

## CHAPTER 10

### *LIFE AT MAKEERERE, KYADDONDO*

It has often been asked: What was life like for the Kiyingi family at Makeerere? Experience of life at Makeerere can be categorised into two distinct periods - the period before the 1945 deportation of Paulo Kiyingi and the period after the deportation.

#### **10.1 The Period Before the 1945 Deportation of Paulo Kiyingi**

The period before the deportation of Paulo Kiyingi is said to have been one of financial prosperity, easy life and complacency, devoid of any major hassles. PK had a well-paying job with the government, which gave him access to sufficient funds to look after his family without lack or want. Some of the results of that were the following:

- (1) Paulo and Eseza Kiyingi had several friends in the neighbourhood and indeed the whole village/suburb of Makeerere. Within the local church they were regarded as strong pillars. They would welcome anybody to their home any time. On most Sundays they would hold feasts in their home and invite their Christian brotherhood and sisterhood to come to table with them. This made them very popular.
- (2) On the family front, they both managed to engage their respective original families of brothers and sisters and other relatives, bring them together and to further cooperation within their families. PK was influential in the initiation and sustenance of the Ndiga clan association called "BWEYAGALIRE". Many Ndiga clans people patronised the association and used to gather and hold meetings on a regular basis in the home of Paulo and Eseza Kiyingi at Makeerere to deliberate on clan matters and issues aimed at fostering unity within the clan members. One of the most significant issues discussed was to acquire a piece of land on which to build the clan office or headquarters. This was eventually effected and up to today the office is still located on that piece of land near the Kabaka's lake at Mengo.
- (3) PK was a staunch member of the Buganda Co-operative Society. This society owned a shop or store at Wandegeya, a small trading centre within the environs of Kampala. This store was operated by Daudi Musoke Mukubira of Makeerere on behalf of the society. The shop would purchase commodities at factory or wholesale prices and re-sale them to the members at reasonable affordable prices, hence avoiding the inflated high prices of the Asian shops.
- (4) PK always strived for freedom and justice, in defence of the rights of common people. In his locality of Makeerere this was once demonstrated when the Government, while preparing servicemen for the Second World War (1939-1945), camped those soldiers around Makeerere village for some long time. They became notorious among the local civilian population for harassing their wives and their daughters in seeking sexual favours from them. It is claimed that some of these libidinous harassments resulted into real encounters, which lead to the spread of and an epidemic of sexually transmitted diseases like scabies, gonorrhoea and syphilis within the local

civilian population. This went on undetected until PK reported the matter to his boss the Resident Buganda and asked for permission to fight this heinous crime. When permission was given PK and other residents formed a vigilante neighbourhood watch to patrol the village, especially at night. Any serviceman caught loitering outside their camp would be arrested and charged accordingly. This immediately curbed the number of such criminal activities. Subsequently the servicemen's camp was moved away from Makeerere and relocated to Kololo, another suburb of Kampala.

- (5) PK once acted as a news broadcaster. He was one of those relegated with the task of broadcasting news of the war on public loudspeakers, located at Wandegaya and other trading centres around Kampala, during the Second World War. There was no established government department in charge of disseminating war news to the public. So the office of the Resident took on that role and PK, as head of the clerical and administrative staff, was put in charge of the same.

## **10.2 The Period After the Deportation**

It has always been said that any kind of change in life brings good and/or bad results. What came out of Paulo Kiyingi's stand against European expansionism, which resulted in his deportation was sour. For a start he did not regain his employment at the Resident's office. It is said that he was invited back at work but that he declined the offer, citing the Resident's earlier act of betrayal in not telling him that he was going to be arrested at the Police station on that fateful morning of 10th September 1945. PK therefore decided to retire from paid government employment on principle, something he paid for dearly for the rest of his life. He chose to stay in the rural area where he had been banished, albeit temporarily, as a condition of his release from deportation. He would then concentrate his energies on farming on the one hand. On the other hand he also wanted to educate the common people in the rural areas about the treacherous ways of the European, his tricks and hypocrisy. He owned a large piece of farm land, but he lacked the know-how of the modern methods of large scale farming of those days. He did not possess any farm tractors, harvesters or any implements that increase farm productivity by cutting down on costs. He even lacked the trucks or lorries to carry his crops to the market place. He relied on his own energies and the manual labour provided by paid casual migrant employees from other parts of Uganda and Rwanda. His farming methods were therefore pretty ordinary, not much different from subsistence farming. Consequently his financial stability began to plummet due to lack of sound financial planning for his early retirement from regular paid employment. The decision to become self-employed was in itself novel, but the timing and preparation for it was wanting. He therefore encountered severe financial difficulties in the life following the deportation, some of which were as follows:

- (1) Providing for the two homes, the Makeerere and Bukatira homes.

