

Collaboration between State and Church in Teacher Education Programme for Development in Kenya in the Last Fifty (50) Years of Independence

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Abstract

Collaboration in education, and especially Teacher education programme, is an emerging trend In Kenya, this feature emerged after the First World War (1914 – 17). It was then and still is viewed as one of the strongest pillars of promoting quality in education. This is because collaboration is usually purposeful, focused academic endeavor geared towards established goals, objectives and shared interest. Generally, this practice in education refers to partnership, association or mutual willingness to work together between individuals, organizations/institutions and nations with common interests. The purpose of collaboration is usually to create opportunity for the involved parties to share unique experiences, resources, expertise and logistics in matters related to education and especially Teacher Education programme. It is intended to enrich the curricula, add value to the practiced education system and promote the quality of education in general and Teacher education programme in particular. In Kenya, collaboration in Teacher education programme between the state and church is not a new development. It can be traced from the colonial era. Its genesis is founded in the Phelps-Stoke and the Beecher education commissions. This paper examines the concept of collaboration between the state and church for development in Kenya in the last fifty (50) years of independence, the need for and value of this process in administration of Teacher education programme in Kenya, the challenges of this trend in the Teacher education programme, lessons Kenya has drawn from practicing this approach in the latter programme and the future of collaboration as a trend in education between the state and church in Teacher education programme for development in Kenya.

Key Words: Collaboration, Development, State and Church, Teacher Education Programme

INTRODUCTION

Collaboration is not a totally new trend in education especially in Teacher Education programme in Kenya. This process started during colonial period when the pioneer Christian missionaries agreed to co-operate in matters concerning the management of education for Africans between the nineteenth (19th) century and mid-twentieth (20th) century. This was because various Christian organizations that came to Kenya from 1847 did establish their respective educational institutions with little or no consultations with others pursuing the same venture. The consequence of this unwarranted competition in the development and management of education in Kenya created unnecessary suspicions and tensions between various Christian missionary organisations, chaos in the education sector and did, to some extent, compromise the quality of education provided to the

Africans. This situation necessitated collaboration between and among all the Christian organizations with interest in education for Africans (Heimrelik, 1956). These missionaries advocated for collaborations which covered all the established programmes of education in Kenya including Teacher Training programmes. Besides, these forms of collaborations, there had been –quiet/silent collaboration between individual Christian organizations involved in development of education in Kenya and their home-based (Western European) Christian bodies. The former is what can be referred to as intra-Christian missionary organizations form of collaborations while the latter is the direct collaboration between the relevant colonial-based Christian Missionary organization and the —mother/home Christian body in Western Europe. These developments in administration of colonial missionary education were later to be succeeded by the colonial administration (state) with the collective churches collaboration in management of education for Africans. This was the situation in administration of education in colonial Kenya where the colonial administration and all the Christian missionary bodies co-operated in administration of education for the African people. This development set in after the second World War (1939 – 1945) when it had become apparent that Kenya was sooner than later to attain independence from Britain.

The Phelps-Stoke education Commission of 1924 was the trigger of the State and Church collaboration in education in Kenya. This Commission decried the aloofness of the colonial administration in Kenya towards the development and management of education for the Africans. However, no immediate action was taken by the British colonial administration due to the out-break of the Second World War (1939 – 1945). But, in 1948, the Beecher Education commission picked up from where the Phelps-Stoke (1924) had recommended on management of education for Africans and urged the British colonial government to speed up the provision education to the Africans and work closely with the diverse Christian missionary organizations and societies involved in the administration of education. This was to be the beginning of the present collaboration between the state and church in education especially. Teacher education programme in Kenya.

