**Faculty of Education**

**Course Title:** History of Education

**Course Code**: EDU 1101

**Course Credit**: 2cu (Lecture: 2 hrs /Wk): Total Lecture Hours: 30

**Course Facilitator**: Dr. Laury Ocen

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**Course Description**

This course traces the genesis and history of education in Africa, but places more emphasis on Uganda and East Africa. It chronicles curriculum, pedagogy, epistemology, and the revolution of knowledge from its pre-colonial, medieval and oral forms up to the advent of literate traditions in the colonial and post-colonial Africa. Students will critically explore the processes through which informal education systems in Africa (Uganda and East Africa in Particular) developed into formal and institutionalized systems with the coming of the missionaries and colonial government. It will illuminate how historically, education played a major role in the politics of colonization through evangelism and missionization but also highlight the precariousness that such education systems generated, and how the nation states embarked on their ambitious project of decolonizing knowledge through policy reviews and curriculum reforms. The history of primary and secondary schools and of private and public schools, reform of examination systems, as well as the history of higher education in Africa (East Africa) will be interrogated, to appreciate ways in which such histories and processes help policy makers, technocrats, and educationists to address contemporary challenges of education. The explores some important political moments in the history of governance and such moments have impacted or continue to impact education.

**Course Objectives**

1. The class is expected to trace the history and development of education from the pre-colonial/medieval times to the present moment.
2. Critically analyze the different stages of educational reforms in Uganda and East Africa.
3. Tract and understand the history of higher education in East Africa.
4. To critique education as both a cultural and political phenomenon across time and space.

**Expected Outcomes**

1. Good knowledge of the chronology and history of education in Uganda and East Africa.
2. Students are expected to become critical educational historians and good interpreters of both social change and social movement.
3. Analyse how foundation bodies affected knowledge historically, how it continues to affect education today, and determine possible mitigation measures.

**Methods of Delivery/Methods of teaching.**

The class shall engage in Q&A sessions, group discussion, weekly class assignments and students’ presentation, lecture method, extended reading, etc.

**Instructional Materials.**

Chalkboard, power point project (where applicable), handouts, textbooks (reference texts), as well as internet facilities and sources.

**Assessment Criteria.**

Assessment will base on course works, attendance, assignments, and final exams. Final grade will be determined as follows: Attendance: 10%; Participation in class 10%; Course work/Assignments: 20%; Final Exams: 60%.

**Grading system**

80 and above=A; 75-79=B+; 70-74=B; 65-69=B-; 60-64=C+; 55-59=C; 50-54=C-; Below 50=D

**Course content**

1. Nature and scope of indigenous education in Africa.

* Informal infrastructures of teaching and learning in African societies.
* The oral spaces, departures and continuities with contemporary systems of education.

1. The advent of missionary education in Africa (Uganda/East Africa).

* Missionary agents and their aims/The beginning of formal education.
* Missionary schools, curriculum, and pedagogy of learning.
* The role of colonial government in early education.
* Different types of education in Africa—literary, technical, agricultural, physical and health education, etc.

1. The history of private and public schools in Uganda (The Education Act of 1970).

* //Management, Financing, and monitoring of private schools vis-à-vis public schools.

1. Language policy of education in Uganda and most parts of Africa.

* The mother tongue and thematic curriculum, national and office.al language policies, area languages, etc.

1. Education committees and national reviews (The Colonial Education Reforms).

* The Phelps Stoke Commission (1927), The 1927 Education Ordina,nce, De Lar Warr Commission of 1937, The 1942 Education Code, The Binns Study Group G, The Thomas Education Commission 1940, and De Bunsen Commission 1952

1. Postcolonial interpretation of education systems in Uganda and reforms

* The Castle Report 1963 (structure of education, primary and secondary, enrolment, curriculum, syllabi, examinations, etc.)
* Uganda National Education Policy Review Commission (Senteza Kajubi Commission of 1987)
* The Government White Paper on Education.

1. Education in Uganda in the early 60s and 70s: Free education, cost sharing; education as tool for fighting ignorance, disease, and illiteracy; the national character of education, etc
2. The Second Government of Milton Obote and Educational Development: The so-called First, Second, and Third World Schools, the decline in the standards of First World Schools, etc
3. The NRM Education Reforms.

* Universal Primary and Secondary education
* Science education advocacy in the context of employment and national development.
* Affirmative action in education, seed schools, Early Childhood education, education for girls and marginalities, etc.

1. Neoliberalism/Structural Adjustment Programs and its impact on education in terms of access, management, curriculum development, etc.
2. Administration and Governance Issues in Uganda’s Education system.

* Parents’, Teachers’ Association and the Board of Governors.
* Cost Sharing, funding, teacher competency, etc

1. History of higher education in East Africa and Uganda in Particular.

* Research, financing, coordination, exchanges, curriculum, etc
* Management of higher education/autonomy versus independence.
* Challenges of higher education today

1. Intensification of market capitalist market imperatives, commodification of knowledge and their impact on quality of education.
2. Covid-19 and its Impact on Education in Uganda

**References**

Chesswar, J, D. 1966. *Educational Planning and Development in Uganda*. UNESCO International Institute for Educational Planning.

Kasozi, A, B, K. 2003. *University Education in Uganda: Challenges and Opportunities for Reform*. Kampala: Fountain Publishers.

\_\_\_\_\_\_1979. *The Crisis of Secondary School Education in Uganda (1969-1970)*. Kampala: Longman

Mkude, Daniel; Cooksey, Brian; Levy, Lisbeth. 2003. *Higher Education in Tanzania, A Case Study*. Oxford, Dar-es Salaam. James Curey.

Musisi, B, Nakanyike, &Muwanga, K, Nansozi. 2003. *Makerere University in Transition, 1993-2000: Opportunities and Challenges*. Oxford, Kampala: James Curey.

Oketcho, Philip. 2014. *Language Policy and Education in Uganda*. Kampala: NCDC.

Opio-Odongo, J, M, A. 1993. *Higher Education and Research in Uganda*. Nairobi: Acts Press African Center for teaching Studies (ACTS).

Ssekamwa, J, C. *History and Development of Education in Uganda*. Kampala: Fountain Publishers.

Wandira, Zaria. 1972. *Early Missionary Education in Uganda: A Study of Purpose in Missionary Education*. Kampala: Department of Education, Makerere University.

**Additional Readings/Policy Documents.**

1. Ministry of Education and Sports: Policy Statement to Parliament (On the Estimates for the Financial Year 1989/99), by Prof. Apolo Nsibambi, Minister of Education and Sports.
2. Uganda Government. *Education in Uganda: The Report of the Uganda Education Commission 1963*. Kampala, Uganda.
3. *Government White Paper on Implementation of the Recommendations of the Report of the Education Policy Review Commission* entitled “Education for National Integration and Development”. Kampala, April 1992.
4. *Education for National Integration and Development.* 1989. Report of Education Policy Review Commission. Ministry of Education. Kampala.

**History of Education**

History of education is a detour of the processes through which education has evolved over time in Uganda, from the precolonial, through the colonial up to the post colonial period. It enables us to explore the many forms, nature, and types of education that have informed the intellectual, social, and political formation of the people of Africa, East Africa, and Uganda in particular. The course will unravel the following areas:

1. The chronology or evolution of education in Uganda/East Africa
2. The interface between formal, semi formal, and formal types of education
3. Institutional and non institutional forms of education
4. Policies of educational reforms in Uganda, including the language policy
5. Curriculum changes in the context of national development
6. The advent of higher education in Uganda and its implication to national development.

**The Nature and Scope of Indigenous Education in African Society**

* Education is the process by which one generation purposely transmits culture to the young, to the adults and to the old for their social, cultural and economic benefit and for the benefit of the whole society. Education is also defined as a conscious process designed to bring about behavior patterns of individuals in each society towards desirable ./,or worthwhile ends perceived by the society or by the leadership of that society. (J.C Ssekama).

Things considered as significant and worthy of being learnt by the individual in indigenous society were (i) desirable social behavior, n

(ii) Technical skills such (carpentry, arts, music, smithwork etc), customs,

(iii) Beliefs and values

(v) Laws and edicts,

(vi) History of the family/community/society

(viii) physical and military skills,

(ix) Knowledge of seasons (associated with hunting, agriculture, etc)/Environment and ecological knowledge

The overall purpose of indigenous education before the advent of western education was to help the individual to become useful to him/herself and the society as a whole

* Indigenous education was transmitted mainly through the medium of oral tradition such as folksongs, myths, legends, fairy tales, fables (oral narratives), as well as the wisdom of short speech forms (metaphors, similes, riddles, puzzles, proverbs, sayings, idioms, clichés, and other different figures of speech).

