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*Recent Educational Endeavors in Holy Cross Parish*

*Bugembe, Jinja, Uganda, East Africa*

by

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## ***Recent Educational Endeavors in Holy Cross Parish***

### ***Bugembe, Jinja, Uganda, East Africa***

**Brother John R. Paige CSC<sup>1</sup>**

Continuing with the theme of "The Founding Legacy: Holy Cross at the service of others," this paper discusses how that legacy is being carried out in contemporary times in the Church of Uganda, East Africa. The paper is organized into three sections: a brief context of Holy Cross in Uganda with special attention to Jinja District; a recounting of the founding history of the four primary schools associated with Holy Cross Parish, Bugembe, Jinja District; and a look at the organizational structures that help form this school "system" into an educational ministry sponsored by Holy Cross. Appendix materials include detailed reports on each school site, compiled and written by the research assistants under the direction of the author.

#### **The Context: Holy Cross in Uganda and Jinja District**

Holy Cross Fathers of the Indiana Province came to Uganda in 1958 to begin work in the diocese of Mbarara. Father Vincent McCauley CSC led the group, soon becoming the first bishop of a new diocese headquartered in the Fort Portal area. In 1959, Holy Cross Brothers of the Eastern Province joined the new mission, serving at St. Augustine's Teacher Training College. The Sisters of the Holy Cross arrived in 1967. Holy Cross religious continue to this day their work in pastoral ministry, health services, and education in rural Western Uganda. In 1974, when the disruption of the Amin years threatened the work of our mission in Uganda, the Congregation expanded to Kenya and

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<sup>1</sup> Research was conducted by the author in May-June 2001 in Jinja, Uganda, with the help of research assistants Athanasius Oguti and Mayende S. Thomas, students at the Philosophy Centre Jinja. The author expresses gratitude to St. Edward's University for funding this project, and for the hospitality of the Holy Cross community at Andre House, Bugembe, during the field research phase of the project.

Tanzania. When the situation in Uganda became more settled, Holy Cross came to Jinja District, on the shores of Lake Victoria, to cooperate in the establishment of a tertiary education institution—the Philosophy Centre Jinja (PCJ)—to educate our collegiate candidates. In association with this institute, founded and supported by a consortium of communities,<sup>2</sup> Holy Cross agreed to take responsibility for directing and staffing a local parish. On August 15, 1990, Father Bob Hesse CSC, Brother Paul Kasande CSC, and Professed Seminarian Fulgens Katende CSC arrived in Jinja to assume responsibility for St. Luke Banabakintu sub-center of the Jinja Cathedral Parish. The sub-center was renamed Holy Cross Parish, Bugembe, and included three additional mission sub-centers at Buwekula, Wanyange, and Kalungami.

These founding Holy Cross religious had a vision of pastoral ministry that included education as constituent component. As Fr. Bob puts it “Education/schools are the greatest evangelizing opportunity we have as Holy Cross—more than small Christian communities. In schools we are dealing with young people; if we have a good programme then schools can be a practical hands-on means to evangelize.”<sup>3</sup> With that philosophy as the cornerstone, let us explore how this new Holy Cross missionary enterprise incarnates the legacy of “Holy Cross at the service of others.”

#### **St. Jude Holy Cross Parents School, Buwekula<sup>4</sup>**

Prior to Holy Cross coming to Buwekula center, there pre-existed an under-developed informal Infant School, Buwekula Primary School, founded in 1964 by a Mr. Mwasse Francis and his brother. The initial year enrollment consisted of the children

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<sup>2</sup> Missionaries of Africa, Comboni Missionaries, Mill Hill Missionaries, Holy Cross.

<sup>3</sup> Personal Interview: Rev. Robert Hesse CSC, May 23, 2001.

<sup>4</sup> For a more detailed study, see *A Brief History of St. Jude Holy Cross Parents' School*, compiled and written by Oguti Athanasius, in the appendix materials.

instructed in the head teacher's home, but in time the school enrolled 80 pupils, with four teachers to match the four classes: nursery, P1 to P3. The pupils were housed in grass-thatched classrooms constructed by Christians. When the parish priest visited the site, he was impressed and wished to make this a mission school. A levy was assessed each term for a building fund, and the Cathedral parish undertook the task of appointing headmasters.

In 1976, the appointment of a Mr. Massembe as headmaster was followed by confusion. He tried to personalize the school. The former headmaster, Mwasse, found difficulty in dealing with him so he retreated to the post of the head of Christians at the center. After Massembe's departure, Mwasse resumed his teaching profession and was also appointed the center catechist.

Throughout its history, this school has had a cyclical feature of repeated rise and decline. At its highest peak it enrolled students up to the level of P6. After the pioneer headmaster, there came a consecutive clique of headmasters who often disappeared with the collected school fees. It was in such period of decline that Holy Cross entered to re-establish the school.

Buweekula center has the oldest Christian faith community in the area, and the Cathedral parish had desired to turn it into a full parish. However, the Bugembe center stole the show, since proximity to good transport facilities gave the latter center an added advantage. Therefore, in 1990 Bugembe center became the new parish under Holy Cross, which started setting up development strategies immediately.

There was serious confusion, however, as to which development was to be carried out in Buweekula. Some Christians wanted a dispensary due to lack of medical services in

the area, while others preferred a school. Through sensitization and prioritization, a school took the lead. The parish started finding the best ways of setting up a school that would be considered by the Christians as 'our school.' However before full parish participation could be accomplished, there was need for the Christians to show that they would commit themselves to the support of a school if it were founded. Facing this problem the Center Council adopted the approach of moving from home to home to sensitize people through the activities of the Legio Marie, the Center Council members, and community leaders. These zealots literally begged people to send their children to the school, and they solicited families for financial support or, for those unable to give money, the support of donated labor.

In 1994 the Buwekula center chairman opened up the school without the parish priest's consent. This generated hostility between the Christians and the Parish. The chairman was forced to close down the school, which had operated to about mid-1994, and the center faithful reacted by demoting him. The center council was reorganized and continued with the sensitization process. The school the year 1995, then, was a period of darkness.

In 1996, the whole community petitioned with full force, through the sub-center council, to get permission to open up a school. The parish granted permission and allowed them to use the church as an initial site. Two classes shared the church while the third one operated under a tree. This school had grades P1 to P3 with Mr. Kirya Stephen as the headmaster. The parish granted them two years of probation, during which time they were to exhibit their interest and seriousness by sending the pupils, and by supporting the school financially to meet operating expenses. Towards the end of the

second year (1997), they looked stranded; they were unable to pay salaries or cover the running expenses.

In 1998, the parish priest convened a meeting of all the stakeholders. The intention was to convince them of the advantages that would accrue to their community as a result of good education. It was attended by almost everyone. The outcome of the meeting was that people wanted a school at that time and not future. Jokingly, in unison they said "not in the future but now." That same day the first block was measured and the digging of its foundation commenced. The community volunteered to carry hard cores from the main road, and the community gave the poles, with which the present temporary building, housing P1 and nursery, took form. This action was a clear indication and exhibition of how they would support their school. The parish priest was convinced, so he started extending financial support and the parish funded the building. So Holy Cross Parish formally accepted St. Jude Holy Cross Parents' School, begun on a probationary basis in 1996, for sponsorship in 1998 as a community non-profit primary education institution.

#### **Holy Cross Primary School, Bugembe<sup>5</sup>**

Holy Cross Primary School was founded in 1991. It is strategically located on a somewhat triangular-shaped plot of land shared by three institutions: Andre Candidate Formation House at the eastern end of the property; Holy Cross Primary School and grounds in the middle section of the plot; and Holy Cross Parish church, offices, and church land at the western part. Two roads bound the land on the southern and northern

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<sup>5</sup> For a more detailed description, see *A Brief History of Holy Cross Primary School*, written and compiled by Oguti Athanasius, in the appendix materials.

sides. Holy Cross primary School was fully registered by the Ministry of Education & Sports as Private Primary Institution in 1996.

Prior to the foundation of Holy Cross Primary, St. Luke's Primary and Nursery School pre-existed under the ownership of the St. Luke Banabakintu sub-center of the Cathedral Parish. Founded by Miss Elizabeth Namazzi Nanteza in 1976, this informal school with less than 30 pupils was directed by an unqualified headmaster. The meager resources generated by Nanteza's women's group and the sub-center was not sufficient to develop the school to a higher standard. Nanteza put up a temporary shelter out of mud, wattle and thatch roof for primary grades 1, 2, and 3. The faculty was comprised of only unqualified staff, and was ill equipped with scholastic materials since it depended solely on low fees to meet school expenses, including the salaries of the teachers. The situation at hand was very disappointing and frustrating to the surrounding Catholics.

August 1990 saw the arrival of the Holy Cross pioneer missionaries to Bugembe. They saw the immediate need for education and a development committee was formed to advance this ministry. The committee sought additional land from the Jinja Administration Office. Eventually, they were able to expand church property to 21 acres; to ensure its full and peaceful occupation, they provided compensation to all the squatters. This additional land gave them the breathing space to start building a school.

In 1991 when the headmaster failed to open the new term promptly, Holy Cross parish assumed responsibility over the school. Some labour was hired to construct an extra temporary house out of papyrus, wattle and thatch-roof. This building was erected with money solicited from local donors and with a \$1000 grant from the Eastern Brothers Poverty Action Fund. Qualified staff was recruited and Mr. Lubaale John appointed new

Headmaster. Grade P4 was added to upgrade the school to a full grade-IV school. When the former headmaster eventually turned up, he was offered an opportunity for further studies.

On 18<sup>th</sup> May 1993, after a heavy downpour, a wall of the temporary school building collapsed, leaving one child dead; other children sustained injuries. After this tragedy befell the school, it was resolved to contract with trained engineers to work on any further permanent construction. Highland Technical Services, a company already working on a permanent three-classroom block, was contracted to build the remaining areas of the now U-shaped school in three phases: beginning with the southern wing, then following with the northern wing, and ending with the middle wing, which was built on the site of the collapsed building and which joined the other two wings into one continuous structure. Poor sources of finance warranted this school's construction in phases. A building fund was raised from surplus school fees, fund-raising ceremonies, and with external contributions solicited by the parish priest, Fr. Hesse, which provided the greatest percentage. It was thought that parents' contribution would inculcate a feeling of ownership to the whole community; this would cause a paternal exhibition of spirited responsibility over it. The current school complex building includes administration offices, a staff-room, and nine classrooms currently accommodating P1 to P7 pupils.

