



A CASE STUDY

Catholic Sisters in Uganda

The Conrad N. Hilton Foundation's
Catholic Sisters Initiative

“Give aid to... the sisters, who devote their love and life’s work for the good of mankind, for they appeal especially to me as deserving help from the Foundation.... It is my wish... to have the largest part of your benefactions dedicated to the sisters in all parts of the world.”

— Last will and testament of Conrad N. Hilton

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Center for Religion and Civic Culture
University of Southern California
October 2017

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I.

Introduction



Unique Role of Catholic Sisters

This case study seeks to illuminate the unique role that Catholic sisters play in Ugandan society and the communities they serve. It also highlights why it is so critical for the Conrad N. Hilton Foundation’s Catholic Sisters Initiative to support them. When sisters were asked what differentiated them from others who provide health, education or other social services, they responded that:

“Sisters serve and give themselves to the people.”

“We emulate the values embodied in Christ and help move his mission forward.”

“Sisters serve all.”

“We are unique because of our relationship with God in prayer.”

“Sisters are not attached to what they have developed.”

“Credibility and trustworthiness.”

“Multitasking is a way of life for sisters.”

Ugandan sisters see themselves as spiritual workers embracing the poorest and most vulnerable members of Ugandan society. Sisters work with South Sudanese refugees in remote refugee camps, counsel the traumatized victims of the Lord’s Resistance Army, and educate HIV-positive young women in the slums of Kampala. Ugandan sisters go where others refuse to serve and provide strong spiritual witness through their work. They have a unique perspective on the complex needs of Ugandan communities and vulnerable populations because they live side-by-side with people and intimately understand the challenges that they face on a daily basis. Ugandan sisters have suffered alongside their communities. In turn, communities trust sisters and see them as honest interlocutors with the state and private institutions. Ugandan sisters truly represent Conrad N. Hilton’s vision of sisters as those who “devote their love and life’s work for the good of mankind.”

Methodology

The Conrad N. Hilton Foundation's Catholic Sisters Initiative launched its first five-year strategy in 2013. As the measurement, evaluation and learning (MEL) partner of the Sisters Initiative, the Center for Religion and Civic Culture (CRCC) at the University of Southern California has been documenting and analyzing the Sisters Initiative's grant-making strategy since 2014.

At the request of the Sisters Initiative, CRCC is conducting research to support the development of the second iteration of the Initiative's strategy for 2018-2023. In order to understand the needs of Catholic sisters and their missions in Sub-Saharan Africa, CRCC was tasked with developing country case studies for Zambia, Uganda and Nigeria.

CRCC's methodology is based on the country assessment model used by development organizations. Such assessments can provide a landscape analysis in a particular field (e.g., education), a risk analysis, a list of key partners, and/or the identification of particular regions with the most need. They are typically based on a literature review and at least 2-3 weeks in country with time to interview a wide variety of stakeholders. They can provide field-level, real-time information to make decisions on whether to invest time and resources into tackling an issue in a country, as well as to develop an initial country strategy so that an intervention has the highest chance of success.

Rather than focus on a particular field, this case study is unique in that it seeks to understand the ability of one set of actors—Catholic sisters—to meet the needs within the country. It responds directly to the Sisters Initiative's request for information on five sectors that it is considering funding through its second strategic phase (see section 3, Country Priorities): food security, education, maternal and child health, human trafficking, and entrepreneurship and microfinance. In each of these areas, which align with the UN Sustainable Development Goals (SDGs), the report documents the scope of needs, the role of sisters, key players, challenges and opportunities.

The case study of Uganda builds off of the previously published Zambia case study, and indeed, many of the challenges and recommendations for sisters and the country priorities are similar in both countries. This report refers back to this case study for both similarities and differences. In particular, food security emerged as a clear sector priority from the Zambia case study. Uganda, however, complicates the narrative of five sectors. Key informants repeatedly told CRCC that poverty eradication was Uganda's priority. Poverty eradication is a key element of all five sectors prioritized by the Sisters Initiative. Furthermore, conflict and weak central governance also play a role in poverty eradication in all five sectors.

This report should be considered the beginning of a conversation on how the Sisters Initiative's next strategy can be implemented at a country level, and not a full-fledged country assessment. CRCC's relatively brief time in Uganda (two days) and limited access to stakeholders constrain the conclusions that can be drawn from this report. If the Sisters Initiative decides to invest in Uganda, it could employ a consultant who is an expert in a particular sector to broaden and deepen the analysis available here and to provide more specific recommendations on how to have the greatest impact on a given sector or set of sectors. Nonetheless, this report concludes with an initial assessment of Uganda's strengths, weaknesses, opportunities and threats, along with recommendations for the Sisters Initiative to consider as it crafts the second iteration of its strategy.



Country Background



Uganda is a landlocked country of 41 million people located in east-central Africa.¹ Uganda borders South Sudan, the Democratic Republic of Congo, Kenya, Rwanda and Tanzania. The country is divided into four administrative regions (Central, Western, Eastern and Northern), 111 districts and 146 counties. According to the most recent World Bank data, more than 84 percent of Uganda's population lives in rural areas.²

Economics

Uganda is considered a low-income country by the World Bank, with a gross national income (GNI) per capita of US \$660 in 2016.³ More than 72 percent of the population works in the agricultural sector.⁴ Uganda currently ranks 163th out of the 188 countries included in the most recent human development index.⁵ Under the country's Second National Development Plan for 2015-2019, the Ugandan government has set an ambitious goal to become a middle-income country by 2020.⁶

Politics

Uganda was a British colony from 1894 until it achieved independence in 1962. Since independence, Uganda's political landscape has been unstable, giving rise to a series of dictators and strong men. The regime of Milton Obote (1962-1971) ended with the ascendance of the military dictator Idi Amin, whose brutal eight-year rule resulted in the deaths of an estimated 300,000 Ugandans. After Amin was deposed, Obote came back into power until a military-backed liberation movement ousted him in 1985. After the military junta was expelled in 1986, Yoweri Kaguta Museveni was then sworn in as president. Museveni subsequently was elected as president in 1996 and has held power until the present day. The country is now officially a multi-party democracy, but tensions have risen recently, after the Ugandan parliament recently tabled a measure to remove the presidential age limit, a move seen as opening the way for Museveni to seek a sixth term as president.



Uganda is situated in a politically volatile region of Africa known as the Great Lakes Region. Border disputes, the intervention of its military in neighboring civil wars and the pursuit of transnational terrorists have led Uganda into armed conflicts in the Democratic Republic of Congo, the Central African Republic, Rwanda and Somalia. The Ugandan government is also currently waging war within its own borders against several rebel groups, including the Allied Democratic Forces as well as remnant enclaves of the Lord’s Resistance Army—a violently anarchic fundamentalist cult that for three decades has taken advantage of regional ethnic animosities and economic disparity, as well as porous borders between Uganda and its northern neighbors, to engage in mass killings, looting and kidnappings.⁷

As a consequence of this regional instability, Uganda has become the largest refugee-hosting country in Sub-Saharan Africa, with nearly 1 million refugees from conflict in South Sudan alone.⁸ On average, the country receives 2,218 refugees each day, and an additional 500,000 are expected to arrive by the end of 2017.⁹ Regional conflict, internal strife and the entrenched, anti-democratic bureaucracy of the Museveni administration all serve to amplify and perpetuate the challenges hindering the development of Ugandan society.

Religion

Uganda is a predominantly Christian country with a sizeable Muslim minority. The 2014 Census indicates that Catholics are the largest Christian denomination, comprising around 40 percent of the population, followed by Anglicans at 32 percent and Muslims at 14 percent (Figure 1).¹⁰ The proportion of Catholics and Anglicans as a share of the overall population has declined since the 2002 census. The Catholic proportion of the population declined by about 2 percent, while Anglican proportion declined by nearly 5 percent. The proportion of Muslims has increased by less than 2 percent between 2002 and 2014. Pentecostal Christians have seen a dramatic increase of more than 6 percent, but they still remain smaller than the other main religious groups, accounting for 11 percent of the population in 2014.

fig. 1

Religious Affiliation in Uganda in 2002 and 2014

Religious Group	2002	2014
Catholics	41.6	39.3
Anglicans	36.7	32.0
Muslims	12.4	13.7
Pentecostal/Born Again/Evangelical	4.7	11.1
Seventh Day Adventist	1.5	1.7
Traditional	1.0	0.1
Baptist	—	0.3
Orthodox	0.1	0.1
Others*	1.9	1.4
Non Religion	0.9	0.2
Total	100	100

SOURCE: Uganda Bureau of Statistics

Islam and Christianity entered Uganda later than other parts of Africa. Most accounts trace the introduction of Islam to the mid-19th century. Christianity arrived in 1877, when the first missionaries were presented at the court of Kabaka Muteesa.¹¹ As in other former British colonies, Uganda's predominantly Protestant missionaries vied for souls with Catholic French missionaries such as the White Fathers.¹²

Today the predominant Christian movements are represented in the Uganda Joint Christian Council (Catholic, Anglican and Orthodox Churches), the National Alliance of Pentecostal and Evangelical Churches in Uganda, the Seventh-day Adventist Uganda Union and the Born Again Faith in Uganda. The Uganda Muslim Supreme Council (UMSC) is the mother organization and governing body of all Muslims in Uganda. All of these religious organizations belong to the Interreligious Council of Uganda.¹³



fig. 2

Catholic Institutions in Uganda

Dioceses	19
Parishes	500
Hospitals	36
Health Centers	286
Primary schools	4,781
Secondary schools	582
Technical/Vocational Institutions	148
Universities	4
Banks	1
Radio stations	7

SOURCE: Uganda Episcopal Conference

Catholic Church

The Catholic Church is a major presence in Uganda. It has the largest number of adherents, with 13.5 million Ugandans identifying as Catholic, and it owns many of the educational and health institutions that serve Ugandans, both Catholic and non-Catholic. Figure 2 provides a brief snapshot, revealing the scope of its institutional influence.

The Uganda Episcopal Conference (UEC) is the lead organization of the Church in Uganda, representing the Catholic hierarchy and their collective social and pastoral ministries in the country. The Conference's activities are run through its executive branch, the Uganda Catholic Secretariat.¹⁴ The Secretariat in turn has 12 commissions and various departments that run the daily activities of the Church in Uganda.

One of the key commissions under the UEC is Caritas Uganda. It was founded in 1970 to promote the socio-economic development work of the UEC. Caritas focuses on several key programs in Uganda, including poverty eradication, HIV/AIDS prevention, agriculture, good governance, organizational development, and emergency response and preparedness.

UN Sustainable Development Goals

Uganda has pursued the sustainable development agenda since the first United Nations Conference on Sustainable Development in 1992. This pursuit has unfolded in three distinct transition phases: post-war reconstruction (1986-1997), poverty eradication (1997-2009), and socio-economic transformation (2010-2020).

However, Uganda was a late-comer as a participant in the United Nations' Millennium Development Goals (MDG). According to the UN's Uganda MDG Report published in 2015, Uganda achieved 33 percent of its targets, three times higher than the performance recorded in the MDG 2013 report. Significant progress was made on access to HIV/AIDS treatment, reduction in the incidence of malaria and other major diseases, and on some targets related to global partnerships for economic development.

One of Uganda's most important successes was under MDG 1: Income poverty was reduced by two-thirds, surpassing the 50 percent reduction goal. Another important achievement was controlling the spread of malaria, the leading cause of mortality for children under the age of 5.

It was evident that progress in universal primary education, gender equality, maternal health, and HIV/AIDS care and prevention remains slow.

Figure 3 provides a quick glance at Uganda's performance in meeting the MDGs.

In September 2015, the UN General Assembly adopted the 2030 Agenda for Sustainable Development with the goal to end poverty, improve health, reduce inequality and address climate change by 2030. To measure progress, 17 Sustainable Development Goals (SDGs) were created, each with specific targets to be achieved over the next 15 years. Each goal includes a set of indicators to track success.

Uganda was among the first countries to localize the 2030 Agenda for Sustainable Development.¹⁵ This process involves implementing a global agenda and adapting programming and interventions in a national context. Uganda set up a national task force and conducted a national review of Uganda's performance on the MDGs, as they relate to the SDGs. This review was conducted under the auspices of the United Nations High-Level Political Forum on Sustainable Development, which has a central role in follow-up and review of the UN SDGs and a global level.¹⁶ The review was completed in August 2016.¹⁷

MDG Progress Result Totals

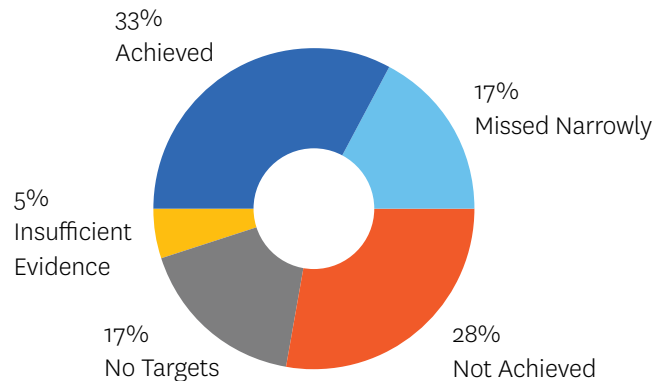


fig. 3

Uganda's MDG Results at a Glance

GOAL 1: Eradicate extreme poverty and hunger

Target 1A: Halve, between 1990 and 2015, the proportion of people whose income is less than one dollar a day	ACHIEVED
Target 1B: Achieve full and productive employment and decent work for all, including women and young people	NO TARGET
Target 1C: Halve, between 1990 and 2015, the proportion of people who suffer from hunger	MISSED NARROWLY

GOAL 2: Achieve universal primary education

Target 2A: Ensure that, by 2015, children everywhere, boys and girls alike, will be able to complete a full course of primary education	NOT ACHIEVED
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GOAL 3: Promote gender equality and empower women

Target 3A: Eliminate gender disparity in primary and secondary education, preferably by 2005, and in all levels of education no later than 2015	NOT ACHIEVED
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GOAL 4: Reduce child mortality

Target 4A: Reduce by three quarters, between 1990 and 2015, the under-five mortality rate	MISSED NARROWLY
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GOAL 5: Improve maternal health

Target 5A: Reduce by three quarters, between 1990 and 2015, the maternal mortality rate	NOT ACHIEVED
Target 5B: Achieve by 2015, universal access to reproductive health	NO TARGET

GOAL 6: Combat HIV/AIDS, malaria and other diseases

Target 6A: Have halted by 2015 and begun to reverse the spread of HIV/AIDS	NOT ACHIEVED
Target 6B: Achieve, by 2010, universal access to treatment for HIV/AIDS for all those who need it	ACHIEVED
Target 6C: Have halted by 2015 and begun to reverse the incidence of malaria and other major diseases	ACHIEVED

GOAL 7: Ensure environmental sustainability

Target 7B: Reduce biodiversity loss, achieving, by 2010, a significant reduction in the rate of loss	INSUFFICIENT EVIDENCE
Target 7C: Halve, by 2015, the proportion of people without sustainable access to safe drinking water and basic sanitation	MISSED NARROWLY
Target 7D: By 2020, to have achieved a significant improvement in the lives of at least 100 million slum dwellers	NO TARGET

GOAL 8: Develop a global partnership for development

Target 8B: Address the special needs of the least developed countries	NOT ACHIEVED
Target 8D: Deal comprehensively with the debt problems of developing countries through national and international measures in order to make debt sustainable in the long term	ACHIEVED
Target 8E: In cooperation with pharmaceutical companies, provide access to affordable essential drugs in developing countries	ACHIEVED
Target 8F: In cooperation with the private sector, make available the benefits of new technologies, especially information and communications	ACHIEVED

SOURCE: Ministry of Finance, Planning & Economic Development

Funding Landscape

Aid and philanthropy in Uganda has generally focused on a few key areas:

- International relations;
- Human rights (gender-based violence, democratic reform);
- Health (HIV, malaria, infant/maternal health);
- Poverty eradication;
- Agriculture; and
- Economic development and trade.

