THE CONFLICT BETWEEN CHURCH AND STATE ON THE MANAGEMENT OF EDUCATION SYSTEM IN UGANDA
A CASE STUDY OF THE CENTRAL REGION
BY MUTAGWANY A CHARLES

HD/OI/014

A DISSERTATION SUBMITTED IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD OF MASTER OF ARTS DEGREE IN RELIGIOUS STUDIES OF KYAMBOGO UNIVERSITY

2006
DECLARATION

I declare that this is my authentic work. It has never been submitted in this or any other University or institution of higher learning.
Signature:

MDT AGW ANY A CHARLES

Date
REV. FR. KENYI
CHIEF
SUPERVISOR

Date
DR.FR.TUMUSHAE
SECOND
SUPERVISOR

Date
DEDICATION

To my dear wife Christine Namuli Kigongo, to our children Ann Beatrice Nansubuga, Edward Kyobe, Mark Paul Kigula and my parents Mr. Augustine Kigula and Mrs Theresa Nakakaawa Kigula for their outstanding love.
ACKNOWLEDGEMENT

When I think of whom I owe thanks for the accomplishment of this study, I realize that for practical purposes I can only mention a few amongst them.

First and foremost, I acknowledge with gratitude God's constant blessings by which I have been kept in good health and have been able to do my studies under His great care.

I thank my parents Mr. And Mrs. Augustine Kigula, Mrs. Nakakaawa Kigula of Ssemukombe Mawokota in Mpigi District and members of the family of the late Clement Zaake for material support during the time I was working on this thesis and during the rest of my academic endeavours. I cannot fail to mention in a special way my sister in law Mrs. Kuteesa Julian for her relentless efforts in seeing that nothing disrupts my studies.

I sincerely thank Rev. Fr. Kenyi .G. Lawrence and Dr. Fr. Tumushabe Sulpicius of the Department of Religious Studies of Kyambogo University who directed me in the writing of this thesis. Their patience, care and wise development especially at difficult stages of this work, have helped me very much. I acknowledge with gratitude their academic and spiritual assistance. I am grateful to Rev. Fr. Doctor Kakuba Apia, Dr. Mpagi and Rev. Fr. Dr. Matovu for their advice and encouragement which were academically and spiritually enriching.

Many thanks go to all my primary sources for their support in various ways, especially in providing me with the necessary information. I am indebted to various students of The Department of Religious Studies and History with whom I shared and discussed my research work.

Sincere thanks are due to the then head of Department of Religious Studies Mrs. Kaije Doris for her advice. To all staff of the Department I say thank you.

I owe special thanks to Mr. Grant who besides typing this work, did a lot in correcting my work, I cannot fail to mention the encouragement he gave me as I have been working on this thesis.

Finally, I am indebted to the very many men and women whose contribution to the completion of this study has not been minimal and yet their names have not appeared. Their names are written in the secret treasure of my heart and may the good Lord bless them all.
# TABLE OF CONTENTS

Declaration .................................................................................................................. i  
Approval to submit ..................................................................................................... ii  
Dedication .................................................................................................................. iii  
Acknowledgment ...................................................................................................... iv  
Uganda Districts Map ............................................................................................... v  
Central region Map ................................................................................................... vi  
Table of content ........................................................................................................ vii  
Abstract .................................................................................................................... x  

## CHAPTER ONE: GENERAL INTRODUCTION

1.1 Background of the study ....................................................................................... 1  
1.1.2 Education System in Uganda ........................................................................... 2  
1.1.3 Education in Central Region .......................................................................... 5  
1.1.4 Historical Background to Government take over of schools ....................... 5  
1.1.5 The Period 1940-1950 ................................................................................ 8  
1.1.6 The period 1950-1960 .................................................................................. 9  
1.1.7 The period 1960 up to date .......................................................................... 10  
1.2 Statement of the problem .................................................................................. 11  
1.1.1 The purpose of the study .............................................................................. 12  
1.3 Objective of the study ...................................................................................... 12  
1.5 Scope and area of study ................................................................................... 13  
1.6 Significance of the study .................................................................................. 13  
1.7 Hypothesis ......................................................................................................... 14  
1.8 Definition of the terms ...................................................................................... 14  

## RELATED LITERATURE

Research Methodology .................................................................................. 15  
Limitation of the study .................................................................................. 24  

## CHAPTER TWO: REACTION TO THE 1963 EDUCATION ACT ON MANAGEMENT OF SCHOOLS IN CENTRAL REGION

2.0 Introduction .......................................................................................................... 28  
2.1 Reactions by the Catholic Church ..................................................................... 28  
2.2 Reactions by the Anglican Church ..................................................................... 30  
CHAPTER THREE: CONSEQUENCES OF THE 1963 EDUCATION ACT

3.2 Government funding.

3.3 Administration.

3.4 Unity among students.

3.5 Establishment of private schools.

3.6 Inspection of schools.

3.7 Moral degeneration in the school.

3.8 Discrimination of the Roman Catholics.

3.9 Establishment of student councils.

3.10 Church funding stopped

3.11 The role of the stakeholders in the management of schools.

3.11.1 Supervision of schools.

3.11.2 Policy making.

3.11.3 Discipline and morality.

3.11.4 Spiritual and moral guidance.

3.11.5 Advise government on headship.

3.11.6 Co-ordination of teaching Christian religious education.

3.11.7 Trustship of the land.

3.11.8 Link between parents and the government.

3.11.9 The role of the government in the management of schools.

3.11.9.1 Financing schools.

3.11.9.2 Controlling the curriculum.

3.11.9.3 Supervision of schools.

3.11.9.4 Staffing of schools.

3.11.9.5 Policymaking.

3.11.9.6 Management of schools.

Conclusion.
CHAPTER FOUR: THE ROOT CAUSES OF CONFLICT BETWEEN
STATE AND FOUNDATION BODIES IN THE MANAGEMENT OF
SCHOOLS IN THE CENTRAL UGANDA

4.1. Introduction ................................................................. 50
4.2 Ignorance ................................................................. 50
4.3 Immorality ................................................................. 52
4.4 Staffing ................................................................. 53
4.5 Land ownership and use ........................................... 54
4.6 The financial mismanagement ..................................... 55
4.7 Poor academic performance ....................................... 56
4.8 The curriculum ......................................................... 56
4.9 Local politics ........................................................... 57

CHAPTER FIVE: SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.0 Discussion .................................................................. 59
5.1 Conclusion .................................................................. 65
5.2 Recommendations .................................................... 67
Bibliography .................................................................. 72

APPENDIX A: LIST OF INFORMANTS .............................. 74

APPENDIX B QUESTIONNAIRES ........................................ 75
This Thesis is about the conflict between the state and the church in the management of secondary schools within central region.