Holy Cross nursery school traces its roots to the pre-existed Sunday school started by Miss Nanteza. The parish developed it into a modern nursery school that is under the jurisdiction of the primary school. It operates in a temporary wood frame building and

currently enrolls 46 students [2001]. Since passing through a nursery school is a prerequisite for joining P1, the nursery school acts as a feeder to the primary school.

### **St. Andrew's Primary School, Wanyange<sup>6</sup>**

St. Andrew's Primary School is a private, Catholic-founded school, sponsored by Holy Cross Parish. In the life of St. Andrew's, there are three milestone points in the school's development: site, transition in ownership, and staffing.

St. Andrew's and her surroundings are found on the gentle sloping southern end of Igenge Hill, which is also known as Wanyange Hill and the Kyabazinga's Hill. This outcropping is one of a series of warped hills that lie adjacent to the northern shore of Lake Victoria. In particular, the St. Andrew's site lies on top of the nearly exposed base rock that supports Igenge Hill.

Igenge Hill has influenced the surrounding area in a number of ways. For one, this area of exposed bedrock does not allow for farming. The site has extensive areas of bare rock, interspersed with grassy areas of thin soil, and some swampy sections where water fails to percolate through the bedrock. For this reason, people did not lay claim to the site for farming purposes because of the unproductive conditions. The land was therefore designated "crown land" and used for a variety of public purposes under the custodianship of the local chiefs.

Wambuza Primary School is the precursor of St. Andrew's. The Cathedral Parish started the Wambuza School in 1968 when the parish priest gave a letter designating a certain house and property to belong to a headmaster. This gentleman, John Kyabatala,

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<sup>6</sup> For a more detailed description, see *A Brief History of St. Andrew's Primary School*, compiled and written by Mayende S. Thomas, in the appendix materials.

began the programme and continued until the school closed during the Amin years (mid-1970s). Kyabatala then returned to his home place in Mukono District.

In 1988, Joseph Wakiso and others around the immediate area invited this same gentleman to return and re-found the school for the purpose of providing an affordable Catholic-sponsored education for children in the Wanyange area. Kyabatala did return and hired some qualified teachers from unsettled areas who were willing to work for low pay; he employed six teachers.

When the Holy Cross Congregation arrived in Jinja in 1990, schools were one of the priorities in their development plans. Holy Cross was, therefore, quite interested in developing this school that had a stunted growth. Working with the head teacher, Kyabatala, they repaired the old school buildings, and hired more qualified teachers. Since Kyabatala himself lacked a teaching certificate, he was made deputy head at Holy Cross Primary, but he was more interested in heading a private school of his own, and so after a short time he left the area to begin another school. To ensure efficiency and good management, a qualified head, Mr. Batwaula Robert, was appointed to the school. Mr. Batwaula was later succeeded by Mr. Kapere Michael. In 2000, Sr. Stella Maris Kunihiro CSC was appointed the current school head.

Holy Cross officially took over the school in 1993. To emphasize its Catholic roots, the Wambuza Primary School became St. Andrew's Primary School. From a governance standpoint, the school that had been initially founded by the diocese and privately operated by a Headmaster, now became a Holy Cross-sponsored private school, clarifying the responsibility for conducting this school. Holy Cross continued to support

the school with capital projects, constructing a new classroom block for St. Andrew's on the Wambuza site to replace the original school structures.

The Wambuza site eventually came to house three educational entities. The Sisters of the Holy Cross were given three acres at the northwest corner of the property to establish their Formation House. The local community, in collaboration with Holy Cross, established a secondary school (Holy Cross-Lake View SSS) on the church land, and their first school buildings occupied the northeast section of the property. The St. Andrew's classroom block was near the middle of the site, positioned along the southern boundary line.

When the Holy Cross Lake View Secondary School experienced tremendous growth, its expansion became restricted by the proximate presence of the St. Andrew's Primary School classroom block on the site. The primary school needed to move or to close. This decision was a struggle, because there was a real concern that the primary school could not be sustained. However, there was great local interest in keeping the primary school open—even as a potential feeder for the secondary school—so a new St. Andrew's school block was constructed near the sub-center church at the southwest corner of the property. The primary school moved to their new buildings in June 2000, and the former primary classroom block was renovated and incorporated into the Holy Cross Lake View SSS compound.

#### **Kalungami Primary School, Kalungami<sup>7</sup>**

Kalungami village is one of the areas served by Holy Cross Parish, Bugembe, in the Jinja Catholic Diocese. The village is found in the northeastern part of the parish. Of

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<sup>7</sup> For a more detailed description, see *A Brief History of Kalungami Primary School*, written and compiled by Mayende S. Thomas, in the appendix materials.

all the parish sub-centers, Kalungami is the most rural. When Holy Cross came to establish a new parish in 1990, Kalungami was the most undeveloped part of the parish. The few assets they did have were the presence of at least a small school, the availability of safe drinking water, and the existence of a fairly good road. Kalungami center had land, acquired legally by the Diocese of Jinja, on which a church stood.

The people of Kalungami are affiliated with three main religions: Catholicism, Protestantism, and Islam. The Catholics are the minority with only 10% of the population; Moslems make up 70%, Protestants another 15%, and 5% other religions. With regard to ethnicity, the people of this area are from different parts of the country. Most came from outside the Busoga Region as migrant workers for the Madhvani sugar plantations and the affiliated Kakira Sugar Works.

At the beginning of 1992, the Holy Cross community in Jinja was called to a meeting by the Kalungami Center Catholic Council, the R. C. (Resistance Council—the civic political body now called the Local Council [L.C.]), and the local chiefs: Muluka (parish chief), Mutongole (village chief). In the meeting, the locals expressed their needs to Holy Cross as fighting “disease, ignorance, and poverty.” Holy Cross members made it clear that they also were interested in developing Kalungami village for two main reasons:

(1) As a fulfillment of the Holy Cross mission—“the glory of the Lord is a man fulfilled.”--the people of Kalungami were to be assisted to combat ignorance, disease and poverty. The plan through which this goal could be realized would be the provision of education.

(2) "An educated person is easy to tame." Through the provision of education, the differences that existed among the people of Kalungami—especially religion and ethnicity—could gradually be dealt with by establishing a school that could bring together the children, and bring together their parents in organizations like the PTA and School Management Committee, and for common tasks like school building construction. Besides recognizing each other as members of the same community and society, they would also acquire the moral value of respect for other people. These were good intentions on the part of both the people of Kalungami and the Holy Cross Congregation. How were these good intentions going to be actualized? There were two main problems that stood in the way of progress: the necessity of land on which a school might be built, and the problem of capital funding for such a project.

The land on which the church was situated was not large enough a site to accommodate another public utility like a school. However, the local people identified a tract of land, then called "public land," as an alternative site for the further development of the Kalungami center. Originally, this land belonged to some people—Makasu, Kisangani, and John. These people were notorious—they were robbers—and their bad deeds earned their banishment from the area in July 1974. Their land was appropriated by the local government and declared "public land" under the custodianship of the local chiefs. These caretakers later presented the land to Holy Cross.

One complication to a smooth transaction was the presence of squatters living on the property; these squatters had erected huts and cultivated gardens. The squatter's property and crops were assessed, according to the published "Jinja District compensation rates for squatters," at a figure of 380,000 Uganda Shillings. Holy Cross

contributed 163,000 USh, with the remaining 217,000 USh being paid by the local people. With this matter out of the way, the land could be occupied. The newly acquired land was put to immediate use; bushes were cleared and a tractor was used to do the plowing. Holy Cross met the cost of these improvements and the local people did the eventual cultivation and the planting of crops.

In 1991, the villagers had started a school in the neighborhood called Kagogwe Primary School, with grades P1 and P2, and a total enrollment of 80 pupils. None of the teaching staff in this school were trained. With the new developments around Kalungami center in 1992, the villagers contacted Fr. Robert Hesse CSC, parish priest of Bugembe Parish, for permission to shift the school from Kagogwe to Kalungami, a distance of about three-quarters of a mile. The school was officially accepted by Holy Cross in 1992, marking the birth of Kalungami Primary School, and Brother Paul Kasande CSC supervised its construction. A four-classroom structure of temporary materials was erected, with a roof of polythene waterproof material, and walls of mud and wattle. The funds for the project came from the Holy Cross Congregation, and the people of the area provided seasonally the labor demands of the project.

Little by little, Kalungami Primary School started to take shape in terms of personnel and structure. In January 1993, Brother Kasande obtained the services of a qualified teacher—Mr. Waluya Anthony—who was at the time the deputy head of Wakitaka Primary School. The school, now with Waluya as Head, had a total enrollment in P1 to P4 of 81 pupils. In 1993, Holy Cross raised money to put up a permanent block of classrooms. In effect, four classrooms of brick and mortar were built, but only two classrooms were roofed at the time. In support of school construction, other significant

contributions came from notable people like the then area Member of Parliament, Hon. Victoria Ssekitoleko, who donated fifty iron sheets that were used for roofing.

By 1994, the burden of running this school at a deficit had begun to put uncomfortable constraints on Holy Cross. The annual operating expenses for the school were close to four million Shillings, of which the parents were paying only about one million. Holy Cross was initially covering this shortfall, but alternative sources of revenue had to be generated to offset this chronic deficit situation. To generate additional income, the school administration planted the fields with cassava stems, and out of the yield, pooled 700,000 Shillings that was used to buy desks for the school. In 1996 Holy Cross built two more classrooms with permanent material; these classrooms have yet to be completed and made habitable.

A major turning point in the history of this school occurred in the year 1997. The continued operating deficit for this school became a situation that Holy Cross could no longer bear alone. Furthermore, the advent of Universal Primary Education (UPE)—the government project of offering free learning opportunities to four children of school age in every family—was officially launched. UPE was welcomed by parents because they were to be relieved of the burden of paying school fees. This would augur well in the already well-established government-aided schools, but for a new and privately funded school like Kalungami, the abrupt refusal of parents to pay school fees, under the pretext of UPE, brought disaster. With no school fees coming in, and with the inability of Holy Cross to meet the financial obligations of the school, the educational enterprise ground to a standstill.

Efforts were made by some people associated with the school to salvage the situation. A number of issues necessitated this move--teachers needed salaries, scholastic materials (chalk, textbooks, etc.) had to be bought—but funds were not forthcoming. The school head, Waluya, tried to get salaries from the government, but the government insisted that they could only pay teachers' salaries on condition that the school be officially handed over to as a grant-aided institution. Holy Cross, on humanitarian grounds, paid teachers' salaries from mid-1997 to October of that year, but then closed down the school and sent the children home. The pupils never sat for their end-of-term examinations in 1997.

