

**THE IMPACT OF UNIVERSAL PRIMARY EDUCATION ON
QURAN SCHOOLS: A CASE STUDY OF WAKISO SCHOOLS**

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Students declaration

I, WASSWA JOSHUA, hereby declare that this report is my original work and has not been presented for any academic award in any institution of higher learning here or else where for examination.

WASSWA JOSHUA.

DATE: 26th/ 10 / 2022

signature

لو سنق

APPROVAL

APPROVAL

This report has been under my supervision and is now ready for submission at Makerere University
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Signature.....

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Date 26/10/2022

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ABBREVIATION

UPE: Universal Primary Education

UMEA: Uganda Muslim Education Association

UMSC: Uganda Muslim Supreme Council

SDA: Seventh Day Adventist

IUIU: Islamic University In Uganda

UCU: Uganda Christian University

IRE: Islamic Religious Education

ABSTRACT:

From the onset, secular education was looked at as "haram" (unlawful), misleading and innovated. Most early moslems considered it a way of interfering with the smooth running of Quran schools. Integration of secular education in Quran schools, although some sheiks spent a long time studying Islamic religious sciences from Quran educational systems, they (sheiks) were not equipped with practical skills needed for earning decent material needs. Many resorted to begging their followers and misappropriating funds donated for religious and community purposes. Muslim children who wanted secular could by no means escape the atmosphere of missionary schools in which they (muslim children) were subject to humiliation, alienation, incessant and Islamic prejudice therefore the development of UMEA vanished the risk of conversion and muslim children studied with new confidence. The study also indicates while Muslims picked interest to integrate Quran education, several muslim parents have taken their children to traditionally hated secular education, in the expensive private schools that have both traditional Quran education and this indicates crisis between the secular and Quran education persist upto date. Before 1930 some schools had been started by colonial government to assist Muslims to acquire secular education, however the standards in these schools were quite low and kept on deteriorating (16). The marginalization of Muslims in Education during colonial and after has bequeathed a lasting legacy that generations of Muslims will wrestle with for a long time, a number of muslim values are abused and neglected in many integrated schools. As a result of falling standards in many muslim schools in 1939, the director of education instructed Musa Musoke one of the leading educationalists to inspect muslim schools and make recommendation that may uplift Muslim school standards because by 1940, general Muslim schools were in sorry state: only one primary school had upto six classes (15). There were also four classes and seven selected subgrade schools receiving grants from local boards. And when the government realized controlling schools by various denominational groups would interfere with it's massive education, it recommended the abolition of denomination education.

CHAPTER ONE: INTRODUCTION

1.1 BACKGROUND

The Genesis of Quran schools in Uganda

Islam was spread to the East African coast as early as 1000 AD, it penetrated into the interior of East Africa in 1840 led by first Arab Ahmed bin Ibrahim. The Arabs were received by Kabaka (King) Sauna in Uganda in 1844 and the Kabaka assured the Arabs of flourishing business in partnership with his kingdom. Though the Arabs focused on trade, they also spread Islam as a way to discourage the Kabaka from killing his subjects. The killings were customary as a way to appease the Buganda divinities. The Kabaka was therefore the first student of the Quran and his teacher Ahmed bin Ibrahim though he (the kabaka) did not profess Islam (2).

The Quran education started at the palace and later on Sheiks homes and finally evolved into formal education. Quran schools purely taught Islamic Arabic education that emphasized the tenets of Islam (10). The first years, children were taught Arabic, memorize five prayers and read last chapter of Quran Juzuama. They were later on introduced to Islamic law (Sharia and ijma), they then studied Islamic history and civilization. When the student graduated from these advanced school, they went abroad to Muslim countries for further education. By 1962, there were few advanced schools about seven Quran schools, they therefore went to East African coast at Lamu, Zanzibar and Mombasa especially the students with funds and the will but the brilliant went to Egypt, Saudi or Pakistan for more Islamic theology and by the time of their return, they were Sheiks.

When European missionaries settled in Uganda, they first established missionary schools for Christian children who eventually became leaders, the Arabs were the first foreigners to arrive before the missionaries but we're more interested in propagation of Islam and business. By the time Muslims woke up to focus on education, Christians had established themselves both politically and economically. Muslims opened veranda schools and were in Kampala (Bwaise), Bimbo (Tikkalu), Madama (Kabigi), Bulemezi (Katumu), Butambala (Lukalu) West Nile (Aria). Most of education provided in these schools was religious not secular in nature. (Kiyimva 2000. Kasozi 1986). (Haji Nsereko Mutumba) The UMSC public relations officer affirmed that an educated person has more chances of social mobility from peasantry to either middle class or skilled working class (12).

UPE schools are government sponsored schools providing free education different from Quran schools which are religious affiliated schools belonging to the Muslims providing free education also partly sponsored by the government. A notable muganda prince Hajj Badru Kakungulu led the efforts by establishing in 1936 the UMEA with the aim of providing platform for Muslims in the country to attain reasonable standard of education in both secular and religious education. After 1964, UMEA activities came to a standstill due to lack of financial means of sustaining a skeleton of staff at it's headquarters. In 1995, under leadership of prince Kassim Nakibinge Kakungulu with late Dr. Suleiman Kiggundu, activities at UMEA were revived (4).

Among the primary schools surveyed in Uganda in 2015, the total of 18,889, about 5351 which is 28.3% were church of Uganda affiliated, 4,678 which is 24.8% were catholic, 1127 which is 6% were Muslim affiliated.

