



## A Discourse on the Values Transmitted in Universities Uganda

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**Abstract.** For a long time, the suitability of the knowledge and values offered in African universities has been a matter of notable controversy, especially in the context of liberalization of university education. This paper reports the findings of a study that was conducted to contribute to discussion on the subject. The study delved into the values transmitted in Universities in Uganda. Data were collected from a sample of 850 respondents who were drawn from faith-based, for-profit and public universities in the country. It was found that material, social/ public, personal and religious values are transmitted to students in the selected universities. This finding is discussed with the conclusion that a value-constrained university arena is a recipe for many counter values and does not promote true university education.

**Keywords:** Philosophy of higher education; Liberalisation; Curriculum reform.

### 1 Introduction

Uganda's education system comprises of three years of early childhood education (ECE), seven years of primary education (level 1), six years of secondary education divided into four years of lower secondary commonly referred to as "ordinary level" and two years of upper secondary school also known as Advance level (levels 2 and 3 respectively), and between two to five years of tertiary education. (Levels 4 to 9) This system has existed since the time of the Castle commission and report 1964 (Universities and other tertiary institutions act 2001 amended in 2006 and 2010)

This article considers levels 7, 8 and 9 or what is commonly referred to as the university level. In the Ugandan education context there has been a mix up

between what most people call university and what they refer to as higher education. Higher education means a post-secondary course of study or programme leading to the award of a certificate, diploma or degree. In terms of the Uganda Higher Education Qualifications Framework (UHEQF) 2016, higher education covers all education and training from Level 4 to Level 9.

There are specific benchmarks set on which graduates from the different levels are measured. The UHEQF (2016) provides benchmarks on which higher education outputs are to be measured or the competencies they ought to demonstrate. In this article, competence means the proven ability to use knowledge, skills and personal, social and/or methodological abilities, in work or study situations and in professional and personal development. On the other hand a Skill means the ability to acquire, appreciate and apply knowledge to complete tasks and solve problems. (UHEQF 2016pg 3). The UHEQF (2016) provides the following as the standard measure or learning outcomes for Uganda's higher education training:

1. Demonstrate basic knowledge of the underlying concepts and principles associated with their area(s) of study and an ability to evaluate and interpret these within the context of that area of study.
2. Demonstrate an ability to present, evaluate and interpret qualitative and quantitative data, in order to develop lines of arguments and make sound judgements in accordance with relevant theories and.
3. Evaluate the appropriateness of different approaches to solving problems related to their area of study and/or work.
4. Communicate the results of their study/work accurately and reliably, and with structured and coherent arguments.
5. Apply their subject related transferable skills in contexts where individuals may have some limited personal responsibility, but the criteria for decisions and the scope of the task are well defined;
6. Undertake further training and develop new skills within a structured and managed environment.
7. Work with others to achieve defined objectives.
8. In addition, they should be able to take up leadership roles in group work.

This article singles out University education as ground for and measure from which we can infer whether Uganda's higher education outputs skills and competencies reflect value knowledge and acquisition. Uganda University education was started by the British colonial government in 1922. Britain like other Colonial powers at the time had a very specific agenda for education systems in Africa. They mainly aimed at educating a few of the population to serve their colonial administration. This para-civilized colonial African administration was meant to help the colonial power to subjugate the so called

resistors, plunder Africa's mineral resource and at times help in the evangelization.

The Word University implies a universal arena in which advanced pedagogy, epistemological midwifery, knowledge networking and knowledge innovations and research do take place. University education in most cases is the pinnacle for academic quest in any educational system. Given the multi faced activities which do take place in a contemporary university, there seem not to be a well set or predetermined definition of a University. We take the following as the explicit objectives of university education and these guide our discussion: teaching and learning; research; and community outreach.