Philanthropic giving in Uganda has been fairly evenly dispersed across these areas over time. But since 2012, several areas related to political accountability and gender-based violence have loomed larger in the funding landscape. Following several fraud scandals and the passing of an anti-gay law, many European Union states significantly cut funding to Uganda.¹⁸ This development, combined with changes to health funding in the Trump era in the United States, has led to further fluctuations in the giving landscape, including the emergence of non-Western donors such as China, which now plays a major role in economic development.¹⁹

fig. 4

Top 10 Official Development Assistance Recipients in Africa (2012-2014)

Funder	2012	2013	2014	3-year average	% of all recipients
1 Egypt	1,807	5,508	3,532	3,616	7%
2 Ethiopia	3,221	3,885	3,585	3,564	7%
3 Tanzania	2,823	3,431	2,648	2,967	5%
4 Kenya	2,653	3,312	2,665	2,877	5%
5 Democratic Republic of the Congo	2,847	2,583	2,398	2,610	5%
6 Nigeria	1,912	2,515	2,476	2,301	4%
7 Mozambique	2,074	2,315	2,103	2,164	4%
8 Morocco	1,465	2,004	2,247	1,906	4%
9 Uganda	1,642	1,701	1,633	1,658	3%
10 Cote d'Ivoire	2,635	1,272	922	1,610	3%
Other recipients	28,053	28,190	29,983	28,742	53%
Total ODA recipients	51,132	56,715	54,193	54,014	100

SOURCE: Organization for Economic Co-operation and Development

Foreign Aid

Uganda is one of the top ten recipients in Africa of Official Development Assistance (ODA), a widely used measure of international aid flow.²⁰ From 2012-2014, Uganda received an average of U.S. \$1.7 million, placing it as ninth on the list of African countries receiving the most aid (Figure 4).

fig. 5

Uganda's Official Development Assistance by sector in 2014

<i>commitments</i>	<i>USD million</i>
Social	680
Economic	575
Production	287
Multi-sector	228
General Progress Aid	10
Humanitarian	122
Other	6
Total	1908

Aside from humanitarian aid, the ODA amounts by sector in Uganda generally match overall giving and funding priorities in Africa (Figure 5). Like other countries in the region, Uganda has seen ODA dollars diminish, post-2014, from traditional sources such as the United States, the IMF and European nations. Non-traditional sources and non-Western nations have begun to fill these funding gaps.

The diversification of sources of foreign aid can be seen, for example, in the health sector (Figure 6). The United States still topped the donor list in 2014, followed by Germany. Other donors, which often include non-Western states such as China and India, were the third largest donors. They were followed by the Global Fund, which is a partnership organization that relies on voluntary financial contributions from the private sector, foundations, individuals and donor governments.

fig. 6

Sources of Foreign Aid for Health in Uganda (2014)

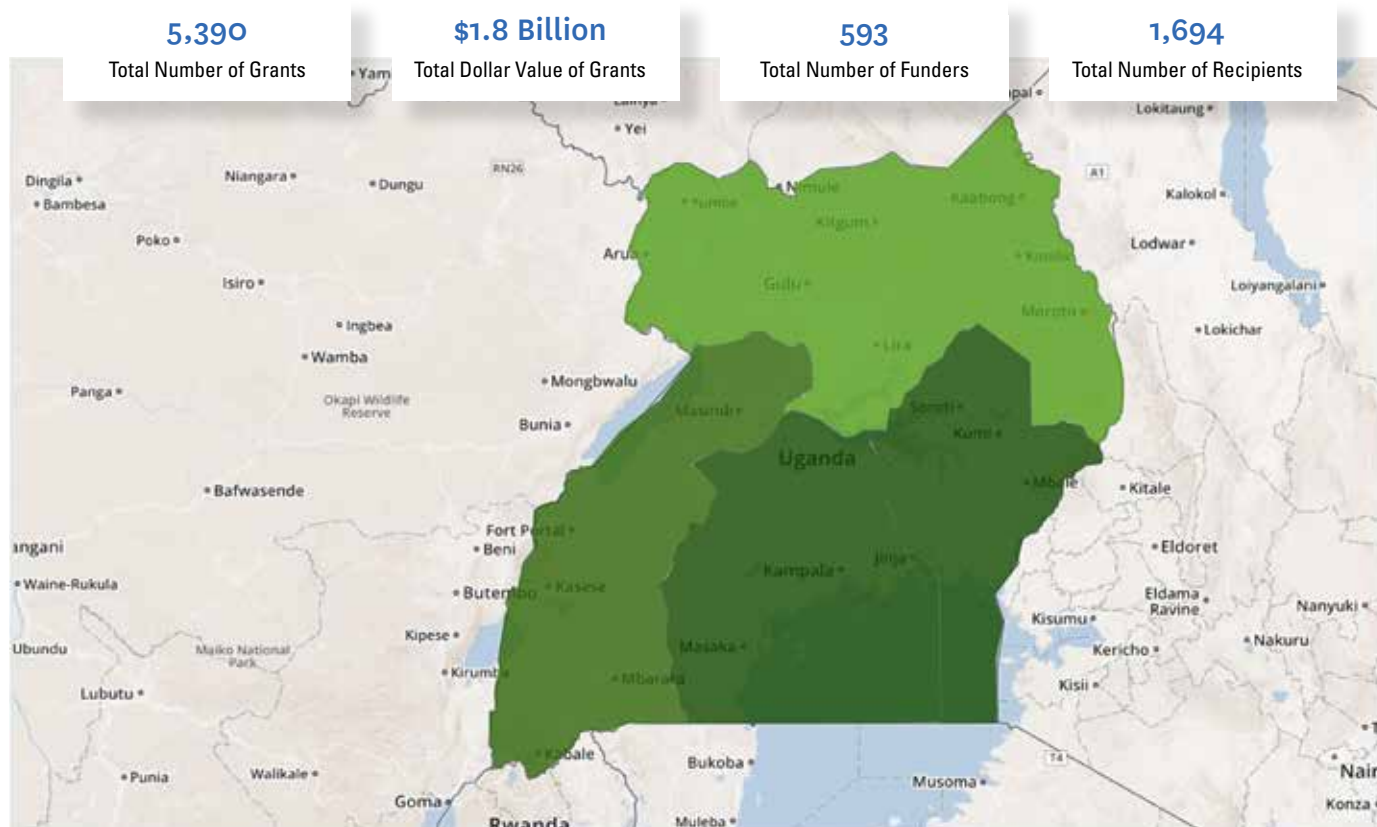
<i>Donor</i>	<i>Amount of AID in USD million</i>
United States	363
Germany	13
Other Donors	11
Global Fund	7
United Kingdom	2
Japan	1
Total	397

SOURCE (figures 4, 5, 6): Organization for Economic Co-operation and Development



fig. 7

Overall Grant-Making in Uganda (2006-2016)



SOURCE: Foundation Center

Philanthropy

Since 2006, Uganda has received a total of \$1.8 billion dollars in aid from 593 funders. This sum represents roughly 5,400 grants distributed to nearly 1,700 recipients (Figure 7).

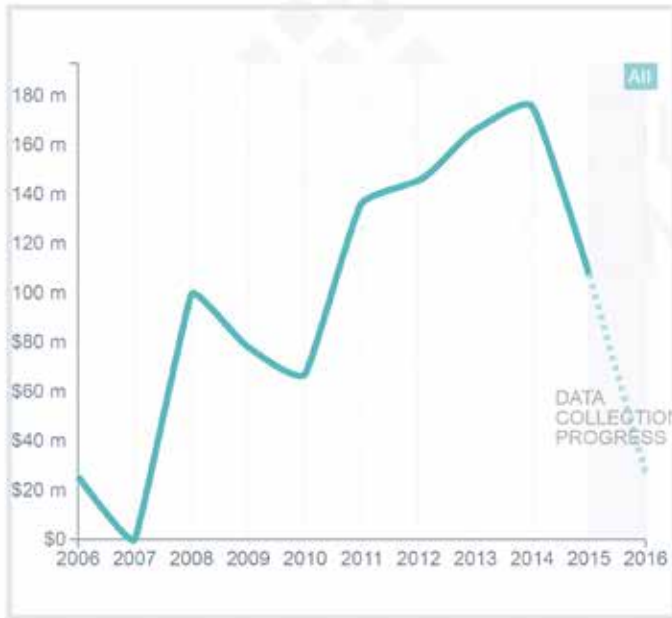
While the number of grants given in Uganda has steadily risen over time, the total dollar value of grants to Uganda has dramatically dropped since 2013, after anti-gay laws and fraud scandals. The line charts in Figure 8 illustrate the decline in dollar value (left) along with the increase in the number of grants (right).

Uganda's largest areas of aid receipt are international relations (\$450 million) and health (\$372 million), followed by community and economic development (\$348 million) and human services (\$268 million). Other areas that have received significant funding include agriculture, fishing and forestry (\$215 million) and human rights (\$205 million).

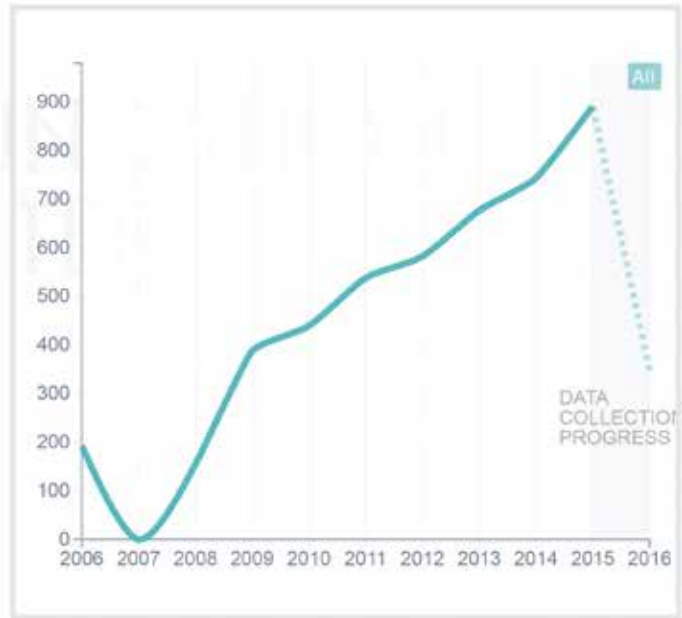
fig. 8

Grant-making in Uganda: Giving Trends

Total dollar value of grants



Total number of grants



SOURCE: Foundation Center



fig. 9

Top 10 Grant-Makers in Uganda

<i>Funder</i>	<i>Country</i>	<i>Value of Grants</i>	<i>Number of Grants</i>
United States Department of Health and Human Services	United States	\$777,960,804	272
Bill & Melinda Gates Foundation	United States	\$268,204,389	78
The MasterCard Foundation	Canada	\$241,448,982	134
Charity Projects – Comic Relief	England	\$84,320,098	66
The Queen Elizabeth Diamond Jubilee Trust	England	\$62,259,140	1
Howard G. Buffett Foundation	United States	\$29,954,900	16
The John D. and Catherine T. MacArthur Foundation	United States	\$28,078,500	71
Ford Foundation	United States	\$22,795,511	126
American Jewish World Service – Donor Advised Funds	United States	\$19,672,394	140
Nationale Postcode Loterij	Netherlands	\$18,647,931	6

SOURCE: Foundation Center

Public and private funders based in the United States dominate the list of the top 10 grant-makers funding projects in Uganda. The data in Figure 9 indicate total funding for each of the 10 grant-makers from 2006-2017.

These grants-makers have focused primarily on the following funding areas:

- Health
- Agriculture
- Microfinance
- Human Rights
- Water/Sanitation

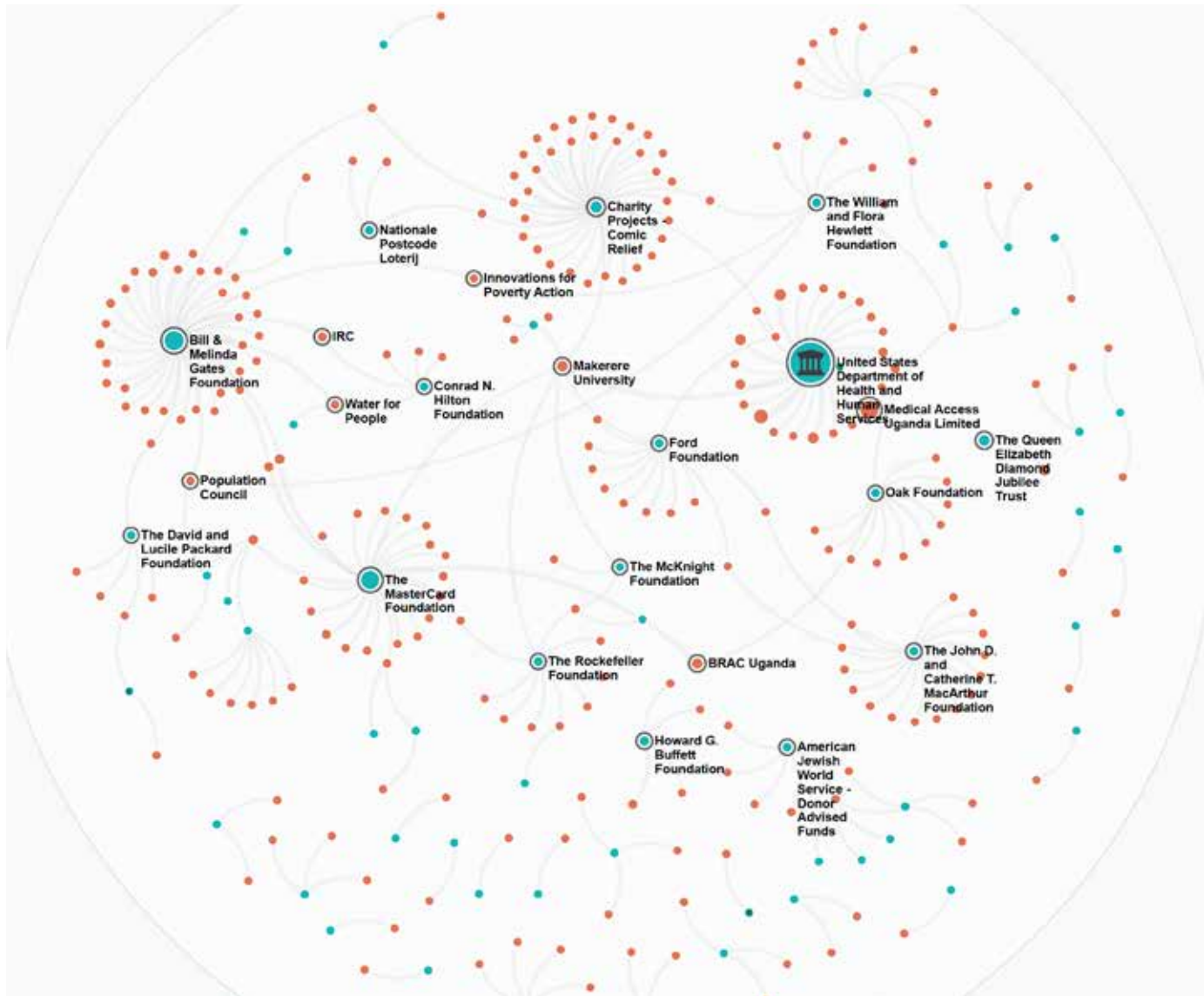
Notably, only one of these funders, Jewish World Service, has focused on education, which could offer a unique opportunity for interfaith engagement.

