge Allah will ease for him the way to the paradise”.⁵

30. At the cornerstone of the process of pursuing knowledge is the zeal for search of Islamic religious education. Muslims are urged in another prophetic tradition to seek for Islamic religious knowledge. Prophet Muhammad (peace be upon Him) said “whoever Allah wants good for him then He will teach him the religion”.⁶ It is from this religious background that Muslim parents feel obliged to send their children to Qur’anic schools in order to mould the behavior of the children in accordance to Islamic teachings.⁷ Training of children in Qur’anic schools is perceived by parents to be an important

³UNESCO, 2007. “Education for Sustainable Development –ESD Implementation Strategy (2005-2014). National Environment Management Authority and United Nations Educational, Scientific and Cultural Organization”, p.16.

⁴“The Situation of Pre-School Muslim ...”, p.1

⁵Narrated by Imam Muslim

⁶Narrated by Imam al-Bukhari

⁷Ajjjola, A. D. *Re-Structuring of Islamic Education*, Delhi: Adam Publishers, 1999, p.263

process in bringing up Muslim children to be responsible citizens and fostering of unity and loyalty among Muslim communities.⁸ In urban areas Qur'anic schools are also seen as religious training institutions complementary to government schools.

31. Learners in most urban areas would attend Qur'anic schools to complement secular education offered in the formal schools in order to get Islamic religious education. In some Muslim populated areas, communities consider secular schooling a waste of time or even an active threat because of values that it imparts.⁹ Some Muslim communities view formal education to be antagonistic to their cultural, social and economic way of life.¹⁰ Failure of formal educational institutions to sufficiently cater for the religious needs of Muslim children has made parents to take their children to Qur'anic schools. This, in turn, has caused duality of education systems in Kenya namely modern schooling offered in the formal schools and traditional Islamic religious education provided in the Qur'anic schools. This has been coupled by parents' fear for their children to lose their identity as Muslims due to the strong non-Islamic influence in the formal schools.

32. Islamic education is wholly centered in Islam as a religion and as a social and cultural system.¹¹ Many children who are not enrolled in primary schools attend Qur'anic schools. These religious institutions play a significant role in laying the foundation for early Islamic education. Significance of these institutions lay in that majority of the population in Coastal and North Eastern regions of Kenya is Muslim.¹² Qur'anic schools also play an important role in the life of Muslim children and even after the emergence of formal secular schools, Muslim parents still prefer to send their children to Qur'anic schools. Hence, Qur'anic schooling system has contributed towards the increasing knowledge of Islamic religious education among the learners and a greater awareness of the significance of Islam among the young people. Consequently, more young persons who have undergone Qur'anic schooling system are practicing Islam than before.

Context of Qur'anic schooling in Kenya

Qur'anic schooling in the pre-colonial context

33. Existence of Islamic traditional learning along the East African coast is related to the advent of Islam to the East African littoral since the end of the eighth century A.D. Based on archaeological excavations at Shanga near Lamu, Mark Horton suggested the presence of a Muslim community who lived at Shanga from as early as 760 A.D.¹³ Later in the 14th century, a Muslim traveler and historian

⁸Commonwealth of Learning and Commonwealth Secretariat, 2007. "Forum on Flexible Education Reaching Nomadic Populations", Garissa, Kenya 20-23 June 2006, p.66

⁹Bray, M. 2003. "Community Initiatives in Education: goals, dimensions and linkages with governments", *Compare*, Vol. 33, No. 1, 2003, p.35

¹⁰"Forum on Flexible ...", p.23

¹¹"Kenya Education Commission ...", p.37

¹²KIE, 1994. "Islamic Integrated Programme: Survey of Dugsi and Madrassa", Kenya Institute of Education (KIE) and National Centre for Early Childhood Education (NCECE), Nairobi, November 1994, p.5

¹³Horton, M. 1996. "Shanga: The Archaeology of a Muslim Trading Community on the Coast of East Africa" *Memoirs of the British Institute in Eastern Africa*: (No.14.) London: The British Institute in Eastern Africa, p.

Muhammad b. Abdalla Ibn Battutah (d.1377) visited Mogadishu, Mombasa and Kilwa and gave an account of Muslim settlements along the East African coast.¹⁴

34. These historical accounts of the influence of Islam along the East African coast demonstrate the presence of Muslim settlements in the region and by extension the existence of Islamic traditional learning long before the coming of European powers to the Kenya coast towards the end of the nineteenth century A.D.

35. In the period preceding the British colonial rule in Kenya, Islamic traditional education was conducted in mosques and scholars' residences which represented traditional centers of Islamic learning along the East African coast. Teaching was in the form of darsa (session) conducted in *halaqa* (study circle) either in the residence of the teacher or in the courtyards of the mosques.

Qur'anic schooling in the colonial context

36. Qur'anic schooling existed along the East African coast long before the advent of the British colonial power in the region. When the British established a protectorate in the Kenya coastal strip in 1895, efforts were made towards consolidating power and the British colonial authorities paid little attention to Islamic religious education.¹⁵

37. Among the challenges that faced Qur'anic schooling in Kenya during the British colonial era was that schools established by the colonial government did not cater for Qur'anic teaching due to the fact that most of the schools were sponsored by Christian missionaries.¹⁶ Support of the British colonial government to formal schools established by Christian missionaries created a negative attitude to Muslims towards western style education and forced some Muslim parents in the Kenya coastal towns to abstain from sending their children to government schools.

38. Formal education was introduced in Kenya by Christian missionaries in the middle of the nineteenth century basically to promote evangelism but later became an instrument for production of skilled labor for European farms and clerical staff for the colonial administration. The first school was established at Rabai, Coast Province, by Church Missionary Society in 1846.¹⁷ Muslims in Kenya perceived that the British colonial authorities in partnership with different Christian churches used the education system as the main tool for evangelization where the government grants were channeled to schools established by churches.¹⁸ Marginalization of Qur'anic schools was further enhanced by educational policies implemented by the British colonial administration which focused on separating Islamic religious education from government schools. For instance, in 1909, the British colonial government in Kenya established the Fraser Education Commission which recommended the

1. Other archaeological evidence of the presence of a Muslim community along the Kenya coast since the 14th century is the Gedi ruins near Malindi Town. The original town covered an area of about 45 acres with a great mosque and a palace. Kirkman, J. (1975) *Gedi Mombasa*: Rodwell Press 3.

¹⁴ Ibn Battutah, M. A (1967) *Tuhfat al Nadhar fi Gharaib al-Amsar wa al-Asfar*, Cairo: *Matba al-Istiqama*.

¹⁵The ten mile coastal strip in Kenya was under the sovereign of the Sulatn of Zanzibar and in 1895 the British declared a protection over it on 15th June 1895. The coastal strip included the islands of Mombasa and Lamu and the town of Kipini.

¹⁶Kenya National Archives / Deposit No. / 7 / 256, Coast Province, p.3.

¹⁷Ministry of Education, 1987. *Education in Kenya: Information Handbook*, Nairobi, p.1

¹⁸SUPKEM, "Memorandum to the Commission of Inquiry into the Education System in Kenya", The Supreme Council of Kenya Muslims, (No date), p. 1

separation of education systems based on racial and ethnic lines. The Legislative Council adopted Fraser's recommendation in 1910 and the system of education was separated into three racial categories; Europeans, Asians and Africans together with Arabs.¹⁹ The Fraser Commission further diluted Islamic education by recommending the use of English and Kiswahili languages as a medium of instruction in government schools and abolishing the use of Arabic language in schools.

Qur'anic schooling in the post-colonial context

39. The first initiative to integrate modern curriculum in the Qur'anic schools in Kenya was pioneered by Madrasat al-Ghazali al-Islamiyya established by Shaykh Muhammad Abdalla Ghazali in 1933 in Mombasa. Shaykh Ghazali saw that Muslim children learning in Qur'anic schools were isolated from the mainstream education system provided in the government schools and therefore introduced subjects taught in schools into the curriculum of his *madrasa*. Subjects introduced in *Madrasat al-Ghazali* included history, geography and mathematics which were taught in Arabic language in addition to other Islamic religious subjects.

40. Before 1933, Islamic religious education was confined to the recitation and memorization of the Quran in addition to few Islamic subjects and Arabic language. Other *madrasas* which embarked on integrating modern subjects into the *madrasa* curriculum were *Madrasat al-Falah al-Islamiyya* established by Shaykh Abdalla Husny in Mombasa and Madrasat al-Najah in Lamu in 1938 and 1945 respectively. Madrasa Resource Centre (MRC) is an example of an effort to introduce a pre-madrasa early childhood programme which was implemented in Mombasa in 1986 and then expanded to Zanzibar and Uganda in 1990 and 1993 respectively. MRC initiative was geared towards facilitating the development of quality and culturally appropriate and sustainable early childhood centers among the low-income communities. The curriculum of MRC integrates Islamic religious and secular education which enables the children to learn both Islamic religious and secular education within the same premises.²⁰

41. After independence of Kenya in 1963, there were various systems of education inherited from the colonial period for different races and religions which included Muslim traditional institutions of learning such as *madrasa, chuo and duksi*. Existence of multiple systems of education posed a challenge to the nascent country which embarked on consolidating the system of education amongst other sectors of governance.

42. The European system of education which had an entirely academic curriculum based on British traditions had an upper hand at resources and its main objectives seemed to have been to prepare their youth for leadership positions. The Asian and Arab systems came second while the African system tended to develop as a hybrid of some academic, technical and vocational education designed to prepare the youth for servitude especially on European farms. There were therefore great disparities in educational opportunities not only between the races but also between the regions of the country.²¹

43. After independence in 1963, the Kenya government set, as one of its most important objectives, an education system that "must foster, develop and communicate the rich and varied cultures of Kenya". In an effort to meet these objectives, the government passed the Education Act of 1968,

¹⁹ Salim, 1973. A.I. *The Swahili-Speaking Peoples of Kenya Coast (1895-1965)*, Nairobi: East African Publishing House, p.148

²⁰ Aga Khan Foundation, 2000. *Madrasa Resource Centre*, p.14

²¹ *Education in Kenya* p.1

revised in 1980 in order to adopt and promote various cultures of Kenyans. This paved the way to embrace religious ethics and teachings in the formal education. A number of commissions, working parties, committees and task forces were established and none of them clearly addressed the issue of Qur'anic schooling. For instance, in 1963, the Ominde Education Commission was formed to survey the existing educational resources and advise the Government in the formulation of National policies for education. introduce changes that would reflect the nation's sovereignty and focused on identity and unity which were critical issues at the time. The Ominde Report (1964) led to the abolition of racial segregation in schools, unification of the curriculum and the standardization of the examination system as well as distribution of resources to schools. The Report also proposed an education system that would foster national unity and the creation of sufficient human capital for national development. The Report also recommended that religious education be taught as an academic subject. The teaching of Islamic religious education suffered from this recommendation since it used to be taught in formal schools as a distinct religious subject in addition to the teaching of Arabic language. The National Committee on Educational Objectives and Policies was established under the chairmanship of Mr. P. Gachathi to evaluate the system of education; formulate a programme that would make education a more potent instrument of social and economic advance. The Committee (The Gachathi Report, 1976) focused on redefining Kenya's educational policies and objectives, giving consideration to national unity, economic, social and cultural aspirations of the people of Kenya. The Report recommended among others the teaching of religious education and social education and ethics in formal education institutions. Recommendation of the Committee led to the establishment of the National Centre for Early Childhood Education (NACECE) at the Kenya Institute of Education (KIE) which paved the way to develop a pilot programme on early childhood education which was undertaken by the Aga Khan Foundation and resulted in the introduction of an Islamic integrated system in Early Childhood Development and Education (ECDE).

