



Reflections on the philosophy behind the different universities in Uganda

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Abstract

Increasingly, university education in Uganda is becoming very popular. Before 1992, discussing university education in Uganda and for most of Sub Saharan Africa was not very difficult because there were few universities. The liberalization and introduction of the private sponsoring scheme in public universities, emergence of the denominational, for-profit and community private universities have all made discussing university education problematic. Though the Uganda government white paper on education 1992, gives the basic principles which must guide all levels of education in Uganda, the lack of a clear and uniform philosophy informing and guiding the different universities creates a plethora of challenges to the debate of the philosophy of education behind the different universities in Uganda. This paper using a descriptive case study research design tries to identify the underlying philosophical underpinning behind the different universities in Uganda. These include: public, religious or denominational, the for-profit and cultural oriented universities. The paper concludes that different universities in Uganda draw their philosophy of education from their founding body's rationale for providing university education. It is also concludes that there seem to be no unifying philosophical underpinning for the entire university system in Uganda. It can also be concluded that, unlike public, for-profit and cultural or community universities, denominational universities seem have a more refined and specific philosophy of education.

Keywords: University and University philosophy of education

INTRODUCTION

Universities are established and pivot on philosophy of education or the rationale for providing education by their founding bodies. Philosophy of education is any reasonable, coherent set of values and fundamental assumptions used as a basis for evaluating and guiding educational practice (Phenix, 1961; Ozman and Craver, 2004). Philosophy of education deals with how children should be educated, what they should be educated in, and what ultimate purpose of education should be for society (Cline, 2005). Philosophy of education is reflected in the institutional visions, missions, objectives, worldview, nature of man theory of knowledge and values held by the said institution (Noddings, 2007). Different educational institutions at all levels have different philosophical orientations. These provide different answers to the intrinsic and extrinsic philosophies behind what ought to be and not to be in a particular educational institution, universities inclusive.

Unfortunately, while discussing the philosophy behind university education, there are no unified conventional definitions as such. Most people in discussing philosophy

of education, they tend to equate it to the school curriculum and yet philosophy of education goes beyond the school curriculum (Urevbu, 1999; Winch and Ginell, 2005; Noddings, 2007). Definitions of philosophy of education seem to look at the prescriptive (what ought to be) rather than the descriptive (what actually is the case). This raises the issue of a philosophical problem in education. The philosophical problem in education can be equated to a review of the most abstract and a general question about what is experienced either under or with no guidance while at in the university. This leads to a number of questions namely;

i) What is to be taught in the university? (What are the intrinsic and extrinsic values and beliefs edified in what is taught in the different universities?)

ii) Who is to teach it and how?

iii) What are the implicit and explicit experiences of the university stakeholders in the different universities?

The answers in response to the above questions hinge on the philosophy behind the educational institution. For most of the developing countries, university education in

the 1970s and 1980s pivoted on the philosophy of enhancing political, social and economic independence and development. It became a basis for human and physical infrastructure development (Summers and Vinod, 1993). Unfortunately, university education for most of sub-Saharan Africa (SSA), it was a preserve for a few and was very restrictive (Kaggwa, 2002; Kasozi, 2003). According to Ssekamwa, 1997; Kasozi, 2002; Akankwasa, 2002) majority of people in society were denied access to university education because of this restrictive system. For most of SSA Uganda inclusive, prior to the liberalization of university education in the early 1990s, there was pursuit of a mono philosophical stance that is the public or the social philosophical underpinning. However, at the recommendation of the World Bank, the emergence of a new global economic-social order, in the early 1990s most of Sub-Saharan Africa countries changed and adopted new university philosophies (Kasozi, 2003). In the case of Uganda since 1992 to date, though the assumed philosophy behind and guiding university education are the aims, objectives and goals of higher as spelt out in the Government White Paper on Education 1992, and the Universities and Other Tertiary Institutions Act, 2001, these are interpreted and implemented differently by the proprietors of the different universities in Uganda. This in turn has led to a creation of many university educational philosophies in Uganda.