Of all Millennium Development goals, education is vital. The United Nations specifically wanted to ensure by 2015, children everywhere, both boys and girls will have acquired a full course of primary schooling.

In Uganda some of the main policy for achieving poverty reduction, human development, ensure equitable education (7).

The quranic schools, UMEA, is a fully Muslim faith based schools and institutions. The vision is to produce high quality practicing Muslims with right attitude, knowledge and skills to enable them participate in community and on all levels that is to say local, national and international levels. Schools under UMEA, must have a well defined curriculum to teach the learners their religion and facilitate them practice it while at school.

There is no education system in the world that is entirely free of unequal opportunities. Aspects such as socio-economic background, gender, religious, and policy among others the most likely candidates in explaining differences among access to education opportunities. It is an open secret that literacy and educational levels of muslims are far below that of their christian compatriots in Uganda (4).

1.2 Statement of the Problem

Despite the continuous struggle by the United Nations in the millennium development goals education being vital, the Ugandan government in the main policy for achieving poverty

reduction, human development there is a strive to ensure equitable education. The UMEA has also a fully Muslim education secretaria that plays a big role in establishing Muslim affiliated based schools and institution

UPE provides free education for children including orphans and disabled and with this comes increased enrollment of pupils, PTA funds removed and children subjected to automatic promotion from one class to another irrespective of academic achievement. With a big teacher pupil ratio and classroom pupil ratio, this has greatly demoralized teachers. All these are likely to dilute the quality of education hence teaching for quantity not quality.

1.3 Purpose and objectives of the Research.

Major objective:

The aim of the study is to investigate the impact of Universal Primary Education on Quranic schools a case study of Wakiso District schools.

The specific objectives of the study were to:

- Determine how Universal Primary Education has affected structures and academic performance of learners.
- Investigate on what Islam teaches about formal education
- Determine how Universal Primary Education affected the teaching of religion in Quran schools.

1.4 Scope of the study

From 1997 when the UPE was introduced in Uganda, a study in Wakiso district on government aided schools: Kyebando UMEA primary school, Namusera UMEA primary school, Namasuba UMEA primary school, Nasser Muslim Primary school, and Wattuba UMEA primary school, to investigate the impact of UPE on Quran education especially the quality of education received and provided to learners by their teachers. The government policies and how they determine Islam inclusion in education. It also checks on possible changes that may affect positively Moslems on education.

1.5 Geographical Scope

Wakiso is in the central region, bordering Kampala district, Mpigi, Luwero, Nakaseke and Mutyaba in the North, Mukono in the East, Kalangala in the south, it has 27 sub counties, 147 parishes and 720 villages. There are 1,692 primary schools, 256 are government/public schools and 1436 are private. 21 are government aided schools

1.6 Research questions

Research Questions:

- Has the UPE set standard or lowered standards of education in the UPE compared to non UPE
- Has UPE paid attention to teaching of religion in quran schools?
- What major problems have UPE schools faced consistently from it's formation till now?

1.7 Significance of the study

The major aim of the research is to find out how and to what degree can UPE schools serve to reduce gap between education equalities. The other goals in carrying out research is to find out why even when education was made free, Islam is still considered a minority, marginalized and some people view they are left out. Even when quran schools and Universal Primary Education quran schools were introduced, some Moslems are still illiterate compared to people who belong to other religions.

1.8 Limitations and delimitation of the study

Since muslims are sidelined especially in the academic sphere and the goal of achieving equal education is in most cases gender based than religion, there is most likely to be limited literature on Muslim education.

Information to be gathered is to be viewed with criticism and in most cases such information is sensitive to the holder and general public

There was also a time limitation actor since the information gathered needed to be censored and data collected needed appropriate time for fair analysis and interpretation.

1.9 Theoretical frameworks

Education marginalization is the major factor for social, cultural, economic and political marginalization of any community in any country, literary and educational levels of Muslims in Uganda are far below that of their Christian counterparts. Muslims are not only marginalized but their marginalization is conclusively as a result of their historically determined disadvantaged position in formal education participation.

1.10 Definition of Key terms

1. Universal: describes something for everything or everyone. The word "uni" means "one". One for all, all for one. As an adjective, Universal means applicable or common to all members of a group, worldwide scope or applicability. Other words to mean Universal are: General, worldwide, comprehensive, overarching, cosmopolitan, ecumenical, and everything
2. Education: the act of teaching knowledge to others and the act of receiving knowledge from someone else. It also refers to knowledge received through schooling or institutions. Education can also mean process of facilitating learning or acquisition of knowledge, skills, values, beliefs, and habits. Other words to mean education are instruction, schooling, learning, knowledge, enlightenment, it is also the result of instruction, training or studies. It is aimed to develop powers of reasoning and judgement and generally preparing oneself or others for intellectual mature life.
3. Quran: the Islamic sacred book believed to be the word of God dedicated to Muhammad by archangel Gabriel and written in Arabic as believed to be the holy language. It is divided into 114 chapters. The word Quran comes from the word "Qaraaa" which means to read.
4. UPE is universal primary education, a system in which pupils in primary level education are sponsored partly by the government and partly by parents. The second goal in the United Nations millennium goals is to equip children with tools to fight diseases, poverty, reducing inequalities in education. The UPE is a political initiative in Uganda, an umbrella term for several policies targeted at improving primary school access and quality. It was adopted in 1997 and it has increased from two point eight million in 1997 to seven point six million in 2004.

