

Islamic University in Uganda: Its Role in the Socioeconomic Development of East Africa's Muslim Communities

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Muslim Education in Uganda: Before Independence

The first Muslims to come to Uganda arrived at the palace of King Ssuuna II Kalema Kisinjo (d. 1856) of the Buganda Kingdom (d. 1856) during 1844 (Kasozi 1986, 1996). These Muslims were Arab traders who hailed from the Arabian Peninsula and elsewhere, whose main objective was to pursue trade and profits; spreading Islam was not among their priority goals. Although King Ssuuna showed an interest in Islam, it was his son and heir, King Mutesa I (d. 1884), who accepted Islam and ordered its doctrines to be taught in the palace (Kulumba n.d.). In 1877, the first group of Christian missionaries came to Uganda and introduced the king to their religion. At that time, there was a standoff between the king and some Muslims, who insisted that he must be circumcised. But since Buganda traditions stipulated that a king is not permitted to voluntarily spill his blood, he opted to adopt Christianity, as it did not require that he be circumcised. The religious conflict that developed, known as the Buganda Palace Wars of the 1880s, resulted in the permanent defeat of the Muslims and the ascendancy of Christianity in Uganda as a whole (King et al. 1973).

It is important to note that because the individuals who introduced Islam in Uganda were not missionaries, Islam—as a religion—did not spread as widely and quickly throughout the country. Islam remained confined to Buganda for quite some time, and over time formal Muslim social institutions, such as schools and hospitals, were established. The few mosques that were built were mainly along the trade routes the Arab traders used when they came into Ugandan territory to pursue and extend their trade. During the early years of Islam's

introduction in Uganda, its teaching was largely informal, but it resulted in a steady increase in Muslim converts, individuals who moved around with the Arab traders and learned the fundamental aspects such as prayers and fasting from them. Later, some classes were held in the mosques at the discretion of the *mu'allim* (Ar. "teacher"). A few Muslim teachers, or "Bawalimus," also taught from their homes (Kulumba 1999), mainly on the verandas of their houses. This signaled the emergence of what was called the "Veranda Schools." Up until the 1990s, in most parts of the country the Veranda Schools played a key role in the teaching of Islam. As more children attended these educational sessions in the mosques—most of which were small and built from either grass materials or mud and wattle—small schools were built beside the mosques; these were the early forms of the madrasa schools. Most of these had poor infrastructure, as they lacked almost all the key facilities one would expect to find in a school, apart from the teacher and the students.

Unfortunately, the madrasa teachers were not trained professionally; this was demonstrated by the fact that they employed rudimentary methods and techniques of teaching. Most of them were harsh in their treatment of the students, and the only motivational tool they had was the stick; they seemed to believe passionately in the old adage "spare the rod, spoil the child." These teachers lacked a standardized curriculum; the curriculum essentially consisted of what the teacher himself knew. There were practically no female teachers in these schools, as most females (women and young girls) only knew the very basics, such as the ritual prayers. Rote memorization was employed as the primary method of learning. When the teacher had taught as much as he knew, his students would graduate and be sent to their home areas to teach others whatever they had learned. The number of learning centers spread primarily through these methods. The madrasas did not teach secular subjects such as arithmetic, English, and the physical sciences; these subjects were later introduced by the Christian missionaries who built churches, schools, and health centers on the lands that were generously handed to them by the colonial government. The Christian missionaries required that the children who attended their schools be baptized (King et al. 1973; Kasozi 1986). Thus, the first Muslim children who went to the Christian schools converted from Islam to Christianity. This angered their Muslim parents, who henceforth boycotted the Christian schools and declared secular studies "unholy."