A university under normal circumstances provides an ideal pedagogical and non-pedagogical space and human resources who act as the prime anchors for highest knowledge. On the other hand both the staff and students because of the pivot of their knowledge skew their main activity to teach or discover their own knowledge and skills. This is the teaching or learning pillar of the university. On the other the research pillar can be quantitative or qualitative depending on the paradigm or need. While the community outreach role implies that a university does not operate in a vacuum, it is a store of knowledge resources. The human and knowledge resources in an ideal situation should be skewed to the community it ought to serve. This it does through networks, conferences, workshops, publications and any other means the university community deems would act as a good channel to reach out to society.

In evaluating the effectiveness of university education the three pillars Teaching and Learning, Research and Community outreach provide the ground for bench marking on the usefulness or productivity of universities. This is done in lieu to the type of a university depending on its philosophical orientation and the implied values gotten therein.

Uganda has three types of universities established in lieu to the philosophy of education of their founders. They include:

1. Public/Government owned Universities (PG)
2. Private Moral-Spiritual Universities (PSMU) owned and established by the deferent religious organization in Uganda and abroad
3. Private for- Profit Universities established by private organizations.

### **1.1 The Problem of Values in the University Context**

In this article when we talk of the problem of values we imply that defining, discussing and contextualizing values is not a simple task. Values and value statements are found everywhere in any education institution. From the world of reality, values are everywhere in people's statements and in their deeds because the human person is a social being.

In evaluating or assessing university education's learning outcomes much emphasis is given to the subject or knowledge content. Values on the other hand seem to be relegated to theological or moral conversations. The question or problem of axiology (dialogue on values) is of pivotal concern to philosophers of education. It is problematic because it is not tangible or necessarily experiential but manifested and implied. Values are implicitly and explicitly seen everywhere especially in any university education system. Axiology or the study of values is a very vital component in analysing education (Kneller, 1971; Aifinca 2004; Lee 2001 and Kigongo 1994). The study of values goes beyond mere speculation about values. It is an extensive domain of philosophy which also deals with ethics (the nature of good and evil), the problem of human conduct and man's ultimate objective or "end" man's relationship with others and nature. Study of Values can also imply the study of peoples private or public principles or standards of behaviour, their judgment of what is the *summum bonum* "the highest good" or what they consider as the most important thing(s) in life. It could also imply the study of their attitude to life and other peoples' lives. A discourse on values in education could also imply a dialogue on the soft skills gotten from university.

In examining the value in the university context we need to be clear. There is a salient difference between values and value education. This difference creates a significant difference between university education and university schooling. Values education can take place at home, as well as in schools, colleges, universities, jails and voluntary youth organizations. Values are defined as an attitudes or stand point. Values in the educational context can be defined as an end towards which the learner or graduate aspires to or that which he/she espouses or that, which remains after the pedagogical and non-pedagogical experience. In this article we loosely refer to the values in the school context as soft skills got from the actual and hidden pedagogy. These values are categorized as:

1. Material values are values, which have an economic utility.
2. Social/public values refer to moral and ethical values, which are practiced or things which are of use to all persons in a particular society or organization.
3. Personal values refer values, which benefit the individual to the exclusion of others, for example, the intellectual and aesthetic values. These could be egoistic or altruistic.
4. Religious values are values which are edified in the spiritual traditions and practices of people.
5. While cultural values are the ones which individuals get or adhere to because of the allegiance to particular cultural or traditional regime.
6. Ethical values on the other hand are a set of principles which model or govern behaviour of a particular society or group of people.

Sub Saharan Africa (SSA), Uganda in particular has experienced a lot of political, economic and social turmoil in the last 30 years of its political independence. A lot of theories and answers to the African political, economic and social crisis have been suggested but the issue of values and the philosophy of values in most cases is not explicitly looked at. The African university was established to transmit certain values. Questions most people ask are: 1) What values does the university transmit today? 2) Why has the African university not transmitted values which would lead to African value renaissance and the implied stability?

Ignoring values transmitted in the different universities would imply ignoring who the university student is (his/her character and his/her world outlook or also known as the ontological view). It may also imply not getting to know why university graduates in spite being schooled behave the way they do in private and public domain.