44. In 1981, a Presidential Working Party was appointed under the chairmanship of Prof. Colin B. Mackay. The Working Party (The Mackay Report, 1981) recommended the restructuring of the education system from the former 7:4:2:3 to an 8:4:4 system of education which made Islamic Religious Education (IRE) compulsory at the primary level of education. However, the Islamic education component was not addressed adequately due to lack of resources including teachers and facilities.

45. In 1988, another Presidential Working Party on Education and Manpower Training for the Next decade and Beyond was established under the patronage of Mr. Kamunge. The Working Party (The Kamunge Report, 1988) focused on improving education financing, quality and relevance. Recommendation of the Working Party led to the production of the Government Sessional Paper No.6 on Education and Training for the Next Decade and Beyond which, in turn, led to the policy of cost sharing between government, parents and communities. In 1999, the Commission of Inquiry was established under the chairmanship of Koech to recommended ways and means of enabling the education system to facilitate national unity, mutual social responsibility, accelerated industrial and technological development, life-long learning and adaptation in response to changing circumstances. The Koech Report, 2000 recommended TIQET but the Government could not fully adopt the recommendation due to the cost implication. However, some recommendations, such as curriculum rationalization was implemented.

Definitions of Qur'anic Schools

46. There are numerous types of Qur'anic schools worldwide which have evolved according to their contextual histories and the needs of the communities they serve.

47. A typical Qur'anic or Islamic school, known in Arabic as a Qur'anic *Madrasa*, usually offers two courses of study: a *hifẓ* course teaching memorization of the Qur'an; and an *'ālim* course leading the candidate to become an accepted scholar in the community. A regular curriculum includes courses in

Arabic, tafsir (Qur'anic interpretation), šarī'ah (Islamic law), hadiths (recorded sayings and deeds of Prophet Muhammad), mantiq (logic), and Muslim history. Depending on the educational demands, some madrasahs also offer additional advanced courses in Arabic literature, English and other foreign languages, as well as science and world history.

48. In Kenya, Qur'anic schools vary from the traditional *Duksi* and *Chuo* schools, which focus on *hifz* teaching, to the more modern madrasas which include state curricula. There is a continuum from traditional (*Duksi* and *Chuo*) to what are labeled simply as *Madrasas* (Islamic schools with some formal education curricula) to the modern Islamic integrated schools where there is a balance between religious education and practice and that of the national curricula.

5. METHODOLOGICAL CONSIDERATIONS

Limitations of the study

49. There were various constraints which hampered the effective and efficient drafting of this of this report. Our study on the Qur'anic schooling in Kenya was handicapped by two major factors which contributed largely towards the delay of submission of the final report as initially scheduled for end of July 2011.

50. First, was the timing of the field research work which did not coincide with the calendar adopted by the Qur'anic schools in Kenya. Islamic integrated schools follow the formal school calendar set by the MOE whereby schools operate in the weekdays from Monday to Friday. Contrary to this formal school calendar, the traditional schools (in particular the chuos and duksis) mainly teach during the weekends on Saturdays and Sundays. In order to overcome this duality of school calendars, it was decided that field researchers had to conduct their case studies between Thursdays and Sundays so that to ensure they capture data from both Islamic integrated schools and Qur'anic traditional schools. After developing the research instruments and revising them in July 2011, the field research work was scheduled to be done in the following month of August 2011. However, another constraint evolved in that the school vacation during the month of August coincided with the Islamic month of Ramadan in which both Islamic integrated schools and Qur'anic traditional schools closed for holidays.

51. The second major constraint, was the general suspicion by some respondents about the purpose of the study. A substantial number of sampled interviewees demonstrated a lack of co-operation with the field workers particularly in the Muslim dominated areas of the Coast and North Eastern regions. Some of the interviewees expressed their concern to field researchers in that there was a 'hidden agenda' to gather intelligence information to be used in the war against terror.

52. Other constraints included the initial transfer of funds from ADEA for execution of the study which delayed the field work that started in mid-October 2011. Submission, processing and handing in of the questionnaires further delayed the preparation of this report. The last processed questionnaire was handed in the first week of January 2012.

Key research questions

53. This study was primarily concerned with exploring and assessing the role of Qur'anic schooling system and its contribution towards achieving EFA goals in order to equip learners in the Qur'anic schools with educational values and life skills that will ensure their successful integration into the wider society in general, and the labor market in particular. The study focused on Muslim learners in five selected regions of Kenya, namely Nairobi, Eastern, North Eastern Region, Coast and Western regions.

54. The following is an excerpt from the research guiding questions:

- What is the coverage of different levels and types of Qur'anic education in the five selected regions under consideration?
- What is the predominant form of curriculum studied? What is the usual duration and timing of studies?

- What level and type of literate, numerate and technical skill do Qur’anic learners in these centers acquire in the course of their instruction?
- What other attributes or skills are acquired by these learners that may be relevant to practical development concerns?²²
- How are these various skills applied in employment and daily life?
- How is Qur’anic schooling system of education related to the formal education system in Kenya?
- What are the possible measures to fully integrate Qur’anic schooling system with the formal education system in Kenya?

Instruments development

55. The Ministry and the consultant developed the research instruments and held consultative meetings with members of the National Steering Committee and field researchers to discuss and critique the instruments. After thorough deliberations, agreement was reached on the interviews and observation schedules to be used in the field work.

56. The following research instruments were used in carrying out the field work (for details of the institutions interviewed, see appendix 1).

#	RESEARCH INSTRUMENTS	TARGET RESPONDENT(S)
1	Questionnaires	Head teachers, Teachers, other administrators
2	Interviews	Sheikhs, Kadhis and Imams
3	Focused Group Discussions	Sampled parents (6-10), community members (including 1 school committee representative), learners (secondary: 8 boys + 8 girls - 2 from each class level; primary: 8 boys+ 8 girls - 2 from each class level, beginning with standard 5)
4	Observation schedules	Evaluating the school infrastructure - physical facilities and the environment.

²²ABEL Project, 1997. “The Practical Application of Koranic Learning in West Africa”, A Document Prepared for the ABEL Project, Centre for Human Development, Bureau for Global Programs, Field Research and support, May 1997, p.2

6. FIELD WORK

57. The research used purposive sampling due to the uniqueness of populations under study. Initially it was proposed that Nine (9) districts in four regions be purposefully sampled namely, Nairobi region, Eastern region, North Eastern region and Coast region. The National Steering Committee noted the significance of including a fifth area which was crucial to the study namely, Western region. The Committee resolved to include Mumias and Kendu Bay in the Western region, Isiolo in the Eastern, Thika in the Nairobi region.

58. The National Steering Committee also resolved to sample four institutions in each region to be visited and interviewed. These institutions are: 1 duksi/chuo, 1 madrasa, 1 Islamic integrated primary school and 1 Islamic integrated secondary primary school. It was also agreed the targeted people to be interviewed would include Sheikhs, Imams, Kadhis, teachers, learners and parents/community.

59. ADEA had initially budgeted for four teams of two researchers/field officers that would collect data by administering the questionnaires and interviewing the resource persons. The National Steering Committee questioned the small number who were participating in the study. For ownership and involvement of more members, the Committee resolved that the number participating in the study be increased. After a lengthy deliberation, it was observed that four teams would not be sufficient. Taking into consideration the diversity of the communities, the concentration of the Muslim societies in the country and for ownership of the research results, it was resolved to form the following five teams to conduct the field research:

TEAM	REGION
Team 1	Nairobi region which included Thika, Machakos and Nakuru.
Team 2	Western region which included Eldoret, Kakamega, Mumias, Kisumu and Homabay.
Team 3	Eastern region which included Kitui, Embu, Isiolo and Nyeri.
Team 4	Coast region which included Mombasa, Kwale, Malindi and Lamu.
Team 5	North Eastern region: Garissa.

60. Members of the National Steering Committee pointed out on the importance of conducting a pilot study and mandated the consultant and field researchers to undertake the study. It was agreed due to its proximity, Nairobi region was the best suitable region. On Monday 25th July 2010 a pilot study was done and covered Nairobi Muslim Academy (primary and secondary Islamic integrated schools) and *Madrasatul Fath* attached to Nairobi West mosque. The pilot study critiqued the research instruments and the team managed to polish and fine tune the research instruments.

61. The National Steering Committee appointed Mr. Konchora Chepe, currently in-charge of education programme at KNATCOM-UNESCO, to be the contact person for this study at KNATCOM, under the overall supervision of Mr Mohammed Mwinyipembe, the KNATCOM Secretary General.

Identification of field researchers

62. Members of the National Steering Committee engaged Dr. Abdulkadir Hashim as the lead consultant in this study. Dr. Hashim is a lecturer in the Department of Philosophy and Religious

Studies at the University of Nairobi. He is a former lecturer and Head of Department of Sharia, Faculty of Law, Zanzibar University. He has presented papers and published articles on Muslims in Kenya and the East African coast. His research interests include Muslim Personal law and Muslim intellectual history in the East African coast, modern trends and Islamic movements in East Africa.

63. Members of the National Steering Committee also identified the following as the lead researchers for the five teams and their assistants:

TEAM AND REGION	LEAD FIELD RESEARCHER	ASSISTANT FIELD RESEARCHER
Team 1: Nairobi region.	Mr. Hamisi Rajab is an educationist and the Principal Muslim Academy primary school in Nairobi.	Mr. Hassan Ali Amin is the Principal of <i>Madrasatul Malik bin Anas</i> in Nairobi. He has worked with various organizations on Islamic and secular education.
Team 2: Western region.	Mr. Abdulrahman Ali Khamis. An Islamic educationist who was a former Director of the World Assembly for Muslim Youth in East Africa. He manages an Islamic educational institution for Muslim girls in Western Kenya.	Mr. Khalfan Ramadhan is a retired social worker and field research assistant for Muslim Group for Development in Western Kenya. Mr. Khamis Wakhusama is a teacher at Mumias Muslim boys secondary school and an Administrator for Muslim Group for Development in Western Kenya Mr. Qassim Mukoya is a primary school teacher in Western Kenya
Team 3: Eastern region.	Mr. Hassan Kinyua. A Ph.D student at the University of Nairobi. He has attended various workshops including a workshop on teaching and learning in higher education. He is engaged in a number of religious activities which include; Deputy Director of Religious Affairs, SUPKEM and an Islamic advisor and lecturer at Iqra Broadcasting Network as well as conducting Arabic by Radio lessons.	Mr. Konchora Chepe, currently in-charge of education programme at KNATCOM-UNESCO and the contact person for this study at KNATCOM.
Team 4: Coast region.	Mr. Abdulrahman Mwinyifaki. A lecturer in the Department of Education at Pwani University. He has been involved in various educational functions related to the Islamic integrated system.	Ms. Farhiya Ismail Adan is a holder of a Bachelor of Education degree from the University of Nairobi and a teacher in an Islamic integrated secondary school in Mombasa.
Team 5: North Eastern region.	Mr. Abdulsalam Sheikh Muhammad is the Director of the Young Muslim High School in Garissa. He is an educationist who has participated in a number of Islamic education activities.	Mr. Adan Saman is a PhD student at the University of Nairobi and the Regional Centre Coordinator for Kenyatta University's Institute Of Open, Distance and e-Learning (ODEL) in Garissa. He served as a teacher trainer in several Teacher Training Institutes, and curriculum

specialist at the Kenya Institute of Education (KIE). He has conducted numerous consultancies on teacher training (including training of female teachers), curriculum development, and non-formal/alternative basic education.