As a result of boycotting these secular Christian schools, Muslims lagged behind educationally. To address this problem, Prince Badru Kakungulu (d. 1991) who was the de facto Muslim leader, led the establishment of the Uganda Muslim Education Association (UMEA) in 1944. The main objective of UMEA was to build Muslim schools that would teach both Islamic Studies and secular education. Since UMEA's formation, and through its tremendous efforts until it closed in 1964, 180 primary schools, 1 secondary school, and 1 primary teachers' training college were built. Sadly, the Muslims' dismal performance in secular education can be best explained by the fact that at the time of Uganda's independence in 1962, there were reportedly only

two Muslim university graduates in Uganda. According to the Honorable Ali Kirunda Kivejinja, Uganda only had 103 university graduates at the time of its independence.

Educational Developments: Ca. 1964–1972

In 1964, the secular-oriented Ugandan government decided to nationalize all its schools (Ssekamwa 1997; Ssekamwa and Lugumba 2001); it ordered the closure of the religious organizations that managed Uganda's schools. UMFA and similar organizations were among the institutions that were forced to close. The schools, which were established by the UMFA, came under the government's management; under this new administrative arrangement, the government funded these schools through financial grants. With this new initiative, the government was responsible for providing and paying teachers who met the government criteria, building classrooms, and providing furniture, scholastic materials, and other classroom basics. Because there were very few qualified Muslim teachers who met the government's criteria, most teachers in the Muslim schools were not actually Muslim. Hence, they could not teach Islamic Religious Education (IRE) in these Muslim schools; however, parents often used their influence to have one or two *Bawalimus* in the schools to teach Islam.

There was a large contrast between the secular teachers and the IRE teachers in terms of their teaching methods and the general handling of pupils. Because they were not trained professionally, the IRE teachers were usually harsh in their treatment of the pupils, which made the Muslim pupils hate the study of their religion. Hence, most of the Muslims who studied in such schools became strong in secular studies but poor in IRE. Indeed, many of them remained Muslims in name only, and did not perform their obligatory duties such as the daily ritual prayers. It was considered fashionable to want to associate with the Christian teachers who spoke good English and could tell fascinating stories of science and faraway lands, rather than associating with a harsh and poorly dressed *mu'allim* who could not speak English. Some of the Muslim pupils modified their names to sound "Western." For some, the name Muhammad became "Mohy." Hanifa became "Hanny," Idrisa became "Eddy." This identity crisis continued even in the adult life of many educated Muslims during the 1960s, 1970s, and 1980s.

Through the efforts of the Muslim Students' Association of Uganda, and especially the Muslim Students' Association at Makerere University, the identity crisis among the Muslim graduates was significantly reduced.

Muslim Education and Idi Amin's Regime (1971–1979)

In 1971 the head of the Uganda Armed forces, Idi Amin Dada, overthrew the government of Milton Obote and established a military regime that ruled Uganda until April 11, 1979. Idi Amin's regime had a significant impact on Muslim education in Uganda. In 1972, Idi Amin declared an "Economic War," which involved the expulsion of Asians, who were not regarded as Ugandan nationals,

from Uganda. At the time, the economy of Uganda was dominated by the Asians. After the Asian exodus, the well-maintained schools that were founded by the Muslim Asians and that had good facilities were given to Uganda's indigenous Muslim community and these thus boosted the number of UMEA schools. As a result of these developments, Uganda's Muslims had added opportunities to access education. Next, Idi Amin helped to unite all the Muslim factions. In 1972, the Uganda Muslim Supreme Council (UMSC) was established, with the core mission of taking care of the development needs of Uganda's Muslims. Through the UMSC, the Muslim schools were coordinated; many scholarships were established for the enhancement of their education, and some new schools were built.

The expulsion of the Asian businessmen resulted in many Ugandans (Muslims and non-Muslims) being able to join the business sector. The upshot of these economic changes was that the lifestyle of these Ugandans changed dramatically; for example, the emerging business-minded individuals lived in luxury, to a greater degree than their educated counterparts who served in other professions. However, many Muslim pupils left school to help their uneducated parents run their newly acquired businesses; as a result it became more appealing for young Muslim children to be in business than in school during this period. However, most Christians who acquired businesses were fairly well educated. Since this was the case, they were equipped with the necessary tools to manage their businesses more efficiently, and unlike Muslims, none of them needed their children to leave school to help them in their business ventures.