The initial collaboration between the state and the church in education and especially the Teacher education programme between 1949 and 1965 focused on the sharing of unique, rich and diverse experiences in management of African education gained by various Christian Missionary organizations from 1847. This collaboration also focused on identification, development and utilisation of expertise, resources and logistics in education and especially preparation of school teachers. The gist of this collaboration was to design and develop Teacher education programme that was to produce a competent crop of school teachers who would spearhead the preparation and production of skilled man-power to replace colonial rulers. In other words, this state-church collaboration in education involved fusing generally two parallel education systems of education – the Christian Missionary education system that emphasized evangelization, moral development and a bit of academic development and the colonial Government model of education that was racial, segregatory, academic and secular in character. Therefore, this collaboration was intended to create an opportunity for striking a balance between the two systems of education with widely differing philosophies. Consequently, collaboration between the colonial administration (state) and church in education programme aimed at developing an all round graduate who could perform as

expected in any sector of the economy in Kenya. That is, the interest of the collaboration of state and church in education was supposed to promote the quality of education.

On attainment of independence in 1963, and specifically following the recommendations of the Ominde education commission (1965), the collaboration between the Kenyan government and the church was reviewed. The government took over all missionary schools managed and sponsored educational institutions and converted them into public, secular and purely academic entities. The role of the church in managing these institutions was relegated to that of sponsorship, conducting pastoral programmes, serving in the school management organs (school committees and Boards of Governors/Management) and providing consultancies whenever necessary. This development changed the original concept on collaboration in education between the Kenya government and church as envisaged during the colonial era. Hence the need to discuss the evolved concept of collaboration between the state (Kenyan government) and the church in the Teacher Education programme for development in modern Kenya.

Concept of Collaboration between the State and Church in Teacher Education Programme for Development in Modern Kenya during the last Fifty Years of Independence

Generally, collaboration refers to co-operation, partnership, association or getting together to pursue a defined purpose or goal that is of mutual interest to the parties involved in this process. Normally, collaboration is technical, professional and quite involving. It requires identification of the relevant expertise, the right purpose and then need for the collaboration as well as the operational logistics. In addition, the process requires situational analysis to establish the existing situation in the parties interested in collaboration and what gaps the collaboration is supposed to fill. Further, collaboration requires proper planning process in terms of logistics, resource and skills needs and time-frame. Therefore, to establish and manage an efficient collaboration between the state and the church in Teacher Education programme for development in modern Kenya.

From the above description of collaboration process, there is need to carefully plan and prepare for this endeavour. The essential activities must be organized and conducted. These include identifying and using teams of professionals in collaboration, conducting needs assessment and putting in place the required resources for the initiative. In the case of the collaboration between the colonial administration (state) and the church in Teacher Education programme for development the focus was to embrace the experiences, expertise, resources and the Teacher Education curricula from the two significant players in the programme of education for Africans. This move was to produce competent school teachers with the right competencies of preparing Kenya for independence. To realize this goal, the colonial administration avoided interfering with the work of missionaries in education by working with the latter through collaboration. This collaboration was in tandem with the recommendations of the Phelps-Stoke (1924) education commission and the Beecher education report (1948) that urged colonial administration to co-operate with the various Christian missionaries in management of education for Africans. However, after independence in 1963, the Kenya government re-organised the collaboration that had existed between the colonial administration and the church in Teacher Education programme. Ownership of the Teacher Training centres

was transferred from the church to the state. For efficient and effective management of these institutions, the government merged some of them for cost-effective purpose. Progressively, these institutions, became the public and secular. The government assumed the responsibility of staffing and paying the salaries of tutors and designed and developed one, uniform Teacher education curriculum for these institutions. Hence, through this development the collaboration changed in form and character. The government arrogated itself the status of a superior partner which eventually pushed the church to the periphery in management of Teacher Education programme. Therefore, Kenya has experienced two forms of collaboration between the state and church in this programme for development since the colonial period. The initial collaboration that covered the period between mid-forties (1940's) and the late sixties (1960's) was that of equal partners in development and management of the programme while the new one that emerged after the 1970's was that of unequal partners. This is the present practice in the management of this programme.

Need and Value of Collaboration between the State and Church in Teacher Education Programme for Development in Kenya in the last Fifty years of Independence

This is apparent in Kenya. This is an essential tool for creating a desirable society. This is because the programme deals mainly with the preparation and production of prospective school teachers who are the critical facilitators in the development of the society. The manner this personnel is prepared will always determine the level and rate of development in the society. Lucas (1972) rightly points out that the quality, of education system is determined by the quality of school teachers. The preparation of such a crop of school teachers requires appropriate experiences, resources, expertise and logistics which well intentioned collaboration between the state and church in Teacher education programme can provide.

