

CHALLENGES FACING MUSLIM GIRL-CHILD EDUCATION IN UGANDA: A CASE
STUDY OF LUWERO AND KAMPALA DISTRICTS

BY

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DECLARATION

I, Hindu Nakimuli, declare that this dissertation is my own original work, and it has never been presented to any other university or institution of higher learning for any other award.

Signature.....

Date: 2024

APPROVAL

We certify that this dissertation has been prepared under our guidance as University supervisors, and that it satisfies the requirements for the award of the degree of Master of Arts in Religious Studies of Kyambogo University.

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DEDICATION

I dedicate this work to my husband, parents and children who gave me unconditional love, moral and financial support during my studies.

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LIST OF ABBREVIATIONS AND ACRONYMS

S stands for *Senior*

P stands for: *Primary*

FOMWAN stands for: *Federation of Muslim Woman's Association in Nigeria*

PBUH stands for: *Peace Be Upon Him.*

UNGEI stands for: *United Nations Girls Education Initiative.*

UPE stands for: *Universal Primary Education*

NRM stands for: *National Resistance Movement.*

UMEA stands for: *Uganda Muslim Education Association*

NAAM stands for: *National Association for Advancement of Muslims*

UMSC: *Uganda Muslim Supreme Council*

O' LEVEL stands for: *Ordinary Level*

A' LEVEL stands for: *Advanced Level*

TTC stands for: *Teacher Training College*

USAID stands for: *United States Aid*

IDA stands for: *International Development Association*

NGOs stands for: *Non-Government Organizations*

YMMA stands for: *Young Men's Muslim Association*

HSC stands for: *Higher school Certificate*

JEEMA stands for *Justice, Economic Development, Education, Morals and African Unity*, which is the political programme of the Justice Forum party in Uganda

KCCA stands for: *Kampala Capital City Authority*

SMC stands for: *School Management Committee*

UNEB stands for: *Uganda National Examinations Board*

AMA stands for: *African Muslims Agency*

UCE stands for: *Uganda Certificate of Education*

UACE stands for: *Uganda Advanced Certificate of Education*

UMYA stands for *Uganda Muslim Youth Assembly*

GOVT stands for *Government*

HOD stands for *Head of Department*

H/M stands for *Head Master/Mistress*

PhD stands for *Doctor of Philosophy*

GLOSSARY

Muzaana is the Luganda word for A female royal subject of the king of Buganda

Allah is the Arabic word for GOD.

Darasa (Arabic) means a Muslim study circle.

Madrasa (Arabic) refers to a place where Muslims go to study religion.

Quran (Arabic) is the divine holy book for Muslims.

Sharia (Arabic) refers to the Islamic legal code.

Sheikh (Arabic) refers to a learned Muslim male in the field of Islam.

Sheikhat (Arabic) refers to a learned Muslim Female in the field of Islam.

Swahili is an East African Lingua-Franca.

Imaam (Arabic) refers to a leader of the mosque community or one who leads prayers in the Mosque.

Hadith (Arabic) Words that contain the statements, actions, and silent approvals of the Prophet Muhammad (PBUH).

Mualim (Arabic) refers to one who teaches Islam.

Sunnah (Arabic) refers to the Practices of Prophet Muhammad (PBUH)

Luganda is a local Ugandan Language spoken by the Baganda People of Central Uganda.

Luluri is a local Ugandan Language spoken by the Baruli people mainly found in Nakasongola District.

Lunubi is a local Ugandan Language spoken by the Banubi people mainly found in Bombo and Arua Districts, and also in Lugazi (Mukono district), and Fortportal in Kabarole district.

Mufti (Arabic) refers to the leader of the Muslim Community in Uganda.

Kadhi (Arabic) literally means “Judge, but in Uganda it is used to refer to the Leader of the Muslim Community at the District level.

Haji (Arabic) refers to a male Muslim who has performed the Pilgrimage to Mecca.

Hajat (Arabic) refers to a female Muslim who had performed the pilgrimage to Mecca.

Daawa (Arabic) refers to the act of calling people to the religion of Islam

Mauleedi (Arabic) refers to the Birth day of the Prophet Muhammad (PBUH).

Burda (Arabic) refers to a small scale devotional function organized by some Ugandan Muslims on Thursdays, in homes or a in a community mosque.

Muslimiina (Arabic) is the Plural of Muslims.

Banaatu is the Arabic word for *many girls*.

Daa'i (Arabic) refers to one who calls people to the religion of Islam.

Amiir (Arabic) mainly used by the Tabligh Muslim group in Uganda to refer to the leader of the Muslims at various levels – Parish, District and National.

Jazu-Ama is the 30th part of the holy Quran, containing 37 chapters.

Maama (*Luganda*) means *mother*

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ABSTRACT

The study investigated the problem of Muslim girl-child education in Uganda, from the point of view of the women. The main objective of the work was to examine the challenges facing Muslim girl-child education in Uganda, using Kampala and Luwero as Case studies. The work sought to document the experiences of Ugandan Muslim women who failed to get any meaningful form of education, as told by the Muslim women themselves, as well as those of some Muslim women who managed to attain reasonable levels of education. The purpose was to draw lessons from their experiences, and to formulate measures that can be taken to improve the access of Muslim girls to education. The respondents were selected by purposive and snowball sampling, and were targeted for their known or assumed usefulness to the research. I worked with people I knew and with local council authorities and area Imaams to select the respondents. The first people would lead me to others they knew, by the snowball sampling method. I initially listed 100 participants, but ended up actually interviewing 64 Muslim women, 32 from Luwero and 32 from Kampala districts, aged 30 years and above. The study used interview guides, Focus Group Discussions and semi-structured questionnaires to collect primary data. This data was supported with secondary data collected from textbooks, magazines, journals and the internet. It was then analyzed using the Islamic Feminist approach. The study established that women who did not attain much education were victims of social, cultural, historical and personal circumstances. These include exclusion from the available Islamic education system, age-old cultural inequalities between men and women, such as the burden of domestic labour being left to women, unsupportive parents, sexual harassment and early marriages. On the other hand, those who managed to attain some education were lucky to have enlightened parents or relatives who were also gainfully employed. This, in addition to their personal resilience, enabled them to succeed where others did not. The study concluded that the approach to education provision that denies girls access was not supported by Islamic teachings, and recommended that providers of education should give equal opportunities to all children, regardless of gender, in accordance with the teachings of Islam.

CHAPTER ONE GENERAL INTRODUCTION

1.1 Introduction: The Subject of the Study

This study investigates the problem of Muslim girl-child education in Uganda, from the point of view of the women, using Kampala and Luwero districts as case studies. The study is conceived against the background that Muslims in Uganda are disadvantaged in the area of education, in comparison to members of other faiths. It uses data collected from Muslim women to reflect on the factors that account for the low levels in the education of Muslim Girls in Uganda, in comparison to their male counterparts. The central argument of the work is that since Islam emphasizes education for all Muslims regardless of gender, measures should be taken to correct the situation that makes Muslim women in Uganda victims of double disadvantage: as Muslims and as women.

The study starts with a general background to the study, featuring both the teachings of Islam on Education and a reflection on the education set up in Uganda. The aim of the study is to investigate why Muslim girls/women lag so much behind their male counterparts, and what can be done to improve the situation. The primary data analysed in chapter five of the study was collected from Luwero and Kampala districts, and features two groups of women respondents. The first group is that of women who did not get any education at all; and the second group of respondents is that of women who attained some education. The data from the first group of women explains why they did not go to school at all or why they dropped out; and that from the second group of women explains how they managed to attain some education inspite of the problems surrounding them. The aim in both cases is to use the experiences of the women to improve the education of the Muslim girl-child.

1.2 Background to the Study

1.2.1 Conceptual Background: Women and girls *in World history* as victims and participants

Women and girls have been victims and participants in power struggles in the histories of many societies around the world. According to Marie McKeown, women have been participants in social and political movements throughout history, and they have lost and gained power and influence at different times in history (McKeown 2023). She argues that while the feminist protests of the 1960s and 70s (in Europe and North America) brought many changes, they were not the beginning of women prominence or impact on the world. She notes that Women have been warriors, priestesses and political leaders at certain times; and at other times, they have been completely marginalized and denied access to both social and political power. They have also been prominent players in the field of education and literature. McKeown further reveals that the first written poem in human civilization was written by a woman called Enheduanna, a priestess in Sumerian civilization. Enheduanna's poem is a prayer of praise to a female deity called Innana. Sadly however, she argues, even though the world's first known author was a woman, women were later discouraged from learning to read and write. She further asserts that women in different civilizations were deliberately degraded. In Greek civilization, for example, they were denied the right to vote, in medieval Europe they were evicted from the altar and denounced as witches; and in modern Europe, they have been paid less than men for doing the same work, and have had to fight for recognition as equal members of society. She concludes that women's access to and loss of power and influence is often the result of their access to education or the lack of it.

The Education of Girls/Women in Islam

Prophet Muhammad, peace be upon him (PBUH), preached Islam at a time when the Arab society, like many patriarchal societies of that time, carried out many evil practices against girls. The message of Islam that he preached carried a liberating promise for women and girls, with education being its principal tool of liberation.

The first verses of the *Qur'an* (96:1-5) revealed to the Prophet Muhammad (PBUH) from Allah were:

*“Read in the name of your Lord who created, created man from a clinging form.
Read! Your Lord is the Most Generous, who taught by means of the pen; taught
man what he knew not. (Ali Translation of the Qur'an, 1938)*

These verses commanded humankind to seek knowledge, and did not discriminate between men and women. Elsewhere, the *Qur'an* continued reminding people to ponder, think and analyze; and it makes no difference between men and women on the issue of education. Also, three of the wives of Prophet Muhammad (PBUH), Khadijah, Hafswa and Aisha, were quite prominent for their role in the promotion of knowledge and the spread of Islam. Khadijah bint Khuwaylid, the first wife of Prophet Muhammad (PBUH), was a wealthy businesswoman in Mecca. He married her before he received the first revelations, and she supported him morally and intellectually when his mission as Prophet started. She had a high level of understanding and wisdom, and helped him to make consultations with those who recognized the signs of his Prophethood. Hafsa bint Umar was a very intelligent woman, and participated along with men in the memorisation and preservation of the Holy *Qur'an*. She was regularly consulted in the process of the compilation of the *Qur'an*. Aisha bint Abu Bakr, the youngest wife of Prophet Muhammad (PBUH), was very talented and had a powerful memory. She is credited with narrating more than two thousand Hadith (Sayings of the Prophet Muhammad - PBUH), and also taught eminent scholars after the death of the Prophet (PBUH). She was a formidable scholar with great love for learning, and commanded the respect of men and women alike. Her life is strong evidence that education can be a powerful source of inspiration and authority, especially for women.

Therefore, while there are ways in which men and women are regarded and treated differently in Islam (such as in relation to child-birth, inheritance, military duty etc), education is not one of them. When the Prophet Muhammad (PBUH) described the search for knowledge as a duty for every believer, he did not differentiate between men and women. The Prophet Muhammad (PBUH) is quoted to have said “Seeking knowledge is an obligation upon every Muslim” (Sunan Ibn Mājah 224). Also, throughout history, the efforts of Muslim women in educational advancement have been documented. The Federation of Muslim Women’s Associations in

Nigeria (FOMWAN) notes that: “It is impossible to be a Muslim, to live according to the requirements of Islam, and at the same time live in a state of ignorance.” (Huda 2019). Unfortunately, in many societies which profess Islam, girls continue to be marginalized in the area of education.

The Education of Women in Uganda

In Uganda, there is a general educational imbalance between Muslims and members of other faiths in favour of the Christians, but there is also a big gap between the boy-child and the girl-child in education. Several efforts have been made to address this gap, including giving girls special treatment when it comes to joining higher education institutions supported by government. There are serious social and historical factors responsible for holding back the progress of girls’ education. They include the preference by parents to take boys to school rather than girls. According to the United Nation Girls Education Initiative (UNGEI), half of the Ugandan girls between the ages of 15 to 24 are illiterate, and four in five girls do not attend high school (The Borgen Project 2018).

Among the factors responsible for this situation is that up to 40 percent of girls in Uganda are married before the age of 18. Another significant percentage drops out of school due to pregnancy. The national teenage pregnancy average in Uganda is 24 percent. The other factor that contributes to non-school attendance for girls is widespread poverty. Although primary education is free, scholastic materials and meals are not. Given the limited resources, parents often choose to send the boy rather than the girl to school. For the girls that are lucky to attend school, their progress is regularly interrupted. They fail to attend school during their menstrual cycle, because of menstrual-related pains, embarrassment and lack of sanitary facilities (The Borgen Project 2018).

When it comes to Muslim girls’ education, they are double disadvantaged. They are victims of the general factors that affect girls’ education in Uganda, and they are also victims of the specific factors that affect them as members of the Muslim community. As a result, while Muslims generally lag behind compared to members of other faiths in education, there is an additional gap between the Muslim females and Muslims males.

This research examined the factors responsible for the low levels of Muslim girl-child education in Uganda, in comparison to the male counterparts. It is generally agreed that this situation is caused by a combination of historical, social and infrastructural factors. They include the historical lack of colonial government support for Muslim Education, the generally unsupportive cultural environment to girl-child education in Uganda, and the controversial readings of Islamic scriptures on a variety of issues like early marriage of the girl-child, polygamy, inheritance and property ownership. For example, there are some interpretations that argue that a girl should be married off as soon as she starts menstruation periods. So her formal education must stop there. Others argue that the extent of the woman's commitment to her religion is determined by the husband, and so she only needs basic education to be able to read and write.

1.2.2 Historical Background: Muslim Education in Uganda

Before the coming of Islam, the Baganda educated their using a system of traditional education. The homes were the main arena for the child's education, from where they spread out to the community. They learnt work, socialization, Music, dance, storytelling and other aspects of folklife. The more successful ones were sent to the King's court where they extended their education, and also raised their social and political status.

When the Arabs came to Buganda, Kabaka Suuna II allowed them to teach Islam in the palace, but he did not allow them to operate outside the King's court. In the limited space of the palace, new questions were raised about the nature of God, creation, and the hereafter. Thus, new ideas began to filter slowly into the kingdom. When Kabaka Suuna II died in 1856, his son Mutesa I openly professed Islam, and even allowed Muslims to teach it outside the King's court. This was the beginning of Muslim education in Buganda outside Kabaka's court. Since then, it has undergone several changes, and has also faced many challenges. It is out of this impromptu system that the Muslim community that we have today has emerged.

Kabaka Muteesa I was greatly fascinated by the subject of the belief in one God, the notion of the Hereafter and the notion of Resurrection, and he paid special attention to the teachings of Ali Nakatukula, the religious instructor. At his request, a *Swahilli* teacher called Makwenga used to

teach him Islam everyday. More Arab Muslim teachers came to Buganda, and taught the religion in different parts of the country. This activity transformed Buganda from a traditional society to one in which Islam was extensively practiced by both the King and his subjects. The role of Muslim schools in later years is founded in these early activities.

In order to entrench Islam in Buganda, Mutesa made it compulsory for parents to teach their children the basics of Islam, especially prayer and hygiene. By the time the Christian missionaries came to Buganda in 1877 and 1879 (protestants and catholics respectively), Islam had had 33 years on the Ugandan scene, and Islam was present in both the political culture of the society and the personal lives of the people (Kasozi 1986; Kiyimba 1986, 1990).

Colonialism and the Missionary Challenge to Islam in Uganda

With the formal take over of Uganda as a British colony, the missionaries established themselves as providers of education, and persuaded the colonial rulers to channel all the resources for education through missionary schools. This gave them monopoly in the production of the educated manpower that would manage the Ugandan state machinery, and also enabled them to determine the education curriculum in favour of Christianity (Kasozi 1986; Kiyimba 1986, 1990). They opposed even the most moderate efforts by the colonial government to extend any favour to the Muslims in the line of education.

In 1905, George Wilson (then Governor of Uganda) proposed that a school be established for Muslims, but the head of the Protestant church, Bishop Tucker, promptly protested to the colonial government in Uganda as well as to the home government in London. Bishop Tucker's successor, Rev Willis, also opposed Governor Eric Hesse's idea of establishing elementary and intermediate schools for Muslims. He argued that Muslims had done nothing for government and it was not reasonable to establish schools for them. (Mutya 1971:20)

The Madrasat as an Alternative to Western Education

Confronted with Missionary opposition to having schools established for them, and the danger of their children being converted to Christianity, the early Ugandan Muslims opted for the Madrasa

school system, also called “*Qur’an* schools” in Uganda. It was an alternative education system to which the colonial government did not pay much attention. *Qur’an* schools offered a purely Islamic-Arabic education, emphasizing Quran reading and prayer at the center of the curriculum. The child was taught basic Arabic, to learn (Arabic) prayer by heart, and to fluently read and translate the last Part of the *Qur’an*, (Juzu Amma). Later, he was introduced to other aspects of Islamic Law (Sharia). They also studied Islamic History and Civilization. From the elementary *Qur’an* schools, some students continued to Advanced *Qur’an* schools. The early advanced *Qur’an* schools were at Tikkalu and Katuumu in Bulemezi, Kabigi in Masaka, Lukalu in Butambala, Arua in West Nile and Bwayise in Kyaddondo. Bilal in Kampala was later built with assistance from the Arab world. A student who graduated from these schools, and who was lucky to get sponsorship, went to the East African coast (either Lamu, Zanzibar or Mombasa). If he was very brilliant, he would go to Egypt, Saudi Arabia, or Pakistan to study more Islamic theology, and become a *Sheikh*.

Only about five percent of those who graduated from the Ugandan *Qur’an* school system went abroad. The rest went to a learned local *Sheikh* who taught them what he knew. The most prominent of these *Sheikhs* was Swaibu Semakula who attracted many students to his homes: at Namasumbi in Kyaggwe, Kitosi in Buddu, Katuumu in Bulemezi, and Kawempe in Kyadondo at different times in history. He taught them what he had learned from other *sheikhs* in Uganda, Kenya and Tanganyika. By 1950, *Sheikh* Swaibu Semakula had taught and graduated many other *sheikhs*. The other *sheikhs* who taught at that time included *Sheikh* Abdallah Sekimwany, *Sheikh* Juma Nsambu, *Sheikh* Muhammad Lubowa, and later *Sheikh* Zaid Mugenyiasooka. With the exception of a few cases, and at a much later stage, the whole of the educational activity described above benefitted mostly the boys. This education involved many problems, such as walking long distances, staying away from home with strangers for long periods, doing manual work for the teachers etc, which were not considered appropriate for girls. So, the girls remained at home to grow up and get married (Kasozi 1986).

The integration of secular and Qur’an education in Uganda

Muslims generally resisted western education because of the fear that their children might be converted to Christianity. But there were individuals among the Muslims who believed that a

person could attain western education and remain a good Muslim. These Muslim education reformers devised a system whereby western secular education would be incorporated into *Qur'an* schools. Prince Badru Kakungulu was the leader of this group. With the help of a number of Muslims who had received western secular education, Prince Badru Kakungulu introduced secular western education into the *Qur'an* school system. In the beginning, the *sheikhs* resisted the introduction of western education for their children, but after sometime, some parents began to accept the new arrangement.

By 1935, there were a number of Muslim schools giving western secular education in Uganda. These included Kibuli, Kabasanda, and later, Bombo. Other schools were at Bukoyo in Busoga, Nyamitanga in Ankole, Masindi and Hoima (Bwikya) in Bunyoro, Arua in West Nile and Kabukunge in Masaka. All these schools provided education up to the elementary level. The school at Kabasanda, which was completed in 1926, was built at the initiative of the Muslim Ssaza Chief, Twaibu Magatto, with the help of the Buganda government led by Sir Daudi Chwa, who donated bricks for the construction of the school. The first headmaster of Kabasanda was Ibrahim Muwanga (Waiswa 1994).

Formation of UMEA (Uganda Muslim Education Association)

The Uganda Muslim Education Association (UMEA) is a fully registered Muslim Education Secretaria that serves all Muslim Education Stake holders across the country and plays the role of *foundation body* for Muslim faith-based schools and institutions established under its patronage or affiliated to it. It was established in 1936 by the late Prince Badru Kakungulu and his colleagues to take care of Muslim Education at the time when the colonial government had entrusted education in the hands in the hands of the Christian missionaries, who deliberately excluded Muslims or converted them before admission to their schools. It is a non political and a non-profit organization.

The Prince and his peers were aware that without secular education the Muslim community would neither share the national cake nor fit into the new world reality. So UMEA's main task was to ensure that Muslims achieve both secular and Islamic religious education.

UMEA operated alongside the Catholic and Protestant education secretariats, and effectively oversaw the establishment and management of several UMEA schools across the country. This was possible with the financial support of government and friendly Muslim organisations, notably the AghaKhan Foundation. When government nationalised education in 1964, the Christian secretariates retreated into their churches and continued operating; UMEA, on the other hand, was completely closed since there was no centralized Muslim leadership.

When Uganda Muslim Supreme council was established in 1972, and it also has an education department. Other organisations like UMYA and UMTA, set up in 1982 and 1987 have all tried to contribute to the growth of Muslim education in the country, with varying degrees of success.

UMEA was revived in 1995, and it has since continued with the work for which it was founded. It works alongside UMSC, UMTA, UMYA, IUIU, foreign Muslim NGO's and private school proprietors as well as other Muslim stake holders and government to ensure that Muslim interests in education are looked after. It also co-operates with the Uganda Joint Christian Council (UJCC) and other civil organizations to lobby government, and to fight for the preservation of the rights, freedoms and interests of different faith groups in education.

1.2.3 Contextual Background: Muslim Girl-Child Education in Uganda

As observed above, from the way Muslim education was organized, it was very difficult for girls to fit in. Muslims were very protective of their girls, so they could not allow them to go to Christian schools. Even the Muslim-founded schools that were later started were very far apart, and it was not acceptable for girls to leave home to stay with strangers to attend school, or to walk long distances to get to school, as the boys did. The *Qur'an* schools (also sometimes called '*Madarasa schools*'), which were more easily accessible, were mostly a "male only" affair. As a result, while boys began to receive some education, girls were mainly left at home.

The few girls that managed to get some education by sneaking into Christian schools were either converted to Christianity, or they married Christian men. The first Muslim girl to train as a Nurse at Mulago (1952) was Nuliat Nakyejwe, daughter of Haji Juma Mwanje of Kiweesa Bukulula in Kalungu District. She ended up marrying a Christian man, and many parents were discouraged. This was revealed by her sister, Hajati Mariam Nabbuto of Kiti near Lukaya, Kalungu District, in an interview on 6th November, 2022. With passage of time however, some Muslim girls survived.

In 1960, some Muslim girls who had studied up to O-level were documented as: Rukia Namawuba Kigozi, Mastullah Nabakka and Safia Nakabiri. These were generally isolated cases, and the demand for, and anxiety about them was such that they were closely monitored and were promptly married off to Haji Ntege Lubwama, Mustafa Mutyaba, and Abu Kakyama Mayanja respectively (all of whom became prominent Muslim leaders). The education of these girls was thus not allowed to proceed beyond 'O' level (Kitatta 2015).

In 1954, Nabisunsa girls' School was founded by Prince Badru Kakungkulu as part of the effort to cater for the education of Muslim girls. There were other efforts, but Nabisunsa is the most prominent among them. In the beginning, it had to accept substantial numbers of Christian students because it was difficult to find enough Muslim girls to sustain the school. Today there are more *girls only* Muslim schools, but the majority of school-going female Muslim children still go to (gender) mixed Muslim and Christian-founded schools. The level of Muslim girl-child education is still low, and a lot of research still needs to be done to pinpoint the actual causes of the problem, and what needs to be done to improve the situation.

1.3 Statement of the Problem

Education, as envisaged in Islam, is the right of every child. So under normal circumstances, the discussion of the education of Muslim girls should not arise, because in the ideal situation, all children should be accessing education equally, as guided by Islam. It arises because there is an anomaly that has been allowed to go on for far too long. (Saiful 2016)

The subject of Muslim Education has been discussed from a variety of angles in previous scholarship. Kasozi (1986), Kiyimba (1986, 1991), Waiswa (1994) have all stressed the historical factors that have limited Muslim access to education, with the highlight going to the unfriendly environment created by the colonial regime. Mpungu (2016), in his study of Muslim education in Butambala, paid some attention to Muslim girl-child education. While it is true that Muslims have generally lagged behind in education, history has shown that Muslim girls/women

are double disadvantaged. But in their problematic access to education, Muslim boys and girls should be having equal access to education. The schools should equally accommodate both boys and girls, and the factors that disadvantage the girls should be taken care of by those charged with authority. Sufficient number of schools should be built to take care of the educational needs of the girls without them having to move long distances, personal factors like menstrual hygiene should be taken care of, and measures should be taken to curb/stamp out all forms of harassment against the girl-child.

The problem for this research is to probe: why has the problem of low access to education for the Muslim girl child persisted? And what insights can we get into these factors by examining the testimonies of the women themselves? This research therefore approaches the problem by listening to voices that are rarely heard in the world of research: the voices relating the experiences of the Muslim women themselves. This will enable us to gauge what can be done to improve the situation.

1.4 Objectives, Research questions and Significance of the study

1.4.1 Main objective

To examine the challenges facing Muslim girl-child education in Uganda, using Kampala and Luwero as Case studies.

1.4.2 Specific Objectives

1. To record the experiences of Ugandan Muslim women who failed to get any meaningful form of education, as told by the Muslim women themselves.
2. To write the stories of some educated Muslim women, and to draw lessons from their experiences on what can be done to advance the education of the Muslim Girl-child in Uganda.
3. To formulate measures that can be taken to improve the access of Muslim girls to education.

1.4.3 Research Questions

1. Why did some Muslim women not get any education?
2. What are the factors that helped the Muslim women who managed to achieve educational successes?
3. What can be done to improve the education of the Muslim girl-child today?

1.4.4 Justification of the Study

After examining the available literature on the subject, the researcher came to the conclusion that this study was absolutely essential in order to bridge the current knowledge gap. The earlier researchers had broadly dealt with Muslim education, but not with girl-child education. One researcher, Fatiya Saad, had focused on Muslim women's access to higher education, while Mpungu who paid some attention to education at lower levels had given the subject very light treatment. The gaps in the previous research were glaring. As a result, their findings and conclusions on the subject were inconclusive. There was therefore a need to build on these studies and provide answers to unanswered questions.

1.4.5 Significance of the Study

The significance of this study is that it will help me to gain further clarity into the issue of Muslim girl education, given that I have a deep personal and scholarly interest into the subject. Secondly, it will benefit the Kyambogo University as a centre of higher education, since part of its mission is to provide answers to great questions of the day such as this one. Thirdly, it will equip policy makers with information that will help them to appropriately respond to the problem of Muslim girl-child education as they plan for education for all. Finally, it will provide the public with detailed knowledge of the problems that girls go through to acquire education; it will make a direct emotional appeal to parents who have been neglecting girl-child education; and it will also empower

girls of school age to know that the problems they are experiencing have been experienced and overcome by others.

1.5.0 Scope of the study (Content, Geography/Area and Time)

1.5.1 Content Scope

The citizens of developing countries such as Uganda have many educational challenges, and these affect all people, regardless of the gender, religion or ethnicity. But this research focused specifically on the challenges faced by Muslim women in Uganda. The education of Muslim women is a topical issue in many Muslim societies, and it is worth investigating.

1.5.2 Geographical Scope

The study was conducted in the Districts of Kampala and Luwero. Luwero is one of the earliest centres of Muslim learning. As far back as the 1940s, some Muslim education activity was already present, including the school of Katuumu started by Sheikh Semakula in 1947. A study in the area would show how far Muslim education had come, and what needed to be done to improve it. The research in Luwero mainly targeted the women who received little or no education, with the aim of assessing why, in spite of the apparent early start, little progress had been made. This made it an interesting area of study. Secondly, Luwero is largely rural, and it was interesting to see how the problems of access to education play out in the rural area.

Kampala, on the other hand, is a cosmopolitan city with people from different parts of Uganda, and this was advantageous for the research. It enabled comparison with the less urbanised Luwero. There is a lot of educational activity going on in Kampala, and it was interesting observing how Muslim girl education had featured in it, especially in relation to issues like access to education and attitudes of parents.

1.5.3 Time Scope

The study focused on the educational challenges faced by Muslim women from 1963 when strict denominational education was abolished in Uganda, up to 1996 when the UPE programme was initiated by the NRM government. The respondents interviewed in the research were those who were already born by that time.

1.6 Literature Review

The literature on Islam in Uganda is growing, starting from the period after 1844 when Islam was formerly introduced into Buganda. This valuable work includes the following: J. H. Speke *Journal of Discovery* 1863, B. M. Zimbe *Buganda ne Kabaka* 1939, Sir John Gray (1947), Gomotoka (unpublished MSS in Makerere Library), Sir John M. Gray, “Arabs on Lake Victoria” in *Uganda Journal* 22 (1) 1958, J. Miti “*A short history of Buganda, Bunyoro, Busoga and Ankole*” (MSS in Makerere Library), Abdallah Ssekimwanyi “A brief history of Islam in Buganda” 1947, Ham Mukasa “Simudda Nyuma”, AbuBakr ibn Mayanja Mukasa, “History of Religious wars in Buganda, the Regime of Kabaka Mwanga, Kiwewa, Kalema” 1954, I.A Richards “East African Chiefs”, 1959, J. A. Rowe: *Revolutionary years in Buganda 1856-1900: The reign of Kabaka Mukabya Mutesa I 1856-84* (Ph.D Thesis, University of Wisconsin, 1967), H. M. Stanley “Through the Dark Continent” 1878. This literature mainly deals with the problems encountered by the early Muslims as they fought for existence, against the colonial regime. It also touches on the conflict between Buganda culture and the new culture of Islam.

In an article entitled “Impact of Islam on Ganda Culture, 1844-1894”, Kasozi (1981) observes that by teaching monotheism and the supremacy of one God, Islam and Christianity introduced into Buganda society a source of power greater than the Kabaka. Mutesa I, who wanted to use Islam for his political and social ends, realized the trap into which he had thrown the monarchy. He therefore insisted that he was to be the *Imaam* during prayers and the only interpreter of Islamic law in Buganda. When the newly-converted Muslim pages tried to assert their independence, he executed them (Kasozi 1981:132)

In a full-length text entitled *The Spread of Islam in Uganda* (1986), ABK Kasozi deals with the coming of the Arabs, the Christian missionaries and the factors that hindered and those that facilitated its spread. In chapter 5 (The Era of Consolidation and Individual Conversion 1900 – 1921), he discusses in detail the working methods of the prominent *Sheikhs* whose efforts resulted into the consolidation of Islam in Uganda. The methods of these *Sheikhs*, Nuhu Mbogo, Abdul Kadir Mayanja, Mohammed Abdallah, Swaib Semakula, Abdallah Sekimwany, Juma Nsambu, Khalifan bin Mubarak, Muhammad Mayanja, Abdul Wahidu Musoke and others, were the foundation upon which later educational practice in the Muslim community was built (Kasozi 1981: 85-87).

In an article entitled “The Problem of Muslim Education in Uganda,” Abasi Kiyimba (1986) observes that:

When Christian missionaries came to Uganda, they came as professional evangelists with a clear-cut sense of purpose. They set up schools and educated the new adherents to their faith. A number of schools founded by the missionaries were reserved for sons and daughters of chiefs, none of whom were Muslim. Some of these institutions, like King’s College Budo, Busoga College Mwiri, Gayaza High School were eventually incorporated into the state system of education as elite schools in the country, looked up to by both Muslims and non-Muslims alike. Furthermore, the Arabs who first taught Islam did so from mosques and homes, and they limited their instruction to the teaching of *Qur’anic* recitation and ritual prayers. (Kiyimba 1986: 248)

Kiyimba further notes that when Muslims first took their children to Christian schools, many of them were converted to Christianity, and this led them to withdraw their children and restrict them to theological training in the mosques and homes of some learned Muslim sheikhs. Kiyimba argues that this situation is largely responsible for Muslims lagging behind in secular education, which is the system of education recognized in the country (Kiyimba 1986:249). In another article, Kiyimba observes that:

For many years, the Muslims were satisfied that this type of education which served them better than the western one, which had shown itself to be hostile to their aspirations. The paradox that even the educated Muslims of today have to grapple with is that if these Muslim pioneers had not taken the stand they took, there would have perhaps been no Muslim community today. For, the evidence in history suggests that if all Muslims had

taken their children to school, they might have become victims of the Western broom that swept many of the young Muslims into Christianity (Kiyimba 1991:93)

Another scholar, Muhammad Mayanja argues that:

The major objective of the missionary school was conversion of Africans to Christianity ... The Muslims had to conceive of a different type of school where their children had no possibility of conversion to Christianity ... Their solution was the *Qur'an* school system, also called Madrasat. Madrasat was an alternative education system to which the colonial government did not pay much attention (Mayanja 1996 – as quoted by Mpungu 2013).