Under ideal circumstances, values transmitted in a specific educational institution are implied in the mission, vision or purported philosophy of the institution. Unfortunately, missions and visions of different universities are not known by most salient stakeholders (Muwagga 2006). Some critiques of Uganda's education system argue that the salient reason why there is a drift to the institutional philosophy is because most people seem not to know the philosophy behind their educational institutions.

## 1.2 Theoretical Underpinning

This article is underpinned by the virtue ethical theories such as that of Aristotle (384–322 BC), the Deontological theories for example that of Kant's Categorical imperative and Utilitarianism and Teleological theories such of Jeremy Bentham (1748-1832) and John Stuart Mill (1806–1873) These argue that generally human beings are controlled by either avoiding pain or seeking for pleasure this therefore is the ultimate control and motive for their actions. Aristotle in Book II of the Nicomachean Ethics argues that the man who possesses character excellence does the right thing, at the right time, and in the right way. Bravery, and the correct regulation of one's bodily appetites, are examples of character excellence or virtue. To Aristotle values and the peak of all values namely "virtue" can be taught and should be taught to the young. This is the essence for Private Moral-Spiritual (PSM) Universities insistence to at times compulsory teaching of their values.

On the other hand, deontological ethics or deontology (from Greek *deon*, "obligation and duty") is the normative ethical position that judges the morality of an action based on the action's adherence to a rule or rules. It is sometimes described as "duty-" or "obligation-" or "rule-" based ethics, because rules "bind you to your duty." While Teleological ethics, (teleological from Greek *telos*,

“end”; logos, “science”), theory of morality that derives duty or moral obligation from what is good or desirable as an end to be achieved.

Philosophers believe that when man reaches a super mundane level he reaches a level of self-realization. Philosophers refer to the self as pure Consciousness, pure awareness, atman, or even God. In this man enters himself through meditation and self-examination. In the article context, there is a belief that students should be taught “Reflective Practice” so that they can develop to a level of intellectual maturity, self-awareness and actualization so as to be their own leaders before they can lead others.

In the university study context or pedagogy we allude to two schools of thought namely: the virtue theory of Aristotle and the Spiritual Self- realization theory which are conservative and Kohlberg’s Theory of moral Development, which is a neo-Kantian and therefore liberal.

In the Ugandan context due to the implicit and explicit university philosophies of education, we categorize university education as secular/liberal and conservative or – moralistic. Universities in Uganda are also implicitly categorized as liberal or secular in the loose sense. These are Public universities established by act of parliament. While private universities fall in two stands namely: 1) Private for Profit liberal; 2) Private Denominational/Religious founded and in extreme cases conservative – moralistic universities.

In this article we use the lenses of “Philosophy of education” to dialogue on issues of values in university education in Uganda. Philosophy of education is the critical study of education and its problems. The central subject matter of this discipline of philosophy is “education and its methods are those of philosophy. That is: It’s a speculative, prescriptive, and/or analytic to issues of education at the micro and macro levels. It saliently looks at questions in and about pedagogy, education policy, and curriculum, as well as the process of learning among others. We feel these are very important if one wants to understand the issue of values in education. In the contemporary world the school acts as a centre for socialization and value acquisition. In Africa prior to the advent of formal schooling the family and parents were the pivot for value and character formation but today the family has become constrained by the social, economic and political problems therein (Genza, 2008). This implies that the school therefore becomes a focal centre for the value debate and in this article the university.

## **2 Methodology**

A descriptive case study research design was used to generate qualitative and quantitative data. This data were used to describe the prevalent university

conditions, practices, beliefs and attitudes of the different university stakeholders towards the implicit and explicit value stances. The description enables the study to state what is happening and why it is happening. On the other hand, the case study in this context is applied to enable us dialogue on specific university category in detail. The discourse with the students and other stakeholders was guided by the following questions:

1. What values are transmitted or accessed in the different Universities in Uganda?
2. How these values are transmitted or Accessed in Different Universities in Uganda?
3. Do people especially the students know these values and what are they?
4. Do these values if at all they exist emanate from the assumed UHEQF 2016 learning out comes?

