

# Schooling

## Traditional Kakuwâ Education

The Kakuwâ, like the other African societies, have had for many centuries, their own unique systems of education. Since education is training for life in one's culture, Kakuwâ's traditional education is sometimes more valuable than the formal schooling supplied by books and teachers from foreign lands. Training in customs and tradition effectively serve the aims of education. Cultural heritages are preserved. Children learn to adapt to and utilize their environments and that they needed one another and the group to survive and be happy. They also learn that their future and that of their society depends on knowledge of, and respect for, the traditional laws and values passed down from previous generations. The unbroken continuity of the Kakuwâ culture through many centuries to the present, marks the success of such training.

The Kakuwâ traditional modes of education are still preserved. Children in Kakuwâ society are praised and rewarded for acceptable behaviour or punished for unacceptable behaviour. Parents or other elders administer the reward of punishment a particular action or omission deserves. Observation and questions test the reactions of the children in activities or plays. And any child who fails to react properly is laughed out of the game. Girls imitate their mothers by carrying a stick of rough wood as a baby, perhaps in a tiny hide sling. Any girls mature enough to carry a real baby, do so. They make miniature carrying baskets and go off with other girls on gathering expeditions, always returning with some real food either found in the forest or begged or stolen from the camp. The boys also learn to live and work with their fellows of different families rather than with their nuclear family, and will often be far more intimate with an unrelated boy of the same age than with a brother much older or younger. They play many games that develop quickness of eye and co-ordination of the body.

## Schooling in the Yeyi County

No other part of the Kakuwâ territories would have been as backward today as the Kakuwâ area of the Yeyi County had the foreigners who first set foot there, ever invested in education early in the **1900s**. For instance, a mere fraction of the revenue from the sale of the once abundant ivory, robbed from the area, would have been enough to turn out an impressive school. Indeed, for nearly 25 years, ivory was the principal revenue-earner for the *Turikiya* administration in the whole of Sudan "of the average value of **£30,000**." The exact number of elephants representing the **3,706,000 kg** of ivory can only be guessed. The average weight of an adult female and young elephant tusk is **21.3** pounds. Each elephant has a pair of tusks; hence a combined average weight of **42.6** pounds. Therefore, the actual number of elephants removed from the Equatoria Provinces over the 25-year period is **8,153,200/42.6** or **191,839**. The average yearly toll was **191,839/25** or **7,655.58**. The average monthly toll works out to be **7,655.58/12** or **637.96**.

The type of schools provided by the missionary societies in the Southern were nearly all *village* (sometimes called *bush* schools), *elementary*, *intermediate* (or primary) and *trade* schools. Many of these schools were often far from the mission stations. The better ones aimed at teaching the first two years' syllabus of the elementary school course, followed by an examination for entry into the third class of the elementary school. As soon as the general missionary work had commenced, a boys' schools would begin. Girls were sometimes admitted to these schools but if there was a reasonable number of girls wishing to attend, they usually worked separately in simple enclosures until a permanent building could be provided. By 1926, there were **22 Boys'** elementary schools, **9 Girls'** elementary, **2 Boys'**

intermediate and **1 Boys'** trade school in the Southern Sudan. In addition, there were numerous village schools which were often co-educational. The media of instruction were the various vernaculars. Some depended on visiting missionaries and were little more than centres for instruction in reading and copying the Bible in the vernacular, and for some rudimentary health education. The elementary schools provided a four-year course, and English was the medium of instruction in the higher classes. The curricula, syllabuses and teaching methods varied according to the organization of the mission concerned. The missionaries taught boys elementary carpentry, bricklaying, tailoring, and crafts which could be of use to people at that time. However, a considerable amount of time and energy was devoted to the teaching of the Christian faith.

For girls during this period, there were village and elementary schools only, as there was little demand for girls' education. A short training for teaching was sometimes given to girls in elementary schools. Girls' elementary schools were boarding schools as were most boys' schools, because the distance between the homes of the scattered peoples was very great. This gave the missionaries the opportunities to teach the girls hygiene, health education, needlework, housecraft and domestic studies. These were aimed at improving the standard of living of the people in a practical way. More importantly, it gave the missionaries the covert opportunities to indoctrinate students with the Christian faith away from the scrutiny of their parents.

Initially, there were altogether **nine** schools for girls in the whole of the Southern Sudan, three of which were in the Equatorial Province as follows:

- The **Church Missionary Society (C.M.S.)** at **Yambio** and completed it in the 1920s;
- The **Church Missionary Society (C.M.S.)** at **Maridi** (in **Muru** area) and completed it in **1921**; and
- The **Verona Fathers Mission (V.F.M.)** at **Mupoi** in **1913** and completed it in **1934**.

Nearly all the educational excitements in the Southern Sudan sizzled out following the **1955** disturbances which later resulted in the now famous 17-year *Anyanya* or "poison-snake" war. Relative peace was restored into the region following the March, 1972 *Addis-Abba Accord*. In fact, a University was opened in the Southern Sudan in **1975**, and it was named the *University of Juba*. Although some Arab students were a part of the University, the majority of the students came from the predominantly Southern Sudanese tribes of *Dinka*, *Nuer* and *Latuko*. Of the so-called *Bari-Speaking Tribes*, only the *Bari*, and the *Kuku*, constituted larger numbers.