However, Kiyimba and Mayanja do not comment on the state of girl-child education. The fact was that the Madrasat education system served only boys, leaving the girls with no education at all, which is the main theme of this research.

One scholar who has come close to tackling the problem is Musa Mpungu (2013). In a research done on Muslim education in Butambala, Mpungu interviews a Hajat Lukiya Namuyomba (74), of Kyabadaaza village in Butambala, who recalls that during her time, “girls were not taken to schools. They were also not allowed to train as religious scholars, as boys were.” She recalled that she was married to a man of 40 as a second wife when she was 15, and that ended her education dreams. But she is very intelligent and has served on school disciplinary committees and as an advisor to female children. She has a number of educated children of her own. She wants girls of this generation to have a better chance than she had, but remain good Muslims. She is the founder of Kyabadaaza Islamic School. This is only one example of numerous cases of Muslim girls who missed out on educational opportunities, and this became the pattern for the community.

Another elderly lady interviewed by Mpungu, Ms Aisha Jingo (70), is a retired teacher and is very active on school boards of both primary and secondary schools. She started schooling in the late 1950s. At that time, no Muslim parents took girls to school. They just married them off when they reached puberty. Her father very cautiously took her to school, fearing that if anything bad happened to her, such as marrying a non-Muslim man, he would be laughed at by fellow Muslims. She had a successful career as a teacher and as a married Muslim woman, and has been campaigning for Muslim girl-child education throughout the county/district of Butambala.

Educated Muslim women of her age are very rare in Butambala, and she agrees that her father took a big risk in taking her to school at that time. She cites a friend called Amina whose daughter got married to a non-Muslim man after she was taken to a Christian school. So, she says she would not risk taking her child, especially a girl child, to a Christian school. That is why she puts in a lot of energy to improve Muslim schools so that no Muslim parent has any reason for taking his child to a Christian school. According to Mpungu,

“There is evidence that the numbers of school-going female children, both Muslim and Christian, is growing” (p.14).

But the situation is still bad.

While Mpungu directs some attention to the issue of Muslim girl education, the subject of his work is Muslim education in Butambala in general. As a result, his research and observations about Muslim girl-child education are limited, and do not directly deal with the detailed causes of Muslim girl-child educational backwardness; and he does not reflect on the question of what can be done about it.

Badru Musisi and Muhammad M. Kiggundu, in a paper entitled “Educational Marginalization of Muslims in Uganda: Historical Perspective, Legal Implications & Challenges,” produce extensive data on the educational marginalization of Muslims. Like many scholars before them, they deal with Muslim education in general terms, without directing their attention to the plight of the Muslim girl child.

Fatiya Saad in her PhD dissertation entitled: “The Underrepresentation of Muslim Women in Higher Education: A Case Study of the Causes and Opportunities for Change in Uganda” (2012) examines the reasons behind Muslim women’s underrepresentation in Higher Education in Uganda. Using Makerere University as the case study, the research identifies barriers and enablers affecting Muslim women’s progress into Higher Education. Saad approaches the issue from a human rights perspective, and generates evidence that is useful to policy planners and implementers. However, it starts the investigation from the top, and misses out on some of the basic issues that can only be understood when one speaks to the victims who attained little or no

education all. On the other hand, the work of Nakimuli Amina (2009) addresses the issue of Girl Child dropout in Kampala District Schools, but it does specifically on the Muslim girl child, which is a problem category that I chose to highlight.

1.7 Theoretical Framework

In order to logically interpret the findings of the research and arrive at sound conclusions, the study uses the *Islamic feminist theory*, which deals with the way knowledgeable Muslim women use Islamic sources like the *Qur'an* and *Hadith* to assert their rights, including the right to education. But in order for this theory to communicate full meaning, it is used in combination with other general theories that have been used to make similar cases for justice for different groups of disadvantaged people. The other theories used in this work are those of *Equity and Social Justice*, and of (secular) *Feminism*.

1.7.1 The theory of Equity and Social Justice

The debate on Equity and Social Justice is ongoing, with scholars taking different positions. Many use the notion of “Fundamental Equality” as the starting point, arguing that in the quest for Equity and Social Justice, all people in the society must be seen as having the same basic entitlements as human beings. This would lead to a continuous attempt to create

“a state of affairs in which all people within a specific society or isolated group have the same status in certain respects, often including civil rights, freedom of speech, property rights, and equal access to social goods and services” (Rhule 2017).

Among the most influential proponents of this theory is John Rawls, author of *A Theory of Justice* (1971), who argued that “an institution is fair if its rules are made to function to the advantage of all citizens and not just some of them” (Spitz 2011: 55- 65). Rawls further argued that “each human being is equally worthy of respect and that no one should ever be used as a simple means by others but must also always be considered as an end” (Spitz 2011: 55- 65). These ideas are the foundation of the argument that even in education, society must cater equally for all its citizens.

1.7.2 The Feminist Theory

This theory was started to address injustices against women. All societies all over the world have histories of injustice against women, with some going to extremes. Over the generations, women are known to have struggled to improve their situations. The feminist theory is an organised scholarly fight back against women's oppression. It has evolved in two phases, identified as *Liberal feminism* and *Radical feminism*. **Liberal feminism**, first championed by Mary Wollstonecraft, argued that all human beings are of equal moral worth and are entitled to equal treatment regardless of their sex, race, colour, creed or religion. Among the issues they campaigned for were: women's rights to vote, equal rights to employment, equal pay for similar work, equal access to education (including higher education) and pursuit of careers, freedom from absolute control by their husbands, control over their own earnings and property, custody of their children after divorce, and for divorce to be made more accessible. In short, Liberal Feminism sought to reform the structure of society by opening up public life to equal competition between men and women (Nain 2020).

However, Liberal feminists acknowledged that men and women are biologically different, and that women are biologically and temperamentally more suitable for certain responsibilities such as child-rearing and taking care of the house. They campaigned for changes that would favour women, within the current social system, and focused on issues like equity in voting rights, access to education and economic rights (Guy-Evans 2020).

The proponents of **Radical feminism** felt that liberal feminists did not go far enough in tackling the deeper concerns of women, and failed to address the problems of women of the working class, black women and women in the developing world. This dissatisfaction led to the new wave of feminism called *radical feminism*, triggered by Betty Friedan (author of '*The Feminine Mystique*'). Radical feminists sought to abolish the distinction between the personal and political by arguing that sexual oppression is the most fundamental injustice in society, greater than class exploitation, racial hatred and so on (Heywood 2017). Radical feminists wanted to overhaul the entire structure of patriarchy, because it made men feel inherently superior to women. Advocates of radical feminism include Simone de Beauvoir (1949), Germaine Greer (1970), Kate Millet (1970), and others. Radical feminists also tackled the subject of language and gender equality.

They objected to the use of *he*, or *man* to include women, and this has led to a revolutionary change in the way day to day language is used in matter relating to gender.

These two major forms of feminism, *liberal* and *radical*, each have big numbers of followers. However, several other branches of feminism have emerged; including: Black feminism, Marxist and Socialist feminism, Cultural feminism, Visionary feminism and others. *Islamic feminism* is among the latest additions to the list of feminisms, even though the idea that women can contest gender-based injustice using Islamic sources has been around for a long time (Nain 2020).

1.7.3 Islamic Feminism

Islamic feminism is founded in the conviction that Islam as a faith is complete and fair and promotes justice and fairness for all mankind. However, human beings have continuously misrepresented it by deviating from the teachings of the *Qur'an* and those of the Prophet Muhammad (Peace Be Upon Him). *Islamic feminism* is an attempt to interpret the religious texts to secure and promote the rights of women, as provided for in *Qur'an* and *Sunnah*. Islamic feminists seek gender justice and equality for men and women by condemning the abuses against women's rights enshrined in the teachings of Islam. They challenge laws which discriminate against women, which have no foundation in the scriptures of Islam, regardless of whether they are used in Muslim majority countries. Islamic feminists have spoken up on issues of female circumcision, violence against women, and have condemned the way polygamy is practiced in some countries, without observing the conditions that Islam attaches to it. They have pointed out that certain practices which are started in Muslim countries are not necessarily "Islamic law."

The leading voices in the Islamic feminist movement are: Zainah Anwar, Amina Wadud, Zamila Abdul Rani, Roohi Tahir, Haleh Afshar and others. Authoritative publications include: "Islam and Feminism: An Analysis of Political Strategies." (Haleh Afshar 1996), *Qur'an and Women: Rereading the Sacred Text from a Woman's Perspectives* (Amina Wadud 1999), *What Is Islamic Feminism? Promoting Cultural Change and Gender Equality* (Zamila Abdul Rani (2015)) and

“*We Used to Have No Regard for Women*”: *Gender Equity & the Advent of Islam* (Roohi Tahir et al 2019).

Zamila Abdul Rani, one of the leading Islamic Feminists, quotes Afshari (1994) as asserting as follows:

Islamic feminism is a discourse of educated urban women who re-read the *Qur'an* and early Islamic history to recuperate their religion from patriarchal interpretation and practices. They are challenging patriarchal norms, which are culturally ingrained within the family and society, by arguing that those norms have nothing to do with Islam but only related with tradition (Abdul Rani 2015:249).

Islamic Feminists do not attack the foundational positions of Islam such as the male leadership of the community and the man's position as head of the family. They contest the implementation of the rights of Muslim women by men in areas like polygamy, inheritance, the right to divorce, and the right to education. For example, some men marry more than four women claiming that the first one(s) is/are tired, so they *retire* them but remain under their care, and they marry a fifth wife. The Muslim feminists oppose this as unislamic. Also, the Sharia provides for the Muslim female to get 50% of what her brother gets in inheritance; but in many Muslim communities, even this 50% is not readily given to them. The Islamic feminists, in their struggle to get their rightful share of inheritance, quote the law at the men, and this makes the male establishment very uncomfortable.

The other area where the Islamic feminists have been up in arms is in relation to the law that deals with divorce. Islamic law provides for two arrangements under which the Muslim woman can leave a marriage – *Talak* (initiated by the man), and *Hurrah*, initiated by the woman. A woman divorced under *Talak* is entitled to a package, determined by the authorities in negotiation with the husband. But this is hardly ever given, and the Islamic feminists argue for it to be given, as provided by the law. Under the arrangement of *Hurrah*, the woman can initiate divorce proceedings, Among other things, she foregoes the package she would be entitled to if the divorce is initiated by the husband; and the husband may also demand that she compensates him before he lets her go. But the male establishment, sometimes in collusion with the parents of the woman, makes it so difficult to conclude this process. So inspite of the clear provisions of the

law, the woman can be permanently trapped in an abusive marriage. These and other issues are the focus of Islamic feminists. They are always careful to ensure that they cite laws from Quran and Hadith that support their arguments.

According to Zamila Abdul Rani, Islamic feminists face three major challenges; namely: Western feminists who insist that feminism and Islam are completely incompatible; Muslim women activists who call themselves “Islamic Feminists” but attack the basic teachings of Islam and provoke the wrath of other Muslims against the entire Islamic feminist movement project; and Muslim Male conservatives who regard *feminists* of whatever description as upstarts inspired (if not sponsored) by the West to destabilise Islam.

Islamic feminists are viewed with suspicion by the traditional Ulama, and by secular feminists. The traditional Ulama find their interference with the established discourse on Islam as an illegitimate and misguided enterprise; secular feminists such as Haideh Moghissi insist that women’s rights can only stem from secular, cross-cultural and universal premises that should not be undermined by any socio-religious discourse (Roald, 1998).

1.8 Chapter outline

The work is organized into five chapters. Chapter one consists of the introduction and background to the study, including the research methodology, literature review and theoretical framework. Chapter two explains the social, political, religious and economic context of Kampala and Luwero Districts, which is the geographical area of the research. It also provides background information about Muslim education in these two districts. Chapter three presents the methodology used in the work, including a description of the research approach (the qualitative approach), the sampling design, sources and data collection methods, data analysis and ethical considerations. Chapter four presents some examples of attempts to address the problem of Muslim girl-child education: Nabisunsa Girls School (at the secondary secular level), Khadija Girls Secondary School, Muslim Girls Primary School and Kitosi Girls Islamic theological institute. Chapter five explains the factors that affected the education of Muslim women, by analyzing the data collected from Luwero and Kampala districts. It includes data from Muslim women who received little or no education, showing the problems that hindered their educational progress. The second part of the chapter presents and analyses data from the

Muslim women who attained reasonable levels of education, showing the problems they had to overcome, and the factors that helped them to progress. Chapter six contains the conclusion and recommendations. The work also provides appendices that are connected to the research.

1.9 Limitations and delimitations to the Study

The major limitation that the researcher experienced is financial. Also, when the researcher had just started the research, the country went into lock-down due to Corona Virus outbreak, and the field research was interrupted. The other problem experienced is that some people were hesitant to talk about their personal problems and history. Also, it proved very difficult to get the educated Muslim women to set aside time for interview, many of them had to be given questionnaire to fill and then we collect them later. And even then, some of them failed to return them.

However, during the lock-down due to corona virus, the researcher continued working with respondents over the phones and using internet for theoretical research. The researcher had a letter of introduction from the head of department, Religious Studies and Philosophy (Kyambogo University), and this helped to reduce on the suspicion that some respondents had. Some names of respondents do not appear in this work, as per the request of the respondents. She further assured the respondents that the study is entirely for academic purposes.

1.10 Conclusion

Against the above background, the researcher carried out the research to attain a better understanding of the problem of Muslim girl education. Some of the issues raised by women, both educated and uneducated, are not new, but it is interesting hearing them from the women themselves, as part of their personal stories. In the background reading, the researcher did not come across any research in which Ugandan Muslim women themselves discuss the problem of their education: it is always male counterparts talking for or about them. That makes the data the researcher presents in chapter five unique in the understanding of the problem of Muslim girl-child education in Uganda.

CHAPTER TWO RESEARCH METHODOLOGY

2.1 Introduction: Research Design and the Nature of Qualitative Research

The research used the qualitative research methodological approach, which focuses on exploring and understanding complex phenomena and the meanings attributed to them by individuals or groups. The specific research design adopted was the *phenomenological* design, which describes experiences as they are lived. This design is flexible and encourages creativity. Its sampling methods enable the researcher to access the most knowledgeable informers about the subject. They include *purposive* and *snowball* sampling methods, which put the researcher in touch with people who understand and are willing to express their feelings and experiences on the subject. It also encourages story telling, direct observation, audio recording, photography and videotaping. The aim is to internalize as much of the experience as possible.

Because the research is qualitative, and aimed to capture the richness and depth of human experiences and attitudes, it did not involve statistical analysis, which would be the concern of quantitative research. Rather, it involved gathering data using techniques like interviews, observations, focus group discussions, taking of photographs, questionnaires for recording of factual information, and analysis of documents or artifacts. These methods enabled the researcher to collect detailed descriptive and narrative information about participants' perspectives, experiences and contexts (Jain 2023).

First, the research sought to understand the issue within its social, cultural and historical contexts, as these factors shape individuals' experiences. As such, I began with a detailed review of the history of Muslim Education, which reveals the background issue to the present problem. I then embarked on an open-ended exploration of the experiences of Muslim women, to allow for the discovery of new insights into the problem of their educational marginalization.

2.2 The Sampling Design

Study population, sampling size and procedure

Qualitative research does not aim for large “representative” samples; rather, it deals with selections of participants who can provide rich and diverse information relevant to the research question. In the case of this research however, I initially listed one hundred participants, but ended up actually interviewing sixty four Muslim women from both Luwero and Kampala districts, aged 30 years and above. To some qualitative research theorists, this would seem like it is on the larger side (Creswell & Creswell, 2018); but it was necessary because I was working with two districts. They were divided into two groups. The first group of women was of those who had received little or no education, and these were selected from Luwero district. The second group was of those who had attained reasonable levels of education, and these were selected from Kampala. Out of the testimonies of the above respondents, 64 were selected for analysis: 32 from Luwero and 32 from Kampala. Those who received little or no education were code-named LE (Less Educated) and those who had attained reasonable levels of education were code-named ME (More Educated). They are presented in chapter five in tabular form, and in the appendix in narrative form.

As indicated earlier, the respondents were selected by purposive and snowball sampling, and were targeted for their known or assumed usefulness to the research. I worked with people I knew and with local council authorities and area Imams to agree on a selected group of thirty two respondents from both Luwero and Kampala. Then these very people would lead me to others they knew by the snowball method. This method worked very well for me, and got me quality respondents.

2.3 Sources of data and Data collection methods

The researcher used multiple qualitative research data generation strategies to obtain answers to questions relating to the education of Muslim girls in Uganda. They included:

- Oral interviews with Interview guides:

The researcher used the oral interview method because of its merits; it provides flexibility to both the interviewers and the interviewees.

The interviews registered a good response as it enabled the interviewer to judge the non-verbal behavior of the respondents. By the time we interviewed all the thirty-two selected persons for each district, we were satisfied that we had interviewed up to saturation, as the interviewees were beginning to repeat the answers given by others before them.

- Unstructured Questionnaires:
- Unstructured Questionnaires had specific advantages, such as:
 - They were less expensive to use
 - The researcher was able to reach more people in a shorter time.
 - The respondents could easily remain anonymous if they chose
 - The answering schedules were flexible; respondents could complete them where and when they wished.
 - Respondents found it easier to provide more personal information. (George 2023).
 - This technique however was restrictive because it could only be used with those who could read and write.

- Focus Group Discussions (FGDs)

This is a qualitative research method and data collection technique in which a selected group of people discusses a given topic or issue in depth, facilitated by an external moderator and it has the following advantages;

 - There is exchange of ideas among participants.
 - It is highly flexible and adaptable, because it allows the researcher to adjust the discussion to address specific research objectives.
 - It helps to yield immediate insights into the subject, and gives researchers the ability to evaluate participant reactions and emotions. (Miller 2020)

At the end of the research, the data gathered through the oral interviews and the questionnaires was presented in the form of *narratives* identified with particular respondents.

The respondents were given the opportunity to choose whether to answer face to face questions or (for those who could) to write their responses in a questionnaire; and some were requested to participate in the Focus Group Discussions.

Two FGDs were conducted, with one FGD for each education category identified above. Each group consisted of seven participants. Interviews in focus groups were digitally recorded and transcribed into Word files. The information obtained in the FGDs complemented that obtained in KIIs and semi-structured questionnaires. This is the reverse of what happens in quantitative research, because in quantitative research, it is the limited KIIs that are used to complement data obtained from FGDs and survey questionnaire. (Lokot 2021). The responses from the FGDs were summarized and narrated as group experiences, represented in appendix 3.

2.4 Data Analysis

At the stage of analysis, data was disegregated into two groups: that collected from women who got very little education or no education at all, and that from women who managed to get some education, secured certificates, and obtained gainful employment in the professional world. The data from the less educated women narrated the experiences of these women, and explained the factors that led to their dropping out of school; and the data from the women who secured reasonable education explained the factors behind their success, and the challenges that led to the dropping out of their female classmates, and how *they* were able to overcome them. These experiences were principal angles of analysis in the research.

2.5 Secondary Sources

The Researcher reviewed several sources of secondary data, both published and unpublished, including textbooks, journals, articles, newspapers, official reports and other documents from institutional libraries, religious organizations, education offices, and schools. WE obtained documents from the Kyambogo University library, Makerere University library, personal libraries of my teachers and supervisors, and from the Makerere University Mosque library. We also made extensive use of documents uploaded on the internet. These are either entered in the reference section or described in the footnotes.

2.6 Ethical Considerations

The research dealt with human subjects, so it raised a number of ethical issues, which included the following: respect for the participants, conflict of interest, informed consent, proper handling of issues involving incentives, confidentiality and anonymity, reporting back to the participants, trustworthiness, accurate translation and avoiding of bias.

The researcher handled the above issues with the necessary sensitivity, so as to maximize fairness in dealing with the information provided by the participants. The participants were treated with maximum respect, and the purpose of the research was clearly explained to them. They were given a choice to agree or to decline to participate in the research, and whether to use their true names in the research report or not.

Wang et al (2022) argue that while it is preferable not to use the participants' real names, he also notes that there is no firm prohibition of the practice, if it is properly explained to the participants and they give informed consent. So the researcher used a mix of real names and pseudonyms. The researcher also explained to them that there would be no gifts or material rewards for participating in the research, but the benefits of the research would come in the form of improved educational opportunities for their daughters.

A central issue in this research was that of trustworthiness (referred to as validity in quantitative research). I endeavored to establish trustworthiness by thoroughly listening to the narratives of the respondents several times or *prolonged engagement*, to rule out contradiction. If the respondent mentioned a person who lived in the neighbourhood, I also sought to add that person to the group so as to collaborate their stories. On the whole, I found the stories of the women to be truthful and reliable. There were lots of inter-sections between the women's stories, especially in their reasons for dropping out of school, such as sexual harassment at school and on the way to school, partiality towards boys in giving education opportunities, and the burden of domestic work.

Finally, the bulk of the interviews were done in the Luganda language, except for a few people in the Kampala group who were more comfortable with English. The testimonies were then transcribed in Luganda, and translated into English by myself. The translations were double-

checked with a friend whose knowwedge of both languages I trusted. I went over the translations several times with the participants to ensure that they transmitted the intended message. After writing out the dissertation, we hired a language editor to help with grammatical, spelling and typographical errors.

2.7 Conclusion

The qualitative approach to research is really about a respondent's power and contro over their subject. The interview techniques and other data gathering strategies are about teing the individual respondent that their experience matters, and it is valid, regardless of how different it may be from of others. That is what we have been abe to do in this research. We have used qualitative research techniques to extract the stories of the individual respondents to tell a story that the rest of the community can both identify with and earn from.

CHAPTER THREE

MUSLIM EDUCATION IN LUWERO AND KAMPALA DISTRICTS

3.1 Introduction

This chapter provides the background to the subject of Muslim Education in Luwero and Kampala districts, starting with making a general study of the two districts, including a survey of the geographical information, and the political, economic and religious environments in the districts. It then makes a survey of the Muslim educational profiles of the two districts. The subject of the entire research is the education of Muslim girls in these two districts; but in order to do justice to the subject, it is necessary to have general background information about life in the districts.

3.2 Profiles of Luwero and Kampala Districts

3.2.1 Luwero District

At Independence, Luwero was part of Buganda Kingdom. When Kingdoms were abolished in 1967, Buganda was divided into the Districts of Masaka, Mubende, West Mengo and East Mengo. In 1974, East Mengo was divided into Kyaggwe and Bulemezi Districts, with the latter becoming Luwero District in 1980. Luwero borders the Districts of Masindi in the north- west, Kiboga in the west, Mukono and Kayunga in the east, Lira in the north and Wakiso in the south. It occupies an area of 5,6939sq.km. (*Field Notes 2022*)

Luwero lies at an approximate altitude of between 1,082m – 1,372m above sea level with high temperatures and rainfall of the modified equatorial climate type. Its population is about 474,627 people, with 239,711 being female and 234,916 being male, and 55,278 being urban dwellers and 419, 349 being rural dwellers. The major towns in Luwero districts are: Luwero (administrative headquarters), and Kasana, Bombo and Wobulenzi as major trading centres.

Luwero district is currently made up of two counties; namely: Katikamu County, comprising of Butuntumula, Makulubita, Nyimbwa, Katikamu, Luwero sub-counties, as well as Luwero, Bombo, Wobulenzi Town Councils. The second county of Luwero is Bamunanika, made up of Bamunanika, Kalagala, Kamira, Kikyusa, and Ziobwe sub-counties. Nakaseke County (with the

sub-counties of Kapeeka, Kikamulo, Nakaseke, Kaasangombe, Ngoma, Semuto, Wakyato, Kinyogoga) was part of Luwero, but it is now an independent district.

The main economic activity in the district is agriculture, although poultry and livestock farming is also practiced on a small scale. The agricultural items grown in Luwero are mainly food crops like: Cassava, Sweet potatoes, Maize, Groundnuts, beans, Sorghum, Bananas, Soya beans, Finger Millet and Irish Potatoes; Cash crops like cotton and coffee; and fruits and vegetables like: Pineapples, mangoes, tomatoes, onions and Cabbages.

Owing to the low population of the district, the land is not heavily fragmented. This has the advantage of allowing mechanization, which can lead to improved production.

The Language and Culture of the People

The main language spoken in the district is *Luganda*, and the majority of the people are Baganda, but other languages like *Nubian* and *Ruruuli* are also spoken. The most dominant culture is the Kiganda culture, and is even adopted by new comers as they learn the language. But the other peoples in the district, such as the Baruuli, have their own cultural variations. These cultures are also influenced by the dominant religions, such as Islam and Christianity, as well as western civilization which is transmitted through the school system.

Religion in Luwero District

The major religions in Uganda, namely Islam, Catholicism, and Anglicanism have been active in the district since the colonial times. But the New Religious Movements (NRMs) like the Pentacostal churches are also active in the district. (*Field Notes 2022*)

Educational Services

The education services provided in the district are largely similar to those provided elsewhere in the country. However, Luwero's educational services are generally influenced by its proximity to the capital, as well as having been the centre of a civil war of 1980-1985 about forty years ago.

The district has a total of more than 400 primary schools, with more than half of them being government-aided. It also has a substantial number of private and community schools.

Government also many secondary schools, but the number of private and community schools is also growing. Significantly also, the district has two teacher training colleges, two universities (Bugema University and East African Christian University-Ndejje), and Bukalasa Agricultural college. Also Kampala University has a branch in the district.

Like in many other parts of Uganda, many of the educational institutions, including primary schools, Secondary schools, as well as a number of institutions of higher learning are established along religious lines. As a result, historical inequalities between people of different religious communities still persist, in as far as access to educational services is concerned.

Political Leadership in the district

Luwero is part of the old kingdom of Buganda, and in the old arrangement, it was identified as Bulemezi county, one the 20 counties of Buganda. When Uganda became a republic in 1967, it was integrated in the general national structure and divided into political administrative units that correspond with those in other districts.

Today, the political organization of Luwero district is similar to that in other districts in the country. It has elected leaders at the local levels, as well as members of parliament, and the President is represented by an appointed Resident District commissioner. The current elected leaders are the following:

Chairperson: Mr. Erastus Kibirango.

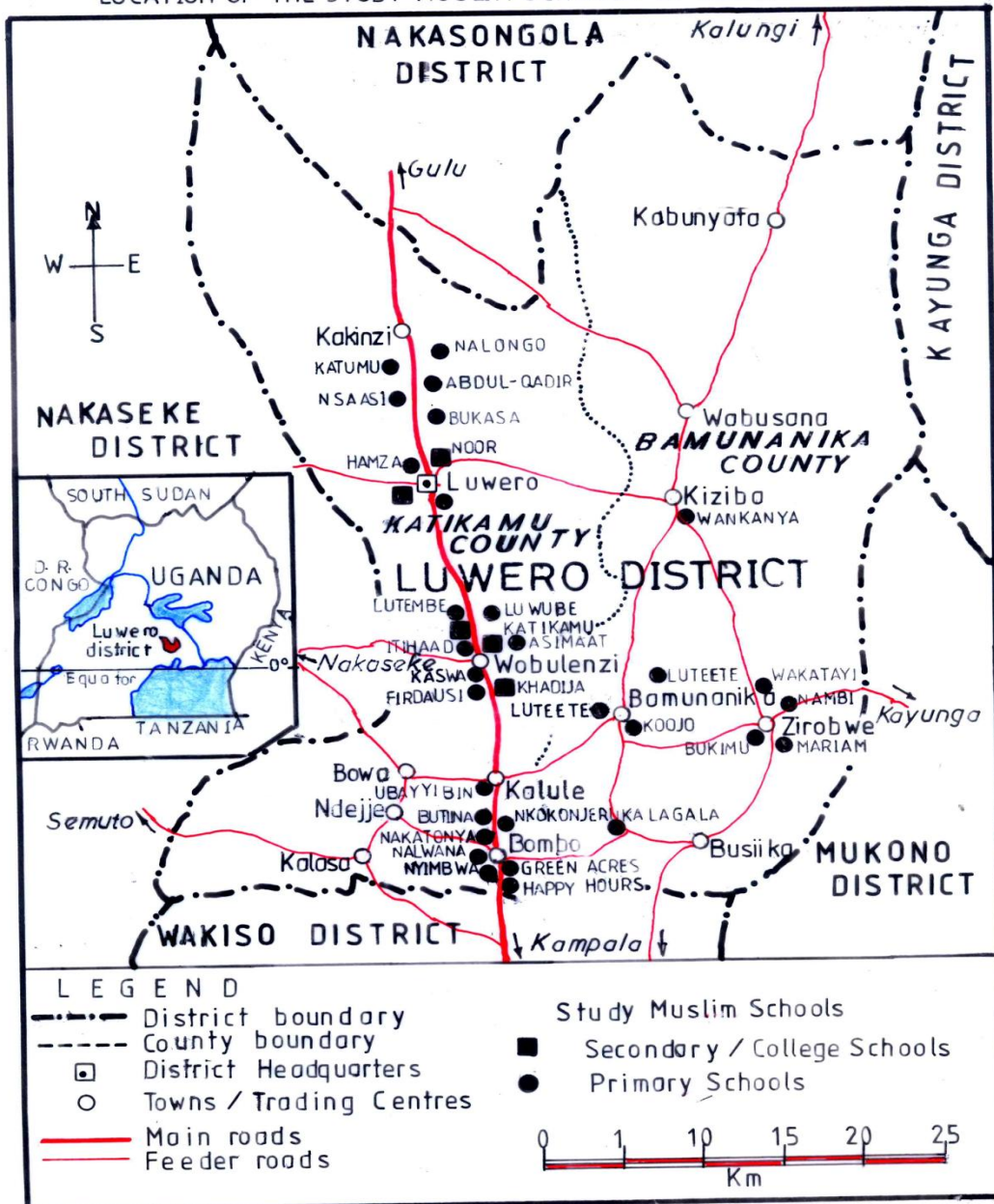
Members of Parliament:

Katikamu county North: Hon. Denis Sekabira

Bamunanika County: Hon. Robert Sekitoleko

WOMAN MP: Hon Lillian Nakate.

LOCATION OF THE STUDY MUSLIM SCHOOLS IN LUWERO DISTRICT



Drawn by Cartographer: Magawa G.W., Geog. Dept. Makerere University

MAP 3.1: Luwero District

3.2.2 KAMPALA DISTRICT: A General Profile

The Geographical Outline

Kampala district is found in the old Buganda Kingdom. It is specifically found in Kyadondo county which is among the twenty counties of Buganda.

Kampala District hosts the Capital city of the country. It is bordered by the District of Mukono in the east, and is surrounded by Wakiso District for the greater part. Kampala is the only urban district in the country. It is both a District and the capital city of Uganda. At independence, it was part of Buganda kingdom, and it became one of the districts in the central province in the 1970s. Its total area is 197.0 sq km, and it currently has a population of 1,208,544 people, broken down as 620,111 females, 588,433 males.

Climate, Relief and vegetation: Approximate altitude is between 1,189m and 1,402m above sea level in the equatorial climatic zone. Lake Victoria has a marked influence on its climate. Temperatures and rainfall are usually high and the areas surrounding the district have reasonably dense forests. (*Field Notes 2022*)

Economic and Development Character

Major Urban Centres: Kampala city (the national capital and district administrative headquarters) has five regions, politically designated as “Divisions.” They are: Kampala central, Nakawa, Rubaga, Makindye and Kawempe. The main languages spoken in the district are: Luganda, English, Swahili and other local languages. The people who inhabit the district are diverse, because people from the different parts of the country come to the capital to look for work.

Economic Activities: The city Centre is mainly industrial while the suburbs are dominated by small scale industrial and agricultural production, as well as retail trading.

Banks: The district has several banks, many of which have branches around the city, as well as in other parts of the country. They include: Stanbic bank, Development Finance Company of Uganda, Nile Bank, Allied Bank, Centenary Rural Development Bank, National Bank of

Commerce Ltd, Orient Bank, absa Bank Uganda limited, Bank of Baroda, Standard Chartered Bank (Uganda) Limited, Cairo International Bank, Diamond Trust Bank (Uganda) Ltd, Citi Bank (Uganda) Ltd, Equity Bank, DFCU Bank, among others.