**Table 1:** Population and Sample

Category	Sample	Respondents	Overall %
Higher education Policy makers and regulators	20	15	1.7
University Administrators	30	30	3.53
Academic Staff	120	100	11.76
Students	500	460	54.12
Parents/guardians	120	89	10.47
The community neighbouring the university	60	60	7.06
Total	850	754	88.7

The sample was selected basing on the recommendations of Gay (1996) adapting the studies of Krejcie and Morgan. The sample was drawn from six purposively selected universities in the country. They included two public and four private universities rooted in the three different philosophical orientations, namely, religious/spiritual-moral, public/socio-political and for-profit/commercial. Specifically the study targeted higher education experts, top university administrators, academic staff, students and other stakeholders such as the parents/guardians, non-teaching staff, university service providers and hostel proprietors.

### 3 Findings

#### 3.1 Values Transmitted

The respondents were asked to give their views about the values transmitted in their universities. The responses are summarized in Table 2.

**Table 2: Distribution of Students’ Responses on Values Transmitted (% , N=460)**

Category of University	Values Transmitted				Total
	Material- Economic	Social - public	Personal	Spiritual/ Religious	
Government owned (PG) (A & B)	51	4	42	3	100
Private Moral-Spiritual (PSM) (C, D & E)	5	40	-	55	100
Private for- Profit (PFP) (F)	91	-	9	-	100

Findings in Table 2 imply that PG is high on both material- values and personal values. The reasons cited are most students admitted in public universities are and work within a liberal environment and in most cases. The class and out of class pedagogy is built on a survival for the fittest, mind your business a kind of laissez-faire philosophy. Each student and teacher minds his/her business. On the other hand as the name suggests Private for Profit universities (PFP) also their students anchor in material-economic values. The answer to this seems to lie in the reigning philosophy in these institutions namely: “you get what you pay for without money nothing can be got” [

The Private Moral-Spiritual (PSM) Universities (PSM) are more skewed on the need to reform man, use of the mundane knowledge to the realization of the divine. Their salient learning outcome is: To produce a person who is able to demonstrate ability to tame nature including him/her to realize his/her earthly and heavenly end. The findings in Table 2 were also supported with findings from the focus group discussions. One student in one of the public universities revealed:

In our university the values you get are not very much determined by what is given to you by the university, but by what you are or what you allow yourself to be while at the university

This was re-echoed by over 50% of the sampled students in public universities. They revealed that there is a kind of *laissez-faire* attitude as to the values that student’s access. They felt that public universities seem not to mind how students behave so long as they pass examinations, are not in breach of peace and if they are privately sponsored so long as they pay their tuition there is no cause for alarm.

In contrast, students in the Moral-Spiritual Universities revealed that most values prevalent in their universities edify or foster virtues such as integrity, honesty, openness, service above self, respect for oneself and others and social justice. One student revealed and said that:

The issue of values is part and parcel of our everyday life in and outside class.

On the other hand, students in commercial-for-Profit universities are not very comfortable with issues of values. One student in this university revealed that values are not an issue both in and outside class.

### 3.2 Students' Knowledge of Values Transmitted in their Universities

The study sought to ascertain whether the students were aware of the values accessible to them in their respective universities. The study wanted to explore in detail, whether or not the different universities explicitly make known the values transmitted to the specific students in the course of their stay at the university.

**Table 3: Distribution of Students' Responses on Knowledge Transmitted (% , N=460)**

Category of University	Knowledge of Values Transmitted		Total
	"Know"	"Do not know"	
Government owned (PG) (A & B)	49	51	100
Private Moral-Spiritual (PSM) (C, D & E)	83	17	100
Private for- Profit (PFP) (F)	34	66	100

Table 3 shows that most of the students in public universities (PG) did not know the values transmitted to them. On the other hand, students in private moral-spiritual universities (PSMU), 115 (83%) knew or at least had an idea of the values tenable in their universities. While students in private-for-profit universities (PEU/FPU) less than 40 seemed to know the values transmitted from their universities.

