

ISLAMIC INTEGRATED EDUCATION: HISTORICAL DEVELOPMENT IN GARISSA-KENYA

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ABSTRACT: This article examines the history of Islamic Integrated Education in Garissa County-Kenya. The article is divided into sections. In the first section we provide background on the educational development during the Pre-independence period in Kenya when Christian missions and colonial government represented the main educational frameworks and how that has led to the need of Islamic Integrated Education in Muslim dominated areas in Kenya. In the Second Section, we discuss the status of education in Kenya in Post-Independence Period. The effort of successive Kenyan Governments toward the enhancement of education in Kenya is examined, more so in the Arid and Semi-Arid areas such as Garissa. The third section discusses the efforts made by Muslim scholars, organizations and individual educational entrepreneurs towards the development of Islamic Integrated Education in Kenya. Finally the article deliberates on the development of Islamic Integrated Schools in Garissa – Kenya; In this section, the history of four major Islamic integrated schools in Garissa shall be discussed. The main focus shall be on; their profile, ownership of these schools, their organizational structure, curriculum instruction, staff composition and their discipline management mechanisms.

I. INTRODUCTION

Kenya is a country in Eastern Africa and the world's 48th largest country by area. It has a land mass of 580,367 square kilometers (224,081 sq mi). Kenya shares common borders with five other nations: Tanzania to the south, Uganda to the west, Sudan to the northwest, Ethiopia to the north, and Somalia to the east. The Indian Ocean coastline that forms the Eastern border stretches some 480 kilometers from the Somali border to the Tanzania border. The country is best known for forests, wildlife and agriculture. In terms of population, Kenya is the 29th most populous country in the world with a population of more than 47.6 million. (Census, 2019). The Kenya's capital and largest city is Nairobi, other main cities include: Mombasa, Kisumu, Nakuru and Eldoret. Faith wise, the Country is estimated to have approximately 85.5 percent of the total population as Christian and 11 percent Muslim. Other religious denominations are: Hindus, Sikhs, Baha'is, and those adhering to various traditional religious beliefs and are all to be estimated to have less than 2% of the population. However, Kenya's constitution stipulates that there shall be no state religion and prohibits religious discrimination. It provides for freedom of religion and belief. (Kenya Constitution, 2010)

In 2010, Kenya enacted a new constitution which established a system of devolved government with 47 County governments. The operation of the county governments started soon after the March 2013 elections. In these 47 Counties in Kenya, Muslims majority counties are: Mombasa, Kwale, Tana River, Lamu, Garissa, Wajir and Mandera. Muslims are also found sporadically throughout Nairobi, eastern, central and western parts of Kenya.

History of Islamic Integrated education in Kenya during the colonial period

Mungazi, (1996) maintains that before the British colonization of Kenya, the African indigenous people had a well-established traditional educational system. This traditional education was carried out at family, tribe and community level. The nature of this system of education was categorised as informal which was carried out through a continuous process involving age groups. The type of education focused on the acquisition of experience in their

chain of command based on order of seniority and wisdom. This informal education gave individuals relevant practical skills to help address the developing needs of the society that they were living in (Busia, 1964).

With the arrival of British colony, Islam was already an established religion in Kenya. However the religion was confined to the urban and coastal regions for a long time. Islam started spreading in the interior Kenya only in 1729. The spread into the interior was made when Arabs defeated the Portuguese and pushed them beyond Tanzania-Mozambique border (Lodhi, 1994). The *madrassa* and the mosques were used as centres of learning where reading, recitation, memorisation, writing, counting, Islamic studies were some of the subjects taught in such institutions. Arabic was the medium of instruction and all the writing was in the Arabic language.

The first wave of Christian missionaries to settle on the East African coast was Portuguese Roman Catholics. Immediately after their arrival, the missionaries established monasteries in Mombasa and Lamu and that was around 1557 (Battle & Lyons, 1970, Ojiambo, 2009, Sheffield, 1973). The second wave of Christian missionaries included the Lutherans, who were sent to Kenya through the Church Missionary Society (CMS). The missionaries in this second wave include: Johann Ludwig Krapf, Johann Rebman, and Johann Jakob Erhardt. The partition of Africa in 1884 established British rule in Kenya and led to an increase of Christian missionaries

The construction of the Kenya-Uganda railroad further encouraged more missionary settlement in Kenya, resulting in the introduction of a Missionary Board of Education representing all denominations to foster the development of three-tier racially discriminated schools for Europeans (Whites), Asians, and Africans (Anderson, 1970, Bakari & Yahya, 1995, Battle & Lyons, 1970, Ghai & Court, 1974, Ojiambo, 2009; Sheffield, 1973). This has led to the dominance of the missionaries in education sector, by 1924; ninety percent of all schools in tropical Africa were mission schools (Knighton, 2002).

Before the spread of Western education in East Africa, the Muslims were employed by the Europeans at all junior levels due to their high literacy level and their administrative experience. Nevertheless, they were overtaken by the newly trained and skilled Christians converts who were up to the task. This group of employees was drawn from the slaved settlement and were deployed upon graduating from the colony schools. Muslims thus became increasingly alienated from administration and politics. In addition to that, the British colonial government worked closely with the missionaries and as a result funded their schools and they were tasked to run the educational sector on behalf of the colony. Christianity became the state religion and English the official language replacing Islam and Arabic language respectively. In most parts of the East Africa, the best schools were schools run by Christians. It was a pre-requisite to be baptised first before being enrolled in some of these schools. Indeed, some of the first Muslim children who went to such schools were converted to Christianity which angered most Muslim parents and they withdrew their children from secular education schools. There was a common feeling among the Muslims in Kenya that the British colonial authorities, in partnership with different Christian churches, used the education system as a tool for evangelization, since government grants were channelled to schools established by the churches. This perception made some Muslim parents to abstain from sending their children to both missionary and government schools (KNA, 1987).

A similar feeling of educational marginalisation was shared by Muslims in the rest of Sub-Saharan Africa during the colonial period and the extent of such practice varied from country to country. Izma (2013) maintains that since the Christian missionaries were the primary providers of formal education during the colonial rule, Muslims were often prevented from attending such schools. Many Muslim parents did not allow their children to attend these schools for fear of conversion to Christianity. The Muslim community did not actively participate in the modern labour market because they lacked the skills required for the professional jobs and work in government. A section of the Muslim community in Kenya was very much concerned about them being excluded from the formal education as well as the growing influence of missionary activities in the country.

In response, the Muslim scholars explored ways to integrate formal education with the religious studies to enable the Muslim children pursue formal education while retaining their religious identity, values and practices. In 1933, Muslims in Mombasa under the leadership of Sheikh Muhammad Abdalla Ghazali established Madrasah Al-Ghazali Al-Islamiyya in Mombasa. The Sheikh introduced some of the subjects that were taught in formal schools such as History, Geography and Mathematics in to the curriculum of his Madrassa. Similar effort was made later in 1938 by Sheikh Abdalla Husny in Mombasa who established Madrasah Al-Falah al-Islamiyya and thereafter Madrasah Al-Najahin Lamu was established in 1945 (ADEA 2012).

However, this educational alternative was found by Muslim Community to be less effective since the objective of its inception of removing the Muslim child from the isolation by the mainstream education system provided in the missionary schools was not achieved. Introducing some of the subjects taught in formal schools into the Madrasa curriculum seems not to be an ultimate solution. The community's desire for a better educational

alternative continued building up. Although the community had the will to get a solution to their ailing educational situation, there was no tangible breakthrough that was made during the colonial period.