In addition, during this period many Muslim countries in the "Muslim heartland" (such as Saudi Arabia and Libya) offered scholarships to Muslims who lived in predominantly Christian or non-Muslim states to study in their countries. In addition, some pan-Islamic organizations opened up offices in Uganda, building schools and establishing other social activities such as the Africa Muslim Agency. Finally, in 1974, Idi Amin was invited to attend the OIC's Lahore Summit Conference where all the heads of state gathered. At this summit, the conference attendees made two significant historical decisions that had major implications for Muslim education in Africa; the first was that Uganda was admitted to the OIC family as a full member state (at the request of President Idi Amin Dada); and the second was that a decision was made to establish two Islamic universities in Africa. The Islamic University in Niger would cater to the educational needs of Muslims in French-speaking African countries, and the Islamic University in Uganda (IUIU) would cater to the English-speaking African countries.

Despite the criticism that has been levelled against Idi Amin's anti-Asian policies, it can be argued that his regime had a positive impact on Muslim education in Uganda, an impact that was somewhat reversed in the post-Idi Amin era.

Muslim Educational Developments: Post-Idi Amin Era (1979–1988)

In 1979, Idi Amin was ousted by a combined military force that consisted of the armed forces of the United Republic of Tanzania and many armed groups of Ugandans opposed to Idi Amin's regime. During the vicious campaigns against

Idi Amin, who was seen as a Muslim religious figure rather than Uganda's political leader, many properties (i.e., houses, plantations, and schools) belonging to Muslims were among the structures that were either completely destroyed or severely damaged and looted. The outcome of this anti-Idi Amin movement included the death of many Muslims, particularly those from Idi Amin's homeland, the West Nile Region; large numbers were forced to go into exile, and Uganda's Muslim community was completely devastated by the time the war eventually ended. To this day, and despite sociopolitical and educational developments in Uganda, many still struggle to acquire basic needs, such as finding food and shelter. In addition, large numbers of families are still struggling to obtain rudimentary education for their children. During the post-Idi Amin period, Christians debated whether or not Uganda should remain an IOC member. The political leaders argued that since Uganda's Muslims were a minority, there was no justification for Uganda remaining an OIC member. Of course, this argument did not take into account the benefits, such as financial grants and investments, which would come to all Ugandans, regardless of religious affiliation, as a result of Uganda's OIC membership. Withdrawal from the OIC would have meant that institutions such as the IUIU, which had not as yet started, would have had to be shelved forever. Fortunately, Uganda's political leadership did not withdraw from the OIC, and the country preserved its status as a member of OIC. Accordingly, all Ugandans have reaped many national benefits, including, among others, interest-free loans and grants for its educational institutions.

Islamic University in Uganda: Its Foundations

As stated earlier, the decision to establish the IUIU was made in 1974 at the OIC Summit in Lahore. While discussing the marginalized position of Muslims around the world, the OIC's heads of states and member states realized that one cause of Muslim marginalization was lack of quality education. Therefore, it was decided that five Islamic universities would be established in the member states to provide educational opportunities for Muslims. The member states hoped that after receiving quality education from these universities, the graduates would be able to positively contribute to the socioeconomic development of their countries. Soon after the OIC decision was taken, efforts to establish the IUIU got under way in 1974. The Government of Uganda offered 2,000 hectares of land for the university at Arivu, which is in the Arua District of the West Nile Region. A foundation stone for the university was laid at Arivu on February 1, 1976, by Idi Amin. Many dignitaries from the Muslim world attended the occasion. The Kingdom of Saudi Arabia offered \$8 million to help with the university's establishment. Initially, the plans for the university were that it would focus on Islamic studies, science, and technology. A Canadian-based company drew a magnificent master plan for the university's construction, at an alleged cost of \$1.5 million. Preparations for its building began, but were halted by Amin's deposition in 1979.