CHAPTER TWO: LITERATURE REVIEW

2.1) Appropriate interpretation of Religious Islamic teaching and interpretation with regards to Education:

"Recite; in the name of thy Lord who created man from a dot. Recite and thy Lord is the most generous who taught by the pen, taught man that which he knew not." Quran 96:1-5. Although this verse does not appear until late into the quran, it was actually the very first to be revealed to the Prophet Muhammad, from the moment Allah began to speak to speak to His people, He sought to stress the role He plays in education and the sharing of knowledge. It is also worth taking note of the first word in the passage, this provided a foundation upon which the entirety of the quran was built. "Recite" originally, this was a commandment directed towards the prophet Muhammad exclusively. In Islam, it is regularly stressed that all things come from Allah. In some cases, such as the revelation of the quran, they come directly from Him. In others however, they come indirectly, Education is a good example of this. Although we may be taught by a teacher in the classroom. It is Allah who put the teacher in a position to pass on their knowledge. Even though that teacher likely learned the information, they are sharing from their teacher and so on, the original revelation of the facts came from Allah. This is stressed in the passage Quran ninety sixth Surah.

"And this WE have inspired into you (O Muhammad), an Arabic quran that you may warn the mother of the towns (Makkah) and all around it." Quran 42:8

Knowledge from which no benefit is like a treasure out of which nothing is spent in the cause of God." It's important to note that the hadith is not commanding muslims not to use what they have learnt in school but rather we should not hesitate put such knowledge to use. The hadith in question can also be considered a command to avoid consuming trivial pieces of knowledge such as what a celebrity's favorite food is but focus energy on more noble educational exploits such as study of the quran and scientific matters. Infact the early Islamic world was arguably the most scientifically advanced of it's time. Many great discoveries, inventions and observations were made by early Muslim scholars. In encouraging these exploits and precising them for putting their education to use. For the prophet Muhammad declared "one who treads a path in search of knowledge has his path to paradise made easy by God. Riyad Saleheen.

"So high above all is Allah, the sovereign, the truth and to Muhammad, do not hasten with (recitation) the quran before it's revelation is completed to you and say my Lord, increase me in knowledge." Quran 20:114

The seeking of knowledge is obligatory to every Muslim. Al-Tirmidhi 74

Inquire knowledge and impart it to the people ".Al- Al-Tirmidhi 107

"God, His angels and all those in the heavens and on earth, even ants on their hills and fish in their water, call down blessings, upon those who instruct others in beneficial knowledge. Al-Tirmidhi 74

Many people are of the erroneous belief that religion and education can not go hand in hand, while this may be the case with certain religious beliefs. It is most certainly untrue when it come to Islam, since the moment it was founded by the Prophet Muhammad more than a thousand years ago. Islam has been firmly on the side of the scholars, it has fervently encouraged it's followers to seek knowledge in both the realm of religious studies and secular matters. The hadith and Quranic passages outlined above are just a small selection of similar statement to be found in the Islamic doctrine.

2.2) Education and Islam in Uganda.

The education in Uganda has a structure of seven years of primary education, six years of secondary education four years low secondary and two year supper secondary. Three to five years post secondary education. In Uganda education is administered in English all throughout all levels. The government of Uganda recognizes education as a basic human right and continues to strive to provide free primary education to all children in the country. The Uganda understanding of the term "education" is linked with our historical experiences under British colonial rule. When one talks about education, one is almost immediately understood to refer to western education; for, this is the system of education left to us by our colonial masters. This is the system the individual relies upon for recognition in Uganda society and his chances in life in

Uganda and abroad depend on how ably he has distinguished himself in it. This system is also a sole yard stick in Uganda for determining whether a person is educated or not.

However the average Muslim, though eager for the benefits of this system, finds it insufficient in several ways. One seeks in addition, to acquire an education that exposes him to Islamic knowledge. The educated Ugandan Muslim is therefore exposed to types of education. The western type patronized by the state and therefore referred to as secular, In a number of cases Muslims are found to have mastered one but little or none of the other. Those who have mastered western education are referred to as secular elites, sometimes their ignorance of Islam is such that they do not even know how to perform their ritual prayers. They therefore lack the confidence to go where Muslims are assembled. The mastery of Islamic education still remains privilege of the few. Even those who specialized in it are often categorized "uneducated" because they do not speak English, the official language of education in Uganda. The two groups of Muslims are prevented from working together in unity and harmony. What we need in Uganda is an arrangement that provides Islamic knowledge to Western Secular elites and secular knowledge to the religious elite.

2.3) Marginalizing Muslims in the education sector

Historically according to a book titled "Abassimba Obuyisiramu mu Uganda" written by Prince Al Haji Badru Kakungulu and Professor ABK Kasozi page 58-59 Sir Harry Johnstone once said "..... It is not in the interest of the British government to just watch as more people embrace Islam, this is because Muslims are not easy to govern and they are opposed to a government dominated by Christians." Haji Nsereko Mutumba the UMSC public relations officer affirmed that an educated person has more chances of social mobility from peasantry to either middle class or skilled working class. When European missionaries settled in Uganda, they first established missionary schools for Christians children who eventually became leaders, the Arabs were the first to arrive were more interested in propagation of Islam and business, by the time Muslims woke up to focus on education, Christian counterparts had established themselves both politically and economically. Veranda schools were opened and were Bwaise in Kampala, Tikkalu in Bimbo, Kabigi in Madam, Katuumu in Bulemezi, Lukalu in Butambula, Arua in West Nile. The bulk of education provided in these schools were religious and not secular in nature. (Kiyimba 200, Kasozi 1986)

Today the ministry of education has four directorates, out of three substantive directors one is anglican, one is catholic and the Muslim who was due to retire in June 2016. The Education ministry has fifteen functional departments, twelve headed by catholics and three by Anglicans. There is no single commissioner in the entire ministry yet it is the commissioner who sit in the strategic committee meeting where strategic decisions that impact the development of schools are taken. For example top management of ministry and education sector consultative committee where development partners participate. Out of the thirty one Assistant commissioners only three are muslims out of the entire ministry. Most of the Muslim staff in ministry are drivers and office attendants, a case similar in all ministries and government departments. The ministry of education got over sixty contract staff members and out of these only two are known to be Muslim.