PK tried his best to look after the urban Makeerere home from the rural Bukatira home where he was based, but this proved difficult. He lacked the proper means of transport to get the plentiful of food crops he cultivated at Bukatira to Makeerere. The commuter bus service belonging to Suleiman Serwanga, which he regularly used had limits to the size of luggage one could send, being passenger not luggage buses. As for the cash crops like cotton and coffee, he would grow as much as his energies and those of his helpers would permit. The proceeds though, were not always enough to cater for the day to day needs of the two homes, paying poll tax and meeting the school fees and other requirements for the children he had in schools straight after returning from his deportation, let alone the others who were born afterwards.

## (2) Education of their children after 1945

The financial prosperity which characterised life at the Makeerere home before PK's deportation in 1945 vanished for good, never to return even with his return from exile. PK decided to devote his life to farming in the village at Bukatira, while ENK stayed with the children at Makeerere. That decision not only demoted the standard of living at Makeerere, but also threatened the education of their children. Indeed if it wasn't for some ingenious plan hatched out by PK and ENK those children were doomed to some being expelled from schools, others to not being able to take up their rightful places in some of Uganda's most influential schools, for lack of the necessary school fees.

We have seen the strong cooperation between PK and his brothers in the extended families of Mpigi and Kyabbumba. As outlined above in Chapter 6, PK had helped pay the school fees of several of his brothers' children and grandchildren while he was earning good money. These were as follows: (i) Kosea Kalyesubula Senkayi, the son of his brother Fenekansi Nkonge; (ii) Alice Janet Nalunkuuma Bimbuze, the granddaughter of his brother Zakaliya Bbosa; (iii) Paulo Kiyingi and (iv) Edward Kiguli, the children of his brother Batulumayo Sserunkuuma Aliddeki Mbizzi and several others. In return PK and ENK received assistance from several relatives to enable their children's education. In some cases, especially for the younger members of the family, the older brothers or sisters chipped in here and there. While PK was away in captivity, Eriazali Lwasi (the son of PK's older brother Aloni Bapere Sekkadde) helped pay the school fees for Efulansi Miriam Nalugwa through primary school, before she was married off. Moses Semyano Kiyingi, while at King's College Buddo, had his school fees paid for him on several occasions by Samwiri Kaggulire of Namasinda. Damascus Kaggulire's education was apparently wholly paid for by PK himself. At some stage, while David Kulumba was studying at Aggrey Memorial School Bunnamwaya, his school fees were met by his older brother (cousin) Erifazi Kaggwa Kirimuttu. Athanus Bosa's education also seems to have been wholly paid for by PK, without assistance from anybody. As for Elizabeth Nakiyingi, her education through Gayaza High School was facilitated by the ingenuity of her mother ENK, who saved whatever coin she lay her fingers on and knew of ways to get PK to come up with the money one way or other. Esta Nabbosa's education through Gayaza High School and Ndejje Teacher Training College was met by her father PK, assisted from time to time by her older brother Damascus Kaggulire when he started working. Balubuliza Kibuuka's school fees while he went through Makeerere College School and St Mary's College Kisubi were largely met by his older brother David Kulumba. Samuel Lutalo received assistance with his school fees from his older brother Damasiko Kaggulire while going through Lubiri Secondary School and King's College Buddo. Kikuttobudde Sekkadde's school fees were largely met by his older brother James Henry Mpiima while at Makeerere Primary School, until Mpiima died in 1966. In high school at King's College Buddo, David Kulumba met all of Sekkadde's school fees up to the end of lower senior school in 1969. In "higher" school (Senior 5 and 6) Sekkadde's fees were met by a government scholarship, although since he was in a boarding school he continued to get some stipend from David Kulumba from time to time. Margaret Naluggya, the youngest in the family, had her earlier education paid for by her elder brother James Mpiima, while the later education in high school was met by her elder sister Elizabeth Nakiyingi.

That spirit of family co-operativeness or helping one another, which enabled those children to continue their schooling up to respectable levels, under difficult circumstances, will always be publicly acclaimed. That same spirit is claimed to be one of the major holding pillars binding the Kiyingi extended family together in solidarity.

Most of PK's children went through either of the two well-known nationalist schools of the 1940s and 1950s, namely Aggrey Memorial School Bunnamwaya and Chwa II Memorial College Namungoona, as follows: Semyano, Kulumba, Nakiyingi, Kibuuka and Lutalo - all attended Aggrey Memorial School at one time or other. Bbosa attended Chwa II Memorial School. Curiously none of his two youngest children, Sekkadde or Naluggya, attended those schools. It is not known whether it was an issue of his nationalism wearing off or of his country Uganda having achieved independence from Britain in 1962, such that there were no more sentiments for separate nationalist schools. In any case, "*Kye baayagalizanga embazzi kibuyaga yali asudde*" - meaning: "What they had been fighting for had been delivered".