The cluster map in Figure 10 illustrates the linkages between major grant-makers. All grant-makers that appear in the top-ten list are identified, along with other notable funding network hubs. Blue circles indicate funders, while orange circles indicate recipients. The size of the circle is relative to the number of grant dollars expended, thus indicating the organization’s importance to the network.

fig. 10

Network of Top 10 Grant-makers in Uganda

2006–2017 grants for activities in Republic of Uganda, 300 of 5,390 links



SOURCE: Foundation Center

The cluster map illustrates that there are many linkages between major grant-makers in Uganda. Aside from a small number of grant-makers that are isolated from the network, most grant-makers are connected through funding recipients, which creates opportunities for collaboration.

Makerere University plays an important role as a hub for grant-makers in Uganda, receiving grants from many of the major players in the region.²¹

Catholic Funders

Since 2006, 17 Catholic funders have made more than 200 grants to roughly 100 recipients, totaling \$3.4 million dollars. Figure 11 lists the top ten Catholic grant-makers in Uganda since 2006.

The Conrad N. Hilton Foundation is the top funder focused on Catholic giving in Uganda. The Foundation also represents a unique model of giving for Catholic funders in the country.

A cluster map of Catholic grant-makers (Figure 12) illustrates the existing network in this funding cohort. As the map shows, most major Catholic funders in Uganda have focused extensively on supporting the diocese, with many redundancies in funding among the recipients. The Hilton Foundation is isolated from this network, due to its relatively recent entry into the funding landscape in Uganda. It also reflects the fact that the Foundation has directed its funding to a non-governmental organization (NGO) working with women religious on health concerns, rather than to existing Catholic institutions.

fig. 11

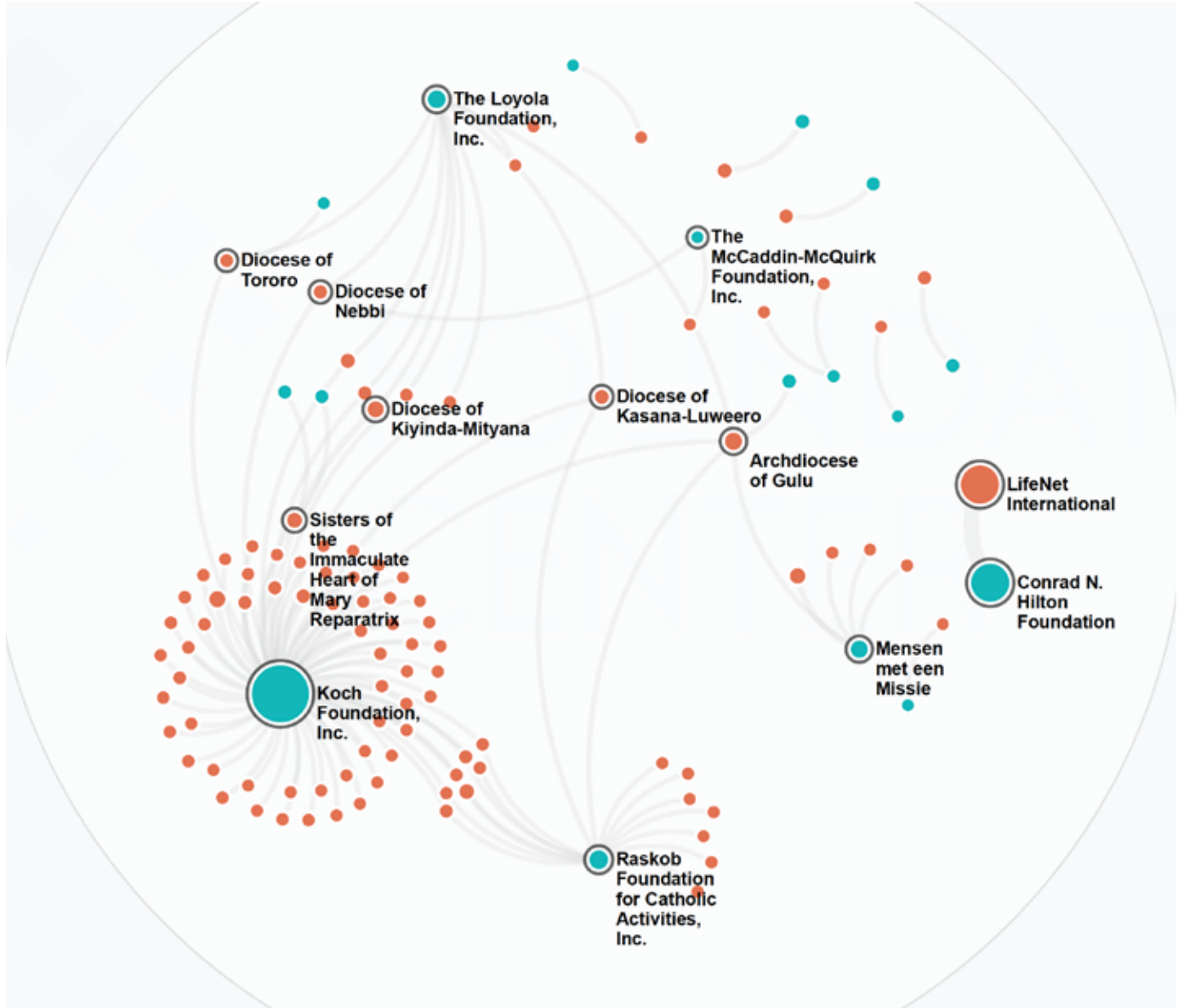
Top Ten Catholic Grant-Makers in Uganda (2006 – 2017)

<i>Funder</i>	<i>Country</i>	<i>Value of Grants</i>	<i>Number Of Grants</i>
Conrad N. Hilton Foundation	United States	\$8,400,000	5
Koch Foundation Inc.	United States	\$1,600,000	133
Raskob Foundation for Catholic Activities Inc.	United States	\$239,040	25
The Loyola Foundation Inc.	United States	\$203,425	25
Mensen met een Missie	Netherlands	\$181,164	14
The Greater New Orleans Foundation	United States	\$67,000	10
Ruth Lilly Philanthropic Foundation	United States	\$63,000	1
Molinello Family Foundation	United States	\$50,000	1
Mercy Works Foundation Inc.	United States	\$49,900	1
The Edward L. Rispone Family Foundation	United States	\$46,100	1

SOURCE: Foundation Center

fig. 12

Network of Catholic Funders in Uganda



SOURCE: Foundation Center

In addition to the 10 Catholic grant-makers, the Association of Religious in Uganda (ARU), which represents Catholic sisters, has relationships with a number of other Catholic funders.

The international Catholic missionary organization Missio Ludwig Missionsverein KdöR, based in Munich, has been part of the German branch of the Pontifical Mission Society since 1922.²² Missio provides financial and other forms of non-material support for local churches in Africa, Asia and Oceania. Missio funding covers:

- Planning pastoral processes/programs
- Training and continuing professional development and ongoing formation
- Establishing and strengthening local churches and religious communities
- Evangelization and pastoral programs
- Media, resources and vehicles
- Buildings, fixtures and fittings
- Self-help and livelihood

Missio has funded a variety of projects in Uganda including vocational education for orphans and vulnerable children in the Diocese of Masaka and financial support for the large population of refugees, many of them South Sudanese, in the Archdiocese of Kampala.

Porticus manages and develops the philanthropic programs established by the Brenninkmeijer family in the Netherlands. Porticus has four main areas of funding: education, society, faith and health care. Porticus has supported a variety of projects with ARU and other partners in Uganda, including a collaborative project with Sense International and Mango Tree (a specialist in materials development in Kampala) to develop and test materials that parents can use to help them communicate with children who are deaf and blind.²³

Mensen met een Missie, fifth on the list of top Catholic donors in Uganda, was founded in 1931 to support the work of Dutch Catholic missionaries. In addition to funding ARU activities in 2010, Mensen met een Missie has funded several projects in the country, including the training of community peace mediators in Northern Uganda where people have been traumatized by the ongoing conflict between the government and Joseph Kony’s Lord’s Resistance Army.²⁴

Founded in 1965 by Gerald and Henrietta Rauenhorst, GHR Foundation focuses on health, education and global development, including their Sisters Support Initiative.²⁵ This initiative funded the Sisters of Mercy and ARU to help sisters earn Associate’s, Bachelor’s and Masters degrees in counseling at a local university, so that they could address trauma on a personal and community.

Conrad N. Hilton Foundation in Uganda

The Hilton Foundation is a newcomer to grant-making in Uganda, initiating its activities in 2016. Figure 13 provides a breakdown of Foundation grants in the country.

fig. 13

Hilton Foundation Grants in Uganda

<i>Recipient Name</i>	<i>Year</i>	<i>Dollar Value of Grant</i>
Water for People	2016	\$3 million
Aquaya Institute	2017	\$2.5 million
International Rescue Committee	2016	\$1 million
Jibu	2017	\$1 million
LifeNet International	2016	\$900,000

SOURCE: Foundation Center



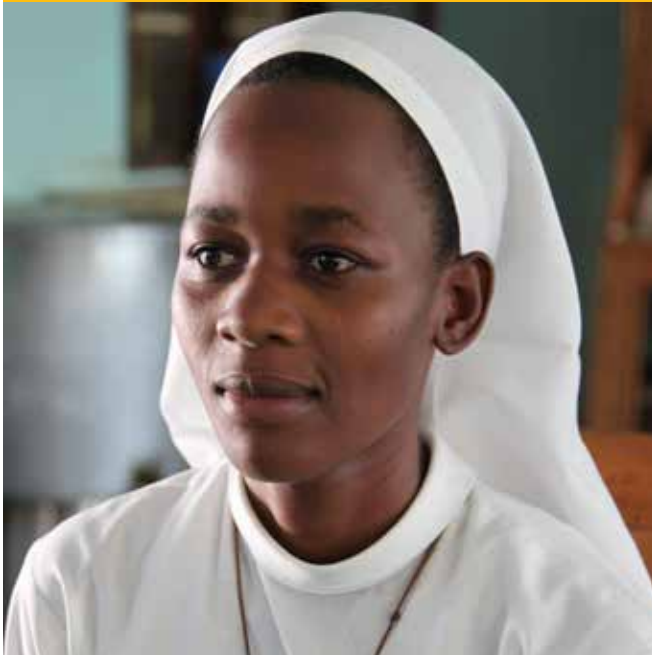
Most Foundation dollars have supported sanitation and clean water projects through the Foundation's Safe Water Initiative. These grants have connected the Foundation to other players in the field, such as the Bill and Melinda Gates Foundation.

Through the Catholic Sisters Initiative, the Foundation has also recently made a significant grant to the LifeNet International to build the capacity of sisters to operate 22 health centers in Uganda.

Given the Foundation's recent foray into the Ugandan funding landscape and relatively low profile, there are many opportunities to gain influence and build capacity in the country. The Sisters Initiative is already the biggest grant-maker working with Catholic communities in the country and is poised to use its experience working with sisters to affect the UN SDGs, particularly those related to education, health and clean water.



Catholic Sisters



There are more than 3,700 sisters in 65 congregations across Uganda today.²⁶ Like much of East and Central Africa, the number of sisters in Uganda has dramatically increased since 2005.²⁷

Among the first congregations of women religious to establish themselves in Uganda were the French Missionary Sisters of Our Lady of Africa, also known as the White Sisters. The congregation arrived in 1899 and founded a novitiate in 1908. Missionary sisters embedded themselves in Ugandan communities by building education and health institutions and developing relationships with local women. In 1910 the first three local sisters professed, founding the Daughters of the Virgin congregation, one of the oldest African Catholic communities of women religious.²⁸

Sisters are the frontline spiritual witnesses of the Catholic Church in Uganda, providing essential pastoral and social services to their communities and delivering hope in areas where the country is afflicted by conflict and violence. They work in a wide range of ministries, from education and healthcare to running small business enterprises.

Sisters collectively represent themselves in Uganda through the Association of Religious in Uganda (ARU), a national religious conference founded in 1968. In 1995, the organization expanded to include male religious congregations in Uganda.²⁹

Sisters and the Catholic Church

Because sisters lead many Catholic ministries in Uganda, including both religious ministries and social service activities, they have a strong influence on the local and grassroots levels of the Catholic Church. Yet, Ugandan sisters also report that their influence wanes within the institutional hierarchy, particularly compared to priests and bishops. Sisters cited issues around Canon Law that hinder women from participating more actively in the Church, along with a culture of “women staying behind,” as some of the challenges they face in their ongoing relationships with local Catholic institutions and other organizations.

Sisters stated that they need to be more courageous, “to break the mold and take a risk” when developing new partnerships, fostering financial and programmatic accountability within their own congregations, and taking leadership roles in society at large. One sister said, “The nature of our [religious] life is prophetic, and we need to spearhead this prophetic role.”

Sisters in Society

Sisters in Uganda are trusted interlocutors between communities, government and Catholic institutions. Sisters are also seen as role models for young women. Young sisters run vocational education programs in some of the most marginalized communities in Uganda, providing guidance and training for young women seeking a way out of violence and poverty. For example, a young sister who is a graduate of the African Sisters Education Collaborative’s Sisters Leadership Development Initiative (ASEC’s SLDI) runs a vocational center in a slum outside of Kampala. This vocational center teaches young women the skills that they need to start small businesses like hairdressing salons, catering companies and sewing enterprises. Other young sisters who received training through ASEC’s Higher Education for Sisters in Africa (HESA) program recounted helping their fellow university students with academic work, providing spiritual counseling and modeling good study habits and behavior both in and out of the classroom. Sisters could play a more significant role in developing the next generation of leaders—particularly women leaders—in Uganda.

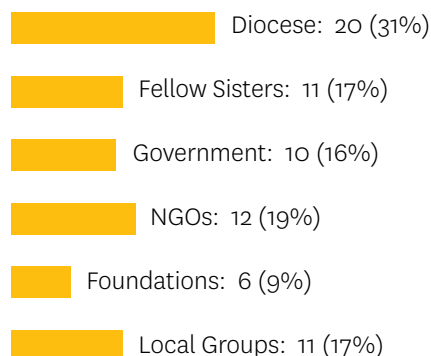
Partnerships Involving Sisters

ARU and congregational leaders discussed the need to take risks in developing partnerships and in networking more broadly. Sisters in Uganda have primarily collaborated with the Catholic Church and Catholic organizations, but some also have partnered with non-Catholic non-government agencies.

fig. 14

ASEC 2017 Survey, Uganda Alumnae Collaborative Partners

*Number of Alumnae Who Engaged in Collaboration
N=64*



Within the Catholic world, sisters have partnered with the Uganda Episcopal Conference, Catholic Relief Services and Trócaire, an Irish organization that raises funds for Church partners in the developing world. As detailed in the Funding Landscape section of this report, ARU also has relationships with a number of Catholic funders, including Misseo, Porticus, Mensen met een Missie and GHR Foundation. In addition to providing funding for projects, these funders have supported the education of Catholic sisters.