### 3.3 Means through which Values are transmitted

It was argued that it is mainly the private moral-spiritual universities (PSMU), which have explicit ways through which the purported values are transmitted or accessed. Out of the private moral-spiritual university (PSMU) academic staff interviewed, 37 (80%), revealed that there was a well laid down philosophy behind any university program. The philosophy guides the character and purpose of the university. The philosophy in turn is directly or indirectly prescribes how values are to be passed on to students. During the focus group discussions and interviews, different university Administrators and academic and non-academic staff revealed at least ten techniques used in the transmission of the different values to the students namely:

1. The nature of the lecturers teaching in the university, as a matter of principle, (though implicitly) have to belong to or must tolerate the faith of the founding body
2. The academic programs are quite often spiced with the theistic doctrine of the founding body. This was very evident in the Catholic and Islamic theistic rooted universities.
3. Before any activity academic or non- academic is began, a prayer is said but within the faith pertinent to the University philosophy, for example the findings indicate that in the Islamic theistic rooted university lecturer as a directive have to greet the students with the Islamic greeting “*Asalaam Aleikum walahamatullai Wabarakatuh*”.
4. Eligibility to student leadership in most of these universities leans on faith.
5. All female students in the Islamic oriented universities are to dress in ways acceptable to the founders’ faith.
6. Most of the literature (journals, magazines, newspapers, text books and other literary work), dominantly lean on the faith of the founding body. This transmits the philosophy of the university.
7. In the Islamic theistic university it was revealed that Arabic and Islamic studies are compulsory for all post graduate students.
8. Academic staff and University managers in the Islamic university revealed that universities girls are made to request for permission before going off campus
9. There was an emphasis of separation of students according to sexes in the Islamic university.

On the other hand, parents, university administrators and academic staff in Catholic value stance revealed that in some of these universities especially those in the Catholic theistic tradition, portraits of saints and other religious icons are evidently placed in vantage places.

### **3.4 Nature of Values transmitted**

There was a general agreement between the different stakeholders in all the universities, that because universities overlap in their ideology and implied philosophical orientation, they transmit similar values. These values include:

1. Universities implicitly cultivate the value of unity and an understanding of social and civic responsibilities. These are mostly expressed when students are encouraged to choose or participate in the choosing of their students’ leaders.
2. Some stakeholders especially the (PSMU) revealed that their students are encouraged to love and care for others and respect for public property. This

on the other hand was a contested in PGU. Almost all interviewed university stakeholders noted that this value is missing in their university students. They argued that whenever students get annoyed or strike they destroy public property.

3. It was also reported that universities do admit international students to enable students appreciate international relations and the benefits of international co-operation. This value was also contested by most Ugandan interviewed students. They argued that international students are the source of inter student violence. They single out students from South Sudan and Kenya. They noted that most of these international students are rude and do use banned drugs. In this article our interest was not to establish the truth or falsity of the above allegations. To us the allegations were indicative of a value challenge or problem
4. It was also reported that university education teaches students to appreciate and understand Uganda's rich cultural heritage including its languages. The students claimed that annual inter university tribal and cultural galas enable students to get to know their cultures and that of others.
5. Staying in students hostels enables university students to develop a sense of self-discipline and self-control.

On the other hand there vices students acquire while at the university. Conversations on issues of vices move hand in hand with dialogues on private and public morality and the implied societal norms. When we talk about vices and values we by implication have to talk about the challenge subjectivity, objectivity and ethical relativity. For values to be judged with lenses of either objectivity or relativity, we have to employ the "philosophical lenses". The philosophical lenses are speculative, critical, and analytical and most often they question but do not provide conclusive debates. Norms are the assumed be what a particular society or group of people consider acceptable conduct or behaviour. Objectivity on the other hand implies general or macro acceptance of a conduct or behaviour. While subjectivity looks at individual or micro acceptability of a certain behaviour or conduct. Relativism or what in this article we shall refer to as ethical relativism is the philosophy that argues that human conduct, behaviour or actions are relative to the norms of one's culture, religion, tribe or race. That is, an action is right or wrong depends on what an individual or a particular society takes as its moral norms or that which it practices. This implies that what is viewed as morally right in one society could be morally wrong in another.