History of Islamic Integrated Education in Kenya after Independence

In Kenya, primary-education provision and participation expanded immediately after independence. With the removal of biased colonial policies on education against the African society, a lot of improvement has been noted. For example the number of schools in Kenya increased drastically and the enrolment of learners have doubled (Eshiwani 1993). This expansion was as a result of the change of political mind set, removal of educational policies that have dragged the African society for many years. An example of such policies is Professor Nelson Fraser's educational commission appointed in 1909. The professor designed an academic curriculum for white and Asian children. For Africans, he recommended an industrial training curriculum with dual goals: service under a white employer and work in his own community to help the protectorate prosper (Sheffield, 1973). The new educational renaissance has collectively represented major advances in Kenya's educational development and the strategic use of public expenditure in support of educational policy goals (Abagi & Olweya 1999, Makau 1995). However, the growth in provision of education and participation increasingly left behind the Muslim-dominated areas such as Coast and North eastern regions of Kenya (Alwy & Schetch, 2004).

Majority of the Muslims in Kenya declined to go to schools for fear of being converted to Christianity. Unequal access to educational opportunities, inadequate provisions of educational infrastructure and lack of access to education system that reorganise their religious and cultural needs were among the grievances fronted by the community during the pre and post-independence Kenya.

The few Muslim children who managed to attain formal education were of two groups: A group who attended secular schools in the morning and supplement this with either a Quranic school or Madrassa in the evening, weekends and during school holidays, leaving little or no time for such child to play or even have a rest; The second category enrolled in secular school after finishing a recommended level of Islamic education.

Attending two competing independent educational systems i.e the secular system and the traditional one i.e Islamic religious system has led to the emergence of two contradictory categories of people in the community; people who are too busy with worldly activities and others who are concerned with hereafter matters only. This feeling of educational imbalance by the Muslim community in Kenya coincided with a general feeling that was spreading across the Muslim world especially, the countries under the European colonization. There was a realisation among Muslim scholars of major crises that had beset their education over time.

During the 1980s and the 1990s, many East African countries including Kenya required an entrance exam for children to get into primary school (Evans & Bartlett). This requirement has affected the Muslim community in Kenya so much because most of them used to enroll their children in school after finishing a recommended level of Islamic education and on enrolment to formal education they were allowed to start in class two or even three due to their advanced age. As a result of the new condition, majority of the Muslim children did not pass the entrance exams and the few ones who managed, performed poorly in primary school. Realising the significance of pre-school education in shaping their children's future, the local Muslim leaders decided to make a second but serious attempt to create an alternative programme that guarantees the children to access secular education while simultaneously preserving their values and identity. However, the programme required human and financial capital to realise it which the community lacked at that time.

The second but serious attempt to create an alternative programme coincided with a Presidential Working Party that was appointed under the chairmanship of Prof. Colin B. Mackay in 1981. The Mackay Report, recommended as cited by Waititu (2020), the restructuring of the education system from the former 7:4:2:3 to an 8:4:4 system of education and introduced Islamic Religious Education (IRE) in to the curriculum. However, the community still felt the business of pursuing an ideal education solution for the community remained unfinished.

In 1982, some Muslim leaders in Mombasa visited His Highness the Aga Khan through the Aga Khan Foundation (AKF) East Africa to assist in establishing a programme which would facilitate the establishment of integrated and quality pre-schools within the Muslim communities which he accepted. A need assessment survey was undertaken in 1983 involving 75 traditional Madrasas in Mombasa. This survey found the existence of classrooms used by the traditional Madrasas in the areas that were only used in the afternoons after the students return from school. The survey also found the existence of secondary school graduates in the villages that could be trained as pre-school teachers. The only thing that was lacking was the training of the teachers in child appropriate methods and the enrichment of the space in and outside the classroom with teaching, learning and play materials (Evans & Bartlett, 2008). The outcome of this survey led to the formation of Madrasa Resource Centre (MRC), a project of Aga Khan foundation that was mandated to facilitate the establishment of quality, affordable, culturally appropriate and sustainable community-based early childhood development and education in the Muslim

community. This has subsequently led to the establishment of the first Islamic integrated pre-school in 1986 at Liwatoni in Mombasa. The programme had later on spread to some neighboring coastal towns. Among the famous Madrassa pre-schools were HidayatulAtfal, Khairat, Abraar, Rayyana, Irshad, Nasriya, Swalihina, Shubbanu, Taqwa and FathilIslamiya. Apart from Kenya, the Programme was introduced in Zanzibar and Uganda in 1990 and 1993 respectively (Mwinyifaki, 2000).

The Madrasa Program utilizes a child-centered pedagogy immersed in learning through play, song, and dance, as well as traditional forms of teaching, reading and writing. The curriculum is adapted from Western practices, but modified to be culturally appropriate, incorporating Islamic teaching and practices, as well as providing children with learning skills and preparing them to succeed in secular primary schools (Mwaura & Mohamed, 2008).

After the successful take off of Aga Khan initiated Islamic Integrated Education programme, two other similar models of Islamic integrated education programmes soon emerged; Islamic Integrated Education Programme (I.I.E.P) run by the Ministry of Education and Independent Islamic integrated model run by individual educational entrepreneurs.

Growth and Development of Islamic Integrated Education in Garissa Town

Garissa town is the administrative headquarters of Garissa County as well as the regional capital of North Eastern Region (N.E.R). Garissa sub-county is mainly inhabited by Muslims of Somali origin and nomadic pastoralist. It covers an area of 5, 688.1km² and lies between latitude 10 25' N and 00 45' S and longitude 390 '45 E and 380 45'E. Garissa borders Garbatulla in North east, Lagdera to the north, Fafi District to the East and South and Tana River District to the west.

Bakorda & El-Maawy, (2012) maintain that Islamic Integrated Education in Garissa and the entire Northeastern province started with the introduction of formal education in the former Northern Frontier District of Kenya (NFD) back in 1946. ShariffAbubakr Omar Kullateynis recognised as the pioneer of formal education in the Northeastern Region. He was invited by the colonial government from Zanzibar since he was a well-educated and competent scholar in both Islamic and secular education. He was asked to start primary schools in the Northern Frontier Districts (NFD). The objective was to bring the local community to the fold of formal education. The colonial government found him to be the best person to convince the local Muslim communities to send their children to the schools. He first arrived in Isiolo, the then NFD headquarters in 1946 and started the first school. After the successful take off of the first school in Isiolo, he was mandated to start another school in Garissa, first of its kind in 1947. A year later, he established the first school in Wajir. His arrival in the region was considered to be a blessing. Many locals rejected anything to do with colonization, not their culture, not their rule and not their education. They regarded taking their children to school like taking them to the church. To attract the population to formal education, ShariffAbubakr, created his own curriculum where he taught religious education alongside the secular subjects putting aside the colonial school curriculum. The Qur'an and other Islamic education formed the backbone of the school, while the national curriculum gave few lessons for religious education each week. Those who pioneered formal schooling in the frontier under ShariffAbubakr became highly respected leaders who either held or are still holding distinguished positions in the government. Thus, Shariff can rightfully be called the founder of integrated Islamic Education in Garissa and in NEP generally (Aden, 2013)

However, the contemporary concept of Islamic Integrated programme was first introduced in Garissa by the Ministry of Education officers. After a series of consultative meetings with the Muslim leaders in Garissa, the Ministry through Garissa DECECE started the integrated programme in February 1988 in a class of 60 pupils in Madrasatul Khadija located in the heart of Garissa town (Saman, 2013).