Industries: The district has a vibrant industrial activity, including those engaged in the manufacture of jaggery, soya sauce, curry powder, sweets and confectionary, chicken and animal feeds, beer, whisky, brandy, dry gin, soft drinks, blankets and textiles, fish nets, cords and twine, footwear, foam mattresses, paper bags, stationary pads, toilet paper, paint, pharmaceuticals, soap, toothpaste, paraffin wax, safety matches, shoe polish, floor polish, candles, plastic ware, school chalk, lorry bodies, beds, charcoals stoves, window frames, kettles, brooms and brushes; safe gutters, bracelets, cider, banana wine, and nails, processing of skins and hides, and sausages, pineapples, milk and milk products, jam, oil milling, grain, maize and millet, welding and general engineering; printing and electrical machinery apparatus; motor vehicle bodies and trailers, and bicycles.

Education and Health Services

The educational services in the district are progressive, and include all levels of education, from Nursery to University. Many primary schools also include nursery sections. Of the many primary schools, 84 are government aided, 381 are private and 38 are community schools, totaling 503 schools. Of the 112 Secondary schools in the district, 20 are government-aided, 70 are privately owned, and 22 are community. There are 1925 Primary school teachers, with 928 being female, making 2,853 in total. Primary school pupils are 82,0446 (male), 88,005 females, making a total of 170,051. The Secondary secondary school student enrollment is 27,017male, 25,718 females, making a total of 52,735.

There are three teacher training institutions, and several Universities, including the following: Makerere universities, Aga khan university, Kampala University, Makerere University Business school – Nakawa, Kyambogo University, Uganda polytechnic Kyambogo, Kampala international University, Kavendish University, Victoria University and Uganda Management Institute. There are also Health/Medical training institutions, including paramedical Schools, Nurse training centres, and schools of clinical medicine. There are also several Vocational institutes, including:

Nakawa vocational institute, Lugogo vocational training institute, Uganda wildlife Institute, and others.

The health service points in the district are also used by people from all over the country, since Kampala is the capital city. They include the National Referral hospital at Mulago, Butabika Hospital, Luzira Hospital, Rubaga Hospital, St. Francis Nsambya Hospital, Mengo hospital, Namungona Hospital, St. Stephen's Mpererwe, Old Kampala Hospital, Kibuli Hospital, Kampala International Hospital, Kololo Hospital, Bugolobi Hospital, Mackenzie Valley, Makerere University. Hospital, Mbuya Military hospital and Murchisons Bay Hospital. There are numerous other private clinics and health Centres belonging to individuals and NGOs.

Tourist Attractions

The tourist attractions in the district include the following: The parliamentary building, where the Uganda parliament sits, The National Theatre, for traditional music and dances, African crafts village next to the National Theatre with 36 small shops / kiosks, Nommo Gallery, Sheraton Gardens with craft shops, and Tulifanya Gallery.

The district also hosts the Kasubi Tombs on Nabulagala Hill, off the Kampala-Hoima Road, where the last four Kabakas (Kings) of Buganda are buried, Namirembe cathedral with the graves of Bishop Hannington and the Cooks who founded Mengo Hospital, Bulange – the administrative centre of Buganda Kingdom, Rubaga Cathedral with the remains of Joseph Kiwanuka the first African Bishop.

The other points of interest for tourists in Kampala are: Fort Lugard at Old Kampala near the National Mosque, the Kabaka's Lake and palace at Mengo, Nakasero Old Fort behind the Uganda Television at Nakasero, Uganda Museum at Kitante, the Bahai Tempel on Kikaaya Hill off Gayaza Road (the only Tempel of the Bahai Religion in Africa), Makerere University, the oldest University in East Africa, and the Kibuli Mosque.

District Leadership

The district has an elected political leadership made up of the following:

Chairman (Lord Mayor) Hon. Elias Lukwago.

Vice Chairperson (Deputy Lord Mayor) Hon. Doreen Nyanjura

Chief Administrative Officer (CAO) Mbooge Isa

MEMBERS OF PARLIAMENT:

Central Division; Hon Muhammad Nsereko

Lubaga Division North; Hon Kawalya.

Lubaga Division South; Hon. Mukasa Aloysius.

Makindye Division East; Hon Derric Nyeko.

Makindye Division West; Hon. Allan Ssewanyana.

Nakawa Division; Hon.Balimwezo Ronald.

Kawempe Division North; Hon.Muhammad Ssegirinya.

Kawempe Division south; Hon. Kazibwe Bashiri Mbaziira.

Woman MP; Hon. Shamim Malende.

These elected leaders are backed up by technical teams such as the Chief Accounting Officers, as well as the political appointees representing the elected national executive authority, such as Resident District Commissioners.

3.3 Muslim Education in Luwero District

One of Uganda's first Islamic schools is Katuumu Islamic School; it is located in Katuumu village in Luwero district, about 6km from Kasana Luwero town. It was established by a

renowned Muslim cleric, the late Swahib Semakula, who settled in the area in 1947. *Sheikh* Semakula was Uganda's first *Mufti*, as leader of the National Association for the Advancement of Muslims (NAAM). It is at Katuumu that the bulk of Uganda's Muslim top clerics were initially trained.

Semakula died in 1973 at the age of 113 years. Sheikh Abdulrazak Matovu, who became *Mufti* in 1972 when the Uganda Muslim Supreme Council was formed, was trained at Katuumu. Other Sheikhs who trained at Katuumu and become leaders of the Muslim community are Sheikhs Ahmad Mukasa, Saad Luwemba, Obed Kamulegeya, Muhammed Semakula, and Zubair Kayongo. Other Muslim leaders who trained at Katuumu include the following: Muhammad Miti, Abdnoor Kaduyu (former District *Kadhi* of Mbarara district), *Sheikh* Ali Kulumba (former Buganda Speaker), Sheikh Dirriisa Uthman (the Nebbi district *Kadhi*), Sheikh Zubair Bakari (former Resident District Commissioner), Sheikh Idiriisa Lutaaya (founder of Buziga Theological College) and Sheikh Abdnoor Kakande (the current Greater Mukono Supreme District *Kadhi*). Sheikh Ahmed Kiyaga, the former Mukono District *Kadhi*, and Sheikh Suleiman Jjagwe (one of the first Ugandans to memorise the *Qur'an*), also trained in Katuumu. Being one of the few Islamic training schools available then, Katuumu used to receive Muslim children whose parents personally entrusted them with Sheikh Semakula. Some would come from Sudan, Kenya and Nigeria to study Islam. After Katuumu, many went abroad for further Islamic training.

At Katuumu, Sheikh Semakula bought 450 acres of land on which he settled and built one of Uganda's earliest Islamic schools. Currently standing on the hill where Semakula's school used to be, is a mosque and a primary school which teaches both secular and Islamic studies.

While there was this early start, Education in Luwero has generally been slow in developing for all communities. Before the beginning of the UPE programme of 1997, the school enrollment rate was less than 10,000 pupils for the whole district, and the dropout rate was very high. "Education was only a dream for many children of school-going age in Luwero District," says an

educational report in the Daily Monitor (Daily Monitor February 2021). The trend has greatly changed for some children over the last 15 years, with enrollment rising up to 70,000 today. Today, Luwero has over 207 UPE schools, and enrollment is being supported by a mass funding from NGOs like “Plan International,” which help with scholarstic materials and other support. The Plan International project, in Makulubiita Sub- County alone, has been implemented in 25 schools, such as Mugoga, Kagungo, Semiyungu, Bowa and Walutete primary schools, and the target is to cover the entire district. “The project,” according to the patrons and school managers, “has helped create awareness among parents and guardians to provide food and scholastic materials for their children” (Daily Monitor Newspaper *February 02, 2021*). The project also provides free and reusable sanitary pads, to keep girls in school during menstruation. This has helped the standard of education in Luwero to rise significantly, for both girls and boys. Unfortunately, the project has mainly benefitted schools founded by the Christian faith, and there is no corresponding effort on the Muslim side.

As is the case with many parts of Uganda, Education progress for the Muslims in Luwero has been disadvantaged in comparison to that of their Christian countrymen. As noted earlier, Luwero has a total of over 400 primary schools, including the 207 UPE schools. Out of these schools however, the Muslim schools are just about fifty, and only 36 of them are included among the 207 UPE schools in the entire district. And of these schools, only three (Khadija Girl’s Islamic primary school, Firdaus Education Center, Luwero Girl’s school) are specifically dedicated to Girl’s education.

To make the above problem worse, even the few Muslim schools that there are, are not suffieciently maintained. A *New Vision* story of 5th October, 2012 highlighted the neglect suffered by Katuumu *Qur’an* School, and Katuumu Islamic Primary school, institutions founded by the late *Sheikh* Swaib Semakula. (New Vision 5th October, 2012)

When it comes to secondary education, the story is even more bleak for Muslim girls’ education. The Uganda National Electronic Schools Registry displays 45 secondary schools in Luwero district. Out of these schools, less than ten are of Muslim foundation.

Table 3.1 below shows the list of Muslim schools in Luwero district:

	SCHOOL	CATEGORY OF THE SCHOOL	FOUNDATION / OWNERSHIP.	CURRICULUM OFFERED/EXAMINING BODIES.	DIVISION /COUNTY/ SUBCOUNTY .
MUSLIM GIRLS SCHOOLS					
1.	Khadija Islamic girls' secondary school.	Girls Only	NGO /African Muslims Agency	Double Curriculum	Katikamu
2.	Firdausi education center	Girls Only	Muslim community	Double Curriculum	Katikamu
3.	Luwero Islamic	Girls Only	PRIVATE	Double Curriculum	Katikamu
4.	Luwero Girls school	Girls Only	Muslim Community	Double Curriculum	Katikamu
5.	Asimaat Junior school	Girls Only	Privately owned	Double curriculum	Katikamu
UMEA SCHOOLS IN LUWERO					
1.	Koojo UMEA Primary school	Mixed	GOVT	Secular	Bamunanika
2.	Kasana UMEA Primary school	Mixed	GOVT	Secular	Butuntumula
3.	Nsaasi UMEA PS	Mixed	GOVT	Secular	Butuntumula
4.	Luwube UMEA PS	Mixed	GOVT	Secular	Katikamu
5.	Wobulenzi UMEA PS	Mixed	GOVT	Secular	Katikamu
6.	Kaswa UMEA PS	Mixed	GOVT	Double Curriculum	Katikamu
7.	Kalule UMEA PS	Mixed	GOVT	Secular	Nyimbwa
8.	Lutembe UMEA PS	Mixed	GOVT	Secular	Katikamu

9.	Wankanya UMEA PS	Mixed	GOVT	Secular	Bamugolodde
10.	Nakatonya UMEA PS	Mixed	GOVT	Secular	Nyimbwa
11.	Bombo UMEA PS	Mixed	GOVT	Secular	Nyimbwa
12.	Bukasa UMEA PS	Mixed	GOVT	Secular	Butuntumula
13.	Bukimu UMEA PS	Mixed	GOVT	Secular	Ziroobwe
14.	Busiika UMEA PS	Mixed	GOVT	Secular	Bamunanika
15.	Butiina UMEA PS	Mixed	GOVT	Secular	Nyimbwa
16.	Luteete UMEA PS	Mixed	GOVT	Secular	Bamunanika
17.	Katumu Islamic PS	Mixed	GOVT	Double curriculum	Butuntumula
18.	Nambi UMEA	Mixed	GOVT	Secular	Ziroobwe
19.	Nkokonjeru Islamic PS	Mixed	GOVT	Double curriculum	Nyimbwa
20.	Rashiid Islamic PS	Mixed	GOVT	Secular	Katikamu
21.	Wakataayi primary school	Mixed	GOVT	Secular	Ziroobwe
22.	Wattuba UMEA PS	Mixed	GOVT	Secular	Wattuba
23.	Lukyamu UMEA PS	Mixed	GOVT	Secular	Nakaseke
24.	Nalwana Islamic PS	Mixed	GOVT	Double curriculum	Nyimbwa
25.	Nalweweta UMEA Primary school	Mixed	GOVT	Secular	Nalweweta
26.	Kabuye UMEA PS	Mixed	GOVT		Butuntumula
OTHER MUSLIM Primary schools					
1.	Mariam Islamic PS	Mixed	Private		Ziroobwe
2.	Green Acres PS	Mixed	Private		Nyimbwa
3.	Hamza Islamic	Mixed	Private		Luwero

	Primary school				
4.	Happy Hours Primary school	Mixed	GOVT		Nyimbwa
5.	Itihaad primary school	Mixed	PRIVATE		Katikamu
6.	Kalagala Islamic PS	Mixed	COMMUNITY		Bamunanika
7.	Lady Halima PS	Mixed	PRIVATE		
8.	Ubayyi Bin Kaab PS/ Quran Memorization Centre	Mixed	PRIVATE	Double curriculum	Nyimbwa
9.	Abdul-Qadir Islamic Boarding Primary school Kabuye	Mixed	PRIVATE	Double curriculum	Butuntumula
10.	Abubakar Islamic PS and Quran Memorization Centre	Mixed	PRIVATE	Double curriculum	Nyimbwa
11.	Busiika Muslim Ps	Mixed	PRIVATE	Secular	Ziroobwe
12.	Sultan Islamic Education Centre Ziroobwe	Mixed	PRIVATE	Double curriculum	Ziroobwe
13.	Nalongo Islamic primary school	Mixed	COMMUNITY	Double curriculum	Butuntumula
14.	Katumu Quran school	Mixed	PRIVATE	Quran	Butuntumula
MUSLIM SECONDARY SCHOOLS IN LUWERO					
1.	Luwero Town Muslim Secondary	Mixed	COMMUNITY	Secular	Luwero

	School				
2.	Luwube Muslim secondary School.	Mixed	GOVT	Secular	Katikamu
3.	Khadija Girls Islamic Secondary School	Girls Only	PRIVATE/AFRICAN MUSLIMS AGENCY.	Double curriculum	Katikamu
4.	Luwero Noor Islamic Secondary School	Mixed	PRIVATE	Double curriculum	Luwero
5.	Katikamu Muslim Seed Secondary School.	Mixed	GOVT	Secular	Katikamu

(Field Notes 2022)

Educational progress for the Muslims has also been affected by internal political divisions within the Muslim community. On 17 Aug 2022, the Uganda radio network carried a report to the effect that Luwero district authorities had failed to resolve a dispute between the Uganda Muslim Supreme Council and the Uganda Muslim Education Association over ownership of Muslim schools in the district. This followed confusion caused by the nomination of School Management Committee members from two parallel organizations for the same schools. The schools affected included Kigulu, Wobulenzi and Nalweweta UMEA Primary Schools. The schools in question were founded by the Uganda Muslim Education Association during the colonial days. But the UMSC argues that the current UMEA leadership has no mandate in the management of Muslim-founded schools. The reasoning is that in 1935, various Muslim factions came together and formed UMEA to manage all Muslim-founded schools. However, in 1963, all schools were nationalized and UMEA ceased to operate. They further argue that in 1972, Uganda Muslim Supreme Council took over the management of all Muslim property. The UMEA Limited registered in 1995 as a private company, they insist, and cannot claim ownership of any public school. This has caused a stalemate in the planning and development of Muslim education in the country, but especially in Luwero district where the dispute is most intense. The District chairman, Erastus Kibirango, warned the two groups that in case they fail to agree, the district

will ask nearby mosques to nominate School Management Committees until the court decides on the matter (Brian Luwanga 2022).

According to the Education act 2008, a 13-member School Management Committee comprising six members nominated by the founding body for a three-year term is mandated to manage schools and oversee the day-to-day administration and conduct of the school by the headteacher, among other roles.

In spite of all these problems, the education of Muslim girls in the district has registered some improvement, although more needs to be done. Whereas there were no separate schools for girls in the district in the 1970's, there are now at least three Muslim girls' schools at the primary school level, and two at the secondary level. Also, the girls have access to the other more than forty Muslim founded mixed primary schools, and the six secondary schools. In addition, a number of Muslim children access education through the Christian founded and general government schools.

3.4 Muslim Education in Kampala District

The history of Muslim education in Kampala district is generally similar to the overall history of Muslim education in the country, Kampala being the host of the capital city. As noted in chapter one, the colonial authorities handed over the management of education to the Christian missionaries, who were hostile to Muslim education. They opposed all efforts by the colonial authorities to support Muslim education. In spite of this however, some efforts were made. First, the colonial authorities started a school for the Muslims at Nyanjaeradde in Kampala; but the Muslims were very suspicious of their intentions. They rejected the school. There are some isolated cases of educated Muslims, but the organized effort was to occur later, with the starting of Uganda Muslim Education Association in 1944.

Kibuli Junior School was established in 1945 as a private school. In 1960, it was upgraded into a secondary school, to educate both Muslims and non-Muslims. It started as a private school and in 1962 it became Government aided. In 1968 it was upgraded to 'A' level status. Also in the late 1960s, a school called 'Muslim Girls school' was started in the centre of Kampala on Rashid Khamis Road. For nearly 50 years, this school greatly contributed to the education of Muslim Girls in the country until it was removed in the 2010s and re-located to a remote part of the city.

It was replaced with a bus station. This was a big blow to Muslim girl's education. A lot of controversy continues to surround the removal of this school, with some claiming that it was sold by the Muslim leaders at Old Kampala.

From 1968 to 1975 the United States government through USAID (the 1st and 2nd IDA projects) contributed immensely to the construction of school infrastructure in Uganda. Kibuli Secondary school was one of the beneficiaries; for instance, the Administration block and Laboratories were built by this programme. Other facilities at the school were put up by the Agakhan Foundation, individual members and other parents through the Parents' and Teachers' Association (Kibuli Secondary school 2015).

From the outset, Kibuli secondary school was intended as a co-educational school, but the girl's population remained small. In addition to serving a domestic clientele, the school also attracted students from the neighbouring countries of Kenya, Tanzania, Rwanda, Somalia, and Sudan.

Idi Amin and Muslim Education in Uganda

Up to 1970, there were only four government-aided Muslim founded secondary schools in Uganda. Three of them were: Kibuli SS, Nabisunsa Girls School and Nkoma Secondary School in Mbale. It was at Noma SS premises that the Islamic University in Uganda was started in the year 1988. Gombe SS had been started earlier as a gift from the Kabaka of Buganda to the Muslims of Butambala. Two of these schools were in Kampala. When Idi Amin came to power in 1971, he adopted a deliberate policy of helping Muslims to acquire more Education institutions. Schools previously owned by Asians (particularity Indians), such as Kololo High School, Aghakan Masaka (Masaka Secondary and Kampala High School (Agakhan High School) were handed over to Muslims. He applied for the Islamic University from the Organisation of the Islamic Countries, which was realized long after he had been removed from power. In addition, he initiated a policy of upgrading of primary schools sites by starting a higher education institution there. The most memorable of these was the Teacher Training College at Kabukunge in Masaka. A secondary was later started at the same site long after he had left power. Following this initiative, other primary school sites acquired secondary schools after he had left power; but he had laid the foundation. Today we have many schools that followed the tradition that Idi

Amin started at Kabukunge. They include: Wakatayi Muslim SS, Namagabi Muslim SS, Bulo Muslim SS, Nakateete Muslim SS, Kibibi Muslim SS, Kitagobwa SS, Bukandula Muslim Secondary School, Kadugala Secondary School, and others.

As a result, the Muslim community acquired more schools. And with the liberalization of the education system in the 1980s, more Muslim schools were built by individual Muslim investors and International Islamic NGOs like World Muslim League, Direct Aid-Africa Muslim Agency and Munazzamat Dawa al Islamiyya. This is how schools like Mariam High School for girls (built with assistance from Munazzamat Dawa al Islamiyya) came into existence. Other schools were built in Greater Mpigi districts (Gomba, Butambala, Mawokota, Busiro), but no doubt Kampala was a major beneficiary of the expansion of Muslim education.

The other school that deserves specific mention in this study is Kyaggwe Road Primary School. It was initially located around Nakivubo, opposite the New Taxi park, where Ham shopping mall currently stands. It served the community from this location from the 1960s, taking in a large number of Muslim boys and girls. In January 2005, it was relocated to Mengo near the Kabaka's court. It is still a Muslim founded school taking in boys and girls, and its current enrollment is about 708. Out of this figure, 388 are boys and 320 are girls. The school has a mosque and organizes Islamic activities like *quran* competitions, seminars among others. The current headteacher is Mr. Kakembo Abdulhakim and has served in this school for 3 years.

As a result of the above educational activity, the landscape of Muslim education in Kampala has greatly altered, with new schools appearing on the scene, including the following: Mbogo High School, Mariam High school, Kibuli girl's High School, Kisaasi college school, Kibuli secondary school, Kawempe Muslim secondary school, Bilali Islamic School, Kisaasi Muslim Secondary School, Broadway high school (Kawempe), Kololo High School, Faiha High School (Mpererwe), Khadija Islamic Secondary School (Salaama), Khulafa Islamic Secondary school (Kampala), Oxford Muslim High School (Kawempe), Mulago Secondary School. (Mulago), Namungona Salaf School (Kampala), Mbogo College School and others. (*Field Notes 2022*)

TABLE 3.2 BELOW SHOWS SOME OF THE MUSLIM SCHOOLS IN KAMPALA DISTRICT:

NO	SCHOOL	CATEGORY OF THE SCHOOL	FOUNDATION OWNERSHIP	CURRICULUM OFFERED	DIVISION/COUNTY SUBCOUNTY.
MUSLIM PRIMARY SCHOOLS IN KAMPALA					
1	Kawempe Muslim Primary School	Mixed	GOVT	SECULAR	Kawempe Division
2	Kawempe Mbogo Muslim Primary School	Mixed	GOVT	SECULAR	Kawempe Division
3.	Bukoto Muslim Primary School	Mixed	GOVT	SECULAR	Nakawa Division
4.	Kampala Primary School	Mixed	GOVT	SECULAR	Makindye Division
5.	Wandegeya Primary School	Mixed	GOVT	SECULAR	Kawempe Division
6.	Muslim Girls Primary School, Busega.	Mixed	GOVT	SECULAR	Lubaga Division
7.	Kyagwe Road Primary School.	Mixed	GOVT	SECULAR	Central Division
8.	Kibuli Demonstration	Mixed	GOVT	SECULAR	Makindye Division
OTHER MUSLIM PRIMARY SCHOOLS					
1	Tawheed Islamic Primary School	Mixed	PRIVATE	DOUBLE CURRICULUM	Lubaga Division
2	Saddiq Islamic Primary School	Mixed	PRIVATE	DOULBE CURRICULUM	Lubaga Division
3	Ubayda Islamic Centre Salaama	Mixed	PRIVATE	DOUBLE CURRICULUM	Makindye East

4	Bukoto Muslim Primary School	Mixed	PRIVATE	SECULAR	Nakawa Division
	KAUTHARA QURAN SCHOOL Bukoto	Mixed	PRIVATE	DOUBLE CURRICULUM	Nakawa Division
5	Bilal Islamic Primary School, Bwaise	Mixed	PRIVATE	DOUBLE CURRICULUM	Kawempe Division
6	Bayan Islamic Centre	Mixed	PRIVATE	DOUBLE CURRICULUM	Lubaga Division
7	Kireka Muslim Primary School	Mixed	PRIVATE	SECULAR	Nakawa Division
8	Sahara Islamic Nursery and School	Mixed	PRIVATE	DOUBLE CURRICULUM	Makindye Division
9	Old Kampala Primary School	Mixed	GOVT	SECULAR	Central Division
11	Rayaat Islamic Primary School	Mixed	PRIVATE	DOUBLE CURRICULUM	Makindye East
12	Tal Islamic Model Junior School	Mixed	PRIVATE	DOUBLE CURRICULUM	Makindye East
13	Kungu Muslim Primary School	Mixed	COMMUNITY	SECULAR	Kawempe Division
14	King Fahad Islamic Primary School	Mixed	PRIVATE	DOULBE CURRICULUM	Lubaga Division
15	London Bridge Islamic Nursery School	Mixed	PRIVATE	DOUBLE CURRICULUM	Makindye Division
16	Musa Education Center	Mixed	PRIVATE	DOUBLE CURRICULUM	Kawempe Division

	Kyebando				
17	Faiha Primary school Mpererwe	Mixed	PRIVATE	SECULAR	Kawempe Division
18	Al-burooj Primary school Kyebando	Mixed	PRIVATE	DOUBLE CURRICULUM	KAWEMPE Division
19	Kyebando Islamic Primary school, Kyebando.	Mixed	PRIVATE	DOUBLE CURRICULUM	Kawempe Division
20	AbdulKarim Sentamu primary school	Mixed	PRIVATE	DOUBLE CURRICULUM	Kawempe Division
21	Maisara Muslim Primary school	Mixed	PRIVATE	DOUBLE CURRICULUM	Kawempe Division
22	Takuba Primary school Kawempe Mbogo	Mixed	PRIVATE	SECULAR	Kawempe Division
23	Taalim Primary school	Mixed	PRIVATE	DOUBLE CURRICULUM	Kawempe Division
24	Habanom Primary school	Mixed	PRIVATE	SECULAR	Kawempe Division
25	Zainab Junior school, Wandegeya Makerere	Mixed	PRIVATE	DOUBLE CURRICULUM	Kawempe Division
26	Hajara Islamic Primary school	Mixed	PRIVATE	DOUBLE CURRICULUM	Kawempe Division
27	Nateete Muslim Primary school	Mixed	GOVT	SECULAR	Lubaga Division
28	Kabowa Hidaayati Primary school	Mixed	PRIVATE	DOUBLE CURRICULUM	Lubaga Division
29	Ddiniya Primary school	Mixed	PRIVATE	SECULAR	Lubaga Division
30	Rich Dad Primary school	Mixed	PRIVATE	SECULAR	Lubaga Division
31	Kibuli Islamic Primary school	Mixed	PRIVATE	SECULAR	Makindye Division
32	Lady Sarah Primary School	Mixed	PRIVATE	SECULAR	Makindye Division
33	Noordiin Islamic Primary school	Mixed	PRIVATE	DOUBLE CURRICULUM	Makindye Division
34	Kisasa Brilliant Primary School	Mixed	PRIVATE	DOUBLE CURRICULUM	Makindye Division

35	The Tele Tabies Primary school	Mixed	PRIVATE	DOUBLE CURRICULUM	Makindye Division
36	Buziga Islamic Theological Institute	Mixed	PRIVATE	DOUBLE CURRICULUM	Makindye Division
37	Citizen Primary School	Mixed	PRIVATE	SECULAR	Makindye Division
GIRLS ONLY MUSLIM-FOUNDED SCHOOLS IN KAMPALA					
1	Nabisunsa Girls School	Single	GOVT	SECULAR	Nakawa Division
2	Mbogo High School Kawempe Ttula	single	PRIVATE	SECULAR	Kawempe North
3	Mariam High School	Single	PRIVATE	SECULAR	Kawempe North
4	Kibuli Girls High School	Single	GOVT	SECULAR	Makindye Division South
OTHER MUSLIM-FOUNDED SECONDARY SCHOOLS IN KAMPALA THAT EDUCATE FEMALE STUDENTS					
1	Kisaasi College School	Mixed	PRIVATE	SECULAR	Kawempe Division
2	Kibuli Secondary School	Mixed	GOVT	SECULAR	Makindye Division
3	Kawempe Muslim Secondary School	Mixed	GOVT	SECULAR	Kawempe North
4	Bilal Islamic Secondary School (Bwaise)	Mixed	MUSLIM COMMUNITY	DOUBLE CURRICULUM	Kawempe North
5	Kisugu Mixed Secondary School	Mixed	PRIVATE	SECULAR	Makindye Division

6	Kampala High School	Mixed	GOVT	SECULAR	Lubaga Division
7	Kisaasi Muslim Secondary School	Mixed	MUSLIM COMMUNITY	SECULAR	Kawempe South
8	Agha Khan High School	Mixed	GOVT	SECULAR	Lubaga Division
9	Broadway High School	Mixed	PRIVATE	SECULAR	Kawempe North
10	Kololo High School	Mixed	GOVT	SECULAR	Lubaga Division
11	Faiha High School	Mixed	PRIVATE	SECULAR	Kawempe Division
12	Khadija Islamic Secondary School	Mixed	PRIVATE	DOUBLE CURRICULUM	Makindye Division West
13	Khulafa Islamic Secondary School	Mixed	PRIVATE	DOUBLE CURRICULUM	Makindye Division
14	Oxford Muslim High School	Mixed	PRIVATE	SECULAR	Kawempe North
15	Mulago Secondary School	Mixed	GOVT	SECULAR	Kawempe Division
16	Namungona Salaf School	Mixed	PRIVATE	DOUBLE CURRICULUM	Kawempe Division
17	Mbogo College School	Mixed	PRIVATE	DOUBLE CURRICULUM	Kawempe North
18	Biina Islamic Secondary School	Mixed	PRIVATE	DOUBLE CURRICULUM	Nakawa Division

19	Kampala Islamic Secondary School	Mixed	PRIVATE	DOUBLE CURRICULUM	Nakawa Division
20	Madiina Islamic Secondary	Mixed	PRIVATE	DOUBLE CURRICULUM	Nakawa Division
21	Zamzam Islamic Secondary School	Mixed	PRIVATE	DOUBLE CURRICULUM	Makindye Division East
22	Broadway High school, Kawempe	Mixed	PRIVATE	DOUBLE CURRICULUM	Kawempe Division
23	Mulago High school, Mulago	Mixed	PRIVATE	SECULAR	Kawempe Division
24	High Land High school Kawempe	Mixed	PRIVATE	SECULAR	Kawempe Division
25	AbdulWahid High school Kawempe	Mixed	PRIVATE	DOUBLE CURRICULUM	Kawempe Division
26	Kulumba High school	Mixed	PRIVATE	SECULAR	Kawempe Division

In addition to the above schools, there many other schools in the neighbouring districts of Wakiso, Mukono and Mpigi which take in Muslim Female Students from Kampala, Luwero and elsewhere.

The increase in Muslim schools overall represents a significant improvement in the chances for Muslim girls to acquire education. Some of the schools, as seen in the above table, are exclusively for girls, such as Mariam High School, Kibuli Girls High School, Mbogo High School, and Khadija Islamic Secondary School. This goes a long way in boosting the confidence of the girls. Girls also have access to all the other schools listed above. Needless to stress however, more still needs to be done, including directly addressing the inequality by creating specific opportunities for girls. Note that while Mariam High is registered as a Girls' school; but in the past two or three years, some boys from the neighbourhood have been admitted there in response to request by local stakeholders. (*Field Notes 2022*)

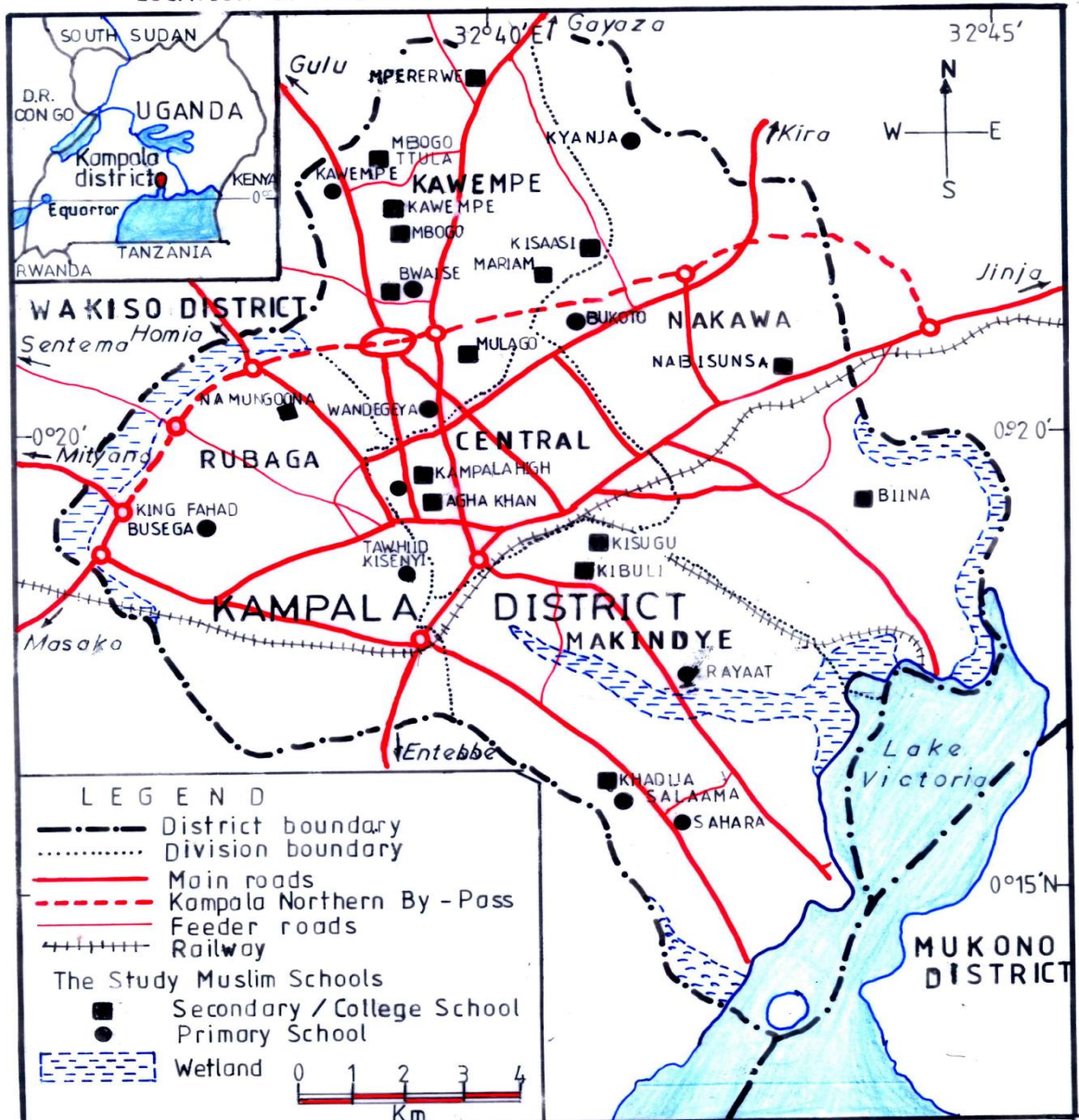
It is also worth noting that while the number of double curriculum schools has increased, the list above does not include any schools that are single curriculum on the side of religious teaching.