Outside the Catholic world, sisters have worked with LifeNet International (a grantee of the Sisters Initiative), Sense International, Jangu e.V., and others. Many of these connections are project- and congregation-specific. Broad engagement with non-Catholic entities has been limited.

ASEC’s 2017 alumnae survey shows that 100 percent of respondents (64) report having collaborated, after SLDI or HESA, with both Catholic and non-Catholic partners (Figure 14). A diocese was the most common partner (31 percent), followed by NGOs, local groups, fellow sisters and government (16-19 percent). Only 9 percent had collaborated with a foundation.

A unique initiative involving international and local partnerships is the All-Africa Conference: Sister to Sister (AACSS), established in 2002. It has been particularly successful in Uganda. Started by an American sister with support from USAID, the project came out of a consultation with African women about HIV/AIDS.³⁰ Regional conferences with women religious followed, and as a result, Ugandan women religious decided to visit as many convents as possible and hold their own national conference. They learned that the greatest need around HIV/AIDS was education and counseling.³¹ The partnership between ARU and AACSS led to the establishment of the Counseling Training Program for Sisters (CTPS) in March 2007 under the auspices of the University of Kisubi, allowing sisters to receive diplomas and degrees—including Master’s degrees—in counseling.

AACSS also has hosted educational workshops in Uganda, Malawi, Nigeria, Cameroon, Zambia and Zimbabwe that have trained more than 3,000 sisters. It has sponsored HIV/AIDS counseling and training programs that have educated approximately 150 sisters.³²

Challenges faced by Sisters

Interviews and focus group discussions with the ARU executive staff and other members identified key challenges that the organization and sisters in Uganda face: financial sustainability, human resources, formation, data and research and networking. These challenges mirror those faced by sisters in Zambia, though the specifics of how they affect congregations in each country may be unique.

Financial Sustainability

Long-term financial sustainability is a major challenge facing ARU and Ugandan congregations. As the spiritual and education needs of sisters and their congregations have increased, ARU must keep up with demands for ongoing formation and leadership development for sisters at the national level. These concerns are echoed at the congregational level, with increasing requests from dioceses and local communities for assistance.

The need to diversify income streams came across in interviews and discussions with ARU leadership and sisters from a broad range of congregations. Sisters remarked that the biggest challenge for them involves thinking “outside the box” to develop long-term financial plans, create new revenue streams and leverage their current assets to fund congregational projects and mission work. Current examples of sisters’ income-generating activities include mushroom farming, raising chickens and cultivating fruit trees.

Financial sustainability and planning also go hand-in-hand with prioritizing mission work and strategically responding to requests from local communities and church leaders. As one sister said, “Communities expect congregations to give all the time.” Sisters said they fear that they are contributing to a culture of dependency instead of enabling communities to solve problems and to be partners in addressing community development.

Human Resources

Human resource availability and development is another major challenge cited by Ugandan sisters. Congregational leaders stated that they do not have enough trained personnel and that sisters, especially those in rural areas, do not have enough knowledge about new technologies, or even familiarity with human resource management best practices, which hinders their mission work.

There is also an intergenerational difference in perspectives around congregational human resources. Younger sisters identified poor human resource management as a major issue. They stated that sisters who are trained are not put into proper positions by leaders. “Older sisters are not open to advice,” one young sister said. They also said that there is “no room for dialogue” about matching skills sets to assignments. Younger sisters further mentioned that the combination of increased administrative work and fewer skilled personnel meant that many sisters were stretched to their limit, with overwork being commonplace. Some of the intergenerational differences around training and human resource management highlight a new generation of younger sisters, many trained through ASEC’s SLDI and HESA programs, who are technologically savvy and often better educated than their superiors.

Formation

Formation and education of sisters were identified as two critical elements that need to be supported to build the capacity of Ugandan sisters and their congregations. These two elements are interrelated and critical to sisters' spiritual, mental and physical well-being. Formation in this context should be seen as a lifelong journey that sisters go through in their relationship with Christ and the Catholic Church. There are critical milestones in this journey, with initial formation taking place when a young woman enters a congregation and progressing to her final profession of vows. Formation encompasses spiritual guidance and education, learning about what it means to live in community, and how to live and express the charism of the congregation through daily words and action. Formation also includes education in the area(s) that the sister might be assigned to over the course of her life in the congregation.

When Ugandan sisters were questioned on what they meant by asking the Sisters Initiative to support formation, they talked about ongoing formation in their congregations; building intergenerational relationships; and creating space and time for sabbatical, renewal and wellness. They would like formation to be tailored to meet the needs of a sister at particular points in her life, whether at the beginning of her journey as a sister, in midlife or in her older years.

The pressure to perform at a high level, coupled with demands from their families for resources, takes a toll on sisters. Sisters expressed concerns that some sisters "did not appreciate the way we live, and this led to temptations," with some younger sisters leaving their congregations after they had achieved an advanced academic degree.

ASEC's programs were praised for their relevance in training sisters to meet the needs of their congregations and the communities they serve. Sisters from the SLDI and HESA programs expressed the need for the programs to continue and to train additional sisters, especially those in rural areas. Sisters in both programs cited examples of how they were applying their education in practical ways to build capacity in local communities and their own congregations. One HESA alumna said, "Our degree is a degree with a difference!"

Data and Research

The lack of data on the health of congregations and their ministries, as well as the inability to analyze that data, are major challenges for ARU and potential partners. It is difficult to find information at either the congregational or national level on the numbers of postulants in process, fully professed sisters, former sisters or retirement liabilities. Information on ministries is only found in anecdotal reports from *Global Sisters Report*, ASEC's monitoring and evaluation data, and the websites of NGOs that collaborate with sisters in Uganda.

Sisters, ARU and other Catholic partners, such as the University of Kisubi, expressed a deep interest in developing a data system in Uganda that could track sisters' congregational and ministerial activities and needs. If collected and strategically used, these data could allow ARU and congregations to tackle challenges in a more forward-looking way. For instance, data on why and when sisters leave congregations could help inform how those congregations respond or when they need to channel more emotional, spiritual and educational support to sisters. Such data would also help the Sisters Initiative team and other partners understand the impact of interventions. Partnering with in-country Catholic organizations to develop a centralized data system for all congregations would also help ARU understand where missions are located and whether there are redundancies (sisters from different congregations doing the same mission activity in the same district) that could be transformed into collaborations.

Networking

ARU's leaders said that they are not confident about building partnerships and spearheading major programs, even though ARU has a rich history of partnering with major Catholic organizations and funders that it could build on. Toward this end, ARU cited the need to sensitize and train sisters about partnering with government and secular organizations. Sisters also expressed the need for professional mentorship, particularly in technical and governmental advocacy areas.

CRCC found much fewer partnerships between sisters and non-Catholic entities in Zambia than in Uganda. In Zambia, the restraints on partnership included sisters' lack of organizational and personal capacities as well as misperceptions that NGOs and sisters have of each other. While these



problems exist in Uganda as well, the patriarchal nature of both the Catholic Church and society at large stood out as the significant restraint on sisters in Uganda. Although sisters in Uganda already have some such partnerships, they want help building inter-congregational networks and connecting with non-Catholic organizations and government ministries. Creating stronger networks could allow Ugandan sisters to have a greater influence on policy development and implementation for the betterment of the communities that they serve.

Many potential partners for Catholic sisters may come from beyond the Catholic world of NGOs, the Church and funders. These include secular NGOs, government ministries and private-sector businesses (e.g., banks, pharmaceutical companies, investment and financial service firms, etc.). One challenge is that sisters, congregations and the Catholic Church are unknown cultures to many NGOs. Sisters also are often perceived to be downstream service deliverers rather than the developers or leaders of service-delivery projects. One organization that currently partners with Ugandan sisters asked CRCC for advice on how to navigate the culture of sisters and congregations in order to successfully recruit a sister to lead programs. Sisters could be supported in ways that elevate their leadership, and such partnerships could be encouraged through targeted funding.

ASEC's programs could provide a good starting point for future initiatives to equip sisters with the skills required for a variety of partnerships. ASEC alumnae in Uganda have shown themselves to be eager to collaborate with dioceses, other sisters, NGOs, local groups and foundations. Because sisters' ability to partner with non-Catholic entities has been reported to be a problem across countries, it could be useful to document such collaborations in Uganda. The Sisters Initiative could share case studies with sisters nationally and regionally in order to demonstrate best practices that come out of these partnerships. By moving beyond the traditional Catholic silo, sisters could increase the range of potential collaborators and thereby magnify the impact of their work.

IV.

Country Priorities



The Catholic Sisters Initiative is committed to supporting sisters in their work to advance human development. The Conrad N. Hilton Foundation has taken a leading role in the United Nations Sustainable Development Goals (SDGs) globally.

With the second iteration of its strategy, the Sisters Initiative is considering supporting sisters in specific sector areas that align with the SDGs, including food security, education, maternal and child health, human trafficking, and entrepreneurship and microfinance. In CRCC's first country case study on Zambia, food security rose to the top of the list of pressing issues, with wide agreement from people who worked in a variety of sectors. Uganda presents a much more complex assessment process, as it faces an array of significant challenges. Poverty emerged as the top issue in Uganda from the literature review and through in-country interviews and focus groups. While the poverty rate has declined from 31 percent (2005/2006) to 19.7 percent (2012/2013), high population growth means that the absolute number of poor people has not decreased.³³

A wide variety of stakeholders working in fields as diverse as maternal and child health, environment, education and agriculture agree that Uganda's top priority is poverty eradication. It affects all five sectors that the Sisters Initiative is considering including in its second strategy. While key informants saw poverty as the overarching issue, they prioritized several specific issues within it: food security and livelihoods; youth education, especially of girls and young women; and maternal and child health. They also pointed to two key issues as primary drivers of poverty: Conflict and climate change lead to malnutrition, poor education and the lack of job opportunities for youth in Uganda. CRCC did not travel to Northern Uganda, where conflict and instability are most acute, but it is likely that conflict resolution and security would also be included on the list of priorities in that region of the country. Forced migration, large refugee populations and a weak central government also make addressing poverty, and any of the sector areas, more difficult in Uganda.



The following section provides insights into the spectrum of needs, the role of sisters, key players, challenges and opportunities related to these five sectors in Uganda. These insights may be useful in developing the Sisters Initiative’s overall strategy, but should not be considered definitive. CRCC did not consider other sectors in which there might be great needs. It is noted where there are gaps in CRCC’s knowledge of these sectors or in the information that was available for this report. A more thorough analysis by sector experts could help the Sisters Initiative craft a more sharply focused in-country strategy and implementation plan.

Food Security and the Environment

Need

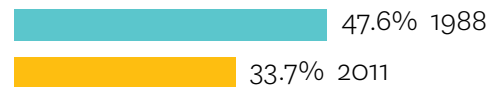
Uganda is considered the breadbasket of East African and annually produces more food than it actually consumes. Yet conflict, drought, poverty, floods, lack of proper storage facilities and the infrastructure to transport goods to market remain major barriers to universal food security in the country.³⁴ One third of children under age 5 are stunted, while 14 percent are underweight and 5 percent are wasting (Figure 15).

fig. 15

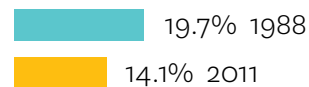
Food Security Statistics

Percent of children under age 5 who are...

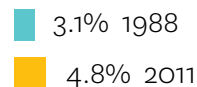
Stunted (all children <5)



Underweight (all children <5)



Wasting (all children <5)



SOURCE: World Bank

Role of Sisters

Due to the lack of data on sisters' ministries, there is little quantitative information about how many sisters work on food security or how many people they reach through their work. It is clear, however, that sisters are already actively engaged in food security, nutrition and environmental missions across the country. Sisters are involved in both producing food and feeding people directly. The Conrad N. Hilton Fund for Sisters alone funded 56 projects related to clean water and agriculture between 2012 and 2017 in Uganda.

Global Sisters Report documented an example of sisters working in food security in Luweero, two hours outside of Kampala. The Missionary Sisters of Mother Mary of the Church developed income-generating projects focused on agriculture and livestock to provide resources for families that took in HIV-positive orphans. The sisters partnered with Heifer International and Just Like My Child to provide goats, maize, beans and other crops to the caretakers of the orphans so that the children and their adoptive families would have proper nutrition and income for the children's medicines. The goats in particular were so successful in lifting the nutritional status of children that the sisters expanded that program to other vulnerable community members.³⁵

One ASEC alumna was successful in raising funds for Mother Kevin Sustainable Farm (in part from the Hilton Fund for Sisters). With the support, Sister Lydia Nakawunde of the Little Sisters of St. Francis was able to install solar power for lights, communication and refrigeration, as well as establish a poultry enterprise to improve incomes. The farm includes more than 50 animals, more than 400 birds, three acres of crops and 20 acres of woodland. Through it, the sisters are working to prevent soil degradation and desertification, promote food security, improve income at household levels and address nutritional diseases.



Key Players

A lot of the players in the food security sector in Uganda deal with both the humanitarian and development needs present in the country. The ongoing humanitarian crises in Northern Uganda—especially in the hardest-hit districts of Gulu, Kitgum and Pader—create the need for emergency food assistance for massive numbers of displaced people. The World Food Programme (WFP) in collaboration with USAID’s Office of Food for Peace (FFP) provides emergency food assistance to more than 1.3 million refugees and asylum-seekers in the northern and southwestern regions of Uganda. FFP’s contributions to WFP, which include both U.S. in-kind food and locally and regionally purchased food, help increase food consumption and prevent acute malnutrition among the refugees and asylum-seekers.³⁶

FFP also supports more than 234,000 food-insecure Ugandans in Karamoja, a drought-prone region bordering Kenya, through its programs with ACDI/VOCA and Mercy Corps. These programs aim to increase access to food, strengthen livelihoods and improve the nutritional status of children and pregnant women. These programs also reduce the incidence of conflict through a variety of activities that address needs related to agriculture, markets and small businesses, civic infrastructure, maternal and child health, and water, sanitation and hygiene.³⁷

Some other major players in food security include Heifer International, Action Against Hunger and Catholic Relief Services.

Challenges

Conflict both within and outside the borders of Uganda drive many of the factors that destabilize the local and national food systems, including problems related to the cultivation, harvesting, storage, transportation and marketing of agricultural products and livestock. Conflict also affects the environment negatively. This has rendered large swathes of Northern Uganda dependent on humanitarian assistance.