64. The field researchers visited and interviewed teachers in several Islamic integrated schools and Qur'anic traditional schools. In addition, parents focus groups, religious leaders, community leaders and government officials were also interviewed. The data collected, particularly on the enrolment, the number of Qur'anic schools and the teachers interviewed is not exhaustive but provides useful indicators of current trends of the Qur'anic schooling system in Kenya.

Data collection

65. The research teams collected data using two major methods: interviews and focus group discussions. Individual interviews with key informants were also held which included Imams, Sheikhs, Kadhis, head teachers; teachers, parents, community and religious leaders and students (for details of individuals interviewed see annex 4).

66. Data was therefore drawn from three overlapping sources: (1) a review of research literature; (2) a review of project documentation and other non-published sources from government and NGO reports conducted in sub-Saharan African with a focus on Kenya; and (3) collection of data through field research in the five selected regions in Kenya.

7. FINDINGS

Qur'anic learning centers' types, models and features

67. Qur'anic schooling system is intended to offer Islamic religious teachings to learners in order to complement what is offered in formal education and ensure that a Muslim child gets Islamic religious education even as they attend secular schools.

68. A significant observation of relevance arising from the data collected from field research work conducted in Kenya is that Qur'anic schooling system is widespread throughout the five selected regions under consideration. In all regions which interviews were conducted, the vast majority of learners do attend Qur'anic schools. This demonstrates the significance of these religious centers of learning and their contribution towards providing access to basic religious education. It was also observed that Qur'anic schooling provide religious education to the poor and less privileged children particularly in the marginalized areas. In addition, Qur'anic learning also offer holistic and social preparation to the learners which in turn helps them to integrate into the wider society. Number of Qur'anic schools is on the increase due to the growing population of Muslims in various parts of the country.

Significance of Qur'anic schools

69. **Qur'anic traditional schools:** During the field research, most respondents, religious leaders and parents of learners in Qur'anic traditional schools saw Qur'anic schooling as an important source of Islamic religious education that helps in the spiritual and moral upbringing of the learners and educating them to know their religion.

70. **Islamic integrated schools:** Similarly, religious leaders and parents of learners in Islamic traditional schools noted the importance of Qur'anic schooling. For instance, religious and community leaders perceived Qur'anic teaching to be fundamental and a source of holistic inspiration to the learners, particularly in their tender ages. One respondent noted that "Qur'anic schooling is good for this generation and for the development of the moral and holistic guidance of a Muslim child".

Objectives of Qur'anic schools

71. **Qur'anic traditional schools:** Teachers in most Qur'anic traditional schools (madrasa and chuo) observed that the schools offer firm foundation of Islamic religious education by developing the spiritual well-being of its students through the Islamic teachings and imparting Islamic knowledge and culture. They saw such schools as a source of holistic inspiration. The teachers cited the need for total commitment and motivation on their part in achieving the objectives of Qur'anic traditional schools, backed by effective strategies for mobilizing resources and soliciting for funds.

72. **Islamic integrated schools:** For the Islamic integrated schools, teachers and religious and community leaders identified the improvement of the spiritual lives of learners, the provision of both secular and religious education and the nurturing of learners to grow up in an Islamic life as the objectives for the schools. They identified measures such as employing qualified and competent teachers, improving teachers remuneration and organizing in-service training for teachers as being key to achieving the objectives.

Establishment of Qur'anic schools

73. Due to their informal nature, Qur'anic traditional schools are easy to establish and run without the need to seek recognition or approval from the government. Most of *madrasas*, particularly in the

urban areas, were found to be in permanent structures although the buildings looked too old which indicates that they were established long time ago. A majority of the *duksis/chuos* are set up in semi-permanent structures.

Attitudes of learners towards Qur'anic schools

74. **Qur'anic traditional schools:** A majority of the learners enjoyed studying in Qur'anic traditional schools and regarded them as a source of holistic inspiration. When asked which aspects they disliked most in the Qur'anic schools, learners pointed out the strictness of the teachers in the schools.

75. **Islamic integrated schools:** Learners expressed their admiration of Islamic integrated schools on the ground that they learn both Islamic religious and secular education. They also mentioned that the schools mould them according to Islamic teachings. However, some learners mentioned that they were not happy with the system of switching from secular to Islamic subjects in the same timetable.

Funding of Qur'anic schools

76. **Qur'anic traditional schools:** *Madrasas* and *duksis/chuos* are mostly owned by individuals or groups of individuals, although a few of the *madrasas* are funded by Muslim NGOs and from efforts of Muslim communities. Some *madrasas* are attached to mosques or associated with the mosque committees which sponsor and also manage them. Learners in sponsored Qur'anic schools do not pay school fees, which makes these religious institutions accessible particularly to the less privileged. Some *madrasas* are not adequately provided for in funding due to the low economic status of the parents and communities.

77. **Islamic integrated schools:** According to the teachers interviewed, Islamic integrated schools are not adequately provided for in funding. Respondents proposed that organizations should chip in funding to support the schools.

Adequacy of Qur'anic schools

78. **Qur'anic traditional schools:** The number of *madrasas* and *duksis/chuos* is on the increase whereby these Qur'anic traditional schools are found scattered all over the areas where Muslim population are settled. *Duksis* and *chuos* do not require much of infrastructure and, in most cases, are managed by individuals, a fact which makes it easy for them to be established. The number of *duksis* is rapidly increasing, particularly in areas where Somali immigrants reside – such as the North Eastern region and in some urban centers of other regions.

79. **Islamic integrated schools:** Facts gathered from the interviews show that the number of Islamic integrated schools is not adequate due to the rising demand for such schools. Respondents observed that there is a need for the number to be on the increased.

Accessibility of Qur'anic schools

80. **Qur'anic traditional schools:** The schools attract a good number of learners and most of them are accessible, with an exception of some that have been privatized and require learners to pay fees.

81. **Islamic integrated schools:** Respondents feel that Islamic integrated schools are not accessible due to the fact most of them are privately owned and charge fees which are not affordable to learners from low-income families.

Challenges facing the Qur'anic schools

82. **Qur'anic traditional schools:** The religious and community leaders interviewed noted the lack of recognition by the government as one of the key challenges facing the Qur'anic traditional schools.

Inadequate resourcing of these schools, coupled with the poor remuneration of the teachers (referred to as *maalims*) who also lack proper training exacerbate the situation. Another challenge is the lack of proper and adequate infrastructure for the schools. In some cases, learners are forced to sit down in the mats for lack of enough desks.

83. Islamic integrated schools: Among the major challenges facing Islamic integrated schools is the lack of experts in quality assurance which contribute to poor quality of teaching in the schools. Islamic integrated schools do have a unified curriculum in teaching Islamic subjects. Hence, each school has its own method and curriculum of teaching. Most of the respondents interviewed strongly suggested the need to have a uniform syllabus for teaching Islamic subjects in the Islamic integrated schools.

Curriculum in Qur'anic schools

84. The curriculum in the Qur'anic traditional schools emphasize on the writing, reading and memorization of the Quran. The religious leaders interviewed observed that although these institutions have helped in the preservation of the Quran, they are under siege as learners who attend school during the mornings and afternoons are usually too tired to memorize any portions thereby taking many years to complete the recitation of the 114 chapters of the Quran. This trend has led parents to take their children to Quran memorization centers known as *Tahfeeth* where children only memorize the Quran between 3 to 4 years without attending school. Some parents prefer to take young children of between the ages of four to five to *duksi* where they spend about three to four years memorizing the Quran after which they join either formal schools or Islamic integrated schools. The argument is that it is easier for them to memorize the Quran at a younger age and makes them sharper in school.

85. Qur'anic traditional schools: The vast majority of children in Muslim communities enroll in Qur'anic schools at a young age, ranging from four to eighteen years. Duration of study in *madrasas* is in three levels, *rawdha* (nursery) ages 4-7 years, *Ibtidai* (beginners) ages 7-14 years, *mutawwasit* (intermediate) ages 14-18 years. The curriculum of the *madrasa* varies from that of the *chuo*, with the former being more structured and having subjects ranging between 14 and 20. The primary level *ibtidai* has 14 subjects with secondary *i'dadi* and *high school thanawi* having 17 and 20 subjects respectively. The learning mode is the Islamic curriculum which include memorization, recitation, writing and reading. In *madrasas*, learners are exposed to a variety of subjects. The main subjects include the Quran – both memorization and understanding, the *Sunnah* (traditions of the Prophet), *taarikh* (history of islam), *aqeeda* (theology), *fiqh* (jurisprudence), *seerah* (the life history of Prophet Mohammad) and Arabic language. Emphasis is made on learning the Arabic language due to the fact that Arabic is used as the language of instruction throughout the *madrasa* education. Learners in *madrasas* are grouped into classes according to their ages and academic progress as opposed to *chuo* where the criteria to distinguish between pupils the knowledge of recitation of the Quran. The level of the learner is determined individually by how fast each one can grasp the task given. The teaching languages used in *madrasa* and *chuo* is Kiswahili and Arabic. *Madrasas* have adopted modern teaching methods and activities such as prize giving where parents are invited for a graduation ceremony to celebrate the awarding of certificates for the best performing pupils. Some *madrasas* have introduced extra-curricular activities such as *qaswida* (religious choir) and games. These activities have increased the popularity of the madrasa education among parents and pupils alike.

86. Islamic integrated schools: The curriculum in Islamic integrated schools is dual, the national primary curriculum and the Islamic integrated curriculum. The national curriculum is composed of 7 subjects, 2 of which are non-examinable. The Islamic curriculum has about 7 subjects. Learners in Islamic integrated schools complain of heavy workload but are generally positive about it as they felt this was their only chance of learning their religion. There is a general agreement among all the

stakeholders in Islamic integrated schools that Muslim children are disadvantaged when it comes to national examinations since they take more subjects than their counterparts in formal schools.

Relationship between Qur'anic schools and formal schools curricula

87. Respondents pointed out that the curriculum of Qur'anic schools relate to the formal education curriculum in terms of the subjects taught. In the Qur'anic schools, this covers only part of the syllabus of one subject, namely Social Studies, which contains an element of Islamic religious education. Some religious and community leaders observed that the two systems of education are quite distinct. Learners in Islamic integrated schools are taught the formal curriculum alongside the Islamic curriculum. In some cases, learners attend both the formal education system as well the Islamic traditional schools. One respondent noted that Muslim children undergo a triple curriculum *duksi/chuo, madrasa* and formal school curriculum. The teaching language used in Islamic integrated schools is English, while Kiswahili is used in some subjects.

88. The Ministry of Education's curriculum is integrated into the Islamic curriculum. The pupils are taken through both the government syllabus and that of Qur'anic schools. the main teaching language used in the school is Arabic and Swahili. Learner take 8 years for primary education and 4 years for secondary education to complete the curriculum. At the school, the learners sit for monthly exams, termly exams and final exams.

Co-curricular activities in Qur'anic schools

89. **Qur'anic traditional schools:** Qur'anic traditional schools do not have spacious compound to provide outdoor activities for learners who, in most cases, use the open spaces within the school vicinity to play. The core-curricular activities include football, which appeared to be the favorite activity, debate and sports at the end of the school term, calligraphy and creativity. Those interviewed recommended that educational trips be part of the school programme.