This is an indicator that the community has realized the importance of secular education, but they are teaching it alongside Islam. This is good news for both the Muslim boy-child and the Muslim girl-child.

In an interview with the researcher, Hajati Rehema Ndagire a senior education officer in Kampala district, noted that:

There is evidence that more than in any other district in Uganda, Muslim girls in Kampala have been given reasonable opportunities to go school, alongside their male counterparts. Yes, it is true, the number of boys going to school is still higher than that of girls due to cultural and other factors, but girl-child education in Kampala is steadily improving, Muslim parents deserve a lot of thanks for their efforts in this direction. (*Field Notes 2022*)

LOCATION OF THE STUDY MUSLIM SCHOOLS IN KAMPALA DISTRICT



Drawn by: Cartographer, Magowa G.W., Geog. Dept. Makerere University

Map 3.2: Kampala District

3.5 Conclusion

This chapter set out to provide a general background about Luwero and Kampala districts, as well as the state of Muslim education in these districts. It does not exhaust all the achievements in the line of Muslim Education; the purpose was to create a context within which the experiences of Muslim girls would be discussed in chapter five. This chapter has provided information about the two districts, including the location, the political leadership, and the way Muslim education has developed in the districts. It has thus prepared the ground for the discussion of the special efforts made by the community to address the problems of Muslim female education, which is the subject of chapter three where we discuss Nabisunsa Girls Secondary School, Khadija Girls Islamic Schools, Muslim Girls, make mention of Kyagwe Road Primary School, and also bring in Kitosi Girls Islamic Insitute from Kalungu district to broaden the picture of Muslim education efforts. This will strengthen the background to the discussion of the data from the Muslim women that the researcher interviewed in the detailed field research.



Photo 3.1 The Researcher interviewing the Kampala District Education Officer, Rehema Ndagire.

CHAPTER FOUR

EFFORTS TO ADDRESS THE PROBLEM OF MUSLIM GIRL-CHILD EDUCATION IN UGANDA

The Founding of Specific Schools for Girls Such as Nabisunsa Girls Secondary School, Aisha Islamic Centre, Muslim Girls Primary School and Kitosi Girls' Islamic Institute

4.1 Introduction

Concerns about Muslim Girl-child Education have been voiced over a long period, but the responses have been slow. Among the notable responses have been the following: Starting of Nabisunsa Girls School in 1954, starting Muslim Girls Primary school in 1954 in the heart of Kampala, turning Kibuli into a mixed school in 1960, and the starting of the girls *Madrassa* at Kitosi in the 1970s. Other efforts to address the problem were made in Arua district in Northern region where Arua Islamic Primary School was started. As noted in chapter one, the Madrasa education system, which was the education system available to Muslims for a long time during the colonial times, was more accessible to Muslim boys, for the reasons discussed in chapter one. When UMEA started in the year 1944, an effort was made to include girls in the education. All UMEA schools were open to female students, although the numbers enrolling were few, for a very long time; and those who joined regularly dropped out, for social and economic reasons.

In this chapter, attention is mainly focused on three school projects exclusively for girls, which were started in Kampala and Luwero districts; namely, Nabisunsa Girls School, Muslim Girls school (in Kampala), and Aisha Islamic Centre in Luwero where two Hadija schools were started, one primary and the other secondary. We also pay special attention to the Girls *Madrassa* School in Kitosi (Masaka District), because as a girls' *madrassa* school, because it had a nationwide uniqueness.

4.2 Nabisunsa Girls' School

Profile

Nabisunsa Girls Secondary School, an all-girls boarding school, was founded in 1954 by Prince Badru Kakungulu, to offer post-primary education to the Muslim girl-child. It started with 56 students, and the numbers have kept growing. It is located on Banda Hill, off the Kampala-

Jinja Highway, approximately 9 kilometres (5.6 miles) east of Kampala. It is classified in the ministry of education as “a Muslim-founded government-aided secondary school.” *Nabisunsa* was the name of the mother of Prince Badru Kakungulu, the founder of the school.

The school started on a 10-acre piece of land in Banda offered to Kakungulu by the colonial government in exchange for a plot in Nakawa (present day Uganda Revenue Authority offices) where the Nakawa Mosque and the place of Mutesa I’s conversion to Islam was located. The government would use the Nakawa land to construct the World War Veterans’ camp.

On 8th May 1947 Prince Badru Kakungulu asked the colonial government to register the land at Banda together with other land in the country for Islamic purposes in the names of Young Men's Muslim Association. Under the close supervision of Kakungulu and YMMA members, like Hajj Ramathan Gava, Abu Mayanja, Ntege Lubwama, and with support from Bandali Jaffer, and the East African Muslim Welfare Society, the construction started. Nabisunsa Girls School opened in 1954 as a girls’ boarding primary school, transforming into a junior secondary school in 1958 and a senior secondary school in 1964. According to the representative of the Headteacher, the school was elevated to A’level status in 1981 (Field Notes 25th March, 2023).

The Early Leadership of the School

The records of the first leaders of the school were not easy for the researcher to obtain. We know that the school started in 1954, but the names of the headteachers between 1954 and 1957 were not available to the current researcher. The most remembered among early Headteachers is simply identified as “Miss Dimblebee.” The records show that she was loaned to the school by the Church Missionary Society in 1957, led the school for one year, and left on 2nd June, 1958 (Sunday Monitor 10th January, 2021). The records also give the names of the Headteacher between 1964 and 1972 as D.I Allan, and there are some people that have suggested that this could be the same Headteacher that is known as “Miss Dimblebee.” But the records do not show that Miss Dimblebee returned to the school after departing on 2nd June, 1958. It therefore seems more likely that “Miss Dimblebee” and “Ms D.I Allan” are two different people. This will hopefully be clarified after further research. For the moment however, the more reliable record of the school leadership starts with the year 1964, as represented in the table below:

Table 4.1 showing the headteachers who have led Nabisunsa Girls School since 1972

NO	FORMER HEADTEACHERS OF NABISUNSA GIRLS SCHOOL	YEAR
1	Ms D.I. Allan	1964-1972
2	Miss Nakkazi Anastanzia	1973-1976
3	Mrs Aisha Buruku	1977-1986
4	Mr Sawaib Mbaziira	1986-1992
5	Hajat (Mrs) Aisha Lubega	1993-2016
6	Hajat (Mrs) Zulaika Nabukeera Kabuye	2016 to date

The School Mission

Hajat A.M Lubega, the former headmistress once said: “the school was founded with an intention to have more girls take up education, and to take pride in their religion, and be an example of good educated Muslim Women.” Nabisunsa Girls School Magazine 2016).

Institutional Growth over the Years

Over the past thirty years, Nabisunsa Girls' Secondary School has made its mark on the country's education system by constantly ranking among the leading schools. It has produced a large number of girls in first division at O'level and A'Level, and has sent many female students to universities. According to the Director of Studies of the school, one of the reasons for the school's success is its emphasis on discipline, because “academics and discipline go hand in hand.” Therefore, joining Nabisunsa Girls School is one thing and maintaining your stay is another; and the easiest way out of the school is to be indisciplined.

The school has also grown in terms of numbers and curriculum on offer. The student population is now about 1700, up from 56 when the school open seventy years earlier. It has 86 teaching staff and 18 non-teaching staff. Out of the 86 teaching staff (50 male and 36 female), 41 are Muslims. The school also has 45 group employees. The school also has a broad curriculum approved by the ministry of education and sports. It offers both sciences and arts at ordinary and advanced levels. International languages like French, German and Arabic are also offered. The

headmistress *Hajati Zulaika Nabukeera*, like the Director of Studies, also stressed discipline as the major reason for the school success. She is quoted as saying that:

“Nabisunsa Girls school continues to dominate the world of academics, sports and most importantly discipline,”

She stressed that the discipline of the girls is their greatest asset. She also added that the school was rising in its performance because the administration prioritises the welfare of both staff and students. This is in line with the school motto, which is: “*You reap what you sow.*”

The school sends a big percentage of her students on government sponsorship in higher institutions of learning. Some students attain overseas scholarships, especially the sports girls who go to American universities, and others go for various overseas placements.

The Director of Studies, only identified as Mr Mustafa, also noted that: “Apart from academics, Nabisunsa produces an all-round girl, who is morally upright, and globally competitive. He stressed:

Right from the time the girls join the school, they are encouraged to join various clubs, for extra co-curricular activities, such as writers, Debate, interact, Poetry, Patriotism, wild Life, Water and Sanitation etc; and in order to keep their bodies fit, they are encouraged to engage in sports activities, such as volleyball, netball, badminton, lawn tennis among others.

As part of the promotion of co-curricular activities, the school maintains a bus that transports students for field trips, sports competitions, school tours and seminars. Nabisunsa also provides academic counseling to assist students with personal, academic and career goals. Teachers also serve as mentors to the students.

Both academic work and co-curricular activities have been facilitated by continuous improvement of the infrastructure. For example, a new A’ level block has been constructed for HSC students, as well as a laboratory block to uplift the teaching of sciences. The school also has an ambitious programme to improve teachers housing, fencing, sports fields, solar power, water

project and classroom space. It has also pondered over the problem of Muslim feeder schools, to increase on the numbers of Muslim admissions in senior one and senior five.

Religious inclination

The school admits girls of different faiths, and has produced very strong women and VIPs in this county. Its recruitment policy, for both students and staff, strongly emphasizes merit. However, the school has a deliberate policy of promoting Muslim presence in the country's workforce. Its institutional practice in its day to day running is tilted towards Islam, the founding faith. It has a number of Muslim administrators, about 10 sheikhs and the percentage of Muslim students is growing in the school. There was a fear in the past that the school would continue to have a non-Muslim majority, especially in the early years when the number of non-Muslim students was nearly 75 percent of the total.

A change is slowly taking place, due to continuous mobilization of Muslim parents to educate the girl-child. According to the Deputy Headmistress in-charge of Welfare, Hajat Aisha Nakibuule Kibirige:

There is a significant increase in the enrollment of Muslims students. The Muslim population is now about 60% of the total enrolment. The Muslim students are therefore beginning to benefit fully from the efforts of Prince Badru Kakungulu. (*Field Notes 2022*)

The school also recently introduced a programme that facilitates the girls to sit PLE theology examinations; the sheikhs teach learners and they get certificates. The school has a Mosque and organizes religious activities like *Quran* competitions, Sunday *Darasas*, compulsory attendance of prayers by Muslim students, and also has subjects that attract Muslim students such as Arabic Language and Islamic religious education. The Islamic religious department, together Nabisunsa Muslim Association, organize for external *sheikhs*, especially on weekends, to teach the Muslim Girls.

Nabisunsa Muslims girls are organized under an association called NAMSA that helps to cater for the welfare of all Muslim students in the school. This association has a leadership committee that helps in organizing Islamic activities together with concerned teachers to give children a

chance to explore their capabilities. These activities include the following: *Quran* competitions, Islamic seminars/*Dararas*, *candidates' duas among others*.

Some Alumni of the School

The school has greatly contributed to Muslim Girl-child Education in Uganda, accounting for hundreds of Muslim women professional. Many prominent non-Muslim women have also gone through Nabisunsa. The table below shows some of the successful Muslim women who have passed through Nabisunsa Girls School.

Table 4.2 showing some successful Muslim Women who have gone through Nabisunsa Girls Secondary School

Name	Occupation	Address
Sayda Namirembe Bbumba	Accountant, politician and banker and former Minister of Finance. She also served as a Member of Parliament for "Nakaseke County North" constituency.	Kampala
Zaituni Mugenyi	Prominent teacher of Mathematics, Ministry of Education	Kampala
Aisha Nakiwala	Journalism Educator and Head of Journalism and Communication, Makerere University	Kampala
Safina Nalubowa	Website Developer	Kampala
Hawa Nakandi	Medical Doctor	Kampala
Masturah Nalwoga	Quantitative Economist	Kampala
Munira Nakabuubi	Civil Engineer	Malyasia

Aisha Nakalyango	International Auditor based in the UK	Manchester, UK
Rahma Naggujja	Economist	Makerere University
Jamila Mayanja	Enterprenuer & Educationist	Kampala
Amina Nalweyiso	District Engineer	Kalangala
Janat Nambi Kiwanuka	Educationist	Kampala
Khadijah Nakinsige	Food Scientist and University Teacher	Kampala
Husnaa Nakamoga	Accountant	Kampala
Joweria Nabakka	Stastician	Kampala
Aisha Bukenya	Pharmacist	Kampala
Fatuma Wamala	Teacher	Kampala
Janat Naluyimbazi	Teacher	Kampala
Nuruh Nakintu	Medical Doctor	USA
Zulaika Mirembe Kasajja	Lawyer	Kampala
Shamim Mago	Industrialist	Kampala
Aida Nyenje	Formerly DEO Wakiso/Commissioner M.E.S	Kampala
Jaulia Namusoke	Retired Agircultural Officer	Masaka

The above are just a few of the Muslim women that have gone through Nabisunsa Girls school. Otherwise, the school has greatly contributed to the development of girls' education in Uganda. The community is still in great need of projects like it. (*Field Notes 2022*)

The Dress Code Controversy

In the recent past, the school has been embroiled in an argument with a section of the Muslim community, with some criticizing it for using a uniform that is not compliant with Islamic guidelines, whereas other schools have already acquiesced. The issue of the Dress Code for Nabisunsa Girls School is highly sensitive and controversial within the Muslim community, and it keeps coming back. For the moment, the school leadership continues to resist it. But the criticism is also growing. Leading Muslims citizens have pointed out that dressing according to Islam is an obligation, and they see no reason why the school leadership should deny the girls the chance to fulfill this obligation, in the same way as many Muslim schools in Uganda have done. The schools that have adopted the Islamic dress code of Hijab for the Muslim Girls include Kibuli Secondary School, Kawempe Muslim Secondary School, Kakungulu Memorial School, Sumayya Girls School, Mbogo High School, Madinah Islamic Secondary School (Nsangi), Kibuli TTC, Gombe SS, Masaka SS and many others. Nabisunsa has remained an Island in this respect. When the question was put to the administrators Nabisunsa Girls schools, they declined to make any comment, saying that matters of dress code are decided by the Board of Governors. The researcher was not able to interview any member of the Board of Governors. (*Field Notes 2022*)



Photo 4.1: The School Uniform is quite controversial. Many members of the Muslim community would like the girls to wear longer dresses.



Photo 4.2: The Researcher leaving Nabisunsa Girls School after interviewing the leaders of the school.

4.3 Aisha Islamic Centre in Luwero District

In 1996, Aisha Islamic Centre was founded in Luwero District to, among other things, contribute to Islamic Girls education. It still stands today, and has two girls' institutions – a Girls Primary

School, and a Girls Secondary School. The Girls primary school is called Khadija Girls' Islamic Primary school, and the secondary school is called Khadija Girls' Islamic secondary school.

Khadija Islamic Girls Primary School

Khadija girls' Islamic primary school, is an all- girls boarding school, founded in 1996 by a KUWAIT-based NGO called African Muslims Agency, whose founder was called Abdurahman Alssumait. The school was established to offer primary education to the Muslim Girl- Child. The main purpose and objective of its establishment was to take care of the Orphans; therefore, it had both orphans and private students. The school started as a primary school and later in 2001 a secondary section was also opened. The pioneer Headteacher of the primary section was known as Ahamd Twahir Mukungu and *sheikh* Twaha Lubega was the first director of studies in the school. The school started with about 35 students and now it has over 500 learners.

The school is located on Nganjo Hill off Kampala Gulu Highway, approximately 26 kilometers from Kampala, and it is found in Katikamu Subcounty, Luwero District.

It is classified in the ministry of education as a private school owned by AMA. The school was named after Khadija the First wife of Prophet Muhammad (PBUH). Over the years it has admitted girls from different parts of East Africa. And its motto is *Building a Better Generation*.

The school offers theology and secular studies, in both the primary and secondary sections. The school also offers both sciences and liberal arts. It was founded with the intention to help as many girls as possible to get education, especially orphans. The school employs 63 teaching and non-teaching staff, and provides both nursery and primary education (up to primary seven). The medium of communication in the school is Arabic and English.

School Profile

The school was founded on a 12acre piece of land, which was donated to the founders by the Late *Haji* Abdulrazak Luboyera.

The school started off by employing a number of qualified teachers for both theology and secular. The researcher was able to obtain some of their names, and they are listed below:

Table 4.3 below shows some of the headteachers of Khadija Girls Islamic primary school;

<i>Pioneer Teachers in the Theology section</i>	<i>Pioneer Teachers in the Secular section</i>
Sheikh Ahmad Twahir Mukungu	Madam Jalia Nalwanga
<i>Sheikh</i> Twaha Lubega	Madam Rahma N Namirembe,
<i>Sheikh</i> Amin	Madam Mariam Nakintu
<i>Sheikh</i> Muzafar Kato	Madam Atika Nabirye
<i>Sheikh</i> Dauda Bukonya	Madam Fatuma Saleh
Yaziid Kimbowa	Mr. Ntale Ahmad
<i>Sheikh</i> Faiswal Kakungulu,	Mr. Yahya Kayemba
<i>Sheikh</i> Ayyub Muwayi	Madam Kasujja Aziiza
<i>Sheikh</i> Isahq Mayanja	Madam Hamida Namugenyi
	Mr Kamulegeya Muhammad

(Field Notes 2022)

The pioneer pupils of this school were; Hanifa Nakitto, Mayimouna Nakayiza (these first two were sisters), Sharifa Nassazi, Hawa Namukwaya, Aisha Nalweyiso, Rahma Navvuga, Fariida Nakakande, Hadija Namutebi, Shamira Namuddu, Rashida Nanfuka, among others

The pioneer members of the non-teaching staff included Mr. Kawooya Ali (Cook), Madam Husna(cook), Madam Zamzam Nakalembe (cook). Cleaners and metrons Included Madam Hadija, Madam Safina Namubiru, Madam Nabbuto Safina, Late madam Yudaaya Kagabane. The pioneer security persons included Mr. Alayi, Mr. Nasur, Askar Abdallah Hassan.

Table 4.4 below shows some of the headteachers of Khadija Girls Islamic primary school;

NO	NAME	POST	TERM
1	Mr. Ahmad Twahir Mukungu	Headteacher	1996-2000
2	Mr. Muhammad Kasozi	Headteacher	2000-2002
3	<i>Sheikh</i> Twaha Lubega	Headteacher	2002-2007
4	Mr. Ssekandi Musa (Late)	Headteacher	2007-2014

The researcher asked Sheikh Twaha Lubega why a girl’s school was headed by males, and he said in reply:

“It was not easy for directors to find a female Headteacher, and the one which were got, were asking for high salaries which the bosses were not willing to give” (*Field Notes 2023*)

Some of the pioneer students have gone on to make several achievements in life, as indicated below: (*Field Notes 2022*)

Table 4.5 showing the pioneer Muslim female students who went through Khadijah Primary School, and what the have achieved in life.

NO	NAME	ADRESS/ OCCUPATION
1	Sharifa Nassazi	Economist, Uae Dubai
2	Hawa Namukwaya	Teacher Lubugumu
3	Radhiya Nattimba	Trader, Najanankumbi
4	Sarah Nakintu	Entrepreneur Kyebando
5	Aisha Nalweyiso	Teacher, Wakiso
6	Salima Nakandi	United Kingdoms, House Wife
7	Zawedde Rahma	Teacher, Kaliiti, Wakiso
8	Asia Nabateesi	House Maid, Saudi Arabia
9	Rashida Nanfuka	Teacher, South Africa
10	Sumayya Nalule	Teacher/Director Of Rameen Nursery School South Africa.
11	Hadija Namutebi	Medical Doctor, Canada.
12	Shamila Namuddu	Teacher Sumayya Girls High School Nsanji
13	Nabira Nakku	Accountant African Muslims Agency (AMA)
14	Rahma Nanyanzi	Information Technologist, Nansana Wakiso
15	Shamim Namalwa	Medical Doctor/ Mulago Paramedical
16	Mariam Nassozi	Enterprenure, Luzira
17	Ruqayya Namulindwa	Teacher, Khadija Girls Islamic Primary School
18	Fahima Naluwugge	Medical Doctor/ Self-employed
19	Nakato Sania	House Wife, Kakiri, Wakiso.

20	Zulaika Nakakande	House Wife, Luwero.
21	Halima Bakasambe	Deputy Headteacher Kalule UMEA Primary School
22	Aisha Nakakande	Nurse Mulago Paramedical School
23	Halima Nakayiza	Business woman
24	Hamida Namayanja	Administrator UMSC

The school provides co-curricular activities to the students, such as sports and recreation. The school also organizes annual quran and sports competitions, school tours and seminars. Khadija also provides academic counseling to assist children with personal and academic issues.

Khadija Girls Islamic Secondary School

On 15 January 2001 Khadija Islamic secondary school was started, its Motto was *READ AND LEAD*. The primary students in the primary school had completed Primary seven the previous year; so they joined senior one that very year. Many of these were orphans who were sponsored by AMA in the primary section, and they continued sponsoring them. In 2004 the pioneer students in the secondary section sat for their UCE exams and in 2006 they sat for their UACE. The first Headteacher for the secondary section was Mr. Muhammad Kasozi, and was later succeeded by sheikh Twaha Lubega who had just completed his Master's degree in the year 2000. For sometime, Sheikh Twaha headed both schools - Khadija girls Islamic primary school and Khadija Girls Islamic Secondary school. His Deputy in the secondary section was Mr. Ssekiyonjo Musa. Sheikh Twaha Headed the schools for 2 years and later handed over the secondary section to his Deputy (Mr. Ssekiyonjo) in 2004, since the work load had become too much on him and yet his bosses were un willing to increase on his salary.

Table 4.6 below shows some of the Headteachers in the secondary section.

NO	NAME	POST	TEARM
1	Mr. Muhammad Kasozi	Headteacher	2001-2003
2	Sheikh Twaha Lubega	Headteacher	2003-2004

3	Mr. Ssekiyonjo Musa	Headteacher	2004-2008
4	Madam Hanifa Nalubwama	Headteacher	2008-2016
5	Madam Nalumu Madiina	Headteacher	2017 – to date

At the beginning it was hard to get a female headteacher; that is why why Madam Hanifa and Madam Nalumu had longer terms compared to male headteachers, since it was necessary for a girls only school to be headed by a female. The theology teachers included; *Sheikh* Faiswal Kakungulu (Director of studies theology), *Sheikh* Abdullah Hamza, *Sheikh* Ayyub Muwayi. *Sheikh* Twaha Ssentumbe, *Sheikh* Shams-ddiin Baagala and *Sheikh* Muniir Hamdaan. The first secular teachers in secondary were; Mr. Ssekiyonjo Musa (Headteacher), Mr. Kamulegeya Muhammad (Deputy Headteacher), MR. Musa Mpanga, Mr. Mansur Muhammad, Madam Mariam Nankumba, Madam Aisha Wanyana, Madam Sherina Nakangu, Madam Hanifa Nalubwama, Mr. Ronald, Mr. Michael Kintu, and Mr. Nsubuga Hood.

Academic Profile

The school has been performing well, and many students who sit for their A ‘Levels there have been qualifying to join university every year. The school was founded with the intention of opening up chances for female orphan to have access to education. As per now the school employs over 50 workers both teaching and non-teaching Staff, and it has over 300 students. Its curriculum is approved by the Ministry of education and sports, and it provides both sciences and arts at both O and A levels. Languages like Arabic and Kiswahili are taught in the school. Co-curricular Activities like sports, Hand crafts, Vocational Skills, and recreation activities are provided. Some of the students from the school have been able to win government scholarships for study at University; government scholarships are reserved for the best performing students.

Alumni of the School

The school has greatly contributed to Muslim Girl-child Education in Uganda, accounting for many Muslim women professionals.

Table 4.7 below shows some successful Muslim women who have gone through Khadija Girls Islamic Schools.

Name	Occupation	Address
1 Hadija Namutebi	Medical Doctor	Canada
2 Nabira Nakku	Accountant (AMA)	Bweyogerere
3 Halima Bakasambe	Deputy Head Teacher Kalule UMEA Primary School, Luwero.	Ziroobwe
4 Namulindwa Ruqayya	Teacher Khadija Girls Secondary School.	Matugga, Wakiso.
5 Shamim Namalwa	Medical Doctor (Under Training) Mulago	Student.
6 Hamida Namayanja	Administrator UMSC	Kawempe, Lugoba.
7 Sumayya Nalule	Teacher Entrepreneur South Africa	South Africa
8 Rahma Nyanzi	Computer Specialist Entrepreneur	Nansana Wakiso
9 Sharifa Nassazi	Economist	Kampala
10 Rashida Nanfuka	Teacher South Africa.	South Africa
11 Shamila Namuddu	Teacher (Sumayya Girls High School Nsanji)	Busega, Wakiso

(Field Notes 2022)



Photo 3.3: The front view of Khadijah Girls Secondary School



Photo 4.4: The Researcher interviewing the former Headteacher of Khadija Girls School, Sheikh Twaha Lubega. He is now the Director of Bunanyuma Quran School.

4.4 Muslim Girls Primary School

The school was established in 1954 under the association of Muslim *Sunni* association of Uganda to propagate the ethics of Islam and secular education to Muslim Girls. When the Asians were forced to leave the country in 1972, they left the school in the hands of the government of Uganda.

Later between 1992 to 1994, the Muslim *Sunni* Association as the foundation body acquired a reposition certificate including this school. Since then, the school has remained a government aided school under the control of KCCA together with the foundation body.

In the 2010, the foundation body decided to relocate the school from the old site at Rashid Khamis Road to Busega central zone A Mugema Road Lubaga Division Urban council. This was after a relocation agreement between KCCA, Uganda Muslim Supreme council and the Muslim *Sunni* Association of Uganda.

The management committee, together with other stake holders, agreed to make the school mixed for both boys and girls and also change the name of the school to Busega Muslim primary school though until now it is still in discussion.

In 1972 the exodus of the Asians took place and the last Asian to head this school was called Mr. M.I Kunju.

There after the school changed leadership to Ugandan Headteachers as given in table 4.8 below;

NO	NAME OF HEADTEACHER	YEAR
1	Mr. Lubwama Sofia	1972-1974
2	Mrs. Ssali Lukiya	1974-1975
3	Hajati F.N. Sevviri	1975-2002
4	Mr. Kulumba Zaid	2002-2003
5	Mr. Katumba Muhammed	2003-2006
6	Mr. Kayongo Ahmed Nyago	2007-2011
7	Mr. Nantalaga Amir Kiggundu, now educational officer Lubaga Division.	2011-2012
8	Mastura Suleiman	2013-2014
9	Mr. Mulindwa Muhammed Noor	2014-2017
10	Mr. Mukisa Rasuuli	2017-2018
11	Madam Mastura Suleiman	2018- To-date

(Field Notes 2022)

The school now has boys in because the after relocation, the numbers reduced by almost 80% and the solution was to allow boys in for the purpose of boosting the numbers. The school was shifted in the year 2010 with only 50 learners out of 1000.

The total number of learners under UPE sponsorship is 385. The teacher's welfare before relocation was good, they were well paid and allowances were given. Which case was enhancing student's performance.

The enrollment is still low, the number of girls is 162 and boys is 160, although the school Name is still "MUSLIM GIRLS"

The school organizes co-curricular activities like *quran* competitions, sports, Drama among others.

Table 4.9 below shows the current members of the school management committee;

NO	NAME	Title
1	<i>Haji</i> Kiyimba Abdul	Chairperson
2	<i>Haji</i> Amur Yusuf Mashindano	Vice Chairperson
3	<i>Sheikh</i> Isa Sentongo	Member
4	<i>Sheikh</i> Siraji Lubega Muwalabu	Member
5	Mr. Yusuf Shaban	Member
6	Mrs. Nanfuka Zuhura	Member
7	Mr. Nakitende Shariifa	Member
8	Mr. Kimbugwe Ismail	Staff representative.

The rest of the members have been mentioned in the appendix.

Table 4.10 below shows the current school teaching staff on the government pay roll.

SCHOOL TEACHING STAFF	DESIGNATION	CLASS
Mastura Suleiman	Teacher	P.4
Mr. Nsubuga Isaah	Deputy Headteacher	P4
Ms. Kaziziko Amina	HOD- English	P.7
Mr. Kitemu Sam	HOD-Math	P.6
Mr. Kafeero Dan	HOD-SST	P.5

Mr. Kimbugwe Ismail	HOD-Science	P.5
Ms. Nakiganda Yudaya	Teacher English	P.5
Mr. Naigaga Salama	Teacher SST	P.1
Ms. Fatuma Hakim	Teacher	P.3
Ms. Namayanja Jacqline	Class Teacher	P.2
Ms. Tseboyi Hanifa	HOD- co-curricular	P.1

(Field Notes 2022)

Other teachers are not on the pay roll but paid by the school, they include;

Ms. Namugaba Esther P.3, Ms. Namaganda Magret Class Teacher P.2 and Ms. Muzanyi Brenda P.4-P.5.

The school support staff is included in Table 4.11 below;

NAME	DESIGNATION
Mr. Offono Julius	School Cook
Mr. Lubega Siraji	School Sheikh
Ms. Nabawoya Hamida	School Bursar
<i>Hajati</i> Madina Mulindwa	Nursery Teacher
Ndagire Zaituni	Nursery Teacher
Kalule Saidi	Askari
Nasobya Shamim	Matron

(Field Notes 2022)

The head teacher told the researcher that the number of pupils declined to about 80% compared to the way it was before shifting

It is believed that the school was running well in terms of welfare of both teachers and learners, academically the school was among top performing schools in the city of Kampala.

The school encountered some losses during the shifting process, they include the following;

Loss of properties like beds, most of the learners changed schools, some teachers sought for other jobs, the school lost the fame it had before among others.

After relocation, the school has encountered some challenges which include;

The headmistress lamented that the school lacks a perimeter fence, a computer and a printer therefore this makes them go outside the school to seek for those ICT services. The school

doesn't have enough teachers' houses, so three teachers commute from very far yet the school doesn't give them any transport allowances. She added that feeding learners is also still a challenge to both learners and the teachers as they find it hard to teach learners with empty stomachs, they come to school hungry hoping to eat at school but in vain. The researcher quoted the headteacher saying;

“Hunger is one great challenge in our school, it is always hard to teach hungry learners, one day I saw a child lying down crying and I went near her to ask what the matter was, she replied that they are many at home and she did not have enough food to satisfy her hunger and came to school with empty stomach. The head teacher was forced to share her small posho with the learner to save her from hunger.” (*Field Notes 2022*)

School fees payments is low, and this make the school unable to fulfill their budgeted programs and teachers getting low allowances. The school does not have a proper Kitchen, and the nursery section building does not is half way built. The school lacks furniture and enough *sheikhs*, it only has 3 who are not enough yet *sheikhs* do motivate parents to bring their children to the school where they get chance to learn and gain religious skills.

The Impact of the Re-location of Muslim Girls Primary School

The school was removed from its original location in a manner that was not fully explained to the stakeholders. This removal represented a serious setback for Muslim girls' education in Kampala and in Uganda as a whole.

As a result of this shift, many girls went to Christian schools, since they could not move to the distant location where the school was taken. Also, some Muslim ladies lost jobs, and secondary schools like Nabisunsa girls school lost a feeder school.