Within the same year, officials from Aga Khan foundation under Madrasa Early Childhood programme toured the project accompanied by top Kenya Institute of Education (K.I.E) delegation. In 1989, a delegation from Garissa toured Kilifi and Kwale districts which were regarded as the pioneers of this model of Islamic Integrated Education Programme.

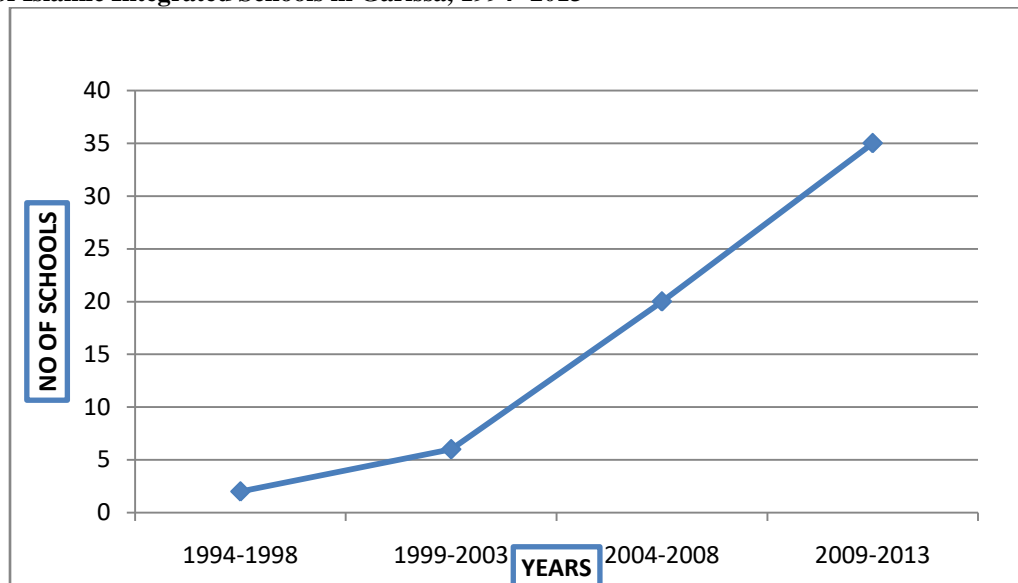
However the official launching of the Islamic Integrated Education Programme (I.I.E.P) took place in Garissa in 1994. The launching was preceded by a survey of *duksi* and *madrasas* in the area carried out by NACECE in 1993, This survey revealed low enrolment in pre-schools where majority of the children were enrolled in *duksi* and *madrasa* which offered *Quranic* education (Njenga, 1994).

The first school to offer Islamic Integrated Education Pre-school programme in Garissa after its official launching was Young Muslim Primary School in 1994. The need to advance the initiative to primary and secondary levels became paramount. This was necessitated by a number of factors among which the dualism curriculums (school and madrasa) which was quite cumbersome for the Muslim learners since it deprived them of time to rest.

Islamic schools are attended during weekends, in the evenings after classes and during school holidays when the students are exhausted (Saman, 2013)

Towards the year 2000, an advanced model of Islamic Integrated schools emerged in Garissa town. The model which is run by individual entrepreneurs and Muslim non-governmental organizations, aims at integrating formal and Islamic education at primary and secondary levels. The model, contrary to the Madrassa pre-school programme and IIEP which developed a special curriculum, had no defined curriculum but just combined the school and madrassa syllabus as it was. Among the early primary schools that adopted this model in Garissa were Young Muslim Academy, Sumeya Academy and Al-Ibrahim Academy, however, of late many others have come up. By the end of 2013, the number of registered integrated academies was thirty five.

Growth of Islamic Integrated Schools in Garissa, 1994 -2013



Source: Garissa sub-county education office

As shown in the figure above, the Islamic Integrated schools have grown rapidly from one in 1994 to thirty five in 2013. This gives us a clue that people of Garissa have benefited from the system and there is a high demand for such schools.

By the year 2013, sixteen out of the thirty five registered Islamic Integrated schools presented their candidates for the Kenya Certificate of Primary Education exam in Garissa town. They included; Young Muslim Academy, Sumeya Integrated, Al-Ibrahim Academy, Abu Ubeydah Academy, Ibn Mubarak Academy, Garissa Muslim Academy, Iqra Integrated Academy, Abrar Academy, Sun Shine Academy, IbnSina Academy, Al Rashad Academy, Al Azar Academy, Al-Mujahid Academy, Al Hakim Academy, Mwangaza Academy and Garissa Private. (MoE, 2013)

Garissa community as with the rest of Muslims in Kenya had an initial negative attitude towards the Islamic Integrated Program. The causes of the scepticism were numerous, key among them were; Fear of the programme to infringe the Islamic education and its values, undermine the position of *Madrassa* in the society. The *Madrassa* teachers feared losing their jobs and therefore becoming irrelevant in the society. Fear for the graduates of this system losing their identity and faith as Muslims due to Non-Islamic influence from the secular section of the school was also among the major concern

However, after along civic education, the community have embraced the programme at last. According to Adam (2011), the main reasons that led to the acceptance of Islamic Integrated Schooling include; a comprehensive approach of Early Childhood Education and Development (ECD) employed by the stake holders in Islamic Integrated programme that created a high-quality early childhood learning environment and a curriculum in which secular content was integrated with community's cultural and religious values. In addition, the programme enabled the learners pursue formal education when still fulfilling their religious obligation of getting the basic religious knowledge, without having to attend several institutions. The programme also gave adequate learning time for both institutions i.e teaching the integrated subjects in alternation unlike in the past when learners were in school during their active hours of the day and attending Madrassa only when the learner is too exhausted to grasp any content i.e in the evening, during the weekends and on school holidays.

Key players in Islamic Integrated Education in Kenya

There are a number of key players who contributed towards growth and development of Islamic Integrated Education in Kenya. They include among others: Madrasa Early Childhood Programme, Islamic Integrated Education Programme (IIEP), Local organizations and individual educational entrepreneurs. Each of the stated programme formed a model of the Islamic Integrated education.

Madrasa Early Childhood Programme

Madrasa Early Childhood Programme is an early childhood development programme that was initiated by Madrasa Resource Centre which is a project of Aga Khan foundation that was set up to facilitate the establishment of quality, affordable, culturally appropriate and sustainable community-based early childhood development and education for Muslim communities. The Programme was incepted in Mombasa, Kenya in 1986 and later expanded to Zanzibar and Uganda in 1990 and 1993 respectively (Evans & Bartlett, 2008). Although the programme is similar in these three countries, each country works within its own context to meet the specific needs of their communities. The initiation of Madrasa programme was a response to the Kenyan Muslim community's concern to have their children well-grounded in their faith and local culture while also increasing their readiness for access to and success in later schooling. In Mombasa, the programme opened its first pre-school at Liwatoni Mosque and immediately thereafter, several other pre-schools followed such as: HidayatulAtfal, Khairat, Abraar, Rayyana, Irshad, Nasriya, Swalihina, Shubbanu, Taqwa and FathilIslamiya. The Integrated Madrasa pre-school curriculum was made up of local Swahili culture with key values and teachings from Islam and contemporary preschool methodologies and content. It promoted culturally relevant early learning and social development for the learners. The curriculum was later revised in 1990, It represented five dimensions i.e Material, Manipulation, Choice, Language and Support (Evans et al., 2008)

The Program utilized a child-centered pedagogy geared towards learning through play, song, and dance, as well as traditional forms of teaching, reading and writing. The curriculum is adapted from Western practices, but modified to be culturally appropriate, incorporating Islamic teaching and practices, as well as providing children with learning skills and preparing them to succeed in secular primary schools.