Uganda hosts the largest population of refugees and asylum-seekers in Africa. As of July 2017, more than 1.3 million people who have been displaced from other nations are currently seeking refuge in Uganda, including nearly 978,000 South Sudanese.³⁸ According to the USAID-funded Famine Early Warning Systems Network, most South Sudanese refugees in Uganda would be experiencing crisis levels of food insecurity without humanitarian assistance.³⁹ New refugees currently receive a full monthly ration of emergency food assistance from the WFP. However, due to funding cuts by major WFP partners, WFP is only able to provide half rations to refugees who arrived in Uganda prior to July 2015.⁴⁰

Drought also plays a major role in the present food security situation. Uganda’s poorest sub-region, Karamoja in north-eastern Uganda, suffers from chronic food insecurity, decades of conflict and reoccurring drought. Poor households in Moroto, Napak and Kaabong districts in the Karamoja region are projected to experience crisis levels of food insecurity in 2017.⁴¹

Although food security in Southern and Central Uganda has improved from “stressed” to “minimal” levels as farmers begin to harvest their crops, agricultural production is projected to be 15 to 30 percent below average during the first season of 2017.⁴²

Opportunities

The significant role that conflict plays in food security presents a unique opportunity for sisters on the ground because sisters conduct work on local food security, livelihoods and conflict resolution. ARU, congregations and other partners like the Ugandan Ministry of Agriculture, Animal Industry and Fisheries might form a working group around sister-driven efforts to eradicate poverty through the channels of increased local food security, livelihoods training and conflict resolution.

Sisters could be supported in ways that allow them to build their own sustainable farming projects and empower others to be able to feed themselves, addressing sisters' concerns that they allow communities to become dependent on them. A partnership/mentorship program that connects sisters with professionals in the private and public sectors could serve to increase sisters' skills while engaging them in meaningful leadership roles and not just as service providers.

As CRCC learned in Zambia, food security often requires systems-level changes, which require large, multi-partner grants. At the systems level, grants could be targeted to help sisters and communities deal with the storage of food and crops, create markets for agricultural products, address logistical challenges in the transport of goods to market, identify soil issues and/or experiment with drought-resistant crop or livestock techniques.



Education

Need

Education is a pressing matter in Uganda, as the country has a young population, with more than 70 percent of the population under the age of 30.⁴³ In Uganda, primary education consists of seven years, followed by four years of lower secondary school and two years of upper secondary school. University takes three to five years to complete.⁴⁴

In 1997, President Yoweri Museveni introduced the Universal Primary Education (UPE) Policy based on his ambition to modernize Ugandan society through the elimination of illiteracy and the provision of education for all. Museveni's government committed to meeting the cost of primary education for up to four children per family. This commitment was later extended to accommodate all people who wanted access to primary education. UPE is regarded as a primary tool for achieving poverty reduction and human development.⁴⁵

According to the Ugandan government, enrollment in primary school increased from 3.1 million students in 1996 to 7.6 million students in 2003 under the UPE program. Today, nearly 94 percent of Ugandan children are enrolled in primary school, but only 17 percent are enrolled in secondary school.⁴⁶ There are significant differences in education levels from region to region within Uganda. Only 30 percent of children who enter primary school go on to complete it in the northern regions, which are still recovering from conflict, and in eastern regions, which plagued by poverty.⁴⁷

The literacy rate for Ugandans age 10 or over is 74 percent, with a great variability between men and women and urban and rural populations. In the sub-region of Kampala, male and female adult literacy rates are 94 and 93 percent respectively, whereas in Karamoja, a sub-region in Northern Uganda, the male and female adult literacy rates are 37 and 20 percent respectively.⁴⁸

Despite the Ugandan government's efforts, poverty and a lack of funding at the federal level means that many schools in

Uganda face the threat of closure, and there is a high dropout rate, particularly among girls. Only 34 percent of girls who enroll in primary school eventually take exit exams.

Key informants—including the Ministry of Education, Uganda Martyrs University, University of Kisubi, St. Francis Hospital Training School, Higher Education for Sisters in Africa (HESA) students and ARU staff—identified girls' education, vocational training, and adult education as some of the major issues facing the country. They fear that the current educational system is not preparing young Ugandans for the future and that there are not enough educational opportunities for adults. There was a lot of concern that young girls are being denied educational opportunities because of poverty and in turn are being married off at an early age.⁴⁹

Role of Sisters

Education has been a primary ministry of the Catholic Church since it arrived in Uganda.⁵⁰ The Church has a large educational presence in the country. According to the 2015 *Statistical Yearbook of the Church*, Uganda has 5,282 Catholic elementary schools enrolling 3,795,004 students and 811 secondary schools enrolling 425,409. A significant part of the Church's success in becoming a cornerstone of Uganda's educational system is the role of Catholic sisters.

Sisters have played a key part in the Church's educational ministry for more than a century. Sisters educational institutions are found everywhere in Uganda, from the slums of Kampala to refugee camps in the north of the country. An example of a congregation that runs a range of Ugandan educational ministries is the Missionary Congregation of the Evangelizing Sisters of Mary. This diocesan congregation was founded in 1975 by two Comboni Missionaries in Northern Uganda. The sisters teach at all educational levels and operate several educational institutions in rural and urban communities, including the Holy Infant Nursery School for vulnerable rural children. Sisters from the congregation have benefited from the African Sisters Education Collaborative's Sisters Leadership Development Initiative (ASEC's SLDI) training by managing to raise more than \$150,000 for their educational ministries through several international funders.

Analyzing information from the African Sisters Education Collaborative and from select grants given by the Conrad N. Hilton Fund for Sisters, it is apparent that Ugandan sisters see education as a critical element of their spiritual witness. Sisters support their education ministries through farms, vegetable gardens, selling crafts and a variety of income-generating activities. Outside of the traditional education system, their educational ministries also incorporate everything from health education (e.g., HIV/AIDS) to preparing young couples for marriage.

One of the highest profile sisters in Uganda exemplifies one role that sisters play in education. Sister Rosemary Nyirumbe founded and directs St. Monica's Girl's Tailoring Centre in Gulu, Northern Uganda. The centre hosts a vocational program for girls formerly held captive by the Lord's Resistance Army. Many of these girls were rejected by their families and villages and have few other prospects for education and vocational training. Sister Rosemary's work has gained her global attention. She was named a CNN Hero in 2007 and was listed in *Time Magazine's* 100 Most Influential People in 2014.⁵²

Key Players

There are many educational players in Uganda, including the Ministry of Education, private and public universities and training colleges, NGOs, Catholic entities and private and public funders. The following organizations could be partners for sisters in the field of education.

Promoting Equality in African Schools (PEAS) is a social enterprise that runs a network of 30 secondary schools in Uganda and Zambia. PEAS' mission is to ensure that African children have the opportunity to reach secondary school and have the skills to lead productive lives.

Educate! partners with schools to provide youth with skills in leadership, entrepreneurship and workforce readiness, and hopes to incorporate its practical, skills-based model into national education systems. Educate! has 503 partner schools in Uganda and has reached 176,050 youth in its schools.⁵³



The Africa Educational Trust's mission is to build education programs for excluded people in conflict-affected areas of Africa. It aims to reduce poverty and illiteracy among women, children, disabled people, those who have suffered displacement and instability, and those in nomadic and pastoralist communities. In Uganda it works on several goals, including improving learning and retention in Northern Uganda and protection and education of street children.

The Global Partnership for Education is a global fund that focuses on education. The current Ugandan GPE grant is a \$100 million, 4-year program called Uganda Teacher and School Support Program, with the World Bank as the grant agent. Started in 2015, the program is expected to benefit more than 8 million students, teachers, head teachers and school managers across the country by 2019.⁵⁴

Catholic entities, such as the Catholic Education Research and Development Organization (CEREDO), a commission that manages 372 primary school and 25 post-primary institutions in the Teso region of Uganda, collaborate with a number of local and international partners, including Edukans Foundation-Netherlands, USAID, the Embassy of Japan and the ICCO Cooperation.⁵⁵

Challenges

Although the Ugandan government has promised universal primary education, several obstacles prevent it from becoming a reality, resulting in significant disparities between private and public schools. Uganda's education system suffers due to poor administrative structure and the lack of funding for schools. The Global Partnership for Education reports a high level of teacher and student absenteeism, weak school-level management structures, inadequate availability of learning materials and large class sizes.⁵⁶ Particularly in rural areas, schools often do not have enough funds to pay teachers. Teachers are among the lowest paid public servants in Uganda, which results in poor quality of teachers. The Ugandan National Examinations Board found in 2015 that 78 percent of new teachers in the country failed a basic math test, 61 percent failed a basic literacy test and 29 percent of teachers are absent during any given week.⁵⁷ To make enough money to support themselves and their

families, teachers often take on second and third jobs, contributing to absenteeism and poor work performance.

The lack of funds for education also means that schools' physical infrastructure are often substandard, with poor sanitary facilities and a lack of electrical power, which prevents the use of modern technology.⁵⁸ Infrastructure challenges were reflected in conversations with key informants during CRCC's site visit and in data from grants awarded to SLDI alumnae and grants awarded by the Conrad N. Hilton Fund for Sisters. Some of sisters' most frequent requests for support for their educational ministries were for physical infrastructure improvements, including plumbing and basic sanitation.

The economic challenges lead to a low quality of education. Primary schools fail to provide children with literacy, numeracy and basic life skills; secondary schools do not provide graduates with the skills they need to enter the workforce or pursue further education; and students from disadvantaged backgrounds do not have adequate access to universities or technical institutes.⁵⁹

Furthermore, public education is not completely free for students. Schools ask parents to pay a fee ranging from US \$2-5 for every 3-month term, in addition to expenses related to uniforms, supplies, transportation and lunches. Because many parents cannot afford to pay these fees, their children are forced to drop out.⁶⁰

Girls in particular face constraints on their educational opportunities. According to the Guardian, "An estimated 30 percent of girls leave school when they start their periods, often because of a lack of sanitary pads."⁶¹ They may either stay home during menstruation or drop out completely. The lack of adequate bathrooms exacerbates this problem, exposing girls to bullying and shaming. Finally, the refugee population presents another educational challenge as 61 percent of South Sudanese refugees in Uganda are under age 18.⁶²

Opportunities

More information is needed about the role of Catholic sisters in education in Uganda and about the relationship between Catholic schools and the state. There are great differences in quality and resources between public and private (including Catholic) education, and it's unclear how sister-run schools compare with the private institutions that educate Uganda's upper classes, on the one hand, and the under-resourced public schools that serve the poor, on the other. Anecdotal evidence highlighted in the "Role of Sisters" section above suggests that sisters serve in areas that have experienced conflict and where public schools are not available. There are ample opportunities to help sisters in these areas, and to support their efforts to provide education for girls in particular.

Catholic schools cannot replace failing public schools, so Ugandan sisters also could be supported in becoming advocates for better education for all, leveraging their expertise and the respect afforded them in the field of education. Numerous other key players in the education sector are incorporating entrepreneurship skills into educational settings in order to prepare students to be ready for the workplace. Sisters could partner with both Catholic and non-Catholic stakeholders to improve education in Uganda and thereby to help vulnerable people rise out of poverty.



Maternal and Child Health

Need

The 2016 Uganda Demographic Health Survey (UDHS) shows that Uganda has made great progress over the last decade in maternal newborn and child health (MNCH). This progress is seen in the key MNCH indicators. The maternal mortality rate—the number of maternal deaths in a given period per population of women who are of reproductive age—was reduced from 438 deaths per 100,000 live births in the 2011 UDHS report to 336 deaths per 100,000 live births in 2016 UDHS.

Maternal mortality ratio (per 100,000 live births)	336/100,000
Lifetime risk of maternal death	0.019
Antenatal care (4+ visits)	60%
Births attended by a skilled health worker	74%
Total fertility rate	5.8
Contraceptive prevalence rate (modern & traditional)	27%

SOURCE: Uganda Demographic Health Survey 2016: Key Indicators Report; World Bank 2016

There was a significant increase in pregnant women attending four or more antenatal care visits, from 48 percent in 2011 to 60 percent in 2016. These visits are critical for maternal health education, birth planning and identifying any potential complications. Another globally recognized MNCH indicator is birth attendance by a skilled provider (nurse, midwife or doctor). Uganda has also improved in this area, with the average number of births in health facilities increasing from 57 percent in 2011 to 73 percent in 2016.⁶³

Hand-in-hand with improvements in maternal health, there has also been progress in the health of newborns and children under age 5. The infant mortality rate in Uganda decreased from 54 deaths per 1,000 live births in 2011 to 43 deaths per 1,000 live births in 2016. The mortality rate for children under 5 years also decreased from 38 deaths per 1,000 live births in 2011 to 22 deaths per 1,000 live births in 2016.⁶⁴

Role of Sisters

Catholic sisters have a long history of providing maternal and health services in Uganda, dating back to some of the earliest missions at the turn of the 19th century. Thirty percent of health care in Uganda is provided by faith-based organizations, with 50–60 percent of that work undertaken by the Catholic Church.⁶⁵ Sisters run many Catholic hospitals, maternity homes and clinics (e.g., St Joseph’s Hospital in Kitgum in Northern Uganda), with a significant proportion of these institutions located in remote regions of the country. Kitovu Hospital in Masaka (Central Uganda), owned by the Catholic Diocese of Masaka and run by the Daughters of Mary, is an example of sister-led MNCH health services. The hospital is one of a limited number of hospitals equipped to handle obstetric fistula cases, and was the first training site for Ugandan doctors and nurses.⁶⁶ The Ministry of Health estimates a backlog of 200,000 fistula cases, highlighting the importance of sisters’ ministries in addressing unmet needs.⁶⁷

Key Players

There are many key players in maternal and child health in Uganda, and this assessment includes just a few of the major partners that the Sisters Initiative may consider working with—in addition to LifeNet International—as it develops its second strategy. The key players include the Ministry of Health, the Uganda Catholic Medical Bureau, the Uganda Protestant Medical Bureau, local faith-based organizations, as well as other large international NGOs such as Women and Children First (UK), AMREF-Uganda, Jhpiego, PATH, Save the Children and John Snow International (JSI).

In addition to governmental and NGO partners, there are some major funders active in this area. USAID's Maternal and Child Survival Program (MCSP), headed by JSI, is supporting the Ministry of Health and the Uganda National Expanded Program on Immunization (UNEPI) in reaching every community and child with immunization services. MCSP is building on USAID's predecessor flagship Maternal and Child Health Integrated Program (MCHIP), with an added emphasis on gender. The program maintains a strong focus on sustainable scale-up, strengthening health systems to deliver high-impact technical interventions with increased coverage over time. Support continues in five districts where work began under MCHIP, while the initiative works to scale up in an additional 10-15 districts.

Trócaire, the funding arm of the Irish Catholic Church, is another funder in the maternal and child health sphere that focuses on prevention of gender-based violence. In 2016, Trócaire and Raising Voices introduced SASA! Faith, an intervention aimed at preventing violence against women and HIV-positive people in faith-based communities.⁶⁸

With a \$900,000 grant from the Conrad N. Hilton Foundation, LifeNet International is partnering with Catholic health centers in the central and eastern regions of Uganda to strengthen health systems and clinical education. As of July 2017, LifeNet had partnered with 13 Catholic health centers, nine of which are led by sisters. The three-year goal is to expand to 21 Catholic health institutions with at least 12 led by sisters. In choosing these facilities, LifeNet, with the assistance of the Ugandan Catholic Medical Bureau, ARU and ASEC, gives preferential option to Catholic health centers owned and operated by congregations of sisters.

Through this project, LifeNet is equipping and training sisters and other health center staff with the skills and tools they need to provide high-quality healthcare to the communities that rely on them. Monthly trainings in medical and management practices as well as access to essential equipment allow these sisters and staffs to provide the best health care possible to the communities they serve and to become leaders in health care provision.