The above education system and its modes of transmission was done in the well designed Spaces such as:

* The family hearth at fireside,
* Hunting grounds,
* Cultivation fields,
* Workshops (of potmakers, painters, sculptors, iron and metal smiths, etc)
* Dance arenas where the young people learnt the skills of music composition,
* Open theatre where different performance skills were learnt, etc. The other places in which specialized knowledge was imparted included shrines for those being inducted in the sacred religious orders of the community. Military skills were imparted in battle grounds.

Indigenous education in Africa was not entirely informal as has been assumed by some scholars. It was both informal and semi-formal. Informal education is the non institutional form of education without structured systems like curriculum, syllabus, duration, modes of knowledge classification, etc. Informal education takes place anywhere, and to there is no conscious effort to monitor or evaluate any process of learning. There are no specific designated places of learning although in most African societies such knowledge took place at firesides, markets, social ceremonies, etc.

**Curriculum and Pedagogy of Indigenous Education System**

1. Apprenticeship and Skill-based Knowledge.

With this system learners were immersed in observation, demonstration, and practical drills supervised by professions and experts in vocationalized disciplines. Indigenous As a mode of education, apprenticeship took several days, weeks, or even a couple of years for the learners to effectively internalize the target skills. Learners spent time in expert workshops where they observed and practiced skills demonstrated by the experts. Once the learner had mastered the skills to the satisfaction of the expert he or she was released as a graduate to go out and dispense the learnt skills. Apprentices learnt skills like pot-making, cloth knotting, metal works, fine arts, etc. This type of education cannot be classified as entirely informal because there some formal features of education embedded in that type of education

1. Taboos and Ethics/ Social Etiquettes

In indigenous society, social behaviors of the community members were carefully controlled by taboos that governed mannerisms of both the young and the old. Taboos were unwritten rules that prohibited individuals and community members from doing certain things in the society, least they face bad luck or get harmed. Taboos governed subjects related to health, security, sexuality, gender, etc. These taboos could be transmitted through idioms, proverbs and other short speech forms. Taboos were intended to inculcate restrictions and boundaries of social behavior, relationships, actions, etc. For example, among the Lango, if a child set on a grinding stone his/her uncle would die. If a child set on a winnower, he/she would get burnt.

Satirical songs and performances were used to mock at wayward members of the community. Mischievous or anti-social behaviors were derided in songs, plays, and speech utterances. Ridicule was a major social corrective tool and wrong elements in society were often the target of village artists and performers.

Issues of mannerism and etiquettes were also collectively governed and taught. The entire community was responsible for teaching of the young ones. Teaching and disciplining of the children was not left to the parents alone. Everybody was a teacher and parents took no offense if their children were disciplined by any other community member.

1. Inherited Knowledge: Sacred and Formulaic Disciplines

This type of knowledge and skills included secrets of herbs, medicines, divination, and exorcism. The mentees were also tutored by seniors who would introduced them to the etiquettes and rules of the profession. After the mentees were deemed ready they were formally allowed to inherit or assume the prestigious offices of priesthood, native doctorship, etc. It must be noted that most of these skills were hereditary. Sons or daughters inherited it from parents or close relatives. The success of each expert determines the size of his or her clientele in the community. Native doctors mastered the formulae and pharmaceutical formula of concocting drugs for the different diseases/infections in the community. This type of knowledge was also impacted by elders that manned sacred practices of individual African societies. In some communities, there were elders that presided over ceremonies and rituals. These elders were also some sort of professors from which the young people learnt a lot about how particular rituals and rites were performed. They also knew the laws, sacred history, values and customs of the community.

1. Theare, arts, and creativity.

African societies had the open education system that took place in designated playgrounds, markets, and open fields. Festivals, commemorations, anniversaries, celebrations were performances under theatre, arts, and creativity. Most dances of African people were tallied to particular episteme and social conventions. There were courtship dances, royal dances, ritual dances, talent identification dances, etc. Folk theatre in Africa was like an open university in which everybody went to watch performances and learn the values, prestige, history, skills in open displays. Everybody observed, imitated, tried out what they had seen; people critiqued, approved, dismissed, and modified what they had seen. Performers also displayed distinctions and differences in their performances. Issues of patenting and copyrighting were also existent in the creative arts of African people. Many a time there were issues of “stealing the strokes”, meaning that one group could accuse another of stealing their dancing styles.

1. Responsibility and Elder’s mentorship

Elders, that included fathers and mothers mentored their sons and daughters in highly gendered parameters. Fathers mentored their sons on how to be a responsible man, and mothers did the same to their daughters about how to become a responsible mother. It was very rare for sons to be mentored by women. If a son lost a father, his uncle took over the mentorship responsibility. Boys carried their father’s stools to meeting places where the son kept observing how elders conducted social businesses. Mothers equally went with daughters to the forests, gardens and taught them many things about femalehood and the social gender requirements.

1. Environment and Informal Learning

Indigenous education in Africa was also largely based on a very critical study of the environment. The environment in African communities was rich with all sorts of flora and fauna. The environment was not as degraded as it is today. Millions of species of plants and vegetation, innumerable types of insects, birds, and animals lived together with humans. Adults taught children the names of birds, insects, and animals. Most Africans were also gatherers, hunters, and tillers of the land. Children knew how to distinguish between poisonous and non poisonous leaves, roots, and fruits. Adults taught children the habitats of particular birds and animals, the edible and non edible animals and why some were eaten and others not eaten. Fathers taught boys how to trap animals and birds—how to set and release traps. The environment also had birds that helped people to tell seasons, when to plant and when not to plan. In indigenous education the environment was like a science laboratory where practical lessons and drills on methods of survival were carried out. There were sacred plants and animals, those used in ritual performances or to appease the spirits. Environment was also the abode of most shrines and religious practices. From which the young learnt about worship, appeasement, and many different spiritual practices. In other words, in the environment all body of the African indigenous curriculum was embedded. They learnt history through the study of trees, rocks, water bodies; they learnt medicine and how herbs were concocted, they learnt geography, agriculture, etc.

1. Group Learning

African people loved to live in groups. Among the youth, there age-sets in which young boys and girls were grouped and taught collectively by elders. Age groups were prepared for significant rites of passages such as marriage, manhood, etc. Group learning of different skills enable communities to determine the most talented youth in respective vocations and this was the basis of division of labour in Africa. Some people were regarded as smiths, hunters, soldiers, artistes, etc. This was partly discovered in age-set renditions. Division of labour in indigenous African society came about through many informal and semi-formal processes of education.

**The Nature and Scope of Indigenous Education in African Society**

* Education is the process by which one generation purposely transmits culture to the young, to the adults and to the old for their social, cultural and economic benefit and for the benefit of the whole society. Education is also defined as a conscious process designed to bring about behavior patterns of individuals in each society towards desirable or worthwhile ends perceived by the society or by the leadership of that society. (J.C Ssekama).
* Things considered as significant and worthy of being learnt by the individual in indigenous society were (i) desirable social behavior, (ii) technical skills such (carpentry, arts, music, smithwork etc), customs, (iii) beliefs, (iv) values, (v) laws, (vi) institutions, (vii) history of the family/community/society (viii) physical and military skills, (ix) knowledge of seasons (associated with hunting, agriculture, etc),
* The overall purpose of indigenous education before the advent of western education was to help the individual to become useful to himself and the society as a whole
* Indigenous education was transmitted mainly through the medium of oral tradition such as folksongs, myths, legends, fairy tales, fables (oral narratives), as well as the wisdom of short speech forms (metaphors, similes, riddles, puzzles, proverbs, sayings, idioms, clutches, and other different figures of speech).
* The above education system and its modes of transmission was done in the well designed spaces such as the family hearth at fireside, hunting grounds, cultivation fields, workshops (of potmakers, painters, sculptors, iron and metal smiths, etc), dance arenas where the young people learnt the skills of music composition, open theatre where different performance skills were learnt, etc. The other places in which specialized knowledge was imparted included shrines for those being inducted in the sacred religious orders of the community. Military skills were imparted in battle grounds.
* Indigenous education in Africa was not entirely informal as has been assumed by some scholars. It was both informal and semi-formal. Informal education is the non institutional form of education without structured systems like curriculum, syllabus, duration, modes of knowledge classification, etc. Informal education takes place anywhere, and to there is no conscious effort to monitor or evaluate any process of learning. There are no specific designated places of learning although in most African societies such knowledge took place at firesides, markets, social ceremonies, etc.

**The Advent of Western Education in Uganda**

This unit is intended to trace the history of the coming of formal education and European Christian missionaries. It also explores the nature and scope of religious conflicts in Uganda’s education system, which conflicts have persisted since the present times. How do we study historical continuities and mjprecedence set by missionary education in our schools today? How do we disconnect negative histories from manifesting in contemporary education system? Apart from conflicts among Christian founders of some schools in Uganda, this section helps us to understand the nature of public-private partnerships in financing, managing, and shaping curriculum, and how this partnership is today mediated by the Ministry of Education and Sports.