During the Obote II regime (1981–1985), negotiations were held between the OIC and the Ugandan government; they reached a mutual agreement to pursue and resume IUIU's establishment. However, the Ugandan government

changed the location of the university from the West Nile Region to Eastern Uganda's Mbale district, a stronghold of the ruling Uganda People's Congress. When Obote was overthrown in 1985, it meant that the university's opening was further delayed. After the National Resistance Movement came to power in 1986, negotiations with OIC resumed once again regarding IUIU's status. A joint committee (JC) between the Ugandan government and the OIC was established to work out the details relating to opening the university. The JC finalized all arrangements and recommended that the university open its doors at Nkoma Secondary School in the Mbale District. In September 1987, a team for the university's initial staff was created by the Ugandan government to make arrangements for the university to start on December 1, 1987. The team consisted of Professor Twaha Nsereko Gyagenda who was appointed the Vice Rector (Finance & Administration), Dr. Ahmad Kawesa Sengendo (University Secretary), Mr. Ismail Simbwa Gyagenda (Male Warden), Ms. Zaituni Mugenyi Kiyimba (Female Warden), Engineer Moyen Uddin (University Engineer), Mr. Abdul Haliq Khan Serwari (Academic Registrar), Mr. Taliq Ansari (University Librarian), Mr. Haruna Chemisto (Coordinator—Dean of Students), Mr. Saziri Sekandi (Chief Technician), Mr. Ibrahim Mulindwa (Inspector of Works), Haji Kazimbireine (Male Warden), Mr. Zubairi Musana (Public Relations Officer), Haji Mustafa Muluya (Grounds Supervisor), and Haji Salim Nsereko (Security Officer). As per agreement between the Uganda government and the OIC, Uganda was to second the initial staff to IUIU to help get the university started. Indeed most of the initial staff were seconded by the Uganda government, mainly from Makerere University, which was the only public university operating in Uganda then. A few were recruited from the general public by the government and sent to IUIU. Mr. Haruna Chemisto got a scholarship to go and study for a master's degree at Makerere University and he was replaced by Mr. Abasi Samali. The team began its work in October 1987, with the idea of renovating the former Nkoma Secondary School's premises and converting them into a residential university. The team was also tasked with recruiting students and staff, buying books and other scholastic materials, and assisting with other necessities. A bilateral agreement was signed between the government and the OIC on November 26, 1987; it was this agreement that finally paved the way for the university to open. By January 31, 1988, sufficient arrangements had been made to start the university. The JC, which met on the aforementioned date at the Mbale site, was convinced that the university could open its doors during the early part of 1988.

IUIU: Its Contributions to East African Muslims' Socioeconomic Development

On February 10, 1988, IUIU enrolled its first 80 students. These students studied with the limited resources that were available. At that time, IUIU had two departments into which these students were enrolled as undergraduate students: the Faculty of Education and the Faculty of Islamic Studies and the Arabic Language. Over the past 25 years, IUIU expanded its programs of study to a total of seven

faculties; these include the Faculty of Education, Faculty of Islamic Studies and Arabic Language, the Faculty of Arts and Social Sciences, the Faculty of Science, the Faculty of Law, the Faculty of Management Studies, and the Faculty of Health Sciences. In addition the university has a center for postgraduate studies, which coordinates the graduate programmes, and a one-year remedial program for students who come from countries such as Kenya, Malawi, and South Africa, where they do not have an A-level education system

IUIU: Its Vision, Its Mission, and Its Objectives

The university's vision is "to be a center of excellence in the production and dissemination of knowledge that contributes to relevant skills as well as appropriate training necessary for production of an all around believing individual capable of participating fully in her/his society." IUIU states that it

aspires to function as a highly academic and cultural institution based on Islam and love of the country. It aims at promoting and enhancing the civilization and scientific influence of Islam and the physical world to produce well-cultured, morally-upright graduates of sound character, equipped with useful skills and knowledge, who are able to participate positively in the development process of their countries. The University aims at achieving these goals through the pursuit of teaching, learning, research, scholarship, good governance and service to humanity.