90. **Islamic integrated schools:** In contrast, the Islamic integrated schools that are sponsored by the Muslim NGOs and the communities have playgrounds as opposed to privately owned Islamic integrated schools which are located in rented residential houses with very limited recreational facilities. Among activities provided in Islamic integrated schools are ball games, athletics, drama, journalism, scouting and swimming lessons.

Assessment of learners in Qur'anic schools

91. **Qur'anic traditional schools:** Unlike the system of assessment exercised in formal schools, there is no centrally-organized examinations in the Qur'anic schools. The main challenge is the non-existence of a national body charged with the responsibility of setting, marking and analyzing the results. Hence, each *madrasa* designs its own system of assessment and issues its own certificates once the learners complete their studies. Examinations in Qur'anic schools are set during the vacation periods of formal schools where learners get one full month in August and December to attend school.

92. **Islamic integrated schools:** Learners in most Islamic integrated schools are assessed by examinations guidelines from the Ministry of Education. At the end of the primary and secondary levels, the learners sit for national examinations. Other routine assessments such continuous assessment tests are also undertaken in Islamic integrated schools.

Pedagogical approaches and teaching materials in use in the various centers

93. **Qur'anic traditional schools:** Most Qur'anic schools operate only in the evenings and over the weekends since learners attend formal schools. Throughout the weekdays, learners attend formal

schools from 8am to 5pm. After formal schools, learners attend Qur'anic schools from 5.30pm to 8pm and on Saturdays from 8am to 4pm. During formal school vacations, learners attend Qur'anic schools from Monday to Thursday from 8am to 5pm and on Saturdays and Sundays from 8am to 4pm. The official calendar for the *madrasas* is tied with the Islamic calendar. There are two vacations: one during the month of Ramadan and the other one during the Eid ul adha celebrations. It will therefore pose a challenge to integrate the calendar of Qur'anic schools with that of the formal schools. In order to overcome the above challenges, some respondents proposed that *madrasas* should be upgraded to Islamic integrated schools.

94. **Islamic integrated schools:** The teaching periods for Islamic integrated schools is Monday-Friday from 8am to 4pm. Learners in upper primary and secondary classes attend school on Saturdays from 8am to 12 pm for remedial classes. Some respondents expressed their concerns regarding the weekends, which should be reserved for Qur'anic schooling and formal schools should not require learners to attend schools on Saturdays and Sundays. Attending multi-shift sessions is causing a number of challenges to the learners. The workload for learners combining Islamic integrated and formal education is sometimes quite cumbersome due to time limitation. Also, some learners are able to cope with the workload while the others struggle. According to respondents, the challenge of curriculum overloaded puts a heavy burden on both the teachers and learners, leading to exhaustion, with some learners constantly coming late to school. For instance, one Islamic integrated secondary school offers 56 lessons while another Islamic integrated primary school provides 24 lessons per week.

Certification procedures in the various types of learning centers

95. Due to its informal nature, Qur'anic schools are easy to be established without the need to seek recognition or approval from the government authorities. Hence, Qur'anic schools operate outside the reach of the statutory bodies and are therefore not subject to any form of control, including monitoring the certification process. Generally, the Government has given little recognition to Qur'anic schools by not considering them as part of the national education system and not counting them in official statistics.²³

Life skills development, TVET and other extra curricula activities

96. During the field work, it was observed that life skills offered in the Qur'anic schools particularly are *madrasa* and *duski /chuo* are traditional in nature and in the verge of fading away. For instance, it was noted that in the rural areas, learners in *duksi* are required to make their own materials such pens from ostrich feather, writing materials from animal skins and ink from trees. However, learners in such areas have been discouraged to make their own materials due to the introduction of modern writing materials. Extracurricular activities offered in Qur'anic schools were limited due to lack of resources. Among the activities found in Qur'anic schools are; Islamic calligraphy and tailoring for religious attire particularly knitting of Islamic hats (*kofia*). It was also observed that there is a need to introduce life skills such information on HIV/AIDS, survival and independent decision making.

²³Bray, M. 2003, p.35

97. Qur'anic schooling tends to include a practical element integrated into the community, though only systematized as real vocational instruction in exceptional cases; and Qur'anic students are imbued with the notion that they will need to fend for themselves or find appropriate sponsorship beyond a certain age. It was found that most learners, after completing studies in Qur'anic schools, ended up in doing business and joining the small-scale industry. Other graduates continue to teach in Qur'anic schools. Beside teaching, graduates from Qur'anic schools were also used by the community to recite Islamic rituals and officiate religious ceremonies. Qur'anic learning education can thus be seen as having at least two broad socio-economic functions over and beyond its core religious ones: it serves to preserve the integrity of local Muslim culture from influences that might weaken the faith, i.e. to integrate and socialize members of the Muslim community into the wider society; and it serves to integrate students into existing economic networks.²⁴ Teaching of Arabic language has opened up opportunities for graduates of Qur'anic schools to get employment in local Muslim NGOs and get job opportunities in the Middle East countries. Qur'anic schooling has also enabled learners to have the ability to read and write with basic knowledge of numeracy that helps them to do simple arithmetic in their daily lives.

Qur'anic education teaching staff profile and qualification

98. Lack of formal training among teachers is a major challenge facing Qur'anic traditional schooling in Kenya. Teachers in the Qur'anic traditional schools are not given adequate recognition and are not provided with adequate opportunities in the training and teaching profession.

99. Teachers in Qur'anic schools are disadvantaged due to language barrier in communication. Qur'anic teachers are mainly taught in their own local or vernacular languages without reference to other working languages such as Kiswahili and English. Some respondents also called for the introduction of computer classes to enhance the training of the teachers.

100. Among the 17 Qur'anic teachers who were sampled for interviews in the five selected regions, only one had obtained a degree and another achieved a Diploma, with one being a school dropout. Graduates of *thanawi* (secondary school) from the above teachers interviewed were 11 while two completed *idadi* (intermediate school) and one finished *ibtidai* (primary school). (see appendix 2 for profile of teachers).

101. Respondents noted that most of the teachers in the Qur'anic traditional schools have no specific training and proposed that relevant training be given after the completion of the respective studies, particularly in the fields of teaching methodologies, child psychology and curriculum implementation. Among the institutions which were suggested to undertake teachers training is the Kenya Institute of Education (KIE).

Remuneration of Qur'anic school teachers

102. **Qur'anic traditional schools:** Respondents observed that teachers in the Qur'anic traditional schools are poorly paid and their terms of service are not good enough to meet their basic needs. Many teachers supplement with private businesses such as weaving and agriculture. In order to earn their living, some teachers undertake religious and ritual services to their clients during teaching time. The majority of respondents proposed that terms and conditions of service for Qur'anic teachers be reviewed and other benefits such medical cover and house allowances be included.

²⁴“The Situation of Pre-School ...”, p.17

103. **Islamic integrated schools:** Respondents noted that teachers in Islamic integrated schools are also not satisfied with the salary they receive, although some expressed the view that they were happy with the meager salaries paid due to their belief that they are serving Almighty Allah by teaching Islamic religious education.

Mainstreaming Qur’anic learning approaches and strategies

104. In a number of countries, Kenya included, many poor and disadvantaged communities seek solutions to fill the gap in the lack of provision of schools by creating their own community schools, often in the form of religious schools. Qur’anic schools in Kenya are an example of this scenario in which a sizeable number of Muslim marginalized learners benefit from these religious schools. Qur’anic schooling system in Kenya need to be given due recognition and support as part of the non-formal education system (NFE) that was introduced into the country so as to address the education needs of children and some adults who are unable to attend formal schools due to various social and economic reasons. NFE is defined as any organized system of learning activities outside the framework of formal education system. The Government of Kenya recognizes the need to develop NFE as a complimentary strategy to achieve Education for All which will meet the learning needs of out-of-school children and youth with limited or no access to formal education.²⁵

Transitions within the various types of Qur’anic schooling in Kenya

105. As noted above, Qur’anic schools are categorized on the basis of curriculum offered. *Duksi/chuo* offers only Qur’anic education whereas *madrassa* in addition to Qur’anic teaching, it offers other Islamic religious subjects. Some of *madrassas* have evolved out of a pre-existing *chuo* whereas others have been built as entirely new institutions. Popularity of *duksis*, particularly in urban settings is rapidly dwindling with their place being taken over by the Islamic integrated schools.

106. Where there are well-established Islamic integrated schools, Qur’anic traditional schools tend to recede somewhat into the background. But where there is discontent about the efficiency of the Islamic integrated schools and their role in the religious field, there is a tendency for Qur’anic traditional schools to be established and for children to be withdrawn from the Islamic integrated schools.

Bridging and pathways to the national education systems in Kenya

107. There are more instances of competition among Qur’anic schools and formal schools than cooperation, though by far the most common situation is a general lack of contact and coordination among them. Indirectly, however, there appears to be a great deal of crossover: learners school attend to other institution which results in the duality of systems of education in one jurisdiction.²⁶

108. Religion is a compulsory and examinable subject at the end of the primary level in Kenya. Hence, pupils sitting for the 8-4-4 primary level examination are required to sit for an examination in Islamic Religious Education (IRE) which is considered to be part of the social studies. In some of the *madrassas*, children are taught secular subjects alongside religious teaching. Such

²⁵ Ministry of Education, 2002, National Action Plan on Education For All 2003-2015.

²⁶“The Situation of Pre-School ...”, p.21

institutions, as they engage in secular teaching, are ‘schools’ for the purpose of the Education Act of Kenya and must be registered under section 56, failure to register attracts the penalties in the Act.

109. Teachers and religious leaders interviewed unanimously agreed on the need of establishing a coordinating educational body to look at the challenges facing Qur’anic schooling in Kenya and come up with strategies and policies to overcome the challenges. Among the tasks of the body will be to come up with a unified system of education that will include both religious and formal education.

8. ANALYSIS OF FINDINGS

Qur'anic schooling, EFA goals and MDGs

110. The attainment of EFA by 2015 is a major goal and commitment of the Kenyan Government. This is in line of the Government's commitment to the international declarations, protocols and conventions as resolved in world conferences such as the World Conference on Education for All in Jomtien, Thailand in 1990 which resolved that the basic learning needs for diverse cultures must be met through a variety of delivery mechanisms. The Conference also emphasized the need to embrace formal and non-formal systems of education by recognizing the various religious and community groups.²⁷

111. EFA goals are evaluated through the EFA Dakar Framework of Action which focuses on the six educational goals. The Dakar Framework of Action anticipates that for education systems to attract children in difficult circumstances to schools, they must be flexible to the circumstances and needs of all learners providing relevant content in ways that are accessible and appealing.²⁸

112. The overall policy for the Government of Kenya is to achieve EFA in order to give every Kenyan the right to education and training no matter his/her socio-economic status. This would be achieved through the provision of all-inclusive quality education that is accessible and relevant to all Kenyans.