In 1875 Kabaka Mutesa invited European teachers to come to Buganda. He wanted these missionaries to teach his subjects new skills and knowledge that he needed if he was to face some of the powerful enemies threatening his kingdom. The Kabaka was also interested in building new relations with some of the European powers that had started penetrating neighbouring kingdoms including his own. These powers were France and Britain. He wanted friendship with these European countries because he thought they could help him against the imperial Egyptian incursion into the Equatorial areas of East Africa. European support would also help against neighbours such as the Kingdom of Bunyoro.

In 1844, the Arab Swahili traders arrived in Buganda and introduced the religion of Islam side by side with Kiswahili language. The Kabaka of Buganda at that time was Ssuna, later succeeded by his son Mutesa I. The Arabs started teaching Kiswahili and Islam in Buganda, especially in the Kabaka’s palace. Mutesa was impressed with what these Arabs were doing—of spreading a new knowledge associated with power and prestige.

In 1873, Sir Samuel Baker, working for Khedive Ismail of Egypt arrived in Bunyoro with the intention of annexing that Kingdom for Egypt. At this time Egypt had already conquered some parts of Sudan and northern Uganda. Baker was operating from his fort at Patiko in northern Uganda. Khedive Ismail’s intention was to conquer Uganda and the whole of East Africa. The Omukama of Bunyoro displeased with the Egyptian imperialism declared war against Baker. Baker’s imperial exploits also scared the Kabaka of Buganda. Around this time Henry Morton Stanley arrived in Buganda in search of David Livingstone. He also wanted to confirm whether what John Speke had said about the source of the Nile being in Uganda and in Lake Victoria was true. Stanley was sent by the royal Geographical Society in London. Kabaka Mutesa I took this advantage to ask Stanley whether it was possible for the Christian teachers to come and help teach in his kingdom. His intention was to use the new European power and knowledge to fight his adversaries in Egypt and Bunyoro. He therefore asked Stanley to write a letter to Britain on his behalf asking for Christian missionaries into his kingdom. This later was written and it appeared in the Daily Telegraph of November 1875.

**The Church Missionary Society.**

Following the letter, the first volunteer missionaries to arrive in Buganda were the Church Missionary Society (CMS) in 1877. Among these was a Scottish missionary by the name Alexander MacKay. Although he was not an ordained minister, Mackay was the most popular of the first protestant missionaries that lived in Natete, now called Mackay Memorial Secondary School.

In 1879, the CMS were followed by the Catholic missionaries of the White Fathers Society. They were welcome by Mutesa and sent to live in Rubaga. Both the CMS and the White Fathers lived near the Kabaka’s palace in Mengo where they could meet him with ease. The most popular among the White Fathers was Fr, Simeon Lourdel.

Missionary Teachers.

The missionaries taught Christianity, reading, writing, numeracy and some technical skills. Muslim Arabs taught Islam and Kiswahili. These teachings were popular and most loved by the people. Kabaka Mutesa also supported it vehemently at first. In Buganda it was well known that one of the ways of getting the King’s favour was to acquire this type of knowledge. Initially the Muslim Arabs and missionaries taught people from their homes, churches, and mosques. It however did not take long before the three religious groups began to conflict amongst themselves in the struggle for converts and winning the King’s favour. Each group wanted its own members to dominate influential positions in the palace. The other cause of the conflict was doctrinal. Each group taught a different understanding of God and denounced the others, claiming that it was teaching the right message and not the others. Followers of these three religions the Protestants, Catholics and Islam started despising and underrating each other. More often they fought openly whenever they met along the roads, markets, or social places. Cultural restrictions propagated by each of these religions also intensified the conflicts. Muslims for instance forbade the eating of pigs or animals slaughtered by a non Muslim. The French and British missionaries on the other hand despised such restrictions and the culture of praying in shrines instead of in churches. These conflicts were a great shock to Mutesa and his court officials. They began to look at the missionaries and Arab Muslim teachers and followers as spoilers of the peace in his palace. Moreover the situation became more complicated when Christian followers began to resist some of the Kabaka’s orders arguing that these orders were ungodly. A big rift and animosity developed between the Kabaka, the missionaries and their followers. Most of the King’s officials began to advise the Kabaka against the dangers that Christian missionaries posed to the security and safety of his kingdom. They too hated the new Christian and Muslim converts. When the King had requested Stanley to invite the missionaries he had hoped that their coming would make him politically stronger. He had not anticipated that they would create confusion and insubordination in his kingdom. The Kabaka therefore felt increasingly frustrated each time he received reports about religious confusion brought by the missionaries and Muslims in his palace. To the Kabaka’s bitter dismay the missionaries refused to help him against his political enemies of Bunyoro and the threat of Egyptian imperialism. The missionaries explained that they were not in the political service of the home governments and that their work was simply to spread the word of God and not get involved in political wars.

A major relief to the Kabaka however came in 1881 when the Mahdist revolt started in Sudan against the Egyptian government in northern Sudan. The Sudanese Arabs rebelled against the Egyptian rule which they deemed to be oppressive and exploitative. It was this revolt that halted the spread of Egyptian rule into northern Uganda, Buganda and East Africa.

**More Religious Conflicts and Wars in Buganda.**

There was intense rivalry between Alexander Mackay and Fr Simon Lourdel. Their conflicting teachings and quarrels confused the Kabaka more. Each time they met in the palace, they would quarrel and sometimes fight openly. Both groups denounced each other of teaching wrong doctrines. To Kabaka Mutesa each of these were white race, moreover teaching about the same God and a man called Jesus Christ. Why then would they hate each other like that? What Mutesa did not know was that in spite of both groups being white, the British and the French were so different culturally and linguistically and that back in Europe they were bitter enemies. It was in the same way that although both he, Mutesa and the King of Bunyoro were both black they were different linguistically and culturally. Mutesa also did not know that both Mackay and Lourdel wanted their home governments to be the colonizer of Uganda. Neither did Mutesa know that Christianity had different denominations such as Catholicism, Protestantism, Calvinism, Presbyterianism, Methodists, Seventh Day Adventists, and that all these different Christian versions hated and despised one another. Because he was ignorant of all these he was increasingly perturbed about the fact that these Christian missionaries were fighting all the time in his palace. As a result Mutesa began to fear that these Christians would one day begin open war against his Kingdom and overthrow him. Muslims also did not make things easy for him. Arab teachers having seen the confusion that the Christian missionaries had caused began to accuse the Christians more to the King. The only thing that stopped Mutesa from becoming a Muslim was circumcision. The kiganda culture did not permit any of the king’s body parts to be cut, nor his blood to be shed.

**The Fire Duel Between Fr. Simon Lourdel and A Muslim Teacher.**

In the heat of intense conflict between Christians and Muslim Fr. Lourdel and a leading Muslim teacher got into a fire contest similar to that between Elijah and the prophets of Baal. Lourdel suggested that in order to prove which religion was true between Catholics and Muslims, Mutesa should create a fierce fire and that the two men should be made to walk through it. Whoever did not burn would come out as the ambassador of the true religion. The two men would walk through the fire, with Lourdel carrying the holy cross and Bible while the Muslim teacher would carry his Koran. Mutesa however refused to concede to such a demand, fearing that if the two men burnt to ashes it would be excuse for their home countries to attack his kingdom. Mutesa’s hatred for the Europeans and Arabs intensified. In 1883, he killed three protestant followers. From that time Mutesa did not want to see missionaries in his palace. Lourdel and his catholic followers went to live in Bulingugwe Island in Lake Victoria in voluntary exile, while Mackay and his group went to Zanzibar.

**Kabaka Mwanga Gets to the Throne**

After the death of Mutesa in 1884, his son Mwanga ascended the throne of Buganda. Desiring to befriend the missionaries, Mwanga recalled the two groups from their exile but gave them strict orders to follow if peace was to be maintained in the kingdom. He also demanded that all his Christian subjects should be obedient to his rules. But indoctrinated intensely by the long period of Christian teachings, some of the Christian followers remained adamant and refused to obey some of the King’s rules. On June 3rd 1886, Mwanga ordered the killing of Christian followers in what has become famously known as the Uganda Christian martyrs. The execution took place on different days at a place called Namugongo. Mwanga’s intention was to follow up these executions by exiling Christian followers in Ssese Island and starve them there. When the Christians learnt of this plan they combined forces and deposed Mwanga from the throne and exiled him in the same Island. Christians and Muslims made Mwanga’s brother Prince Kiweewa King.