In the Ugandan context and in the context of this article in as much as we may argue that the school or university education is a ground for values we also note that students behaviour, conduct or actions are assumed to emanate from their Cultures, religions, level of education, socio-economic background,

parenting and nature of parents or guardian, education and formal schooling received, nature of teachers, politics. It should be noted that at times stereo types such as gender biases could in extreme cases also dictate the norms and the vices.

The different stakeholders were asked to mention some of what they considered vices students exhibit while at the university. They alleged that over 40% of the University female students in PUPFU do adopt a dress code which as per Ugandan norms is not acceptable because in most cases it's viewed as sexually provocative. Out of the twenty lecturers interviewed, eighty percent complained that some female students sit in such a way as way to expose their underwear which makes many of them uncomfortable.

It was reported that cases of examination malpractice are on the increase. It was also reported that there are lectures who trade "marks for sex", including in the PS-MU.

Stakeholders who reside in areas neighbouring the universities also complained that cases of university students getting involved in prostitution are on the increase. One shop attendant operating a retail shop neighbouring a public university alluded to the fact that the most sought for commodity by university students are condoms. While a nurse in a clinic servicing one university reported that the major medical sought for service by university students are family planning and abortion.

We note that no one has the empirical evidence or the specific statistics about how many students go for abortion or seek for family planning. A small sample cannot make us make conclusive generalisation but at the same time as a case study we have to take note of this challenge given the Uganda Bureau of Statistics (2014) and Ministry of Health (2015) reports which state that HIV/AIDS is on the increase among youths. This could give a justification or a hint to the challenge emanating from the above allegations.

It was also reported that cases of students being caught stealing either their fellow students property or even serious cases such as stealing cars, stabbing and raping fellow students are on the increase in most universities in Uganda.

As noted earlier on in this article that values and the implied human conduct has many sources. It may be hard to pin all the above vices to the university context alone but we cannot ignore the university as a very fertile ground for moral and value deformity among university students.

### **3.5 Discussion and Conclusion**

The study findings reveal that all the interviewed academic staff, university administrators, parents in the study universities plus the NCHE officials

indicates that there is no explicit means to transmit particular values in PU and PFP universities. The findings also reveal that because of lack of a clear framework for value education, value vacuum may lead many students' into vices such as greed, academic fraud, disrespectfulness and sexual promiscuity. The above findings do concur with Genza (2008) and Kasibante and Kiwanuka (2001), who also noted that a constrained educational environment is a recipe for dysfunctional morals among the learners.

The study findings also reveal that there are two main categories of values accessed or transmitted in the different universities in Uganda namely; material/corporeal and spiritual values. The different respondents revealed that whereas Private Moral-Spiritual universities (PSMU) have specific explicit and implicit means through which these values are transmitted, the public/government owned and the Economic/For-Profit universities (PG and C/FP) have none. This alludes to the neo-Kantian liberal. The findings imply that there is an axiological vacuum created by the lack of official explicit values transmitted by the public and For-Profit universities in Uganda this is also reflected elsewhere (Aiftinca 2004; Lee 2001 and Kigongo 1994

The value void makes most of the public university academic and non-academic contexts a recipe for many counter values such as; greed, academic fraud, disrespectfulness and sexual promiscuity, excessive search for corporeal ends and recourse to hedonistic tendencies. The results of this study seem to concur with the findings of Nsereko (1997) Akankwasa (1997) and Akankwasa (2002) who revealed that a constrained axiological stance ipso facto constrained academic and non-academic environments can never facilitate educative education.