Below are some of the pictures of the new school;



Photo 4.5: Some boys have been allowed to join “Muslim Girls School” at its new location due to demand from the local community, and also because the school needs more students to break even.



Photo 4.6: The Researcher (Right) interviewing the current Headmistress of Muslim Girls School at its new location.

4.5 Kitosi Muslim Girls' Theological Institute

Kitosi Muslim Girls' Theological Institute was founded in 1969 to cater for the Islamic educational needs of Muslim girls. As pointed out earlier, that the *Qur'an* Schools system that was operated by the Muslim community in the beginning was not inclusive. It catered mainly for male students, and the few girls that joined these schools did not go very far. Indeed, in the

neighbourhood, less than twenty miles away, was Kabigi Islamic Institute, which only accepted male students.

In the early 1960s, *Sheikh* Swaib Semakula moved to Kitosi village in Kyamulibwa Subcounty, in the present Kalungu District in Masaka region. His work in the propagation of Islam in the area is still widely remembered in the area and beyond. Among his many initiatives, he built a mosque, and also taught a number of prominent *sheikhs* in the area. His training also included Muslim girls.

Among the female students he trained was one called *Sheikhat* Hawa Namugenyi. Eventually, *Sheikhat* Hawa Namugenyi, with the support of other members in the community, started a school specifically dedicated to the training of Muslim female clerics. This school still stands today, although its mission has expanded. It now accepts male students, and has also taken on board secular education, and partly runs as an ordinary primary school. The teaching of Islam however is still very much emphasized in the school.

When it opened in 1969, the school was known as Kitosi *Madrasaat Tarbiyaat Banaat Almuslimiina* (Kitosi Girls Muslim Theological Institute). *Sheikhat* Hawa Namugenyi was assisted by *Sheikh* Ssempiira Muhamuudu, together with other prominent *Sheikhs* at the time. They included: *Sheikh* Burhan Wamala Wakiku (Late), *Sheikh* Kiddawalime Iddi (Late), *Sheikh* Kamulegeya Obeid, *Sheikh* Semakula Swaib (former Mufti of Uganda) *Sheikh* Umar Kalyango, *Sheikh* Burhan Kayinde, *Sheikh* Idris Mutazindwa and Haji Musa Kattunta Batobeewa, among others.

The school's primary mission was to train the Muslim girl to become a model citizen who will have mastered her religion, but also have other skills. Trained *Sheikhs* were brought in from neighbouring institutions for Islamic teaching and nurturing. The girls were also taken to visit other Islamic schools like Kabigi for more academic interaction and to attend Islamic concerts; and school open days were organized at the school. In addition, the girls were given training in vocational skills like tailoring. (*Field Notes 2022*)

Sheikhat Hawa Namugenyi: A Brief Biography

Sheikhat Hawa Namugenyi was born on 20-05-1940 and died in the year 2001. Her father was called Haji Musa Batobeewa Kattunta, and her mother was Hajat Nakalyoowa Amina. She was married, but did not produce any child. Her husband was called Sheikh Mahmud Sempiira, the son of Adam Mirambo from Mbarara. They came to Kitosi to study Islam under the tutorship of Sheikh Swaib Semakula and Sheikh Mayanja, and ended settling there. That is how he came to meet *Sheikhat* Hawa Namugenyi. *Sheikhat* Hawa was taught locally in the area, and her last formal teacher was *Sheikh* Swaib Semakula, who graduated her to the level of ***Sheikhat***.

The other prominent members of her family were the following: *Sheikh* Mustafa Maalo, *Sheikh* Ibrahim Katongole, *Sheikh* Idris Mutaziindwa, *Sheikh* Ali Zikusooka, *Haji* Ma'athi Muyingo, *Hajati* Mariam Nabuuma, *Hajati* Joweri Namugabo, *Haji* Zubair Muweesi, *Haji* Abdallah Mugonza, *Hajati* Zaam Namuyingo, *Hajati* Aisha Namaalo, and *Hajati* Madiina Namanda.

Prominent Female Alumni of Kitosi Girls Theological Institute

Some of the alumni of the institute have risen to positions of prominence in the area of Muslim education and *Dawa* in the country. They include: *Sheikhat* Nuliat Najjuko Ssendendo, *Sheikhat* Aisha Nabattu and *Sheikhat* Aida Nattoolo.

Table 4.12 below shows a list of some of the important Muslim women in the community who went through the school.

1.	<i>Hajati</i> Hawa Ssendendo
2.	<i>Hajati</i> Hawa Mujimu (a successful Business woman)
3.	<i>Hajati</i> Nuliyaati Nabitungulu
4.	<i>Hajati</i> Mariam Nabuuma (<i>This is the mother of the late Haji Hussein Kyanjo, former Member of Parliament for Makindye West and founder Secretary General for the Justice Forum Political Party - JEEMA</i>).

5.	<i>Hajati Joweria Namugabo</i>
6.	<i>Hajati Zaam Namuyingo</i>
7.	<i>Hajati Aisha Namaalo</i>
8.	<i>Hajati Madiina Namanda</i>

(Field Notes 2022)

When the school was first started, there was some uncertainty, but it proved so successful that spiritual life in the area changed, and students came from different parts of Uganda to attend school in Kitosi. Meanwhile, the boys continued to go to Kabigi Islamic theological institute for their education.

But Kabigi was some distance away, and many parents who wanted their children to get proper Islamic training could not manage it. They started pressing for change in the school's arrangement, to allow boys to attend the school as well. So, boys began to be slowly admitted to the school. At the time of this reaserch, the list of old boys was also significant. It included the following: Kayizzi Muhammad (*Imaam* Masjid Kyazanga), *Sheikh* Ahmad Ali Mulangira (a prominent *Dawa* worker), *Sheikh* Sempijja Swaib Wanji (Daa'i), *Sheikh* Kassim Wanji (Director Ibn Salaam Masaka), *Sheikh* Wanji Abdallah (*Amir* Masaka District), *Sheikh* Siraje Mudde (Advisor to the Supreme *Mufti*), *Sheikh* Mu'aath Mutazindwa (a prominent *Dawa* worker), and *Sheikh* Yusuf Mubiru (a prominent *Imaam* in the area).

Other outstanding male alumni include: Hamzaata Kayondo (prominent citizen in Kitosi), Hamzaata Kiyimba (prominent Bussinessman in Kampala dealing in spare parts), Yusuf Lubega (Bussiness man in London), *Haji* Haruuna Lukyamuzi (Kabowa Hidaayati), *Haji* Isa Sekabanja Sengendo, and Mutazindwa Muhammad (Director Kawempe Mamtaazi SS.), *Haji* Muhammad Lukooya (Prominent Businessman at Nasser Road and brother to *Haji* Hussein Kyanjo), *Haji* Hussein Kato Muyingo (Chairman Lands Committee Kampala KCCA), *Haji* Abdul Wahab (Businessman in London), Muhammad Mutebi (Businessman in Zana- Kampala).

The school has served the community for more than fifty years, largely due to the support of prominent citizens in the area who have maintained commitment to the founding ideal. They

include the following: *Sheikh* Badrudiin Kasana, *Sheikh* Muhammad Mayanja, *Sheikh* Serwadda, *Sheikh* Ibrahim Katongole, *Sheikh* Kiddawalime, *Haji* Muhammad Kasana, *Haji Sheikh* Sita Muwonge, *Haji* Ali Nganda, *Sheikh* Idris Mutazindwa, *Haji* Ma'ath Muyingo, and Muhammad Mutabaazi. (*Field Notes 2020*)

Present Status of the School

The school currently operates a double curriculum, offering both Arabic/Islamic education and secular education. Secular education was incorporated into the school in the year 2001 when it became government aided. At that time, there was a bit of decline in the teaching of Islam. There was a shortage of *Sheikhs*; but it is now gaining momentum. More *Sheikhs* have been added, and arrangement have been made to sit for Islamic primary Leaving examinations in the year 2024. However, the school still need support, especially in the payment of *Sheikhs* and Islamic text books.

The other outstanding challenges that the school faces include: lack of teachers houses, lack of a perimeter fence for safety and protection of the learners, insufficient access to safe water for the learners, insufficient finances to pay the *Sheikhs*, as well as a shortage of Islamic textbooks. The school also needs pupils' domitories, especially for girls who were the real objective of starting the school. The school is also on the look out for means of diversifying its sources of income. Currently, it gets money from three principal sources: Parents, the government of Uganda (UPE funds), donations from old students and well-wishers.

The school currently has a total population of 607 pupils. They include 288 boys and 319 girls. The Muslim population is 314 pupils, and the non-Muslims (attending only the secular part) are 286. It has seven teachers paid for by government, including four Muslim teachers, and three non-Muslims. In addition, it has four *Sheikhs* who teach Islamic theology, and are paid from Parents Teachers Association funds. It also has one cook. A more detailed report is attached as appendix 5b. (*Field Notes 2020*)

4.6 Islamic University In Uganda

The Islamic University in Uganda is the result of a negotiation between the Government of former President Idi Amin and the OIC at an OIC meeting in Lahore. In order to do this, Idi Amin registered Uganda as a member of the OIC.

The Islamic University in Uganda was opened in the year 1988 by the Organisation of Islamic Cooperation (OIC) under a bilateral agreement between the Government of Uganda (GOU) and the OIC. In 1990, the Parliament of Uganda enacted a law, The Islamic University in Uganda Act (cap 131, Laws of Uganda), formally establishing the University in Uganda. The University operates under the framework of this Act. The University opened on 10th February 1988 with 80 students and two degree programmes. Currently, we have over 120 accredited programs, 8 Faculties and a student population of over 10,000 coming from 21 different countries. The University has so far graduated over 45,000 students from various disciplines.

In 1990, the Parliament of Uganda enacted a law, The Islamic University in Uganda Act (cap 131, Laws of Uganda), formally establishing the University in Uganda. The University operates under the framework of this Act.

The University has the main campus at Mbale, a Centre for Postgraduate Studies and three other campuses – the Kampala campus, the Female Campus at Kabojja and the Arua Campus. The University employs over 600 fulltime members of staff from 8 countries, and about 300 on part time basis. **IUIU Females' Campus** was opened on 16th August, 2008 to provide quality university education to the increased number of female students in Uganda.

4.7 Conclusion

This chapter has discussed the attempts by the Muslim community to address the problem of girl-child education, in secular education and in Islamic studies, both at the Primary school level and at the Secondary school level. The examples we have used to discuss these attempts – Nabisunsa Girls School, Khadijah primary and secondary schools, Muslim Girl school and Kitosi Girls Islamic theological institute – all show that the problem can be tackled, if there is focus and

determination. It is also true however that while these attempts are important, a lot still needs to be done, because as they were going on, girls in other parts of the country were experiencing enormous challenges in accessing education, both secular and Islamic. Chapter five is about these challenges, as seen from the point of the Muslim women themselves, and it features the experiences of those who did not succeed in attaining reasonable levels of education, as well as those who attained reasonable levels of education, and the challenges they faced.

Below are some photographs of the school as it looks today.



Photo 4.7 showing the main classroom block of the school built after the death Sheikhat Hawa Namugenyi.



Photo 4.8 shows the current headteacher of Kitosi Muslim secondary school. The van in the picture was the researcher's transportation. Some of the buildings in the photograph are the first structures put up by *Sheikhat Hawa Namugenyi*.



Photo 4.9: The Mosque and the compound. It is a spacious school, and it is kept incredibly clean. Students are in a discussion with their teacher under a tree in the school compound.



Photo 4.10: Sheikhat Hawa Namugenyi with her husband.

CHAPTER FIVE
**VOICES OF THE MUSLIM WOMEN FROM LUWERO AND KAMPALA DISTRICTS
ON GIRL-CHILD EDUCATION: ANALYSIS OF THE DATA**

5.1 Introduction

This chapter presents and discusses the primary data collected from the field, in form of the voices of women from both Luwero and Kampala districts, talking about their life experiences. It offers insight into the first-hand experiences of the Muslim girls who went through the education system referred to above. The researcher uses the chapter to review the challenges and opportunities for Muslim education, accounting for the failures and successes of women in acquiring education.

In section 5.2, the researcher discusses the experiences of those women who got limited or no education. The women featured in this category are those whose education did not go beyond primary seven. Their experiences are similar in certain aspects, but each of the narratives has a uniqueness of its own. The very fact they were not able to attain any education, and they feel it with regret, is a powerful lesson in itself. Muslim women in Uganda have been subjected to several social injustices, and the denial of education is one of those serious injustices.

In section 5.3, the researcher discusses the experiences of those women who managed to toil through and later achieved reasonable success in their education bid. The discussion of these women's experiences focuses on the factors that facilitated their success, the challenges they had to overcome, and the regrets they feel. The above issues are serious because, as seen in chapter one, education is a human right that should ensure a meaningful life. It is both a right and an instruction from *Allah*. In Islam, pursuing Knowledge is a holy duty, and the significance of acquiring and dissemination of it is an instruction from *Qur'an* and *Hadith* of the Prophet (PBUH).

The data on which the analysis in this chapter is based is of individual stories by the women from Luwero district (for the less educated women) and from Kampala district (for the more educated women). These narratives are collaborated by submissions contained in two Focus Group Discussions (one for each of the groups of women) – for the less educated and for the more educated. It is also worth noting that the stories for the more educated are by women from

Kampala, which brings together Ugandans from different parts of the country. This therefore tends to give the findings a national character.

5.2 Factors that account for some Muslim women's failure to acquire reasonable education

5.2.1 Madrasa School

The education status of Muslim women is one of the major issues which have been taken up by the scholars from time to time. It is commonly believed that Muslims lag behind in taking their children to school. It is farther believed that they preferred educating boys to girls. In the process of this research, the researcher noted that many of them asserted that their parents especially fathers indeed preferred *madrasa* to modern schools. Contrary to common belief however, even girls were taken to madrasa school. The difference was that whereas the boys got more comprehensive education that made them *Mualims* and *Sheikhs*. For the girls, once they learnt the basics of prayer and *Qur'an* reading at *madrasa*, parents would organize a small function for her and prepare her for marriage.

And according to Khadija Nakabugo, Mariam Namuli and Fatuma Nakafeero, as soon as they completed *madrasa*, they got married. Their father told them that: "the *Qur'an* I have taught you is enough for you to succeed in life." They argued that their father had a fear that his children might go astray if they went to secular schools. After realizing that there was no chance and hope to continue with their education, they decided to sit home to prepare for marriage as it was the only alternative. Much as they loved to continue with their studies, their father was convinced that the education they had received at the madrasas school was enough.

5.2.2 Long Distances to School

In as far as education is concerned a woman was quoted saying;

"We are faced with long distances to primary schools. Girls on their way to school meet men. Later, some get pregnant and drop out of school," said a parent from Uganda. "Also, we have no vocational school that will train our girls after they complete primary and lower secondary education, so we see it as a waste of resources to educate girls."

In a survey done in Tanzania and Zimbabwe, Lucy Lake argues that the distance to school is not just about the distances the girl walks to school. It is also about other factors like the attitudes and environment that impact on the learning process (Lake 2016). And a 2020 educational review in Mauritania showed that in 2013, only 55 girls out of every 100 were able to transition from primary to lower secondary school (compared to 61 boys out of every 100) (Khalili 2020). This was a result of the distances that they had to walk from home to school, and the problems associated with it. The government of Mauritania has built more schools in remote areas to address this problem. Today, more girls are able to attend lower secondary school.

In the present study, the distances walked by girls were also found to be a great challenge that limited many girls from completing their studies. Boarding schools were not as many as they are today, and those which were available at that time were unaffordable to most of the Muslim parents, especially Muslim parents. Few parents had stable sources of income to pay the huge amounts of school fees for their children. And on top of that, during those days transport was very difficult because of the poor roads and few vehicles on the road. Muslim schools were also few, and those that were available favoured boys. They were far and it was very difficult for girls to commute daily, and many of them got fed up, even when the father was still willing to support them. One of the respondents, Sarah Nakyazze, reported that she had to walk a distance of 6 miles every day - she walked 3km to and 3km from school. Aisha Nanfuka also faced the same problem, as did Hafsa Nabalinge, Mariam Nakimera, Khadija Nakabugo and Mariam Namuli. Fatuma Nakafeero noted:

“The challenges I faced included, lack of scholarstic materials, payments of school fees, walking long distances, which required me to wake up very early in the morning to start our journey to school”. (*Field Notes 2022*)

The other problem was that there were men who disturbed the girls who commuted daily to school. Day scholars had high chances of falling into traps of such people. And since the boarding schools were very few, the majority of girls fell in this category. The men used tricks like offering them gifts and lifts on their bicycles, sweet words and promises of marriage, in

order to seduce them to give up their studies. Hasfa Nabalinge reported that this was one of the greatest challenges she faced, and it led to her dropping out of school. In her own words, she said:

I was greatly disturbed by men, and on one occasion, I was almost raped, but some people nearby saved me. I went through a lot, and was grateful to Allah for the great protection He granted to me. I stopped going to school because there was a teacher who disturbed me a lot at school; this made me become fed up of studies and decided to get married. (Field notes 2022)

5.2.3 Unsupportive School Environment

Robyn Detoro (2017) argues that while there is overwhelming evidence that educating girls creates healthier, wealthier, fairer, and more stable communities, there are still many barriers to girls' education in many communities. He identifies seven of them, including: "Household duties, the requirement to care for family members, early marriage (and early childbirth), and the failure by the schools to provide female students with access to separate toilets, washing areas and appropriate sanitary products during menstruation.

The above factors are also true of Muslim education in Uganda. In addition, this study discovered that unfriendly classmates made some girls develop a negative attitude towards education, teachers who used to beat them unnecessarily caused some girls to refuse deliberately to go to school and others hate it completely. According to Fatuma Nakafeero, some teachers used to beat their learners even without a justifiable cause, she is quoted to have said "we had a drunkard teacher who used to beat us whenever he would find us, even when we had committed no wrong." She added that this made her hate school. Asia Nampa was also quoted saying because she was weak academically, teachers were fond of beating her and discouraging her, and this demoralized her and switched a negative attitude towards education.

The researcher also remembers a classmate who had repeated the class, she was a big girl with big breasts who was weak in academics and a teacher by names of Namirembe Rahma who used to abuse her in a very humiliating manner. she used to say: "you girl of big breasts breast feed that small girl you are sitting with, these words gave her much pain that made her become fed up with studies, and she eventually dropped out of school".

Ms. Mariam Namuli is also quoted to have said that some unfriendly mates used to block the way for and beat them seriously others could surprisingly attack them on the way back home and fight against them. She said this made some of their colleagues' hate school and some dropped out of school.

This was one of the challenges faced by some respondents, this was a kind of harassment from some fellow students who used to block the way for their fellows and start beating them, abusing them and also fighting them, on this very matter Ms Hadija Nakabugo narrated a story:

On our way from school with my siblings, some of our colleagues could fight and beat us on the way. This resulted into injuries; one of our friends by names of Safina was beaten and her leg fractured. This was mainly done by big boys threatening some small girls who couldnot defend themselves, they used to fight them and steal their properties like books and pens, money, among others. On top of that, they threatened to beat them if they reported home. (Field notes 2022)

As a result, some victims would fear to go back to school and would hide somewhere when sent to school by their parents, and deceive parents in the evening that they are from school. This kind of harassment led many to drop out of school, and get pregnant at an early age.

5.2.4 Social and Biologically-Related factors

5.2.4.1 Big Families, Limited Resources and the 'boys first' Policy

The promotion of educational attainment is an important goal of policy makers. The economics of the family suggests that family size can have an important effect on children's educational attainment, and that there is usually a trade off between quantity and quality (Becker, 1960; Becker and Lewis, 1973). Where there are many children, it is reasonable to argue that siblings are unlikely to receive equal shares of the resources devoted by parents to their children's education. One of the greatest problems that majority of the girls faced was being members of large families. The fathers were usually the sole supporters of the family, but sometimes there would be as many as three or more wives, with each wife having more than six children. So, a single home would have up to 30 children and more, depending on one man. And children whose families suffer from poverty, do not complete their education as paying fees and buying materials necessary for education is difficult. Poverty can result into parents not participating in encouraging their children to attend school, providing school uniform, attending PTAm meetings

among others. The stable source of income of those days was mainly subsistence agriculture, and a few homes were practicing commercial based agriculture. It usually became hard for the father to take all of them to school and to ensure that they all succeed in their studies. According to Ms Nabwala Halima, there were 35 children of different mothers in their home, and when the father died, he left many of them still dependant. Ms Zainab Nansubuga Kasirye also said in her story that they were about 25 in number and father died leaving no one among them independent, both Halima and Zainab said that some of their brothers and sisters continued with studies but later dropped out due to lack of stable support. Hence the aspect of big families was a big problem affecting many girls to pursue or continue with their education.

As noted above, poverty was a big problem, and it affected girls more than boys. Some boys managed to continue with their education by taking on jobs in the evenings and weekends. When girls attempted to get work and raise additional money, they often run into other problems. Mariam Namuli and Fatuma Nakafeero both reported that some of their brothers managed to find some work so as they could be able to get money for school fees. They did jobs like digging and stone quarrying, and this helped some to be able reach certain levels in education. The lack of these opportunities made many girls fail to complete their studies. Some other respondents argued that one could be sent home for a book and it takes like two weeks to get the book, as the father was still looking for money to buy a book. Safina Namubiru also said that her father could first attend to boys first. This made so many girls to get tired hence dropping out of school.

Namubiru Safina is quoted to have said; My brothers who were in boarding schools and they are the ones who had the father's attention mostly when it came to education. When she was chased for school fees, he would put her on wait until he was done with the boys' fees.

Muslim parents of the past had bias against educating of a girl child, lamenting that girls can hardly study and succeed in education as they are too weak hearted to endure the challenges related to education, they easily drop out of school compared to boys, they hardly endure hardships involved in persuing studies including, long distances, male predators among others. Male guardians argue that it is a wastage of time and money to educate a girl child. According to respondent Nakyazze Sarah, when she was brought back from her aunt, she hoped that her father

would push her ahead in her studies. She was disappointed when her father told her that he cannot pay school fees for girls who had grown breasts on their chests, adding that the paying of school fees for a girl child is a waste of money. She therefore changed her mind and started thinking of getting married to bare children. There are many other examples of parents holding negative attitudes towards female education participation, especially in rural Uganda. Poorer parents with large families regarded their daughters' education as unwarranted and expensive; and given that girls were often used as the caretakers of the family, school attendance for girls represented a double loss: the fees burden and loss of vital help at home (Kasozi 2002, Muhwezi 2003 and Kasente 2003).

Therefore, discrimination is a major factor that affected those women who never completed their studies. During those days women were left to play the service roles of working on the farms, getting the food ready and nursing the children. This has been a common practice especially in the rural areas with the greatest percentage of Uganda's population, discrimination in girls' access to education persists in many areas. Girls' failure to acquire education was therefore the result of a combination of factors, including: customary attitudes, early marriages, unwanted pregnancies, sexual harassment and lack of adequate and physically accessible schooling facilities (Beijing, 1995).

5.2.4.2 Domestic Chores

According to Soares (2002), the determinants of pupils' academic progress can be classified into three groups of variables: those related to students' individual and family characteristics, those related to the socioeconomic context of the school, and those related to the processes and pedagogical practices of school. The relationship between work and school involves decisions about the child's time allocation, and the possibility exists that the low quality of schools, aligned with the disinterest in school of children and their parents, poor families could prefer work to school. This would result into weak academic performance. Davison and Kanyuka (1990) argue that children involvement in gender domestic roles takes on different forms. Boys become cow and goat herders in rural areas where farmers keep cattle, girls spend their time child minding their siblings and both boys and girls spend their time working on estate farms, or in family fields. Along the lakeshore absenteeism from class and eventually drop out is caused by

demands for income generation through fishing. Bryant (1990) notes that many children begin work at very early stages, and were not enrolled in school at all or are involved in such roles which hinder proper participation in schools which ultimately leads to poor academic performance (Davison & Kanyuka 1990).

According to the data collected in this research, the girls in the Muslim community bore the greater burden of domestic work, and this accounted for their great dropout rates. It was like a norm in most homes of those days that girls had to first help with some work before they left for school and in the evening still it was the same story. One of the respondents, Nakabugo Khadija, was quoted as saying:

My step mother would not allow me leave for school without doing all the work assigned to me, I had to wake up in the morning, go to the garden, come back and prepare my little siblings to go to school, and in the evening i had to come back early in order to prepare supper (the evening meal) that involved fetching food from the garden, peeling, fetching fire wood, water among others. (Field Notes 2022).

She said doing a lot of this house work is one factor that made her feel fade up of studies, so that when her father decided to let her get married, there was no hesitation.

Ms Haliima Nabwala and Nakimera Mariam also said that house work was a lot before and after school and that they and their siblings used to engage themselves in it and make sure they fulfil it on a daily basis.

In his theory of social justice, fairness to women is a subject of sustained discussion.

He argued that that men and women should be treated as equal citizens, and he objected to the systematic vulnerabilities produced by the gendered division of labor in societies like the United States. He was of the view that these vulnerabilities stem from gender norms that make women responsible for unpaid care work and housework within their families. (Rawls 2001: 162–168). As a result, Rawls explicitly argued for the reform of family law, so that divorce rulings recognize women’s work and their entitlement to a fair share of the family’s assets. However, he argued that division of labor along gender lines could be reasonable, if it was given voluntarily, and not the result of coercion (Rawls 2001: 156–164). The experience of the Muslim women in

these narratives clearly shows that fairness was not applied in the way they were treated and Rawls would certainly object to this treatment.

5.2.4.3 Lack of Parental Love and Care

Parental love is characterized by warmth, affection, care, comfort, concern, nurture, support, acceptance, or love that a child can feel from their parents. The parent's love for their child can be felt when they kiss, hug, praise, compliment, or say nice things to or about them. Children need parents or caregivers to provide specific types of positive responses to develop physically and mentally. This form of response is often interpreted as an act of parental love.

It is a fact that many fathers of those days had very little interest in educating female children, and others had negative attitudes in paying school fees for their children generally, in other words they lacked affection for their daughters, this can also be a significant barrier for the girls to complete their education. In support of this, a respondent known as Ms Nakyazze Sarah told the researcher that:

When I finished primary six, my aunt sent me back to my father's home so that he could help continue with my studies. To my surprise, father told me that he was not ready to do so, and added that he could not waste his money paying fees for girls who had grown breasts (Field notes 2022).

Her father ignored her and she eventually got pregnant and bore children. Another respondent, Ms Khadija Nakabugo also said:

My father loved theological studies very much, and when I completed primary 7 of these studies, he did not give me any chance to join a secular school. I begged him, but all was in vain. Eventually, my elder sister found a man for me to get married (Field Notes 2022).

Therefore, the lack of concern by fathers towards education made so many women miss out in as far as education is concerned.

Parental care is something paramount in proper upbringing of a child. For children to grow in a harmonious environment and for them to succeed in their education they require love and care from their parents. This love and care played a big role in planting confidence in children's hearts and feelings, children grow with a sense of belonging. If a child is neglected, it damages

her self-esteem. This lack of self esteem also played a great role in causing some girls to drop out of school. A respondent known as Safina Namubiru narrated that her mother left the marriage when she was young, and she was taken to her paternal grand mother, and that is where she stayed until marriage. She was commuting daily to school while her brothers were in boarding schools. Up to now she believes that she was neglected by her father who took her to her grand mother. She believes that if she had grown up with her mother, maybe she would have been somewhere in as far as education is concerned, as mothers do not usually give up on their children. But when her mother divorced her father, she married another man and gave birth to other children who are now well off because of being educated.

MsNakyazze Sarah narrated that since childhood she suffered from foot disease; she had cracks in her feet, which would become terrible during dry season. Her father took her to her aunt in Ziroobwe and that's where she studied from p.1 to p.6. She had to walk a journey of 3 kilometers to and from school. At times when the disease worsened, she could not walk and her aunt's husband would help and ride her to school, but in the evening, she had to walk slowly back home. This continued up when she reached p6 and her aunt sent her back to her father as schools were a bit nearer to their home. Unfortunately, her father was not willing to support her to continue with her education.

5.2.4.4 Divorce and the Influence of Step Mothers

Although divorce has a reputation for destroying families and leaving children with long-term negative side effects, there are several ways in which its impact can be diffused and made less harmful. There are positive contributions that stepmothers can offer to the functionality of blended families, just as there are factors that impede the successful functioning of blended families. Interventions that help to reduce further distress are beneficial (Boring 2015). Structural family therapy (SFT) directly addresses the effective reorganization of families. Counselors can contribute to reducing the detrimental effects that children face in cases of divorce and re-marriage, and can also recommend future directions. According to Pelleboer-Gunnink et al. (2019 p. 799), "supporting the children of divorced parents is a key concern" (for counselors). Effectively incorporating stepmothers into re-married families can aid in reducing negative repercussions of divorce on children.

Stepmothers were seen as a great to some people I interviewed. This mainly happened when one's mother left marriage and left the children to their father. If the father did not already have other wives, he would marry another woman, and handover the children to them. It was rear for complete harmony to prevail when children were raised by a step mother. If the stepmother was not bad, then the children would be the problem. Some step mothers could influence fathers to ignore their children completely. Ms Khadija Nakabugo was quoted as saying that her step mother was so selfish that one day she told her father to stop buying her cloths as she was big enough for marriage; she would deny them food for eating at home, and for packing when going to school; and she would force them to dig in the garden and some other house work before going to school. Another respondent, Nuuru Nakitende, told the researcher that: "my step mother did not give me a chance to finish my studies." She was so influential with her father and she convinced him to stop paying fees for her, a factor that drove her to early pregnancies and marriage.

There were many other respondents who asserted that divorce contributed to their failure to succeed in education. They said that when a mother leaves marriage, in most cases step mothers that mistreat these children. The forms of mistreatment include beatings, a lot of house work at home like digging, fetching water, looking after their little sibblings, cleaning the home, cooking among others. This kind of work greatly affects a girl's studies, and eventually leads them to drop out of school. For example, Khadija Nakabugo said that when her mother left the marriage every thing came to a mess, her mother was doing a great job in making sure that she grows both food and cash crops in abundance, and this helped their father to earn money for taking care of their home and also pay school for them. She added that when mother was still at home, every thing was moving on well and they had hopes of going higher in education, but when she left, sufferings and misery began; and the hope of going for higher and succeeding in education demenished. Her step mother was naturally weak in planning for the home as their mother used to do, and this paved way for poverty to break out in their home. As a result, she and her sibblings did not go beyond Primary seven. Ms Fatuma also told the researcher that when their step mother left marriage their father told her to stop going to school to start taking care of her step sibblings. After a while, she got married and her brothers left home and started looking for a way of surving in life.

5.2.4.5 Early Pregnancies

Spencer (2011) defines teenage pregnancy as pregnancy occurring in a young girl between the age of 13 and 19, whereas Macleod (2011) defines it as a social problem in which adult practices and functions (sexual intercourse, reproduction, mothering) are displayed by a person who, owing to her age and developmental status, is not-yet-adult. One of the most traumatic and devastating effects of teenage pregnancy is making it difficult for the girl to continue with her education. Teenage pregnancy and school attendance do not go well together in that the latter has a detrimental effect on their education and their future plans in school. This is because the teenage mothers attend school irregularly and sometimes drop out of school due to the parenting role which they are now into. This study revealed that teenage pregnancy and mothering resulted in poor school performance at school, and also subsequently led to drop out of school.

This was a major factor that made some girls drop out of school at an early age. It was also the result of other factors including; male predators, long distances, lack of parental love, care and guidance, among others. Some of them simply lacked parental guidance, while others were just tempted to do so. Some respondents like Hafswa Nabalinge said that she got a number of temptations on the way to school, which resulted into getting pregnant. Safiina Namubiru also said that she was neglected by her father and sent to live with her grandmother who was unable to support her education. Due to lack of fees, Safiina stopped going to school which made her redundant and exposed her to temptations that resulted in her getting pregnant. Another respondent by names of Nuuru Nakitende also experienced the same because her step mother was much influential to her father she could not allow her father to care and think about her at any single moment. As a result, her father was not bothered about their education and this greatly led them into temptations hence early and unwanted pregnancies, which marked the end of their education story.

In this section, we have looked at the experiences of women who did not manage to attain any reasonable degree of education. Two things are important here: one is that they regret this situation. They all have in common the element of sorrow and regret for being unable to go further with their education. They feel they would have been better off in life if they had got education, and this is very important. Secondly, they tell painful stories of how this happened, as they mention the factors that were at play. For example, they were unable to fully access the

Madrasa school, which was the only educational opening available to Muslims for a long time. Some did not get there at all, while others attended it for a short time. Thirdly, for the parents who wanted to educate their daughters, the distances to be walked were very long and had many hazards, including male predators, sometimes leading to sexual molestation and early pregnancies. Fourthly, the school environment was unsupportive. Both fellow students and the teachers harassed the female students, and this accounted for many dropouts. And there were cultural biases which made the boy preferred to the girl when finances were limited. And to these we add a whole host of factors like the girl having to do domestic chores, divorces and stepmother bias, etc.