In November and December 1997, the government reiterated its interest in running the school. At about this time, there was also a National Teacher Enumeration Exercise. The aim of this operation was to record the total number of teachers in the country and budget for their salaries. This appeared to be a good and noble effort. With government insistence on taking the school, with the enumeration of teachers, plus the school's poor financial state, Holy Cross decided that the time was ripe for the school to be handed over to the government. Holy Cross officially passed the school to the government to become a grant-aided institution, and Kalungami teachers were enumerated also.

Other developments ensued to complicate this process, however. Since the teachers had been "counted," the expectation was that they were entitled to get government pay. However, the school was not yet coded, that is registered, inspected, and approved by the government. For the next two years—1998 and 1999—this situation caused great difficulty. In 1998, the Ministry of Finance and Economic Planning

(MOFEP) released funds for Kalungami teachers' through the Ministry of Education and Sports (MOES). The Jinja District Education Officer (DEO) froze the funds, claiming that the Kalungami Primary School teachers had been counted by mistake in the enumeration exercise. The school head, Waluya, sought help from MOFEP, but was referred back to the Jinja DEO for a recommendation—which took one month to secure! Upon receipt of the recommendation letter, the head channeled his claims through MOES. He was advised that the school first had to be coded before the funds could be released. These were technical problems adversely affected the smooth operation of the school.

In April 2000, the school was finally coded, with the immediate effect that it was recognized as a government-aided school, with the Roman Catholic Church as the foundation body. The burden of paying the teachers' salaries became the government's responsibility, but in actuality, of the school's ten teachers, the government only paid for three! After a lot of pressure, the government finally approved six teachers for the government payroll, but solutions had to be sought for the remaining four teachers on staff. The pioneer head, now teaching at the school, was as yet not trained, so Holy Cross paid for his teacher training courses, and, upon successful completion of the programme, assigned him as a teacher to Holy Cross Primary School, Bugembe. The remaining three teachers were to be retained and paid by the PTA. In April 2001, the head teacher, Mr. Waluya was transferred; although the School Management Committee protested the transfer, a new head was assigned to the school, so discontinuity of administration continues to be a problem.

### **An Educational Ministry: The Development of Sponsorship Structures**

An organizational structure to help form this school "system" into an educational ministry sponsored by Holy Cross developed gradually in response to unique situations of the developing world and this particular area. We will investigate common structures, local structures, and government structures.

The overall sponsorship structure for these Holy Cross-sponsored parish primary schools is the Parish Educational Committee. This group advertises for and interviews prospective teachers, appoints candidates to a probationary year of teaching in a particular school, and, if the candidate is successful, confirms the appointment. The Committee also employs an academic supervisor and a financial monitor for the schools. The academic supervisor is the teachers' chief adviser. Through monthly academic reports, the supervisor prepares teachers for Christian Religious Education through seminars workshops and meets monthly with teachers to discuss strategies for academic excellence. The supervisor also works to communicate the general philosophy/ethics of Holy Cross Schools: faith in God, sacrifice, patience with salaries coming, teacher welfare, etc., and organizes seminars on matters like lesson planning, new methods of instruction, classroom management, etc. The financial monitor makes weekly visit to the school to head count or peruse the register so as to record attendance, inspect the accounting books, monitor school fee collection, etc.

Local structures include the day-to-day school administration, a shared responsibility of the head, the deputy head, and department chairpersons. The head supervises support staff, such as a cook, secretary, and night watchman. A School Management Committee works closely with the head. Typical objectives of a School

Management Committee include: (1) to promote Catholic parish family, as parents of school children get to know each other; (2) to attract the young to the church and to complete their catechumenate; (3) to promote quality education through cooperation of government and Holy Cross supervision; (4) to promote more participation and activity in school.

Normally, the Management Committee comprises about fifteen members: four members of the founding body, two local council leaders, the headmaster and his deputy, a teacher, two parents, an old boy\girl, and others as necessary (ex: the academic supervisor and the financial monitor are *ex officio* members). The Management Committee meets monthly to exercise the responsibility vested upon them. In this forum, the head presents the month's requisitions, weekly attendance, gives report on fee collection, and any other information pertaining to school activities; the academic supervisor and financial monitor report, as do standing committees. The School Management Committee, then, guarantees steady academic performance and development, decision making, budget preparation, the monitoring of school financial management, teacher welfare, and drawing of future plans.

Parents and teachers organize themselves into a single group, the Parent Teachers Association [PTA]. This association has an executive, which meets once a term. It also has one membership seat on the School Management Committee. The PTA bridges the gap between the school administration and parents. Before school fees are increased, for example, the PTA has to be consulted because they know each parent's economic stand. The parents' general meeting is convened once a year. Often their major task is to

sensitize parents to the necessity of fees payment and the value of education, to inform parents of problems, and to look for school support.

Some schools also have a Pupils' Governing Body, called the Prefecture, to foster leadership opportunities for students. The typical offices of this student organization include: Head Prefect, Assistant Head Prefect, Head Monitor, and Prefects for Health, Music & Entertainment, Religious & Church Affairs, Agriculture & Kitchen, Compound & Sanitation, Arts & Crafts, Games & Sports, and Timekeeper.

Governmental structures impact both private and government-aided schools in Uganda through a National Primary School Curriculum (English, Math, Science, and Social Studies—history, geography, civics, and religious studies). All students at level P7 take the Uganda Primary Leaving Examination (PLE) in order to qualify for limited places in a secondary school. With the advent of Universal Primary Education (UPE) in 1998, the government pays a small capitation grant for operating expenses in all duly registered primary schools (process: application, inspection, approval, coding); in government-aided schools, the government appoints teachers and pays their salaries.

Problems still exist for these schools, notably in the areas of financial stability, consistent administration, stable enrollment, and focus on mission. But the efforts of the Holy Cross missionaries to establish a functioning parish educational system in a relatively brief time period—ten years—is a testimony to the charism of the founding pioneers and the tenacity of their successors. Indeed, they believe that “schools are the greatest evangelizing opportunity we have as Holy Cross.” In the spirit of Holy Cross at the service of others, we continue to be “men with hope to bring.”<sup>8</sup>

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<sup>8</sup> Constitutions of the Congregation of Holy Cross, Article 118.

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Mrs. Jalia Kitto and husband, June 2, 2001.

Mr. John Lubaale, May 25, 2001.

Sr. Mary Louise Wahler CSC, May 31, 2001.

Father Thomas McDermott CSC, May 29, 2001.

Mrs. Eva Mpaata, June 9, 2001.

Mr. Alfred Mugoda, June 4, 2001.

Mr. Stephen Mukwaya, June 11, 2001.

Mr. Vincent Ojambo, June 11, 2001.

Mrs. Margaret P'Lodi and Mr. Bigobwa Leonard, May 31, 2001.

Sr. Stella Maris Kunihiro CSC and Mr. Hassan Madoi, May 30, 2001.

Mr. Joseph Wakiso, June 10, 2001.

Mr. Waluya Anthony, May 30, 2001.

Mr. Fred Opili, June 12, 2001.

Father George Lucas CSC, June 14, 2001.

## Appendix

**A BRIEF HISTORY OF  
ST. JUDE HOLY CROSS PARENTS' SCHOOL  
Buwekula, Jinja District, Uganda**

Compiled and written by  
OGUTI ATHANASIOS  
Under the direction of  
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JUNE 2001

**ST JUDE HOLY CROSS PARENT'S SCHOOL, BUWEKULA.**

**Background**

St. Jude Holy Cross Parents' School is located along the Bugembe-Wakitaka road, in Jinja District, Mafubira Sub-county. While a school was begun on a probationary basis in 1996, Holy Cross Parish, Bugembe, formally accepted sponsorship of the school in 1998 as a community non-profit making primary education institution.

Prior to the Holy Cross coming to Buwekula center, there pre-existed an under-developed informal Infant School called Buwekula Primary School. Mr. Mwasse Francis and his brother Misirimu Mwakake founded it in 1964. The initial year enrolment consisted of the children they used to instruct in the latter's home. Mwasse was the pioneer headmaster of this school that enrolled 80 pupils, with four teachers to match the four classes: nursery, P1 to P3. The pupils were housed in grass-thatched classrooms constructed by Christians. When the parish priest visited the site, he was impressed and wished to make this a mission school. The achievement of his intention caused a levy to be assessed each term for a building fund, which Mr. Hausi was sent to collect. From that point the cathedral undertook the task of appointing headmasters.

In 1976, the appointment of Mr. Massembe as headmaster was followed by confusion. He tried to personalize the school. The former headmaster found difficulty in dealing with him so he retreated to the post of the head of Christians at the center. After Massembe's departure, Mwasse resumed his teaching profession and was also appointed the center catechist.

Throughout its history, this school has had a cyclical feature of repeated rise and decline. At its highest peak it raised to the level of P6. After the pioneer headmaster, there came a consecutive clique of headmasters who often disappeared with the collected school fees. It was in such period of decline that Holy Cross entered to re-establish the school.

Buwekula center has the oldest Christian faith community in the area, and the Cathedral parish had desired to turn it into a full parish, however the Bugembe center stole the show from it, since proximity to the good transport facilities gave the latter center an added advantage. Therefore, Bugembe became a parish with four centers: Kalungami, Wanyange, Buwekula and Bugembe itself. The newly established parish under Holy Cross started setting up development strategies immediately.

There was serious confusion as to which development was to be carried out in Buwekula. Some Christians wanted a dispensary due to lack of medical services in the area, while others preferred a school. Through sensitization and prioritization, a school took the lead. The parish started finding the best ways of setting up a school that would be considered by the Christians as 'our school.' This accounts for the community participation policy adapted by the founding parish staff members: Fr. Robert Hesse CSC, Br. Paul Kasande CSC and seminarian Fulgens Katende CSC.

However before full parish participation could be accomplished, there was need for the Christians to show that they would commit themselves to the support of a school if it were founded. Facing this problem the Center Council adopted the approach of moving from home to home to sensitize people through the activities of the Legio Marie, the Center Council members, and community leaders. These zealots literally begged people to send their children to the school, and they solicited families for financial support or, for those unable to give money, the support of donated labor.

In 1994 the center chairman opened up the school without the parish priest's consent. This generated hostility between the Christians and the Parish. The chairman was forced to close down the school, which had operated to about mid-1994, and the center faithful reacted by demoting him. The center council was reorganized and continued with the sensitization process. For this school, the year 1995 was a period of darkness.