In other words, it is a discussion of the conflicts and the route causes of conflict in the management of secondary schools under the church foundation vis - a - vis state intervention. The researcher explores this phenomenon in the Catholic, Protestant and the Seventh Day Adventist schools found in the districts of Kampala, Wakiso, Mpigi, Mukono, Kayunga and Masaka which form part of the central region. These schools have witnessed the conflicts which have been enormous since the government took over management of secondary schools.

The researcher's original contention was that, there is need for harmonious relationship and unity between the state and the church, if there was to be social, cultural, economic, political and religious development. Apparently this does not seem to be the case. The conflicts between the state and the church have at times resulted in poor performance of students, strikes among students and poor management of schools. However, there are certain values like honesty, love, co-operation and illiteracy eradication which transcend all sectarian positions.

This study has revealed that, conflicts have existed between state and religion/church since the government took over all schools from these voluntary Agencies, following the recommendations of the 1963 Education Act. The existence of these conflicts has been unhealthy and undesirable. The researcher also evaluates the causes of these conflicts, and the effects of these conflicts in the management of secondary school education in the country. The study covered the period from the time government took over schools from foundation bodies 1963 up-to date.
This study has touched on the causes of these conflicts and the effects of these conflicts in the development of education in secondary schools.

It is the sincere hope of the researcher that those who will read this work realise the need for a meaningful co-existence between the state and schools' foundation bodies. It is further hoped that people will develop within themselves a spirit of tolerance and will learn to work together for the development of education and fight illiteracy in our country.

Chapter one deals with the introduction and background to the study as well as methodology of data collection. In the same chapter, the environment within which the study was carried out is given. This includes the area of study and selected schools.

Chapter two deals with the reactions of different religious groups and individuals to the 1963 Education act.
Chapter three deals with the interpretation and trends of the 1963 Education Act, its preclusions and the implication of the various clauses of the Act to the church and state. The researcher also analyses the gaps that are inherent in the Act, and the roles of the state, the church in promoting education in Uganda.

Chapter four gives the detailed roles and points of reference in the performance of the church in enhancing education. The researcher here tackles key issues in the transformation of an individual, basing on particular guidelines. For instance the researcher establishes the status of church founded schools after their acquisition by the state.

The fifth and the last chapter is the analysis and summary of the entire work, recommendations and finally a conclusion.
CHAPTER ONE

GENERAL INTRODUCTION

SECTION A

1.1 BACKGROUND OF THE STUDY

Globally voluntary agencies like the churches and humanitarian education foundations like Agha Khan Foundation mainly started schools.

In Africa many schools were began by missionaries both Muslims and Christians. In their endeavour to foster national unity, patriotism and development, the governments decided to take over control of schools from religious foundation bodies.

Internationally, these voluntary agencies, the religious foundation bodies of many schools have been resistant to government control of schools.

The foundation bodies have resisted government control of schools they found leading to unhappy relationship between the state and these bodies in the management of schools.

These conflicts were reflected in America, France, Nigeria and more particularly Uganda, when the Uganda government decided to take over control of schools from the foundation bodies through the 1963 education Act.

The Act put control of schools both administratively and financially in the hands of the government. This excluded the racial and religious groups from full management of schools.

This move of the government was intended to create a non-denominational education system in Uganda, that would produce educated Ugandans not educate "Protestants" or "Roman Catholics". It also wanted to control the schools under government support and to
enable the society have a direct control and involvement in schools as recommended by the Thomas education commission report of 1963. However, the government left the foundation bodies with powers to run their schools and gave them chance to contribute to the improvement of the education system. They were allowed to be represented on the board of governors and schools management committees. So with two bodies running the same institutions, this created conflicts and tension between the state and foundation bodies as the two seem to have had different objectives in regards to introducing and improving education in Uganda as indicated in the findings.

1.1.2 THE EDUCATION SYSTEM IN UGANDA

The missionaries in Uganda introduced formal education at the end of the nineteenth century. However, Watson's thesis, 'A history of church missionary High schools in Uganda', states that:

*It is claimed that the first formal school was secular and established by Sir Samuel Baker at Masindi in 1877*

The school was short-lived following the military confrontation between Kabalega Omukama of Bunyoro and Baker the Egyptian envoy. Baker was driven out of Bunyoro by the "Abarusura army" the army of the Omukama and the school collapsed.

1 Watson G.: A History of Church Missionary High Schools in Uganda, Makerere, Kampala, 1965 page 403

The two groups found the Arab Muslims had been in Buganda since 1844. These missionaries came in response to the request for teachers by Kabaka Muteesa through an explorer called Henry Marton Stanley in 1875.

The missionaries introduced western education in Buganda (central region) and then to the rest of Uganda. However, school education was based on denominational lines and pupils from one denomination were not allowed to attend school in another denominational school however, near it was. Education and Christianity were inseparable.

Ogot, the school of social age remarked that: "Missionaries considered education as an essential part of the process of conversion to Christianity." Wandera, missionary education in Uganda, also remarks that: "in their role as change agents, missionaries looked at education as one of the most effective instrument for the salvation of man and change of his society.

So the church had to nurture its converts through education to Christian maturity.

As a young church consolidated its position, a close identity between the church and school developed.

Remote school centres became outposts of evangelism, more centrally; schools were part of large mission stations engaged in a variety of activities. There was no education centre

---

4 Wandera, Missionary Education in Uganda, Makerere, Kampala 1978, page 82.
without a church. This inseparability between the church and school was seriously destroyed by the 1963 education Act and resulted into conflicts that still exist.

The Protestant and Roman Catholic missionaries came from different countries and they hated each other right from the start. Thus each group tried to solicit support from their converts comprised of two hostile camps. After the death of Muteesa I in 1884, he left behind religious tensions between the Protestant, Catholics and Moslems. This tension aggravated into a civil war between Christians and Moslems in 1886-1887 and between Catholics and Protestants 1888-1892. Captain Lugard of the British trading company took the side of the Protestants while Kabaka Mwanga was with the Catholics. Lugard's superior weapon, the maximum gun enabled the Protestants to defeat the Catholics decisively.

Karugire. R.S comments that: "The result of this war for Buganda and Uganda were far reaching, the major organs both in Buganda and Uganda would remain in the hands of the Protestants for the next eight years""

Despite all this, the missionaries laid the foundation for education in Uganda and established many schools in different parts of Uganda.