METHODOLOGY

Design

In order to identify the philosophy behind the different universities in Uganda, a descriptive case study research design was used because of its potential to generate rich qualitative and quantitative data. The descriptive case study design was used to describe the university ownership and the prevalent university philosophical underpinning in Uganda. As suggested by Yin (1984), this approach looks at an empirical inquiry in which a contemporary phenomenon is investigated within its real-life context: when the boundaries between the contexts are not clearly evident; and in which multiple sources of evidence are used.

Respondents

To supplement the documentary analysis which involved reviewing different documents on university education, respondents were purposively selected from four universities representing each philosophical underpinning. Within the selected universities, vice chancellors, academic registrars, lecturers were interviewed and also one official from the Uganda National council for higher education was interviewed.

Procedure

Data collection and analysis was ongoing, involving a synthesis of all ideas got both from the primary and secondary sources. It specifically involved documentary analysis and interviewing purposively selected respondents. Thematic topics were formed after data collection and the implied reflection. These formed the ground for the reflection on the philosophy behind university education in Uganda.

RESULT AND DISCUSSION

Ownership and growth of universities in Uganda (1922-2010)

Between 1922 and 2010, the number of universities in Uganda grew from one to thirty officially registered universities. They include six public and twenty four private universities. Universities in Uganda are categorized based on the philosophy of education of their founders. Universities which are established by religious denominations are taken to be denominational or religious based universities, those which are established by the Uganda government are viewed as public, while those established by business men and profit oriented organizations are referred to as for-profit universities. On the other hand, universities established by cultural institutions or a specific community in Uganda are referred to as cultural or community universities. Table 1, shows the list of universities in Uganda, nature of ownership and year in which they were established.

Table 1 reveals that there are four categories of universities in Uganda. Those which are owned by the Uganda government referred to as public, those owned by private individuals and organizations commonly referred to as for-profit, the denominational universities and cultural or community universities. Specifically, there are eleven for-profit universities, six public universities, five Anglican Church of Uganda owned universities, two Roman Catholic universities, one Islamic university, one Seventh Day Adventist University, one Pentecostal and three universities leaning on the cultural or community stance. This implies that currently 80% of the universities in Uganda are privately owned.

The current Uganda national university philosophy of education

According to Kajubi,1989; Kasozi, 2002; the current Uganda national philosophy of university education: is to promote moral and ethical values in the citizens, to promote the understanding and appreciation of the value of national unity, patriotism and cultural heritage with due consideration of international relations and beneficial

Table 1. List and ownership of universities in Uganda 1922 – 2010

	Name of Institution	Ownership either private (PR) or public (PU)	Year of establishment
1.	Makerere University	PU	1922
2	Islamic University in Uganda	PR (Organization of the Islamic conference)	1988
3	Mbarara University of Science and Technology	PU	1989
4	Uganda Martyrs University Nkozi	PR (Roman Catholic)	1992
5	Nkumba University	PR (for –profit)	1996
6	Bugema University	PR (Seventh Day Adventist)	1997
7	Busoga University	PR (Church of Uganda- Anglican)	1998
8	Uganda Christian University Mukono	PR (Church of Uganda- Anglican)	1999
9	Ndejje University Luwero	PR (Church of Uganda- Anglican)	1999
10	Namasagali University	PR (for –profit)	1999
11	Kampala University	PR (for –profit)	2000
12	Central Buganda University	PR(Church of Uganda Anglican)	2000
13	Kumi University	PR (Christian-based) Korean NGO/Pentecostal)	2000
14	Agha khan University	PR (for –profit)	2001
15	Kigezi International University	PR (for-profit)	2001
16	Kabale University	PR(Cultural/Community)	2001
17	Kampala International University	PR (for –profit)	2002
18	Fairland University	PR(for-profit)	2001
19	Bishop Stuart University	PR (Church of Uganda- Anglican)	2002
20	Gulu University	PU	2002
21	Kyambogo University	PU	2002
22	UgandaAga Khan University	PR (for-profit)	2002
23	Mutesa 1 Royal University	PR (Cultural/Community)	2005
24	Mountain of the moon university	PR(Cultural/Community)	2005
25	Lugazi university	PR (for-profit)	2006
26	Busitema University	PU	2007
27	Kisubi Brothers University college	PR (Roman Catholic)	2007
28	St. Lawrence University	PR (for-profit)	2007
29	Cavendish University Uganda	PR (for-profit)	2008
30	Nile University	PU	2010