113. In 2003, the Ministry of Education (MOE) embarked on reforms geared towards attaining the education related MDG and EFA goals. The Sessional Paper that followed the recommendations of the 2003 National Conference on Education and Training recognized the need to develop a policy framework. That policy framework Sessional Paper Number 1 of 2005 to guide the development of the education sector was developed. The Sessional Paper No. 1 of 2005, on Education and Training has led to major reforms in the education sector Kamunge, (2008 and 1988), Gachukia (2003 and 2007), Koech (1999), MacKay (1985), Gachathi (1976), Ominde (1964). These reforms have enabled Kenya to make significant progress towards attaining the EFA and MDG Goals. Among the initiatives the Government of Kenya has undertaken is the provision of ECDE which involves households, community and Government efforts in the integrated development of children from the time of conception.²⁹ It is from these recommendations that the relevance of Qur'anic schooling becomes apparent. As much as Qur'anic schools are considered to be religious centers of Islamic learning, such institutions need to be evaluated within the scope of Education for All (EFA) goals which are set to be achieved by 2015.³⁰ The EFA goals are designed to ensure that all children, youths and adults have access to education as a fundamental right, and that barriers of age, gender, socio-economic status,

²⁷“The Practical Application ...”, p.2

²⁸Baba, N. M. *Exploring Open and Distance Learning in Meeting the Learning Needs of Almajirai of Northern*, Dept. of Curriculum & Instruction, Federal College of Education (Tech), Gusau – Nigeria, p.4

²⁹ Ministry of Education, 2005. “Meeting the Challenges of Education, Training and Research in Kenya in the 21st Century: A Policy Framework for Education, Training and Research, Ministry of Education, Science and Technology”, Sessional Paper No.1 of 2005, p.36

³⁰Lasonen, J. *et al*, *Education and training in Ethiopia: An evaluation of approaching EFA goals*, University of Jyväskylä: Institute for Educational Research, 2005, Working Papers 23, p.9

ethnic background, geographic location should not stand in the way of equitable access to good quality education for all.

Awareness of EFA goals and MDGs

114. Most of the teachers and community leaders running *madrasas* and *duksis/chuos* were not aware of the EFA goals and MDGs. However, after a little probing, some *madrasa* teachers were partially aware of the goals. As the *duksis/chuos* specialize in the spirituality with an emphasis on teachings of the Holy Quran, teachers in these institutions were limited in the acquisition of other branches of knowledge which is important in their lives. It will need a lot of effort to sensitize *madrasa*, *duksi/chuo* to be aware of EFA goals and MDGs and meet them within their respective targets.

115. Despite the fact that many respondents were not aware of the EFA goals and MDGs, they however, mentioned that Qur'anic schools contribute towards achieving some of the of EFA goals in that some Qur'anic schools enroll learners free of charge.

Contribution of Qur'anic schools towards EFA goals

7.1.1.1 Early childhood care and education:

116. Most of the Islamic integrated schools, particularly in the urban centers, have established baby classes and ECDE in the schools. Learners are enrolled in baby classes as young as 3years old, and in *duksi/chuo*, even at an earlier age. Respondents suggested employment of teachers trained in early childhood care as a possible solution in ensuring that learners have access to early childhood care and education.

117. Respondents observed the challenges facing ECDE as including poverty in rural areas and informal settlements within urban centers, lack of funding and resources, scarcity of facilities, poor infrastructure and lack of space and adequate equipments

118. The parents interviewed suggested that the government should extend funds to the integrated schools so as to ensure young learners get access to ECDE provided at the integrated Islamic schools. The religious and community leaders proposed sourcing funds through the establishment of endowment fund in which communities make contributions to establish income generating projects that will sustain Qur'anic schools.

7.1.1.2 Providing free and compulsory primary education for all

119. It is quite evident that the number of learners in the Islamic integrated schools is much more than those attending public schools particularly in some urban centers dominated by population (refer to Appendix 3). Even in some of the arid and semi-arid areas such as Garissa District, which scores low on all indicators of development as well as the poverty index, learners are shunning away from free and compulsory education.³¹ This calls for the need to study the phenomena of parents expending their meager resources to keep their children in the Islamic integrated schools.

³¹ In Garissa central there are 26 private and four public Islamic Integrated Schools compared to only 19 public schools following the formal primary curriculum only. Of the 15,435 pupils in Garissa central 7,885 are in Islamic Integrated schools accounting for over 50 per cent of the total enrolled pupils.

120. In Qur'anic schools which are sponsored by Muslim NGOs or community efforts, learners do not pay school fees while other privately owned *duksis/chuos* charge low fees of an average US\$3 per month to ensure learners get access to religious education. In some cases, learners who are unable to pay fees are allowed to attend the schools free of charge. Islamic integrated schools charge an average of US\$45 per month.

121. Among the challenges facing Qur'anic schools in providing free and compulsory primary education for all is the lack of enough human resources where one teacher handles more than 40 learners in one class. This has led to many parents enrolling their children in private schools. Another challenge mentioned was poverty, which limits the contributions expected from the parents and the guardians. At the institutional level, it affects the hiring of enough teachers and sufficient infrastructure. Sometimes, the learners drop out of the schools due to migration in nomadic areas. Other learners do other household commitments during school time while others are expected to contribute to the breadwinning by joining in economic activities.

122. One respondent stated that the government should provide funds to support Islamic integrated schools, help in the construction of infrastructure and provide resource materials, as part of the efforts to ensure learners have access to free education in these schools. Many respondents suggested that the government, through the Constituency Development Fund (CDF), and other stakeholders, should allocate some money to the Islamic integrated schools and assist them to employ more teachers.

123. Religious and community leaders noted that provision of free primary education is a noble cause and should be encouraged. But importantly, the quality of education given should be the most important factor to be considered. Just offering the fee education is not enough. For learning to take place, a lot has to already have been put in place like text books, stationery, school attire and even, to some extent, food. Those opting for fee primary education are indeed the less fortunate in society, not just in terms of school, but basic amenities so for the child to achieve and excel in the class, he/she must be equipped just like for other students otherwise the objectives of the free primary education will fail.

Promoting learning and life skills for young people and adults

124. Most of the interviewees felt that both curriculum in the two types of Qur'anic schools lack technical and vocational skills so as to benefit them after leaving school. Qur'anic schools concentrate on purely religious studies alone. It would be more beneficial to include other vocational subjects. Respondents also observed that Qur'anic schools do not have any life skills for learners, apart from religious knowledge.

125. Furthermore, the learners in Qur'anic schools cannot adequately compete with their counterparts in the job market as they are not exposed to any vocational education/training. The type of vocational education offered at the Islamic integrated schools should be of high quality to give the Muslim the same opportunities in the labor market as their counterparts. Once learners are offered appropriate technical/vocational training, they learn Islamic integrity in the Islamic integrated schools that will help them to be ethically-oriented in the job market.

126. Adult education aims at enabling adults to acquire knowledge, skills, values and attitudes to cope with a rapidly changing world around them. Among the objectives of adult education is to eradicate illiteracy by providing basic skills of reading, writing and numeracy. The challenge is that many adults are reluctant to join the classes mainly because of other preoccupations, negative attitude and lack of understanding of the value of adult education. Adults with disabilities rarely attend adult classes because of genuine challenges and stigmatization.

127. In terms of measures that can overcome challenges such as the ones above, respondents suggested the following key areas to be covered in the teaching in Qur'anic schools:

- Skills to face challenges in the society
- Guidance and counseling
- Moral values, ethics, creativity, discipline and self reliance
- Self confidence courage good public relations
- Mechanic/computer/tailoring/carpentry classes
- Creative arts, knitting, cooking
- Entrepreneurship
- First aid and scouting
- Computer training
- Life skills in small-scale business sectors
- Induct learners into entrepreneurial opportunities

7.1.1.3 Increasing adult literacy by 50 per cent

128. Some Qur'anic schools attached to mosques offer *darsa* (learning circles) to the elders between *maghrib* and *isha* prayers (evening prayers). Some challenges facing adults who attend the *darsa* is lack of commitment due to their additional responsibilities at their homes. Among the challenges facing adults to attend Qur'anic schools is their additional responsibilities at their homes. Other challenges include their attitude of adult learners, cultural taboos, age disparity and lack of time and commitment.

129. Respondents suggested the introduction of adult education sessions, sensitization of adults on the importance of education, the provision of flexible learning timetables for adults – such as evening and weekend classes, and during holiday vacations, creating a conducive environment for adults to attend classes and recognizing their attendance and offering certificates, as some of the mechanisms to encourage adult education.

7.1.1.4 Achieving gender parity by 2005 and gender equality by 2015

130. The ratio of female learners is lower in Qur'anic traditional schools compared to that in the Islamic integrated schools where female learners are nearly equal to male learners, and in some cases, they are even more, particularly in the Islamic integrated primary schools (see appendix 3). The rise in the number of female learners can be attributed to changes in cultural practices and religious beliefs, among other factors.

131. To achieve the above objective, Qur'anic schools should enroll boys and girls by giving them equal opportunities regardless of gender. Female learners are encouraged to enroll in schools. The specific challenges facing both male/female learners to attend the school is poverty. The government and other stakeholders should seek to empower the communities to make them self dependent through creating of job opportunities. Some Qur'anic traditional schools sponsored by Muslim NGOs are established specifically for male learners.

132. Among the Challenges facing Qur'anic Schools achieving gender parity by 2005 and gender equality by 2015 are early marriages, negative attitude of some communities towards education of female learners, over burdening female learners with household responsibilities and denying them learning opportunities beyond primary/secondary education.

133. These challenges have a ripple effect in that the girl-child, for example, is disadvantaged from childhood, impacting negatively in the job market as evidenced by the fewer females in high-level jobs.

134. Some mitigating measures include the need to encourage equal admission opportunities, promote compulsory education for all genders, discourage early marriages, sensitizing female learners to attend school, fairly distributing domestic responsibilities among children and empowering female teachers.

7.1.1.5 Improving the quality of education

135. Quality education and training contributes significantly to economic growth and the expansion of the employment opportunities. Standards and quality in Qur'anic schools are low due to lack of trained teachers and inadequate resources leading to poor quality service delivery. Lack of quality assurance monitoring in Qur'anic schools make them far from any supervisory mechanism.

136. A key challenge is that most of teachers in the Qur'anic schools are not properly trained to teach the students or subjects that are examinable, such as Islamic religious education.

137. There is need to set up a unified national curriculum, train teachers in Qur'anic schools on curriculum implementation and reduce the number of subjects taught in the Qur'anic traditional schools and the Islamic integrated schools.

Qur'anic schooling, societal values, morals, attitudes and behaviour

138. An effective educational system must be able to satisfy the mental, physical, cultural, spiritual and moral development of the society, as well as prepare its members for the opportunities, responsibilities and experiences of social living. The education system must, therefore, address the society's secular, religious and ethical concerns.³²

139. The teaching of social values and ethics is one of the most valuable traditions to be incorporated into the education system. Qur'anic schooling in several countries, Kenya included, is perceived as an alternative education system, which combines religious and formal education. Qur'anic schools provide pre-school Islamic education for learners, filling a very clear religious and social role in the country. Parents also consider Qur'anic schooling a part of basic moral education of every child and, therefore, are willing to support Qur'anic teachers to ensure that their children are instructed

140. One of the problems of formalized schooling today is that parents tend to assume that the teachers will provide all the learning, disciplinary and socialization needs of the learners. The schools as they are today do not have the capability, time or even motivation to teach the values of society. This is because the schools are geared entirely to the passing of formal examinations. On the hand, the teaching of social values is assumed by the teachers to be the responsibility of the parents. The responsibility for teaching of social values and ethics has generally been left to be

³²Ministry of Education, 1999 "Totally Intergated Quality Education and Training", Report of the Commission of Inquiry into the Education System of Kenya, Chairman Davy K. Koech, August 1999, p.53

undertaken by the teaching of religion. There are, however, a number of reasons why the formalized teaching of religious education cannot be effective.³³

141. Qur'anic schooling system plays this vital role for the moral development and deepening of learner's religious commitment in the Islamic faith. The purpose of Islamic religious education is to impart in the learner the mental and spiritual capacity for reverence to God. Islamic religious education is considered by Muslim community as not just another academic subject. Islamic religious education therefore expected to effects behavioral changes among the learners. In addition, the highly time-ordered regime of Islamic piety tends to induce a level of self-discipline and time organization that may have other applications. Qur'anic teachings reinforce the strict moral teachings of the faith and is a generally-accepted reference for future public service

Qur'anic schooling, sustainable development and the labor market

142. In town centers, Qur'anic schools are not only regarded as institutions that offer religious teaching; they are considered to be centers of creating employment. Many entrepreneurs have realized the significance of these centers in providing opportunities for potential job seekers, particularly in Muslim communities. Qur'anic schooling has also created self-employment opportunities for those who have Islamic knowledge due to the growing population of Muslims. Qur'anic school teachers also serve as a potential area in the promotion of basic education and the training of non-formal education teachers.³⁴The schools have assisted in creating employment for graduates. Respondents noted that they contribute towards achieving opportunities in the labor market in that their graduates get involved in running small scale businesses and some learners establish their own business ventures in the form of kiosks (small shops). Graduates from Qur'anic schools particularly from rural areas fetch water for community use. Other graduates contribute towards communities services such as assisting on the management and running of orphan centers.