In about 1925 the Christian missionaries had set up a number of schools.

Many of the leading schools like Gayaza high school, Buddo Kings College, St. Mary's Kisubi, Mary Hill High School, Busoga College Mwiri, Namilyango and trinity college Nabbingo were already started.

But these Buganda agents carried to the rest of Uganda the spirit of religious conflicts, which had been inaugurated.
1.1.3 EDUCATION IN CENTRAL REGION

The development of education in central region of Uganda was due to the initiative of foreign and voluntary agencies mainly the Christian missionaries.

By the year 1925 the Christian missionaries had set up a number of schools. Gayaza high school and King's College Buddo were the first to be built by the Protestants (church of Uganda), St. Mary's college Kisubi by the Catholic white fathers and Namilyango collage by the mill hill mission of London. Later on other schools like Mengo S.S.S, Bishop's Senior School Mukono, Nabbingo Trinity College, St. Mary's Namagunga, St. Henry's College Kitovu, St. Maria Gorreth Katende many others were also established.

According to the New Vision, Newspaper 6th June 2004 states that:

"There seem to have been no Moslem school until 1934. Moslems went to the mosque for their education and at times to the verandas of their teachers."

In the Christian church founded schools, all students and pupils of all religions were accepted although often times they had to practice the religion of the founders.

Kasozi ABK, the crisis in secondary schools education in Uganda states that:

"The curriculum of most missionary schools was mainly to train pupils to be good Christians, to acquaint them with writing and reading skills of the bible."

So no child was allowed to attend a school where he could not practice the religion of the founders.

---

5 Karugire R.S, Mission, Church and States in Colonial setting, Heinemann, Kampala, 1984, P.35
Remembering the hostilities of the religious factions of the late 1890’s, it was not common in central region to find a Catholic or Protestant going to a school founded by the "rival group".

The Muslims at start had no option but to join these schools, unfortunately for them, many who got the western type of education got converted to Christianity. For instance the conversion of the late professor Yusuf Lule is a case to be noted.

Soon after independence in 1962 the government appointed a commission to advise it on the changes needed in the education system to suit the needs and aspirations of independent Ugandans.

**1.1.4 HISTORICAL BACK GROUND TO THE GOVERNMENT TAKE OVER OF THE MANAGEMENT OF SCHOOLS FROM THE FOUNDATION BODIES.**

By 1914 the government had realized the fact that the demand for African clerks and interpreters in the technical and the administrative departments as well as from individual planters and businessmen was great. The government also wanted to put an order in the way schools were being set up. 8

There was uneasiness on the part of the people who were being forced to offer free labour to set up schools in their areas by chiefs. If a chief happened to be a Protestant, he ordered everybody to build Protestant schools but when it came to attending those schools, children from a different denomination would not be easily allowed to attend schools of another denomination.'

In addition to the above, the government felt education, which prepares manpower for development, was too important tool to be left in the hands of religious groups. So it had to be under the direct control of government to ensure proper management and planning. It is

this reason that deserves further treatment and upon which the coming discussion is going to be based."
Also another reason was related to timing, schools were religious bases for the aggrieved political parties notable UPC and DP, Protestant and Catholic orientated respectively.
The government was rightly convinced that education organized along religious denominations was divisive. On the other hand the government was seeking to promote ethnic, racial and religious integration in order to build a united country.
The colonial government also needed an education policy for Africa but nothing in the British experience seemed relevant. They decided to adopt American theories on Negro education by sending Phelps stoles commission in 1924 and later adopted its report in 1925. The report criticized the colonial government for lack of involvement in supervision and administration of education policies in schools not catering for Muslims and also not encouraging practical education. 10
The 1925 Phelps-Stokes commission recommended that the colonial government should finance and direct education policies in Uganda. Department of education got established as directors and controllers of the education ordinances which showed government education policy. Finances from government in terms of grants-aid to mission schools greatly increased. This resulted in better school buildings and an increase in facilities, coordinated syllabuses and boosting of teacher education. However, the missionaries were not happy with the government, as they wanted it to finance education and leave the management to the foundation bodies. These bodies resisted the government control of their schools. Nonetheless, the government controlled the curriculum, certification and financed schools but the management remained in the hands of missionaries. The 1927 ordinance to

9 Castle, the 1963 Education Act, Government printers, Entebbe, 1963, P. 44
10 Ibid, P. 98
emphasize government control forbidding bidding obstruction was passed. Even when the department of education was formed in 1925 the missionaries dominated the advisory board.

1.1.5 THE PERIOD 1940-1950

The 1940 Thomas education committee was appointed to revive the education system in Uganda since 1925 when Phelps-Stokes recommended the betterment of education in the country. Thomas education committee wanted the powers of missionary control of schools reduced. It recommended involvement of parents in the management of schools and financing of education. The Thomas education committee recommended that primary education be planned and financed by local governments. This was to enable the society participate in financing and the management of schools and reduce the powers of missionaries. Secondary education was to be financed by the central government. Boards of governors to control secondary schools was set up to encourage people's participation in the system. This was intended for reducing the powers of missionaries in controlling schools and involving the community in the management of schools. However the missionaries influenced this committee and maintained control of schools and dominated the board of governors. They had invested a lot in schools and claimed to be the best managers of schools. However, by 1960, board of governors were in control of management of secondary schools and school management committees in charge of management of primary schools hence the Thomas education committee recommendation of society's participation in the management of schools gradually taking root. 13

Uganda Government, The 1927 Education Ordinance, Government printers, Entebbe, P.45
12 Uganda Government, Thomas Educational Committee, Government printers, Entebbe, P.55
13 Ibid, P.98
1.1.6 THE PERIOD 1950-1960

From 1940-1950 there was retardation of education because of the Second World War. Many Europeans working in Uganda including teachers went back to Europe to fight. Comboni missionaries from Italy were reprimanded for belonging to the enemy camp.

However, in 1951 the British government sent the Binns study group to east and central Africa to review the educational development in their area. In Uganda they recommended large development in education and better quality education. In 1952, Sir Andrew Cohen appointed the de Bunsen education committee to review the education system since 1940 and to give recommendations to the colonial government on how to improve education to prepare Ugandans for independence. Many whites had gone to fight during the war and there was shortage of qualified manpower. The committee recommended many changes in terms of educational development both qualitatively and quantitatively. It recommended the establishment of schools management committees for primary schools. This was intended to reduce powers of the missionary control of the management of schools and to involve the community in financing and administration of schools. 14

The committee also recommended the establishment of secondary schools by the government. This was intended to reduce denominationalism in secondary schools and to set up schools that could be attended by students irrespective of religion, colour or tribe. The government thus entered the field of secondary education, which had been left to the missionaries. The government also entered secondary school ownership. This led to the establishment of Lango College in Lango, Busoga College Mwiiri, Teso College in Teso, sir Samuel Baker College in Gulu, Ntare School in Mbarara and Kigezi College Butobere in Kabale. However, these government secondary schools were seen by missionaries as rival schools to the missionary established schools and the students in missionary secondary

schools were hostile to those in government established schools. This suspicion continued increasing between the state and the foundation bodies on the management of schools in Uganda.