Through well planned and conducted collaboration between the State and Church in Teacher Education programmes, the prospective school teacher will be equipped with the desired competencies for development in the society. This is because they will benefit from the pooled experiences, resources, expertise and logistics in administration of this programme. Hence result in production of the right caliber of school teachers with capacity to initiate and spur development in Kenya. This was the typical feature of the caliber of school teachers produced during 1940's to 1970's period in Kenya. This generation of teachers were committed to duty, highly disciplined and individuals of unquestionable integrity. These were school teachers of unrepachable character (Stima, 1933). This explains why Kenya experienced fastest political and economic growth the above said period (1940s-1970s). The teachers played rightful roles for development in the society (Mohammed, 1970). Hence, they prepared a stable and productive society in Kenya as espoused by the Ominde Education Commission of 1964 (Ominde, 1965).

Because of the established collaboration between the state and church in Teacher Education programme in Kenya, there has been good quality in Teacher preparation programme. The two institutions, have always shared similar values and interests in development of this programme because the programme is viewed as the creator and

custodian of national culture, as well as the catalyst for the desired development in the society. Besides, this programme is regarded as the generator of reforms and innovations both in education and the society.

Generally, state and church collaboration in Teacher Education programme normally brings together two parties in the society with huge constituents – the state and the church. In this respect, collaboration ensures stability in education. The fact that these two institutions collaborate in the preparation and production of the teaching force not only facilitates, but also lays the foundation for and accelerates general development in the society. This also reduces tension in the society which normally results from the blame game. The consequence is peaceful co-existence between the state and church. However, the state of present collaboration between the two parties is that of tolerance.

From the above perspective, the need for and value of collaboration between the state and church in Teacher Education programme for development is largely to create a society that integrity and creative tendencies. This is the main aim of all societies in the world. Collaboration between the state and church in the Teacher education programme is the surest way of achieving this goal. However, there are some challenges in pursuing the above goal.

Challenges of Embracing Collaboration between the State and Church in Teacher Education Programme for Development in the last fifty years of Independence Modern Kenya

Like any venture, collaboration between the state and church in Teacher Education programme for development in Kenya has had its own unique challenges some of which have persisted since colonial era while others are the product of the changing society in Kenya. These challenges may be categorised as technical, professional, logistical and economic. The consequence of these challenges has been to affect the quality Teacher Preparation programme in the short term and obliterate national development in the country in the long term.

Technically, collaboration between the state and church in Teacher Education programme in Kenya since colonial era has been shaky. There has been no proper policy frame-work to guide the development and establishment of the collaboration. During the colonial, era collaboration between the state and church was that of fear and suspicion. The Colonial administration was always of the illusion that the church would undermine its authority. Besides, the collaboration between the two institutions was triggered by the two major commissions of education, Phelps-Stoke (1925) and Beecher (1948), that urged colonial administration to play an active role in the management of education for Africans. Further, after the Second World War (1939 – 1945) it became apparent that the British Tropical colonial territories were to be independent. But since the colonial administration did not have adequate experience in the management of education for Africans, they had to seek the help of the experienced Christian missionaries through unplanned for collaboration in managing education.

Besides the above situation, no situational analysis needs assessment studies were ever conducted to establish the areas of priority in the envisaged collaboration between the colonial administration (state) and the church. This was a sort of riff-raff adventure. The consequence was to make many unnecessary mistakes in the process which did eventually affect the purpose of the established collaboration and the latter attempts to do the same. This situation generated unwanted apprehension, suspicions, tensions and even dislike of the whole process by the two parties. Traces of this bad blood can still be noticed even to-day in the relationship between the state and church.

Lack of clear structures and proper instruments for managing the collaboration process between the state and the church in the Teacher Education programme have tended to defeat the well intentioned purpose of this exercise since the colonial era till the early period of independent Kenya. This is one challenge concerning collaboration that modern Kenya still grapples with. There is need to have policy frame-work to govern this process.