2.4 Critical factors in Primary school performance in Uganda schools

By the USAID;

- Aim of the USAID in the UPE is to improve quality of teaching in Primary education through activities that were to equip primary schools with instructional material, textbooks and syllabi
- Aim to improve management of primary education, training of primary teachers.
- Construction of new primary schools in areas they would be accessible to a larger population of primary school going age group.

Recently data was collected on school performance, unexpectedly, the number of books available in the schools (scholastic materials) did not relate to school performance as indicated by number and quality of grade but rather school performance dependent on a set of teacher and pupil practices.

The improving of education quality research isolated intensifying a number of teacher practices and decreasing the use of textbooks also improving school performances.

They also indicated children practices affecting learning readiness, teachers practices decreasing the use of textbooks included the following:

Practices found to be related to a decreasing use of textbooks and negatively impacting school performance

- Writing lesson objectives for the classroom period, and in a way that enabled the teachers to measure whether or not the objectives were achieved.
- Selecting and preparing learning materials to reflect lesson objectives.
- Relying on personal knowledge, particularly study notes made during teacher training.
- Borrowing teaching notes from other teachers.
- Spending time in other economic activities that generate personal income in order to supplement salary.
- Directing and pacing teaching in large classes for pupils who understand.

The specific pupil practices identified in the research contributing to learning readiness included:

- Going to school daily and working hard at writing and reading.
- Keeping one's exercise book in good condition and reading all the lessons.
- Playing good games, keeping good hygiene, looking smart.
- Being disciplined and attentive in class.
- Avoiding destructive and disruptive actions such as smoking, having sex, and abusing teachers and members in community while to and from school.

At the same time government aided schools, where UPE is exercised, the number of school going children doubled and more schools still conduct classes without furniture, others lack classroom while others lack classrooms some got ram shackled buildings in Wakiso Kyengera.

Graham in 1991 made research in various developing countries and she reported that in country after country, there are difficulties in teaching and learning in schools that include lack facilities and teaching materials. In a study carried out in 51 schools, it was revealed that pupils performed significantly better on academic texts where there was adequate scholastic materials compared to pupils who had to share materials such as textbook.

Mushenga in 1997 commented that better quality of education would be achieved here in Uganda if inputs into education would be raised slightly but then this seems to conflict with the country's broader economic strategies . This became worse with introduction of UPE in Uganda, the increased number of pupil in schools was faced at constant facilities and other scholastic materials.

Research by the Action, (San 2001) found out that introduction of UPE has not only led to academic decline but also learning outside classroom has lost attention. It was also reported that pupils no longer carryout activities such as crafting and digging outside the academic realm.

Future research to be carried out on the impact of the UPE implementation on the quality of both secular and religious education in Wakiso paying attention to what actually takes place in classroom rather than number of scholastic materials. To also investigate the role of culture in retention of girls in UPE schools.

CHAPTER THREE: METHODOLOGY.

3.1 Research Design

The research design used in this study was a descriptive design. The study aimed at collecting information from respondents on their attitudes and opinions in relation to the impact of UPE on Quranic schools a case study in Wakiso. The tool that was employed in the initial identification process was door to door survey. Both primary and secondary data were used in collecting data. Primary data was obtained using questionnaires while secondary data was found from the internet, journals and books. Primary method was a door to door question to Moslems both illiterate and literate according to the western education system.

From many respondents it's was found out that the impact of UPE on Quranic schools was positive helping many Moslems to acquire education since the main problem why many Ugandans failed to acquire education is lack of funds but government provides free Education in UPE schools

Some other people answered that failure to acquire education was because of attitude and perception. Many Moslem parents looked at educating a girl child with a less positive attitude compared to people of other religions and also the fact the education provided in formal education is regarded as secular. This therefore meant that providing free education was not the only solution, neither was opening UPE UMEA schools or were the government policies and many other efforts the only needed solutions but also trying to help deal with perception problems in the Moslems.

3.2 Location of the study

Wakiso lies in the central region, bordering Kampala, Mpigi, Luwero, Nakaseke, and Mitiyana in the north, Mukona in the East, Kalangala in the south. It covers 2,807.35 square kilometers. It came to be a district as a result of the November 2000, parliamentary act . It was aimed at improving service delivery. When three counties of Mpigi District came into existence in 2000, Busiro, Kyadondo and Entebbe municipality became Wakiso district.

3.3 Target population

With about two million people among all nine regions of Uganda, more than three quarters of primary school age attend school. There are as many girls as boys attending school up to age of 14 in older age, Groups percentage of boys attending school is higher than girls. The probability of completing primary school is higher in urban than rural areas and increases with relative wealth of students household.