### 1.1.7 THE PERIOD 1960-UPTODATE

By independence in 1962, administration and control of schools was solidly in the hands of missionaries along denominational lines. The government financed schools, controlled the curriculum, certification and directed education policies but the management was left to the foundation bodies. Although boards of governors and school management committees managed the schools still the church leaders dominated them and they were influenced by denominationalism.

Since all the schools in central region were by then started by missionaries, the management of both primary and secondary education was in their hands and were not willing to lose any of their powers. Missionaries were seen as authors of education in Buganda. After Uganda gained its independence in 1962, the government through the castle education commission report, decided to take control of the state.

Ssekamwa J.C. remarks that, "Because so much hope was placed in education, the government of east Africa felt that they had to possess the education system as an effective instrument without any reference to any other power, the missionaries and racial groups of the whites and Asians. Hence denominations out and races out.

Also different bodies possessing sections of the system meant dividing people as of old and also denying opportunities to same children whereas they deserved such opportunities.

This was achieved by the 1963 education Act. The passing of this education Act aggravated opposition from the foundation bodies and the news were received with shock.

---

15 Ibid, P.102  
16 Ssekamwa Jc. Foundation of Education in Uganda, Fountain Publishers, Kampala, 1985 p. 38
Consequently the Act was greatly revisited nation-wide by the foundation bodies especially Roman Catholics who saw it as a political move against the Democratic Party (DP) which they supported against the Uganda Peoples Congress (UPC) government that was supported by the Protestants.

Ssekamwa J.C. indicates that: "The Roman Catholic hierarchy put up a fight on the issue of ownership of property said to be safeguarded by the Ugandan constitution” 18. Though they won the case in court, there was no change. The government took over the control of education system.

The tension continued even after independence and has been a root cause of the unhappy relationship between the state and the voluntary agencies.

It is therefore against this background that it is important to look at the role of the management and development of secondary school education since it started. This study will look into what happened when the management of schools was taken from the foundation bodies in 1964 by the state and the reaction of the foundation bodies and the effects of government management of schools.

1.2 STATEMENT OF THE PROBLEM The government took over the control of schools from the foundation bodies by the 1963 education Act but allowed them to be represented effectively on the boards of governors and school management committees. One would have expected that given this arrangement to work smoothly with the state in the proper management and development of schools in central region but this was not the case.

It is therefore important to investigate the working relationship of the foundation bodies (church) and the state in the management of schools aided by the government and to find

17 Ibid, page 45.
18 ic Sekamwa Op Cit, P.76
out the root causes of tensions/conflicts between the government and foundation bodies. Then also investigate the effects of such conflicts on the general performance of schools in the central region.

1.3 GENERAL OBJECTIVE OF THE STUDY

The main purpose of this research was to investigate the foundation body and state management of aided-schools in central region and the effects of persistent wrangles/conflicts on the students' performance since the education Act was passed and the control of schools removed from the church to the state.

1.3.1 SPECIFIC OBJECTIVES OF THE STUDY

(a) Find out the root causes and the consequences of the 1963 education Act on the management of schools in central region.

(b) To establish the role of the state and the church in the management of schools in education sector.

(c) Find out the root causes of the tension and of the unhealthy working relationship between the church and state in the management of secondary schools

(d) Find out the impact of these conflicts in the schools performance within the region.

(e) To investigate the steps taken, if any to improve their working relationship.

(f) To find out how the working relationship between the church and the state can be improved for the benefit of all in the management of schools in central region.
1.4 SCOPES AND AREA OF STUDY

Time scope of study is between 1962 and 2004. It is between these years that the relationship between the church and state has been strained in trying to enforce the 1963 education Act.

The study covers four districts of Kampala, Mpigi, Mukono and Wakiso as it was one of the areas where the resistance to the government takeover of schools in 1964 especially among the Roman Catholics is still felt.

The schools were chosen from each district at least two from each district. Purposive sampling was used to select the schools from both Roman Catholic and Protestant schools. Contextually the study will focus on the relationship between the church and the state in the management of schools in the central region. This will help establish the performance of schools.

1.5 SIGNIFICANCE OF THE STUDY

The findings and recommendations of this study is significant in many ways: (a) the study yields information that will influence actions and activities of individuals and groups who have the power and responsibility to take action or to pass educational Acts in future. (b) The results of this study will assist in solving problems faced in the management of schools that may have originated from the 1963 education Act. (c) The study will clarify the role of the church in the management of schools; it will also help the church leaders to know their boundaries. (d) It will help to add to the existing literature in schools management and in history of education in Uganda. This will help the future researchers or historians interested in the area of study.
1.6 HYPOTHESIS

The study has two hypotheses, the null hypothesis and the alternative hypothesis, which are stated as below.

(a) The state, church relationship in schools has no effect on performance of students in secondary schools.

(b) There is an impact on secondary schools performance as a result of state, church conflicting interests in the administration of schools.

1.7 DEFINITION OF TERMS:

Education Act: this is a public law III relation to education, which IS passed by a government.

Denomination: a religious group or community of believers of the same sect like Roman Catholics or Protestants.

Foundation bodies: these are voluntary agencies, the church that started formal education in Uganda and managed them before the government took over in 1964.

1.8 REVIEW OF RELATED LITERATURE

1.8.1 INTRODUCTION

Formal education in many parts of the world including Uganda has been in the hands of voluntary agencies. These were based on religion and racial groups. Gradually however the governments from different parts of the world, due to pressure from different groups of people took over control of the management of schools. This brought tensions between the foundation bodies and the state on the management of schools and development of education as a whole.