³³ Ministry of Education, "The National Committee on Educational Objectives and Policies", p.6

³⁴USAID, 2008. "Education for Pastoralists: Flexible Approaches Workable Models", Pact Ethiopia, USAID February 2008, p.28

9. THE WAY FORWARD

Main Challenges ahead and suggested recommendations

Funding of Qur'anic schools

143. Facts on the ground have shown that funding is a major challenge for Qur'anic schools. In all areas interviewed, participants pointed out poverty to be a cause and a hindrance to Qur'anic schools and learners in achieving quality education in both formal and informal sectors.

144. Respondents strongly suggested that the government should extend its assistance in funding Qur'anic schools. On the same footing, respondents also urged Muslim national bodies such as Supreme Council of Kenya Muslims (SUPKEM) and National Muslim Leaders Forum (NAMLEF) to provide funding to Qur'anic schools as well. Donors and well-wishers can assist particularly in the rural areas to address challenges faced by Qur'anic schools such as issues of accommodation, infrastructure, staffing, water, and sanitation.

Recognition of Qur'anic schools

145. Many respondents opined that for Qur'anic schools to be more effective and efficient, it is important for the government to give due recognition. Currently, the government recognizes Islamic integrated schools which follow the syllabus of the Ministry of Education, for both primary and secondary education. Subjects which are examinable exclude Islamic religious subjects taught in Islamic integrated schools with the exception of IRE (Islamic religious Education which is a component of the subject Social Studies). Qur'anic traditional schools (*duksis/chuos* and *madrasas*) are not recognized by the Ministry of Education.

146. Respondents strongly recommended for *madrasas* to be recognized as alternative education system and that English and Kiswahili should be added as medium of instruction in *madrasas*. Teachers, religious and community leaders interviewed pointed out that it is not fair for learners to spend a number of years studying in *madrasas* and their education gained in these institutions not be recognized. Respondents proposed that a system of equivalences between formal and non-formal education to be established to allow graduates from *madrasas* be recognized as stated in the government policy on non-informal education.³⁵ This will make it easier for *madrasas* to register with the Ministry of Education by reviewing requirements for the NFE schools.

Full integration of Qur'anic schooling system

147. Respondents observed that learners are overburdened by the current dual system of education of having formal education being taught beside Islamic religious education in the Islamic integrated schools. In some cases, learners undergo a triple system of education by studying formal curriculum, Islamic religious education in the Islamic integrated schools and attending *duksi/chuo* in the evenings.

³⁵Ministry of Education, 1998. "Policy Guidelines on Non-Formal Education (NFE) in Kenya", Ministry of Education and Human Resource Development, May 1998.

148. Respondents suggested that to fully integrate the Islamic curriculum into the formal education system and that the government should liaise with stakeholders and engage professionals in Islamic education to come up with well structured and all inclusive curriculum. Respondents mentioned SUPKEM, Islamic Foundation, Young Muslims Association (YMA), Muslim Education Council (MEC)and Kenya Institute of Education (KIE) to be suitable organizations that can work with Ministry of Education to coordinate full integration between the Islamic curricular into the formal education system. Majority of the respondents interviewed have very positive attitude towards full integration of religious education into the formal education system.

Curriculum in Qur’anic schools

149. Field researchers noted the curriculum in the Islamic integrated schools is dual, the national primary curriculum and the Islamic integrated curriculum. Learners, as well teachers, are therefore over burdened by the heavy workload. In order to relive learners and teacher from this burden, respondents strongly supported the full integration of Islamic religious and secular education in order to enhance the intellectual development of the Muslim child and to enable him/her to compete successfully with peers within schooling system.

150. Facts on the ground proved that the curriculum taught in *madrasa* is not well structured. There has been little or no common approach towards the achievement of an effective plan to coordinate between the government education bodies and Muslim organizations to come up with a unified curriculum which will be used by all *madrasas* in Kenya. Currently, *madrasas* use different syllabi and have no centralized examination and evaluation system.

151. Respondents suggested that syllabi used in *madrasas* be harmonized and a central coordinating organization be established by the government using the existing Muslim organizational structures to co-ordinate on unifying curriculum of *madrasas* and put in place common examination and assessment system for all *madrasas* in Kenya. The central coordinating body should also establish in-house training for *madrasa* teachers in order to empower them to be absorbed in teaching the common syllabi in *madrasas* and also in IIS. The central body should also ensure that Islamic religious education is taught in a manner respecting the freedom of conscience, worship and association as enshrined in the Constitution of Kenya.

Assessment of learners in Qur’anic schools

152. Research findings showed that the main challenge which face Qur’anic schools is that there is no national body charged with responsibility of setting and marking of examinations. Respondents suggested that a certification test for *madrasas* should be developed by Ministry of Education, equivalent for the Kenya Certificate of Primary Education (KCPE) examination where *madrasa* candidates who do well shall be considered for selection into secondary schools as stated in government policy on non-informal education.³⁶

Improving quality of education in Qur’anic schools

153. Standards and quality in Qur’anic schools are low due to lack of trained teachers and inadequate facilities leading to poor quality service delivery. Respondents recommended that in order to improve the quality of education in Qur’anic schools, teachers need to trained and Qur’anic schools

³⁶“Policy Guidelines on ”.

need to recruit qualified and competent teaching staff. Infrastructure and resources need to be improved in order to develop the quality of education in Qur'anic schools.

Improving remuneration of teachers in Qur'anic schools

154. Teachers in Qur'anic schools, particularly *maalims* in *madrasa* and *duksi/chuo*, are poorly paid and their terms of service are not enough to cater for their daily needs. Even qualified and trained teachers in IIS are not satisfied with the salary they receive. Respondents recommended that attractive and realistic remuneration should be offered to teachers in Qur'anic schools. Due to the fact that the salaries of *maalims* in *madrasa* and *duksi/chuo* are lower than their counterparts in IIS, respondents also suggested that *madrasa* and *duksi/chuo* teachers be provided with skills that will enable them to generate income and supplement their salaries in order to meet the rising cost of living in Kenya.

Policy implications and recommendations

155. Qur'anic Islamic learning is widespread throughout the selected five regions covered by this study. Qur'anic schooling system is perceived to be a very important aspect of education and a source of holistic inspiration that assist in spiritual and good moral upbringing of learners attending the schools. It is therefore strongly recommended that the government takes cognizance of the Qur'anic schooling system and its significance in the education sector. The following recommendations should guide the government to develop policies that will assist Qur'anic schooling system to achieve EFA and Millennium Development goals:

- Having an open forum between the government and Muslim educational stakeholders to address challenges facing Qur'anic schools
- Formal recognition of *madrasa* education as an alternative education system
- Developing sustained programmes of continuous teacher training for Qur'anic schools
- Putting measures in place to ensure access to basic education as a means of meeting basic learning needs for Qur'anic schooling, especially for learners in the marginalized and under privileged areas
- Developing a nationally recognized curriculum for all *madrasas* and a national examination based on it.
- Establishment of a central board in collaboration with Muslim organizations to monitor and supervise the curriculum to be implemented in all *madrasas* in the country
- Developing common assessment and evaluation mechanisms for *madrasas* education including certification tests and examinations
- Improving the resource mobilization processes from the Muslim community in order to support programmes related to Islamic religious education
- Provision of bursaries and facilities to learners in Qur'anic schools through forums such as the CDF, District Development Committee (DDC) etc.
- Provision of basic infrastructure and resources to Qur'anic schools in order to enable them implement the additional responsibilities brought about by the integration.
- Education system has to learn from the values and good practices which are taught in Qur'anic schools and see how they impart on the life skills of the learners. This value system in Qur'anic schools can also be emulated by learners in various educational sectors in the country.

- There is a need for a comparative study at the regional level on specific issues related to the challenges facing Qur’anic schools e.g. gender parity, teacher training and motivation etc.
- There are other experiments where Kenya could learn from. These include the UNESCO supported Islamic schools and the “Tsangaya” model in Nigeria, in which secular subjects – such as Mathematics, English language, Social Sciences and Science – are successfully integrated to the religious curriculum to make sure that the learner is equipped with a full range of basic quality education before leaving the learning centre.

10. CONCLUSION

156. The contribution of Qur'anic schools in Kenya towards achieving EFA goals has been partly realized. In providing free education for all, Qur'anic schools charge low and affordable fees to ensure learners get access to basic religious education. In some cases, learners who are unable to pay fees are allowed to attend the schools free of charge. With regard to achieving gender parity by 2005 and gender equality by 2015, Qur'anic schools, particularly in Islamic integrated schools, have met the objective of gender parity where the ratio of female learners is on the rise.

157. The tasks of attaining the other remaining EFA namely, proving learning and life skills for young people and adults, achieving 50 per cent adult literacy and providing quality of education in Qur'anic schools, seems to pose a challenge to these institutions due to their link with poverty which is a teething problem in the region. The possibility of meeting these objectives by 2015 seems to be remote. This situation calls for the mobilization of structures and resources in order to put up mechanisms that will ensure achieving all the six EFA goals in Qur'anic schools within the specified targets.

158. Teaching in Qur'anic schools is value-oriented where learners are taught religious values such as morality, honesty, integrity which develop the learner's attitude of becoming law abiding citizens. In addition, learners are also taught on taking care of the neighborhood and promoting the relationship to stay with others in the wider community. The strength of this value-based educational system is that learners are taught religious teachings while they are young.

159. Finally, respondents appreciated the launching of this study and applauded it for being the first of its kind in Kenya. Other respondents, however, expressed their skepticism on the implementation and observed that "a lot of research is done and the feedback is never implemented". Other respondents urged researchers conducting this study to avail the findings of this report to the stakeholders. After giving his valuable contribution to the study, one respondent pleaded "it is my prayer that the findings of this should be shared with us !".