The following is how different sex in different regions are represented to attend school

Central 1	87% F	86% M
Central 2	89%F	87%M
East Central	89%F	89%M
Eastern	92%F	89%M
Kampala	91%F	90%M
Southwest	83%F	85%M
North	76%F	81%M
West Nile	82%	87%M
Western	84%F	86%M

Source: Population Census 2014

Zeroing in on Wakiso with 27 sub counties, 147 parishes and 720 villages there are 1,692 primary schools in Wakiso district, 256 are government and 1436 are private, a study of Kyengeru town council, 21 government aided schools. In national ranking among the best districts in 2014 UCE out of the 118 districts, Wakiso emerged second best. Teachers in the primary government aided schools are 2721. About 87% of boys and girls of primary school age 6-12 were attending school. 1 in every 10 children primary school going age children had never to school with a percentage of about 72% illiteracy rate amongst 10 years.

Persons 6-5 not attending school 8.0%, males 6-15 not attending school 7.0, females aged 6-15 not attending school 9.0%, Persons 6-15 attending primary 85.1%, males 6-12 attending 84.6%, 6-12 females attending 85.6%. persons aged 18 and above illiterate 7.5%, persons aged 10-17 years illiterate 12.7%, 18-30 illiterate 65%, 60 and above 34.6%.

3.3 Convenience sampling:

This method is based on using people who are a captive audience, people the researcher meets haphazardly or accidentally. Respondents are people who just happen to be walking by, or show a special interest in the research. The use of volunteers is an example.

3.4 Pragmatic Content analysis

Primary sources were teachers, parents and had responses to the implementation of UPE and recognized some benefits too;

General responses to UPE implementation are:

- Most people believe that UPE has reduced academic standards in schools.
- Only success UPE will register is to attract more pupils in schools.
- Introduction of UPE has helped children who would otherwise fail to go to school.
- UPE will reduce general imbalance between sex and education
- UPE is bad because dull children are promoted.
- UPE has overwhelmed the available school facilities.

There are however benefits of UPE implementation and are:

- More children joined school.
- New structures have been constructed.
- There is reduction in the number of school dropout especially for economic reasons.
- Supply of scholastic facilities and materials.
- More participation in co-curricular activities.

Many Moslems leaders still point to historical colonial impact on to why they consider Moslems marginalized in the education system of Uganda. They also point to the government for having failed to help relieve the Moslems community against the odds that limit their participation in the education system.

Some people point out on the population of Moslems being the least because in Uganda the education system is secular therefore people who are competent have higher chances of participating in the education system rather than their religious backgrounds.

Some people consider beliefs and religious systems to still hold back Moslems from participating in the education since some consider the education to be secular.

Considering the above, some Moslems who were willing to participate in the education but had financial deficit working against them have greatly achieved and have been greatly impacted by UPE Quranic schools and never consider themselves marginalized, however to what degree the UPE has impacted the Quranic schools is yet not established therefore a need to research.

Mugerere a teacher reported that UPE frustrates, another deputy headmaster reported UPE is a good scheme but there is no doubt that it has affected the standard education in schools. He further said that UPE funds are inadequate and schools have forced to cut down on the number of teaching staff despite the increased number of pupil enrollment.

From secondary sources that were thesis and research on the internet revealed that:

According to Kewaza 1998, the beginning of UPE had a mixture of feelings among teachers like all other people. There were mixed feelings of excitement and resentment, with determination of making it succeed with indifference to the whole issue, hopefulness with hopelessness, clarity with ambiguity as quoted by Rusoke 2000.

However, the program was implemented and teachers fully participated in it, they developed a negative attitude towards the developed program. In Uganda, UPE program has negatively affected incomes and life style of teachers both in rural and urban areas. UPE came with abolishment of PTA funds and this has greatly influenced teachers attitudes towards the program in a negative direction. In a survey that was carried out in a few schools revealed that teachers were earning allowances ranging from 200,000 Ushs to 700,000 per month from PTA in addition to other benefits. Schools under UPE program no longer afford these privileges.

CHAPTER FOUR : PRESENTATION AND DISCUSSION OF FINDINGS:

During the colonial period, schools were owned and controlled by the church of Uganda and the Roman Catholic church and on the eve of Independence one hundred and eighty schools were controlled by UMEA. Very few primary schools were owned and controlled by various Asian sections and only a few of private schools were under control of individuals. Although the government through the now ministry of education and sports was responsible for the whole education system and giving financial assistance to those schools except to the private schools. Schools were greatly ran and influenced by denominations or groups and therefore decided which pupils should attend school and which kind of ideology they (students) followed (4). Before the 1963, each group was free to deny members of other faith entry yet schools were being financed by the government. Not only were schools only taking members of their faith, parents did not want to send children to schools that did not belong to their faith no matter the standards of education or journey to school.

When the government realized that various denominations controlling schools would interfere with it's plan of training skills to citizens and massive education, it recommended the abolition of denominational education on the following grounds (6).

Table 4.1: Showing on which grounds the government abolished denominational control of schools

Some children could be denied opportunity of education yet schools were run by government.
It was interfering with the government massive education plans.
It was catering for persistent suspicion and hatred among citizens of different religious belonging.
It was undermining the spirit of nationalism .
It was uneconomic and extravagant as each school cared to serve children of it's followers.

Source: Field Study

As a result of integration of Quran education with secular education, there was no proper organization of Quran teaching, this therefore discouraged some Muslim parents from taking their children to school. Besides, Muslim parents were prejudiced against western education by some Muslim preachers because some educated Muslims like Yusuf Lule abandoned or became

ashamed of Islam after receiving secular western education. These reasons coupled with lack of unity in the Muslim community led to deteriorating education standards among the Muslim schools (13).