In the early 1980s, there were a few operating intermediate and secondary schools in the Yeyi County. These were **Longamere**, **Gulumbi**, **Kimba** and **Yeyi Girls**, all of which were run on self-help basis. The only secondary school, *Lutaya*, was founded in 1984, also on self-help basis, but was aided along the way by the U.N.H.C.R., some so-called Oxford Students and *Jesuit* priests. When the SPLA War peaked in the 1990s, Yeyi County became the headquarters of the *New Sudan*. The general hope for the resumption of normal, meaningful and sustained education in Kakuwâ's Yeyi County started following the January 2005 signing of the Peace Plan ending nearly 25 years of fighting.

It is especially thrilling to learn that many Sudanese Kakuwâ children got educational opportunities in Ko'buko District (just as they did 20 years earlier), and have continued on to enrol in Universities and colleges during the height of the civil unrest in the Southern Sudan. The reverse was the case in the 1980s when the Yei Kakuwâ opened up their hearts to the Ugandan and Congolese children who subsequently joined the secondary schools in the district, while others went on to join Universities and polytechnics inside and outside the Sudan.

### Schooling in Ko'buko

In **Ko'buko District** (West Nile, Uganda), educational initiatives were, for the most part, built on the model existing throughout the rest of Uganda. However, religious politics and rivalry did play destructive functions in many educational aspects in the county. From the outset, the *African Inland Mission (A.I.M.)*, through local churchmen—especially from the **Nyanjiliya** and **Godriya** clans—had tended to regard those Kakuwâ clans lying roughly south of the **Arua-Nyarilo (Ko'buko)** road as being unsuitable for schooling but as being polygamous, drunkards, witches, poor, *Isilamu* (Muslims) and *sitani-ki* or 'worshippers of Satan.'

**Nyanjiliya**, the oldest primary school in the Ko'buko County, opened as early as 1925 followed by **Kulu'ba** and **Lobule** primary schools. These were the brain children of the A.I.M. As the years passed by, however, other religious bodies got awakened adding to even more confusions. First, the **Verona Fathers**, coming from the Southern Sudan, acted by opening **Teremuja** as a Catholic school in the 1950s followed by **Dranya** and **Lojira** Catholic schools. In those early days, the catholic schools were placed under the control of the Italian, the late **Father Paratelo Menge**, who later became the Headmaster and Principal of Ko'buko Secondary School. The Muslims countered the Christian onslaught by building **Nyayi Muslim Primary** school followed by **Lojira** and **Nyarilo Muslim** schools in the late 1950s.

Complicating matters even further has been the presence of a large proportion of the Kakuwâ male teachers whose spouses have been of Lugbara background, especially from the Maracha areas of *Paranga* and *Nyadri*. Consequently, such teachers adopted Lugbara customs including their language. Even more pathetic was the fact that nearly all the Kakuwâ teachers in Ko'buko have been teaching the lower classes in the Lugbara language instead of in the Kakuwâ language. The result of these combination of factors has been an overwhelming degree of intolerance among even kin (relatives) of opposing religions. Perhaps the biggest fallout had been the overwhelming number of illiterate and semi-literate Kakuwâ adults in Ko'buko today. When Idi Amin Dada came to power in Uganda on January 25, 1971, the Kakuwâ males joined the *Uganda Army-UA* in large numbers—some even abandoning their primary and secondary school education.

### Secondary Schools in Ko'buko District

- **Ko'buko Secondary School** (also known as *St.Charles Lwanga College*) was founded in 1959 by the *Verona Fathers* as an institution for producing construction workers. In 1960, it became a Junior Secondary School (Junior 1 and Junior 2 or Primary Seven and Primary Eight). In the 1970s it expanded to incorporate both *Ordinary Level* and *Advanced Level* (or Higher) classes. Although situated in the heart of the Kakuwâ territories, approximately 99 per cent of its students have always come from out of the area. These were mostly Lugbara, Alur, Acholi, Lajo, Ma'di, and even from Southern, Eastern and Western Uganda. For instance, in 1994, there were only under **80** Kakuwâ students in the school population of over **400** students. Moreover, there was only one Kakuwâ teacher in the whole school, **Diri** of the **Adibu** clan. As expected too, the overwhelming religion of the students attending Ko'buko Secondary School was Catholicism. Saddest but true perhaps is the fact that the Teremuja Catholic Primary School, which is situated just within Ko'buko Secondary School itself hardly sent large numbers of students to this secondary school.
- **Aki High School** used to be a co-educational institution first based in Nyanjiliya Primary School then relocated to *Opo Hill*, just outside the Dranya Trading Centre, in the middle of the **1970s**. The school is now understood to have been re-born at **Nyanjiliya** under the name of *Nyanjiliya Secondary School*