According to IUIU's Act, Cap 131, and the university's strategic plan, its objectives can be summarized in the following points:

- To function as an academic and cultural institution within the Organization of Islamic Cooperation and Sub-Saharan Africa.
- To enable African countries to assimilate science and technology into their work, acquire scientific and technological know-how and to use it in the best interests of African peoples.
- To train adequate human resources and secure the necessary scientific research and advanced studies in the various fields of knowledge.
- To promote cultural, athletic, social, and scientific activities within the university and to award its own degrees, diplomas, and certificates and other academic awards.
- To eventually be economically self-reliant and sustainable through the possession of endowments (awqaf) and involvement in income-generating activities.
- To be accountable and transparent to the public in all its pursuits.

IUIU: Its Graduates

As of academic year 2013, IUIU had graduated over 13,000 students, hailing from over 25 countries around the world. The academic development of some of

Table 7.1 IUIU's academic professional contribution

<i>S/N</i>	<i>IUIU's Academic and professional contribution</i>	<i>Total</i>
1	Nationalities of IUIU graduates	27
2	IUIU graduates with PhDs	52
3	IUIU graduates who are ministers (1 in Uganda and 1 in Gambia)	2
4	IUIU graduates who are members of parliament	6
5	IUIU graduates lecturing in universities and/or in senior administrative positions in universities	40
6	IUIU graduates in media houses in East Africa	73
7	IUIU graduates who are head teachers or deputy head teachers of secondary schools in Uganda	39
8	Schools initiated by IUIU graduates	34
9	PhD degrees from IUIU's staff development project	31
10	Master's degrees from IUIU's staff development project	74
11	Bachelor degrees from IUIU's staff development project	3
12	IUIU PGDEM initiative in Somalia	112
13	IUIU MED initiative in Somalia	61
14	IUIU PGDE initiative for Nigeria	94

these graduates is highlighted in the following sections to provide a window into how an institution of higher learning such as IUIU can impact the professional development of its graduates. This, in turn, leads to the advancement of society in the areas of government, education, the economy, and civil life (Table 7.1).

IUIU: Its Achievements

IUIU celebrated its silver jubilee on February 10, 2013. This historic celebration provided IUIU's administrative staff and stakeholders with time to reflect upon what has been accomplished over the last 25 years. The university's greatest achievement thus far is not only its educational survival, but also its substantial physical growth and intellectual development. For a university that started with so much uncertainty and an institution that was naturally followed by internal and external antagonism, it survived and produced noteworthy results, which should be of considerable interest to educators, administrators, and other stakeholders. At the beginning, critical voices (both within and outside the Muslim community) doubted the extent to which this university could succeed. Funding constraints, administrative conflicts, and other challenges followed this doubt. Nonetheless, the university weathered these challenges and managed to deliver educationally. As a result of this resilience, IUIU achieved the following highlight:

- A. Student enrollment increased from 80 in 1988 to 8,553 during the 2012–2013 academic year.
- B. The academic programs enlarged from 2 in 1988 to 72, with an additional 2 programs to be started in 2015–2016 academic year and 3 in 2016–2017.