The research has established in about fifty percent of Quran schools had more than fifty copies of the Quran however other Islamic literature could not be located. It was observed that many muslim pupils about fifty percent of the school were unable to read the Quran and thirty percent unable to recite Islamic abjads and Arabic alphabets, and twenty percent could not even try reading Arabic alphabets at all.

Table 4.2: showing negative impacts of integrating secular education and Quran education.

Under integrated arrangement, it was not emphasized that schools must recruit a Muslim to be paid by the government and there were few indicators that these were Quran schools.
There was no proper organization if Quran teaching since fifty percent could not read Quran.
It is not obligatory that UMEA schools do not wear uniforms stipulated by the Sharia however some non Muslim pupils decide to wear short uniforms out of interest.
Some parents of the school challenged and pressurized the school administration that the objectives of land donors and erecting of the school was to teach quran.
Loss of pupils to other schools since some parents preferred schools with big number of muslim teachers and pupils.
Many muslim values in school were lost as time went on given that Quran education was given very few specific period in a day and few Islamic religious holidays like 'miraj'.

Source: Field Study

There was need to create a unified teaching service and accord teachers the same status as civil servants of the same qualification given that during missionary and colonial control of education association and government each had it's own teachers and treated them under it's own terms and conditions. It should be noted that while UMEA was established with clear operational objectives to streamline Islam founded schools (8).

Table 4.3: Problems faced in quranic schools as a result of UPE suggested by teachers.

Lack of good standard learning materials.
Small salaries paid to teachers.
Large number of pupils in classes in proportion to teachers.
Overly grown pupils due to lock down.
Small facilities to handle the big number of pupils.
Poor sanitation due to the big number of pupils in schools.
It becomes hard to handle class due to big classes.
Negative attitude towards quranic schools by Christian students.

Source: Field Study

Table 4.4: Problems faced by quranic schools as a result of being part of UPE suggested by administrators in private schools

Lack of qualified teachers in quranic schools.
Lack of scholastic materials in most quranic schools.
Less pay for teachers hence spend time in other economic activities.
Automatic promotion of pupils even the incompetent.
Reduced number of enrolling students in private schools.
Removal of punishment hence undisciplined pupils.
Huge number of students over whelming the infrastructure.
Negative attitude by teachers in quranic schools towards work especially Christian teachers.

Source: field study

Table 4.5: Problems faced in quranic schools as a result of being UPE suggested by students

Poor sanitation in schools due to large number of students.
Automatic promotion of students which makes some pupils incompetent academically.
Large number of students over burdening the staff.
Too much emphasis of religious education, .
Indisciplined students due to removal of punishments.
Standard of education set for only bright students to benefit.
Lack of scholastic materials.

Source; field study

Table 4.6: problems faced in Quranic schools as a result of being UPE suggested by care givers

Teachers spending more time in other economic activities other than teaching due to insufficient salary.
Poor academic standards.
Pupils overworked in renovating poor infrastructure.
Poor sanitation due to big number of students in schools.
Students who belong to other religions are forced to follow Islamic customs and practices.
Undisciplined students due to removal of punishments.

Source field study

Most of the pupils study from under trees while others provided with classroom pupils who study from under trees hardly pay attention due to the open environment they are exposed to and end up missing a lot.

Research carried out by Action Aid Jan 2001, it was found out over 130 pupils to 1 teacher in lower classes and around 80 pupils in Upper classes and this makes pupils gain less than what is expected. A teacher reported "We only have to go with the bright ones since time doesn't allow us to attend to slow learners" (5). Teachers are also forced to sometimes give up due to too much work that is over their heads. This has led to "Teacher centred approach" instead of "Pupil centred approach" and had caused great decline in the value of education.

The following are some of the outlined problems faced by UPE in Uganda as identified from primary sources:

- Big number of pupils that exceed facilities available, big for one teacher.
- Automatic promotion as is the case in UPE makes pupils unserious.
- Removal of punishments made pupils undisciplined in UPE schools.
- Lack of scholastic materials.
- Lack of qualified skilled teachers.
- Less pay for teachers.
- Decline in academic standards.
- Parents do not want to give any contribution to schools.
- Poor sanitation in schools.
- Decline in enrollment for non UPE schools.

CHAPTER FIVE: SOLUTIONS AND RECOMMENDATIONS.

Although the UMEA was established with clear operational objectives to streamline Islam founded schools, several elementary schools continued to face challenges that is

- The continued falling standards
- It was claimed that Muslims lacked self help spirit to maintain their institutions or create new ones
- Many Muslim schools remained stagnant while others closed down after operating

Given the above problems ,the 1938 Musa Musoke recommendation for UMEA was an eye opener (17).

Table 5.1: A table showing Musa Musoke Recommendation for UMEA

Government should take direct control of all Muslim recognized schools.
Open non denomination schools through which children from different denominations would join for further education
Appoint a secretary for education to supervise Muslim schools.
The responsibility of the secretary would be to report on what he conceived as the inner needs of muslims

Source: Journal

Secular education was encouraged in schools previously teaching Quran Islamic values and this created opportunity for Muslim teachers, some were reallocated to several parts of the country and in recognition of UMEA efforts the colonial government made increments in the grants towards Muslim education.

The provision of bursaries and scholarships to Muslims to study inside and outside Uganda, UMEA negotiated numerous scholarships for several Muslim students to Perdue further studying in leading universities all over the world (13).