In 1996, the whole community petitioned with full force, through the center council, to get permission to open up a school. The parish granted permission and allowed them to use the church as an initial site. Two classes shared the church while the third one operated under a tree. This school had grades P1 to P3 with Mr. Kirya Stephen as the headmaster. The parish granted them two years of probation, during which time they were to exhibit their interest and seriousness by sending the pupils, and by supporting the school financially to meet operating expenses. Towards the end of the second year (1997), they looked stranded; they were unable to pay salaries or cover the running expenses.

In 1998, the parish priest convened a meeting of all the stakeholders. The intention was to convince them of the advantages that would accrue to their community as a result of good education. It was attended by almost everyone. The outcome of the meeting was that people wanted a school at that time and not future. Jokingly, in unison they said "not in future but now." That same day the first block was measured and the digging of its foundation commenced. The community volunteered to carry hard cores from the main road, and the community gave the poles, with which the present temporary building took form, housing P1 and nursery. This action was a clear indication and exhibition of how they would support their school. The parish priest was very convinced and impressed, so he started extending financial support. The parish funded the building.

### **School Management Committee**

This school has a 15-member School Management Committee. It consists of four members of the founding body, two local council leaders, the financial monitor, the academic supervisor, a headmaster of a neighboring school, the school headmistress, one teachers' representative, and one old girl\ boy. They meet monthly to discuss matters of concern and consent on how to exercise their responsibility. It is in this forum that the headmistress presents her monthly requisition, reports on fees payment, weekly attendance, and any other pertinent information. The financial monitor makes weekly visit to schools, head counts or peruses the register so as to record attendance.

The academic supervisor is the teachers' chief adviser. From the monthly academic reports, he prepares teachers for Christian Religious Education through seminars, workshops; he also conducts monthly meetings with teachers to discuss strategies for academic excellence. The supervisor also works to put across the general ethos/ethics of a Holy Cross School: faith in God, sacrifice, patience with salaries coming, teacher welfare, etc. Seminars emphasize the teacher's individual responsibilities to pupils. The teachers should treat the teaching profession as a vocation not just as a job. Hence, the supervisor organizes seminars on matters like lesson planning, new methods of scheming, proper class handling, etc. The school coordinator bridges the gap between all the Holy Cross-sponsored schools and finds the best way of raising funds for these schools.

The School Management Committee, then, is responsible for guaranteeing a steady academic performance and development, decision-making, drawing up the budget, and also monitors the financial management, teacher welfare, and future plans. School Management committee members for 2001 include: Fr. Robert Mugeru CSC [Parish Priest], Fr. Robert Hesse CSC [school coordinator], Kasovoya James [C\m], Fr. Kayaga Gonza Richard [Old Boy], Mr. Bigobwa Leonard [teacher representative], Mrs. P'Lodi Margaret [H\m and secretary], Mrs. Ruth Oryema and Womunafu James [P.T.A], Mr. Lubaale John [head of nearby school], Mr. Ssekimpi Joseph [parish representative], Mr. Ojiambo Vincent [C\m Parish council], Mr. Boogere Deogratias [monitor], Butamaze Twaha and Mugimba David [Local Council leaders].

### **Parents**

Parents and teachers have organized themselves into a single group, the Parent Teachers Association [PTA]. This association has an executive, which meets once a term. It also has one membership seat on the School Management Committee. The PTA bridges the gap between the school administration and parents. Before school fees are increased, the PTA has to be consulted because they know each parent's economic stand. The parents' general meeting is convened once a year. This term [2001] their major task will be sensitizing parents on fees payment and the value of education. The members of the PTA for 2001 include: Mr. Ssekimpi Joseph [C\m], Mr. Oryema Billy, Mrs. P'Lodi Margaret [H\m & Secretary], Mr. Mbago, Miss Nyanzi Betty, Mr. Semwogere Paschali, Miss Kahima, Mr. Wagoina Rashidi, and Mr. Owundo Francis

### **The faculty**

The Parish Educational Committee chaired by Mr. Mugooda Alfred appoints the faculty. This group oversees the welfare of the Holy Cross-sponsored primary schools. They advertise the need for teachers, appoint and confirm them on job. Before their panel an applicant is interviewed; if successful, he/she is appointed, and confirmed after one year's probation. If one fails to measure up to the expectations of the committee during this period, he/she is advised to quit. The Parish Education Committee also employs an academic supervisor of all Holy Cross Primary Schools. He inspects schools weekly, organizes seminars, and advises teachers whenever the need arises. In one of his visits he attends a lesson with pupils so as to observe the teaching methods, class handling, competence etc.

The faculty is stratified. On top is the headmistress, who oversees all the school activities and ensures that all her subjects work promptly and competently. She is therefore the school's chief administrative officer. She administers the school with the assistance of a deputy head. The department heads help to closely monitor teachers, and exercise supervisory roles in their respective subject departments. The faculty for 2001 includes: Mrs. P'Lodi Margret [H\m], Mr. Bigobwa Leonard [Deputy H\m], Mr. Okot George, Mr. Waako Patrick, Miss Mutesi Monica, Miss Alikoba Agnes, Miss Aliwebwa Jaliat, Mr.

Ojok J.T Odung, Mr. Midira Richard, and Miss Akello Nuru. The following people are the support staff: Mr. Maberi Samuel, Mr. Mukiibi John, Miss Apawa Elizabeth, and Mrs. Bakaki Betty.

From the school's re-foundation in 1998, the development of classes has been gradually ascending. Now the school has classes from nursery to Primary Six. Next year P7 will be in place to make it a full primary school. This development of classes would ensure good preparation of candidates for the Primary Leaving Examination

### **Finance**

This school's financial stand is still below self-sufficiency. While the school still largely depends on fees for its financial back up, this is a step forward since it used to depend on the parish for all its monetary needs. However, fee collection is very low and unreliable because fees payment is very weak and money may be lost through fee default. Whenever pupils are sent home in an attempt to recoup the unpaid fees, some do not return to school. The fees structure is as follows: school dues 10,000/-, lunch 4,500/-, church dues 1000/-, development fee 2,000/-, totaling to 17,000/- per term. Due to low enrollment, beginning next term fees have been raised to 20,000/- per term.

The initial capital expenses were covered by donation, mainly from Fr. Robert Hesse CSC. This is due to his solid donor base, personal love to educate the poor, and his belief in evangelization through education. The buildings at St Jude Holy Cross Parents School are still under construction. Up to now, since the school is not yet self sufficient, it persistently depends on the parish for major projects like building construction. However, due to the good administration and financial management, it is moving towards self-sufficiency.

Following Government Policy to provide free education to all through Universal Primary Education (UPE), private schools were asked to join the effort and be registered. St. Jude Holy Cross Parents' School has received temporary approval for one year (through December 2001), and now receives a UPE capitation grant. This grant is based on the number of pupils and may be used only for daily running of the school. Other services like payment of teachers' salary is extended only to government grant-aided schools.

### **School vision and strategies**

The school aims at offering a better education than the larger UPE schools that have higher enrollment, poor facilities, and crowded classrooms. Evaluation of the current quality of the school is demonstrated by end-of-term examinations and monthly assessment, since the school has not yet had students sit for the Primary Leaving Examinations. The internal examinations are set by a panel of a joint Holy Cross primary schools or gotten from other Districts so as to prepare the pupils at a national level.

### **The curriculum**

Each term has its activity programme as part of the curriculum; first term is for athletics, second term is for football and netball, while third term is for music, dance and drama. In the daily timetable sports are scheduled towards the end of the day, after 3:00pm. The daily programme starts at 8:00am with assembly. This is followed by lessons: P1 to P4 classes have 30 minutes lessons, while P5 & P6 classes are 40 minutes in length. The School is confined to the Uganda National Primary School Curriculum, which prepares them for Primary Leaving Examinations. This involves the following subjects: English,

Science, Mathematics, and Social Studies (History, Geography, Religious Study, and Civics). However, as the school develops, more disciplines may be introduced so as to enable pupils acquire practical skills.

### Enrollment and school structures

The school enrollment is very unstable. From the initial number of children there is often an experience of a rise and fall of the total head count. Below is the number of children enrolled for 2000 & 2001:

<u>Class</u>	<u>Boys</u>		<u>Girls</u>		<u>Total</u>	
	2000	2001	2000	2001	2000	2001
Nursery	-0-	15	-0-	21	-0-	36
P1	42	29	25	44	67	73
P2	22	28	31	31	53	59
P3	33	24	31	30	64	54
P4	27	30	36	23	63	53
P5	19	21	17	32	36	53
P6	-0-	15	-0-	10	-0-	25
Total	143	162	140	191	283	353

The enrollment is increasing at a very slow pace.

The school has two permanent buildings; the first one has four classrooms and the second is incomplete. However, on completion it will house the staff room, one classroom, headmaster and deputy headmaster's offices, the secretary's office, and a bookstore. There is a temporary shelter in which P2 and Nursery study. The parish has allowed the school to use the church also as a classroom.

### The tree project

On 24 November 1997, the Chairman of the Mwiri Zone Schools applied for allocation of land for tree planting; this petition was addressed to the L.C.V Chairman, Mr. Muwumba Sam, through the Jinja Educational Committee and District Education Office. As a result of a concerted effort of some Mwiri Zone Primary Schools, St. Jude Holy Cross Parents' School acquired five acres of land on Igenge Hill. The aims and objectives of this tree project are:

1. To see that every Child is educated to love and care for his/her environment and to be able to lay good fundamental strategies for the future.
2. To see that pupils are encouraged to have a competitive spirit in organizing, nursing, and caring for their trees in the plot.

This project would generally be a money generating project, put dormant land under utilization, give pupils practical experience in tree management, and be a model to the surrounding schools and community. The District forestry department immediately embraced this idea, since, due to inadequate funding, it had previously failed to plant trees with the help of the Prison Department. Therefore, the school was able to plant 8500 trees, which are now over 15m tall. It creates beautiful scenery on the hilltop as can be readily seen from the school compound. This being a money-generating project, it will in the near future supplement the income from school fees.

The school also carries out farming activity. The pupils plant crops like maize, beans, and cassava. This activity helps students to learn good farming methods practically, and to love and appreciate agriculture. These crops are harvested at maturity and shared as breakfast or lunch.