Some of these factors are still at play in some parts of the country. Some girls got support to overcome them as seen in the next section, so these factors can be addressed; but it requires the collective determination and will of the society, as well as an understanding that education is not only the right of the girl-child, but it is also necessary for the society to progress.

Table 5.1 below summarises some of the factors that affected women respondents who acquired less education;

NAME of Respondent	Parent's Name	Place of Residence	School(s) attended	Reasons for receiving little or no education	Message for the community
Nakabugo Khadija, (65).	Late Mustaaafa Kafeero of Kibisi Nsawo Luwero District.	Kibisi Luwero District	Nsawo C/U, Kaswa <i>Quran</i> School.	Divorcing Her Mother, Step mother challenge and Long distances	Mothers should follow their children's education Minimising divorce Enhance parental care Oppose marrying off girl-child before completing education.

					Parents to love and care for their children.
Nakafeero Fatuma, (54).	Late Mustafa Kafeero of Kibisi Nsawo Luwero District.	Kaseeny a village, Luwero District.	Kaswa <i>Quran</i> School.	Her Father lost Interest in Educating her Divorcing her mother. She had to take care of her little siblings when father was away for work, and Harsh Teachers.	Minimising Divorce for the well-being of children. Muslim girls of Today should work hard in their studies and be religious for their success in life.
Hajati Nansubuga Zainab Kasirye, (63).	<i>Mzee</i> Joseph Kizito of Nakawa Kampala.	Kasana Luwero District	Naguru Primary School	Demise of her Father; Male predators; Long Disances and Limited Resources	Ensure good child and Parent relationship; Parents should Understand that education is a sacrifice Female children should struggle for this competitive world.
Nakitende Nuuru, (52).	Mr. Samuel Kangavve	Kibisi Zone A. Luwero District.	Nsawo C/U Primary School	Step mother Challenge; Male Preditors and Early	Parents to work hard and educate their children; Female children to be faithful

				pregnancy.	and Muslim Leaders to monitor the education of Muslim girls in Uganda.
Nakyazze Sarah, (64).	Abdulrazak Luboyera	Kibisi Nganjo Luwero District	Nambi p/s Ziroobwe	Long distances; Negative attitude by her father towards educating a girl child. Sickness	Parents should avoid discriminating their children basing on sex.
Nakintu Ruqayya, (62).	Late <i>Haji</i> Kassim Namuyimba	Kibisi Zone A. Luwero District.	Bukimu P/S Wakataayi P/S.	Early marriages; Long distance to school and Limited resources.	Parents should prioritise and make a difference. Education. Female Muslim children to work hard. Muslim leaders to have some talks with female Muslim children going to school.
Namubiru Safina, (54).	<i>Haji</i> Ahmad Mujaasi Ssempebwa.	Kibisi Nganjo Luwero District.	Kaswa Primary School.	Long Distance to school; Inadequate resources;	Parents to provide for their female children. Children to be patient, focus on their studies and

				Grandmother fall sick; Father's negligence; Divorcing her mother.	work hard. Leaders to furnish Fathers who neglect their female children.
Ms. Nakimera Mariam, (50).	Mr. Muhammad Ntale and Habiiba Nassanga.	Kimazi Kikyusa, Village Luwero District.	Nakaziba P/S Bugerere; Then Namagabi SS Kayunga District.	School fees; Long Distances; Poverty and Inadequate Facilities.	Parents to work hard for their children. Female children to be given priority.
Nampa Asiya, (70).	Late Amiri Kiggundu and Sarah Namwanje.	Mpande Luwero District.	Kalule C/u Primary School.	Harsh Teachers (beating). Unfriendly Environment, and she was Weak Academically .	Girls are beneficial, they deserve care and attention. Female children should continue with education; Leaders to attend to the less privileged female children, and Muslim girls to be given a chance to finish their studies.
Nabwala Halima,	Mr. Ali Kiwanuka	Kayindu Village,	Namaliga Primary	Financial	Muslim girls to know their goals

(55).	and Mastura Nakku	Luwero District.	School	issues; Long Distances and Early pregnancies.	and Muslim Parents to be focused in educating their girls
Namugga Rehema, (62).	Late Kasule Asuman and Zaliya Namazzi	Ntonyee village, Luwero District.	Kaswa <i>Quran</i> School	Male predators; Long distances, and Mistreatment from her guardians.	Parents should protect and educate their Muslim female children. Female children to abstain from sex until they are married, and finish their studies.
Nalumansi Mastura Kasolo, (70).	Late Zephania Kasolo and Zaituni Nakiganda	Busula, Luwero District.	Nakanyonyi Primary School, Nakifuma Mukono District	Fellow students Fighting them; Long Distances, and House work.	Parents should be kind to their female children Female children should be patient as patience leads to success.
Nabalinge Hafsah, (60).	Late Umaru Nsereko and Zubeda Namagembe	Nyimbwa, Luwero District.		Moved long Distances Lack of facilities Male predators.	Parents/Guardians should protect their female children in order for them to complete their studies.
Nabayiga	Mr	Kawsa	Kaswa	Lack of	Parents should

Safina, (50).	Mutazaali Kakayire and <i>Hajati</i> Jaliya Nanteza	Village Luwero District.	primary School	school fees; School facilities, and Personal necessities.	work earn money and educate their children. Female children should work hard and complete their studies.
Mzee Nalubega Saniya, (89).	Mr Late Abdallah Mukasa and Aisha Nabwera	Kibisi Katikamu, village Luwero District.	Buzibwera Primary School, Luwero District.	Teachers being so strict; House work before and After school, and School fees.	Muslim girls today should work hard to make a defference; Parents should work so hard to educate their children; Leaders to come up with programmes to help in promoting a girl child.
Nanfuka Aisha, (64).	Mr. Burhan Mulyanya and Hafswa Birabwa.	Bukalasa Wobule nzi, Luwero District.	Kakoola Primary School in Bamunani ka.	Father had little interest in educating female children, Lack of school fees	Mothers should work so hard to keep their children in school. Female children to keep Islamic moral values,

					and focus on education. Muslim leaders to support and fund the education of a Muslim girl child to increase on the population of educated Muslim girls.
Namuli Mariam, (59).	Late Mustapha Kafeero and Mrs Afua Mukantesi	Bukimu Ziroobwe Luwero District	Kaswa <i>Quran</i> School	Step Mother factor; Ignorance of about girls Education, and inadequate parental guidance and care.	Girls need special attention in education; Girls should focus on their studies amidst challenges; Parents to give special care and attention for their female children.

Many of the findings above were also represented in the discussions in the Focus Group Discussions, represented in the table below:

TABLE 5.2 - SUMMARIZING INFORMATION FROM THE FOCUS GROUP DISCUSSION FOR THE LESS EDUCATED WOMEN

This discussion was held at Bukalasa, mosque Wobulenzi, Luwero were the researcher met the following respondents;

Zam Zam Nakalembe	58	Lukomera, Luwero	Divorced
Hadija Nakamatte	61	Kibisi	Widow
Mama Fatuma	60	Busula	Widow
Zuhura Doka	52	Bukalasa	Married
Question and answer:			
QN1. What is your level of education?			
Zam Zam Nakalembe		Dropped out of school in Primary six	
Hadija Nakamatte		Dropped out of school in Primary six	
Mama Fatuma		Dropped out of school in Primary seven	
Zuhura Doka		Dropped out of school in Primary seven	
QN2. Why did you not continue with your studies?			
Zam Zam Nakalembe		Her father was only concerned with theology, and the moment his child learnt <i>Quran</i> it could be enough for her. Then father made marriage arrangements for her.	
Hadija Nakamatte		She annoyed her father by becoming pregnant while still at school, and she dropped out and father sent her for marriage.	
Mama Fatuma		Her father was a good man though education, especially secular education, wasn't his main concern. When a child was done with her	

	theological studies, she could be prepared for marriage.
Zuhura Doka	Father had interest in educating his children but poverty limited him.
QN3. What do you think is limiting the Muslim girls of today from completing their studies despite the fact that conditions have improved?	
Zam Zam Nakalembe	Children of today love too much entertainment and amusements instead of studies.
Hadija Nakamatte	There is too much laxity in today's children.
Mama Fatuma	Some fathers are still neglectful of their children.
Zuhura Doka	The problem of poverty is still prevailing in some parents.
QN4. What advice do you give to Muslim parents of today?	
Zam Zam Nakalembe	Especially fathers should wake up and know their responsibilities, that both parents are equally responsible for their children. The burden shouldn't be left for only mothers.
Hadija Nakamatte	Parents should instil in their children the discipline of self-respect protection and fear of GOD.
Mama Fatuma	Parents should get fully involved in the education of their children to reduce on the dropout rate.
Zuhura Doka	Parents should give maximum care and protection to their children.



Photo 5.1: The researcher in conversation with one of the less educated respondents, Hajat Hadijah Nakabugo. (*Field Notes 2022*)



Photo 5.2: The Researcher (Extreme Left) in discussion with the Less Educated Women in a Focus Group Discussion.

5.3 The Factors that Facilitated Some Muslim Women's Success

Inspite of all the odds against the education of Muslim girls, there were a number of girls who managed to get some education. This number has grown with time, but the girls who made reasonable educational achievements had a story to tell.

(Field Notes 2022)

5.3.1 Committed Mothers

Girls often get married because of pressure from parents and relatives, poverty and lack of alternatives. Limited access to quality education and families' prioritization of boys' rather than

girls' education—in part because of limited job opportunities—contribute to perpetuate the practice.

As observed earlier in this chapter, the mothers who were unable to keep their marriages acted as a factor that contributed to the failure of some women talked about earlier in this chapter to succeed in their studies. Therefore, for those who were able to keep their marriages and were supportive to their husbands, their children were able to go through with their studies and succeeded. One respondent by names Zainab Maka noted that she remembers her parents as being supportive of her, which helped her to succeed in her education. She added that her mother was patient, hardworking and supportive to her father, which enabled her father work and support the family. *Hajati* Aziida Ntegana also narrated that after her father had died, her mother did not marry again; she endured all hardship to rise and educate them so as to become strong independent individuals in future. She was happy that she is what her mother wished and worked hard for. As for mothers who were unable to endure hardship in marriage and left their children, many of these children were unable to complete their studies.

5.3.2 Supportive Fathers

It is necessary for both parents to be involved in the right manner in the education process for the proper academic and social development of the child. A parent who is abreast with what their child is studying at school would be more aware of their strengths and weaknesses, their areas of interest and would be able to better connect the child's learnings to real-world situations.

It is usually said that fathers are neglectful to their children in as far as education is concerned, especially the girl child, as observed, in Nakyazze Sarah's story. When she was sent back to her father's home by her aunt, her father told her that he was not ready to educate a girl child because it is a wastage of time and money. He added that as soon as girls grow breasts on their chests, they should sit and wait for a man for marriage. But there are some fathers who were very supportive to their children until they succeeded. One respondent by names of Ms Ndifuna Zauja said that, her mother left her father when she was a little girl and her father took good care of her until she completed her studies. He paid her school fees, and took her to good boarding schools. Another respondent, Maka Zainab, said that her father loved them so much and took good care of them. He took them to good schools; paid their school fees and gave them all the support they

needed while pursuing their studies. Therefore, they are now successful ladies who work in high institutions. (*Field Notes 2022*)

5.3.3 Determination by Some Girls.

Self-determination theory (Deci & Ryan, 1985, 1991), when applied to the realm of education, is concerned primarily with promoting in students an interest in learning, a valuing of education, and a confidence in their own capacities and attributes.

One of the factors that led to the dropping out of school by many of the girls was the lack of determination. Ms Asia Nampa said that she did not go far in education since she had got tired and her brains were not supporting her. Some girls were able to go through in their education due the strong determination they had towards education. For example, Ms Haliima Bakasambe used to walk a long distance to and from school. Sometimes she got a ride from her father on his bicycle, and from a villager called Mr Muyanja in his car, until she completed her studies. She endured challenges of long distances, temptations on the way, and she eventually achieved it. This helped many of them endure patiently all challenges that blocked their way until they succeeded, determination plays a great role in the way of success of an individual.

5.3.4 Sponsorships/Support from the School or Guardians

Educational Sponsorship can be helpful in pursuing a particular programme, to study in home country or to study abroad. Special needs education, female education or a study discipline that is considered key to development, such as STEM is sometimes given priority. Detailed notification of all these Educational Sponsorships is often published periodically on year to year basis, through press releases, news, institutes/academia websites and social media etc.

Some girls were able to get sponsorship, either from well-meaning individuals among relatives. Sometimes it was through scholarships by the schools. These scholarships play a great role in supporting students to continue their education, because some children are bright in class but cannot afford school fees to go ahead with their studies; this was a major factor that made some girls succeed in their education, and this is evident in the stories of *Hajat* Ndifuna Zauja of Mbogo High School and *Hajat* Aziida Ntegana of Kasawo Muslim secondary school. Both said

that they were sponsored by their school through offering them bursaries among others. *Hajat Aziida* said that a time came when her mother could not afford fees and her headteacher offered her a scholarship, some thing that enabled her to continue with studies without any disturbance.

5.4 The Challenges Identified by Muslim Girls who attained reasonable levels of education

5.4.1 Few Schools

Uganda has a few schools that provide education for the girl-child without mixing. Prominent among them are: Nabisunsa Girl's, Sumayya Girls, Mariam High School, Mpoma Girls, Kyebambe Girls, Lowell Girls, Khadija Girls Islamic Secondary School Luwero, Aisha Girls Mbarara, Bweranyangi Girls, Kiruhura Girls, Mbogo High School, Mary Hill, Gayaza High school, Trinity College Nabbingo, Tororo Girls, Mt. st. Mary's College Namagunga. At the University level, it is only the Islamic university in Uganda that opened up a Females' Campus in 2008.

The few available universities and schools that promote girl child education in Uganda are still challenged with stereotypes and negative attitudes like low-self esteem of the girls, lesbianism, and often fronted with questions like where will the girls get marriage partners? Such issues weaken the efforts put in place to promote girl-child education and contribute to low girl-child enrollment in Uganda.

Also, the persistent low value attached to girls' education by society in Uganda is another challenge. There is also the challenge of cultural norms that place low value on girls' attendance of school, participation and full realization of their capabilities. This phenomenon is reflected in the unequal burden of domestic responsibilities placed on the girl child. Often, parents choose to keep their girls at home and send the boys to school instead.

Long distances to and from school was one great challenge that affected them in those days; it involved them waking up very early in the morning to set off for school to avoid getting to school late. This is evidenced in Madam Halima Bakasambe's story who said that the distance to school was long. At times her father used to ride her to school, but she had to walk back from school. Fortunately, a villager known as Mr Muyanja tasked himself to help drop her to school every morning. Another respondent, a one madam Kasujja Aziiza, also said she walked a very

long distance to get to school, and at times teachers could punish those who would get to school late. They failed to understand her problem, and she had to live with this challenge throughout her school time. (*Field Notes 2022*)

5.4.2 Sexual Harrassment and Related Problems

There are basic patterns for sexual harassment, but those patterns do not capture the variations in experience by some groups of people and by workers in different sectors. Women of lower status are usually the targets of sexual harassment by perpetrators, who are typically men of higher status.

Sexual harassment was a big problem in many schools, according to respondents in this research. Female learners especially encountered frequent harassment, sometimes turning violent, which contributed to school drop out rates.

Male teachers, lecturers in some universities, administrators and fellow students sexually molest girls and female students. Recently, a photo went viral on social media where a Lecturer in one of the universities in Uganda was shown molesting a female student in his office and the victim took the photo of the lecturer under her legs. (Campusbee April 2018). This was a factor that acted as stumbling block to one of our respondents, Rahma Namugga. She was greatly disturbed by male predators (mainly teachers), which led to her changing schools often, and this eventually led to her failure to achieve success in education. The women who attained reasonable levels of education had to endure all this.

As if this was not bad enough, girls sometimes consented to relationships without having adequate information about sex and reproductive health. The majority of the girls did not understand the concept of sex and its implications, and thus did not take care to protect themselves.

Also, some girls got into early marriages, especially at university, thinking they can manage both their education and the new arrangement. This often led them to struggle with education, some times failing to complete the course. It also made them vulnerable to poverty, which resulted into various evils like prostitution, which put them at high risk of getting infected with HIV/AIDS.

Various researchers have shown that while the rate of HIV spreading among men is falling, among women it is increasing.

In addition to the above, corporal punishments in schools was another challenge girls had to endure. This included beating which is done in front of their peers. Many grown up girls looked at being beaten as an embarrassment, and many girls with low self- esteem would refuse to go back to school because of shame.

5.4.3 Lack of Encouragement

‘Encouragement’ is also known as *motivation*, and it refers to a person’s urge to behave or act in a way that will satisfy certain conditions or needs which mainly include wishes, desires, or goals. Teachers’ motivation plays an important role in promoting a healthy learning environment. According to the Self-Determination Theory (SDT; Deci & Ryan, 2000), determination can provide important insights into the understanding of learners’ motivation.

The lack of encouragement from parents and teachers is a serious challenge. I personally studied with a colleague during primary level by the names Namirembe Sakiina. When I was promoted to p.4, I found her repeating the same class. I remember my English teacher was malicing this girl by constantly telling her that she was so unfortunate to be in p4 and yet her younger colleagues were with her in the same class. “Look at you,” he would say, “you have big breasts, you are tall, a non-academic performer, you are big, you do not fit in p4.” This made the girl hate the teacher and the school, and she eventually left the school. This is a common vice in schools, most especially in girls-only schools. Teachers malice learners, mostly those who are less advantaged. This greatly discourages girls from continuing with their studies as girls are shy, especially those in adolescent stage.

With regard to visitations at school, it was realized that some respondents faced a challenge of not being visited at school. A respondent named Zauja lamented that she very much yearned for mother’s love, her mother left her at a tender age with her father. She craved for her mother’s company, and on visitation days she would only see her father, she would feel bad not to see her mother visiting her at school like her other friends.

In addition, there is the related problem of lacking role models in the community. The few successful female role models in schools, universities and at national level compete with the wife/mother role models available in the countryside; and this is made worse by having few advocates of girl-child education. Every person would love to have some one that inspires him to help him achieve certain goals. For one to be a role model, one does not need to be a celebrity. She only has to be a woman who makes a difference. The researcher asserts that there is need of creating space and attention to women's voices to be heard since historically they have been underlooked as during those times women had to work so hard compared to their male counterparts. The presence of female role models helps women to feel represented. If girls had many successful female role models, they would have emulated them, and achieved success in their education.

5.4.4 Social Inequalities in Schools

Social domains have direct effects on what and how much children learn. Children growing up in low-income neighbourhoods, for example are much more likely to experience repeated stress from violence and crime that can inhibit cognitive development, especially if they go to school with children from wealthier families, children who seem to have everything they need.

One of the respondents known as Mastura Nalwoga argued that some of them were challenged by their rich friends. They used to bring expensive things compared to theirs, like too much pocket money and eats. Students from humble backgrounds would face a big problem in studying and relating with their rich fellows at school. Some of them would find it difficult to create friendship with them, and would feel inferior and low to those who used to bring pocket money in huge amounts. This was a great challenge at school that could result into low self esteem in some poor students, and this would in turn affect their studies negatively.

Hunger is another serious challenge narrated by some women who attained reasonable levels of education. This was so due to poverty, it can make a child fail to perform in her studies. Some parents were unable to give their children enough pocket money to help them buy some eats in order to supplement their meals at school in order for them to concentrate on their studies. At school, there are a lot of challenges but hunger is one major challenge that can affect a child's academic performance, curbing a child's physical development and inhibiting their ability to

focus and curtailing their future achievements. Hunger and malnutrition affect a child's ability to concentrate, to take in and retain new information and to make progress in their learning. Hunger impacts sleep, and tired children can obviously not function at their best.

These children may become withdrawn, depressed, angry, and detached from life. They are less able to cope with the challenges of each day and more likely to struggle emotionally.

Competition with fellow students was yet another challenge narrated by some women who were able to attain reasonable levels of education. A respondent by names Ntegana Aziida, mentioned this among the challenges she faced. She said she had her own anxieties of being out-competed by fellow students, she had to work very hard in order to maintain her academic position in class, and the fact that she was on a school bursary made her always try not to lose it. She added that competition can some times impose unnecessary pressure on students, leading them to failure. In many cases, academic competition only helps bright students improve more, and makes the weak ones weaker, because it exerts a lot pressure on them. Miss Zainab Maka said that she was much involved in student leadership, but when she reached A' level she decided to drop it so as to concentrate more on her books since she was in science class, and competition in her class was very high.

During those days boarding schools were limited in number and expensive, that a few parents could afford taking their children. Therefore, the majority ended up enrolling in day schools, of which they were surrounded with their own challenges, including temptations by male preadators long distances, domestic /house work among others. In Halima Bakasambe's story, she said she would walk a long distance to get to school because her father could not afford payments for boarding. She added that this affected her academic performance because it involved her getting to school late some times, Aziiza Kasujja also did not get a chance to go boarding school because of them being few, and could only be afforded by rich people.

Financial Constraints which gave birth to limited resources, is also one common challenge among women who attained reasonable levels of education, Ms Ndifuna Zauja, one of the respondents who managed to succeed in her education, said that one time her father took long without taking her to school since he had not got the money needed at school to allow her to study. She added that her father had very many children to take to school, those included his

biological children and relatives, all looking at that little salary he was earning per month. On top of that, the source of income was small, he was a head teacher in a primary school in their village. Therefore, at times he could find it hard to raise the money schools needed in time, which would make some like Madam Ndifuna to delay in getting to school in time. Other respondents had challenges like scholarstic materials, personal necessities, all as a result of lack of finances. These included Fatuma Namutebi.

Failure in academics was also a serious challenge among those who were able to succeed in their education. It basically resulted from a variety of factors like getting late to school, missing classes due to being absent for school fees, sickness among others; this made some women delay to complete their studies.

5.4.5 Regrets

Despite the fact that some Muslim women managed to succeed in their education, many of them expressed lots of regrets - they feel that if conditions had been better, they would have performed even better than they did and attained a better station in life. The researcher found that there were many regrets among both women who attained reasonable levels of education and those who did not. Understandably, those who did not go far with their education have more regrets compared to the others.

Many respondents were unable to do courses of their dreams and regreted that if things had been better, they would have done their dream courses and would have led far better lives than they now do.

For example, some did grade three Teacher Training Courses instead of degree programmes; other respondents were hoping for degrees but ended up with certificates and got jobs with lesser pay. Others did degrees and became teachers, but would have preferred to be lawyers or doctors. They argued that if they had been spared from domestic chores in the morning while their brothers rushed to school, they would have acquired degrees. Madam Aziiza Kasujja was one of those who greatly regret settling for a certificate instead of a degree. Some regret that if they were in boarding schools, they would have survived some of the challenges they faced while in day schools.

Some were offered school bursaries for which they had to do work in exchange. This was also a source of regret for some, as it leads them to think they would have attained better grades if they did not have to work for the bursaries. The data in the focus group discussions also collaborates the submissions in the individual stories.

The information in the foregoing sections is summarized in tables 4.3 and 4.4 below:

Table 5.3 below summarises the experiences of the more educated respondents. The detailed testimonies are presented in the appendix 2.

NAME	PLACE OF RESIDENCE	PARENTS	SCHOOLS ATTENDED	CHALLENGES FACED	RECOMENDATIONS
Namulindwa Ruqayya, (32).	Maganjo Kampala.	Mr. Elias Sekanjako And Farida Nankya.	Khadija Islamic Girls Primary and Secondary.	parents not visiting her at school and Teachers' complaints of her misconduct.	Fathers should educate their female children.
Bakasambe Haliima (36)	Kazo, Kawempe.	Abdul-Hakim Bakasambe and Zaina Nassuna	Khadija Islamic Girls Secondary school.	Long distance to school.	Parents should support their girls in education.
Nalunga Fatuma, (36).	Kazo, Kawempe.	Hajji Musa Sekajja and Nakkazi Mastura	Bombo Common p/s and Bombo Army Secondary.	Teachers were unfriendly, and Long distance.	Muslim Female children should avoid Bad peer groups.
Muwanika Rehema, (50).	Kawempe, Mbogo.	Mr. Abdul Mpologoma and Nassuna Sarah	Nakasero Primary school.	Long Distance to School and Bullying by her Class mates.	Parents should continue supporting their children. Muslim female children should fear ALLAH in order to be successful.

Nakimwero Hadija Kibira, (54).	Kawempe, Mbogo.	<i>Haji</i> Asuman Lwanga, and Marusi Naluman si.	Nabisunsa Girls School.	Father not providing personal necessities.	Should be patient to have a brighter future.
Kasujja Aziiza, (50).	Makindye, Kampala.	<i>Haji</i> Kasujja Asuman and <i>Hajati</i> Nakibuule Safina of Masaka	Mbuulire Primary school, Masaka.	Late coming due Long Distance to school. House chores at home and Conflicts with her friends among others.	Parents to continue educating their children. Muslim children should stay in school and achieve their goals.
<i>Hajati</i> Ndifuna Zauja, (55).	Kawempe Mbogo, Kampala.	<i>Haji</i> Ndifuna Asuman and <i>Hajati</i> Zulaikha Mutesi of Iganga.	Burkley High school, Iganga District.	Missed her parents/Mother on visitation days at school. Inadequate parental care and love. Unfriendly Teachers.	Advised parents to give girls education a great Priority. Education is the only independent factor that can make a girl child different in society.
<i>Hajati</i> Ntegana Aziida Nsubuga, (50).	Mpererwe, 6miles, Kampala	<i>Haji</i> Dauda Kyeyune and Mother <i>Hajati</i> Hamida Kyeyune of Bunamwaya Wakiso.	Tower nursery and primary school, Bunamwaya Wakiso.	Death of her Father, School fees, and Limited resources.	Female children should be educated as they are the Future Mothers to nurture future citizens. Female children going to school need mentors to support their aspirations and dreams. Leaders should design programs aiming at keeping girls in

					School.
Ms.Nansubuga Aisha, (54).	Ttula Kawempe, Kampala	Mr. Naggenda Musa and Mrs. Sumini Naggenda of Ttula Kawempe.	Gayaza junior School Wakiso District.	Fees paid in instalments. Long distance.	Parents should labore to support their female children until they finish their studies. Muslim girls should study hard in order to support themselves.
Namutebi Fatuma, (58).	Mpererwe Nammere, Kampala	Late <i>Haji</i> Yusuf Mubiru and mother Late Khasifa Naggujja of Kagoma Maganjo Village, Kampala District.	Kawempe Muslim Primary School, Kawempe, Kampala District.	Limited resources; Long Distance to School, and School fees issues especially in A” level.	Education is the best gift you can give to your girl child; Muslim girls should embrace education for empowerment. Men no longer marry uneducated girls since they don’t match them, therefore girls should avoid dropping out of school.
Nalukenge Sarah, (56).	Mulago Kalerwe, Kampala.	Late Herman Kalule and Mwajjuma Nakawungu, Maganjo Kampala.	Kyagwe Road Primary school, Kampala.	Long Distance to school. School fees, and Limited resources.	Parents to priotise girl’s education; Parents to be tolerant on their girl’s mistakes. Female children to love and strive to reach the highest levels.
Maka Zainab Kakeeto, (40).	Mpererwe 5miles, Kampala.	<i>Haji</i> Muhamud Maka and <i>Hajati</i> Khadija	St. Brunno Sserunkuuma Primary school, Masaka.	Long Distances, School fees.	Parents to give their children a brighter future. The future belongs to those who work hard

		Maka of Kidda Masaka.			and excel in their academics. Muslim Leaders to utilize their platforms to sensitize the Muslim community about educating a girl child.
Naggolola Janat Yahya, (55).	Mulago (Masanyala ze) Kampala.	Late Yahya Mpanga and <i>Hajati</i> Nakitende Safina of Kibuli Kampala District.	Kibuli Nursery school, Kampala.	School fees due to poverty; Bullying by fellow students, Personal requirements among others.	Parents to continue funding and supporting their female children until completion. Muslim Leaders to support education programmes to help Muslim girls keep in school.
Namutaawe Zam, (60).	Kawempe, Kyaddondo, Kampala.	Late Bukenya Muhammad and Mrs. Nalwanga Mariam of Bakijjula Village Masaka.	Bakijjula Primary school, Kalungu, Greater Masaka.	Limited facilities at school like toilets, Long distances to school Limited resources, e.g., scholastic materials,	Parents should know that educating a girl child means educating a whole nation Let female children patiently utilize the available resources to achieve their goals in future. Muslim leaders to organize programmes meant to support a girl child.
Babirye Hadija, (48).	Naggulu, Kampala.	Mr. Batumbya Shafic,	Kakungulu Memorial.	Hunger at school, Long	Urged female children with life Challenges.

		Mrs. Fatuma Batumba		Distance, School fees.	
Nimidde Hajara (42).	Kawempe Mbogo.	Sheikh Mukeeka Swaib and Mrs. Nakisirinya Nuuriat.	Nakasero P/s Kampala.	Long distance to school	Advised parents to continue educating their female children.

Table 5.4 – presents the responses from the Focus Group Discussion for the women who received more education.

The Focus Group Discussion took place at Magere, and the participants were the following:

No.	Names of participants	Age	Institution for the highest Qualification	Educational Field
1.	Kulthum Namatovu.	42	Gulu University	Natural Science.
2.	Mastura Nalwoga.	40	Makerere University	Quantitative Economist.
3.	Ruqayya Nassamba.	30	IUIU Females Campus Kabojja	Procurement and Logistics.
4.	Zaituni Nakaddu.	32	Makerere University	Commerce.
5.	Fatuma Mulondo.	41	IUIU Females Campus Kabojja	Education.
6.	Sumayya Namatovu.	32	IUIU Main Campus Mbale	Education.
Question and answer:				
QN1. How many girls did you have in your primary school class?				

Kulthum Namatovu.	Three other girls.
Mastura Nalwoga.	There was a balance between girls and boys in a class of 50 students.
Zaituni Nakaddu.	There were about 25 girls and 20 boys in the class.
Ruqayya Nassamba.	Girls were more than boys, with a ratio of 2:1.
Fatuma Mulondo.	The Ratio was 2:1 in favour of girls.
Sumayya Namatovu.	There were about 20 girls in the class, and 25 boys.
Q2. How Many Girls Continued up to the Same Level with You?	
Kulthum Namatovu.	She was the only one.
Mastura Nalwoga.	They were about 20.
Zaituni Nakaddu.	Only one classmate called Nabuuma Christine.
Ruqayya Nassamba.	Only 3.
Fatuma Mulondo.	Only 5 who continued and succeeded
Sumayya Namatovu.	She also had only one classmate.
QN 3. What are the factors that stood in the way of those girl's success?	
Kulthum Namatovu.	Financial issues, Some parents were not able to pay fees for them.
Mastura Nalwoga.	Unwanted pregnancies that led to some them dropping out of school.
Zaituni Nakaddu.	Others were forced into marriages by their parents.
Ruqayya Nassamba.	Some had little interest in acquiring

	education.
Fatuma Mulondo.	Early pregnancies that made some drop out from school.
Sumayya Namatovu.	Some fathers were ignorant and un supportive to their girl children.
Q4. Which persons do you remember that were supportive of you in continuing your education?	
Kulthum Namatovu	Mother and elder sisters.
Mastura Nalwoga.	Mother and Father.
Zaituni Nakaddu.	Both parents.
Ruqayya Nassamba.	Parents and relatives.
Fatuma Mulondo.	Mother.
Sumayya Namatovu.	Mother, step father and Grandmother.
QN 5. How did they support you?	
Kulthum Namatovu.	They paid school dues and cared for me.
Mastura Nalwoga.	Paid school fees and provided up keep.
Zaituni Nakaddu.	Paid fees, offered advice etc.
Ruqayya Nassamba.	Educated me and gave me care and attention.
Fatuma Mulondo.	Offered financial and moral support.
Sumayya Namatovu.	Paid school fees and looked after me well.
QN6. What challenges did you face?	
Kulthum Namatovu.	Male preadators.
Mastura Nalwoga.	Admiring rich fellows at school.
Zaituni Nakaddu.	Hunger, some times chased for school fees.
Ruqayya Nassamba.	Hunger, and school fees.
Fatuma Mulondo.	Missed father's support.
Sumayya Namatovu.	School fees challenge, and at times lacked upkeep.