- **Lojira Secondary School** was still in its infant stages when Ko'buko was vacated in **1979**; it is now a fully-fledged secondary school.
- **Kuduziya Secondary School** - opened in the **1980s**
- **Kochi Secondary School** - opened in 2008

**Primary Schools in Ko'buko District in the 1980s by Division** or *Joagos* also known as *Wakilis* in existence in Ko'buko recently:

**Primary Schools in Lobule Sub-County**

- **Padombu** Primary 7 School
- **Kuduziya** Primary 7 School
- **Kuniro** Primary 7 School
- **Lurujo** Primary 7 School
- **Lobule** Primary 7 School
- **Tukaliri** Primary 7 School
- **Nyori Chaku** Primary 6 School
- **Kiyakuriye** Primary 7 School
- **Adumuga** Primary 7 School
- **Metino** Primary 7 School

**Primary Schools in Midiya Sub-County**

- **Nyanjiliya** Primary 7 School
- **Teremuja** Primary 7 School
- **Kinga'ba** Primary 7 School
- **Nyarilo** Primary 7 School
- **Ginyako** Primary 7 School
- **Lojira** Primary 7 School
- **Anyakaliyo** Primary 7 School
- **Dranya** Primary 7 School
- **'Birizaku** Primary 4 School
- **Leyiko** Primary 7 School

**Primary Schools in Ludara Sub-County**

- **Ora'ba** Primary 7 School
- **Kagoropa** Primary 7 School
- **Ole'ba** Primary 7 School
- **Alipi** Primary 7 School
- **Gurepi** Primary 7 School
- **Kochu** Primary 7 School

- **Indriga** Primary 7 School
- **Goya** Primary 7 School
- **Lima** Primary 7 School
- **Ayipe (Aipe)** Primary 7 School
- **Kulu'ba** Primary 7 School
- **Nyooke** Primary 7 School
- **Lojira** Primary 7 School

### **Educational Base in the Congo Kakuwâ**

During both colonial times of King Leopold II and the Belgium, a mass educational system only produced African labour force with enough technical training to fill low-echelon jobs in the Congo's booming mine industry and agriculture. But no native was educated beyond an eighth level because according to one ex-Belgian colonial official: *We need them smart enough to do the work ... but not smart enough to kick us out.* Following independence in **1960**, education in the Congo was supposed to be free under the Department of National Education. It would require six years in a primary school and from two to four years in technical and post-technical schools. The Congolese official language is French spoken among its nearly **40 million** inhabitants. Besides, there are nearly **300** different other languages in the country including Kakuwâ. Mobutu's government gave special status to only four languages: *ki-Kongo*, *tshiluba*, *li-Ngala* and *Kiswahili*. The Congolese dialect, *Ki-Ngwana*, was introduced by **Tip Tipo's** slave and ivory traders from the East African Coast in the 19th century. It is now widely spoken in **Kivu, Kisangani** and in other parts of Eastern RDC as pidgin Kiswahili.

### **Schooling in the Kakuwâ County**

For a very long time, the Congo Kakuwâ have had virtually no schools. This is very disappointing as children of schooling age did not get the opportunity for formal learning. As a result, few Kakuwâ in the vicinity of the bordering areas of Uganda, used to cross into Uganda and the Sudan in order to obtain learning opportunities for themselves and their children. This is really ironic because such an educational deficiency should not have existed in one of Africa's richest countries. It is not clear how many Kakuwâ (if any) have ever reached any of the campuses of the National University of Zaire, such as **Kisangani, Lovanium, Lumbumbashi** or **Kinshasha**.

### **Village Schools in Kakuwâ County**

A dozen or so **Village Schools** are scattered throughout the whole area of the Kakuwâ County. The following ones are found within the **Kumuro-Keri-Baaze** triangle close to the Congolese border with Uganda and the Sudan:

- Go'duro
- A'di
- Gombe (Godriya Bura)
- Kumuru
- Mazaka
- Leyiko-Rumu
- Origa
- Apitiku
- Apayo
- Baaze

- Alipi

Elsewhere in the Kakuwâ County, the primary school education centres have been as follows:

- Agoroba
- Kingezi
- Gbula
- Agura
- Diso
- Azu
- Kooba
- Kaza
- Leyiko-Rumu
- Alipi
- Koropo
- Adomi

**Secondary Schools in Kakuwâ County:**

- Loya
- Izori
- Rodo
- Azu
- A'di
- Kumuru

It is worth noting that for a long time, the only major secondary school in the whole of the Kakuwâ County has been located at **A'di**, and was run by the *African Inland Mission* (A.I.M.). Since its inception in the 1900s, the AIM has used **A'di Secondary School** as a springboard for converting desperate and poor Kakuwâ people to Christianity. To accomplish this, the mission uses meagre drugs or medicines and used clothing donated by the Western Countries to lure the parents of the children to follow Christ. The A.I.M. also accepts cattle, goats, chicken, money and labouring job in exchange for the medical services.