### **Problems**

The major problems encumbering this school are that it is confined to a small piece of land and, therefore, has little space for further expansion. An additional plot of land had to be purchased for situating the new administration block, the playground is too small, and even the agriculture projects have been confined in scope due to lack of space. The enrollment is still too low. The school is located in an area which has the least value accorded to education, so few children really go to school. The majority of people prefer to use the free government schools. This situation, coupled with low fee payment and the parents' poor economic status, does not warrant quick self-sustenance.

**A BRIEF HISTORY OF  
HOLY CROSS PRIMARY SCHOOL  
Bugembe, Jinja District, Uganda**

Compiled and written by  
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Under the direction of  
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Holy Cross Primary School was founded in 1991. It is strategically located on a somewhat triangular-shaped plot of land shared by three institutions: Andre Candidate Formation House at the eastern end of the property; Holy Cross Primary School and grounds in the middle section of the plot; and Holy Cross Parish church, offices, and church land at the western part. Two roads bound the land on the southern and northern sides. Holy Cross primary School was fully registered by the Ministry of Education & Sports as Private Primary Institution in 1996.

Prior to the foundation of Holy Cross Primary, St. Luke's Primary and Nursery School pre-existed under the ownership of the St. Luke Banabakintu sub-center of the Cathedral Parish. Founded by Miss Elizabeth Namazzi Nanteza [RIP] in 1976, this informal school with less than 30 pupils was directed by unqualified headmaster, Mr. Nabende. The meager resources generated by Nanteza's *women's group* and the sub-center couldn't suffice building and developing the school to a higher standard. She put up a temporary shelter out of mud, wattle and thatch roof; this had primary grades 1, 2, and 3. The faculty was comprised of only unqualified staff, and was ill equipped with scholastic materials since it depended solely on low fees to meet school expenses, including the salaries of the teachers. The situation at hand was very disappointing and frustrating to the surrounding Catholics.

15<sup>th</sup> August 1990 was an important time in the history of the Bugembe local church. It saw the arrival of the Holy Cross pioneer members: Fr. Robert Hesse CSC, Br. Paul Kasande CSC, and seminarian Fulgens Katende CSC. They saw the immediate need for education. As Fr. Bob puts it "Education/schools are the greatest evangelizing opportunity we have as Holy Cross--more than small Christian communities. In schools we are dealing with young people; if we have a good programme then schools can be a practical hands-on means to evangelize." In this regard, a development committee comprised of Brother Paul Kasande, Mr. Dominic Musoke, and Mr. Byansi Valerian was formed. The committee sought additional land from the Jinja Administration Office. Eventually, they were able to expand church property to 21 acres; to ensure its full and peaceful occupation, they provided compensation to all the squatters. This additional land gave them the breathing space to start building a school.

In 1991 when the headmaster failed to open the new term promptly, Holy Cross parish assumed responsibility over the school. Some labour was hired to construct an extra temporary house out of papyrus, wattle and thatch-roof. This building was erected with money solicited from local donors and with a \$1000 grant from the Eastern Brothers Poverty Action Fund. Qualified staff was recruited and Mr. Lubaale John appointed new Headmaster. Grade P4 was added so as to upgrade the school to a full grade-IV school. When the former headmaster eventually turned up, he was offered an opportunity for further studies.

On 18<sup>th</sup> May 1993, after a heavy down pour, a wall of the temporary school building collapsed, leaving one child dead; other children sustained injuries. Cissy Mugulumye died while Tony Welumbira, Geoffrey Massaba, Christine Naigaga, David Kamya, and others were injured. After this tragedy befell the school, it was resolved to contract with trained engineers to work on any further permanent

construction. Highland Technical Services, a company already working on a permanent three-classroom block, was contracted to built the remaining areas of the now U-shaped school in three phases: beginning with the southern wing, then following with the northern wing, and ending with the middle wing, which was built on the site of the collapsed building and which joined the other two wings into one continuous structure. Poor sources of finance warranted this school's construction in phases. A building fund was raised from surplus school fees, fund-raising ceremonies, and with external contributions solicited by Fr. Hesse which provided the greatest percentage. It was thought that parent's contribution would inculcate a feeling of ownership to the whole community; this would cause a paternal exhibition of spirited responsibility over it. The current school complex building includes administration offices, a staff-room, and nine classrooms currently accommodating P1 to P7 pupils.

### **Nursery school**

Holy Cross nursery school traces its roots to the pre-existed Sunday school started by Miss Nanteza. The parish developed it into a modern nursery school that is under the jurisdiction of the primary school. It operates in temporary wood frame building and currently enrolls 46 kids [2001]. Since passing through a nursery school is a pre-requisite for joining P1, the nursery school acts as a feeder to the primary school.

### **Finance**

Initially this school depended on the parish for all its financial needs. This could be attributed to Fr. Robert Hesse's robust donor base, his personal commitment to educate the poor, his vision of evangelization through education, and the school's initial low enrollment and meager fee collection. Eventually, increased enrolment and better fee collection caused him to limit his help, because of parent involvement instilling a feeling of ownership for the school.

Today the school itself meets operating expenses from fees charged. Salaries and daily expenses are met. To a great extent we could say the school is self-sufficient, although fee payments tends to lag. For instance towards the end of the 1st term of 2001, out of 685 pupils, 411 had paid all fees, 225 paid something [15000/- average], 25 biological children don't pay fees [a teacher/staff benefit], and 25 had paid nothing. At times, this fee shortage is recouped only in the next school term.

Following the Government policy to provide education to all through Universal Primary Education [UPE] policy, private schools were asked to join in the effort and be registered. Holy Cross P\S was registered in 1996 and now receives a small U.P.E. capitation grant. Grant monies are determined by the number of pupils enrolled, and may be used only for the daily running of a school. Other services, like payment of teachers' salaries, are extended only to government [grant aided] schools. The headmaster views transfer of ownership to government as a threat to the founder, vision. This is so since the Ministry of education and sports would appoint headmaster and teachers, and parents would have no influence at all.

Arrival at this level of self-sufficiency was possible due to devoted financial monitoring and management. In practice, there is a financial committee that advises the management committee on how to recoup money lost through fee default, scrutinizes monthly requisitions to keep cash flow at an optimal level, and finds ways of supplementing school income through money generating projects. This committee has three members: Mr. Musoke Dominic [C\m], Kahwa Stephen [secretary], and Mr. Okwenye Robert [member]. This financial committee is a sub-set of the School Management Committee. The headmaster presents requisitions monthly. The annual budget is drawn by the headmaster and school coordinator and presented to the management committee for debate.

## **The School Management Committee**

The objectives below prompted the formation of this School Management Committee on 1<sup>st</sup> Dec 1994:

- To promote Catholic parish family, as parents of school children get to know each other.
- To attract the young to the church and to complete their catechumenate.
- To promote quality education through cooperation of government and Holy Cross supervision.
- To promote more participation and activity in school.

The committee comprises at maximum fifteen members: four members of the founding body, two local council leaders, the headmaster and his deputy, one teacher, two parents, one old boy/girl, and others as necessary. They meet monthly to consent on how to exercise the responsibility vested upon them. In this forum, the headmaster presents the month's requisitions, weekly attendance, gives report on fees collection, and any other information pertaining to school activities. The monitor makes weekly visit to the school to head count or peruse the register so as to record attendance. The academic supervisor is the teachers' chief adviser. Through monthly academic reports he prepares teachers for Christian Religious Education through seminars workshops and he meets monthly with teachers to discuss strategies for academic excellence. He also works to put across the general ethos/ethics of Holy Cross Schools: faith in God, sacrifice, patience with salaries coming, teacher welfare, etc. He organizes seminars on matters like lesson planning, new method of scheming, proper class handling, etc.

The School Management Committee, then, guarantees steady academic performance and development, decision making, budget preparation, the monitoring of school financial management, teacher welfare, and drawing of future plans. School Management Committee members for 2001 include: Mr. Mwigombe John [c\m management committee], Fr. Robert Hesse [school coordinator], Fr. Robert Mugeru [Parish Priest], Mr. Musoke Dominic [C\m finance committee], Mr. Boogere Deogratias [occupies two positions: foundation body member and monitor], Mr. Balamaga Vincent, [member], Lubaale John [h\m and secretary], Miss Annet Namulawa [old girl], Mr. Kahwa Stephen [academic supervisor], Mr. Ojiambo Vincent and Ben Isiko [parish representatives], Mr. Kigozi Joseph and Mr. Juma Jarali [P.T.A. representatives], Mrs. Jalia Kitto [LC representative], Miss Sarah Kadama [P.T.A. representative], and Mr. Okwenye Robert [teachers' representative].

## **The school's future plans**

The school has started to develop and promote comprehensive education to energize and to enable students to build capacity in practical skills. This will eventually make them job-creators in this job-seeker dominated country. Eight sewing machines have been acquired to start tailoring classes. In the near future, the workshop will re-open to teach vocational skills in carpentry, joinery and general woodwork. The Parish community has verbally accepted the workshop as part of the primary school programme, but has been reluctant to effect the transfer formally. Another practical activity--simple farming--has been initiated to impart good practical farming methods and make pupils love and appreciate agriculture. Every class has been allocated a plot to cultivate and to plant any desired crop of their choice.

## **The tree-project**

On 24 November 1997, the chairman of Mwiri Zone Primary Schools applied for allocation of land for tree planting. This application was addressed to the L.C. V, Mr. Muwumba, through the Jinja educational committee and the District Education Office. This concerted effort earned Holy Cross Primary, among other schools, four acres of land situated on Igenge hill. The aims and objectives of this tree project are basically:

1. To see that every child is educated to love and care for her/his environment and be able to lay good fundamental strategies for the future.
2. To see that pupils are encouraged to have competitive spirit in organizing, nursing, and caring for their trees in the plots.

This would generally be a money-generating project, put dormant land under utilization, give pupils practical experience and skills in tree management, and be a model to other schools and the surrounding community.

The District Forestry Office embraced this idea immediately, since, due to limited funding, it had failed to plant trees previously with the help of the prison department. Initially before the school started to raise its own seedlings, the school coordinator used to buy seedlings, but this cost the school too much money to meet the material requirements like nursery inputs, field equipments, labour for initial clearing, planting, maintenance, protection against termites and supervision. The tree project flourished but left the school income wounded.

In early 1999, over 8000 Eucalyptus seedlings were raised and planted. In the beginning saboteurs endeavored in vain to make this tree project fail, and would possibly have succeeded had it not been for the headmaster's zeal. As counter measure, each pupil got trees to care for. In addition to this, at the end of the term seedlings were given to pupils to plant at their homes. These trees are now over 15-meters tall. In the future, income that would be spent on firewood will be saved for other purposes. The forest may turn out to be a good tourist attraction, a good camping site, and a source of pride to those who did the planting.