Table 5.2: Recommendations as suggested by Parents

Schools should punish students relatively.
Teachers and students should be encouraged to follow the timetable.
Schools should encourage co-curricular activities to avoid disruptive and destructive activities.
Institutions should improve training of primary school teachers.
Teachers should get teaching material during their training or government to provide.
Schools should construct more facilities to accommodate the students.
Schools should introduce new program that makes parents part of their children's education.
Schools should introduce new sessions for the weak students.

Source: Field Study

To some of the above problems in the previous chapters the following are some of the suggested solutions :

Graham 1991 believes that if new strategies to be developed in education, one of the key elements in success must be a teacher. This shows that teachers need to be fully committed to their work if better fruits are to be obtained. Argued that commitment and job satisfaction are intertwined and one can do without the other. This for the committed, there must be certain factors that grantee satisfaction to him or her. In the same way one cannot have satisfaction in the absence of commitment to one's duty (7).

Put rewards among the most important factors which influence the strength of a person's attachment to an organization. Says that if a person discovers that he can not obtain the rewards he originally desired he either leaves the organization and joins another or if not feasible he accepts those rewards that he can obtain at the same time feels less committed to the organization. On the other hand, obtain the rewards sought, operates so to further his felt obligations and commitment is strengthened (5).

The following are solutions suggested to aid improve UPE performance:

- Reduce the number of pupils to be manageable size in classes.
- Emphasize special lessons for weak pupils.
- Government to avail enough scholastic materials.
- Parents should pay extra charges as asked by teachers.

- Teachers should be paid promptly.
- Fully trained teachers should be employed.
- Promoting pupils and streaming based on ability
- Increase teachers' salaries and give incentive.

From the above we learn that there is need to provide clear guidance on what needs to be changed in order to improve learning in schools, they also demonstrate importance of school climate seen from point of view of pupils and teachers and therefore I recommend (8).

Special training should be provided to some teachers who will particularly handle weak pupils and even disabled ones. Alternatively academic achievement such as hand craft should be designed for pupils who totally fail what is taught in class.

Parents and teachers should be brought closer to each other so as to help in educating their children. The government also needs to consider their opinion in implementing policies that affect them directly and indirectly (3).

More schools should be constructed, those that already exist should be expanded with more facilities supplied to school by government to absorb the big number that have joined the school. The government should also give assistance to non UPE schools because the services to citizens or at least reduce on the taxation of such schools but need schools so much.

Table 5.3: Solutions to some of the problems in UPE schools suggested by teachers in Quranic schools

New better infrastructures should be constructed and renovate the existing.
Scholastic materials should be provided in school library.
Pupils should be promoted and streamed based on ability.
Administrators should write objectives for the academic year.
Parents should be sensitised on the importance of any fee.

Source: Field Study

Integrated schools had mostly Muslim head teachers and even board members who influenced the running of the schools, All schools visited had a mosque where "Juma prayers could be attended from. Though many non Muslim attended integrated schools, the biggest number of

these schools was dominated by Muslim therefore easy to inculcate Islamic values, This implied that non Muslim pupils could be influenced to Islamic values.

Most schools received government grants from the central government mainly through IDA, they have very big classes, compared to existing schools by 1963, they had very good structures and we're stocked with secular books.

Table 5.4: Solutions suggested by Quranic school administrators to some of the problems in UPE schools

Teachers and parents should see on how to provide extra lessons for weak students.
Teachers should try buy scholastic materials or government should provide based on syllabus.
Parents should be sensitized but also cooperate for any charges when asked for.
Fully trained teachers should be employed.
Schools should only allow based on number of infrastructure school buildings can handle.
Schools should construct new better infrastructure and renovate the existing.

Source: Field Study

Conclusion

In my conclusion, not all children in Quran schools reached the Apex of the Quran educational systems, many dropped out to become butchers, taxi drivers, petty traders, peasant farmers and hooligans. This was the tragedy that Prince Badru Kakungulu sought to correct by giving Muslim youth and students an education that would prepare them for life in this world as as that to come (10). The integrated curriculum, the education he (prince Badru) had in his mind is the core of the present research, the education that is both secular and religious. An education that would give graduates marketable skills and let them participate fully and contribute meaningfully to society in which they were living (17).

Students spent a long time studying Islamic religious sciences, the Quran educational system did not equip sheikhs with practical needed for earning a decent living for satisfying material needs of their lives and families. Secular education built on strong Muslim base to produce practical Muslims who also are useful members of their society able to use their brains and hands to work for the needs of their families, the good of society and their own salvation (9).

APPENDICES

Appendix I

- I. Research questionnaires
- II. Google map of Uganda locating Wakiso District
- III. Google map of Wakiso District

Dear sir/Madam

This study is about the impact of UPE on Quran schools, The information you give is purely for academic purpose and no body's name will be mentioned in report writing except with mutual agreement and notification . You are requested to choose by ticking the answer that most suits your level of agreement or disagreement in accordance with the question.

Background information

Title :

- I. Parent ()
- II. Administrator ()
- III. Teacher ()
- IV. Student ()

Sex

- I. Male ()
- II. Female ()

Age

- I. 5-10 ()
- II. 10-15 ()
- III. 20-35 ()
- IV. 30 and above ()

What is your level of education?

- I. Certificate ()
- II. Diploma ()
- III. Degree ()

What is your marital status?

- I. Married ()
- II. Single ()
- III. Divorced ()
- IV. Widowed ()

a) What is the academic standards of UPE schools?