QN7. What Advice Do You Give to Parents Educating Female Children?	
Kulthum Namatovu.	Let them know that educating a Girl- child is not a wastage of money and time.
Mastura Nalwoga.	Talking to them.
Zaituni Nakaddu.	Parents should learn to trust their children.
Ruqayya Nassamba.	Parents should befriend their children.
Fatuma Mulondo.	Fathers should give financial support to their children especially girls.
Sumayya Namatovu.	Parents should support each other in educating their children.
QN8 What Advice Do You Give to Female Children Going to School.	
Kulthum Namatovu.	Should be obedient to their parents.
Mastura Nalwoga.	Should be hardworking and know that you reap what you saw.
Zaituni Nakaddu.	They should know that they are fighting for their future.
Ruqayya Nassamba.	They should work hard to achieve success.
Fatuma Mulondo.	Should listen to their parent's advices.
Sumayya Namatovu.	They should believe in themselves.
QN9. What Advise Do You Give to Muslim Leaders on the Education of Muslim Girls?	
Kulthum Namatovu.	Let them support the education of a girl child.
Mastura Nalwoga.	Girls and boys deserve equal opportunities.
Zaituni Nakaddu.	Should avoid thinking that girls are meant to be only future house wives. as it limits their vision.

Ruqayya Nassamba.	They should help establish vocational workshops, that can help them build up their talents and skills.
Fatuma Mulondo.	Leaders should preach about advantages of keeping girls in school.
Sumayya Namatovu.	They should organize seminars to help sensitise a girl child of the dangers surrounded with dropping out of school.

(Field Notes 2022)

5.5 Conclusion

According to the findings of the study, both the women who attained reasonable levels of education and those who failed in education have problems they shared in common, which include: inadequate facilities, poverty, divorce, single parents, poor teachers, long distances, influence of step mothers, male predators, among others. While those who attained reasonable levels of education were able to endure and overcome some of these challenges and finally achieved their goals, many are not completely satisfied. Those who did not go far with their education and ended up in early marriages have greater regrets, but both experiences teach us deep lessons: the community has to wake up and learn from the mistakes of the past. They should make arrangements to ensure that all girls get reasonable education, without going through the pain in these stories.

CHAPTER SIX

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

6.1 A General Appraisal

This chapter is a general conclusion to the whole study. It is a summary of what the study aimed to achieve, the framework and the findings of the study. The chapter also includes recommendations that are offered for further studies.

The general thrust of the study was that the education of the Muslim girl-child has been problematic, and continues to be. It is not possible to make a full list of the problems that account for the failure of the Muslim community to educate its girls. But it is possible to list a few of those that the affected people themselves recount. This research set out to investigate the problems from the women themselves, instead of being told about them. As the saying goes, a problem understood is a problem half solved. In this research, the researcher has been an eye-witness to women telling their own experiences as to what happened to them and why they did not go to school or what they suffered to gain the education they attained. They were victims of harassment, negligence, infrastructural inadequacies, cultural biases etc, and it seems to be a miracle that some managed to get some education.

The stories of the women who did not get any education are frightening, while the challenges that those who got education are heart-breaking. The stories of those who never got any education point clearly at the problem, while those of those who got it tell us that it can be done, even though it was painful in some cases. Secondly, those who got education are proof that girls are capable of attaining education, and all that needs to be done is to provide more support to the ideal of educating the girl-child.

One assurance that we have is that when the girls get more education, the community will be more educated. We have seen from the stories some examples of supportive mothers who did not have any education themselves; one can only imagine that the story will be happier when the mothers have education. We have also seen in some cases that some families fail to get education because the father is toiling alone or because the father dies and leaves the mothers with no income and skills. This means that when the girl child is educated, she will be empowered and will contribute to the education of the family, both in the presence and in the absence of the father.

6.2 Main Findings and Conclusions

This study is divided into six chapters, Chapter one introduces the subject, the background to it and how we go about it.

Chapter two presents the Research methodology used, while chapter three presents the contexts in which the study is done; namely Luwero and Kampala districts. Chapter four presents model girls' schools – Nabisunsa Girls School, Khadijah Primary and Secondary schools, Muslim Girls school and Kitosi Girls Islamic Institute – as examples of community interventions to try and improve the education of Muslim girls in Uganda, both in terms of secular education and in Islamic studies. It also mentions the Islamic University in Uganda. Chapter five discusses the experiences of Muslim women from Luwero and Kampala districts, highlighting the stories of both those who did not go to school at all or whose education was cut short, and those who achieved some successes in their education. The experiences of these women are reflections of both the general problems of negligence, gender bias in the society, and the lack of proper planning by the managers of the Muslim community. The data collected from the women who attained some education shows that although these women got some education, it was not easy, and they could have done better. They relied on determination of some parents, and the good will of some members of society; otherwise, the problems that caused the failure by the group whose experiences were discussed in the earlier section would also have failed them.

Chapter six is an overall summary of the discussion, highlighting the findings, the conclusions and the recommendations. At the beginning of this study, we took two positions with regard to Muslim girl-child education. The first position was that Islam supports the education of the Muslim girl-child, in very much the same way as it supports that of the boy-child. This is an Islamic position that has not changed in the process of this research. Indeed, it has been strengthened by the findings. The factors we have seen preventing girls from getting education are either acts of negligence, injustice, or incapacity of the society they are born in. Secondly, in response to the above situation, we adopted the Islamic feminist theory, whose approach is to condemn injustice and to urge leaders to empower women. Schools for girls should be built, girls should be given equal access to education facilities, the cultural factors which suppress girls should be suppressed, and we should invest in attitude change to ensure that girls are given education from their youngest stages until they are ready to get married.

Secondly, the men should be sensitised that educating girls is as beneficial to them as it is to other members of society. The cultural history that entrenches these attitudes is very deep, but it can be tackled – not overnight, but slowly by slowly.

Thirdly, it is necessary to pay more attention to the welfare of the girl-child herself as a person, to ensure that her health and hygiene are well taken care of. This requires sensitisation of both father and mother, as well as the boy-child who will become a husband in the future.

6.3 Recommendations for Education Providers

Organisations and bodies concerned with the provision of education for Muslim students, such as UMSC, UMEA, UMYA, AMA and Munathamat Dawah Islamia, should focus pointedly on improving Muslim girl child education, and put in place arrangements that make affirmative action a priority.

6.4 Recommendations for Further Research

Three issues emerge from the research requiring further attention and deeper research. First, it is necessary to carry out a comprehensive study of the situation of the girl-child. Apart from general mentions of the problem in studies dedicated to other issues, we rarely have studies addressing Muslim girl-child education. The situation of the girl-child needs to be studied in relation to a variety of related issues such as motherhood, power, economic empowerment, health and of course education.

Secondly, the women should be encouraged to tell their own stories. Stories of sexual violence can not be adequately told unless the victim is encouraged to speak up. The narrative seen in the data section of this work provide several leads which can be followed up. They include: Stories told about the size of the family, the attitude of the father, the way stepmothers treat children, etc. All these need to be investigated and sensitisations done.

Thirdly, this work has mainly been an opportunity to listen to women voices. This was necessary because these are not frequently heard. But it may also be good to hear male voices such as those of fathers, on Muslim girl-child education. By so doing, we shall get a full picture of the problem and how it can be solved.

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APPENDICES

APPENDIX 1:

DETAILED TESTIMONIES FROM SOME OF THE WOMEN WHO RECEIVED LITTLE OR NO EDUCATION

LE1: MS SARAH NAKYAZZE

Ms. Sarah Nakyazze is a resident of Kibisi Nganjo, aged 64. Her father was late Haji Abdulrazaq Luboyera and her mother was Mariam; she is widowed with 5 children.

She first lived with her mother for a while and she was later taken to her aunt in Ziroobwe.

They were 8 children in their family of which 4 were boys and 4 of them were girls. She started school at Nambi primary school in Ziroobwe and later joined Mulajje Primary school in Bamunanika.

Some of the challenges she faced while schooling was the long distance which involved 3 miles from home to school. Another problem was that she had cracked feet which could not allow her to move well, though her aunt's husband could ride her on the bicycle to school every morning and walk back home in the evening with her friends.

After Primary six, she was returned to her father hoping that he could push her in her studies but all in vain, because her father was not willing to pay school fees for girls who had grown breasts on their chests. She further said that her father could always say that paying school fees for a girl child is a waste of money and time reason being girls just waste parents' money, they are only meant for marriage.

Ms. Nakyazze said that father's statement would always hurt them so much, since they were only girls, father had not yet got any boy child and on top of that not willing to educate them.

She further said that, later on, their father started producing some boys, and he managed to educate them without hesitation.

She continued that her father only denied them a chance but they desired to go higher in their education.

. LE2: MS. KHADIJAH NAKABUGO.

Ms. Khadijah Nakabugo is a resident of Kibisi Wobulenzi, Luwero district, aged 63. Her father is late *Mzee* Mustafa Kafeero and mother called Afuwa Mkantesi, she is a widow with 4 children.

She said that at first things were moving on well on her side because she was living with both her parents, both of them were very supportive in as far as studies were concerned.

Her mother used to keep them clean, she used to wash their uniforms and pack for them some food for eating during break time at school, and on top of that she could make sure she takes the morning tea before departure for school.

Her father always paid their school fees in time and used to buy them all the necessary requirements.

However, after some time their mother left and their stepmother started influencing their father, she said from that time onwards things started going wrong on her side, life started becoming hard, her father started listening to her step mother, e.g., she remembers the day her step mother told her father that, she is now big enough for marriage stop buying her new clothes.

Therefore, when she reached primary seven, she was not even given a chance to complete it. Her big sister brought a man for her and she got married.

Ms. Khadijah has much regrets for not continuing with her education, she argued that parents most especially mothers, should take maximum care and attention to their female children; she continued that they should love their children and wish them good life in future, parents should never give up with their children not until they have succeeded. She added that marrying off female children at a tender age is one way of exposing them to endless suffering and agony.

LE3: *HAJAT ZAINAB KASIRYE NANSUBUGA.*

She is a resident of Kasana Luwero aged 63, married with 9 children; she grew up in a very big family of over 25 children of different mothers.

Hajat Zainab narrated that all was well at the beginning because her father was still alive and very supportive, her father was more than willing to educate his children up to higher level, and he always said: “I want my female children to get married after having their academic documents in their hands”.

But when their father died everything changed.

She said that by that time their father passed on she was already in her form six. Her results were good but no one could push her because even her uncles were not bothering and her mother had no job.

So she started working as a volunteer in Naguru hospital and eventually she met her husband known as Haji Kasirye and since she had lost all the hopes of continuing with her studies, she made a decision to get married.

She said that she has had a happy marriage. And she has no much regrets in not continuing with her education because her husband has played all the roles of the father.

LE4: *HAJATI MARIAM NAKIMERA.*

She is a resident of Kimazi Kikyusa, Luwero District; she is 50 years old and she dropped out of school in Senior 2. Her mother is Ms Habiiiba Nassanga and her father is Mr Muhammad Ntale; she is married with 5 children.

She grew up with both parents in a village called Nakaziba Kayunga District. she lived in a family of 16 children, where 8 of them were girls and the rest were boys.

She went to school at Nakaziba primary school and after she completed p.7 she joined Namagabi Secondary School. At school she enjoyed debates and that's where her area of interest lay. The challenges she faced while schooling included, issues with payments of school fees, scholastic materials, walking long distances, which made her wake up very early in the morning in order to start her journey to school. eventually she stopped going to school because

her parents had become unable to pay her school dues, though some of her siblings managed to complete senior four and no one managed to go beyond that. After she left school, she became pregnant and her parents forced her to get married to the one responsible. And now she has much regrets because she had not achieved her dream of being a nurse.

She advised parents educating female children to pay school fees for their female children because they demand equal rights. These girls should be mindful about education, and the Muslim leaders should offer scholarships to these girls so that they can be able to continue and succeed with education.

LE5: FATUMA NAKAFEERO

She is a resident of Kasenya Luwero, she is aged 54, her mother is Afuwa Mkantesi and father is Late Mzee Mustapha and she is married with six children. She grew up with both parents in a village well known as Kibisi Nganjo Zone B. Katikamu subcounty, Luwero District. She grew up in a family of 15 children of which 8 were girls and the rest were boys. She attended school at the age of 5 in a theological school called Kaswa *Qur'an* school and later joined secular school, and the most interesting aspect of her life as a child were the so called *Mauleds*, *Burdaz* and speech days. Her highest level of education was primary six. She stopped going to school after her father telling her that, she had to take care of her little siblings since their mother had left the marriage. However, some of her brothers were able to continue their education though they were paying their fees. She then got engaged with some business which later collapsed and she opted for marriage.

She has so many regrets about not continuing her education because she is naturally gifted with a sharp intellect that she even challenges educated people while in council meetings. She has missed so many political opportunities due to lack of education. She mentioned a variety of challenges which include: getting to school late, mistreatments from her step mother among others. She remembers a drunkered teacher who used to beat them for no reason.

She also remembers her step mother who never kept for them food and yet they came back from school late with empty stomachs.

She remembers her father for being supportive of her with the little education she attained, though father had very little interest in secular education. Therefore, they were taken to only theological schools and after primary six, her studies came to an end and she opted for marriage.

She advises parents to try as much as they can to protect their marriages and avoid divorce, to patiently endure in order to raise their children together and take good care of them. She regrets that if her mother hadn't divorced her father she would have continued and succeeded with her education since her mother was a hardworking woman.

And the Muslim female children going to school should behave well, act religiously and mind their studies and will find ease in the world to come.

The Muslim leaders should first of all be exemplary and just and all their doings; they should endeavour to utilize the funds well so as to help in supporting the education of the girl child.

LE6: RAHMA NAMUGGA

She is a resident a resident of Ntonyeze Village Luwero District. She is aged 62 years old, and is a widow with 8 children. She grew up with both her parents in Luwero District Kikoondeere, and was later taken by her brother who denied her chance to acquire education. She was later taken by her mother to a school called Namunkanga Primary school in Kakooge Nakasongola District and she was 12 years of age. Her mother had great interest in her studying theology and other secular subjects like *Luganda* and Mathematics.

The various challenges she faced include, disturbance by men though thanked *ALLAH* who protected her. she stopped going to school because there was a teacher who disturbed her at school that made her become fed-up of studies and decided to get married. she mentioned some her brothers who were able to continue and succeed with their education. After she stopped going to school she got married.

She has much regrets about not continuing her education, and with the little education she attained she remembers her mother as being supportive of her in attaining the little knowledge she attained as she took her to school and ensured that she acquires some knowledge and skills. She advised parents educating female children shouldn't give up talking and working hard

towards the success of their children, and let them endure all kinds of suffering for a sake of their children.

And the female children should be protective of themselves, avoid admiring men in order to avoid temptations so that they may achieve a better future, and they should also know their parents make a lot of sacrifices. And for the Muslim leaders should talk to these girls about the dangers of dropping out of school at an early stage, and tell them about the benefits of education and religion.

LE7: HAJATI MASTURA NALUMANSI KASOLO.

Is a resident of Busula Wobulenzi in Luwero District. She is a widow with five children, she is 70 years old and an active member of her community mosque, her mother is Zaituni Nakiganda and Father Jephania Kasolo. She grew up with her aunt called Amina Nakku in Nakakono Luwero district. They were around 5 girls and four boys in their family and the rest were *shamba* boys.

She started school at Nakanyonyi Primary school at the age of 6 years, but only stopped in p6. At school she was mostly interested in studying mathematics and enjoyed games so much like Rilly, Netball and singing. she experienced various challenges like fightings at school i.e fellow students especially boys used to fight them, moving long distances to and from school and they used to move 4 kilometers. After some time, she was told by her guardians to stop studying since the money left was going to be paid for her cousins, after all she had learnt how to read and write. Some of her brothers were able to continue and succeed in their education like some are working from abroad, others are politicians, Lawyers among others. when she stopped attending school her parents married her off to bore children.

She has a lot of regrets of not continuing her education, However, after becoming married, she concentrated on looking after her husband and giving birth to children. she mentioned her aunt's husband for taking good care of her and giving her a chance of going to school.

She advised parents to be kind to their female children and let them work hard to educate them because if they get educated, they will change the world. And the Muslim female children should be patient and listening to their parents advise in order for them to succeed in this world.

And as for the Muslim leaders should carry on the role of paying Muslim teachers and also organize seminars to help sensitize the Muslim female children on matters pertaining education.

LE8: MS ASIYA NAMPA

She is a 70-year resident of Mpande, Kalule, Luwero District. Her mother is Late Sarah Namwanje and Father Amiri Kiggundu. She grew up with Mother and Father in family of four children, 3 boys and she was the only girl in her family, she started school at Kalule C/U at the age of 8 years, they were about 60 girls in her class and she mentioned two girls; Nantumbwe Bitamisi and Nakagwe Aisha who managed to succeed with her education and she is a nurse. she did not go far with education ,that she stopped in primary six ,her parents couldn't take her beyond that due to lack of money to pay her school fees , the challenges she faced included ,teachers beating them ,she was weak academically and fellow students being unfriendly especially the boys, a lot of house work before and after school that involved digging ,washing utensils ,among others .she remembers her father as being supportive of her with the little education she achieved .and very few of her brothers was able to go beyond p7. She mentioned one brother who continued and succeeded. She later got married after school.

She Advised parents educating female children that girls are equally beneficial to the community if at all are granted the opportunity to aquire education, more specially to their parents.

And female children should also continue with their education and succeed as there is no gain with out pain. And leaders should support the less previllaged who have the willingness to continue with their education.

LE9: MS MARIAM NAMULI.

Is a resident of Bukimu Ziroobwe Luwero District, aged 59 and married with 8 children, her father is late Mzee Mustapha Kafeero and Mother Ms Afuwa Mkantesi of Kibisi zone B. Katikamu Sub County Luwero District.

She grew up with 15 children in Kibisi village, Luwero District, of which 4 of them were girls and the rest were boys, she started school at the age of 7 years at Kaswa *Qur'an* school, in a class of over 10 girls, and the highest level of education was primary 7, on her way to school, she met some challenges, like walking bear footed, arriving late to school, lack of enough scholastic

materials, and boys disturbing them on the way among others. None of her brothers were able to continue with their studies, with the exception of one who continued with theological studies.

She remembers her parents and her theology teacher as being supportive for her to attain the little education she attained.

She advised parents educating female children to give special attention and care because it's mostly girls who care more for the family compared to boys. And the Muslims girls going to school should focus on their studies amidst all challenges. And the Muslim leaders to advise the education of Muslim girls since they have the mandate and positions of Authority to help out girls pursuing their studies.

LE10: *MZEE SANIYA NALUBEGA*

She is an 89-year-old resident of Kibisi Katikamu sub county Luwero District, her Father is late Abdallah Mukasa and Mother is Aisha Nabweera. She is a widow with 4 children. She grew up with her mother and father in a family of two children, one girl and a boy in Buzibwera village in Luwero District. She started school at Buzibwera primary school, and started at the age of 8 years, she stopped in primary three and was much interested in sports and plays at school. They were a few girls in her class at the beginning, and she does not remember any who completed her studies. She mentioned some challenges she met, which included; teachers being very strict on them, a lot of house work before and after class, long distance and school fees wasn't payed in time. she did not manage to go beyond primary three due to lack of school fees, and her father had very little interest in educating a girl child, after school she stayed home for a while until she got married, she added that sometimes the reason why some fathers were paying much attention to education was ignorance. She remembers her father as being supportive of her with the little she attained in education.

She advised parents educating female children to strive and educate their children and should work hard to see that they live a different life compared to theirs. And the Muslim female children should focus on their studies and study so hard to live a happy life in future, and as for the Muslim leaders should help in coming up with programmes that can help in the promotion of Muslim girls' education.

LE11: MS HAFSWA NABALINGE.

She is a 60-year-old resident of Nyimbwa Village Luwero District. She is married. Her father was the late Umaru Nsubuga and her mother was the late Zubeda Namagembe.

Her parents died when she was at tender age, and she grew up with her uncle in Mbarara District, in a family of five children of which two were boys and the rest were girls. She started school at age of 6 years at Nyabushozi primary school. She stopped in senior one and failed to find any sponsor to push her ahead with her studies. After she stopped school, she got married and bore children. However, two of her brothers managed to succeed in their education. She mentions her uncle as being supportive of her in achieving the little in as far as education is concerned. The challenges she met involved moving long distances to and from school, she at times lacked scholastic materials, and temptations. She added that male predators used to disturb them on the way back home. She advised parents educating female children, to settle in marriage and raise their children well, because they are the very one to give moral, spiritual support to their children. Let them by all means work hard to take their children to school.

She also advised Muslim female children to always be with God, as it is the only way to save them from temptations. Also, Muslim leaders should come up with more Islamic founded schools so as to help support the education of a Muslim girl-child.

LE12: SAFINA NABAYIGA

She is a resident of Kaswa, Luwero village, aged 50 and married with six children. Her father is Mr. Mutazali Kakayire. She grew up with her mother in Nalongo village in Luwero District in a family of four children of which the ratio of girls to boys was equal.

She started school at the age of six at Kaswa primary school in Kaswa village. In her class, the ratio of boys to girls was 1:2, and she had great interest in games and sports at school, MDD among others, she met various challenges including school fees i.e. she could struggle hard to pay all the school dues, personal necessities, school requirements long distance to school among others. She never completed her studies as she lost her sister who was assisting her mother in paying her school fees. Some of brothers were able to continue their education and graduated as engineers. She added that teachers were somehow friendly though she mentioned a teacher who

used to disturb girls at school he was known as teacher Kagolo. She remembers her mother and sister as being supportive of her in achieving the little in education.

She advises parents educating female children, to talk to their girls and tell them about the benefits of staying in school, they should work hard to earn money in order to keep their children in school and also to afford providing them with necessities of life, she also narrated to me that as she was going to seat for her PLE she asked her father for a digital watch which was costing One thousand Uganda shillings by that time ,her father who had little or no interest at all for educating female children refused to buy her the watch ,therefore this incident left pain in her heart until now , as she had failed to find a heart to forgive her father , because he was able to buy the watch but refused deliberately because of his negative interests towards education. Because of this she argued parents to take maximum care of their children, let them love and wish them a happy future, because when female children become successful in life they become parent's immediate helpers in future, she said as per now her father who was ignoring her during her childhood, is now fond of calling her asking for assistance.

And these Muslim girls going to school should stick on their religion and will find ease in this world. Muslim leaders should avoid Spreading misguiding messages of early marriages, should sensitize these girls about the advantages of staying in school, let them not preach early marriages, because these early marriages and lack of education are the root causes of misery in women.

LE13: MS AISHA NANFUKA

She is a resident of Bukalasa Wobulenzi, Luwero District, aged 64. Her father is Mr. Burhan Mulyanyama and Mother Ms. Hafswa Birabwa; she is divorced with 7 children. She grew up with mother and father in a family of 7 children of which 3 were girls and the rest were boys, though the 3 died in their infancy.

She started school at the age of 7 at Kakoola Primary school in Bamunanika. She was greatly interested in studying religion /theological studies. She stopped in primary seven as she failed to find school fees, father also had little interest in educating female children. She sat home and started taking care of her young brothers and sisters, until she got married off. some of her brothers were lucky enough to continue with their education. She mentiond some challenges she

met while studying, and these involved teachers being so hard on them like giving them a lot of work at school like digging, imparting in them skills and discipline and beating them whenever they went wrong, a thing she never liked. Another challenge was the moving of long distances to and from school. She is thankful to her father who gave her a chance to go to school and learn some values, even though she never went far.

She urged parents educating female children to especially mothers to work hard and keep their children in school, because for her, she regrets that if her mother was working and earning some money, she would have completed her studies. Muslim female children should be religious and morally upright, and be focused on education in order to live a happy life. And the Muslim leaders has a big role to play in the education of Muslim girls, they should fund it in a way of supporting those who cannot afford the school dues, this in one way or the other can help to boost the number of educated Muslim female children in the country.

LE14: MS HALIIMA NABWALA

She is a resident of Kayindu village, Luwero District, aged 55 and married with 9 children, her father is Mr. Ali Kiwanuka, and mother is Mastura Nakku. She grew up with mother and father in Namaliga village Bombo Luwero District, in a family of 35 children, of which 15 were boys and 20 were girls. She started school at age of 5 and went to Namaliga primary school. She enjoyed playing games after classes at school. The biggest challenge faced was basically financial, and it was the major problem that affected her towards continuing with her studies she also mentioned some challenges like a lot of domestic works before and after school, long distances among others. She stopped attending school in primary four and a few of her brothers and sisters were lucky to continue with their education. Her parents, especially father had less interest in educating the children, since they were many children who needed school fees.

She encouraged parents to educate their children and know that every child born is entitled to education. Muslim girls going to school should know that they carry a great treasure, let them handle it with care and ensure that they become different from them who were unable to pursue their studies. And the Muslim leaders should go ahead to inform Muslims about the dangers of failing to educate their children, and also set up schools that are basically Islamic founded because this can help build the confidence in Muslim parents to educate their children, as for

Muslim parents of those days were not educating their children because most schools were Christian founded and they had fear that their children could be converted to other faiths.

LE15: MS SAFINA NAMUBIRU

Ms Namubiru Safina is a resident of Kibisi Nganjo Wobulenzi aged 54 and, married with 5 children; she is the daughter of Haji Ahmed Mujaasi and Hajat Zainab Ndagire.

She grew up in Kabimbiri, Mukono District. Where she lived with her Father and Grandmother. Her father and grandmother were neighbours though she spent most of her time with her grandmother.

She started school at the age of 6 years, at a school called Kaswa primary school. The highest level of education she attained was primary six.

I asked her about why she had to stop in primary six, and she told a long story including various challenges that she believed were the root causes of her stopping in primary six.

Among the challenges she faced was that she did not get a chance of living with her mother, regretting that may be if she had grown up with her mother, she might have fought to push her in education, But the fact that she was living with grandmother who was not able to take care of all her necessities.

She went ahead and said that it was hard for her to get scholastic materials in time, for example it could take her along like two weeks and beyond for her father to give her a book or a pen.

She said that there were her brothers who were studying in a boarding school and they were the ones who had much of her father's attention in terms of education, and whenever they were chased for school fees, father could put her on wait until everything of them was cleared.

However, her grandmother, with the little she had, supported her greatly and she still appreciates.

When she reached primary six, her grandmother started getting ill, her body completely weakened that she could not do anything for her self. Ms Safina decided to stop going to school and started nursing her grandmother until she passed on and that was the end of her education life.

After the demise of her grandmother, her father continued neglecting her and since she was left hanging. She was tempted, conceived and gave birth to her first born.

Asked if some of her brothers managed to go through and succeed, she said that many of her brothers went through and succeeded; many of them are prominent *Sheikhs* and Teachers.

She also added that her father's attitude towards educating girls was generally negative because he could always say that "Educating a girl is a wastage of time and money," that girls disappoint parents so much.

Ms Namubiru regretted being denied a chance of acquiring knowledge, and added that if she had been given a chance, may be she would be successful. She said that that's why she is struggling to educate her children.

LE16: MS RUQAYYA NAKINTU

MsRuqayya Nakintu is a resident of Kibisi, aged 62, her father is late *Haji* Qassim Namuyimba and mother Ms. Khadijah Nanjogo, she is married with 5 children having lost three. The total number of children she produced is 8.

She grew up with both her parents in Ziroobwe, Bukimu Luwero District. she started school at Bukimu Primary school and later joined Wakataayi Primary School.

She did not encounter many problems during her school times because her parents were taking good care of her at home, only that at times scholastic materials could not come in time, and also the journey from home to school was quite long.

She narrated that by the time she reached primary six she was already 15 years. When her father realized that she is 15 years of age he started searching for a man. The innocent Ruqayya one day, was just called upon in the sitting room to greet the visitors who had come to their home. After greeting them her parents told her that she is going for marriage and no school any more. She said that, it did not take so long that they arranged for a wedding ceremony for her and she got married.

I asked her if she did not have regrets of not continuing with her education and she said that “regrets at that time were not there because of the love and care she received from not only her husband but also her in laws, that they treated her like their own child.”

And she said that as per now she has many regrets of not continuing with her education and as of now she is struggling to make sure that her children succeed in their education.

She advised parents educating female children to always be careful with their children, let them work hard for their betterment. And the female children to stay alert because some parents do things that could ruin their future behind their back, that her father arranged for her marriage when she was unaware. As well as the Muslim leaders to sensitise parents on the merits in the education of female children.

LE17: MRS NUURU NAKITENDE

She is a resident of Kibisi, Wobulenzi, aged 52, she is married with 6 children. She grew up with her grandmother who lived in Kibisi Nganjo. They were 6 girls at her grandmother’s place though could not remember well the exact number of boys whom they lived with.

The first school she attended was known as Kaswa primary school at the age of 6 years and she later joined Nsawo C/U Primary school where she completed her primary seven. She said that after primary school she never continued with her studies because she conceived and got pregnant which marked the end of her studies.

She mentioned some of the factors that led to that and they were; Her step mother influenced her father so much, that her father got discouraged and stopped giving her school fees.

She said that many of her brothers and sisters continued and succeeded in their education. Because father was much more willing to take them far in education than girls.

Madam Nakitende has a lot of regrets of not continuing with their education and she is striving so hard to educate her female children.

She gave thanks to her father for the little education she attained that she how to read and write especially in *Luganda* her mother language.

She advised parents educating female children to always work hard and be able to pay school fees for their children. And the Muslim female children going to school should endure patiently all the challenges of life in order to attain happiness in future; and the Muslim leaders should support these girls in all possible ways to see that they achieve their goals.

APPENDIX 2
DETAILED TESTIMONIES FROM WOMEN WHO RECEIVED REASONABLE
EDUCATION

ME1: MADAM AZIIZA KASUJJA

She is a primary school teacher at Kaswa *Qur'an* School in Kaswa village, Luwero district.

She also has a home in Makindye Madirisa Zone, Kampala District, from where she was interviewed. She is 50 years old and holds a diploma in primary education, her father is late Haji Kasujja Asuman and Hajat Nakibuule Safina, she is married with 3 children.

She grew up with her parents, in Masaka district; they were 31 children in their family, 14 of whom were boys, and the 17 were girls.

She started school at the age 6 years at Mbuulire primary school, and was much interested in music, dance and drama.

She faced challenges of reaching late at school because of a lot of house work before going to school. Her brothers usually got to school earlier because they did not have to do morning housework at home. Also, the distance to and from school was very long; they used to walk over 6 km a day. Her teachers were very friendly, though she had conflicts with her classmates.

At the beginning she was with 25 girls and remembers only 14 girls were able to reach O-level. Others dropped out of school due poverty in their family.

She particularly remembers her parents for being supportive of her in continuing their education as they paid her school fees.

She advised parents educating female children to continue educating to higher levels, and Muslim female children should stay in school to achieve their goals. She also advised Muslim leaders to organize seminars and meetings with those concerned about girl-child education, in order to sensitize parents and Muslim girls about the advantages of keeping in school.

ME2: MADAM RUQAYYA NAMULINDWA

She is a teacher at Khadija Girls Islamic Senior Secondary School, she is 43 years of age and a resident of Maganjo, Kampala District, she is married with 2 children. Her father is Mr Elias Ssekanjakko and Mother Ms Faridah Nankya of Kiboga District. She grew up with both parents in Kiboga, they were 8 children in their family, where 3 of them were boys and the rest were girls. She started school at Khadija girls' Islamic primary school up to primary seven, she later joined Sumayya Girls' High School Nsanji and Mbogo High school for both O'and A level respectively, she finally joined IUIU females' campus for her bachelors. Many of her sisters managed to succeed in their education. She had great interest in games and play and enjoyed leadership compaigns at school. Her greatest challenge at school was father's failure to visit her at school, and the negative complaints from teachers e.g she was always shabby. Since she was in a girl's only school, she remembers many of them who managed to go through and succeeded in their education and some failed on the way, due to unwanted pregnancies and financial constraints.

She remembers her parents especially Father for being supportive of her in continuing her education, he paid her school fees, escorted her to school and gave education advise.

She Advises parents educating female children to take their female children to school because girls have equal rights like boys in as far as education is concerned. And the female children to utilize their chances and opportunities in order to achieve their education goals. As for the Muslim leaders, they should help in requesting the government to support Muslim girls' children who are in school by granting them scholastic materials and other necessary requirements, and should encourage Muslim parents to pay much attention to the education of their female children.

While pursuing her studies she faced variety of challenges like moving long distances, shortage of school fees was a great challenge, hunger at school that at times she could hardly get what to eat at school, she used to do a lot of house work before and after school like taking goats to graze, washing utensils and fetching water, despite all these she always managed to reach school in time and succeeded. However some of her friends were unable to complete their studies due to lack of school fees, unwanted pregnancies and lack patience when it came to enduring hardships.