Challenges

One of the major issues to emerge from conversations with LifeNet International and Ministry of Health representatives was the challenge of quality assurance in health care. Ensuring that women and infants have access to a quality standard of care and practices built on the latest medical evidence is critical for improved maternal and child health, as well as other health outcomes. LifeNet, however, has found evidence (to be published in a 2018 report) that infant deaths may be under-reported in Uganda due to poor record-keeping practices and "user error."

Maternal and child health outcomes are intimately related to quality health services that provide both curative and preventive approaches to care for women of reproductive age. Key informants expressed concern about the increasing incidence of non-communicable diseases (NCD), such as hypertension and type II diabetes presenting in reproductive-aged women and adults in general. Obesity, hypertension and type II diabetes increase the chance of complications in pregnancy including preeclampsia and eclampsia as well as gestational diabetes. A variety of stakeholders, including a range of government ministries, NGOs and sisters, said that NCDs are a looming health concern in Uganda. Medicine and equipment to treat NCDs are woefully inadequate or nonexistent in many places. During CRCC's country site visit, the front page of a local newspaper carried a story about the lack of radiation oncology equipment in the country. The only radiation therapy machine had been broken for six months, and the Ministry of Health could not predict when it would be repaired.

In its Health Sector Strategic and Investment Plan (HSSIP) 2010/11 – 2014/15, the Ugandan Ministry of Health outlined its initial strategy to strengthen the planning, coordination and implementation of interventions targeted NCDs. In 2014, the Ugandan Ministry of Health collaborated with the World Health Organization (WHO), the United Nations Development Program and the World Diabetes Foundation to conduct a NCD risk factor baseline survey in Uganda.⁶⁹ The survey sought to document the prevalence of hypertension, diabetes and abnormal lipid levels and their risk factors (tobacco smoking, alcohol consumption, physical inactivity,

overweight/obesity and inadequate vegetable and fruit consumption). The survey found:

- A very high prevalence of low HDL cholesterol; 63 percent and 56 percent in urban females and males; and 70 percent and 61 percent in rural females and males.
- Approximately one in ten participants had more than three risk factors for NCDs and a similar number of persons aged 40-69 years had a high risk of cardiovascular disease (CVD) within ten years or existing CVD.
- About one in four participants (24.3 percent) had elevated blood pressure.

These troubling results were underscored by the knowledge, attitudes and practices measured, which revealed poor healthy lifestyle practices. The survey has brought attention to the growing problem of NCDs in Uganda, but limited action has been taken by the government to address the increasing rates of NCDs in both rural and urban areas.

Opportunities

As noted earlier, sisters run many of the clinics and hospitals in the most impoverished and conflict-ridden parts of Uganda. The Sisters Initiative could build upon the solid groundwork that Ugandan sisters have established in maternal and child health over the last two decades. Maternal and child health indicators also suggest an opportunity to think outside the box and reimagine maternal and child health in a more holistic, community-based way that incorporates poverty eradication through an integrated approach to food security, health and education.

The Sisters Initiative could initiate a series of meetings between sisters who work in the health sector, the Catholic-Medical Bureau, LifeNet, the Ministry of Health and other select stakeholders to discuss how best to build a holistic, sister-driven model of development that partners sisters with other key stakeholders in Uganda to address the root causes of childhood poverty and malnutrition.



LIFENET INTERNATIONAL

Human Trafficking

Need

According to the U.S. Department of State's "Trafficking in Persons Report," Uganda is a source, transit and destination country for men, women and children subjected to forced labor and sex trafficking.⁷⁰ High youth unemployment (64 percent) often pushes people into exploitative situations.⁷¹

Vulnerable populations include poor children, school drop-outs, orphans from HIV/AIDS and wars, and refugees (particularly South Sudanese children in refugee settlements in Northern Uganda). Within the country, children are exploited in a wide variety of industries, such as agriculture, mining, brick making and domestic service. They also are often exploited in forced begging. Children from neighboring countries are found in Uganda for forced agricultural work and prostitution. The kidnapping of children by witchdoctors is a problem in Uganda, especially in areas in the midst of drought, as body parts and sacrifice are used in rituals believed to bring health, wealth, power or revenge.⁷²

The acceptance of traditional gender roles makes girls and women especially vulnerable to trafficking for domestic work. Young women are often trafficked outside of the country to neighboring countries, the Middle East and Europe. They may be fraudulently recruited for domestic work and then exploited in forced prostitution.

The "Trafficking in Persons Report" categorizes countries into different "tiers" based on the extent of government action to combat human trafficking. Countries that have the highest level of compliance with the Trafficking Victims Protection Act's minimum standards for the elimination of trafficking are placed in Tier 1. Those that have made "significant efforts" to meet the standards are placed in Tier 2, and countries that are not making significant efforts to combat human trafficking are placed in Tier 3. In the 2017 report, Uganda was categorized as Tier 2 because it has increased its efforts to investigate, prosecute and achieve convictions.

Role of Sisters

CRCC has not found any information about how sisters respond directly to human trafficking. Uganda is listed as a member of Talitha Kum, the International Network of Consecrated Life Against Trafficking in Persons, but without any information.

Sister Rosemary Nyirumbe, whose vocational education program for women is noted in the education section of this report, works with conflict survivors and notes that many of the women she works with in the Northern Uganda had been kidnapped by the Lord's Resistance Army.⁷³

Key Players

On a government level, there is a National Prevention of Trafficking in Persons Office and the Coordination Office to Combat Trafficking in Persons (COCTIP), which leads the National Taskforce with a small permanent budget allocation. The Ministry of Internal Affairs (MIA) and External Employment Unit (EEU) are also involved in trafficking efforts. While COCTIP was elevated to an official department, it does not have a lead ministry, strategic mandate or direct funding.⁷⁴

The 2009 Prevention of Trafficking in Persons (PTIP) Act prohibits all forms of trafficking, prescribing punishments ranging from 15 years to life imprisonment. In 2016, the government investigated 114 cases, prosecuted 32 defendants in 20 cases and convicted 16 traffickers.⁷⁵

There also have been efforts to educate passport and immigration officers, who may come in contact with victims. The government reported stopping 250 Ugandan travelers who could not adequately explain the reason for their travel or who were en route to countries where Ugandans are commonly trafficked.⁷⁶ The government banned Ugandans from traveling abroad for domestic work, due to reports of abuse.

Government efforts also include overseeing labor recruitment agencies. The Ministry of Gender, Labor and Social Development (MGLSD) requires labor recruitment companies to register and undergo a thorough examination process. The government published a list of the 63 licensed labor recruitment companies and urged the public to only seek work through those places. Corruption and insufficient staffing reportedly obstruct the government's efforts with both labor agencies and immigration.

The government largely relies on NGOs to provide victim support service. In 2016, the government also coordinated with NGOs on awareness campaigns directed at potential victims.⁷⁷

Among NGOs working on human trafficking, Willow International provides individualized case management services and shelters for victims. Case managers connect survivors with psychosocial support, education, vocational scholarships, career development, access to healthcare, business skills training, family reunification, financial and English literacy training, and more.⁷⁸

Uganda Youth Development Link (UYDEL) provides trafficking victims, particularly children, with temporary shelter; medical, psychosocial, humanitarian and legal assistance; vocational and life skills training; and reintegration with their families. It has trained police officers and local leaders on child trafficking.⁷⁹ UYDEL utilizes a peer education and support model, where young people help each other heal from traumatic ordeals and share their own experience so that others can learn. In 2008 and 2010, the United Nations Voluntary Trust Fund on Contemporary Forms of Slavery provided financial support to UYDEL.⁸⁰

Challenges

The attitudes of police and the public toward victims are a large challenge to solving trafficking issues in Uganda. Reports indicated that police and communities often treated street children as criminals, sometimes arresting, detaining and beating them, and forcing them to clean detention facilities.⁸¹ Women survivors also report police treated them like criminals and interfered with their ability to get non-sex work

after they escaped trafficking. For instance, one woman said police confiscated merchandise from her small business, and another was assaulted by an officer.⁸²

While not always the same as trafficking, child marriage is also largely accepted in Uganda, reflecting attitudes on gender roles. Nearly half of all women between 20- and 49-years-old were married before age 18.⁸³ The prevalence is highest in Northern Uganda at 59 percent and lowest in Kampala (21 percent).⁸⁴ During the height of conflict with rebel groups in Northern Uganda, child marriage was often the result of trafficking. The Lord's Resistance Army frequently kidnapped children, with the boys becoming child soldiers and the girls becoming wives to soldiers.⁸⁵ The reintegration of those women and their children into their communities continues to be a challenge.

While the government has policies against trafficking, implementation remains a challenge, particularly with victim services. More funding is needed to provide victims with adequate shelter, medical treatment, psychological counseling, family tracing, resettlement support and vocational education. NGOs primarily focus on women and children, with few shelters for adult males. Children who are victims often end up in police stations or juvenile detention centers while awaiting shelter.

Opportunities

More research is required to understand the role of Catholic sisters in responding to trafficking. Because implementation is a challenge for the government, there is an opportunity to support sisters to work with the government and other NGOs in responding to trafficking, particularly on awareness and victim services. Sisters' roles in education and health care, as well as their relationships with young women, put them in the position to educate young people about the risks of trafficking and empower them to avoid exploitative situations. Sisters also could join campaigns to improve attitudes toward girls and women and to prevent both trafficking and child marriage. Vocational programs, such as the program run by Sister Rosemary Nyirumbe, could also be effective for victims of trafficking.

Entrepreneurship and Microfinance

Need

The Global Entrepreneurship Monitor stated, “Ugandans have high aspirations and positive attitudes toward entrepreneurship. They have low levels of fear of failure, and the vast majority see good opportunities to start a business in the country.”⁸⁶ Ugandan society features a mixture of entrepreneurial spirit, a heavily bureaucratic and apathetic central government, and tremendous human potential in its youthful population.

The country’s overall Global Entrepreneurship and Development Index (GEDI) score is 13.2 percent. By comparison, Botswana has the highest score in Sub-Saharan Africa at 34.4 percent, and the United States has the highest score worldwide at 83.4 percent. Uganda is ranked 126th out of 137 countries in the world and 22nd out of 29 countries analyzed in Sub-Saharan Africa for its entrepreneurial environment.

Youth idleness is a significant challenge in Uganda among both Ugandan youth and refugees. The youth unemployment rate is 64 percent.⁸⁷ Among South Sudanese refugees, 61 percent are under age 18, and they are likely to be in Uganda a decade or more.⁸⁸ Supporting youth vocational training and entrepreneurship was a major theme in the interviews and discussions held with stakeholders in Uganda. Key informants were deeply concerned about unemployment, dire poverty and the lack of opportunities for young Ugandans.



Role of Sisters

Ugandan sisters are entrepreneurs, participate in micro-financing schemes and run a variety of businesses, including dairies, mushroom farms and small livestock enterprises. Sisters appreciate the logistical and marketing challenges of small businesses. They also uniquely understand the challenges facing youth in Uganda—particularly orphans, refugees and young women—because they run training programs in sewing, crafts, hair dressing and hospitality that specifically target youth.

Through ASEC’s SLDI and HESA programs, sisters are acquiring the skills and education to become entrepreneurial leaders in the communities that they serve. They could realize their catalytic potential through vocational training programs for young people or through hands-on youth internship with sister-run small business enterprises.

Key Players

There are several organizations that the Sisters Initiative might consider partnering with. VisionFund International runs savings fund schemes and microfinance services. Catholic Relief Services sponsors microfinance initiatives like the Expanding Financial Inclusion project, funded by MasterCard Foundation.⁸⁹ BoI-Icap Mobile Access Project is funded by the United Kingdom’s Department for International Development through its Financial Sector Deepening Project in Uganda.

Two local entrepreneurial associations include the Uganda Women Entrepreneurs Association (UWEAL), established in 1987 to promote Ugandan women in business, and the Federation of Young Entrepreneurs–Uganda, founded in 2010 by a group of young Ugandan entrepreneurs.⁹⁰ The Federation’s mission is “to create an environment where young entrepreneurs can thrive in Uganda, through effective advocacy and the delivery of high-value business development services.”⁹¹ Other possible partners include the public sector, such as the ministries of Gender, Health, Labor, Microfinance and Youth, as well as private industry, including the burgeoning technology sector.

Key players in the education sector, such as Educate!, are also interested in bringing vocational and entrepreneurial training into the classroom setting so that Uganda’s education systems better prepare youth for the workplace.

Challenges

Stakeholders identified several challenges to entrepreneurship and micro-financing, including poor government policies, burdensome taxation policies, cumbersome bureaucracy and a lack of training and financing. The majority of Uganda’s population lives in rural communities and works in the agricultural sector. The foremost challenge in Uganda is addressing the issues that undermine entrepreneurship and youth business opportunities. Sisters can become catalysts for change and help to create a business environment that provides the opportunity for youth and other vulnerable population to fully participate in the workforce.

Opportunities

The Sisters Initiative could develop vocational training and entrepreneurship grants that target Ugandan youth, especially vulnerable populations such as refugees, orphans and women. These grants could showcase sisters’ existing entrepreneurial skills or build on congregations’ existing small business and vocational education enterprises while providing mentorship opportunities.

Stimulating entrepreneurship and small business skills in sisters’ congregations and giving them the tools (e.g., seed money, access to business experts, etc.) to cultivate entrepreneurship and small business acumen in vulnerable populations would be a major step toward helping sisters lead the drive to eradicate poverty and build sustainable livelihoods in Uganda. Sisters could become the nexus between the needs of entrepreneurs and small businesses on the ground and key government, academic and private sector stakeholders.



V.

Assessment



Based on the data collected for this report, CRCC performed a SWOT analysis (strengths, weaknesses, opportunities and threats) for Uganda, focusing on the role of sisters in the five sector areas of interest to the Sisters Initiative. CRCC concludes with recommendations on how the Sisters Initiative can have a greater impact in Uganda through the second iteration of its strategy. Many of the recommendations are echoed from the Zambia report, as sisters face similar challenges in both countries, particularly in their internal capacity. Each has been tailored specifically for the Ugandan context.

SWOT Analysis

Uganda offers a challenging, high-opportunity environment for investment with sisters who are committed to working with the country's most vulnerable populations, despite the obstacles and limitations before them. While sisters do great work in communities throughout the country, their ability to effect change on a macro-level is constrained by their lack of education and resources, along with their unfamiliarity with negotiating partnerships, which prevent them from being strategic in their planning and leveraging their social capital. Sisters' central organization, the Association of Religious in Uganda, is also strong and networked with male religious orders. The Catholic Church plays a strong institutional role in civil society, and sisters have a few partners outside of the Catholic world, creating an opportunity to increase the visibility and leadership of sisters within a society where women traditionally have not had leadership roles. Figure 16 provides a summary view of these on-the-ground factors. The Sisters Initiative will need to take these strengths, weaknesses, opportunities and threats into consideration as it considers investing in Uganda.