**Political and Religious wars-Christians versus Muslims (1887-1888)**

The Muslims had wanted to gain and take complete control of Buganda following the defeat and exile of Mwanga. They convinced Kiweewa to become Muslim. Kiweewa who was not courageous enough refused and fearing grave consequences and difficulties ahead he fled to hid near the Kasubi Tombs in Kampala. The Muslims circumcised Kalema and made him Kabaka. From 1887,the political tensions in Buganda deteriorated so badly as the Christians feared what would happen if the kabakaship remained in the hands of Muslims. The Catholics and Protestants put aside their differences and formed a combined force that defeated Kalema’s Muslim kingship. Catholics and Protestants recalled Mwanga from Ssese Island and re-installed him King. But the religious wars between Catholics and protestants rejuvenated as the two religious groups all wanted the position of the Katikiro. Protestants fronted Apollo Kagwa while the Catholics proposed Stanlious Mugwanya. There was no compromise and Mwanga was again deposed. The war ended in 1892 with the arrival of Captain Lord Lugard who came and installed two Katikiros. Hatred between the Catholics and Protestants continued in the way the missionary schools were run. Each missionary establishment ran its schools on very divisive principles.

**Establishment of Missionary Schools**

Schools were first established where the missionaries lived at missions or parish headquarters. It was usually a church building which functioned both as church on Sundays and school on week days. The church was to cater for the spiritual needs of the adherents. Missionary schools taught writing, counting, reading, bible knowledge, and a few hand work skills. The parish also acted as a health center to cater for the health needs of the converts. The key aim of missionary education was to teach secular knowledge and skills, convert Africans into Christianity, and to take care of the health needs of the converts. Parish or missionary schools developed slowly in different stages as indicated below:

**History of Formal schools in Uganda**

1. Catechism schools

These were protestant and catholic schools managed by catechism teachers, assisted by local area chiefs. These schools taught and trained some basic bible knowledge, sacramental knowledge and elementary doctrines of the respective Christian faith. The curriculum also included basic agriculture and hand based skills, learning of the alphabet, reading and writing mainly in the local languages. The practice first started in the protestant schools and was later adopted by the Roman Catholics to keep themselves at par with their rivals. The classes took place in local church buildings on week days.

1. Village schools

Village schools taught Christian prayers, practices, catechism, reading and writing; basic environmental science, agriculture, history, home and personal hygiene, etc. From the catechism schools, pupils joined these village schools that were also called sub-grade schools, or reading ,schools. Village/sub-grade schools had level one and two, an equivalent of primary one and two in today’s school system. The schools were built using local materials such as grass thatch, mud, and wattle.

1. Vernacular schools

Vernacular schools were located at parish level, and were manned by two European missionaries. Other African teachers were however recruited to help in the teaching and offering of some support services in the school. These schools ran at level one to four. Pupils who had finished primary three, or those who had completed village schools could join vernacular schools. Its curriculum extended some of the things covered in village schools, such as Christian faith and practice, agriculture, history, geography, reading, writing, and hand skills. Other subjects such as arithmetic, games, sports, music were also taught.

1. Central schools

Central schools were headed by European missionaries based at Parishes. It has six classes, joined by pupils who had completed vernacular schools at level five. The training of teachers also took place in central schools, and many of these graduates became catechists and Christian preachers. These teachers also taught in vernacular schools or village schools. The curriculum included bible knowledge, arithmetic, geography, grammar, history, English, games, music, etc. The teaching of English was meant to produce graduates who could become clerks and interpreters in government departments. Central schools had boarding facilitators because students were drawn from faraway places.

1. High schools

From the central schools students enrolled in high schools which were also called boarding junior schools. The high schools originally served as schools for sons and daughters of chiefs, clan heads, and the clergy. However, by 1925, children of the other less prominent were also able to join the high schools provided they were recommended by chiefs and the clergy. These schools were headed by European missionaries assisted by European teachers. English was the medium of learning in these schools, but the curriculum was basically an extension of what was taught in the central schools. The Protectorate Government later established Makerere Technical College in 1922. The missionaries also adopted this name “college” thinking the colonial government wanted to make their high schools less in substance. Thus they began to call some of their schools “colleges”. In 1902, Namilyango College was started. Lubaga High School was started in 1908, but later transferred to Kisubi in 1926. Buddu High school was founded in 1905. Most of these schools were renamed “colleges”. The use of the term college was being erroneously applied in Uganda because in American and European systems colleges are not secondary schools in the way it is used in Uganda today. It is interesting that several years after independence the Ministry of Education could not correct this anomaly. A high school is supposedly a secondary school and it offers education up to senior six. A college offers undergraduate courses that lead to award of BA and BSc degrees.

1. Makerere College

It was opened by government in 1922 as the highest institution of learning in Uganda. The rapid rise in its standards caused the first crop of Cambridge School Certificate to graduate in 1935. That level is an equivalent of the current UCE.

1. Technical schools.

Technical schools were meant to produce graduates that would serve the building and construction needs of the missionaries. St Joseph’s Technical School was the first to be founded in 1911 by the White Fathers at Kisubi. A CMS technical school was also established on Namirembe Hill

1. Normal Schools.

These schools were created to train teachers

**Practical and conceptual differences between the formal missionary education and indigenous education in African societies.**

Missionary type of education had prescribed curriculum while indigenous education had no formally prescribed or stipulated curriculum. Note must however be taken that most of the things taught in the missionary curriculum were actually covered in indigenous education in Africa. Missionary education was heavily structured and programmed in terms of number of years at a particular level, learning duration during the day, whereas in indigenous forms of education learning took place at any time, and in any place. In indigenous Africa, also every adult and responsible member of the community was a teacher. Teaching in that practice was a responsibility not a vocation of profession in the way it was done in the missionary style. In indigenous African society, no one needed to spend years in the college in order to become a teacher. Its education also did not create classes in terms of the ignorant and the backward in the manner the missionary education did. Missionary education made it inevitable for Africans to get classified into the read and the unread, educated and the uneducated, the civilized and the uncivilized, and those who did not get that type of education started feeling inferior in society.

**The role of colonial Government in the establishment of schools (1900-1920)**

The missionaries had taken full responsibility of setting, managing, and financing of schools up to 1920. Their sources of revenue were their friends and donors abroad and to some extent local contributions from Ugandans. The Protectorate Government which had been established in 1894 was offering very little in terms of financial support. In 1901, Lansdowne, Secretary to the Foreign Office observed that although their priority excluded provision of education, it was better to give the missionaries some help (tax rebate).

The Protectorate Government bhad left the matter to the missionaries for two or three reasons. In the first place, in its earlier stage the protectorate government’s chief priority was the consolidation of the colonial rule in Uganda. It was more occupied with quelling opposition coming from Buganda and Bunyoro, whose leaders Kabaka Mwanga and Omukama Kabalega were leading strong wars against the British (1897-1899). The British defeated them and captured them in Lango where they were hiding in a place called Kangai (Angai) in 1899. In Acholi, Chief Awich of Payira also resisted the British from 1904-1912. There resistances in Lango, Ankole, Busoga, and Bukedi. These rebellions took away the attention of the British from other social services such as education and health. The missionaries had to undertake such responsibilities.

But in addition to the above factor, the Protectorate Government could not raise enough funds from taxes until about 1915 when tax revenues started increasing. The first financial support from the Protectorate Government was in 1907, when it gave 100 pounds to the CMS for King’s College Buddu. Nothing was given to the Mills Fathers that year. In 1909, the Protectorate Government gave 150 pounds to King’s College Buddu, 300 pounds to the other CMS schools, 300 to the White Fathers schools, and 100 to the Mill Hill Fathers. Such financial grants kept on rising every year. The protectorate government gave these grants in support and appreciation to the missionaries for running education and health sector within the protectorate. In other words, the missionaries had taken off from the shoulder of the protectorate government the big task of running education. In 1917, the protectorate government called a conference on education, in which the missionaries piled more pressure on the protectorate government to support education. In that same year the Protectorate Government created an advisory board of education to guide the management of education.

In 1920, the Protectorate Government came in full board to support education. This was after the missionaries had realized that chiefs and other prominent Africans were sending their children to go and study abroad after their high schools. This did not go very well with the Protectorate Government because of the fear for political consciousness that these children were likely to get during their studies abroad. Most of these sons of chiefs were going to study in America, India, and Britain. In America, they were likely to be influenced by the black civil rights movement that opposed and resisted the exploitation and abuse of the black Americans. In India there was the Pacifist movement of Mahatma Ghandi against British imperialism. In Britain, the black students would also realize that the British were not as sophisticated as they had been left to believe. Most blacks in Uganda thought that the British had the most accomplished civilization, but theffff real situation in Britain was far from that. To prevent Ugandan students from going to study abroad in very high numbers that would later on get conscientized and trouble the British, the protectorate Government established Makerere College in 1922. Makerere College was to serve the gap in provision of higher education, but it was also projected that after sometimes it would develop into a university.