The findings also revealed that Public and the For-Profit universities lay too much emphasis on the corporeal nature of the university inputs and outputs. This has led the learner to be treated as a mere jug to be filled with any knowledge so long as it is acceptable to the giver. This has reduced the learner to a level of a "mollusk", that is a being which is not capable of making critical independent decisions. This is well illustrated in the nature of the examination regimes in most of these universities which call for duplication of lecture notes or what the professors says (Akankwasa 1997 and Nsereko-Munakukaama 1997).

This constrained and void value stance could be a recipe for either authentic or inauthentic living. There is a fear that many students have developed a wrong concept of "freedom." In Uganda majority of the students in most cases join universities after leaving in a strict home and school environment. Therefore being admitted in a university means attaining a new world of untold freedom. The entry into an environment of total freedom eludes to what Jean – Paul Sartre called "dreadful freedom" (Stroll and Popkin 1979:436-438). The study findings imply that many students unfortunately find themselves in a

similar situation. There are no bonds, timetables or well dictated laws, no prefects or guides to direct the student in the incoming events. Discussions with students revealed that some students end up into total disarray or moral confusion because of the unbound freedom. This has led many into a state of “freedomism”. This is a tendency of feeling that one can do what he/she wants at any time without any outstanding constraint. This is a result of most university education focusing on the material end of man with dire consequences such as glorifying corruption and thus adopting the philosophy of the “end justifies the mean.” This conclusion concurs with the findings of Guissan (2001) who revealed that the ultimate end of education should be introducing students to the total reality about the mundane and the metaphysical reality. The overemphasis of the material and corporeal reality ignores man’s duality, namely the corporeal and spiritual. Such a revelation runs counter to Kasozi (2002) findings, which indicated that liberalization has elevated the university education in Uganda. The study findings about the public and the For-Profit university education on the other hand, revealed that the current education seems to be pushing man into abstract rationalism (i.e. one without an axiological anchor. The growth of religious based universities/The private spiritual-moral universities (PSMU) also called mission universities has had positive axiological effect on the entire university education in Uganda. The conversation on values in university education, which had been disregarded for most of the post-colonial Uganda, has been rejuvenated.

The blending of academic and spiritual formation of the learner in Private Spiritual universities has led to character formation as a pivot for the rationale of private spiritual university education in Uganda. The findings reveal that the different universities in Uganda have ideal missions and visions which act as pivots for their philosophical orientation but are constrained by dysfunctional university contexts and the values therein. It’s also revealed both the staff and students save those in Private Spiritual-Moral universities do not know their universities philosophy and implied mission and vision. This makes access and transmission of knowledge, values and beliefs constrained, especially in the Public/Government and in the For-Profit universities, where there are no explicit means to make known the university’s philosophy. The lack of knowledge of the university’s philosophy makes the university mission and vision blurred. Uganda’s university education is critiqued for creating a “dysfunctional” graduate. This dysfunctional graduate in most cases has not met the bench marks set by the UHEQF (2016) This concurs with the findings of Kigongo (1998), Nsereko (1997), Akankwasa (1997) and Mamdani (2007) Kigongo (1998) laments that there seems to be very little and nothing elaborate on the subject of values in formal education in Uganda. While Nsereko (1997) reveals that secularization of education in most Sub-Saharan Africa Uganda inclusive constrained access to useful values in any formal schooling university

education inclusive. Akankwasa (1997), on the other hand make similar observations, they note that most universities in Sub-Saharan Africa are in a crisis. They are producing many graduates of dubious quality and ability. While Mamdani (2007) calls the university enterprise in Uganda a market place and the teachers therein in a market for sale. These to him may not be in a good position to as good role models.

The findings and discussion draw us to a conclusion that there is a value vacuum in some universities in Uganda. This may also be true in many other African higher education institutions. The value void makes most of university academic and non-academic contexts constrained. This leads us to ask a question “Is it possible to have a secular university (non-denominational) transmitting non-denominational values/ethics?”

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