1.8.2 INTERNATIONAL CONTEXT

In United States of America Barner Macdonald, Walton and Willers indicated that any trials by the government to allow parents participate in education was met with hostility mainly from religious groups they thus remark that:

*The American pride and beliefs in local control of education may be traced to the rejection by puritans of any larger government control specifying the type on education they should receive, in Massachusetts, the law 1693, education was to be publicly financed, locally controlled and available to all. This law was met with rejection from voluntary agencies but the government insisted and it was affected. This soiled the relationship the voluntary agencies and the state in America.*

1.8. 3 IN GREAT BRITAIN

Baron and Howell, indicate that public money was first made available for elementary education in 1833 but there was no government structure of administration. It thus had to be channeled through voluntary agencies that run the schools. Later in Liverpool, the entire duty of management was given to bodies of local managers and the management of schools lay with local authorities.

Howell remarked that: "this strained the relationship of the voluntary agencies and the local government" by the 1944 education Act, an attempt to establish a common administration for all primary schools was made. Although voluntary agencies continued with their bodies, the local authorities were making the management rules and voluntary agencies could be left without effective control.

1.8.4 IN FRANCE

According to Good the government established the Ferry laws in 1833 requiring every town and village to erect and maintain public primary schools. The Catholic Church, which was the official religion of the state, opposed this. This forced Weldeck Rosseaus, the prime minister, to declare that the church was a rival power. That the most serious element in their teaching was hostile to the principles of liberty and equality the very foundations of the republic in 1940 religious groups were excluded from teaching in public schools. In 1905 separation of church and state was made absolute. The French state schools like the state became secular. But private schools were not outlawed.

21 Ibid. P. 112
22 Howell Op Cit, P. 32.
Good remarks that: "However, in private schools controlled by the voluntary agencies teachers, the curriculum and the textbooks had to meet all the state requirements.

1.8.5 IN GERMANY
Bismarck united the federal states in 1871 but the states retained their autonomy in education. The Lutheran state church in the north and in the south remained strongly entrenched in education matters. However, under the May laws teachers 24 schools became more secular and the Roman Catholic clerical influence was repressed. Vocational education was emphasized in the period of rapid German industrialization.

In 1920 the general school law provided for a four-year public elementary education that was common to all children in order to create unity and open freely various vocational, liberal and professional doors for all Germany adolescents. But the Roman Catholic Church openly opposed all these changes but the government insisted". Therefore globally the relationship of the church and state has not been good as regards their roles in the management and development of education. There has always been a conflict as it was and still is in Uganda today.

1.8.6 ON AFRICAN CONTINENT
In Africa studies conducted by Foster, indicates that one of the reasons for the government control of schools was due to the desire for modernization like the western world. Foster indicates that: "The new states have interpreted high level of literacy as one of the indices as a developed nation and thus controlled schools.

Ikejian, in Nigeria indicates that: education must go with the dynamism of vastly enlarged horizons and must be set with new national goals and forces of new economic planning in Nigeria.

This relates very much with Uganda, before the 1964 education Act. Uganda needed planning for the education of the whole country with national goals by a central body and that could not be achieved by the voluntary agencies, which were competing against each other.

Jonathan H Bradt in his book "History of the Church in Africa" argues that the colonial government did not care about the schools by 1925. From that year, it started paying grants to schools both catholic and Protestant but left the management to the church. He said that with state money and their funds, the church became influential and deeper in their work in schools. This long history of dominance was lost to independent governments, which controlled education, and it is this power the foundation bodies want to regain. Their striving brings tensions in schools on who is who and who is the boss? 29

William Anderson in his book "the church in Africa 1840-1974" indicates that education is so much part of Christianity in Africa that it is difficult to believe there were any Christianity without education. He indicates that the spread of the church went with the spread of education. Education and Christianity were like inseparable twin brothers. When this was lost; it was met with notable resistance in many African nations. This of course agrees with the Ugandan case where the state and the church have been on conflict on the management of church founded schools. Yendale. A. in his book "the coming of western education to west Africa," he argued that education and Christianity must go together.

Education must be completely circulated with Christianity, the bible forming the Pitch..

29 Ibid P 38
He quotes Bishop Johnstone of Niger Diocese, who was the father of literacy education that transformed many Africans into Christianized statesmen and citizens. He therefore stressed that the early privilege the church got of founding and development of education is not to be lost. But this was not possible in Uganda after the 1963 education Act and in areas where the church wants to claim this power; there has been tension and strained relationships like in central region of Uganda.

1.8.7 NATIONAL CONTEXT

In Uganda, studies have been conducted on the development and nature of formal education through voluntary agencies. Very little has been said on the relationship and causes of conflicts between the government and foundation bodies after the 1963 education Act. Most researchers talk about the 1963 education Act as a by the way to other factors they are researching on.

Wandera discusses this subject in his topic, "missionary education in Uganda 1880-1977" which he contributed in the "century of Christianity in Uganda" edited by Dr. Tom Tuma and Mutibwa. He indicated that as change agents, the missionaries looked upon education as one of the most effective instruments for the salvation of man and change of his society"

Wandera contends that the church bought land for schools, built school, and financed schools and developed schools. The structure of the church, its hierarchy and authority system, its finance and accounting procedures its attitudes and value system became those of the emerging schools, a position the church has held for many decades.

He outlines the role of the foundation bodies in schools before the government took over control; the foundation bodies were permitted to play some part in education as chaplains

and chairing of management meetings in schools and to possess church premises where the
schools are built.

He emphasizes that when the government took over, discipline in schools on staff and
students declined. Education lost its integrity and that this has led to conflicts which have
led the church to strive to acquire the former powers and the state to tighten its stand on the
management of schools.

However, Wandera's ideas are general and he did not go deep in discussing the conflicts
and how they have affected educational standards or performance in central region and
Uganda in general.

Lugamba. S.M. and Ssekamwa J.C34, give us the detailed historical facts that led to the
passing of 1963 education Act. They indicated that the government was right in its decision
to control the schools. However, they did not go far to discuss the impact of this Act on the
relationship between the foundation bodies and the state in Uganda and particularly in
Buganda which the researcher is going to address.

Passi F.O, tried to cover the nature of the legal basis of educational policy in Uganda 1925-
1988 but does not discuss how different Acts affected educational institutions and programs
and the relationship between the founders and the state after these education Acts.

However, his study can be used as a basis for studying the relationship between the state
and foundation bodies on management of schools in central region (Buganda) after 1963
implementation was greeted with hostility. The main argument of the house seemed to be

33 Ibid page 91.
34 Ssekamwa and Lugumba, Educational development and administration, Longman, Kampala 1973, P.114
that ownership of the school buildings, which belonged to voluntary school agencies, could not be separated from the administration and control of schools.

This comment is good for the study because it will help the researcher to know how other people in Uganda outside Kampala reacted to laws governing schools and issues of ownership of property.