The Protectorate Government also wanted to gain a firmer control of education in order to mitigate the interdenominational conflicts that were characterizing missionary schools. The rivalry between Catholics and protestants had gotten into alarming proportions, where chiefs belonging to a particular denomination used village labour to construct schools, but when it came to recruitment, only members of their sects were favoured.

In March 1923, the Colonial Office in London established the Colonial Advisory Committee on Native Education in Tropical Africa. This committee issued a memorandum on 13th March 1925 which became the basis of the colonial office’s education policy in the colonies. The policy urged the colonial administration in Africa to get more actively and proactively involved in the management of educational matters in their respective colonies.

The Colonial Office in London had also invited the Phelps-Stokes Commission in the United States to come to Africa and examine the nature of education in African colonies. The Phelps-Stoke Commission recommended that governments should not leave the business of running education to the missionaries alone. It recommended that governments should help in the shaping of policies and the overall management of education, including financing.

Lastly, given its policy of equal opportunities for everybody, the British Government wanted to originate schools for some special groups of people who did not have people directly responsible for them. Amongst these were the Muslims

**Elite/White Collar Education in Uganda**

The history of education in Uganda was determined mainly by cultural and religious motives of the missionaries on the one hand, and the political motives of the colonial regime on the other hand. After independence, the post independence governments also decided to rethink and reform educational policies in some fundamental areas in efforts to transform it into an education system that meets the national and human resource needs of the county. Between 1925-1960 the Colonial Office in London made efforts to reorganize educational policies in Uganda and other British colonies. There was the de La War Commission of 1937 on higher education in East Africa. In 1951, Dr Harlow, one of the best known educational advisers in British academies was sent by the Colonial Office to Uganda to advise on the state of education. His advice aimed at strengthening the state of technical education in Uganda. The Colonial Office wanted a balance between elitist and technical types of education. Elite education that was so popular at the time produced clerks, interpreters, and teachers. Drawing on the advice of the Phelps-Stoke Commission of 1924-25, the Colonial Office felt that missionary education had so much overlooked agriculture and technical component of education, thus overlooking community needs. That type of education did not produce graduates that could tap the agricultural potentials of the country. Most students of this time did not like agricultural and technical education. Instead they preferred elite, bookish and theoretical education that gave them social prestige. This tendency greatly perplexed the European educators who had thought that Africans would be happier with education system that help them improve their agricultural and technical skills, the type of education that made them understand and exploit their environmental resources better. To European educators, adaptive education was better than elite type of education that was devoid of technical skills.

**Historical sketch and overview of Uganda’s education development**

The 1920s had education system that targeted special groups of people such as children of chiefs and the clergy, while majority of Ugandans remained uneducated. The 1920s and 1930s were by and large Uganda’s formative years in the development of education. To help missionaries, the protectorate government started giving funding while the colonial government also built a few schools run by government. This period saw the birth of Makerere College representing the irth of tertiary or higher education in Uganda. After the de La War Commission Makerere College got remodeled into a regional institution serving the higher education needs in the East Africa region. In 1949, Makerere college got a special status by entering into a special relationship with the University of London as its constituent college. In 1953, Makerere college produced the first graduates of the University of London. In 1963 the University of East Africa was created with Makerere as its constituent college.

In 1953, a committee headed by Benard de Bunsen published a report on its findings about the state of education in Uganda. De Bunsen report emphasized Africanisation of education, training of high level human resource needed for the country’s economic development. Around this time, the Protectorate Government decentralized primary and junior secondary education to the Kabaka’s government, and in other parts of Uganda, it was decentralized to districts and kingdom administration. In 1964, a planning and statistical department was established in the ministry of education to help in the overall management of Uganda’s education.

**The E.B Castle Report of 1963.**

After independence in 1965 government appointed a commission under the chairmanship of E,B Castle to advise on the changes needed to improve education system in Uganda. The commission amongst other things proposed the following:

* Merging of primary and junior secondary schools and re-organising the expansion of secondary education.
* Improving the quantity and quality of primary education in the country.
* Raising the standards of agriculture and technical education.
* Expanding girls’ and adult education in the national education goals.

The Uganda government in a White Paper stated that it was unsatisfied with the education system and therefore accepted the commissions’ recommendations. During the next twenty years these recommendations were what guided government in the provision of education. In 1977, an education policy review commission was appointed but because of the liberation war of 1978/70 the work of the commission was halted.

**The 1987 Education Policy Review Commission.**

This commission was set up to reform the education policies, systems, and practice in Uganda in a bid to have an education system that could effectively respond to the national needs of the coukntry. The commission did an extensive review of Uganda’s education system, hand its work resulted into the publication of a document entitled “Education for National Integration and Development”. The membership of the commission included different professionals that included teachers, university academics and scholars, economists, administrators, representatives of employers’ associations, businessmen, etc. The terms of the commission were to:

* Appraise the education policy
* Appraise the existing system of education.
* Review the aims and objectives of Uganda’s education system
* Advise on effective ways of integrating commercial/business and technical education.
* Re-assess the existing system of funding education at all levels including upkeep of students.
* Review the systems of qualifying national examinations and internal examinations in Ugandan schools. Here, the commission was also charge to take into account the tender age at which children enter secondary schools.
* Come up with new ways of bridging the gaps in education system, including ways of introducing efficiency in the overall provision and management of education.

The commission began its work by setting up sub committees to do an in-depth study of the existing education system. Its methods included soliciting of data and information from the general public, assessment of the historiography of education, organizing public debates, brain storming and public discussion, committee meetings and discussions, and plenary sessions.

The commission found that the existing education system had steered away from the indigenous education that sought to keep children close and intimate with the immediate communities. It found that despite the numerous efforts of the post independence governments to make education meet the needs of the nation, the existing education was still failing to address the need. It was failing to address illiteracy, create jobs, generate skilled human resource, combat drop outs, and bridge the gap between schooling and life after school.

The committee recommended many things but chief among them were:

* Improvement of the morale of teachers and all education personnel.
* Rehabilitation of educational institution.
* Creating access and education for girls, adults, the handicapped and disadvantaged groups.
* Universalization of primary education.
* Increasing the duration of primary education and reducing the duration of secondary education.
* Devolution of power of the education management to district levels.
* Vocationalization of upper primary and lower secondary education
* Continuous assessment of students and the course of education
* Introduction of community service scheme for students at secondary and post secondary levels.
* Universal education from age 6. No tuition fee up to p.4 from 1991 onward. No tuition fees in p.5 up to p.6 from 1995 onwards.
* Use of mother tongue as the medium of instruction in early primary school
* Extension to P.8 from the current p.7
* Introducing pre-vocational subjects from p.5
* Cost-sharing of non instructional expenses in schools
* Three years of secondary education instead of four
* Teaching of Ugandan languages in secondary schools
* Introducing three types of secondary schools—the General, comprehensive, and vocational secondary schools.
* At least one general secondary school in each sub county and one vocational secondary school in each district.
* Conversion of selected secondary schools into comprehensive secondary schools
* Inclusion of continuous assessment as part of qualifying exams.
* Boarding costs to be transferred to parents.
* Establishment of the national council for higher education to oversee admissions, exams, and management of higher education
* Provision of low interest loans to students
* Merger of ITEK, UPK, and NCBS into a polytechnique.
* Other recommendations touched on teacher education and training, technical and vocational education, out of school life, educational planning and administration, financing and implementation of educational policies, etc.

**Language policy in Uganda.**

The language question in Uganda has been one of the most problematic national issues, both in the educational, political, and social contexts. Attempts to debate on national and official language have met a deadlock. Reforming and harmonizing some significant issues around the language(s) of instruction in Ugandan schools have also been difficult.

The missionaries/colonial administration first began by learning languages of the societies in which they worked (bilingual literacy). Traditional education was conducted in the languages of the local communities. They proceeded to write and develop literacy in these languages. Later because of the need to develop elite labor force, colonial education had to be conducted in the language of civilization (English). This position affected the language of education as well.

Between 1920s-40s, indigenous languages were still being used in the lower circles from primary, one to primary three as the language of instruction. The position of the Colonial Office was that education was to be conducted in mother tongues alongside English. Colonialists wanted to use language to preserve the good practices in African cultures. Surprisingly, after this period the use of indigenous languages weakened as the English language gained popularity.