The threats in Uganda affect the ability of sisters to do their work and may influence human development interventions that the Sisters Initiative chooses to fund. The greatest threat to any investment in Uganda will be the ongoing issues of conflict and political instability. Any funding should provide internal buffers or safeguards against downturns in the political environment or increased internal or regional conflict.

fig. 16

Strengths, Weaknesses, Opportunities and Threats Analysis for Uganda

	STRENGTHS (+)	WEAKNESSES (-)
INTERNAL FACTORS	<ul style="list-style-type: none">■ Wide geographic coverage of sisters■ Catholic Church plays a strong institutional role in civil society■ Strong religious association■ Religious association has a history of working with many Catholic partners■ Large number of local and international NGOs	<ul style="list-style-type: none">■ Poor infrastructure (e.g., electricity, food storage)■ Lack of congregational strategic planning■ Large refugee population■ Rural literacy rate■ Traditional gender roles restrict leadership of women religious
	OPPORTUNITIES (+)	THREATS (-)
EXTERNAL FACTORS	<ul style="list-style-type: none">■ Support sister-lead poverty eradication efforts■ Develop networks between sisters, laity, NGOs and government■ Increase visibility of sisters and their work to potential partners and funders■ Empower youth through education and work■ Support community-level work on trauma, reconciliation and forgiveness■ Support organizational and human resource development among congregations and ARU■ Support leadership roles for women religious in society	<ul style="list-style-type: none">■ Political instability■ Internal conflict (e.g., Lord's Resistance Army, Allied Democratic Forces)■ Climate change (e.g., droughts, floods)■ Neighboring countries' conflicts (e.g., DRC, South Sudan)

Recommendations

The ultimate goal of this case study is to provide a series of high-level recommendations to the Sisters Initiative and Foundation for potential funding opportunity areas. Although this case study has its limitations because of the short length of time in the field and the large scope of analysis, it does provide general guidance and potential milestones to consider over the next five-year funding period. CRCC also includes specific recommendations of opportunities for investment that should be corroborated and built upon with a country-specific strategy developed with input from a sector expert at the implementation stage. In this report, specific opportunities are intended to provide the Sisters Initiative with ideas of what is possible in Uganda. The following recommendations focus on data, organizational sustainability, formation, partnership, leadership, holistic development and humanitarian needs.



Support sisters by developing data systems to assist them in tracking their ministries and monitoring the health of their congregations.

The collection and strategic use of data could benefit ARU and its member congregations. It could allow them to be more forward-thinking in their planning and decision-making and to better understand and respond to challenges. Documenting the impact of sisters' missions could also help raise awareness of and respect for their work among potential partners, funders, Church officials and government. Finally, better data collection and analysis will help the Sisters Initiative to understand the impact of its investments. The leadership of ARU recognizes both the gaps in its own information and the benefits of gathering and using data. ARU has a plan to establish a Centre of Excellence for Research, Information and Knowledge Management at University of Kisubi, Uganda.

- Support ARU's initiative to work with congregations and the University of Kisubi to gather data, develop baseline measurements and create an organization capable of managing and analyzing that data.
- Develop the capacity of sisters to track and use data in decision-making and planning.
- Encourage ARU to expand its database working-group to include key stakeholders in the Catholic Church, government agencies and NGOs. These stakeholders can provide feedback on key sectoral variables that need to be tracked over the long term, the structure of the database and how it might feed into national systems (e.g., national health management information system).

Support ARU and member congregations to leverage their existing assets and invest for their future.

Sisters traditionally rely on the charity model to sustain their congregations and missions. Thinking beyond this model and finding new ways to supplement their incomes and charitable donations could allow sisters to make their ministries more sustainable and magnify their impact on local human development efforts. Strategic planning would be required to determine how sisters can benefit from underutilized assets, network with outside experts and support under-resourced congregations.

- Assist ARU and local congregations in developing financial and human resource plans and processes that address their current reality. Enlisting the help of local laity who are professional financial planners, human resource experts and organizational development experts is one low-cost option for building sisters' capacity. Other options include connecting sisters with private sector consulting firms or educational institutions with in-house expertise (e.g., Uganda Martyrs University, University of Kisubi).
- Assist congregations in developing better income-generating missions and ensuring proper remuneration from dioceses, government and NGOs.
- Support social impact investing skills, such as the skills taught at the Catholic Relief Services-led workshop that was held after the Association of Consecrated Women in Eastern and Central Africa (ACWECA) plenary in August 2017.

Adapt a “lifetime formation” approach to building capacity into sisters’ congregations and ministries.

Ugandan sisters echo the concerns of sisters globally when it comes to formation needs, from postulancy into old age. In Uganda specifically, there seemed to be tensions across generational lines, with younger generations often having more education and familiarity with technology and ideas about human resource planning, but little leadership within the congregation. Sisters need both education and spiritual support at all stages of life, so that the congregation as a whole can maintain its vitality and its missions.

- Support ARU to run collective programs, such as formation for postulants, leadership trainings, formator training, spiritual retreats and counseling.
- Assist with congregational retirement liabilities so that sisters can access the spiritual, physical and mental care they need as they age.
- Support and provide training for congregational leadership and older generations of sisters so they can empower younger generations to put their education and knowledge to good use.
- Collect data with the congregations' health as the unit of analysis, so that the congregations and the Sisters Initiative can understand the impact of investments in formation. Look to the data to find key moments in the lives of sisters when they need support to continue their vital ministries and spiritual witness.

Support existing partnerships between Ugandan sisters and local and international entities, and encourage the development of future partnerships.

Catholic sisters in Uganda report that they have existing partnerships with both Catholic and non-Catholic organizations. At the same time, they report that they lack relationships and influence. Traditional conceptions of gender roles in the Church and society are a major roadblock to their leadership in both arenas. The partnerships that sisters currently have in Uganda could be instructive across the region, helping sisters and future partners understand sisters' potential for leadership. Such partnerships might demonstrate the mindsets and skills that sisters need to navigate relationships with organizations beyond the Catholic world. They might also educate potential partners (e.g., NGOs, private sector organizations, government agencies) on the culture of sisters and their congregations. While the education process on both sides of the relationship could be lengthy, it also could be ultimately beneficial, bringing together different types of expertise and creating new partnership to address some of Uganda's most difficult challenges.

- Develop case studies about current partnerships for distribution nationally and regionally.
- Develop a partnership/mentorship program connecting sisters with professionals in the private and public sectors.
- Provide resources for SLDI and HESA graduates to attend local and international meetings and join professional organizations.
- Fund national and regional meetings between NGOs and congregations that focus on specific sector issues.
- Integrate sisters into the development of grants and insist that projects enlist sisters in meaningful leadership roles and not just as service providers.
- Use bridge organizations that sisters trust (e.g., Caritas or Catholic Relief Services) to translate the arcana of the NGO world and connect them to partners beyond the Catholic Church.
- Support the efforts of Ugandan sisters to develop relationships with different faith communities in Uganda, including Protestant churches and organizations as well as the Muslim community.

Develop sisters' voices as technical experts, advocates and policy developers at the district, national and international levels.

One of the principle ideas to emerge from this landscape study is the need for sisters' voices to be heard beyond the local ministry level. Sisters are working at the front-lines of health care, education and other critical sectors. In Uganda, they provide many of the social services for rural and remote communities. They understand the daily challenges that vulnerable populations face as they struggle to survive ongoing droughts, economic hardships and conflict. Yet the patriarchal culture of both the Ugandan Catholic Church and society seems to restrain sisters' leadership. Sisters report that as women, they struggle in their "prophetic" role and want to be more assertive in sharing their knowledge and perspectives.

One of the challenges that Uganda faces, along with other countries in the region, is translating policy into action. Sisters could be key in both the development of policy through technical working groups at the ministry level, and the implementation of those policies through strategic alliances with the government, NGOs, the private sector and other faith-based organizations. Sisters' insights would be a valuable part of the conversation when it comes to developing international, national and local policies and budgets that affect the communities that sisters serve.

- Help sisters gain the technical education required to be able to speak effectively at tables of influence and power.
- Support the continuing education of sisters at the Master's and Ph.D. levels, so that they gain the confidence and capacity to participate in political forums.
- Provide sisters with professional fellowships, mentorships and leadership training to educate them in how to navigate different organizational cultures and how to develop personal networks outside of their congregations and Catholic partners.
- Connect sisters with partners in NGOs, government and the private sector.

Develop a country funding strategy that is sensitive to both humanitarian relief and long-term development needs in Uganda.

Uganda struggles to support a large refugee population while trying to develop its economy and provide security and basic services for its citizens. Neither side of this development equation can be neglected when it comes to cultivating sister-driven initiatives on poverty eradication, food security, maternal and child health and educating and empowering youth. Even if the Sisters Initiative prefers to focus on long-term development, short-term humanitarian needs are likely to impact Uganda's development. Moreover, sisters' desire to meet the greatest needs in front of them often leads them to respond to immediate crises. The Sisters Initiative could engage other priority areas in the Foundation such as the Disaster Relief and Recovery Initiative and the Safe Water Initiative to discuss technical ideas (e.g., WASH, early childhood development) and potential areas of collaboration in grant-making.

- Help sisters with strategic planning to deal with long-term development issues and respond to immediate humanitarian needs.
- Bring sisters into partnerships with grantees from the Safe Water Initiative in Uganda, such as Water for People.

Fund a holistic model of development that focuses on eradicating poverty by empowering Uganda’s burgeoning youth population.

A wide variety of stakeholders from an array of fields—including maternal and child health, environment, education and agriculture—agree that Uganda’s top priority is poverty eradication. The large youth population represents an incredible threat and opportunity. Youth idleness can lead to anti-social behaviors, including violence. Provided with access to education, vocational training and the opportunities to work and start their own businesses, however, youth could drive economic and social development. It is clear that in Uganda, the five sectors that the Sisters Initiative wants to address are all involved in poverty eradication and youth issues. Nutrition is key to maternal and child health and education, which is necessary for entrepreneurial activities. Access to good jobs decreases vulnerability to trafficking, while sustainable agriculture could also be a source of entrepreneurship and livelihoods. Key informants prioritized three issues: food security and livelihoods; youth education, especially among vulnerable populations; and maternal and child health. The Sisters Initiative could support sisters in addressing these holistically.

- Develop a country-specific strategy that aligns sisters’ work with the UN Sustainable Development Goals to build collaborative pathways and catalyze innovation.
- Work with other priority areas within the Foundation to address common goals.



Conclusion

Ugandan sisters work with Uganda's most vulnerable populations—both its citizens and refugees—across the country in a wide variety of ministries, including education, health care, food security and livelihoods. Outside of the sectors the Sisters Initiative is considering, sisters also have prominent projects in counseling around HIV/AIDS and conflict resolution. They have partnered with each other, Catholic organizations and some non-Catholic NGOs and government agencies. Yet they feel called to do more and to be prophetic voices in society.

Sisters operate in a difficult environment in Uganda. The country has been plagued by internal and external conflicts. Political instability and conflicts in neighboring countries often overflow into Uganda, resulting in large number of refugees in need of immediate aid. Internal conflicts have interrupted individuals' lives, torn communities apart, and prevented economic development, particularly in the northern regions. Drought has caused rural poverty in other parts of the country.

Whereas in Zambia, food security arose from research and interviews as the agreed-upon priority for the country, no one sector is a clear-cut priority in Uganda. Instead, sources from a wide variety of fields pointed to poverty eradication as Uganda's largest need. Such a large and overarching challenge as poverty eradication reveals the complexity of trying to set funding priorities based on sectors within a country. Nearly any initiative undertaken by Ugandan sisters could fall under one of the five sector areas as well as poverty eradication. Zambia may be the outlier in the clarity of its priority, and Uganda may be more typical of countries in Africa.

On top of all of these challenges, a common challenge has arisen across the sectors: Uganda's weak central government. While the government may develop the right policies, such as universal primary education, it struggles to implement those policies in ways that make a difference in communities. Sisters could bring their grassroots, micro-level skills and knowledge into the policy development and implementation conversation. In a culture where women's voices are often overlooked at the highest levels, sisters have the potential to use the respect and trust that they have earned through their ministries to influence change on the meso- and macro-levels. The Sisters Initiative could empower Ugandan sisters, providing them with education and leadership skills and connecting them with other organizations and the government. While the challenges in Uganda are great, Catholic sisters are eager to play a larger role in shaping their society and helping eradicate poverty for future generations.

Appendix: ASEC Data Summary for Uganda

The following report was provided by the African Sisters Education Collaborative about its activities in Uganda.

1.

Number of SLDI and HESA alumnae and currently enrolled sisters from Uganda

- 237 unique alumnae who participated in Uganda workshops during Phase I, II, & III (2007-15)
- 77 unique participants in Uganda technology workshops in first year of Phase IV (2016)
- 84 Superiors from Uganda participated in the Superior workshops held in 2016
- 45 sisters serving in Uganda were enrolled in HESA Phase I, 11 of whom have graduated, and 16 of whom are SLDI alumnae. 81 sisters serving in Uganda are enrolled in HESA Phase II, 21 of whom are SLDI alumnae (none of the Phase II participants have graduated as Phase II just began).

2.

Any data on SLDI alumnae projects in Uganda (the info on alumnae projects below also helps to answer questions 4 & 5 about generating resources and data on partnerships)

SR. JUDITH ATHIENO

Phase I, Administration track
Sisters of the Sacred Heart of Jesus
Total: \$97,563

Diocese Bolzano Bressanone (grant) \$40,000

- Renovate sister's convent at Namugongo

Donations \$25,000

- Construct a wall fence of Mother House for protection

Mensen met een Missie (grant) \$16,815

- Uganda Trauma Healing program: To heal the traumatized community in Northern Uganda

Hilton Fund for Sisters (grant) \$7,500

- Assist with fencing at convent/Mother House

Comboni Missionaries (grant) \$4,800

- Chicken Farm project

Kulika Uganda (grant) \$3,448

- School fees of the Sisters, treatment of the Sisters, administration in the Province

SR. MARY LILIAN BAITWAKAKYE

Phase I, Project Director Track
Our Lady of Good Counsel
Total \$289,232

Caritas Switzerland (grant) \$92,283

- Boni Consilii Girls' Vocational Secondary School: Construction of 2 classroom blocks, water tank, construction of assembly hall and Administration block

Stitching Porticus (grant) \$46,061 & **Sisters of Breda, Holland** (grant) \$42,112

- OLGC Chapel and Dormitory Construction/Renovation: 3 block dormitories, 6 latrines, 10 shower rooms, and a laboratory block

St. Antonius Sticing, Netherlands (grant) \$9,211

- OLGC Construction of Dining Hall

Caritas Switzerland (grant) \$58,185

- School fees for children served by HIV/AIDS Orphans and Vulnerable children project

Caritas Switzerland (grant) \$10,000

- Workshop for sisters to better serve orphans with HIV/AIDS

Hilton Fund for Sisters (grant) \$10,000

- Workshops held within the HIV/AIDS Orphans and Vulnerable children project

Hilton Fund for Sisters (grant) \$8,000

- Boni Consilii Home Construction/renovation

Hilton Fund for Sisters (grant) \$6,800

- Fruit project/farming

Stitching Amsterdam (grant) \$6,580

- Workshop for sisters

Leadership Role

- Sr. Lilian founded and is in charge of the HIV/AIDS Orphans and Vulnerable children project, implemented by the Sisters of Our Lady of Good Counsel of Mbarara Archdiocese. The project focuses on provision of access to formal education for HIV/AIDS infected orphaned children. Since its beginning, in 1994, the project has supported more than 700 children who now are self-reliant citizens.
- Important outcomes of the project: 700 orphans acquired formal education and business skills, and 280 caretakers acquired knowledge on self-reliance, bookkeeping and skills in income-generating projects.