She remembers her mother for being supportive of her in achieving her goals in education plus some other villagers and relatives who always provided moral support.

She advised parents educating female children to continue paying for their school fees and in case a child conceives at an early age to be given another chance and goes back to school. And these girls should be faith full and always patient to life challenges. And the Muslim leaders should offer scholarships, should come with NGO's that basically cater for the welfare of the Muslim girls, they should also organize study seminars /*Darosas* to help counsel and teach the Muslim girls and also build more girls only schools.

ME3: MS HALIMA BAKASAMBE

She is a resident of Kazo, and married with four children, aged 45, her mother is Ms Zinab Bakasambe and Father is *Sheikh* Abdul Hakim Bakasambe, she studied and her highest level of education is Bachelor's degree in primary education. She grew up with both her parents in Nabiteete Ziroobwe Luwero district.

And they were 12 children in their home, she attended school at Khadija Girls' Islamic Primary School up to primary 7 and joined secondary level at the same school, she studied from there up to senior four and later joined TTC for certificate in primary teaching and still enrolled for a bachelor's degree in primary education at Kampala University, she currently works at Kalule UMEA primary school as a deputy Head teacher. She one interesting aspect in her life was the care and attention extended to her by her father when she was still pursuing her studies, that Father used to ride her on his bicycle to school every day. She did not encounter many challenges during her school times, because her father used to escort her to school, her classmates being friendly cooperative and mentioned one called Fadhila Nuungi. Since her school was a girl's only school, there were many girls in their class and many of them were able to reach tertiary level and was able to point out some who succeeded with various professions like doctors, surveyor, teachers among others. She said her parents and a villager called Mr. Muyanja who one day found her father riding her to school and stopped him from doing so and took up the responsibility of driving her to school every day.

She advised parents educating female children to be supportive of their girls and should stop thinking that girls cannot do anything apart from getting married. and the Muslim girls should

avoid the mentality of girls being meant for marriage and should workhard and achieve their academic goals.

As for the Muslim leaders, they should put up strategies that can support a girl child continue and succeed in her education.

ME4: MS FATUMA NALUNGA

She is a resindent of Kazo, Kampala and married with 3 children, and aged 40. The highest level of education she attained is a diploma in primary education. Her mother is Ms Nakkazi Mastura and Father Haji Musa Ssekajja, she grew up with her parents in Bombo Luwero district, she went to school at Bombo common up to primary 7 and Bombo Army Secondary School for her O'level and later joined Kibuli TTC for grade 111and finally joined Mubende NTC for grade five. she faced challenges like long distance to and from school and she was so tiny that teachers were minding her though it was an advantage on the other side as men were not disturbing her on the way to and from school. It was hard for her to remember the exact number of girls in her class compared to boys. However by the time they compeleted primary7, the number had reduced, a few managed to continue up to the same level with her. She said that some girls were unable to continue up to her level because of long distances they moved exposed them to temptations, she added that she did not get any disturbance from, as she was a very tiny girl.she looked young all the time, though unfortunately some of her friends did not survive those temptations. She particulary remembers her parents for being supportive of her in continuing her education. She said that parents should avoid thinking that educating a girl child is a mistake, because girls hardly forget their parents as it is common in boys.

And the Muslim female children going to school should avoid bad peer groups, should stay focused and always believe in themselves because there are many women outside there who are far more successful than men.

She advised Muslim leaders to organize educative programs like seminars to sensitise parents on how to groom a successful girl child and also teach the girl child on the benefits of aquring knowledge, and also advise Muslim parents to stop the mentality of “girl child is meant for marriage.”

ME5: HAJATI ZAUJA NDIFUNA MATOVU.

She is a resident of Kawempe Mbogo Kampala District. She is 55 years, she holds a Masters degree in Education management and planning and that's her highest level of education.

Her father is late *Haji* Ndifuna Asuman and mother is *Hajati* Zulaikha Mutesi. She is married with 6 children.

She grew up with her father and step mother in Iganga District, in a family of about 17 children, of whom 10 were girls. She attended school, as did all her other siblings, and she was 5 years by the time she began nursery. She started school at Buckley High School – it was a primaty school despite the name. At school, her great interest was mainly in physical education, loved craft work so much, and MDD / singing in the school choir.

One of the greatest challenges she faced is that she missed her parents on visitation i.e., lacked adequate parental / mother care, since she could see some her friends' mothers come on visitations. And also, un friendly teacher like she remembered on dark skinned teacher who was un friendly to her he by names of "Olango" who kept on discouraging her, since she had joined the school when it was almost coming to the end of the Term.

She had a company of her friends when going to school, and since she was in a girl's school her class mates were girls though were few that managed to reach her level. They dropped out due to pregnancy, lack of school fees and some brains were not supporting them.

She remembers her father as being supportive of her in succedeing with her education that she always encouraged her and showed much care and responsibility to her.

She advised parents educating female children that if it was possible, they would leave the boys and concentrate on the education of the girls because it's the woman who builds the nation. And the Muslim female children going to school should know that education is the only independent factor that can make a girl child different in society. The Muslim leaders should sensitize, support and speak the truth to the Muslim community, let them be truthful, objective and be real preachers and well balanced i.e they normally preach about girl child and marriage and ignore the boys. they should be exemplary that their words should match with their actions, which she said can help girl child emulate and succeed.

ME6: MSAISHA NANSUBUGA

She is a teacher at Mbogo high school teaching mathematics and physics. She is a resident of Kawempe Ttula. She is 54 years old and the highest level of education is degree in education. Her father is Mr. Naggenda and mother is Ms Naggenda, she is married with children.

She grew up with her mother and father in Kawempe, Kampala in a family of 20 children, of whom 6 them were boys and 14 were girls. She attended school at the age of 4 years at Gayaza Junior School, and the most interesting aspect of her life as a child/student was leading students in class academic wise. Some of the challenges she faced was the long distance, and school fees which she used to pay in instalments and house work before and after school, the teachers were friendly since she was bright in class.

She was in a girl's school and remembers many of her classmates who continued up to the same level with her, a few dropped out due to lack of school fees and others just disappeared. She added that there were some fellows who just got fade up of school without a justifiable reason, they just stopped schooling and went into some other businesses others marriage.

She rembers her parents for being supportive of her in continuing her education, they labored to pay her school fees and and always encouraged her to keep in school.

She advised parents educating female children to support their children until they finish their studies, not to neglect them specialy at university assuming that they are grown ups. She encouraged the female Muslim children should work hard and excel and attain higher education so as to support the Muslim community. and also, the Muslim leaders to support and guide Muslim girls to succeed in their education since they are the future mothers who are to nurture and teach their children.

ME7: HAJATI AZIIDA NTEGANA NSUBUGA.

She is a resident of Mpererwe Village in Kampala Gayaza Road. She is the headmistress of Kasawo Muslim Secondary School Mukono District. She is 50 years old and holds a masters degree in couselling. Her father is the late *Haji* Dauda Kyeyune and mother *Hajati* Hamida Kyeyune. She is married with four children. She grew up with mother and her siblings since

father had passed on whilst they were still young, in a village called Bunnamwaya wakiso district in a family of 5 children, the two of them were boys and rest were girls.

She attended school at the age of 4 years at Tower Nursery and Primary School, she was a shy girl but enjoyed the company of other girls especially at break time. some of the problems she faced while schooling included, lack of scholastic materials that at times it was hard for her to get what was enough for her, school fees was also another problem she faced since she was an orphan and the mother was widow it was hard for her to pay all the fees before the end of the term, Academic competition and bed wetting up to the age of 12 years.

However, she had a company of her friends when going to school at infancy but later joined boarding school, some of her schoolmates and teachers were unfriendly, some school mates were fond of teasing and bullying.

In her class at the beginning boys were more than girls, and she remembers just a few girls who were able to continue up to the same level with her, that some dropped out due to challenges like early pregnancies, school fees, some lost their supportive parents and others got married. she mentions her mother and teachers (Headteacher) for being supportive of her in continuing and succeeding in education. Mother paid her school fees and requirements and headteacher gave her a school bursary, as it was not easy for mother alone to raise her fees since father had passed on.

She further added that parents educating female children should know that it is important to educate female children because they are the future mothers to nurture future citizens and the nation, and the Muslim female children going to school need mentors to support their aspirations and Dreams.

She concluded that let the Muslim leaders design programmes aimed at keeping girls in school as a way of empowering them to value the importance of education visa vis the social norms of early marriages and dependence on male partners only.

ME8: FATUMA NAMUTEBI

She is a resident of Kawempe in Kampala, and holds a Bachelor Degree in Economics, she is 58 years of age and married with children. Her Father is late Yusuf Mubiru and Mother Late

Khasifa Nagguja. She grew up with parents in Kagoma Village Maganjo Kampala in a family of six children, of which 5 were girls and one boy.

She started school at the age of 5 years at Kawempe Muslim Primary School and later Joined Mbogo High School for both O and A levels. That she enjoyed going to school with her father telling her how he wanted her to study so hard and become and jounerlist.

The challenges she faced while studying included; lack of scholastic materials, and long distance to school especially in O level. She faced some little challenges with her classmates since she was the only Muslim in the class and the school was a catholic school. Her teachers were very friendly and professional.

She could not remember the exact number of girls in her class at the beginning, but remembers a few who managed to reach her level and beyond. Some dropped out of school due to lack of school fees, lack of carrier guidance, early pregnancies among others.

She remembers her mother as being supportive of her in continuing her education, that she used to tell her to study so hard so that she can take care of her siblings and mother since she was the first born.

She advised parents educating female children to do so beacause it's the best gift you can to your girl in this world, she will be empowered both economically and socially.

And Muslim girls should be focused so as to up lift their status in this country. And the msilim leaders should encourage and these Muslim girls to study, because this is a new era of education, and husbands now no longer marry un educated women since they don't match them.

ME9: MS HAJARA NIMIDDE JALLY

She is a resident of Kawempe Mbogo, she is 42 years old and holds a Masters Degree in Education management, Her Father is *sheikh* Mukeeka Swaib and her is mother Nakisirinya Nuriat Nakabuye. She is married with a child. she grew up with her mother and Father in Kampala, in a family of 4 children of which 2 were boys and 2 were girls, she attended school at Nakasero Primary School, Kampala her area of interest was in speech days. As she enjoyed performing on stage to entertain parents and visitors.

She was lucky that she did not face so many challenges that were commonly faced by many of her colleagues, her teachers and class mates were both friendly and this made her love school and studies.

In her class at the beginning, there were 30 girls and she remembers only seven who continued and succeeded in their studies, some got pregnant others got tired of the studies, among others.

She remembers her parents i. e. mother and father for being supportive of her in continuing their studies they paid her school fees, gave her material, moral support, love and care.

Advised parents educating female children to continue paying and supporting their children and should never give up, and the Muslim female children going to school should avoid dropping out of school before completing because every end of Patience is as sweet as honey. These Muslim leaders must encourage the education of a girl child and should seek scholarships and bursaries for them, especially for those who cannot afford paying for their school fees.

ME10: MS ZAINAB MAKI KAKEETO.

She is a resident of Mpererwe 5 miles Kampala Gayaza high way. She is 40 years old and holds a degree in education (science) she teaches physics and mathematics. Her father is *Haji Muhamud Maka* and mother *Hajati Khadija Maka*. She is married with four children.

She grew up with mother and father in Masaka District, in a family of 25 children, where 19 of them were girls and rest were boys. She started school at the age of 3 years at St. Bruno Sserunkuuma primary School, she then joined Kawempe Muslim Senior Secondary School for both O and A Level, and among the challenges she faced involved, long distance she moved especially in during primary section, and school fees, that at times she used to have problems. Her class mates were friendly as well as teachers since she was a disciplined girl.

In her class at the beginning, there were forty girls and she remembers only twenty who were able to continue up to the same level with her. She said others dropped out due to problems like school fees and others got pregnant and dropped out. She remembered one friend of hers whose parents stopped her to go to school that she should stay home and prepare for marriage.

She remembers her parents, relatives, teachers and fellow students for supporting her in continuing her studies. Her parents paid school fees, teachers were helpful in teaching her and also fellow students were useful to during discussion time.

She advised parents educating female children to educate their female children in order to give them a bright future, that as for she wouldn't have become a Headmistress of Mbogo High school if parents had denied her that chance. And the Muslim female children must study so hard and excel in their academics and the future is theirs. And as for the Muslim leaders should strongly advocate for the education of Muslim girls because, "you educate a woman you have educated the whole nation." this is because they are the future mothers of tomorrow, they should spearhead the educating of Muslim girls on whatever platform they get because they have a bigger voice, they should also solicit funds and scholarships from outside developed countries in order to fund the education of a Muslim girl child.

ME11: MS SARAH NALUKENGE

Is a resident of Mulago Kalerwe, she is 56 years old and holds a post graduate diploma in Law, her Father is late Herman Kalule and her mother is Mwajjuma Nakawungu. She is married with 4 children. She grew up with both parents in the central part of the country in a family of eight children, were 2 of them were boys and the rest were girls.

She started school at the age of four at Kyaggwe Road Primary school Kampala. At school, she enjoyed playing, engaging in sports among others. she experienced some challenges which included, the very long distance she moved to and from school, it was hard for her to get scholastic materials for the school and as well as school fees. This made her fail to finish in time. she did not encounter any big challenge with her classmates and her teachers were fairly friendly.

She was not sure of the exact number of girls in her class at the beginning. However, a few were unable to continue up the same level with her due to some issues, she mentioned peer pressure and lack of school fees as the main reasons for their failure to complete their studies.

She mentioned her parents as people she particularly remember as being supportive of her in continuing her education, they paid her school fees and all necessary equipments for studies and always gave her moral support.

She advised parents educating female children to always prioritise their education, advise them and to be patient with them in case they annoy them or commit a mistake. and the Muslim female children to be patient and love education and strive to reach the highest level.

The Muslim leaders should ensure that the girl child is given the same rights of education like those of boys, and should also promote the education of the girl child.

ME12: MSJANATI YAHYA NAGGOLOLA

Is a resident of Mulago, Kampala, she is 55 years and holds a Masters Degree in Financial Management.

Her father is Mr Yahya Mpanga and her mother is ms Nakitende Safina, she is Married with 6 children.

She grew up with both parents, in central Uganda, in a family of 5 children in a family 2 girls and 3 boys. she started school at the age of 4, at Kibuli Nursery School. She enjoyed sports at school and the highest level of education she attained was a masters in financial management. the challenges she faced while studying was quite minimal i.e., at times it was hard for him to acquire school fees. she used to go to school with the company of her friends, bullying by fellow students was also another issue, though some teachers were quite friendly to her.

She couldn't remember the exact number of girls in her class at the beginning, but they were quite many, and a few managed to continue and succeed with their studies. Some dropped out due to many problems like teenage pregnancies and lack of school fees.

She mentioned parents, relatives, teachers and fellow students for being supportive of her in continuing their education. parents paid school fees while others supported her morally.

She advised parents educating female children to continue Funding and supporting them until completion of their studies, and the female children should not give up with their studies. As for the Muslim leaders, they should support Muslim schools and programmes in all ways, perhaps it can in one way or the other help to keep Muslim girls in school.

ME13: MS REHEMA MUWANIKA

She is a resident of Kawempe Mbogo, aged 50 and holds a Masters degree in Financial Management. Mr. Abdul Mpologoma, and mother is ms Nassuna Sarah. She is single with no children.

She grew up with her parents, in Kawempe, in a family of six children, three boys and girls. She started school at the age of three at Nakasero Nursury School. At school, she enjoyed play time with friends and practicing poems with her friends. she faced some challenges including; long distance to and from school, bullying by her class mates, and teachers at times were unfriendly.

She was not sure of the exact number of girls she started with, but they were quite many, and a few were able to continue with their studies, some had constraints like, finance, early pregnancies, peer pressure, among others.

She remembers her parents, teachers and fellow students for being supportive of her in continuing her education, parents supported her financially and morally, while teachers and fellow students provided academic support and team work.

She advised parents educating female children to continue supporting their female children for they hold the future of the world. and these Muslim children should always Fear *ALLAH* and trust in their studies. And Muslim leaders should also be supportive of all programmes that can promote the girls as they hold the key to a successful Muslim oriented and futuristic world.

ME14: MS KHADIJA BABIRYE

Ms Babirye Khadija is a 48-year-old teacher at Khadijah Girl's Islamic Secondary School. She is a resident of Naggulu, married with 4 children. Her father's name is late Batumbya Shafic and her mother is Ms Fatuma Batumbya.

She grew up with her mother in Bombo after the death of her father. She grew up in a family of 10 children of which 8 were boys and only 2 were girls. She went to Bombo Islamic for primary, Kakungulu High School for her O and A Level, and later joined Masindi NTC for a Diploma in Education, and later joined Ndejje University for her Bachelors Degree.

She enjoyed music, dance and drama and some sports like volleyball. During her school times, she experienced some challenges like moving long distances, payment of school fees, hunger at school, among others.

She said that during her stay at school, in her class, girls were not many and she remembers only four who continued with their education and succeeded.

Those girls that were unable to complete their studies were limited with school fees, bad peer groups, unwanted pregnancies, failure to endure the hardships among others. She remembers her mother for being supportive of their education, the villagers for the moral support they offered.

She advised parents to continue paying for their children, both boys and girls; and in case a girl conceives at an early age, she should be given another chance.

She urged school-going Muslim girls to be patient with life challenges.

She also advised Muslim leaders to offer scholarships, come up with NGO's that basically cater for the welfare of Muslim girls, should also organize *darasas* to help counsel, teach the Muslim girls, and build more Muslim girls-only school.

ME15: MS ZAAM NAMUTAWE

She is a resident of Kawempe Kyaddondo, Kampala District. She is aged 50 years and holds a Diploma in Primary Education. Her father is Mr. Bukenya Muhammad and mother Ms. Nalwanga Mariam. She is Married with five children.

She grew up with her parents in the central region of Masaka District Uganda, in a family of 15 children of which seven of them were boys and rest were girls. She started school at the age of 7 at Bakijjulula Primary School. She was mostly interested in reading and every one at their home owned a book for reading. At school they faced challenges like teachers at school were very few, and had one toilet at school for teachers and learners. She used to move 2 kilometers daily to and from school, scholastic materials were not enough, School fees was also her problem as at times she could miss class for being chased way for school fees. House work was also a problem at home and every child at their home at his or her own piece of work. Some class mates were so unfriendly that they could steal their books and other scholastic materials and eats. She said that

at school teachers were fairly friendly to them and this helped them love and concentrate on their academics.

At the beginning of her studies, they were about 70 girls in her class and she wasn't sure of the exact number of those who succeeded, though remembers they were very few, about 10. She said some dropped out due to lack of money for school fees, others were neglected by their parents and others dropped due to early marriages.

She particularly remembers her parents especially her mother for being supportive of her in continuing and succeeding with her education. She advised her on how to continue working so hard so that she succeeds and to resist other pressures that can cause her failure.

She advised all parents to educate their female children, because educating them means educating the whole Nation.

And the Muslim female children should also work so hard to achieve their goals. And let them utilize the available resources to get all the good things in future, because their conditions are much better than theirs.

Muslim leaders should organize programmes meant to support a Muslim girl child while at school especially the less privileged ones.

ME16: HAJATI HADIJA NAKIMWERO KIBIRA.

She is a resident of Kawempe of Kampala, aged 54. Her mother Late Marusi Nalubwama, and father Late Asuman Lwanga. She is married with children she grew up in a big family of over 32 children in Namulonge Wakiso and about four of them were able to succeed in education. She started school at Namulonge C/U, then joined Nabisunsa and finally Makerere University. The challenges she faced involved her father being mean with providing personal necessities and requirements. This made her always lacking necessities like sanitary pads, sugar, toothpaste, pocket money since she was in a boarding school.

She added that many of fellows dropped out as remembered one who was able to reach her level in education. She mentioned challenges to the researcher that limited some girls from going

through; lacking necessities life, some parents not prioritising education, male predators, she mentioned her sister who fell into the traps of her teacher, she got pregnant and dropped out from school. The respondent mentioned poverty of parents as one of the factors that limited most of her colleagues from completing their studies.

She advised parents to get fully involved in the education of their children and be good role models to them. Muslim female children endure patiently for them to have a brighter and work voluntarily. She added that husbands should cooperate and let their wives work in order for them to support their children in education.

APPENDIX 3 – LIST OF RESPONDENTS

LIST OF THE LESS EDUCATED RESPONDENTS

- LE1. Khadija Nakabugo (65) – Kibisi, Luwero District.
- LE2. Fatuma Nakafeero (54) – Kaseenya, Luwero District.
- LE3. *Hajati* Zainab Nansubuga Kasirye (63) – Kasana Luwero District.
- LE4. Nuuru Nakitende (52) – Kibisi Zone A Luwero District.
- LE5. Sarah Nakyazze (64)- Kibisi Nganjo Luwero District.
- LE6. Ruqayya Nakintu (62)- Kibisi Zone A Luwero District.
- LE7. Safina Namubiru (54)- Kibisi Luwero District.
- LE8. Mariam Nakimera (50)- Kimazi Kikyusa Luwero District.
- LE9. Asia Nampa (70) – Mpande Village Luwero District.
- LE10. Halima Nabwala (55) – Kayindu Village Luwero District.
- LE11. Namugga Rehema (62) – Ntonyeze Luwero District.
- LE12. Mastura Nalumansi Kasolo (70) – Busula Luwero District.
- LE13. *Mzee* Saniya Nalubegga (89) – Kibisi Katikamu District.
- LE14. Safina Nabayiga (50) - Kaswa Luwero District.
- LE15. Hafswa Nabalinge (60) – Nyimbwa Luwero District.
- LE16. Mariam Namuli (59) – Bukimu Ziroobwe Luwero District.
- LE17 Aisha Nanfuka (64)- Bukalasa Wobulenzi Luwero.

LIST FOR THE MORE EDUCATED RESPONDENTS

ME1. Ruqayya Namulindwa (43)- Maganjo Kampala

ME2. Halima Bakasambe (45)-Kazo Kawempe Kampala

ME3. Fatuma Nalunga (40)- Kazo Kawempe

ME4. Rehema Muwanika (50) -Kawempe Mbogo

ME5. Aziiza Kasujja (50) – Makindye Kampala

ME6. *Hajati* Zauja Ndifuna (55) -Kawempe Mbogo

ME7. *Hajati* Aziida Ntegana Nsubuga (50) – Mpererwe, Kampala

ME8. Ms Aisha Nansubuga (54)- Ttula Kawempe

ME9. Fatuma Namutebi (58)- Mpererwe Namere

ME10. Hajara Nimidde (42)- Kawempe Mbogo

ME11. Sarah Nalukenge (56) – Mulago Kalerwe

ME12. Zainab Maka Kakeeto (40)- Mpererwe Kampala

ME13. Janat Yahya Naggolola (55)- Mulago Masanyalaze

ME14. Zam Namutaawe (50) – Kawempe Kyaddondo

ME15. Khadija Nakimwero Kibira (54) – Kawempe Mbogo

APPENDIX 4
INTERVIEW GUIDE

PART A: PERSONAL DATA

1. Name of Respondent;
2. Place of Residence;
3. Age
4. Highest level of education
5. Name of Father;
6. Name of Mother;
7. Marital status;
8. Number of children;

Part B: FAMILY HISTORY

9. Whom did you grow up with?
10. In which part of the country did you live when you were young?
11. How many children were you in the Family?
12. How many girls were there in the family?
13. Did you attend school when you were a child?
14. If yes, at what age did you start school?
15. Tell me about any interesting aspects of your life as a child? What did you enjoy most at school?

Part C: CHALLENGES

16. What was the highest level of education you attained?
17. What problems /challenges did you experience?

Distance to school

Scholastic materials

Payment of school fees

House work before or after school

18. Did you go to school alone or did you have company?

19. Any challenges from school mates?

20. Were the teacher friendly or not?

Part D: QUESTIONS FOR THOSE WHO CONTINUED WITH THEIR EDUCATION
 AND SUCCEEDED.

1. How many girls did you have in your class at the beginning?

2. How many continued up to the same level with you?

3. Why did others drop out of school?

4. Which person do you particularly remember as being supportive of you in continuing your
education?

Parents

Relatives

Teachers

Fellow students

Villagers

5. What did they do?

Part E: REFLECTIONS

6. What advice do you give to parents educating female children?

7. What advice do you give to Muslim female children going to school?

8. What advice do you give to Muslim leaders on the education of the Muslim girl-child?

APPENDIX 5A: Information about NABISUNSA GIRLS SCHOOL

(From an Interview with the Headteacher's Representatives)

The current Headteacher is *Hajati* Zulaika Nabukeera, and her immediate Predecessor is *Hajat* Aisha Lubega, who now works with the Electoral Commission. The school has three Deputy Headteachers. They are:

- 1) Mrs Masturah Nambajjwe Serugo
- 2) Haji Badru Kimera
- 3) Mrs Aisha Nakibuule Kibirige

The Headteacher was not available for interview, so she delegated Miss E.N. Ndimblebee to speak to the researcher. The researcher also spoke to the Deputy HT, Mrs Masturah Nambajjwe. Between the two officers of the school, the researcher was able to obtain detailed historical information about the school.

The first headteacher of the school was a male, but the HT's representative could not recall his name. He served for a short time, just to get the school started. Later, Mrs. Nakkazi was tasked to take charge of the school. She is a sister to Namirembe Bitamazire a former Minister of education and sports.

Nabisunsa girls' School started as an all-girls' boarding school located in Kampala, Uganda. The school was founded by Prince Badru Kkungulu Wasajja in 1954 to offer post primary education to the Muslim Girl- child. Today it admits girls of all Faiths. From the beginning, it was a boarding school; and in 1958, it was designated as a Junior Secondary school.

At its opening, the Headmistress said, 56 girls were enrolled. 10 of them were non-Muslims since it was not possible to find sufficient Muslim girls to fill the school at that time. Today the total number of girls in the school is about 1700. It has a big Muslim

enrolment; the non-Muslims are more than the Muslims. Today, it is one of the leading secondary schools in the country, educating girls that go to university and other tertiary institutions to study for a wide range of courses.

In the hearts of its founders, it was meant to be the best girl's school in the country and being a Muslim founded school, it was emphasized that girls should take pride in their religion, and be examples of good educated Muslim Women, with the value of fear of Allah.

Prince Badru Kakungulu named the school after his Grandmother *OMUZAANA* Nabisunsa, who was the mother of the late prince Noah Mbogo, a devoted Muslim. *OMUZAANA* Nabisunsa, after whom the school was named, operated a large pumpkin plantation on the land where the school is now located. She gave the Land to her Grandson Badru Kakungulu, who in turn decided to build a Muslim girls' school there.

(Field Notes 2022)

APPENDIX 5b: KITOSI GIRLS ISLAMIC THEOLOGICAL INSTITUTE

(Data Collected from the current Headteacher of the School)

Kitosi Muslim Theological Institute was started in the year 1969 and was formally known as *Kitosi Madrasaat Tarbiyyat Banaat Almuslimiina*. It was started by late sheikhat Hawa Namugenyi together with sheikh Ssempiira Muhamuudu. The other founding members of the Institute were, sheikh Burhan Wamala Wakiku (Late), sheikh Kiddawalime Iddi (Late), *Sheikh* Kamulegeya Obeid, *Sheikh* Semakula Swaib (former Mufti of Uganda), *Sheikh* Kalyango Ahmad, *Sheikh* Kayinde Burhan, *Sheikh* Mutazindwa Idris, *Haji* Kattunta Batobeewa Musa.

Her name was *Sheikhat* Hawa Namugenyi, she was born on 20-05-1940 and died in the year 2001, her father was Late *Haji* Batobeewa Kattunta Musa, and Mother was *Hajati* Nakalyoowa Aminna. She was taught by *Sheikh* Swaib Semakula, who graduated her to the level of *sheikhat*.

Prominent Alumni of Kitosi Theological Institute;

1. *Sheikhat* Najjuko Nuliat Ssendendo.
2. Kayizzi Muhammad (Imam Masjid Kyazanga)

3. *Sheikh* Ahmad Ali Mulangira
4. Kayondo Hamzaata (prominent advisor Kitosi)
5. Kiyimba Hamzaata (Businessman spare parts Kampala)
6. Lubega Yusuf (Businessman London)
7. *Sheikh* Mutazindwa Mu'aath
8. *Haji* Lukyamuzi Haruuna, (Kabowa Hidaayati)
9. *Haji* Sekabanja Isa Sengendo
10. *Hajati* Sengendo Hawa
11. Mujimu Hawa (Business Lady).
12. *Sheikh* Sempijja Swaib Wanji (Da'aai)
13. *Sheikh* Kassim Wanji (Director Ibn Salaam Masaka)
14. *Sheikh* Wanji Abdallah (Amir Masaka District)
15. *Sheikh* Siraje Mudde. (Advisor Supreme Mufti)
16. Mutazindwa Muhammad (Director Kawempe Mamtaazi SS.)
17. *Haji* Lukooya Muhammad (Businessman Nasser)
18. *Haji* Kato Husein Muyingo (Chairman Lands Committee Kampala KCCA)
19. *Sheikh* Mubiru Yusuf (Imaam Masjid)
20. Abdul Wahab (London)
21. *Hajati* Nbitungulu Nuliyaati.
22. Mutebi Muhammad (businessman Zana- Kampala)
23. *Sheikhat* Nabattu Aisha
24. *Sheikhat* Nattoolo Aida.

SHEIKHAT HAWA NAMUGENYI'S FAMILY MEMBERS

1. *Sheikh* Maalo Mustafa
2. *Sheikh* Katongole Ibrahim
3. *Sheikh* Mutaziindwa Idris
4. *Sheikh* Ali Zikusooka
5. *Haji* Muyindo Ma'athi
6. *Haji* Nabuuma Mariam

7. Namugabo Joweria
8. *Haji* Muweesi Zubair
9. Mugonza Abdalla
10. Namuyingo zaam
11. Namaalo Aisha
12. Namanda Madiina

PROMINENT MUSLIMS IN THE AREA

1. *Sheikh* Badrudiin Kasana
2. *Sheikh* Serwadda
3. *Sheikh* Muhammad Mayanja
4. *Sheikh* Swaib Ssemakula (Muft)
5. *Sheikh* Ibrahim Katongole.
6. *Sheikh* Kiddawalime
7. *Haji* Muhammad Kasana
8. *Haji* Muhammad Kasana
9. *Sheikh (Haji)* Muwonga Sita
10. *Haji* Ali Nganda
11. *Sheikh* Mutazindwa Idris
12. *Haji* Muyingo Ma'aath
13. Mr. Mutabaazi Muhammad

PRESENT STATUS OF THE SCHOOL

The school is currently theological taking both Arabic and academic i.e., it is having adouble curriculum.

This status started in 2001 when it was taken over by the government for aid. How strong is the teaching of Islam?

There was some little bit of decline especially due to lack of enough *sheikhs*, but it is now gaining momentum because more *sheikhs* have been recruited. We are now aiming at sitting for Islamic Primary Leaving examinations next year 2024. However, we still need more support especially in the payment of *sheikhs* and Islamic text books.

Outstanding Challenges as of Now:

We lack teachers' houses.

Payment of the school *sheikh* is still a big challenge as the biggest load is being handled by the parents.

We also lack Islamic textbooks. We lack pupils dormitories especially girls as the most important objective of starting the school is basically the Islamic Muslim girl education.

Lack of perimeter fence for safety and protection of our children.

We still lack safe water for our children and the staff.

Sources of support:

1. The parents.
2. The government.
3. Old students.
4. Well wishers.

HOW DID THE SCHOOL GO ABOUT THE TRAINING OF THE GIRLS?

They could bring in some trained *sheikhs* for Islamic teaching and nurturing.

They could be trained in vocational areas- some vocational skills could be trained to them like tailoring.

Muslim girls could be taken to visit other Islamic schools Like Kabigi for more academic.

Islamic concert and school open days could be organized at the school.

CURRENT STAFFING

1. Headteacher; Sserubiri Muhammad
2. Deputy Mutebi Musa
3. Muyingo Godfrey
4. Matovu Jamil
5. Nakalembe Jauhara
6. Nakabuye Teddy
7. Namayega Dorothy.

SHEIKHS

1. *Sheikh* Kanyike Abdurahman
2. *Sheikh* Sebadduka Obeid
3. *Sheikh* Semanda Uthaman

COOK;

1. Ms Teopista Nannyondo
2. Ms Nabattu Aisha.

TOTAL ENROLLMENT - 605

BOYS: 288

GIRLS: 317

MUSLIMS: 314

NON-MUSLIMS: 286.