*Source: Uganda National Council for Higher Education (NCHE)

* There are other educational institutions in Uganda which call themselves universities but are not officially registered and accredited by the Uganda National Council for Higher Education these are not listed above.

interdependence to inculcate moral ethical and spiritual values in the individual to develop self discipline, integrity, tolerance, human fellowship and respect for public and private property. This philosophy hinges on the official government higher education objectives and goals. These are derived from the national objectives and directive principles of state policy as given in the Constitution of the republic of Uganda, 1995 and The Government White Paper on Education 1992. They include: teaching to produce high-level manpower, research, particularly applied, publication of books, journals and research papers, public service through a variety of extension activities; and serving as a storehouse of knowledge and center for excellence.

Under normal and ideal situations, the above higher education objectives and goals as spelt out in the Uganda Government White paper on education 1992 ought to act as the guiding philosophy for all institutions of learning in the country. In reality, this seems not to be the case. The different institutional philosophies emerge from different philosophical paradigms and not the national university education objectives and philosophy as given in the Uganda Government White paper on education,1992 (Nsereko,1997; Sicherman, 2005) The specific institutional philosophies of education for the different universities include: the public, for-profit, denominational-religious and cultural or community philosophy of education.

Specific university philosophies of education

i) The Public philosophy of education

According to Russell (1996), the public philosophy of education is concerned with government involvement in the provision of social and public welfare. There are two views on how government can get involved in the provision of social welfare education in particular. These include the restrictive and the liberal approach. The restrictive approach calls for the exclusive duty of government to provide social services especially higher education. Proponents of this approach reject the hand of private providers of higher education. They consider them closely related to the “bourgeois” or capitalism. Private institutions are branded divisive, sectarian, exploitative and promoters’ of lopsided access and social

iniquity. On the other hand the liberal approach advocates for a dual mode in the provision of education. It argues for the involvement of both government and private providers.

In the case of Uganda, current public university philosophy advocates for a liberal dual approach. This approach advocates for direct government involvement but limited to sponsoring few academically gifted and some disadvantaged students from rural and war ravaged areas of Uganda. It also advocates for the hand of privately sponsored students in all public universities. Public or government owned universities in Uganda include: Makerere university, Mbarara University of Science and Technology, Busitema university, Gulu University, Kyambogo university, and Nile university

ii) The Religious or denominational philosophy of education

In the Ugandan context, the universities which lie in the denominational or Religious Paradigm include: the Uganda Christian University, Mukono; Uganda Martyrs University, Nkozi; Kisubi Brothers University College, Bishop Stuart University, Kumi University, Central Buganda University, Ndejje University Luwero, Busoga University, and the Islamic University in Uganda. The guiding philosophy behind all these universities, is the utilization of the school to edify man’s soul and body (Hancock, 2005; Hashin, 2004; Wagner, 1996; White, 1952). All these scholars allude to the fact that because of man’s duality, true education is, that which caters for his corporeal and spiritual needs. To Buetow (1988), university education is meant to use all knowledge to explore the ultimate mystery of the corporeal and the divine realities.