Islamic Integrated Education Programme (IIEP)

Islamic Integrated Education Programme (IIEP) was framed by the Ministry of Education in collaboration with UNICEF to guarantee Muslim children study both Islamic and secular education. The aim was to ensure a holistic development for the Muslim child. This aim rhymed with the goal of Madrasa pre-school programme. (GOK/UNICEF, 2008). Islamic Integrated Education first started in Kwale District in 1985 (MOE, 1993). The DICECE team that was collecting data and statistics for the district profile noted that only 11,000 children were attending pre-schools vis –a-vis the 60,800 under six years of age children as per the 1979 census. The team quickly embarked on a fact finding mission which revealed that quite a number of the children attended Madrasa only (Aden, 2013). The survey revealed that there were about 80 Madrasa in the district with an estimated enrolment of 4,500 children of pre-school age. In Madrasa, children learn solely religious education and Islamic culture. To develop Islamic Integrated Pre-school education in this area, the government found it fit and necessary to start Kwale DICECE in 1985, and the first Islamic Integrated Preschool opened in the district in 1986 (the same year with Mombasa by MRC) at the Muhaka Islamic Centre with a total of 46 children 20 boys and 26 girls. By 1987, apart from the Muhaka Islamic Centre, four other Islamic Integrated Pre-schools were incepted with the help of the principal of Muhaka Islamic Centre MaalimSalimBakariMwarangi. The new pre-Schools were DianiMarkaz, Mwandimu and Mkwambani. In 1988 two more Pre-Schools joined the program namely M'bambakofini and Tiwisokoni. By 1994, a total of 164 schools in Kwale, and 36 in Kilifi were in existence

All the IIEP activity areas are taught in an integrated approach and they include: Language activities which include; English, Kiswahili and Arabic, Science activities, Mathematic activities, Music and Movements, Psychomotor activities, Environmental activities, Qur'an, Hadith and Tawheed. The programme later spread to other parts of the country (Mujahid, 2007).

Independent Islamic Integrated schools

Independent Islamic Integrated Schools constitute the third and the final model of Islamic Integrated Programme. As discussed earlier, Madrasa early childhood programme and Islamic Integrated education programme have chosen to focus their efforts solely in pre-school education as per their objectives. As a result of that, a need to extend the implementation of the programme to the primary school level emerged. Independent Islamic Integrated Programme as the name suggest was an individual effort to fill the educational gap created by the Madrasa Early Childhood Programme and the Islamic Integrated Education Programme (IIEP). The programme came as a response to the community's need to advance the integration to the primary and the secondary level. The

earliest Independent Islamic Integrated School in Kenya was Abu Hureira Academy established in Mombasa in 1995 and Sumeya Integrated Academy was the first in Garissa established in 2002.

These schools are usually founded by individual entrepreneurs or a group of individuals without any external help from organizations or the government. Unlike Madrassa nursery schools or even IIEP which integrate the Islamic and secular concepts as one subject matter, the independent Islamic Integrated schools teach the two subject clusters as independent concepts. In other words, Independent Islamic Integrated schools are two schools combined in one institution. Although they use the common 8:4:4 Curriculums for secular section, each school has its own Islamic studies curriculum of its choice. Currently, at least all Islamic Integrated Schools in Garissa fall under this category.

Background Information of Selected Islamic Integrated Schools in Garissa

In this section, an analysis of the four major Islamic Integrated Schools is made. The schools are Young Muslim Academy, Al Ibrahim Academy, Sumeya Integrated Academy and Al Hakim Integrated Academy. This discussion brings out the reason of their establishment, their goals, curriculum, administration, human resource capacity, pupil-teacher ratio, parental involvement in the school activities, cost of education and their programmes.

Profile of the four Major Islamic Integrated Schools in Garissa

The establishment of private education institutions aims to bridge existing gap in situations where public provision of services does not meet the needs of the target population (Sosale, 1999). The emergence of Islamic integrated schools in Garissa and in the entire Muslim dominated areas in Kenya was motivated by two main factors which are: Search for quality education that can secure a comfortable life for its attendees and secondly an education that can cater for the spiritual needs of the learners. Both aforementioned values were missing in the public schools in the area.

Young Muslim Primary School was the first school to implement Islamic Integrated curriculum at pre-primary level in Garissa, the school is sponsored and managed by Garissa Muslim Children Home (GMCH), which is a project of Young Muslim Association.

The reason for the establishment of Garissa Muslim Children's Home in Garissa in 1969 was to counter the growing influence of Catholic Church activities which aimed to convert Somali community in North Eastern Province to Christianity under the cover of education, relief and charity work. On realizing the hidden motive, the local community leaders launched an appeal to Muslim organizations and well-wishers for assistance. Young Muslim Association responded by sending a fact finding team to Garissa. The team recommended for an urgent establishment of a child-care facility to cater for the children orphaned by the long droughts and the unrest resulted from the NFD secession agenda. Implementing the team's recommendation, Young Muslim Association established Garissa Muslim Children Home (GMCH) in August 1969 with an initial enrolment of 25 boys. Apart from GMCH, the association runs other projects in Garissa which include: Primary school, High school, Dispensary, Agricultural and dairy farms.

Young Muslim Primary School was established in 1978 to cater for the educational needs of the orphans sponsored by the Young Muslim Association in Garissa but later opened its doors for the neighboring community. In response to the request of the local community, a nursery section was opened within the school vicinity in 1987, to provide an Islamic conducive learning environment. However it was only in 1994 when the nursery section officially started implementing the Islamic Integrated syllabus which introduced the teaching of Islamic values to the children side by side with secular knowledge. The primary section of Young Muslim Primary School remained a public school sponsored by Young Muslim Association in a public-private partnership arrangement. The association provided the infrastructure and instructional materials, while the government provided the teaching staff, syllabus, national examination and was also responsible for the quality assurance and standards. However in 2009, the school became fully funded by Young Muslim Association. As a result, the school was merged with Young Muslim Madrassa institution to become a fully-fledged Islamic Integrated School.

The second Islamic School in Garissa was Al-Farouq Boys Primary, which was originally started in Wajir in 1964 before being shifted to its present location in Garissa in 1992. The school is managed by the North Eastern Muslim Welfare Society, a non-profit making NGO that was established in 1964 to alleviate a myriad of problems faced by the people of Wajir and Garissa Counties. The welfare society significantly expanded its operations in 1985 where it initiated several projects including a Medical Clinic, a Madrassa, a primary, a secondary school and an orphanage. Al-Farouq Boys started in 1992 as a public primary school with an initial student enrolment of 80 boys. Currently, the primary section consists of several permanent building such as: Classrooms, boys boarding quarters and staff room and a library. The school also has a Mosque catering for the whole school which doubles up as the school hall. With support from the Islamic education organization, the school has managed to overcome financial limitations

associated with many Muslim schools in the area since the government closed down most of the Muslim charities after the 1998 bombing of the United States Embassy in Nairobi. The school remains to be a public school.

Al-Ibrahim academy was the third Islamic School and the first privately owned Islamic Integrated Primary School established in Garissa. Before the establishment of Al-Ibrahim, it was only Faith based organizations that possessed the few private schools which were in existence by then. The school was incepted in 1997 in the heart of Garissa town and attempted its first Kenya Certificate of Primary Education (K.C.P.E) in 2004. It started in a rental premises which were made for residential purposes. The establishment of Al-Ibrahim academy gave courage and confidence to individual education entrepreneurs to start their own schools. With the expansion of Garissa town and the demand for more basic social amenities, the town grew away from the few public amenities planned to cater for those residing in the central part of the town. The most notable services in Garissa currently are mushrooming elementary private schools which perform better than public schools in national examinations. The school registered 12 students for 2008 KCPE and all passed, with the lowest candidate attaining 357 marks out of the possible 500 marks. The school produced the second and third best students in North Eastern Region in that year.