- C. The faculties (colleges) grew from two in 1988 to six in 2012–2013; in addition to these, a center for postgraduate studies and a remedial program were also set up. The Faculty of Health Sciences was established in January 2014, and the foundation for a faculty of engineering and technology was laid in August 2014.
- D. The number of student nationalities increased from 1 in 1988 to 28 in 2012–2013.
- E. The number of staff nationalities increased from one in 1988 to eight in 2012–2013.
- F. Since its founding, the university has graduated male and female students, totaling 13,170 students (7,898 males and 5,272 females).
- G. The number of campuses has grown from one in 1988 to four, including the first and only female campus in Uganda, in 2015. These campuses exist in four different parts of Uganda, and have enabled the university to increase its capacity to help students from different parts of the country to easy access to education; this was especially the case for female/working-class students who are generally deprived of these chances and who desired to upgrade their academic qualifications.
- H. The graduates of IUIU have had a large socioeconomic impact on the community. They are found in every government ministry; they have also been absorbed into Uganda's public and private organizations, as well as institutions abroad.
- I. The university has been able to produce a large coterie of teachers who not only teach and run all of Uganda's Muslim-founded secondary schools, but also teach in other sectors of Ugandan society.
- J. Through an aggressive staff development program, the university has been able to address its human resources needs by training 31 PhDs, 74 masters, and 3 undergraduate degree holders. This has enabled the university to improve the quality of its teaching and research.
- K. The university has won several national and international awards, including:
- Innovation and Sustainability in Universities Award (2010)
 - Le Matinal Educational Excellence Award (2011)
 - International Social Sciences Forum Award (2012)
- L. The university staff and students have conducted many research projects, including two major projects on Muslim education in Uganda and the oral history of Muslims in Uganda. The latter has been pursued with the support of the Islamic Educational, Scientific and Cultural Organization (ISESCO), a specialized organ of the OIC. In 2013, the university approved a research agenda that will guide the research endeavors of its staff and students into the years ahead. Finally, the university is seeking to collaborate with other universities around the world in research.
- M. Staff members have published books and articles in international and local journals. The university has also started two new journals; however they are

not yet regular. A research, publications, and innovation unit has recently been established in the university, which, it is hoped, will help to improve its publication record.

- N. The university has improved its facilities to cater to the growing number of students. For example, two student hostels, worth \$7.5 million and with a total capacity of 1,100, were completed in 2013. This has enabled the university to increase its enrollment of international students.
- P. Teaching facilities have greatly improved, including computer laboratories, science laboratories, lecture rooms, books, and access to online reference materials.
- Q. The university has been able to execute special training programs for teachers in Somalia as they struggle to rebuild their education system. A group of teachers in Kenya were also provided with in-service training that led to an upgrade of their qualifications from diploma to degree. As of 2014, a group of 94 unqualified teachers from Sokoto State in Nigeria are being trained to become professional teachers through IUIU's Postgraduate Diploma in Education (PGDE) program. Such tailor-made programs have enabled the university to provide solutions to other countries' educational needs. The social impact of such programs can never be overemphasized.
- R. In the area of quality control, the university has adopted a number of measures, which include:
- Quality Assurance Committee (QAC) headed by the vice rector in charge of academic affairs
 - QACs at the faculty level
 - Involving students in the evaluation of academic staff
 - Using external examiners to moderate examinations at all levels
 - Using external assessors (ISESCO and Inter-University Council for East Africa) to assess the quality of the university's various academic programs and the other support systems
 - Welcoming visiting international academics from the University of Colorado, Mercer University, Germany University, and other academic institutions from the United Kingdom
- S. The university has been involved in a number of activities in community service as part of its corporate social responsibility, including:
- Immunization programs
 - Visits to mosques and hospitals
 - Da'wa activities: Jumua Programs, caravans, career guidance in high schools, conventions, and Qur'an recitation competitions
 - Training local leaders to build their capacity in management skills and practices
 - Students helping local communities to improve cleanliness and hygiene in their homesteads

- T. Through the IUIU Zakat Fund, which is mainly financed by contributions from IUIU staff, the university has been able to provide the following services to the community:
- Scholarships for needy students and orphans
 - Treating sick and poor members of the community.
 - Constructing a classroom block at Ongara Primary School
 - Constructing a house for one homeless, old, poor man
 - Providing financial help to Imams, women, and low-cadre staff of the university
- U. The establishment of IUIU opened up university education to the private sector, which has tremendously improved access to Uganda's higher education sector. Before IUIU was established in 1988, Makerere University (which was founded in 1922) had a monopoly on Uganda's education. The capacity of Makerere University was very limited, as it could admit less than 50 percent of the qualified applicants. Indeed, the first group of students that IUIU admitted was not able to join Makerere University. Therefore without the opportunity that they found at IUIU, they would never have received a university education. Some of these first students of IUIU have PhDs. Others are full professors and hold high-ranking positions in their countries.