Formal education in Uganda owes its genesis to the Christian Missionaries, (Ssekamwa and Lugumba 1973; Ssekamwa, 1997). Different scholars on education in Uganda, such as Senteza-Kajubi, 1967; Kigongo, 1989;

Dalfovo, 1992; Nsereko, 1997; observe that in the post independence years, Uganda’s education system and society as a whole has morally and spiritually decayed. They revealed that this was a result of excessive academic pursuit in public institutions of learning, secularization of education, rote and examination oriented teaching and learning. These had eroded any useful moral and metaphysical positions both foreign and indigenous in most of the formal educational institutions in Uganda. Proponents of the inception of denominational university education in Uganda in 1992 argued that there was need to rekindle the “good” education as given in the missionary schools in the pre-independence years. Good here meant an education spiced with religious morality and values. (Nsereko, 1997; Genza, 2008) Such an education according to Nsereko (1997) could only be achieved by creating institutions, which foster the pursuit of the ultimate end, or inculcate basic religious moral values as espoused by the Christian and Islamic philosophical orientations and morality. These are further divided into denominational philosophical orientations discussed below.

The specific religious or denominational university philosophies of education

a) Roman Catholic university philosophy of education

There are two universities founded by the Roman Catholic Church and they include: Uganda Martyrs University, Nkozi founded in 1992 by the Uganda Catholic Episcopal Conference and Kisubi Brothers’ University College founded by the brothers of Christian instruction in 2007. These are based on the general Roman Catholic philosophy of education which has its origin in the thought which dominated European thought from Augustine to the Renaissance (Russell, 1991) Specifically this Philosophy is referred to as “neo-thomistic or neo-scholastic philosophy”. It is a synthesis of Platonic, Aristotelian, Augustinian, Judaic Christian tradition and many other elements besides (Wynne, 1963).

The current Catholic higher education has to operate within the Catholic school mission character and identity, which according to Kasibante (2004), continually emanated from Jesus Christ’s command to his Apostles and the Church “go, teach, make disciples: Mt 28:18-26. Therefore the fundamental purpose of Catholic University education is to articulate the Christian message and its inherent values, to cherish, keep and transmit the “culture of the sacred in the secular world” (Kasibante, 2001).

b) Anglican university philosophy of education

The Anglican church of Uganda has four distinct universities namely: the Uganda Christian University Mukono, Ndejje University, Central Buganda University and Busoga University. These are based on the Anglican tradition and philosophy. They are commonly referred to as 'Protestant' education in Uganda. According to Ssekamwa (1997), Anglican education aims at forming a true and perfect man, who is enlightened on issues of the divine and the secular. It aims at creating a total education, which permeates man's whole life. This involves; character development, dress, faith, prayer, discipline and preparation for the word after, without divorcing the learner from the corporeal world of today. Anglican universities draw their philosophy from Protestant philosophy of education, which has roots in the reformation and counter-reformation of Luther, Calvin and Loyola (Russell, 1996). This philosophy emphasizes the fact that; in everything God is supreme. It calls for no neutrality on major issues in human society, values and beliefs have to be taught to the learners and religion has to come into the school curriculum. This Anglican philosophy of education is also the guiding principle for also the Pentecostal university in Uganda.

c) Seventh Day Adventist university philosophy of education

The Seventh day Adventist church has one university in Uganda which is built on distinctive characteristics of Adventist education point of the redemptive aim of true education: to restore human beings into the image of their maker. Its educational philosophy is founded on the theology and philosophy of the Seventh-Day Adventist Church education system, which began in 1872. It is based on the Scriptures and the writings of White (1903). Seventh day Adventist philosophy believe that man, the crowning act of creation, was made in the image of God. Man was to develop his powers so as to reveal and reflect the glory of his creator, but through sin, man's physical powers have been weakened, mental capacities lessened, and spiritual wisdom dimmed. The primary objectives of Seventh-day Adventist university education is to restore the image of God in man and bring him back to perfection to which he was created. They believe that all youth should be permitted the privilege of a Christian education so that they may become laborers together with God. True Seventh-day Adventist education must provide for intellectual, spiritual, emotional and physical development and especially a personal relationship with, and a commitment to Christ. The Seventh-day Adventist philosophy of education maintains that the church establishes universities which provide a course of study

suitable for a variety of students, which will speak to the whole person, enabling them to fulfill their individual potential. This education impacts more than academic knowledge. Its time dimensions span eternity. In this education, homes, schools and churches cooperate together with divine agencies in preparing learners for citizenship here on this earth and in the new earth to come (White, 1903; Savage, 1996).