Indigenous languages were also used in teacher training education—those who were learned but lacking full professional teacher training were teaching using indigenous languages. It is popularly believed that the best education in Uganda was achieved during the time when indigenous languages (mother tongues) were used as languages of instruction in the lower primary school, under licensed teachers. In this period there was high level of literacy, numeracy excellence, good English language proficiency, and high pass rate at the end of the primary cycle. Licensed teachers were however abolished in the 1990s. Because English was considered to be the language of civilization the use of mother tongues was ignored and finally disbanded. Most, if not all the teaching materials were produced in the English language, which also got elevated into the status of official language in Uganda.

**The Thematic Curriculum**

After decades of the dominance of the English language, the National Curriculum Development Center (NCDC) re-bintroduced the thematic curriculum in 2003. With this policy, the use of mother tongue as the language of instruction in lower primary (from P.I-P.III) was revived. NCDC came out with this policy after a thorough re-examination of the effectiveness of instruction (teaching) in Ugandan primary schools using English as the sole language. They found that the use of English very early in the school life of a learner was retrogressive to the overall sociology and psychology of learning. Learners get concepts better if they are first taught in their mother tongues. The most effective learning of LII (Second Language) is dependent on mastery and effective use of LI (First Language/Mother Tongue).

According to the thematic curriculum, English was to be studied as a subject from P.I-P.III, while Mother Tongue (MT) was to be used as the language of instruction. Primary Four (P.4) was termed the Transition Year (TY) in which English was introduced as the medium of instruction. Be that as it may, teachers were allowed to switch at will to the use of MT while teaching in class. In this period P.4 was the level at which bilingualism was permissible. In this Transition Year MT became a subject of study; it shifted from being a medium of instruction to a subject of study. It was believed that thematic curriculum would improve the quality of learning and educational achievement. Thematic curriculum has been reintroduced by the Ministry of Education and Sports but is being used mainly in the rural schools. Most of the urban schools have found challenges in the use of the thematic curriculum because of the multicultural, multi-lingual composition of the urban areas where in most cases there is no one dominant language. The thematic curriculum has also faced setback because of the mindset and attitude of most Ugandan communities who believe that English is the language of intelligence and that local languages would retard the development of their children. This view is however erroneous because there is no direct connection between proficiency in English and intelligence quotient of a learner. Apart from that because most Ugandan languages have not had organized orthographies for a long time, there has been a marked paucity of teaching materials for the thematic curriculum. At lastly, most Ugandan schools today compete in passing examination. Most teachers feel that teaching MT in the first three years of primary education is a waste of time that will make them outcompeted by other schools.

**Position of the Phelps-Stoke Commission on Language**

The Phelps-Stoke Commission that did a review of Uganda’s education system had recommended the following with regard to the use of language in schools:

1. The function of English wTas to help learners acquire information and also to link Uganda and the rest of Africa to the centers of European civilization.
2. Native languages were meant to keep and preserve the good practices and traditions of African cultures.
3. The report emphasized that all peoples have a right to use their indigenous languages, and that it was a violation of natural justice to deny natives that right.
4. It recommended that a meaningful process of progressive education must begin with a thorough understanding of native cultures through the learning and use of indigenous languages. Later, English could be use at higher levels of education.
5. It recommended that ethnic languages should be used at lower primary levels.

**Origin of the Campaign for MT**

The idea to use MT as medium of instruction was originated by the missionaries. They wrote books, primers, textbooks, language grammars, readers, Bibles, Bible extracts, and hymns in indigenous languages such as Luganda, Runyoro, Ruhooro, Runyakore, Lusoga, Ateso, Lugisu, Leblango, Lebacholi, Madi, Lugbarati, and Dhophadola. The missionaries also produced the pioneer newspapers in Luganda—Munnu and Ebifa.

In 1944, Dr. Turner, an expert in African linguistics from the Sudan was instructed by the Colonial Office to start a project of developing orthographies of Ugandan languages that were being used as languages of instruction in schools. As a result, orthographies in Luganda, Runyoro-Ruhooro, Runyakitara, Lebacholi, and Lugbarati were developed. These orthographies were also embraced in the examination system.

**Kiswahili versus Luganda—The National Language Question.**

The colonial government and the missionaries had favored Luganda to be adopted as the unifying native language. Luganda had developed faster than many Ugandan languages, and was widely spoken in many parts of Uganda including Busoga, Bukedi, and Bugisu following the use of Baganda agents in the expansion of colonial rule in non Baganda areas. The use of Luganda was however suspected by other tribes to be a ploy of inculcating the Ganda hegemony among non Baganda and was resisted.

As an alternative, the question of using Kiswahili as the language of instruction was first raised in 1912 at the birth of East African Federation. There was lack of consensus and this proposal was shelved. In 1927, the debate was re-activated by the colonial government. It was intended that Kiswahili was a better alternative to Luganda, as both the official and national language, as well as language of instruction in schools.

Kiswahili was favored because it had spread faster on its own without being enforced by policy the way Luganda was by the colonial government. Kiswahili was also more widely spread in that it was being used in the entire East Africa. Getting teaching materials and teachers would not therefore be a problem. Kiswahili was also preferred to Luganda by the non Bantu speakers. Missionaries however opposed Kiswahili because it was closely associated with Islam. Secondly, Swahili belonged to non particular ethnicity/tribe and could not therefore be considered as custodian of any native tradition in Uganda. In the later period of political turbulence, Kiswahili became associated with the language of violence, crime, and brutality. Most illiterate, unprofessional post independence governments of Milton Obote and Idi Amin used Kiswahili in their looting and killing spree. This made most Ugandans to detest Kiswahili as a language.

**The present state of Language in Education.**

The language policy in Ugandan schools at the moment is that English is the official language. English also functions as the national language. It is the language of education, international communication, of trade and business in the urban areas. English is also the language of literacy in that majority of written texts in a multiplicity of disciplines is in English. English is the language of international politics and diplomacy. Most international conferences and meetings in Uganda are mediated in English. What this means is that in Ugandan schools, a lot of emphasis is put in the teaching of English language over and above other languages. A few other international languages taught as subjects in Ugandan schools are French, German, and of late Chinese, owing to the increased trade and investment activities between Ugandan and China. In as far as international languages are concerned; Uganda has pursued a more monolingual approach that has given English the monopoly of language. Most former French colonies however adopted a more bilingual approach in which French is taught as the main language, but English or some other European language is also taught. The implication is that most Ugandans are disadvantaged in international scenes because they are only proficient in the English language. In international jobs and placement Ugandans can’t compete favorably with their counterparts of the Francophone Africa.

In Primary and secondary schools, some local languages such as Leblango, Lebacholi, Dhophadola, Lugbarati, Luganda, Rukiga, Runyakore are being taught. In UCE these languages have been introduced and are being examined. There is however opposition to the teaching and use of local languages in some regions of Uganda because of mindset problem. It is only in Buganda that the use of Luganda is popular among the native communities and they take great pride in the teaching and learning of their language. The native language boards have been established among some Ugandan language communities. Amongst these are Luganda Language Board, Lusoga Language Board, Lango Language Board, Acholi Language Board, etc. Efforts are being made to develop Kumam language board. These language boards are being supervised by the NCDC, local cultural foundations and the Ministry of Education and Sports. But some language boards such as the Lango Language Board extends their mandate beyond what the NCDC provides for. They use language to propagate other non literary interest of the community. They teach and revive the dying cultures and traditions, conduct social research on community developmental issues, etc

**Functions of language Boards**

1. They protect, preserve, and promote the use of native languages
2. They are meant to standardize and harmonise their orthographies in line with the current trends of development.
3. Provide guidance to the linguistic communities on pertinent issues of language and cultural communication.
4. Develop literacy materials that can be used in schools and communities.
5. Act as consulting body on matters of language development and reforms.
6. Do linguistic and other related research that enhances cultural communication in the respective linguistic community.
7. Conduct translation and editorial services in matters of local languages of their respective cultural jurisdiction

**Sociological Implication of the language question**

Lack of consensus on common language meant that Ugandan children would continue to use English as the only mode of official, formal, and more often non formal socialization in schools. The challenge is that English is also not a carrier of any of African cultures and would therefore have limitations in cultural discourses of communication. Most Ugandan communities have not learnt the value of language as a unifying force. Instead, they perceive language as instrument of domination only. That is why they are suspicious of each other’s language as instrument of undermining their own cultural sovereignty and independence. The political and hegemonic power of language is emphasized over and above its discursive, interactive, and unifying significances. Language as a socializing agency is one of the main instruments of nationalism. Ugandans need to find a language or languages with African roots or cultural synergies to unity them, and also preserve their cultures. English cannot do this because it is incapable of expressing the deep philosophies of African traditions and practices.