### **The faculty**

The Parish Educational Committee, presided over by Mr. Mugooda Alfred, appoints the faculty that now comprises thirteen teachers. After initial appointment, one year of probation is granted and then followed by a confirmation letter. The faculty is stratified to decentralize power and handle issues at different levels of administration, for example through the headmaster, deputy headmaster or department heads. As a measure to ensure efficiency and responsibility, upper class teachers groom and instruct their pupils from P5 to P7. After P7, the teacher returns again to work with a P5 class.

The Management Committee has instituted a medical insurance fund for teachers' treatment and retirement benefits. Each teacher contributes 3000 /- per a month to this common pool; this common fund is expected to accumulate into greater volume of money. In case of a teacher's illness, the school meets treatment costs from this fund. This privilege is also extended to the teacher's nuclear family. All teachers have the privilege of free education for one biological child. Currently there are 9 biological children attending the school on this benefit.

The 2001 list of teaching staff includes:

#### **Full-time teachers:**

Mr. Lubaale John [H\m]  
 Mr. Masinde Mugudi.  
 Mr. Bampimbye Moses  
 Mr. Isaberye Lazarus  
 Mr. Mukasa Samson  
 Mr. Okwenye Robert  
 Mr. Wesamoyo James  
 Mr. Dhakubye Fredrick  
 Miss Nambi Alice  
 Miss Nakabugo Prose  
 Mrs. Bisobye Dezirata

**Part –time teachers:**

Miss Kanyunyuzi Elizabeth

Miss Kobusinge Rose

**Non –teaching staff:**

Miss Bomuloho Grace [secretary]

Miss Nakisonga Dative

Mr. Tibiita David

Mr. Kalenge William

Mr. Bisobye Stephen

The teachers' salary is almost at equilibrium with that given to government schoolteachers. Their earnings are 70,000/- [lowest], 95,000/-[middle], 130,000/-[average], and 200,000/[highest]. Every teacher is paid 7500/- monthly housing allotment; a small allowance is given to department heads; all teachers offering extra lessons on Saturday are given 1000/- and meals. On weekdays teachers receive both breakfast and lunch at school; their menu is classically and generously well balanced as per Uganda standards.

**Policy**

The Admission Committee accepts only pupils with good academic performance and discipline. This has to be reflected in their previous school reports. The committee interviews the applicant and her/his parent. If the committee certifies the applicant, a recommendation for admission is issued. For P1, only pupils who have passed through Nursery School are admitted. These pupils are usually between 6-7 years of age.

The school follows the National Primary School Curriculum, which prepares pupils for the Primary Leaving Examination. Four subjects constitute this curriculum: English, Science, Mathematics, and Social Studies [History, Geography, Religious Education and Civics]. The Ministry of Education and Sports last inspected the school before official registration in 1996. Since then the school has not had an external inspection by MOES. Internally, the Management Committee has one member responsible for school inspection. This is very effective and applies to all Holy Cross-sponsored Primary Schools. This academic supervisor/inspector is a Primary Teachers' College tutor by profession. He organizes weekly inspections, seminars, advises teachers whenever the need arises, and in one of his visits, he attends a lesson with pupils so as to observe the teaching method and competency.

**Parents and Pupils**

Parents and teachers have organized themselves into a single body, the Parents Teachers' Association. [PTA]. This school being surrounded by generally poor families and a community just rising to appreciate the value of education, there was a need to sensitize parents on the value of education, and the need to support the school by paying fees promptly. This would save their children from losing class time due to exclusion for non-payment, and would ensure high academic performance. The members of PTA executive are: Mr. Kakaire, Mukasa Sam [secretary], Lubaale John [H\m], Kitakule Sam [S. M .C.], Boogere Deogratias [monitor], Musoke Dominic [finance committee.] and Kagozi Joseph [C\m].

### Enrollment and performance

The result of weekly and monthly head count is very unstable. This is due to absenteeism and sending home of fees defaulters in an attempt to recoup the fees balance.

The number of pupils for 2000 and 2001 is listed:

Third term 2000.				May-2001			
Class	Boys	Girls	Total	Class	Boys	Girls	Total
Nursery	20	19	39	Nursery			
P1	32	45	77	P1	44	29	46
P2	52	52	104	P2	35	41	85
P3	48	61	109	P3	55	53	90
P4	46	59	105	P4	46	65	120
P5	34	38	72	P5	43	30	96
P6	26	39	65	P6	28	51	94
P7	23	22	45	P7	24	40	68
Total	281	335	616	Total	292	361	653

This school has had four Primary Leaving Examination [PLE] sittings: 1997,1998,1999 and 2000.

Year	#	Div-1	Div-2	Div-3	Div-4	Div-X	Div-U.
1997	46	003	033	006	003	001	-0-
1998	54	016	033	002	-0-	003	-0-
1999	54	016	033	002	-0-	033	-0-
2000	48	023	024	-0-	-0-	001	-0-

This performance according to Ugandan standard is very good. Such good results has placed Holy Cross Primary School among the best schools in Jinja District, and far ahead of many prestigious schools in the area.

### The existing problems

There is a problem of paying fees for the orphans. These pupils have good performance and discipline but cannot raise school fees. Fr. Robert Hesse has promised to pay their fees for the current [2001] academic term only. Thereafter, the management committee is under pressure of getting them scholarship aid by the end of the term. The operating finances are inadequate to support capital expansion, yet there is growing need for additional classrooms, staff quarters, the building of a permanent kitchen and nursery, and increasing teachers' salary and incentives.

### Physical Assets

The school is now housed in a big complex with eight classrooms, one common room for tailoring, a staff room, a bookstore, secretary & headmaster's offices. Four temporary houses exist on the compound: a kitchen, the nursery school classroom, and two teacher's houses. The school has a football pitch, and courts for volleyball, basketball, netball and badminton within its vicinity; it shares these sport facilities with the parish, therefore allowing both school and parish members the opportunity of developing their talents. In addition to the forest on Igenge Hill, the school has over 100 maturing trees within the school compound. This is a very good regulator of oxygen for breath, and also acts as wind -break.

**A BRIEF HISTORY OF  
ST. ANDREW'S PRIMARY SCHOOL  
Wanyange, Jinja District, Uganda**

Compiled and written by  
MAYENDE S. THOMAS, B.Phil (Cand.)  
Under the direction of  
Rev. Brother John R. Paige CSC, Ph.D.

**Background**

St. Andrew's Primary School is a private, Catholic-founded school, sponsored by Holy Cross Parish. In the life of St. Andrew's, there are three milestone points in the school's development: site, transition in ownership, and staffing.

**Site**

St. Andrew's and her surroundings are found on the gentle sloping southern end of Igenge Hill, which is also known as Wanyange Hill and the Kyabazinga's Hill. This outcropping is one of a series of warped hills that lie adjacent to the northern shore of Lake Victoria. In particular, the St. Andrew's site lies on top of the nearly exposed base rock that supports Igenge Hill.

Igence Hill has influenced the surrounding area in a number of ways. For one, this area of exposed bedrock does not allow for farming. The site has extensive areas of bare rock, interspersed with grassy areas of thin soil, and some swampy sections where water fails to percolate through the bedrock. For this reason, people did not lay claim to the site for farming purposes because of the unproductive conditions. The land was therefore designated "crown land" and used for a variety of public purposes under the custodianship of the local chiefs.

The section called Wambuza, eventually the site of the original St. Andrew's School, is a case in point. During the time when sleeping sickness disease was at its height in parts of the Busoga Region—particularly in Bunya County from the mid-1950s to 1960—the civil administration used to conduct aerial spraying to control tse-tse fly infestation. Due to the gentle sloping nature of the land at Wambuza, the site was a place for refueling and restocking the helicopters used in the spraying. The strategic nature of the site—which is now occupied by the football pitch shared by St. Andrew's and Holy Cross Lake View schools—has not diminished over time; in 1997 U.S. President Bill Clinton and his entourage used this place as a helicopter pad during the president's historic visit to Wanyange Village. The site was also used as a shooting range for the Defense Ministry in post-independence Uganda because of the scanty population, and the fact that Igenge Hill provided a natural shield that blocked flying projectiles. This practice was abandoned as more people began to settle in the area.

Wambuza was also used as an agricultural show ground for Jinja, Iganga, and Kamuli Districts of the Busoga Region/Kingdom. The products displayed were naturally those from farms—cattle and crops—but manufactured goods were also featured in the exhibition. The Kyabazinga (King) of Busoga used to officiate at this function.

In the history of the Christian churches in Uganda, local people and chiefs often donated land to the early missionaries for development purposes. Often, the locals would give out agriculturally unproductive land—hilltops, bare ground, swamps—to the mission. This partly explains why the cathedrals in Kampala (and Jinja) are located on hilltops. It is not surprising, then, that with the development of the Bugembe sub-parish, the available land for the Wanyange sub-center consisted of a greater proportion of bare rock.

For the development of a school, then, land was not a problem. The church (Trustees of the Jinja Diocese) had title to nearly twenty acres of land at the Wambuza site.

### **School Beginnings**

Wambuza Primary School is the precursor of St. Andrew's. The Cathedral Parish started the Wambuza School in 1968 when the parish priest gave a letter stating that a certain house and property belonged to a headmaster. This gentleman, John Kyabatala, began the programme and continued until the school closed during the Amin years (mid-1970s). Kyabatala then returned to his home place in Mukono District.

In 1988, Joseph Wakiso and others around the immediate area invited this gentleman to return and re-found the school for the purpose of providing an affordable Catholic-sponsored education for children in the Wanyange area. Kyabatala did return and hired some qualified teachers from unsettled areas who were willing to work for low pay; he employed six teachers.

When the Holy Cross Congregation arrived in Jinja in 1990, schools were one of the priorities in their development plans. Holy Cross was, therefore, quite interested in developing this school that had a stunted growth. Working with the head teacher, Kyabatala, they repaired the old school buildings, and hired more qualified teachers. Since Kyabatala himself lacked a teaching certificate, he was made deputy head at Holy Cross Primary, but he was more interested in heading a private school of his own, and so after a short time he left the area to begin another school. To ensure efficiency and good management, a qualified head, Mr. Batwaula Robert, was appointed to the school. Mr. Batwaula was later succeeded by Mr. Kapere Michael. In 2000, Sr. Stella Maris Kunihira CSC was appointed the current school head.