d) The Islamic university philosophy of education

Like other religious denominations in Uganda, the Organization of the Islamic conference and the Muslim community in Uganda established the Islamic university in Uganda with intent to serve the English speaking Muslim community in East and Central Africa. This university pivots on the Islamic philosophy of education. This philosophy of education has its origin in the Mohammedan culture and tradition (Russell, 1996:431-421). According to Hashim (2004), Islamic education and knowledge is integral or holistic as suggested by the "tawhidic" worldview. There is no compartmentalization of knowledge into religious and secular spheres. Both "fard' ayn" and "fard kifayah" knowledge have the purpose of strengthening faith, the former through careful study of the words of Allah in the Qur'an and the latter through a meticulous, systematic study of the world of man and nature. While Daud (1991) argues that knowledge is integral to people's actions, spirituality, and ethics. To him the nature of the knowledge that provides the content of education is the major concern of the curriculum, and these views of man and knowledge have a bearing on any level of Islamic education. Islamic education at any level is "ta'dib"-disciplining of body, mind and spirit. Education can also be referred to as "tarbiyah-upbringing/acquisition of virtue progressively instilled in man. Islamic education endows the possessor with the knowledge of the proper places of things or objects "hikmah" in the scheme of creation and subsequently to act in a just manner "adl" (Hashim,2004). According to Koire (2003), Islamic moral code is very evident in Uganda's university education. The fundamental quest of Islamic philosophy of education is therefore to understand the nature of Allah, man's relation to Allah, and in general how the nature of all beings relate to the being, which is named Allah.

iv) The for-profit philosophy of education

The failure by both the public and denominational universities to absorb all the eligible university candidates led to the growth of private universities in Uganda. Their

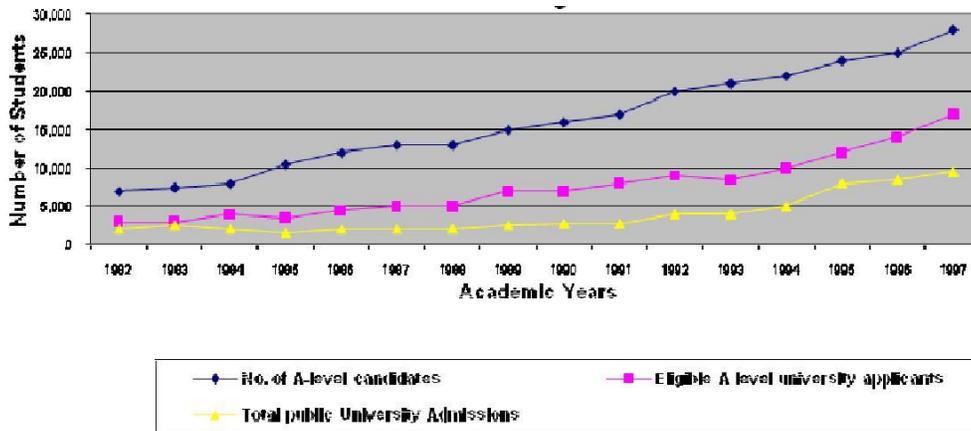


Figure 1. The trends of applicants and admissions in public University in Uganda.