Appendix IV: List of individuals interviewed

TEAM 1 : NAIROBI REGION

TOWN: MACHAKOS

Ali Swaleh Ali, Principal/Imam, Madrasatul Rajab, Machakos, 21/10/2011
Ustadh Jamal, Al-Falah Institution, Teacher.Caretaker, Machakos, 21/10/2011
Sheikh Hussein, Muslim Chairman, Machakos, 21/10/2011

TOWN: NAIROBI

Sheikh Abubakar Ibrahim, Teacher, Dukis Imam Shafi, Nairobi, 17/10/2011
Musa Mwale, Director, Family Resource Centre, 25/10/2011
Suleiman Mohamed Sheikh, Government official, 17/10/2011
Ustadh Rateb, Teacher, Madrassatul Huda, 17/10/2011
Ustadh Jamal, Teacher, Madrassatul Huda, 19/10/2011
Yusuf Hassan Abdi, Member of Parliament for Kamukunji, 27/10/2011
Mohamed Abdillahi, Parent, Kamukunji, 17/11/2011
Ustadh Abubakar Ali, Senior Cleric, 21/10/2011

TOWN: NAKURU

Mgambo Elhassan, Chief Imam, UCI, 15/10/2011
Iddi Yusuf Harron, Imam, 15/10/2011
Aballah Omar Abdallah, Parent, 15/10/2011
Rashid Abdi Sitar, Dar Ilm Academy, 15/10/2011

TOWN: THIKA

Haji Mohammed, Parent, 22/10/2011
Salim Gathiyaka Idi, Parent, 27/10/2011
Aish Salim Jenebi, Retired Teacher, 19/10/2011

TEAM 3: EASTERN REGION

TOWN: EMBU

Abdalah Athman, Sub-Chief, Provincial Administration, Embu, 28/10/2011

TEAM 4 : COAST REGION

TOWN: MOMBASA

Maalim Salim, Supreme Council of Kenya Muslims, 19/10/2011

TOWN: MALINDI

Sukyan Hassan Omar, Kadhi, 16/10/2011

TOWN: LAMU

Sheikh Mahmoud Mau, Religious leader, 19/10/2011

Ustadh Abdu Mahmoud, Religious leader, 19/10/2011

Appendix V: Sample of guiding questions for teachers

(Modern: Islamic integrated school)

Title of the study: Qur’anic Schooling and Education for Sustainable Development in Kenya

Objective of the study: The Kenya Commission for UNESCO with collaboration with The Association for development of Education in Africa is undertaking a research on the contribution of the Quranic schools in Kenya to the achievement of the national and international goals in education which include the Millennium Development Goals (MDG) and Education for All (EFA) goals.

INSTRUCTIONS TO THE INTERVIEWER:

Indicate by a tick (✓) where there are underlined spaces and fill in the dotted spaces (.....)

Name of the interviewer.....**Date of visit**.....

A. STAFFING:

Name of the teacher :(optional)

Age of the teacher: Below 20yrs___ 20-29___ 30-39___ 40-49___ 50 and above___

Gender of the teacher: Male___ Female___

What are your qualifications? (**Probe:** levels of education)

What type of educational training have you received? (Probe: professional training)

Which languages can you communicate in?

What are your main functions at the school? (**Probe:** teacher, administrator etc.)

Do you have any other work in addition to teaching at the school?

Who pays for your salary? (**Probe:** school, community, NGO or other)

What range is your salary?

Below Ksh 5000 ___ between Ksh 5000 and Ksh 10,000___

Above Ksh 10,000 ___ Other (specify)_____

Are you motivated and satisfied with the terms of service?

Is the number of teachers in the schools adequate?

What suggestions do you have to improve learning in the Islamic integrated schools?

B. INSTITUTION

Name of the school:..... Type: Primary___ Secondary___

Town:..... District:..... Date of establishment.....

Type of locality: Urban: ___ Semi-urban___ Rural___

Structure of the school: permanent___ semi-permanent___ temporary___

Ownership: individual___ community___ organization___ Other___

Type of school: linked to mosque___ attached to community___ other___

Facility of the school: boarding___ half-boarding___ day___

How is the school managed? (**Probe:** for the organizational structure of the school)

Funding of the school:

Parents contribution___ Endowments (waqf)___ Community___ NGOs___ Other___

How is the school managed? (**Probe:** for the organizational structure of the school)

Are Islamic integrated schools adequately provided for in funding? (**Probe:** suggestions for adequate funding)

Is the number of Islamic integrated schools adequate?

Are Islamic integrated schools accessible? (**Probe:** admission requirements, affordability of cost etc.)

Number of teachers.....Male.....Female.....Number of learners: Male.....Female.....

Teaching periods (term-time)

	Morning		Afternoon	Evening	
	6h-7h	8h-12	14h-16h	17h-19h	20h-21h
Monday	___	___	___	___	___
Tuesday	___	___	___	___	___
Wednesday	___	___	___	___	___
Thursday	___	___	___	___	___
Friday	___	___	___	___	___
Saturday	___	___	___	___	___

Teaching periods (vacation-time)

	Morning		Afternoon	Evening	
	6h-7h	8h-12	14h-16h	17h-19h	20h-21h
Monday	___	___	___	___	___
Tuesday	___	___	___	___	___
Wednesday	___	___	___	___	___
Thursday	___	___	___	___	___
Friday	___	___	___	___	___
Saturday	___	___	___	___	___

Learner by age

	Lower primary		upper primary		secondary	
	Male	Female	Male	Female	Male	Female
3-5 yrs
5-10 yrs
10-15 yrs
15-20 yrs
+20 yrs

Learner by level:

Class 1	Male.....	Female.....	Class/form 2	Male.....	Female.....
Class 3	Male.....	Female.....	Class/form 4	Male.....	Female.....
Class 5	Male.....	Female.....	Class 6	Male.....	Female.....
Class 7	Male.....	Female.....	Class 8	Male.....	Female.....
Form 1	Male.....	Female.....	Form 2	Male.....	Female.....
Form 3	Male.....	Female.....	Form 4	Male.....	Female.....

Background of learners attending the school:

	Male	Female		Male
Home	___	___	Madrassa/duksi/chuo	___

Objectives of the school

What are the objectives of the school?

What efforts does the school make to achieve the objectives?

Indicate on whether the following objectives are being achieved in the Islamic integrated school

	Being Achieved		
	Yes	Partially	No
Develop literacy, numeracy, creativity and communication skills	___	___	___
Develop self-reliance, discipline and use of senses	___	___	___
Develop creative and critical thinking	___	___	___
Develop attitude to be responsible citizens	___	___	___

Enhance social development of the community	___	___	___
Equip with skills to play effective roles in the nation	___	___	___
Develop individual talents for the benefit of self and others	___	___	___
Develop capacity to appreciate own and other people’s cultures	___	___	___
Develop respect and need for harmonious co-existence	___	___	___
Equip with a positive attitude towards other religions	___	___	___
Develop desirable moral/ethical and religious values	___	___	___
Equip in improving health, hygiene and nutrition	___	___	___
Are children with special needs being catered for	___	___	___

C. EFA GOALS

Do you know the Education for All (EFA) goals?

(i) Expand early childhood care and education

How does the school contribute towards achieving the objective?

What efforts are done at the school to ensure learners have access to early childhood care and education?

What are the challenges faced in achieving the objective? (Probe: individual/institution)

How can these challenges be overcome?

(ii) Provide free and compulsory primary education for all

How does the school contribute towards achieving the objective?

Are there learners who are unable to attend the school? (Probe: reasons)

How much fees do learners pay to attend the school? (Probe: monthly/termly/annually)

How do learners pay the fees? (Probe: Whether parents or others)

How many learners are unable to pay fees?

How many learners drop out of the school? (Probe: reasons e.g. lack of fees, distance etc)

What efforts are done to ensure learners have access to free education in the school?

Does the school provide teaching and learning materials to the learners?

Are there learners with special needs in the school? (Probe: physical, mental etc.)

Are there any special facilities provided for them?

What mechanisms have been put in place to enable learners with special needs cope with the pace of learning of others?

What are the challenges in providing free and compulsory primary education for all?

How can these challenges be overcome?

(iii) Promote learning and life skills for young people and adults

How does the school contribute towards achieving the objective?

How does the school equip learners with skills to face challenges in the society?

What types of skills are taught at the school? (**Probe:** how they are taught)

Have these skills been helpful in getting employment easily? (**Probe:** How and if no, what are the challenges?)

Have these skills been helpful in setting up/running a business? (**Probe:** How and if no, what are the challenges?)

How do these skills contribute towards achieving opportunities in the labor market?

How are these skills helpful in successful integration with the community and the wider society?

Is there any vocational education/training offered to pupils?

What type of vocational education/training is offered at the school?

What kinds of learning opportunities exist for learners after completing the school?

Which key training areas / activities should be promoted in the school?

What type of policies should be laid to improve learning and life skills for the learners?

What are the challenges faced in achieving the objective?

How can these challenges be overcome?

(iv) Increase adult literacy by 50 per cent

How does the school contribute towards achieving the objective?

Do you have adults learning in the school?

What kinds of learning opportunities are provided for adults in the school?

How would adults be encouraged to attend the school?

What are the challenges facing adults to attend the school?

How can these challenges be overcome?

(v) Achieve gender parity by 2005, gender equality by 2015

How does the school contribute towards achieving the objective?

Are female learners catered for in terms of enrolment and access?

How many female learners attend the school in each class?

What is the ratio of male/female learners in the school?

What specific challenges face male/female learners to attend the school?

How can these challenges be overcome?

(vi) Improve the quality of education

How does the school contribute towards achieving the objective?

Are you satisfied with the quality of education in the school? (Probe: reasons for the response)

What are your suggestions to improve the quality of education in the school?

What are the challenges facing the school in improving the quality of education?

How can these challenges be overcome?

D. CURRICULUM

What is the learning mode in the Islamic integrated curriculum? (Probe: Whether memorization, recitation, writing or other)

What is the curriculum offered in the Islamic integrated school? (**Probe:** type, number and content of subjects taught)

How does the Islamic integrated curriculum relate to the formal education curriculum?

What is the workload for learners combining Islamic integrated and formal education?

What is the workload for teachers combining Islamic integrated and formal education?

Are learners able to cope with the workload? (**Probe:** total number of subjects)

What is the main teaching language used in the school? (**Probe:** Other languages)

How many years does a learner take to complete the curriculum at the school?

How are learners being assessed and examined in the Islamic integrated curriculum? (**Probe:** content of examinations)

Is the formal education curriculum being offered effectively?

Is the Islamic integrated education curriculum being offered effectively?

What extra measures need to be taken to ensure both curricula are covered effectively?

How can the curriculum in the Islamic integrated curriculum be improved in order to ensure its relevance and extended to other sectors of education and training?

Do learners attend multi-shift sessions? (One for school and one in madrasa/ duksi/ chuo)

How many shifts are in place? (**Probe** for multi-shift – does it exist, when is it done?)

What are the challenges facing the school for students attending multi-shift sessions?

How can these challenges be overcome?

Do you have multi-grade system education in the school? (**Probe:** reasons, causes etc.)

Integration of non-formal education

What suggestions do you have to fully integrate the Islamic curriculum into the formal education system?

Which body/organization will be suitable to coordinate full integration between the Islamic curriculum into the formal education system?

How can the government provide the school with support in order to fully integrate the Islamic curriculum into the formal education system?

What are the attitudes of learners and the community towards full integration of religious education into the formal education system?

What kind of strategies and policies can be implemented to improve the education system in the school?

Do you have any comment or anything you need to ask or add?

Appendix VI: Sample of guiding questions for focus groups

(Modern: Islamic integrated school)

Title of the study: Qur'anic Schooling and Education for Sustainable Development in Kenya

Objective of the study: The Kenya Commission for UNESCO with collaboration with The Association for the Development of Education in Africa (ADEA) is undertaking a research on the contribution of the Qur'anic schools in Kenya to the achievement of the national and international goals in education which include the Millennium Development Goals (MDG) and Education for All (EFA) goals.