- i. Good ()
- ii. Average ()
- iii. Excellent ()

1) The government has imparted religion to children attending UPE

- I. Wholly ()
- II. Partially ()
- III. None ()

APPENDIX 2

4. A list of UPE UMEA schools in Wakiso

Kyebando UMEA Primary school

Kambugu UMEA primary school

Entebbe UMEA Primary school

Naggulu UMEA primary school

Namagoma UMEA Primary school

Namusera UMEA Primary school

Namasuba UMEA Primary school

Nasser Muslim Primary school

Wattuba UMEA Primary school

4.1 A list of UPE schools in Wakiso

- 1) Nkoowe Primary school
- 2) Nicaragua Primary school
- 3) Naluvule Rock parents primary school
- 4) Nakiwala Memorial primary school
- 5) Muteeaa 1 Church of Uganda primary school
- 6) Mukyomba Good hope
- 7) Mende Kalema Primary school
- 8) Mbirontono Mixed Primary school
- 9) Mabombwe Church of Uganda Primary school
- 10) Lubaryi Akasuka Primary school
- 11) Kyebando Church of Uganda Primary school
- 12) Kasengejje Primary school
- 13) Kaliti primary school
- 14) Hadijah Nawati primary school
- 15) Gombe Kayunga primary school

LOCATION OF WAKISO DISTRICT IN UGANDA

Wakiso District

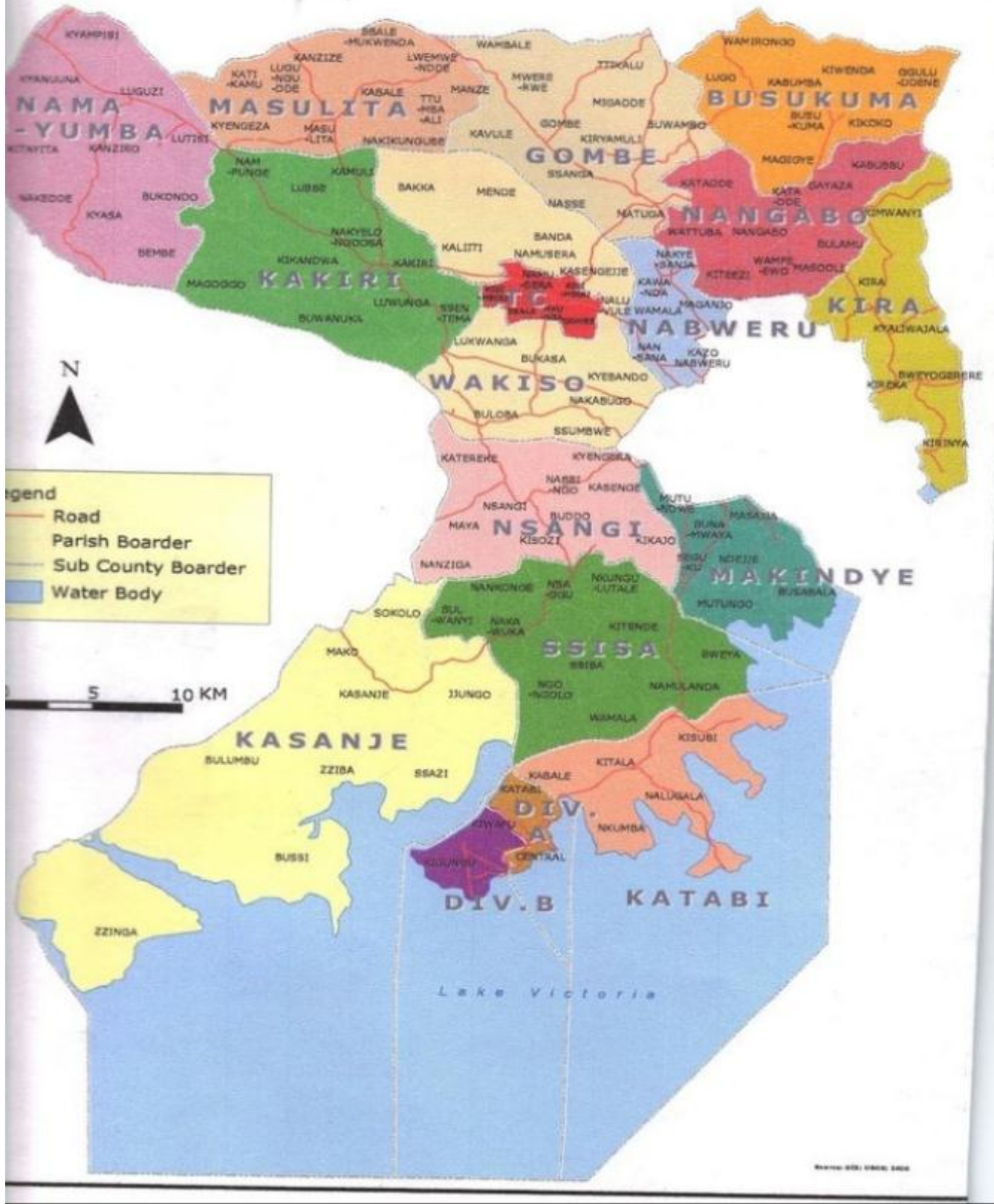
District



District location in Uganda

Coordinates: 00°24'N 32°29'E

WAKISO DISTRICT



Region : Central Uganda

Total land area :

1,906.7 Kmsq

(736.2 sqmi)

1,906.7 Kmsq

(736.2 sqmi)

Population 2020 estimate

Total 2,915,200

Density 1,5001 kmsq

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