Professional challenges have always been inherent in the conduct of collaboration process between the state and the church in Teacher Education programme in Kenya since colonial era. The concept of Teacher Education programme in Kenya has been amorphous and such questions as who should develop and manage this programme in Kenya as well as which is the best curriculum for this programme, have yet to be dealt with adequately (Kafu, 2011; 2012; 2013). Given this situation, it is not possible to develop and establish meaningful collaboration between the state and the church in the Teacher Education programme for development in this country. The specialists in Teacher Education programme, who should chart the way forward for meaningful collaborations, are not currently available. Since this programme is the beacon of development, the under-development of the programme may explain the widespread under-development feature in Kenya.

As for challenges related to logistics required for collaborations between the state and the church in Teacher education programme, there are the issues of under-development information systems in Kenya. Information systems are essential components of establishing collaboration between the state and church in Teacher Education programme because they facilitate networking and decision-making processes. This weakness has adversely affected the opportunity of sharing information on Teacher Education programme, enhancing net-working exercise, reducing unnecessary suspicions and tensions between the two parties. The consequence has been to ferment unfounded suspicions, tensions and fears among the players in the collaboration process. Besides, this, such challenges helped to reinforce the conservative nature of the Teacher Education programme. This challenge has persisted in this programme from the seventeenth century up to the present (Bosire, 1995).

Establishing collaborations in education is usually costly. The process requires expertise, resources, logistics and other related materials which this development in education is ill-equipped to deal with since the colonial era. The performance of the Kenyan national economy has been relatively to support such services in collaboration process. Therefore, collaboration between the state and the church in the Teacher Education programme has generally remained a poor feature in education.

The above discussion clearly demonstrates that the well intended collaboration in education can be ruined by poor planning, unnecessary squabbles and suspicions and other developments in this society including unexpected political interference in administration of education. Apparently, this is what affected the role of the Teacher Education programme in Kenya's development. From this discussion, arise important lessons that Kenya can learn for future collaborations in education. Although this issue is examined, it is important to discuss the potential of collaboration in education for development in the society.

Potential Out-comes from the Collaboration between the State (Kenya Government) and Church in Teacher Education Programme for Development

Afore discussions demonstrated that state and church collaboration process is not a new phenomenon in this country. It has been in existence since 1948 when the Beecher Education Report 1948 recommended the process. The contributions of this practice in Teacher Education programme to the development of Kenya are massive. This is notwithstanding the challenges the practice has faced since colonial era. These challenges can be characterised as disagreements, suspicions and occasional out-right hostilities between the state and the church in conducting it. However, the collaborations so far conducted between the Kenyan government(s) and the church have yielded many positive results. These results include the creation of a stable society, production of a high calibre of school teachers for development, creation of opportunities for further education for qualified Kenyans, preparation and production of renowned scholars, and development and establishment of good international relations between Kenya and the rest of the world. All these factors have immensely contributed to the massive development of Kenya (World Bank, 1991)

Creation of a stable society in Kenya. As Lucas (1972) observes, Teacher Education programme is the basis of creating a desired society. This is because this programme is the initiator, developer and custodian of the culture of the society (Kafu, 2012). Therefore, the nature and scope of the Teacher Education programme underlies the type of society a country wishes to establish. In Kenya, the collaboration between the state and the church in Teacher Education programme ensured that proper school teachers for development were prepared and produced. This was because two philosophies of Teacher Education programme were carefully merged – the Christian (Missionary) philosophy of education that emphasized moral development, discipline, integrity and holistic form of education and the state (government) philosophy that placed greater emphasis on secular and academic form of education including in Teacher Training programme. This resulted in development of a balanced curriculum for Teacher Preparation programme that prepared and produced school teachers with distinct values. These teachers cherished and practiced integrity, moral uprightness, hard work including creativity and innovativeness, and discipline. These are values that characterized school teachers who trained at Siriba, Kagumo and Makerere Teachers Training Institutions. These virtues enabled this crop of school teachers to initiate and provide a stable society in Kenya that created a conducive environment which facilitated rapid socio-economic-political development in Kenya between the mid 1960's and 1980's.