*Source: Makerere university academic registrar's department

expansion and growth was motivated by the ever increasing number of university eligible candidates and demand for university education in Uganda. The for-profit universities in Uganda include: Nkumba University, Lugazi University, Kampala University, Kampala International University, Agha Khan University, Kigezi International University, Cavendish University Uganda, St. Lawrence University, Fairland University and Namasagali University.

Proponents of for-profit universities advocate for the co-existence between the public and private educational institutions. They argue that government failure is supplemented by the profit motive as a motivator. Proponents of this for-profit paradigm such as Psacharopoulos and Woodhal (1987) maintain that the success of liberalization of university education pivots on the many Demand-Absorbing Institutions (DAI) or the Private Education for Excess Demand (PEED). These institutions thrive on a permissive regulatory environment but often at the expense of ignoring the responsibility to provide the public with sound education (Kasozi, 2003). For-profit universities often draw largely on students who cannot get admission into public universities because of their restrictive nature and competition or who want to take courses which are not offered in public universities. The trend of admissions into Ugandan public universities is illustrated in the figure 1.

The Figure 1 illustrates the motivation and need for the private universities in Uganda. It reveals that public universities take a very small portion of the eligible Advanced level university applicants. The rest of the eligible university applicants are absorbed by the private universities. More than half of the eligible university applicants are taken by for-profit universities. These are less restrictive and less demanding in their university entry requirements. They strictly adhere to the 2 principal pass requirements at Advanced level of allowing the lowest grade of an E, while public universities which are more restrictive and competitive require either an A or a

B grade in the three principal subjects studied at Advanced level.

iv) Cultural or community philosophy of education

These are up coming university institutions in the country, which seem to lean on the philosophy of education of a particular community or tribe. Examples of these universities are Mutesa 1 Royal University founded by the Buganda, Mengo government of the Baganda tribe of central Uganda, and Kabale University founded by the Kigezi-Bakiga community of south western Uganda and Mountain of the moon university founded to help develop the people and Fort Portal community of western Uganda. Proponents of this philosophical underpinning claim that euro-centered universities have corrupted the morals and value dispositions of the young. (Nsereko, 1997; Akankwasa, 1997; Wafula, 2005) They further argue that there is need to return to the traditional indigenous approach but incorporated in a euro-centered education spiced with indigenous education and values.

Reflections on the above philosophies of education

In the Ugandan, there is a tendency to judge "the university product" in terms of questions about their educational background. This presupposes the nature of the school, faculties or educational institutions attended. Questions about an educational institution automatically drive us to a debate or discussion and in an ideal situation a debate presupposes a philosophical problem embedded in what the learner has experienced either under guidance or under the influence of peers and the implicit and socialization entailed therein while at the university. Different universities in the Ugandan context have missions and visions, which are supposed, to mirror their philosophical underpinnings. These are evidently

shown in the different university offices, brochures and in the case of the denominational universities in the religious icons, emblems and statues within the university.

The philosophy underpinning denominational universities is more evident in both the pedagogical and non pedagogical university programs. This is evidently shown the following ways: the nature of lecturers, university managers, and in the academic programs offered in these universities. For example, in all the denominational universities in Uganda, over 80% of the university top management is professed religious men and women. This revelation was corroborated by an interview with the vice chancellor of one of the denominational universities in Uganda who said:

“Experience has taught us that when you employ people who are not well grounded in your beliefs and values then you can not transmit your true and intended philosophy. A university education is the pinnacle of all knowledge and human formation. Any serious denomination which has set up its university in order to transmit its philosophy fully has to strategically position men and women in all the universities key positions to monitor and make sure that the university is guided and transmits only its official philosophy of education”. (Discussion with a vice chancellor of a Christian denominational university in Uganda.2010)

On the other hand, one senior university administrator in the Islamic university in Uganda revealed and said:

“It would defeat the purpose of our university if we entrusted most of the teaching and management into hands of people who either do not know or are opposed to our philosophy of education. Our university has to be managed and students have to be taught by people who understand and are conversant with Islam.” (Response from an interview with a senior university administrator in the Islamic university in Uganda, 2010)