Musiime talks about the consequences of the 1963 education Act on administration and financing of primary schools in Masaka district. He talks about the initial reaction of the foundation bodies to the 1963 education Act but does not indicate the relationship between these foundation bodies and the state on the management of schools thereafter. He states that the root causes of the conflicts between church and the state on schools originated from the 1963 education Act. He indicates that government poorly manages school finances and morals have declined in schools, which brings lamentations on the side of the founders. 36 But his study was limited to primary schools in Masaka district and concentrated on administration and financing of schools. It is also limited to primary schools only. However, this study is going to be used as a base to study the results of this robbery of schools from the rightful owners and the relationship between the foundation bodies and the government on the management of schools in central region and find out why "the relationship is still poor as it was in 1964.

Senteza Kajubi in the education policy review commission " realizes that the number of secondary schools has increased considerably from 65 in 1962. They are scattered and far away from the towns. Management from the ministry headquarter is difficult and is still based on the 1962 statute. It recommended that the statute relating to management of

secondary schools should be revisited to articulate the functions of the board of governors, the foundation bodies, local authority and headmaster. The commission recommended the board of governors to have four members of the foundation body, two from education and two selected by the six. These boards had to govern the schools. This report therefore admits that there is sometimes a clash between the church and state and that is why statutes and boards were to be changed. And this is the main interest of the study. 38

**1.8. 8 REGIONAL CONTEXT**

In the central region (Buganda) some studies on education have been done but no one has tackled the problem under study. Kasozi ABK discusses the development of education under the missionary administration and discusses how the government took over schools and why. He laments that the curriculum of most missionary schools was mainly to train pupils to be good Christians, to acquaint them with writing and reading skills, to learn good methods of hygiene, to know cultural practices based on crop rotation and to know much about physical education to keep them fit only. There was little or no vocational education and this lack of education of technical skills affected the development of a middle class in Uganda. He also laments that missionary education was segregative as children would be sent to schools that belonged to a denomination of their parents.

Muslim children were therefore not able to receive education and those who managed were forced to change to religions of the founder school!

The new religions with their education not only divided people on who should go to which school, but also the people started discarding their cultural heritage. However, he does not

37 Thid P. 68.
38 Ssenteza Kajubi: Educational policy review report, Government printers, Entebbe, 1989 P. 38
go deep to clarify the relationship between the foundation bodies and state on the management of schools through boards of governors and school management committees. Ssekamwa and lugamba in their report of 1973 also advanced the same arguments about the curriculum: They indicate "curriculum of the founded schools focused on making converts literate so that they can refresh their religious knowledge in their houses by reading books provided by the mission.

Mulasanyi also remarks that: The independent government conflicted a lot within the Roman Catholics on education because of the 1963 education Act that took away their schools. They still had memories of elections, which Uganda People's Congress rigged in 1963.

However the bad memories of the 1963 education Act also applied in the Protestant schools as well. He also states that after the government took over schools, the UPC government was a Protestant government. He remarks that: "to be realistic, the Protestant denomination was in natural alliance with the UPC administration.

This was a true fact in politics but not in taking away control of schools from the church as all denominations were affected and all opposed it though with different degree.

This review of related literature reveals that scholars and researchers who have been under review that the government control was necessary both in America, Europe, Africa and Uganda inclusive. This was not a Ugandan problem but of the whole world generally. They also agree that there was resistance and conflicts between the church and the state on the management of schools when the government took over and saw it as an invasion both internationally and nationally. They also agree that the relationship of the state and church

40 Ssekamwa and Lugumba, Educational development and administration, Longman, Kampala, 1973 P .114
on the management of schools has not been good because the church with its bad memories capitalize on the weakness of the state to justify their control of schools. However, no one has ever discussed in details the relationship between the two, the state and church on the management of schools in Buganda (central region) this study therefore attempts to do this.

CONCLUSION
From the understanding of literature in the diverse social contexts in Africa and internationally, it is evident that the church had an earlier involvement with the establishment of educational institutions. But, the notion of public money being utilized for promoting education was even more felt internationally. The cause for conflict however seemed to emanate from the fact that, both state and church wanted to direct education on either doctrinal or philosophical aspirations that would benefit either institutions. It is these specific needs that each sector wanted that bred conflict that is still endemic in the Ugandan education system even up to the current moment.

1.9 RESEARCH METHODOLOGY
1.9. 1 RESEARCH DESIGN
This is a purely qualitative research and the research design is exploratory just because it is focused on perceptions, facts feelings experiences and emotions, which cannot be measured quantitatively. Face to face interviews were made with selected people and descriptive method was employed in writing the findings of the study.

42 Ibid, p. 66
1.9. 2 SELECTION OF SUBJECTS

The subjects to be used in the study were one hundred in total selected purposively from a cross section of target groups. These included church leaders, teachers, headmasters, diocesan education secretaries, government officials, opinion leaders, members of boards of governors and management committees.

These subjects were selected using purposive sampling. They also included those who were there by the time the education Act was passed. These are: 10 selected elders, 3 diocesan education secretaries, 10 priests, 20 teachers, 10 members of boards of governors, 10 members of the small management committees, 10 members of the parent teachers association, 10 head teachers.

Face to face interviews were held with these people while the busy ones were given questionnaires, which they kindly answered. The study covered the four districts, which form part of central region, and only secondary schools have been considered.

As the study was a purely descriptive research, the main data collection device used was: documents, face-to-face interviews, questionnaires and group discussions.

1.9.3 PROCEDURES AND DATA ANALYSIS

The investigator got an introductory letter from Kyambogo University that was presented to interviewees. The researcher traveled to selected schools, district education offices, Ministry of Education headquarters, headquarters of both the Protestant and Roman Catholics education offices and selected schools in each district.

In all above places relevant documents were analyzed and information extracted recorded.

Face to face and informal interviews were carried out with selected people and the
responses recorded. Selected subjects not interviewed were sent open-ended questionnaires, which they filled and kindly sent to the researcher. Focus group discussions were conducted especially in schools.

Since this was a purely historical research, content analysis of documents, interview and questionnaire responses were made.

Conclusions and recommendations were drawn from the contents of the findings of this study.

1.9.4 LIMITATIONS OF THE STUDY

There were a number of problems encountered during the study. However, the major ones include:

(a) Ignorance of informants

It could take a long time to explain and "bring" the informants "home" as regards the requirements of this research. Some of them were ignorant of the government policies and some people on PTA and school management committees are not educated formally.

(b) Suspicion from primary sources

A good number of them could give information with reservation because of suspicion. This came mostly on religious and political grounds. There was a desire to know the religion and political status of the researcher, which in itself was not encouraging on the researcher and the informants.