The calibre of school teachers for the Kenyan education system. The long standing collaboration between the Kenyan government(s) and the church in Teacher Education program since the colonial era provided an ideal environment for preparing and producing the desired calibre of school teachers for the established education system. These were school teachers who were competently prepared in humanism, pedagogy, appropriate content especially humanity and creative work. They were characterized as a disciplined, responsible, moral, hardworking and innovative crop of school teachers. They laid a firm foundation for creating a highly productive, initiative, disciplined and patriotic society that Kenya had between the colonial period and the early 1990's. These teachers provided foundation for rapid, meaningful and accelerated socio-economic-political development in the country during this period.

Opportunities for further education/studies. State and Church collaborations created opportunities for serving school teachers and enterprising prospective teachers to pursue further studies abroad and access other related careers to Teaching profession. This was because of the large diversity in the missionary organizations that collaborated with the Kenyan government(s) in Teacher Education programme. These missionaries had local and overseas contacts which enabled them to send aspirants in higher education to go and study. Consequently, a number of serving school teachers and prospective teachers of —good character (the main requirement by missionaries) were able to access university college/education overseas. These individuals pursued certificate, diploma or degree studies. Hence, this development facilitated the preparation and production of the skilled man-power that was needed for development in independent Kenya (Ominde, 1965).

Preparation and Production of Renowned Scholars

An examination of the background of the most renowned scholars in Kenya, reveal that nearly all of them were beneficiaries of the collaboration between the state and the church in education. Most of them studied in church sponsored educational institutions that used the curriculum prepared jointly by the state and church. They were taught by school teachers who were trained using the jointly developed Teacher Education curriculum and who were exposed to a rich environment. This background explains why nearly all these scholars were mentored and introduced to the world of academia by very competent school teachers. Among these scholars are the likes of Ominde, Wasawo, Sifuna; Tom Mboya, Martin Shikuku, Masinde Muliro; Maurice Cardinal Otunga, Bishops Okulu, Manasses Kuria and Alexander Muge. These individuals belong to three categories of scholars who have, in their individual or corporate capacities, contributed immensely in academics, politics and religious studies affairs that have strengthened the social fabrics of this country.

Development of International Relations between Kenya and the rest of the World

Through collaborations between the Kenyan government(s) and the church in Teacher Education programme, Kenya did not only produce competent school teachers but these collaborations also expanded the base for the present flourishing international relationships. This is because of the widespread network of the church organizations throughout the world which were utilized to advertise Kenya. In addition students taught and trained by the school teachers produced through collaborations took up sophisticated

careers all over the world and, therefore, became Kenya's –ambassadors‖ wherever they were! This development was double edged for Kenya. These –ambassadors‖ exported Kenya's image abroad and, in return, imported new experiences and expertise that were used to enrich the existing Teacher Education programme and the Kenyan society in general.

All the above out-lined out-comes or results are the positive aspects of the practiced collaborations between the Kenyan government(s) and the church in Teacher Education programme during the period between the late 1940's and early 1990's. This was the period the state sincerely needed the in-put of the church in the organization and administration of Teacher Education programme in Kenya. The church had the experience, expertise and logistics in this programme which the state did not have. But from the late 1980's, the Kenya government became confident and assertive in the management of the Teacher Education programme. Like other sectors of education, the programme was heavily politicised and the church was pushed aside. Since then, the church has been confined to sponsorship of the educational institutions established and previously managed by it. The results of this development are observed in the character of the present society in Kenya. All sorts of excuses being advanced by the state for the present chaotic and reckless society do not hold water. The main genesis of this state of affairs is the failure of sincere collaboration between the state and the church in the Teacher Education programme to prepare and produce competent school teachers who can create the desired society.