### **Transitions**

Holy Cross officially took over the school in 1993. To emphasize its Catholic roots, the Wambuza Primary School became St. Andrew's Primary School. From a governance standpoint, the school that had been initially founded by the diocese and privately operated by a Headmaster, now became a Holy Cross-sponsored private school, clarifying the responsibility for running this school. Holy Cross continued to support the

school with capital projects, constructing a new classroom block for St. Andrew's on the Wambuza site to replace the original school structures.

The Wambuza site eventually came to house three educational entities. The Sisters of the Holy Cross were given three acres at the northwest corner of the property to establish their Formation House. The local community, in collaboration with Holy Cross, established a secondary school (Lake View SSS) on the church land, and their first school buildings occupied the northeast section of the property. The St. Andrew's classroom block was near the middle of the site, positioned along the southern boundary line.

When the Holy Cross Lake View Secondary School experienced tremendous growth, its expansion became restricted by the proximate presence of the St. Andrew's Primary School classroom block on the site. The primary school needed to move or to close. This decision was a struggle, because there was a real concern that the primary school could not be sustained. However, there was great local interest in keeping the primary school open—even as a potential feeder for the secondary school—so a new St. Andrew's school block was constructed near the sub-center church at the southwest corner of the property. The primary school moved to their new buildings in June 2000, and the former primary classroom block was renovated and incorporated into the Holy Cross Lake View SSS compound.

### **Staffing**

Prior to the involvement of Holy Cross, the Wambuza Primary had only a few qualified teachers. Later Holy Cross recruited more qualified staff, and currently all teachers are trained. The St. Andrew's Primary School staff for 2001 includes:

#### **Teachers:**

Sr. Stella Maris Kunihiro CSC, Head  
 Mr. Hassan Madoi, Deputy Head  
 Mr. Gidongo Simon Peter  
 Mr. Ochieng Martin  
 Mr. Wandera Peter  
 Mr. Nagwere Paul

#### **Non-Teaching staff:**

Namuyodi Rose (cook)  
 Magala Ali (night watchman)  
 Mutesi Susan (school secretary)  
 Kule Augustine (grounds man)

### **School Mission**

The mission of the school is stated: "To educate and produce the well-disciplined, self-reliant, and God-fearing citizens of the country." The school motto is "Knowledge is Wealth." The school has attempted to live this mission and motto by:

- hiring qualified teachers; the PLE results demonstrate a positive improvement, and so there is effective practice of the mission "to educate."
- the pupils live a model of being "well-disciplined." There exists a Pupil's Governing Body to foster leadership opportunities, and teachers are at the service of learners.
- the pupils participate in school projects like gardening and tree planting, gearing them to be job creators rather than job seekers, and training them in "self-reliance."
- as a Catholic-founded school, there are opportunities to study catechetics, and liturgy is offered at the school weekly, thus reinforcing the students' sense of the practice of religion as "God fearing citizens."
- these experiences in St. Andrew's Primary School are meant to build a foundation for life long learning...developing a "wealth of knowledge."

### **Governance**

The school has a School Management Committee (SMC), A Parent Teachers Association (PTA), and a Prefecture (the student governing body).

The SMC for 2001 has 16 members whose members and roles include the following:

- Mrs. Eva Mpaata, Chair
- Mr. Martia Kalinaia, Vice-Chair
- Sr. Stella Maris Kunihira CSC, Head & Secretary
- Mr. Hassan Madoi, Deputy & Vice Secretary
- Fr. Robert Mugera CSC (Parish priest)
- Fr. Robert Hesse CSC (Schools Coordinator)
- Sr. Mary Louise Wahler CSC (H/M: HCLV, member)
- Mr. Vincent Ojambo (Parish Council Chair)
- Mr. Sam Magoola (Parent's Rep.)
- Mrs. Jalia Kitto (Vice-Chair L.C. III)
- Mrs. Margaret Mugabane (L.C.I Rep)
- Mr. Peter Wandera (Teacher's Rep)
- Mrs. Florence Kisambira (member)
- Mr. Stephen Kahwa (academic supervisor)
- Mr. Deogratias Bogere (financial & school monitor)

The Parent Teachers Association had been defunct since 1998, but has been reformed in 2001 with new constitutions. PTA meetings are called to inform parents of problems, and to look for school support. The PTA for 2001 has the following members:

- Mr. Bisuuti George, Chair
- Mrs. Mawaali Margaret, Vice-Chair
- Sr. Stella Maris CSC, H/M & Secretary
- Ms. Bazanya Alice, Treasurer
- Ms. Wakabi Erina, Opinion Leader
- Ms. Muyita Elizabeth
- Mr. Kiregeya Moses
- Mr. Moro Mustapha
- Mr. Ochieng Martin, Teacher's Rep.

The Pupil's Governing Body, the Prefecture, has the following offices: Head Prefect, Assistant Head Prefect, Health Prefect, Head Monitor, Music & Entertainment Prefect, Religious & Church Affairs Prefect, Agriculture & Kitchen Prefect, Compound & Sanitation Prefect, Arts & Crafts Prefect, Games & Sports Prefect, Timekeeper Prefect.

### **Enrollment**

The enrollment for 2001 includes 177 boys and 143 girls, for a total of 320 students in grades P1 to P7. Of this number, 71 students are Catholic, 132 are Protestants, 96 are Moslem, and 21 are other religions. Of that enrollment, 27 children are orphans, some of whom are sponsored by the Wanyange Christian Children's Fund, a charitable NGO.

### **PLE Results**

On the academic side, the school has had a history of poor performance on the Primary Leaving Exams for more than thirty years. A goal of the current school administration is seeking to change those statistics through providing good education. The following results show improvement:

1997: 1 Division I  
 1998: 3 Division I  
 1999: 10 Division I  
 2000: 6 Division I; 24 Division II; 1 Division IV

### **Vision**

In the future the school would like to have some carpentry, sewing and embroidery classes offered. The school already has started a small garden. The current building is still being finished, and there is hope to fence the school compound at some future date. Since the school is not yet financially self-sufficient, all such projects must wait for funding availability.

### **Diversity**

Jinja is an industrial district, so people have come from many places to work, and have settled in the area. This makes for a diverse student population. Since the teachers are also from different tribes and backgrounds, this contributes to serving a diverse student/family clientele. One advantage of this diversity is that the teachers and students, rather than a local language, mainly speak English. This helps children be exposed to English language usage with regularity, and that can be advantageous since the PLE are set in English.

**A BRIEF HISTORY OF  
KALUNGAMI PRIMARY SCHOOL  
Kalungami, Jinja District, Uganda**

Compiled and written by  
MAYENDE S. THOMAS, B.Phil (Cand.)  
Under the direction of  
Rev. Brother John R. Paige CSC, Ph.D.  
JUNE 2001

**Background**

Kalungami Village is one of the areas served by Holy Cross Parish, Bugembe, in the Jinja Catholic Diocese. The village is found in the northeastern part of the parish. Of all the parish sub-centers, Kalungami is the most rural.

When Holy Cross Parish was established, Kalungami village was the most undeveloped part of the parish. Development there had been quite limited; the few assets seemed to be the presence of at least a small school, the availability of safe drinking water, and the existence of a fairly good road. If one is to use the above as indicators of the term 'development,' then the conclusion could be Kalungami of that age was not all that developed.

The people of Kalungami are affiliated with three main religions: Catholicism, Protestantism, and Islam. The Catholics are the minority with only 10% of the population; Moslems make up 70%, Protestants another 15%, and 5% other religions. With regard to ethnicity, the people of this area are from different parts of the country. Most came from outside the Busoga Region as migrant workers for the Madhvani sugar plantations and the affiliated Kakira Sugar Works.

Prior to 1990, the Bugembe Catholic Parish was an outstation of the Cathedral Parish at Rubaga, Jinja. When the Holy Cross Congregation came in and established this former Bugembe outstation as a full parish, other Cathedral Parish outstations at Buwekula, Wanyange, and Kalungami were appended to the new parish. Each of these sub-centers had some land around them that had been acquired legally by the Diocese of Jinja. In this regard, Kalungami sub-center, too, had land on which a church stood.

**Kalungami Primary School Origins**

At the beginning of 1992, the Holy Cross community in Jinja was called to a meeting by the Kalungami Center Catholic Council, the R. C. (Resistance Council—the civic political body now called the Local Council [L.C.]), and the local chiefs: Muluka (parish chief), Mutongole (village chief). In the meeting, the locals expressed their needs to Holy Cross as fighting "disease, ignorance, and poverty." Holy Cross members made it clear that they also were interested in developing Kalungami village for two main reasons:

(1) As a fulfillment of the Holy Cross apostolic mission—"the glory of the Lord is a man fulfilled." The people of Kalungami were to be assisted to combat ignorance, disease and poverty. The plan through which this goal could be realized would be the provision of education.

(2) "An educated person is easy to tame." Through the provision of education, the differences that were existing among the people of Kalungami—especially religion and ethnicity—could gradually be dealt with by establishing a school that could bring together the children, and bring together their parents in organizations like the PTA, School Management Committee, and for common tasks like school building construction. Besides recognizing each other as members of the same community and society, they would also acquire the moral value of respect for other people.

Truly, these were good intentions from both the people of Kalungami and the Holy Cross Congregation. How were these good intentions going to be actualized? There were two main problems that stood in the way of progress: the necessity of land on which a school might be built, and the problem of capital funding for such a project.

The land on which the church was situated was not large enough a site to accommodate another public utility like a school. However, the local people identified a tract of land, then called "public land," as an alternative site for the further development of the Kalungami center. Originally, this land belonged to some people—Makasu, Kisangani, and John. These people were notorious—they were robbers—and their bad deeds earned their banishment from the area in July 1974. Their land was appropriated by the local government and declared "public land" under the custodianship of the local chiefs. These caretakers later presented the land to Holy Cross.

One complication to a smooth transaction was the presence of squatters living on the property; these squatters had erected huts and cultivated gardens. The squatter's property and crops were assessed, according to the published "Jinja District compensation rates for squatters," at a figure of 380,000/-. Holy Cross contributed 163,000/-, with the remaining 217,000/- being paid by the local people. With this matter out of the way, the land could be occupied.

### **Development: Land and School**

The newly acquired land was put to immediate use; bushes were cleared and a tractor was used to do the plowing. Holy Cross met the cost of these improvements. The local people did the eventual cultivation and the planting of crops.