(c) Delay to get a feedback

There were a number of informants who could take their time to reply and send the information necessary. This also goes hand in hand with the questionnaires. Some even failed to produce the questionnaires given to them.
CONCLUSION

The researcher concludes that the above methods were very appropriate in establishing the trend of the conflict between church and state in the management of the education systems. The methods were interactive and involved discussion to assess particular situations of conflict. An analysis of documents provided the researcher with deeper insight into the problem under investigation.
CHAPTER TWO

REACTIONS TO THE 1963 EDUCATION ACT ON THE MANAGEMENT OF SCHOOLS IN CENTRAL REGION

2.0 INTRODUCTION

The government took over schools from voluntary agencies, following the 1963 Education Act and this had a very big impact on the management and development of secondary schools in central region.

It entailed abolition of ownership, management and supervision of schools by missions; all fees from schools were to be paid to accounts operated by the central government authorities. Teachers were to be recruited, paid and transferred by the central government.

The syllabi for schools were centralized. Formal representation of foundation bodies on boards of governors was abolished. The powers of the minister and his Education officer over the control of schools were wide ranging.

2.1 REACTIONS BY CATHOLIC CHURCH

The management was taken away from the foundation bodies by government with effect from 1964. This led to strong opposition from the foundation bodies especially the Roman Catholics.

The Roman Catholic hierarchy put up a fight on the issues especially of the ownership of property said to be safe guarded by the Uganda constitution.

Catholics up to today still believe the move aimed at suffocating them by the Protestant establishment, which was in power by then. Hence there were public protests from the catholic community and its leadership in the country.
At the forefront was the catholic parents' association. In its memorandum it claimed government had no primary right in the sphere of the fundamental Education of their children.

Mudoola Dan .M. also stated; "The church must have interest in and be given the chance to establish schools for the spiritual and secular well-being of her followers.

Francis Walugembe, a minister in the Kabaka's government then, expressed similar sentiments while addressing over 2500 people when he said; Catholics who number 59% of the population would not be loyal to the government for what it had done. Catholics had been trampled upon for a long time and would not tolerate it.

The catholic leadership also went to courts of law and won the case but there was no change! Still the government maintained the takeover control of Education system.

Luyimbazi Zaake, then minister of Education regarded the catholic parent's association as "no more than a front for Archbishop Kiwanuka whom he accused of entering the political field and out to influence government policy

In support of the minister of Education then, Grace Ibingira, minister of justice threatened that the government would stop such rallies as staged by the catholic parents' association.

When the researcher conducted interview with people from different religions and social group, a number of reactions and sentiments were expressed.

Reverend father John Bosco Kiggundu of Kisubi semmary and kiwanuka Joseph head teacher St. Lawerance Ssonde S.S.S when interviewed by the author, did not have any different reactions from those expressed by the Catholics during the 1960's. In addition they 

44 Ibid page 30.
noted, The catholic schools were thought and believed to be strong holds of the Democratic Party. By changing their administration and control, government would influence whatever transpired in these schools and consequently counter check the Democratic Party's support.

This they believed was the reason why Protestants were appointed to head catholic founded schools.

On the whole the Catholic Church and catholic community was opposed to the policy and made a lot of resistance.

2.2 REACTIONS BY ANGLICAN CHURCH

The Anglican Church felt concerned in so far as schools were being used to instill Christian values in the society and also as instruments of evangelization. But because the government that had decided to take over schools was basically Protestant or at least an ally of the Protestant church, the Anglican Church silently supported the decision. 28 people of the Protestant church interviewed by the researcher expressed the view that Obote had done nothing wrong as far as the secularization of Education was concerned. Given the political religious situation at the time, the Protestants did not see and some cannot see up to now anything wrong with the policy since they had nothing to lose.

However, there are some who saw this policy as being detrimental to the propagation of the faith and regret the step that was taken.

Reverend, Dr Tom Tuma sums up the Protestant church's concern by stating;

Taking away these schools was like disarming a soldier. He can still fight using his fist but he will not be effective as when he is

45 Luyimbazi Zake Op Cit pg. 30.

47 Interview; Mrs. Tofawo. B. Male, 69, Katwe, 23/04/2005
armed. Similarly the church had lost its main tool for

*evangelization and has continued to fight with fists only* 48.

### 2.3 REACTION BY MUSLIM COMMUNITY

At this time the Muslim community in Uganda had started realizing that it had been greatly marginalized and cheated as far as Education was concerned. The colonial government together with the Christian community had not taken any interest in the Education of Muslims. "They had deliberately controlled the number of educated Moslems and not many schools had been founded by the Muslims by the 1960'S

From the interviews and discussions by the author with a number Muslims of different ranks, in and around Mukono, one can rightly say that the Muslims did not have anything to lose when the government decided to take over the administration of secondary schools. Very few schools were under their control. The fact that most schools had been under the control of the Christians had put them at a disadvantage for some time. Most of them were of the view that Obote had taken the right decision at the right time and in the right direction. It had been that very reason the church's control over schools that had robbed the Muslim community of Prof. Yusufu Lule who had decided to convert to Protestantism in order to get Education in Buddo and enable him climb the political and social ladders. "The change of policy thus was a welcome development by the Muslim community in Uganda,

---

48 Tom Tuma, 3rd Bishop Festo Kivengere Memorial Lecture 16th May, 1993
2.4 REACTION BY TEACHERS.

Teachers in these schools welcomed the loss of the schools by the church on grounds of not having to be burdened by the church discipline as had been experienced under the church. This at the end led to the deterioration of the academic performance in these schools.

As a concerned shareholder in schools Ssekamwa noted,

The rules of the board of governors and management committees for schools still left too much power in the hands of the foundation bodies of schools, if only the government would honour the spirit of consultation with the foundation bodies of schools.

The co-existence of two bodies managing secondary schools resulted into tensions and conflicts on the management of schools.

The analysis of the impact of the 1964 Education Act on the management of schools in central region is done in the next chapter.

2.5 REASONS GOVERNMENT TOOK OVER MANAGEMENT OF SCHOOLS

The 1963 Education Act was a turning point in the history of Education in Uganda. As already mentioned in chapter one, the government decided to implement the castle Education committee recommendation of the government taking over all secondary and primary schools from the foundation bodies. The government took over control of schools because of a number of factors:

(i) The need for qualified manpower after independence as many whites had left the country leaving a big qualified personnel vacuum.

(ii) Creating national unity by abolishing denominational and sectarian schools.

(iii) Raising African prestige by Africanizing Education away from missionary mentality.