Sumeya Integrated Academy was the fourth school to implement Islamic Integrated School in Garissa. The school is privately owned by a group of women in Garissa County was established in 2002. The founders are: Khadija Sheikh Aden, Sahara AbdiKhalif, FatumaDekow, FatumaSirat, FatumaKunow, RukiaAbdullahi, Shukri Haji and Usub Hussein. Their vision was to establish an Islamic Integrated School that upholds a quality integrated education for Muslim children in Garissa.

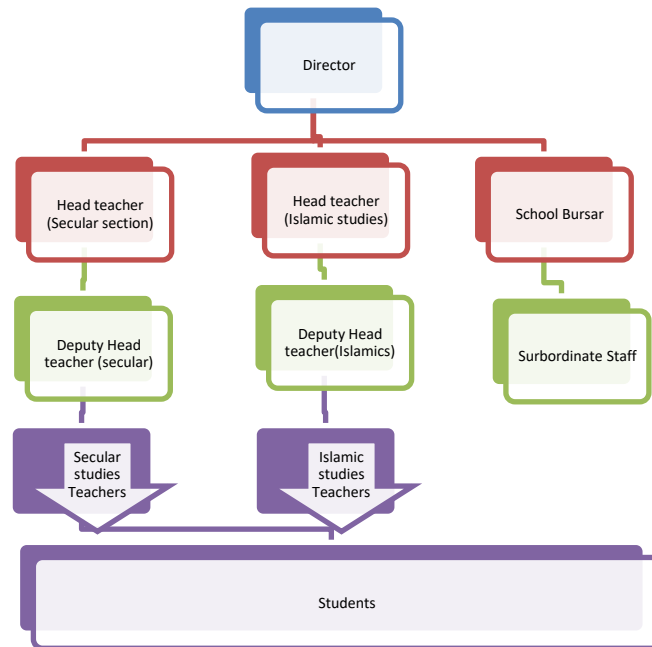
According to its founders, the school was established to confront the growing influence of the Catholic Church aided private schools in Garissa such as Africa Christian Church & Schools primary school, Getune Academy and Garissa Academy. The named schools were suspected of spreading Christian values among the Muslim learners who formed the majority of their students' body.

Sumeya Academy started in three rental rooms at the heart of Garissa town. With time the school expanded by taking more rooms in the same building. The school was then shifted to a building with 12 rooms just opposite to where it started. In 2007, the school acquired a plot at Bulla Quba along Garissa- Wajir road, nearly 6 Kilometers away from Garissa CBD.

Al-Hakim Integrated Academy is a privately owned mixed day primary school located in Garissa Township. The school was incepted in January 2006 and attempted its first KCPE exam in the year 2010. Throughout the years of its existence, the school has registered an impressive performance in KCPE. In January 2009, the school opened two new branches i.e Al-Hakim junior and Al-Hakim II. The school's mission is to provide an integrated quality education for the Muslim children.

Ownership and Management of Islamic integrated schools in Garissa

Efficient management is one of the major components of quality service delivery in any institution. The Islamic Integrated schools just like any other private institution in Kenya are managed by either a director, a manager or a person with equivalent title as the establishment may choose to adopt, who owns the school or acts on behalf of the owner or the owners. Unlike public schools, Islamic Integrated schools exercise managerial control over a wide range of decisions. The managers, owners, school boards and parents have much say in the decisions making process in the school especially in matters pertaining to teaching and learning, management, development, planning and discipline. In some Islamic Integrated schools, the owner of the school would double up as finance manager and school head. However, in well-established Islamic integrated schools and also those owned by more than one person, the roles of financial management are very distinct from school administration. In these schools, management boards comprise skilled professionals drawn from various fields. It was also discovered that the organizational structure of Islamic Integrated schools differs from that of public schools and amongst themselves in some cases. Figure 2 below illustrates the organizational structure of Islamic Integrated Schools:

Figure 2: Organizational Structure of Islamic Integrated Schools

As illustrated in figure 2 (above), The Islamic Integrated schools are usually managed by the owners themselves. The Director is in charge of the human resource development, finance and administration. Under him comes the head teacher of the school who is responsible of the academic affairs. Some school like Sumeya Academy have two head teachers each responsible of a section i.e one heads the Secular section while the other one heads the Islamic studies section. Other schools have an overall head teacher from the secular section and assisted by a deputy who coordinates Islamic studies syllabus like in the case of Young Muslim Academy. All support staff including the secretaries, security guards, cooks and cleaners report to the School Bursar who in turn reports directly to the director. This system of administration makes the school look like two independent institutions beating the initial intent of integration and unification.

In terms of ownership of Islamic Integrated Schools, individual ownership constituted the biggest percentage of the Islamic Integrated schools, followed by partnership of two or more individual ownership and finally organization-owned schools. I.e out of the 35 Islamic integrated schools in Garissa registered by the Ministry Education by December 2013, thirty of them are owner through sole proprietorship, three of them are owned through partnership and the remaining two school by faith based organization, this constitutes 85.7%, 8.57% and 5.7% respectively

Curriculum instruction and pupils/teachers workload in Islamic integrated schools

Curriculum refers to all that is planned to enable the learner to acquire and develop the desired knowledge, skills and attitudes. (Oluoch, 1982). The curriculum is organized into formal, non-formal and informal dimensions. He further defines the formal dimension as that aspect of the school curriculum which consists of those learning activities that students undertake formally in a class as well as the curriculum objectives and student assessment methods that relate to them. These activities are normally embodied in what is known as courses of studies in a school, showing the objectives to be achieved and the way in which the students will be assessed. In Kenya, this dimension is operationalized through a subject syllabus provided by the Kenya Institute of Curriculum Development (KICD), which is the national agency mandated to develop curriculum and curriculum support materials for all levels of education and training. KICD further provides teachers' handbooks for all syllabuses to help teachers interpret and implement the syllabuses. The body also evaluates and approves all electronic and non-electronic instructional materials used in schools to ensure their appropriateness with regard to conformity to syllabus requirements and responsiveness to national values. Teachers are expected to develop schemes of work and lesson plans to implement the curriculum. (KIE, 2008).

Kenya schools implement the national 8:4:4 education system since 1985. At primary level, the curriculum prescribes a syllabus that contains subjects that include: English, Mathematics, Kiswahili, Science, Social studies,

Religious Education (Christian or Islamic or Hindu), mother tongue, creative arts, and physical education and life skills.. The syllabus is examined by the Kenya National Examination Council (KNEC) at the end of the primary level except mother tongue, physical education, creative arts and life skills which are not examinable.

Table 2: Number of lessons per subject per weekly in each class

Subjects	LOWER I – III	UPPER VI – VIII
English	5	7
Maths	5	7
Kiswahili	5	5
Science	2	5
Social studies	2	5
Religious Education	2	3
Mother tongue	5	-
Creative arts	3	3
Physical Education	5	4
Pastoral programmes	1	1
TOTAL	35	40

Source: K.I.E (2002), Primary Education syllabus, volume two, reprinted in 2006.