In 1991, the villagers had started a school in the neighborhood called Kagogwe Primary School. This school was headed by Mr. Paul Boogere, with grades P1 and P2, and a total enrollment of 80 pupils. These pupils paid school fees of 1500/- per term, and teachers earned a salary of 10,000/- per month. None of the teaching staff in this school were trained.

With the new developments around Kalungami center in 1992, the villagers contacted Fr. Robert Hesse CSC, parish priest of Bugembe Parish, for permission to shift the school

from Kagogwe to Kalungami, a distance of about three-quarters of a mile. This move marked the birth of Kalungami Primary School. The new school was operated with the following staff: Head, Mr. Paul Boogere; teachers: Dhamuzungu, Awori Anastanzia, and Kafuko Henry. The total enrollment was 86 pupils.

The school was officially accepted by Holy Cross in 1992 and Brother Paul Kasande CSC supervised its construction. A four-classroom structure of temporary materials was erected, with a roof of polythene waterproof material, and walls of mud and wattle. The funds for the project came from the Holy Cross Congregation, and the people of the area provided seasonally the labor demands of the project.

Little by little, Kalungami Primary School started to take shape in terms of personnel and structure. In January 1993, Brother Paul Kasande obtained the services of a qualified teacher—Mr. Waluya Anthony—who was at the time the deputy head of Wakitaka Primary School. The school, now with Waluya as Head, had the following staff: Mr. Paul Boogere, deputy; teachers: Kafuko Henry, Awori Anastanzia, Alejo Assumpta, Okua Richard, and Kisambira Sefa. The total enrollment in P1 to P4 was 81 pupils.

Further development followed. In 1993, Holy Cross raised money to put up a permanent block of classrooms. In effect, four classrooms of brick and mortar were built, but only two classrooms were roofed at the time. In support of school construction, other significant contributions came from notable people like the then area Member of Parliament, Hon. Victoria Ssekitoleko, who donated fifty iron sheets that were used for roofing.

By 1994, the burden of running this school at a deficit had begun to put uncomfortable constraints on Holy Cross. The annual operating expenses for the school were close to four million Shillings, of which the parents were paying only about one million. Holy Cross was initially covering this shortfall, but alternative sources of revenue had to be generated to offset this chronic deficit situation. To generate additional income, the school administration planted the fields with cassava stems, and out of the yield, pooled 700,000/- that was used to buy desks for the school. In 1996 Holy Cross built two more classrooms with permanent materials. At the time of filing this report (June 2001), these classrooms have yet to be completed and made habitable.

### **A Turning Point**

A major turning point in the history of this school occurred in the year 1997. A number of factors contributed to dramatic change. For one, the continued operating deficit for this school became a situation that Holy Cross could no longer bear alone. Secondly, the advent of Universal Primary Education (UPE)—the government project of offering free learning opportunities to four children of school age in every family—was officially launched.

Now UPE was welcomed by parents because they were to be relieved of the burden of paying school fees. This would augur well in the already well-established government-

aided schools, but for a new and privately funded school like Kalungami, the abrupt refusal of parents to pay school fees, under the pretext of UPE, brought disaster. With no school fees coming in, and with the inability of Holy Cross to meet the financial obligations of the school, the educational enterprise ground to a standstill.

Efforts were made by some people associated with the school to salvage the situation. A number of issues necessitated this move--teachers needed salaries, scholastic materials (chalk, textbooks, etc.) had to be bought—but funds were not forthcoming. The school head, Waluya, tried to get salaries from the government, but to no avail. The government insisted that they could only pay teachers salaries on condition that the school be officially handed over. Holy Cross, on humanitarian grounds, paid teachers' salaries from mid-1997 to October of that year, but then closed down the school and sent the children home. The pupils never sat for their end-of-term examinations in 1997.

In November and December 1997, the government reiterated its interest in running the school. At about this time, there was also a National Teacher Enumeration Exercise. The aim of this operation was to record the total number of teachers in the country and budget for their salaries. This appeared to be a good and noble effort. With government incessant insistence on taking the school, with the enumeration of teachers, plus the school's poor financial state, Holy Cross was in a way convinced that the time was ripe for the school to be handed over to the government. Holy Cross officially passed the school to the government a grant-aided institution, and Kalungami teachers were enumerated also.

Other developments ensued to complicate this process, however. Since the teachers had been "counted," the expectation was that they were entitled to get government pay. However, the school was not yet coded. For the next two years—1998 and 1999—this situation caused great difficulty.

In 1998, the Ministry of Finance and Economic Planning (MOFEP) released funds for Kalungami teachers' through the Ministry of Education and Sports (MOES). The Jinja District Education Officer (DEO) froze the funds, claiming that the Kalungami Primary School teachers had been counted by mistake in the enumeration exercise. The school head, Waluya, sought help from MOFEP, but was referred back to the Jinja DEO for a recommendation—which took one month to secure! Upon reception of the recommendation letter, the head channeled his claims through MOES. He was advised that the school first had to be coded before the funds could be released. All these were technical problems that, in fact, adversely affected the smooth operation of the school.

In April 2000, the school was finally coded, with the immediate effect that it was recognized as a government-aided school, with the Roman Catholic Church as the foundation body. The burden of paying the teachers' salaries became government's responsibility, but in actuality, of the school's ten teachers, government only paid for three! After a lot of pressure, the government finally approved six teachers for the government payroll, but solutions had to be sought for the remaining four teachers on staff. The pioneer head, Mr. Paul Boogere, was as yet not trained, so Holy Cross paid for his teacher training courses, and, upon successful completion of the programme, assigned

him as a teacher to Holy Cross Primary School, Bugembe. The remaining three teachers were to be retained and paid by the PTA.

In April 2001, the head teacher, Mr. Waluya was transferred; although the School Management Committee protested the transfer, a new head was assigned to the school. Currently (June 2001) the staff of the school includes:

**Teachers:**

Mr. Vincent Mairu, Head  
Mr. Okware Enoit, Deputy Head  
Mr. Okua Richard  
Miss Namumbya Alice  
Miss Bubbi Muzamira

**Non-teaching staff:**

Mr. Batuli Patrick—cook  
Mr. Lubowa Bernard—night watchman

Current (2001) enrollment is 439 students.

**PLE Results: DIV-1 DIV-2 DIV-3 DIV-4 DIV-X DIV-U TOTAL**

1999:	1	2	4	3	-0-	-0-	10 candidates
2000:	1	3	-0-	3	-0-	2	9 candidates

**Curriculum**

The school follows the curriculum set by the government. Classes begin at 8:30am and each lesson is 40 minutes in length. There is a 20-minute break at 10:30am, and a lunch break between 12:50pm and 2:10pm where students are served porridge provided by the school. Every other Friday, there is a general assembly meeting.

**Extra-curricular Activities**

Monday through Thursday from 3:30pm to 4:30pm there is a scheduled session for games and sports. Pupils play soccer and netball, and they have also have participated in track and field events at District meets. Music and debate are also encouraged.

**Physical Assets**

There are four classrooms of permanent materials (brick and mortar construction), and two classrooms under construction (unfinished). Four additional classrooms constructed of semi-permanent materials are in use. In the neighborhood, the school also attracted the drilling of a bore hole, so the local community now has access to safe drinking water as a result of the presence of the school.

## Mission and Governance

The mission of the school is to produce "a knowledgeable, developmental person who is self-reliant." There is a School Management Committee (SMC) and a Parent Teachers Association (PTA). The SMC has members representing the following constituencies: four foundation body; three local council (L.C.); three parents; one head of a nearby primary school; two DEO appointees; one teacher rep; one pupil rep; and the Headmaster (non-voting).

The School Management Committee for 2001 includes: Chair: Mr. Vincent Ojambo; Vice-chair: Mr. Owere Julius; Members: Fr. Robert Hesse CSC (CSC schools coordinator), Sr. Wanyata Teopista (Diocese of Jinja Education Office), Fr. Muger Robert (parish priest), Mr. Isabirye Stephen (catechist), Mr. Kalali Christopher, Mrs. Abooli Kozaala Sarah, Mr. Wegwo Solomon, Mr. Lubaale John, Mrs. Kadaama Sarah, Mrs. Kitto Jalia, Mr. Opendi Joseph, Mr. Ndifuna David., Mr. Waiswa John, Mr. Bazibu Francis, Mrs. Namumbya Alice, Mr. Okware Ignatius, and Mr. Mairu Vincent.

The duties of the School Management Committee are listed as:

- Give overall direction to the operation of the school
- Ensure that there is a development plan for the school with the objective of providing quality education to pupils both within and outside of the classroom
- Approve the school budget each year, and to monitor the finances to ensure that the resources are used for the maximum benefit of the pupils.
- Support the Head Teacher directly by following up requests made to the DEO for administrative and personnel needs.

The Parent Teachers Association (PTA) has the following duties:

- Implement the policies designated by the SMC in cooperation with the Head Teacher
- Guide the Head in financial matters

Members of the PTA Executive for 2001 include: Chair: Mr. Christopher Kalali; Vice-chair: Mr. Eserada Kasanvu; Members: Mr. Wegulo Solomon, Mr. Maawada Shabani, Mr. Bazibu Francis, Mr. Waiswa John, Miss Namumbya Alice, Mr. Okware Enoit, and Mr. Mairu Vincent (H/M).

The Prefectory (Pupil's Governing Body) has the following members for 2001:

Head Boy: Isooba Robert; Head Girl: Adikin S.; Games & Sports: Kisiki, G. and Mbulayo, Robert; Timekeeper: Muwanika Joseph and Muwadha Kasowo; Compound/Sanitary: Bogere Najibu and Tamugwanisa; Health: Tibesigwa Hilda; Library: Kivirekuki Caroline; and Head Monitor: Namwebya Irine.

## Policy

Admissions: Only children six years old or old are accepted. To enroll, the children must be accompanied by their parent/guardian before official admission is processed. There is an interview, but no fee is charged.

Inspection: In 1994 when the school was private, the Head invited the DEO to come and advise the staff. A second inspection was completed prior to the coding of the school.

Teacher appointments: the DEO appoints and posts teachers upon being interviewed by the District Service Commission (DSC).

### **Location**

Kalungami Primary School is located in Jinja District, Butembe County, Mafubira Sub-county, Wanyange Civil Parish. The distance from the school to Holy Cross Catholic Parish, Bugembe, is about six kilometers. Musima Primary School, the nearest competing school, is three and one half kilometers distance. Currently the school stands on eight and one half acres of land that is registered under Uganda Land and Survey Department in the name of the Trustees of the Diocese of Jinja.