IUIU's opening started a new chapter in the educational history of Uganda. Its opening by the Ugandan Muslim community, which was the least educated, challenged the other (religious) communities. As a result, in 2013 the number of universities in Uganda stood at 33. Of these, five belong to the government, six to business people, and the rest to religious organizations. In short, the opening of IUIU worked as a catalyst for the expansion and growth of university education in Uganda.

- V. IUIU has paved the way for many other African countries to improve their education systems.
- In Kenya, IUIU has been instrumental in producing teachers for Kenya's primary and secondary schools. It has also helped to reduce the shortage of IRE teachers in Kenya. A number of IUIU graduates are playing key roles in several institutions in Kenya, including Thika College and Mombasa Islamic College. In addition, many organizations in Kenya are run by IUIU graduates. Finally, with the example set by IUIU, two Islamic universities are being established in Kenya.
 - In Tanzania, there are many IUIU graduates who are leading and teaching in secondary schools; some have established their own schools.
 - In Zanzibar, many of the key Muslim leaders are IUIU graduates. Following the example of IUIU, two universities have opened up: Zanzibar University and the Muslim University of Morogoro. Indeed, the vice

chancellor of Zanzibar University and some of the deans were students or staff at IUIU. Further, some IUIU academic staff serve as external examiners in these universities. IUIU is also helping to train staff for the Morogoro Muslim University and other institutions in Tanzania.

- In Rwanda, a number of IUIU graduates are serving in key positions in both the private and public sectors. For example, one female graduate is the public relations officer in the Ministry of Sports and Culture, one male graduate is working with the Rwanda Media Council, and another is working with the UNFPA Rwanda office. Others are serving their countries as teachers, accountants, ICT experts, and bankers.
- In Malawi, a group of over 100 teachers were trained at IUIU and have since returned to their country. Many of them are teaching in government secondary schools, and some are head-teachers. Many are also working in the media; one graduate is even the manager of Radio Islam. Some of the graduates of the IUIU Law Program have also set up their own chambers for offering legal services to the Malawians.
- The Muslims of Lesotho have serious shortages of Muslim teachers and other professionals. A group of five students from Lesotho are currently under training at IUIU. They will be completing their studies in the 2013–2014 academic year. Once they return to Lesotho, they are likely to pave the way for more students to study at IUIU.

W. There are many IUIU graduates in the diaspora, serving in different capacities and professions. They are found in countries such as the United States, United Kingdom, Canada, United Arab Emirates, and Malaysia.

Conclusions

As illustrated in this essay, the pillar of resilience characterizes Muslim education in Uganda. Resilience, coupled with several other factors, has propelled Muslim education to thrive, despite political, economic, sociocultural, and religious challenges. IUIU has produced professionals in several different academic disciplines, and has graduated students who have gone on to become headmasters in secondary schools, bank managers, accountants, members of parliament, cabinet ministers, school proprietors, successful businessmen and businesswomen, and NGO operatives. These graduates are making their indelible mark on the social, economic, cultural, and political well-being of the region.

For so long, university education was out of reach for far too many Africans in the region. The humble beginning of IUIU has had a profound impact on higher education in Uganda and Eastern Africa for both Muslims and non-Muslims through addressing issues of access and equity. It should be noted that the establishment of IUIU was also a catalyst in opening up the provision of higher education in Uganda to the private sector. This was a long overdue phenomenon that transformed higher education in Uganda, and enabled tens of thousands of students to pursue their academic dreams in over 30 universities in Uganda. For Muslims in particular, IUIU has been a source of tremendous self-renewal.

Muslim institutions in the region have been long known for their dysfunction, but IUIU has boosted Muslim confidence, and helped serve as a powerful model for the Muslim communities in East Africa.

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