The table shows the subjects taught and the number of lessons per subject per week:

Note: Lower Primary Classes have 35 lessons of 30 minutes each per week while Upper Primary Classes have 40 lessons of 35 minutes each. (KIE, 2002)

Before the year 2002, the number of subjects in primary education syllabus was fifteen (15). Other subjects were: Agriculture, Business education, Geography, History and Civics, Music and Home science which were removed from the syllabus. The reduction of subjects and content was intended to ensure that the cost of education on both the Government and households is significantly reduced. Some of the significant contents in the subjects that were removed were integrated with others relevant subjects. i.e Music, Art and Craft have been integrated into Creative Arts. Home Science and Agriculture have been integrated into Science. Geography History and Civics (GHC) - a combined course is taught as Social Studies. This includes environmental education, civic education and some aspects of Business Education. The syllabus has also incorporated other vital emerging issues such as: Industrial transformation of the country, environmental education, health issues like drug abuse and HIV/AIDS pandemic, gender issues, human rights, children's rights, moral values and social responsibility.

In addition to the 8: 4:4 curriculums that they implement, Islamic integrated schools offer Islamic studies curriculum which has an equal number of subjects as the 8:4:4 curriculum. The main goal of these subjects is to cater for the spiritual needs of the learners. Although each Islamic Integrated School may have a different take, priority and even interpretation of the Islamic curriculum, there are commonalities in their Islamic studies curriculum. The Holly *Qur'an* and *Hadith* form the basis of the Islamic studies curriculum.

Subjects in the Islamic studies curriculum include: Quran, Hadith Fiqh, Sirah, Tawhid, Arabic language, Anasheed, Mutalialah etc. The number of lessons per subject per week depends on the level of the learners. Upper primary learners attend more lessons compared to the lower primary.

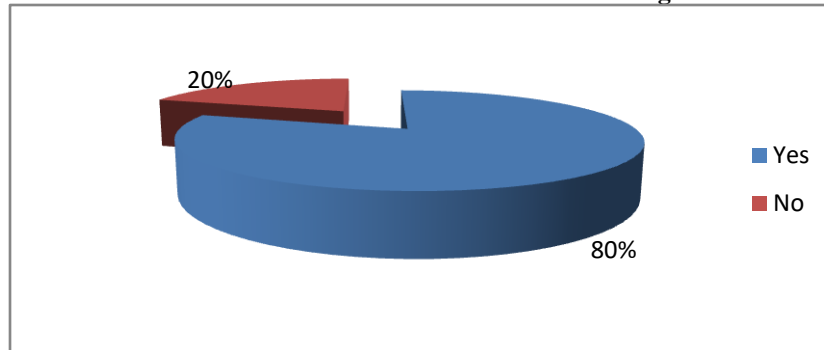
Upper primary learners in an Integrated school attend an average of sixty (60) lessons of 35 minutes each in a week i.e. 40 lessons in the secular section and 20 in the Islamic studies section. From the general outlook, the workload for the learners seems to be very heavy; however, the school administration and teachers interviewed confirmed that learners have no problem in coping up with the workload. They added that the syllabus is timely and adequately covered. Some learners complained of heavy workload but were generally positive about it as they felt that it was their only chance of learning their religion as they pursue their life time careers. However the learners at Islamic Integrated schools need to work extra hard to compete with their counterparts in both public and non-Islamic Integrated private schools.

To manage the integrated curriculum that demands both time and energy, Islamic integrated schools make adjustments to the school timetable to create more teaching periods. For instance lessons at Young Muslim Academy begin as early as 6:35am instead of the normal 8:00 am and end at 3:45pm instead of the normal 3:10pm. After a break of 15 minutes, standard seven and standard eight learners resume for extra lessons until 5pm. The two classes also attend school on Saturdays from 8am to 12pm. The school has got a policy of finishing the madrassa

syllabus on second term of class 7 and the primary syllabus by June every year to get time for thorough revision and preparation for the K.C.P.E which is due on November each year.

It was surprising and equally interesting to discover that many learners in these Islamic Integrated Schools attend *madrassa* and *duksia* after school hours as shown in the chart below:

Attendance of other institutions of learning



The chart shows that 80% of learners in Islamic Integrated Schools in Garissa attend other Islamic learning institutions such as *Madrasas* and *Duksi* beyond school hours. When some parents were asked the reason behind enrolling their children in *Madrassa* and *duksi* when they already attend Islamic Integrated Schools which offer both Secular and Islamic studies, they responded that the Islamic education taught at Islamic integrated schools is inadequate. The parent's view was supported by the Islamic studies teachers at the Islamic Integrated Schools and the local religious leaders interviewed. They maintain that Islamic Integrated Schools are biased towards secular education, they added that the quality of any Islamic Integrated School is gauged by its performance in the national examination, the Kenya certificate of primary education (KCPE) in that matter which examines the formal subjects only. In some cases, the number of Islamic studies subjects taught in Islamic Integrated schools are reduced or merged to create more time to teach the secular subjects. For example *Ussulu-ddin* is one unit that brings together *Fiqh, Hadith and Tawheed*. Some Young Muslim Academy teachers uphold the existence of indicators of preference of secular section of the school to the religious education which are depicted through the following school policies:

Promotion: Promotion of learners to the next class is based on their performance in secular section. The learners are repeated in a class if they attain below the set threshold in the secular section. However if a student does well in secular and fails in Islamic studies, he/she is promoted to the next class.

Placement: Learners joining the school from other non-Islamic integrated schools are admitted based on their performance in secular subjects without considering their level in Islamic studies.

Syllabus: The teaching of Islamic studies syllabus stops at class seven, giving the candidates a whole year for adequate preparation for the Kenya Certificate of Primary Education (KCPE). It seems secular education is over emphasized.

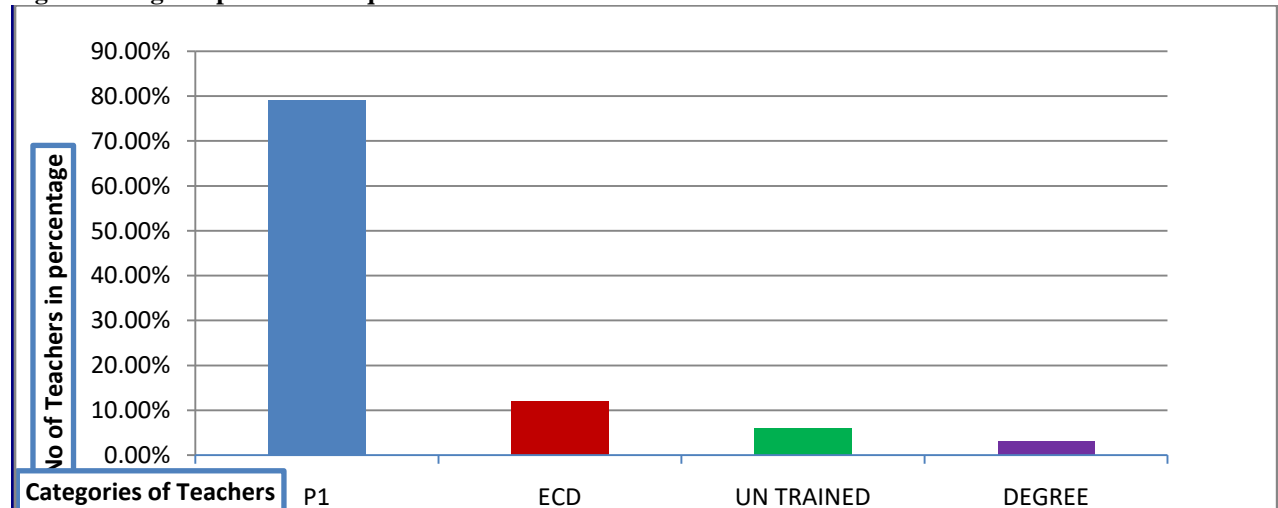
Motivation: the extrinsic motivation for both teachers and learners is based on their performance in secular studies however; a good performance in Islamic studies does not attract any reward i.e any grade A of a secular subject in KCPE earns the subject teacher a reward of Ksh 1000 unlike the Islamic studies subjects which are not examined at national level (H, Arale, personal communication, January 15th, 2015)

Due to the above reasons, some parents feel the Islamic studies subjects taught at Islamic Integrated Schools are not sufficiently handled.