(iv) Controlling and Africanizing the curriculum.

(v) The need to control finances in government aided schools.

(vi) Spreading UPC political ideology in all schools.

(vii) Reducing the Democratic Party (DP) power by taking all the schools controlled by the Roman Catholics who were the main DP supporters

In view of these factors, the government therefore took over the management of schools from the foundation bodies with effect from 1964. With this Act, all government-aided schools were to be under the management of the government.

The formal powers defining the takeover left no room for the foundation bodies, although as Nsibambi had observed: In reality the foundation bodies continued to exercise a lot of influence through their defacto representation on committees and Boards of government. The limited resources of the central government forced the schools to fall back to their own resources and by so doing enabled the churches to regain some of the lost ground and reinforce their influence.


33
CONCLUSION

To sum up the whole process, the takeover of schools was "much ado about nothing" for the central government, resources were just too limited as events were to show, to control, to administer and manage the schools effectively. So the central government had no choice but turn a blind eye to the influence of religious leaders on boards of governors, management committees and parents/teachers' associations, administer, manage and supply the schools concurrently, which increased the conflict.
CHAPTER THREE

3.0 CONSEQUENCES OF THE 1963 EDUCATION ACT

INTRODUCTION

Many respondents from the questionnaire and interviews indicated that there were a lot of Consequences of the Education Act on the management of schools in the central region. These effects have affected the relationship between the foundation bodies and the state in the management of schools in central region both negatively and positively.

3.1 GOVERNMENT FUNDING

The majority of respondents indicated that many schools gained from the 1963 Education Act by getting funding from the government. The government borrowed heavily from the World Bank, Britain and other countries. This money was dished out when missionaries withdraw their support. The money helped weak schools by then to develop. It lead to increased scholastic materials, vehicles and the government sponsored some school projects, like school farms. The government also built more buildings in the schools. Bishop’s Senior School Mukono, Gayaza high school, Nabisunsa Girls' school, Masaka S.S.S. and Mengo S.S.S benefited greatly by the new building programme of secondary schools. Although this financial support dropped drastically after the 1971 coup by Idi Amin, it had helped many schools in central Uganda to develop. The Education Act was therefore more of a blessing to these schools”.

Interview; Kiwanuka Joseph, 45, head teacher St Lawrence SS, Kampala, 13.05/2005
3.2 ADMINISTRATION

On administration 85% indicated that the schools gained by receiving well qualified staff who were posted to schools by the government on the basis of competence. The government posted well qualified head teachers to schools without regard to their denominational background. Each school competed for qualified head teachers. This developed the school administration and academics. The government agreed that the foundation bodies should advise the government on the headship of schools. This led to competition from religious groups to propose well-qualified teachers as Head teachers. This idea of meritocracy was used, as 'merit knows no boundary'. These were chosen irrespective of their religious background. Poor schools got good headmasters who developed schools. These Headteachers also worked hard to compete with other schools. Headteachers from non-denominational schools gained experience using other methods of discipline than religious ones. This groomed good politicians and since the 1960's many teachers have been successful politicians in central region; Paul Ssemogerere Kawanga gives clear example. 56

3.3 UNITY AMONG STUDENTS

The non-denominational schools promoted the idea of national unity beginning with primary schools. Pupils from different denominations attending one school developed friendships that promoted unity. Suspicion was reduced and dangerous sectarianism in teaching was discouraged in these schools. The old boys/girls are still united and support their former schools through their associations and in fund raising. Some of them married former schoolmates and of different religious background, which also fostered unity. This unity under diversity also affected the attitude of the parents on the issue of traditional denominational hatreds.

56 Interview; Ssemogerere Paul Kawanga, 68, citizen, Kabuusu, 16/05/2005.
Today there is less suspicion and hatred than in the 1950's and 1960's because of the 1963 Education Act that abolished denominationalism in schools. There is now freedom in the choice of schools on the side of students and teachers. The majority of respondents agreed on this point. However, all the respondents indicated that there were negative consequences as well. These led the foundation bodies to oppose the Education Act especially the Roman Catholics. The Catholic Church had invested a lot of money in schools by massive buildings, economic projects, academic standards and discipline. The Catholics feared to lose all their investments and their influence in their schools. The foundation bodies feared that the government would introduce secularism in schools whose discipline was based on the Christian principles.

Nsibambi in The Uganda journal, The Politics of Education in Uganda 1976, indicates; Far back in 1962 catholic Bishops of Uganda had stated that catholic citizens want catholic schools for their children. This Education Act therefore would make them lose their goals out of 2648 primary schools in Uganda, the Roman Catholics controlled 1168, the Protestants controlled 1086 while Muslims controlled 184.,58. The Catholics thought that the Protestant-backed UPC government wanted to destroy the catholic backed DP party by preaching UPC propaganda in their schools.

57 Interview; Kawuma Godfrey 45, Assistant Registrar Makerere University, 25/05/2005.
3.4 ESTABLISHMENT OF PRIVATE SCHOOLS BY CHURCHES

One consequence that came up as a result of the 1963 Education Act, was that Christian churches started private schools under the disguise of "parent schools" in order to have schools directly under their control. St. Balikuddembe Mitala Maria, Nswanjere Junior seminary, Kisubi and Nyenga seminaries are vivid examples in central region.

Ssekamwa in his book Education Policies in Uganda, indicates,

One of the developments that came up as a result of the 1963 Education Act in Uganda was the Christian church to start opening up private Christian schools under the guise of Private schools .

This was mainly among Catholics because the Protestants had allied with the Uganda People's Congress government. The white missionaries set up Kisubi Savio junior school as a school for the catholic children, it later turned into a distinguished parents primary school.

3.5 INSPECTION OF SCHOOLS

The inspection of schools, which was excellently done by the foundation bodies, collapsed in the central region. The Diocesan Education secretaries had no control of the schools and could not inspect schools as in the past. Without these, the moral and academic standards degenerated and the discipline and financial

con 63 education Act. He indicates that government poorly manages school finances and morals have declined in schools, which brings considerably from 65 in 1962. They are scattered and far away from the towns. Management from the ministry headquarter is define in many schools. When the Priests who were enforcing discipline based on Christian standards lost control of schools, there was great decline. Government civil servants rejected religious moral discipline. "Today chaplains have little or no powers to enforce Christian morality in schools.

Furthermore, children from different denominations and religions with morals, emphasis is difficult to discipline without fundamental moral code. This has been one of the problems in many schools in central region where religious pluralism is emphasized. Case to note is in New Vision when Gayaza head mistress