Most Ugandan school graduates are not literate in local languages, except in a few schools where local languages are emphasized. Over time colonial mind sets led to the alienation and stigmatization of local languages to the extent that it would be shameful for learners to be caught speaking mother tongue. Ugandan students are organized majorly using the English language and that is why even in meetings people have tended to speak in English rather than their native languages. Literary materials in Ugandan languages are limited. The NCDC is finding it difficult to promote the teaching of local languages because of this limitation. Social change cannot take place outside the locus of local languages that carry people’s culture. There is need to put more emphasis and investments in the promotion of local languages both in schools and communities.

Universities need to invest more on the development of African/Ugandan languages in the training of African linguists, development of new disciplines in the study of African languages, and in publication of more resources in these languages. The government through the line ministry should also provide resources in promoting Ugandan languages. There is need for a mindset change. Ugandans should learn to love their cultures and languages and not despise them the way it is being done at the moment.

**Higher Education: Conceptual and Historical Analysis**

**What is higher education?**

Higher education refers to post-secondary education that covers several levels such as university, tertiary, and vocational education that results into the training of skilled work force, professionals and experts in different academic and professional fields such as medicine, engineering, law, administration, agriculture, etc.

**Features of Higher education**

* At higher education levels, students obtain certificates, diplomas, degrees and other post graduate qualifications.
* Some higher educational institutions are meant to handle only specialized trainings. E.g. technical colleges, Teacher Training Colleges, Agricultural Colleges, etc
* It is a specialized level of training in which the curriculum is much compressed compared to what is taught in secondary and other lower levels of education
* Higher education also manifests certain shifts in methods, pedagogy, content, and scope of knowledge given to students. Methods used include lectures, seminars, workshops, field practice, etc. The methods used push burden of knowledge acquisition to the students.
* Higher education shifts more towards applied knowledge instead of book or theoretical knowledge.
* Higher education introduces students to practical and real-life situational learning through internships, and in the case of teachers, school practice.
* In higher education students undertake research. They are expected to be co-producers of knowledge through production of research papers.
* Higher education is supposed to prepare students for adult life
* Different ranges of politics play out in higher educational institutions. Student politics is more robust and organized. Student leaders are more independent, and student movements are more influential at this level.
* Higher education encourages more partnerships and collaborations among national and international academic institutions. Collaboration if often in the areas of research and innovation; publication, exchange programmes, sabbaticals, fellowships, etc.

**Funding of Higher Education**

Sources of funding of higher education include government grants, donations from philanthropists such as Ford, Rockefeller, Carnegie, etc, research collaboration, research grants, sabbaticals and fellowships, private fees paid by students

We should note that most sources of funding of higher education in Uganda are from outside sources and this has implications. First, it is not reliable and therefore not sustainable. Second, it compromises academic independence. In other words the funders tend to have a very strong voice to determine the type of knowledge produced out of such projects. Some funding are tied to particular types of research that the funders prefer.

**Management of Higher Education**

Higher education is managed at policy levels by the National Council of Higher Education (NCHE). NCHE is concerned with quality assurance and accreditation of courses. It is also concerned with inspection of academic infrastructures and facilities necessary for the effective dissemination of knowledge. It ensures that courses are not unnecessarily duplicated in universities and tertiary institutions of learning. NCHE ensures that the qualities of teaching staff in higher academic institutions are in line with the Ministry of Education regulations.

At the institutional level, higher education is managed by the governing councils that control policies of recruitment, human resource, staff welfare, etc. The governing council is the highest administrative body in the higher education and it worlks closely with the senate, ministry of education and other policy organs.

**History of Higher Education and Research in Uganda/East Africa**

In 1922 a trade and technical school was founded at Makerere where Makerere University is now located—at the current Estates Department. By 1925, the school was converted into a college offering secondary school subjects up to school certificate standard. The college also became responsible for offering medical/health science related courses that were taught at Mengo Hospital. It further started courses in Agriculture, Veterinary Sciences, Engineering, Surveying, and Teacher Training. Makerere was producing graduates targeted for employment in central government ministries and departments, local governments, and the commercial sector. Students produced around this time looked at education as a means to obtaining employment. At that time it was very easy for graduates to get employment as soon as they left school. This has left a strong imprint in the minds of Ugandan graduates that education is supposed to prepare people for employment.

As a result of the 1937 De La Warr Commission, Makerere was recommended to become the center for Higher Education to serve the whole of East Africa. The plan was to transform it into a university status. Higher education in the disciplines of humanities and social sciences started in 1938. The implementation of the plan to transform Makerere into a university was however slowed by the Second World War. In 1949 the College acquired a semi autonomous status and entered into a special relationship with the University of London. The nation states of East Africa were facing acute shortage of trained labour force that only higher education could provide.

The 1951 Binns Commission and the 1953 Bernard de Bunsen Committee gave further guidelines in the development of higher education in Uganda. De Bunsen commission recommended the initiation of teacher education, improvement of teachers ‘welfare and conditions of service, expansion of primary and secondary education, promotion of girls’ education and devolution of education to local level administrations. Both Binns and de Bunsen commissions recommended africanization of education at all levels in Uganda. To enforce this Africanization policy, the burden fell on higher education to produce more skilled labour.

In 1953,/ the final award in Medicine given by Makerere University was accepted worthy of registration qualification and secondment for use in East Africa. In 1957, the Medical School was recognized by the British Medical Council. In 1958, degree courses in Agriculture were introduced, drawing upon the services of research scientists at Kawanda, Serere, and Namulonge. Until 1956, Makerere was the only institution in East Africa offering university education.

In 1955, the Working Party on Higher Education recommended the establishment of regional higher institutions of learning in East Africa. This led to the establishment of the University College of Nairobi, which developed from the Royal Technical College. In 1961 the University College of Dares Salaam was established. The three colleges at Makerere, Nairobi, and Dares Salaam became the University of East Africa. The birth of the University of East Africa occurred at the time when Uganda, Kenya, and Tanzania had already achieved their independence. The Independence euphoria facilitated the creation of the University of East Africa. There was urgent need to train black intelligentsia to take up the burden of fast tracking decolonization of East Africa. The nation states and their respective statesmen saw education as the means of economic, social, political and cultural development. Makerere saw itself as responsible for training skilled labour force in the sectors of agriculture, medicine, technology, culture and other important areas of national development. Makerere joined Nairobi and Dares Salaam in the crusade to increase the number of educated East Africans that should handle administration and management of the economies of East Africa. Undergraduate enrolment in Makerere increased from 1, 331 in 1964/65 academic year to 1, 805 in the 1967/68 academic year

In efforts to advance the need for Africanization of its employment policy, Makerere launched and strengthened its post graduate training programmes. It also started the process of sending staff overseas for further academic development. The staff development programme was launched in 1960 with the support of donor agencies such as the Rock Feller and Ford Foundations. Post graduate training at home and abroad was expected to fast track the Ugandanization of the public and private service work force. By 1967 20 percent of staff at Makerere were Ugandans.

**Challenges of Higher Education in Uganda**

1. Limited funding of academic programmes and research
2. Student and staff strike
3. Lack of well motivated staff
4. Inadequate academic infrastructures such as libraries, labs, etc
5. Unfavourable politics.
6. International legal and economic regimes such as neoliberalism, globalism affect higher education
7. Limited academic and research collaboration

**Earlier Postindependence Education programme in Uganda (Obote and Amin’s Regime)**

The first government of Milton Obote preferred the policy of

* Cheap primary and secondary education and free university education. Parents were encouraged to sell cotton, coffee, tobacco, and tea depending on the geographical comparative advantages that Uganda’s different regions had in relation to the markets of these cash crops. Production of cash crop policy was encouraged to make it easy for parents to earn money and pay school fees. Many schools also encouraged the production of these crops by instilling the idea to learners.
* Schools were national in character in that students were encouraged to study in national schools away from their home regions. Such traditional schools included Lango College, Kabalega Secondary school in Bunyoro, Nabumali High School in Bugisu, Nyakasura School in Kabarole, Sir Samuel Baker School in Gulu, Kitgum High School in Kitgum, Teso College Aloet in Teso, etc
* Provision of adequate capitation grants for schools
* Students’ allowances for students of higher Makerere University and other higher institution of learning.
* National Scholarship controlled by the National Scholarship Board.

During Obote’s Second Government (1980-85), a number of secondary schools were built in every almost every sub county under the stewardship of the then Minister of Education Prof. Isaac Newton Ojok. These schools later became known as Third World Schools because people compared them to the excellence of the glory schools built in the 1960s and 70s. The emergence of these schools was supposed to bring education closure to communities and to make it affordable and cheap. But these schools later led to the collapse of the so called First World schools because good teachers were taken away from the traditional schools and posted to manage these new schools.