Staff composition and teachers qualification at Islamic Integrated Schools

Islamic Integrated schools have two categories of teaching staff; they have secular section teachers and Islamic studies teachers under one management. A survey of the population of teachers at the four sampled schools was done. The total numbers of the teachers at Young Muslim Academy were thirty five; twenty two in secular section while the remaining thirteen in the Islamic studies section. Al-Ibrahim academy had fourteen teachers in secular section and ten in the Islamic studies section which makes a total of twenty four teachers. Al-Hakim academy had a total of thirty six teachers; twenty three in the secular section and thirteen in the Islamic studies section. Lastly, Sumeya academy had nineteen teachers in the secular section and twelve in the Islamic studies section which makes a total of thirty one teachers.

In terms of qualification, the following was the breakdown of the teachers' qualification at the sampled Islamic Integrated Schools.

Figure 3: Highest professional qualification of teachers

79% of Islamic Integrated Schools had a minimum qualification requirement for teaching primary level which is a P1 certificate while 12.5% had an ECD certificate as per the ministry of education's regulation. 6% of the teachers at the schools were untrained. Similarly there were few teachers who attained their degree through Holiday and Distance learning programs at the local Universities. Teachers at Islamic Integrated Schools are sourced from teachers training colleges and other private schools. Most of the Islamic studies teachers had A level (*Thanawi*) certificate in Islamic education except for few who had degree in Islamic studies. The teaching experience of the teachers at Islamic Integrated Schools differed as follows:

Table 3: Teachers' teaching experiences

Duration	Frequency	Percentage
0-3	15	46.8%
4-7	8	25%
8-11	5	15.6%
12-15	3	9.4%
16 and above	1	3.2%
TOTAL	32	100

The teaching experience of teachers at Islamic Integrated Schools ranges between one to more than 16 years as shown in the table above. Almost half of the teachers 15(46.8%) had taught below 3 years, 8(25%) had taught for between 4 and 7 years, 5(15.6%) taught for between 8 and 11 years, 3 (9.4%) had taught between 12 and 15 years while 1(3.2%) had teachers had taught for above 16 years. Good experience and qualifications are two major components of teaching.

In improving the quality of Islamic Integrated Schools more efforts should be made in teacher development. (Birgen, 2005).

Pupil teacher ratio and class size in Islamic Integrated Schools In Garissa

The ratio of learners to teachers in Islamic Integrated Schools is shown in the table below:

Table 4: Student-teacher ratio at Islamic Integrated School as of January 2015

School	No. of Teachers	No. of students	Ratio
Young Muslim Academy	35	782	22:1
Sumeya Academy	31	441	14:1
Al-Ibrahim Academy	24	450	19:1
Al-Hakim Academy	36	470	13:1

The highest teacher-pupil ratio in Islamic Integrated Schools was 1:22 while the lowest is 1:13. The average teacher-pupil ratio of the four Islamic Integrated schools as of January 2015 was 1: 17 which is quite below the minimum ratio set by the ministry of education and global ratio of 1:40 and 1:35 respectively.

Discipline Management at Islamic Integrated Schools in Garissa

Akubue (2001) broadly characterized discipline as a Functional product of orderliness, self-control, self-restraint, respect of oneself and others, perseverance, tolerance and recognition of human dignity. On the other hand, Beach (1975) sees it as involving the conditioning or molding of behavior by applying rewards and penalties.

Discipline management can also be seen as Training that molds, corrects, strengthens or perfects and which is achieved when sound leadership using positive motivation is applied by management (Wedster, 1975).

Therefore, Management of students discipline can be defined as a rational, objective and practical approach to the issues of discipline (Obidike, 2004). In other words, it implies the training of the mind and the character based on sound and constructive policies, rules and sound educative principles in handling student' discipline.

Pupils at Islamic Integrated Schools are expected to follow school rules and to adhere to the directives of teachers and other people with authority delegated by the school. Any student, who disregards rules, disobeys instructions or otherwise engages in conduct which causes or may cause harm, inconvenience or embarrassment to the school, staff members or other students, faces disciplinary action. The school rules at Islamic Integrated schools are designed to foster respect and responsibility as well as the value of self-discipline in students. There are a range of consequences for not respecting school rules. For example, in Young Muslim Academy, the consequences of indiscipline include withdrawal of privileges, detention, restitution for damage, isolation from school activities, suspension and expulsion for the extreme cases. Penalties will be applied based on procedural fairness.

Many Islamic Integrated Schools are very conscious of performance and competition, they therefore realize how discipline or lack of it can either make or break the school's identity and performance. Actually good performance goes hand in hand with decent discipline, it is the responsibility of school and home to help learners acquire good moral behaviors. According to Griffin, (1996), Good discipline is a vital component in the formation of a happy and diligent school community.

The Head teacher of Young Muslim Academy asserts that the school gives discipline an equal importance to academics as the two complement each other. The head teacher's assertion is substantiated by a scientific study that shows a positive relationship between discipline and learning.

The deputy head teacher of Sumeya Academy attributes the good performance in KCPE of his school to the integrated curriculum offered by the school. He elaborated by saying that the Islamic studies syllabus enhances the rule of social behavior. The range of morality in Islamic syllabus is therefore so inclusive and integrative that it combines faith in one God, religious rites, spiritual observance and social conduct. The student is made to understand that contravening the societal rules in an Islamic institution is contravening God's laws and thus may earn God's punishment. He gave examples of teachings of Islam on Good relationship by relating excerpts from the Qur'an and the prophet Mohamed's sayings which are taught in school as follows:

Allah says: Surely Allah is Ever an All-Watcher over you(Q:4:1) The Prophet (p.b.u.h) said: The heaviest thing to be placed in the balance of a believing slave on the Day of Judgment will be good behavior(Narrated by Ahmad and Abu Dawud) The most perfect person in his faith among the believers is one with the best behavior (Narrated Ahmad and Abu Dawud)

The golden rule, or the ethics of reciprocity, is an Islamic moral principle which calls upon Muslims to treat others the way they would like to be treated.

Abdullah ibnAmr reported: The Messenger of Allah,(p.b.u.h) peace and blessings be upon him, said, *Whoever would love to be saved from Hellfire and admitted into Paradise, then let him die with faith in Allah and the Last Day, and let him treat people the way he would love to be treated(Sahih Muslim, 1884)*

This teaching inculcates in to the learners self-discipline, consciousness and makes them relate well with elders, peer and their environment. However in case a student fails to adhere to the rules then the consequences of such violation takes its course.

The code of conduct at Al-Ibrahim academy's reads partly:

The pupils are expected to show respect towards and obey all teachers and elders. Neat and tidy school uniforms must be worn during school hours; learners who are not in uniform may be sent home. The Head teacher may require pupils to be withdrawn from the school if their conduct is detrimental to the health, safety and well-being of the school. Pupils are expected not to cause damage to either school property or the property of fellow pupils, nor must they attempt to remove any equipment from the school premises. If the Head teacher deems it necessary, parents of the offending pupil will be asked to attend the school to discuss their child's behavior.