SR. NATALINA UJEO

Phase II, Administration Track

Missionary Congregation of the Evangelizing Sisters of Mary

Total: \$150,374

Manos Unidas (grant) \$61,570

- Construct Nursery School for vulnerable rural children. At the time of reporting in 2012, 50 poor children were served. School also addresses problems in child abuse and child labor.

Manos Unidas (grant) \$29,034

- Holy Infant Nursery School: construction of classrooms

Dorothea Rose Haus (grant) \$11,151

- Holy Infant Nursery School: Education for poor rural children, construction of classrooms and administration block

Little Way Association (grant) \$9,757

- Holy Infant Nursery & Primary School: furniture, water tanks & house solar system

Hilton Fund for Sisters (grant) \$9,757

- Holy Infant Nursery School: Education for poor rural children, construction of classrooms and administration block

Comboni US (grant) \$9,466

- Holy Infant Nursery & Primary School: furniture, water tanks & house solar system

St Peter Claver-Rome (grant) \$4,176

- Holy Infant Nursery & Primary School: furniture, water tanks & house solar system

Fundraising efforts \$9,944

- Funds were used for the Holy Infant Nursery School

Donations \$4,962

- Funds were used for administration of the Holy Infant Nursery School and repair of road near school

Government grant \$557

- For access to the road, for repairs

SR. PETRONILLA KYOMUGISHA

Phase II, Administration Track

Missionary Sisters of Mary Mother of Church

Continuing Education

- Completed SLDI in 2012 then obtained her Bachelor's degree in education through HESA. She graduated in 2015 and was assigned to head Asili Girls' Vocational Senior Secondary School, one of the Missionary Sisters of Mary Mother of the Church founded schools in Lira Diocese, Northern Uganda.

Leadership in Education

- Sr. Petronilla described her experience as Head of the school: "The school began on 21st February 2015 with 27 girls in senior one. However, the target number of the founders of the school which was 40 students per class was not obtained. I took over the headship of the school on 15th October, 2015 immediately after...graduation.

"With the skills I acquired I intensified recruitment and now the school has total of 63 students in senior one and senior two. It is the founders' desire, that by the time the school reaches senior six in 2020, it would handle about 240 students. The administrators and founders of the school intend to handle a smaller number of girls per class so as to enable teachers/instructors to provide quality education and training to the girls. With the skills I acquired I intensified recruitment and tripled the number of students."

- Sr. Petronilla also described the students' gardens at the school: "Students' demonstration gardens are playing a big role as they supply their produce to the school on the subsidized prices. Other crops grown by the students in the school are; maize, sweet potatoes, vegetables such as cabbages, greens and eggplants."
- She comments on her experience with ASEC: "I am very grateful to ASEC which empowered me through SLDI and HESA Programs to be able to carry out this noble task amidst many challenges. I owe them credit for all that they did for me and for my Institute."

SR. LYDIA NAKAWUNDE

Phase II, Administration track

Little Sisters of St. Francis

Total \$30,259

Church in Need (grant) \$16,795

- Mother Kevin Sustainable Farm Convent renovation

Hilton Fund for Sisters (grant) \$10,000

- Solar power system purchase and installation to light the farm, have communication, and for refrigeration

Hilton Fund for Sisters (grant) \$3,464

- Establish poultry enterprise on the farm to improve income

Leadership Role

- Sr. Lydia is the in-Charge at the Mother Kevin Sustainable farm. The farm impacts the local areas in important ways including prevention of soil degradation and desertification, promotion of food security, improved income at household levels and fewer challenges with nutritional diseases.
- On the farm there are more than 50 animals including cows, goats, pigs, chickens and more than 400 birds. Crops cover at least 3 acres, and the wood lot is 20 acres. Crops include maize, beans, cassava, coffee, sweet potatoes, soya beans and bananas. In the woodlot eucalyptus, markhamia and cidrela are grown. Additionally, maize flour and wine are processed at the farm. Appropriate and sustainable technology is used as well, such as water reservoirs, tip-taps and liquid soap making.

SR. MARY GERMINA KANEEMA

Phase II, Finance Track

Missionary Sisters of Mary Mother of Church

Propaganda Fide (grants) \$8,000

- Training 85 youth Leaders in the Archdiocese of Mbarara and providing training to marriage couples group leaders

Leadership

- Currently serving as ASEC's Country Director in Uganda

3.

Ugandan congregations who have SLDI or HESA alum or currently enrolled sisters

Benedictine Nuns of Perpetual Adoration of the Most Blessed Sacrament of the Altar

Benedictine Sisters of Our Lady of Grace and Compassion

Brides of the Lamb Sisters

Canossian Daughters of Charity

Carmelite Order

Cistercian Sisters of Charity

Cistercian Sisters of Our Lady of Praise

Comboni Missionary Sisters

Consolers of the Sacred Heart of Jesus

Daughters of Divine Charity

Daughters of Mary

Daughters of Mary and Joseph

Daughters of Merciful Love of Jesus and Mary Queen of Apostles

Daughters of Mercy and of the Cross

Daughters of Our Lady of Fatima

Daughters of Providence of Nebbi

Daughters of Saint Theresa of the Child Jesus

Daughters of St. Paul

Dominican Sisters of Saint Catherine of Siena

Eucharistic Handmaids

Franciscan Missionaries of Saint Joseph

Franciscan Missionaries Sisters of Africa

Franciscan Sisters of the Immaculate

Good Samaritan Sisters

Guadalupe Sisters

Holy Family Sisters

Little Daughters of St. Joseph

Little Servants of the Sacred Heart

Little Sisters of Mary Immaculate of Gulu

Little Sisters of Saint Francis

Little Sisters of the Presentation of Mary in the Temple

Mantellate Sisters Servants of Mary

Medical Mission Sisters

Medical Missionaries of Mary

Missionaries of Charity

Missionary Benedictines of Tutsing

Missionary Congregation of the Evangelizing Sisters of Mary

Missionary Sisters of Mary Mother of the Church

Missionary Sisters of Our Lady of Africa
 Missionary Sisters of Saint Peter Claver
 Missionary Sisters of The Blessed Virgin Mary
 Missionary Sisters of the Queen of the Apostles
 Oblate Sisters of the Assumption
 Poor Clare Sisters
 Religious of the Sacred Heart of Jesus
 Sisters of Mary Immaculate of Nyeri
 Sisters of Mary Ingelmuster
 Sisters of Mary of Kakamega
 Sisters of Mary of Mount Carmel
 Sisters of Mercy of the Holy Cross
 Sisters of Notre Dame
 Sisters of Our Lady of Charity of the Good Shephard
 Sisters of Our Lady of Good Council
 Sisters of Our Lady of Peace
 Sisters of Perpetual Adoration, Holy Trinity Monastery
 Sisters of Sacred Heart of Jesus and Mary
 Sisters of Saint Joseph of Tarbes
 Sisters of St. Charles Borromeo
 Sisters of the Adoration of the Blessed Sacrament
 Sisters of the Cross of Chavanod
 Sisters of the Holy Cross
 Sisters of the Immaculate Heart of Mary Reparatrix
 Sisters of the Sacred Heart of Jesus
 The Grail Sisters

Data listed in the bullet point section below is from 2017 alumnae survey reporting, for Uganda alumnae only:

- 49.2% (N=63) of alumnae said they received a promotion.
- 31.7% (N=63) said their income increased after SLDI. 33.3% (N=63) said they developed a strategic plan for their congregation, ministry or other organization.
- 35.5% (N=62) said they implemented a financial plan for their congregation, ministry or other organization and 31.7% (N=63) of respondents said they implemented audits.
- 95.3% (N=64) of alumnae have been mentoring others, 62.5% of whom are mentoring staff in their ministries and 43.8 % of whom are mentoring laypeople (not their staff).
- 45.3% (N=64) of alumnae said they wrote grants before SLDI and 76.6% (N=64) said they wrote grants after SLDI. 38 of the 112 (33.9%) reported grants written before SLDI were successful and 31% of the reported grants (48 out of 157) written after SLDI were reported as successful. Thirty three (33) alumnae report acting as a resource person for their congregation regarding grant-writing (51.6%, N=64).
- 68.8% (N=64) of alumnae report that SLDI improved their ability to fundraise and 75% (N=64) said their ability to mobilize local resource improved. 78.1% (N=64) said SLDI improved their ability to ensure the sustainability of a program/project.

4.

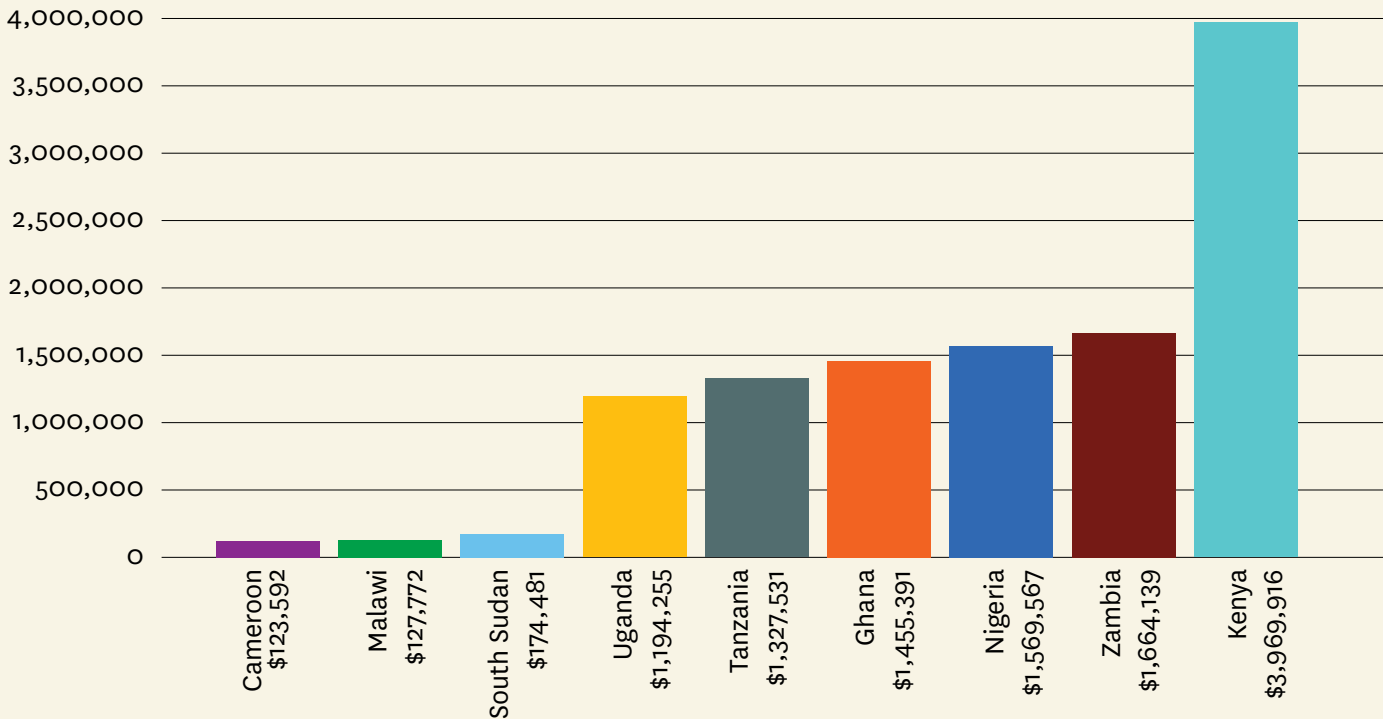
Any data on resources generated by Ugandan sisters because of their training

After analyzing 2017 data, Uganda has the sixth highest amount of funds secured by SLDI alumnae for human/social/economic development projects. The projects focus on an array of development issues including but not limited to: education, healthcare, access to clean water & sanitation, income generation/skill trainings, local infrastructure improvements, agriculture and projects focused on women and/or girls. The total amount secured by Ugandan alumnae from 2012-2017 is \$1,194,255. A comparison of all the countries' funding totals appears in the graph below.

fig. 17

Where is SLDI Alumnae Funding Going (2012–17)?

Ugandan SLDI alumnae have raised nearly \$1.2 million.



5.

Any data on partnerships (e.g., government, between congregations or funders) generated because of training

- Please see above sections on alumnae projects for specific examples
- In 2017 reporting, when asked if they have collaborated after participation in SLDI, 100% (N=64) of alumnae who responded to the question said they collaborated after SLDI and/or HESA. A breakdown of alumnae’s 2017 collaborative partners appears in Figure 18, which reflects new survey items added in the 2017 alumnae survey.

fig. 18

2017 Alumnae Survey, Uganda Alumnae Collaborative Partners

(N=64)

Collaborative Partners	Number of Alumnae Who Engaged in Collaboration	Percent
Fellow Sisters	11	17.2%
Government	10	15.6%
NGOs	12	18.8%
Foundations	6	9.4%
Local Groups	11	17.2%
Diocese	20	31.3%

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Key Informants

CRCC spoke with the following people through interviews, meetings and focus groups:

Expeditus Ahimbisibwe, Ministry of Health
Sr. Sophia Agnes Asiimwe, MSMMC
Br. Luwerekera Bernard, University of Kisubi
Josh Guenther, LifeNet International
Sr. Helen Jola, SHS, Association of Religious in Uganda
Sr. Gemina Keneema, African Sisters Education Collaborative
Msgr. John B. Kauta, Uganda Episcopal Conference Catholic Secretariat
Steven Kayongo, Ministry of Agriculture, Animal Industry and Fisheries (MAAIF)
Sr. Margaret Kubanze, LSOSF, Association of Religious in Uganda
Sr. Margaret Magoba, OLG, Uganda Spiritual Formation Centre - Namugongo
Dr. John Chrysostom Maviiri, Uganda Martyrs University
Sr. Matilda Mubanga, DOR, Uganda Episcopal Conference
Florence Tayebwa Muhwezi, Ministry of Public Service
Sr. Viola Nabayunga, IHMR
Sr. Mary Justine Nalute, MSMMC
Sr. Stella Josephine Namatovu, St. Francis Hospital Nsambya
Sr. Suzan Clare Ndeezo, LSMIG, Association of Religious in Uganda
Cate Zziwa Nimyana, Water for People
Sr. Stella Maris Niwagira, SSPC, Pontifical Mission Societies Uganda
Sr. Cecilia Njeri, LSOSF
Michael Oceru, Ministry of Information, Communications Technology & National Guidance
Fr. Benedict Okweda, Ministry of Gender, Labour and Social Development
Joseph Sentongo, Catholic Care for Children in Uganda
Sr. Proscovia Shemereirwe, Marie Salome Leadership Vocational Training Centre
Sr. Jacinta Tuhairwe, OLG
Max Tusiime, Ministry of Agriculture, Animal Industry and Fisheries (MAAIF)

Notes

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- 17 National Planning Authority, 2016.
- 18 Plaut, “Uganda donors cut aid,” 2014. Reilly, “Ireland suspends aid,” 2012.
- 19 Guloba, “China-Africa Aid,” 2010.
- 20 Organization for Economic Co-operation and Development.
- 21 Lisa Bohmer, Senior Program Officer for International Programs at the Conrad N. Hilton Foundation has connections to Makerere University Child Health and Development Center.
- 22 “Africa,” Missio.
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