INSTRUCTIONS TO THE INTERVIEWER:

Indicate by a tick (✓) where there are underlined spaces and fill in the dotted spaces (.....)

Name of the interviewer.....**Date of visit**.....

A. INSTITUTION

Name of the school:.....Type: Primary___ Secondary___

Town:..... District:..... Date of establishment.....

Type of locality: Urban: ___ Semi-urban___ Rural___

Structure of the school: permanent___ semi-permanent___ temporary___

Status: Community___ NGO___ Individual___

Number of learners interviewed

Age:

3-5 Male..... Female..... 5-10 Male..... Female.....

10-15 Male..... Female..... 15-20 Male..... Female.....

+20 Male..... Female.....

Background of learners attending the school:

	Male	Female	Male	Female
Home	___	___	Madrasa/duksi/chuo	___

B) EFA goals:

Are you aware of the Education for All (EFA) goals? (**Probe** on how the students knew the EFA goals)

1. Expand early childhood care and education

How many of you have attended pre-primary education?

What type of pre-primary school education have you attended? (Probe: whether Islamic, secular, curriculum used etc.)

How many years have you attended the pre-primary school education?

2. Provide free and compulsory primary education for all

Do you pay fees to attend the school? (**Probe** on amount of tuition and ability to pay)

Are there learners who drop out of school? (**Probe** on reasons)

Is the school providing teaching and learning materials to learners?

Do you work or have other household commitments during school time? (**Probe** on what kind of jobs do they do)

Are there any learners with physical or learning challenges in the school?

Are there any special facilities provided for them?

3. Promote learning and life skills for young people and adults

What types of skills are you interested in?

What types of skills are you taught at the school?

Have these skills been helpful in getting employment easily?

Do these skills prepare you to search/secure a job or be self-employed? (Probe: How and if no, what type of skills would assist in job opportunities?)

Have these skills been helpful in setting up/running a business? (Probe: How and if no, what are the challenges?)

How do these skills contribute towards achieving opportunities in the labor market?

Is there any vocational education/training offered to you at the school?

What type of vocational education/training is offered at the school?

What kinds of learning opportunities exist for you after completing school?

What kind of jobs can you do?

Which key training areas / activities should be promoted?

6. Improve the quality of education

To what extent is the quality of education improving in the school?

What policies/strategies can improve the quality of education in the school?
What are the challenges facing the school in improving the quality of education?
How can these challenges be overcome?

D. CURRICULUM

Do you enjoy attending the Islamic integrated school? If not how can learning in school be improved? (e.g. learning calligraphy etc.)
What do you like about the Islamic integrated system in the school?
What do not you like about the Islamic integrated system in the school?
Do you feel over burdened by learning both curriculums (Islamic and secular)?
What challenges do you face in the Islamic integrated system?
How can these challenges be overcome?
Do you attend madrasa/duksi/chuo/ during school time? (**Probe**: on timing of the multi-shifts)
What are the challenges facing you in attending both Islamic and secular schools?
How can these challenges be overcome?

Co-curricular activities

Which kind of activities do you like?
Are these activities available in the school? (**Probe** on types of facilities and timetable)
Are there any co-curricular activities in the school?
What kind of activities would you like to be offered in the school?
What suggestions do you have to improve the education system in your school?
Do you have any comment or anything you need to ask or add?

Appendix VII: Sample of Observation schedules

(Islamic integrated schools)

Title of the study: Qur'anic Schooling and Education for Sustainable Development in Kenya

INSTRUCTIONS TO THE INTERVIEWER:

Indicate by a tick (✓) where there are underlined spaces and fill in the dotted spaces (.....)

Name of the observer.....Date of observation.....

Name of the school:..... Type: Primary___ Secondary___

Town:.....District:.....Class:.....

Class size: (primary)

	Male	Female
1	___	___
2	___	___
3	___	___
4	___	___
5	___	___
6	___	___
7	___	___
8	___	___

Class size: (secondary)

1	___	___
2	___	___
3	___	___
4	___	___

A. Classroom management - Physical Environment

	Being Achieved		
	Yes	Partially	No
There is adequate light to see the chalk board	___	___	___
The chalk board is adequately painted for visibility	___	___	___
There is adequate light to read books	___	___	___
Sitting arrangements encourage participation	___	___	___
Enough seating places for learners	___	___	___
The classroom is clean/tidy	___	___	___
The classroom is adequately ventilated	___	___	___

B. Classroom management - Facilities and Materials

There are collective professional records	___	___	___
There are teaching/learning materials available in the classroom	___	___	___
The teacher uses the approved textbooks for formal curriculum (Select Mathematics and English subjects)	___	___	___
The textbooks are adequate for the pupils in the class (1:3)	___	___	___
Learners are using the textbooks in class	___	___	___

Learners use learning materials

There is a place in the classroom to safely store materials _____

D. Teaching Methodology – Teacher/Pupil Relationship

The teacher is audible so that all learners in the class can hear _____

The teacher speaks to learners in a motivating manner _____

The teacher writes legibly on the chalk board _____

E. Teaching Methodology - Lesson Planning and Implementation

The teacher has materials/supplies/equipments for the lesson ready _____

The teacher uses textbook supports _____

There is a scheme of work according to the curriculum

F. Teaching Methodology – Grouping

The teacher works with sub-groups of learners _____

Learners sometimes work independently in groups on activities _____

G. Teaching Methodology - Child Centred Learning

Learners who need help are assisted by the teacher _____

The teacher uses words of encouragement _____

In general, boys and girls appear to be treated equally _____

J. Sanitation

Provision of toilets _____

There are separate for boys and girls

Availability of clean water _____

K. Other facilities

Electricity _____

L. Learning materials

Adequate number of chairs/desks _____

Adequate number of benches' _____

Adequate number of mats _____

Appendix VIII: Terms of references for the study

Terms of Reference of the National Technical Committee on Qur’anic schooling in Kenya

- (1) Conceptualize the idea of the study of Qur’anic Schooling
- (2) Develop the proposal for the study
- (3) Undertake the Literature Review
- (4) Conduct Desk Review
- (5) Develop instruments for data collection
- (6) Pre-test the data collection instruments
- (7) Device the methods to be used for the study
- (8) Recruit data collectors
- (9) Supervise the data collection in the field
- (10) Validate the report
- (11) Disseminate the report to stakeholders
- (12) Submit the study report to ADEA WGEMPS

Terms of Reference of the consultant

Members of the National Technical Committee agreed that the consultant will assist in the literature review of the study, guide in the development of research instruments and prepare the analytical framework of the study. The specific ToR of the consultant were set out to be as follows:-

1. Provide technical guidance to the national team for the entire process in all the steps of the study.
2. Report on work progress as per agreed schedule
3. In consultation with ADEA, provide literature Review
4. Produce tools/instruments for data gathering in collaboration with the country's national team
5. Develop a survey strategy (sampling techniques)
6. Assist the national working team in identification of the field researchers
7. Assist field researchers in sampling the institutions to be visited.
8. In collaboration with KNATCOM, the consultant will analyze the data from the field
9. In collaboration with KNATCOM, the consultant will produce the national case study report.
10. Present the draft report to a workshop of stakeholders for validation before finalization.

Terms of Reference of the field researchers

The specific ToR of the field researchers were set out to be as follows:-

- a) Administer the questionnaires for data collection
- b) Interview the concerned persons(s).
- c) Submit the data to the consultant within the stipulated time.

12. BIBLIOGRAPHY

- ABEL Project. 1997. *The Practical Application of Koranic Learning in West Africa*. A Document Prepared for the ABEL Project, Centre for Human Development, Bureau for Global Programs, Field Research and support, May 1997.
- Aga Khan Foundation. 2000. *Madrassa Resource Centre*.
- AJIJOLA, A. D. 1999. *Re-Structuring of Islamic Education*. Delhi: Adam Publishers.
- BABA, N. M. Undated. *Exploring Open and Distance Learning in Meeting the Learning Needs of Almajirai of Northern*. Dept. of Curriculum & Instruction, Federal College of Education (Tech), Gusau – Nigeria
- BRAY, M. 2003. *Community Initiatives in Education: goals, dimensions and linkages with governments*. Compare, Vol. 33, No. 1, 2003.
- Commonwealth of Learning and Commonwealth Secretariat. 2007. *Forum on Flexible Education Reaching Nomadic Populations*. Garissa, Kenya 20-23 June 2006.
- HORTON, M. 1996. *Shanga: The Archaeology of a Muslim Trading Community on the Coast of East Africa*. Memoirs of the British Institute in Eastern Africa: (No.14.) London: The British Institute in Eastern Africa.
- IBN BATTUTAH, M. A. 1967. *Tuhfat al Nadhar fi Gharaib al-Amsar wa al-Asfar*. Cairo: Matba al-Istiqama.
- KIE. 1994. *Islamic Integrated Programme: Survey of Dugsi and Madrassa*. Kenya Institute of Education (KIE) and National Centre for Early Childhood Education (NCECE), Nairobi.
- KRESSE, K. 2007. *Philosophizing in Mombasa: Knowledge, Islam and Intellectual Practice on the Swahili Coast*. Edinburgh : Edinburgh University Press Ltd.
- LASONEN, J. *et al.* Undated. *Education and training in Ethiopia: An evaluation of approaching EFA goals*. University of Jyväskylä: Institute for Educational Research, 2005, Working Papers 23.
- Ministry of Education. 1964. *Kenya Education Commission Report*. (Ominde Report). Nairobi, 12th December 1964.
- Ministry of Education. 1987. *Education in Kenya: Information Handbook*. Nairobi.
- Ministry of Education. 1998. *Policy Guidelines on Non-Formal Education (NFE) in Kenya*. Ministry of Education and Human Resource Development, May 1998.
- Ministry of Education. 1999. *Totally Integrated Quality Education and Training*. Report of the Commission of Inquiry into the Education System of Kenya, Chairman Davy K. Koech. Nairobi.
- Ministry of Education. 2002. *National Action Plan on Education For All 2003-2015*. Nairobi.
- Ministry of Education. 2005. *Meeting the Challenges of Education, Training and Research in Kenya in the 21st Century: A Policy Framework for Education, Training and Research*. Ministry of Education, Science and Technology”, Sessional Paper No.1 of 2005.

Ministry of Education. Undated. *The National Committee on Educational Objectives and Policies*.

SALIM, A.I. 1973. *The Swahili-Speaking Peoples of Kenya Coast (1895-1965)*. Nairobi. East African Publishing House.

SUPKEM. Undated. *Memorandum to the Commission of Inquiry into the Education System in Kenya*. The Supreme Council of Kenya Muslims.

UNICEF. 1990. *The Situation of Pre-School Muslim Children in Kenya*. A Draft Report Presented to the UNICEF (Kenya) for the Pre-school Child Development Project, Nairobi.

UNESCO. 2007. *Education for Sustainable Development – ESD Implementation Strategy (2005-2014)*. National Environment Management Authority and United Nations Educational, Scientific and Cultural Organization”.

USAID. 2008. *Education for Pastoralists: Flexible Approaches Workable Models*. Pact Ethiopia, USAID.

USAID. 2006. *USAID /Education for Marginalized Children in Kenya (EMACK)*. Quarterly Technical Report April 1- June 30, 2006, American Institutes for Research.