The major indiscipline cases reported in the year 2014 according to the discipline records of the four sampled Islamic Integrated Schools include: Lack of completing home work on time, late coming and fighting among learners. However, the teachers from the five Islamic integrated schools had maintained a similar sentiment on discipline in their respective schools. They confirmed the discipline level of the Islamic Integrated Schools is far much better compared to public or other ordinary private schools. They attributed this good discipline to three main

factors: The environment; the teaching of religious subjects and religious oriented activities i.e daily prayers that are conducted within the school and the minimum intermingling of boys and girls, Constant follow up of the students by teachers and parents both within and outside school environment and finally the high expectation inculcated into the students that they are not just ordinary students but learners at an Islamic institution whom the community looks up to.

Cost of education in Islamic integrated schools

Private schools play an integral role in the education sector. They assist the government in educating a large section of the society and by that, minimize the government's budgetary pressure. The schools ensure access to education at the same time contribute a lot in providing more quality education than even the government run schools. The demand for private school is high. The able parents and guardians prefer enrolling their children in private school. This is fueled by public schools' high enrolment rate and low quality education among other factors(Kitaev&Sosale, 1999).

Islamic Integrated schools are private institutions owned and managed by either individual entrepreneurs, religious organizations, non-governmental or community- based organizations. In terms of cost, the schools require direct investment on teaching and learning materials, salaries and wages of teaching and non-teaching staff, development funds, operating expenses, physical infrastructure, and transport among others expenses. These financial obligations trickle down to the parents and guardians since the schools are not funded by the government. On top of the said requirement, there are household indirect costs which includes; expenditure on uniform, transport, feeding etc.

All these financial responsibilities guide each household's decision to enroll their children either in public or private schools. Some parents may decide to enroll all their children in private school; others may choose to enroll some of their children while others may decide not to enroll any in those schools. Learners in private schools are expected to pay school fees, transport, food and other charges needed to pursue his/her studies(Zao, 1995).

User fee and the existence of other financial levies in schools are regarded as a major barrier of access to education by educators. This feeling gained momentum in the late 1980s. In 1987, UNICEF's attention was focused on the negative impact of fees and challenged the beliefs of many development practitioners(Giovannie, Richard & France, 1987). The message was increasingly clear: user fees in education were working to stifle demand, particularly for the poorest and most vulnerable children, and leading to stagnating or even declining enrollment rates

With the help of development agencies, governments began to champion the elimination of user fees in primary education in the 1990s. The first two African countries to implement that were Malawi and Uganda.

Kenya followed its neighbors such as Ethiopia, Tanzania, Uganda and Malawi in introducing free and compulsory primary education for all in 2003, the plan got an overwhelming support from both public and international donors.

Although the introduction of the free primary education policy led to dramatic increase in enrollment, however, as noted by Sifuna(2007), Maintaining quality education remains a challenge as well, due to overstretched facilities, congested classrooms, and a shortage of teachers, among others. Previous studies(UNESCO, 2005, Abagi&Sifuna, 2006, Oketch& Rolleston, 2007) have reported teachers handling large classes of 60–80 or even 100 pupils per class.

Large classes make it difficult to ensure that pupils receive adequate attention and, hence, compromise learning. This implies that a quantitative increase in enrollments may have been achieved at the expense of quality. Majanga, Nasongo&Sylvia(2011), while elaborating on the challenges of large class sizes, argue that such classes influence teaching and learning during interaction; this is especially in core subjects like Mathematics which require frequent teacher attention. They further conclude that, within classrooms, teachers have resorted to lecturing activities as one way of handling large classes. Lecture method of teaching leads to minimal teacher-pupil interaction during instruction time. Government's inability to match growing demand for education with human resource and infrastructure development gradually eroded the impact triggered by the Free Education Programme (FPE). As a result at least 47% of school going children in Nairobi, Mombasa, Kisumu, Eldoret, Nakuru and Nyeri has left government (public) schools for informal schools in low-resource settlements despite the state backed free learning (Ngware&Abuya, 2013). Concern about low quality and access to learning in public schools and deterred by high costs in formal private schools, parents started withdrawing their children from public schools in preference to low-cost informal schools(Kwanyera 2015)

Parents in Garissa were not left out in the race to look for quality education, as Garissa town has grown and expanded away from the few public amenities planned to cater for those residing in the central part of the town; Islamic Integrated Schools became the most notable services in Garissa since the year 2000. The parents who were able to meet the cost of Islamic integrated schools and ordinary private schools have opted out of public schools.

Payment of fees for the course of educational gains is not a new phenomenon in Somali community in Kenya. Islamic institutions such as Madrasa and *Dugsi* that existed in the community since the time of immemorial were established and sponsored by the community.

The main source of income for Islamic Integrated Schools in Garissa is the school fee collected on termly basis from the beneficiaries. The fee charged by the schools varies from school to school, however the margin between them is not that wide. Young Muslim Academy levies an annual fee that ranges between Ksh 31,500 to Ksh 54,000 depending on the level the learner is enrolled in. Out of 782 pupils, in 2015 at Young Muslim Academy, 244 of them were orphans sponsored by Young Muslim Association through Garissa Muslim Children's Home. Apart from the fees, the Home provides them with all other requirements including food, shelter, cloth and learning materials. Sumeya Academy charge a sum of ksh 30,000 per pupil annually i.e Ksh 10,000 per term. This amount is exclusive of lunch and transport which are both optional. Al-Ibrahim charges the learners Ksh 22,500 annually which is paid in three installments i.e Ksh 7,500 per term, while Al-Hakim charges an annual fee of Ksh 18,000 which is paid in equal installments of Ksh 6,000 per term.

Summary

Islamic education preceded Western education in East Africa and Africa generally. The arrival of Christian missionaries did not only restrain the expansion of Islam into the interior of Kenya, but it also slowed down the development of Islamic education. Muslim community did not accept the western education due to its association with the missionaries. They preferred sending their children to purely Islamic schools. In the areas where Muslims were majority, Qur'anic schools and *Madrasa* have continued to flourish. The recent establishment of Islamic Integrated schools has opened further avenues for Muslims to receive both Islamic and formal education which promises its graduates a comfortable life in the world and in the hereafter.

The establishment of Islamic Integrated schools in Garissa aims to bridge existing gap of public schools' inability to sufficiently cater for the educational needs of Garissa population. The emergence of Islamic integrated schools in Garissa was motivated by search for quality education that is blended with spiritual needs of the Muslim society. Faith based organizations and individual educational investors are the main stakeholders of Islamic Integrated Schools. Currently there are more than 35 Islamic Integrated schools only in Garissa town and more expansion is expected as the community reaps the benefits of these schools. Although Garissa falls under the Northeastern region which is regarded to be among the poorest regions in the country, the parents are determined to put education in their priority list irrespective of its cost.

The highest teacher-pupil ratio in Islamic Integrated Schools was 1:22 while the lowest is 1:13. The average teachers-pupils ration of the four Islamic Integrated schools as of January 2015 was 1: 17 which is quite below the minimum ratio set by the ministry of education and global ratio of 1:40 and 1:35 respectively. 79% of Islamic Integrated Schools teachers have a minimum qualification requirement for teaching primary level which is a P1 certificate while 12.5% had an ECD certificate as per the ministry of education's regulation. 6% of the teachers at the school were untrained. Similarly there were few teachers who attained their degree through Holiday and Distance learning programs at the local Universities. Teachers at Islamic Integrated Schools are sourced from teachers training colleges and other private schools. Most of the Islamic studies teachers had A level (*Thanawi*) certificate in Islamic education except for few who had degree in Islamic studies.

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