**The NRM’s Science Education Policy**

The NRM’s objectives for science education are organized around the national aims and objectives of education. The objectives are also directed by the ten point programmes for fundamental change pronounced after the 1986 overthrow has gone a long way to determine the nature of education in Uganda. In a nut shell, Uganda’s education is geared to developing skilled labour force in all sectors of the economy. It also meant to produce job creators rather than job seekers. The NRM determines science education to integrate subjects and courses taught under the natural sciences, environmental education and vocational disciplines. In the university and higher academies, the word science has however been used to include management and social sciences

**Vocationalization of Education**

The NRM emphasizes vocational education. Every district is supposed to have at least one government vocational school. The NRM government believes that the development of Uganda rest on the improvement of skilled work force that can be able to earnest Uganda’s agricultural and mineral sector. In the Ministry of Education there is a special desk that is supposed to oversee the progress and management of vocational education in Uganda. Comprehensive secondary schools were meant to improve the dissemination of technical and vocational education in the school system. Whereas this is a very promising policy, its full implementation has been very slow. The funding of vocational education is till insufficient. Moreover vocational education curriculum has not been promisingly innovative. It is limited to metal work, technical education, woodwork, agriculture, home economics, and computer education in a few schools.. Vocational skills must embrace many more technical and vocational areas that include electrical skills, automobiles, designing and textile, etc. Moreover Uganda’s technical and vocational education is largely theoretical. The so called technical and vocational schools lack laboratories and well equipped workshops, show rooms that can complement book knowledge.

**Promotion of General Science Education**

The NRM government has embarked on an aggressive promotion of science courses in secondary schools, tertiary institutions and universities. Today science teachers are paid more than teachers in the disciplines of arts and humanities in the hope that this can help motivate more Ugandan students to do sciences. It is hope that by promoting sciences, Uganda will produce graduates that help to meet Uganda’s development needs. They will also help create more markets. The problem with this policy is that Ugandan government has failed to identify the potentialities within the domains of arts and humanities. Government hopes that science as a development industry can progress without developing the social and cultural capital of its economy. In many fastest developing economies for instance, culture industry is taking the lead. Culture industry includes theatre, film, tourism, fashion, music and dance traditions, museums, language infrastructures, books and publishing etc. What Ugandan government ought to do this how to improve the curriculum of social sciences and humanities to be more innovative.

**Implications of Science education policy in Uganda today**

* More students are enrolling in science subjects and disciplines today in the hope that they will get government support and sponsorships.
* There is a great demand on the side of government to provide more facilities such as labs, studios, demonstration facilities to enhance the efficiency of science education.
* There is need for more research and publications in the science disciplines.
* Effective career guidance to students is needed in schools.
* There is apparent demotivation of non science teachers.

**Other Educational Policy Pursued by the NRM Government**

* Recruitment and retention of girls in schools. This has been done through government advocacy, ministry of education policy frameworks, encouragement of NGO and civil society advocacy, sensitization of parents and communities, etc
* Expansion of primary and secondary education. Improvement of infrastructures and establishment of seed/community schools; registration and licensing of private schools at all levels, etc
* Affirmative action for increased enrolment of women in higher education
* Establishment of patriotism clubs in schools
* Encouragement of distance and on-line e-learning mainly during COVID-19 school closure

**The Neoliberal/Structural Adjustment Policy and its Impact on Education (1980s-1990s)**

From the mid 1980s to the 199s, international donor countries in Europe and America through their international finance institutions such as the World Bank, International Monetary Fund and other funding agencies put pressure on African government and the other Third World countries to privatise and liberalise their economies to enforce efficiency of governments and check rampant corruption and abuse of public resources. Through this policy the market was to become the main drive and impetus of economic growth. Forces of demand and supply were to direct economic activities and government influences on the provision of social and economic services were drastically curtailed. Most African government sold off public parastatals, such as hotels, industries, transport services to private business entrepreneurs. The market imperatives became hegemonic and the poor people mainly suffered the brunt of this policy. The policy affected all sectors of African economies, education inclusive:

* Education became expensive as most private and government schools started hiking school fees.
* Many private institutions emerged, but more so as business undertakings and not as service providers
* The curriculum became more liberalized
* Many universities sprung up. Prior to this period Uganda had only Makerere University, Mbarara University of Science and Technology and the Islamic University in Uganda in Mbale
* The standard of education was also lowered due to weakness in regulation and quality control

**COVID-19 AND HISTORY OF EDUCATION IN UGANDA**

* There is no way we can talk about the history of education in Uganda without a mention of Covid-19 Pandemic. On January 30th 2020, the World Health Organization declared Covid-19 a global pandemic. The virus was first diagnosed in Wuhan, Hubei Province in China. The virus became a public health emergency crisis of international concern.
* Within less than two years of its outbreak, Covid-19 had affected 44.7 million people the world over, and led to more 1.7m deaths mainly from Europe and America.
* On March 18th 2020 there was a general lockdown and closure of schools, colleges, and higher educational institutions.
* On March 27th 2020, Uganda reported the first case of Covid-19. By April 2020, the number of confirmed cases had risen to 11.767 and 106 deaths
* Government imposed restrictions on travel leading to the closure of Entebbe International Airport and a ban on public transport. Later the ban affected even private transport.

At the inception of nationwide ban on schools, public gathering, public transport, ban on places of worship, Government of Uganda adopted six pillars to respond to Covid-19, namely:

* Governance and leadership
* Surveillance and laboratory
* Case management
* Logistics
* Anti risk communication advocacy
* Social mobilization
* Community engagement
* Psycho-social support

The Ministry of Health was charged with the responsibility for managing these actions.

The Ministry used district surveillance teams and district task forces

The First and Second Waves of the virus were determined by the variants of the same virus and the respective impacts that the variants caused.

Features of the Lock Down

* Ban on public gathering such as meetings, funerals, etc
* Closure of schools
* Ban on places of worship
* Ban on social places such as bars, night clubs
* Ban on public transport
* Ban on local, national, and international travels
* Restrictions on markets, arcades, malls, etc

Things promoted

* Hand washing
* Face masking
* Social distancing
* Not touching of eyes, nose, mouth
* Quarantine
* Daily reporting of contacts, tracing of contacts
* Promotion of alert consciousness
* Temperature monitoring

Effects on COVID-19 on Education in general

On March 18th 2020 government announced the closure of all schools to minimize the spread of the virus among school children. The closures gravitated between 30-42 days, and sometimes fortnightly extensions were enforced

School closure resulted into a learning crisis that affected more than 15,100,000 students and 540,000 teachers

**The Uganda Education Sector COVID-19 Response Plan**

The Ministry of Education and Sports constituted a sector response task force to strengthen education sector preparedness and response measures to mitigate responses to Covid-19. Government was supported by Global Partnership for Education and the World Bank. Covid-19 Emergency Education Response Project was allocated 14m USD. The response plan entailed:

* Ensuring better preparedness and effective response
* Minimising the adverse effects of Covid-19 on students, teachers and the education system at large
* Enhancing the capacity of the Ministry of Education and Sports, district local governments and other stakeholders to promote the protection of students and ensuring continuity of learning and transition to normal school programme
* Supporting students learning in pre-primary, primary, and lower secondary during school closures associated with Covid-19
* Strengthening the capacity of education system and building resilience to respond to this and other emergencies in the future
* Promoting home schooling for Ugandan children and even for refugees, ensuring that materials for home base schooling are procured and provided in time
* Printing and distributing self study materials to students through RDCs, DEOs, and DISs

Change in pedagogy/methods

* Remote self learning via radio and television. Recoding lessons and airing, or conducting live lessons on radio and television. This necessitated airtime, MBs, provision of transport to teachers.
* Primary lessons were to last for 30 minutes and secondary lessons for 1 hour. All levels would be allocated 1 hour daily
* Sign language on TV was to be used for students with disability
* Radio did not put into consideration students with hearing difficulties
* Promotion of regular awareness programmes

Adverse consequences of school closure

* Interrupted learning
* Challenges associated with distant learning
* Lack of quality monitoring of teaching
* Illegal coaching
* Rise in drop-out
* Exposure of children to violence and exploitation
* Parents were unprepared for home/distant learning
* Confusion and stress for both learners and teachers
* Gaps in child care.

**Re-opening of schools on 10th-11th January 2022**

It was reported in the different international medium the Uganda was the country which had the longest period of school closure that took two years. The long period of closure led to most private schools closing down. Most teachers of private schools also abandoned teaching and started doing other businesses for a living. In urban schools many students reported to schools on the first days of reopening while in rural schools students and pupils were quite slow in reporting. Most schools were also not ready for receing students having been bankrupt for a long time. Most schools that had been servicing loans were being threatened with liquidation. Teachers who had been redundant also had to reorganize their mentalities to resume teaching.

QN: Discuss the challenges that learners, teachers and administrators when government declared that schools were to be reopened.