Lessons Kenya can learn from the Past Collaborations between the State and Church in Teacher Education Programme for its Development

The foregoing discussion is replete with important lessons modern Kenya can learn from if the future collaborations between the state and church in Teacher Education programme for development have to be feasible. The lessons are closely inter-related and inter-dependent to be treated separately. Some of the significant lessons include the fact that

- Collaborations must be professionally planned so that the process is comprehensive and inclusive enough.
- Situational analysis needs assessment studies concerning the planned collaborations must be conducted in advance to establish the existing gaps in the proposed collaborations in education.
- The required expertise, resources, logistics and experience should be sought and harnessed appropriately for the proposed collaborations in education and more so in Teacher Education programme. These must be planned for properly and utilized appropriately.
- Collaborations in Teacher Education programme should always be, purposeful and of mutual interest to both the state and church if they have to serve the intended/ national development agenda.
- Collaborations between the state and church in the Teacher Education programme for development must be sensitive to and responsive to emerging developments both in education and the society respectively.

Therefore, if collaboration between the State and Church in education in Kenya has to survive, they must take cognizance of these important facts.

The Future of Collaboration between the State and the Church in Teacher Education programme for Development in Kenya

The future of collaboration between the Kenyan government and the church in matters of Teacher Education is not clear. However, there are both hopes and serious apprehensions in this process in Kenya. These feelings of both sides of the coin about this process are based on past experiences and the emerging developments both in Education in general and Teacher education programme in particular. There are hopes because the society is concerned about the quality of society of school teachers but there are apprehensions because of the emerging issues in education and society that are beyond the control of the country.

On the positive side, collaboration between the Kenyan government and the church in the Teacher Education programme for development has a future. First and foremost both the government and the church are the major stake-holders in management of education and other affairs in this country. There is not a chance in the foreseeable future that these two parties will not collaborate in this enterprise. Both need each other to survive as institutions and collaboration in education and the Teacher Education programme in particular is the important opportunity for the purpose. .

The collaboration in education, and more so the Teacher Education programme, involves pooling of unique experiences, expertise, resources and logistics accumulated over time by the Kenya government and the church, and these assets can only be availed and efficiently utilized through collaboration. Failure to do this may compromise the quality of the created society, education and national development.

The Kenyan government and the church, though not openly expressed, hold widely differing philosophies about education including Teacher Education programme for this country. This gap can be narrowed down through well organized and conducted collaborations in education. Therefore, the future focus in Kenya's development should be on collaboration in Teacher education programme.

To-day, there is glamour for quality education around the world. Collaboration between the state and the church is one of the means of realising this goal. This is because of the diverse backgrounds of the church and the nature of the Kenyan state. When these two parties collaborate in Teacher Education programme, they are likely to bring together varied experiences, expertise, resources and logistics that not only promote equality of Teacher Education programme but also facilitate the internationalisation/ globalisation of this programme of education. Collaboration is currently a recognized and cherished trend in education and Kenya cannot avoid this development if it has to participate in international affairs. This is a must for this country.

However, on the pessimistic side, the process of collaboration between the Kenyan government and the church in Teacher Education programme for development has a bleak future. This is because of the existing poor relationship between the two

institutions. So far, this relationship has not been cordial and helpful. Consequently, this does not augur well or give offer prospects for future collaboration in Teacher Education programmes. Occasional differences between the two institutions point to deep rooted differences.

The increased politicisation of education including Teacher Education programme in recent years in the country does not provide hope for mutual collaboration between the Kenyan government and the church in this venture. It is a worrying trend. The church is ignored and in some cases demonized by the government in matters concerning management of education. It now plays peripheral role in education as illustrated above. Therefore, the voice of the church in education has been muzzled and its role in this enterprise has been more or less obliterated. All the above facts do vindicate the view that the future of collaborations between the state and the church in Teacher Education in Kenya is not clear.

CONCLUSIONS

In this paper, attention has been focused on the concept, need and value of collaboration between the state and the church in Teacher Education programme for development in Kenya since colonial era. Challenges Kenya has experienced in conducting various collaborations in education and Teacher education over the years have been briefly but candidly out-lined and discussed and a few but critical lessons which Kenya can learn from previous collaborations may serve as guides for future collaborations. Generally, this paper has discussed the need for and the possible challenges of collaborations in education in modern Kenya.

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