These findings reveal that denominational universities indeed pursue and make sure their students anchor their search for knowledge in their philosophies of education. Though education provided in the Roman Catholic, Anglican (Church of Uganda) and the Seventh day Adventist universities seems extrinsically diverse, intrinsically has the same ultimate aim and purpose. According to Kasibante (2001), the ultimate aim and purpose of all Christian education is producing a man of character. This implies that all students from the denominational universities under normal circumstances have some similarities in their axiological and metaphysical dispositions.

In the case of public universities, the liberalization of university education and introduction of the private student sponsored schemes in all public universities in Uganda has been the greatest mortifier of real university education and philosophy. Almost all university policies, programs, restructuring, recruitments of teaching and non-teaching staff are motivated by assumed or

anticipated monetary gains or loss. (Makerere University Private Students Scheme 1993-2009, JJuko Committee 2010.) These in the long run seem to have killed the spirit behind the public philosophical underpinning behind public provision of university education in Uganda. This is further noted by one academic registrar in a public university who when interviewed said:

“Our university is only a public university on paper. Government no longer takes it as a priority. They do not honor our budget requests; there is no money for research. Like private universities we mostly depend on money paid by the private sponsored students” (interview response from an academic registrar of one public university in Uganda 2010)

A similar sentiment was expressed by another academic registrar in a newly established public university in Uganda when she said:

“Majority of the students in public universities are from the well to do socio economic back ground. It is these who can afford to pay the high university tuition. Public universities are no longer public but universities for the rich.” (Interview response from an academic registrar of a newly established public university in Uganda 2010)

These revelations seem to imply that public universities are not pursuing their philosophy of education. The findings seem to agree with the revelation of (Akankwasa,2002; Genza, 2008; Jjuko,2010; MoESU, 2010) who all lament that liberalization and introduction of the private students scheme in both public and private universities, may in the long run annihilate university education in Uganda. They specifically cite the challenge of lack of meaningful research, inadequate or no linkage between the universities and communities the serve and a dysfunctional moral outlook by the university products.

On the other there seem to be a similarity between the academic and non academic programs in public and private for-profit universities in Uganda. This contention was also expressed by one official from the Uganda National Council for higher education when he said and lamented:

“It is a pity that both public and private universities in Uganda over emphasize academics and pedagogy and nothing else in the name of lack of funds. This has killed the true purpose of a university which should be: teaching, research and out reach. There are no clear differences or innovative differences between the new and old universities.” (Interview response from one official from the Uganda National Council for higher education 2010)

These revelations imply that most academic and non-academic programs evidently emphasize the academic end of university education. The academic end is very much pegged to the nature of the course, the prestige attached to it, and future employment prospects. This has constrained the university products in Uganda. As a result, most current Ugandan university products are more grounded in intellectual stances at the expense of

other stances such as the moral and social stances. This is more evident in university products from the public and for-profit universities. In the case of the public and the for-profit universities there is laxity in the transmission and permeation of their university philosophies in the different in and out of class university activities, the

implication has been a constrained search and production of knowledge. This has been exacerbated by the out right application of the “Jug Mug” approach at university level. The above has constrained the real search for knowledge as a prime end of university education in Uganda and is a recipe for the many negative values and beliefs found in many Ugandan universities for example, the rampant strikes, annihilation of a culture of debate and discussion. This challenge was re-echoed by one professor in a public university who said:

“I don’t think any one cares about what we transmit or call it the philosophy behind public

Universities in Uganda, what matters to the government and the university management is the money got from the students. It is a pity that many of the young lecturers in both public and for-profit universities do not even know the philosophy behind their universities. These can not claim to be following any specific university philosophy of education because they do not know any. Hence they can not give what they do not have.” (Interview response from one public university professor 2010)

CONCLUSION

From the above reflection, it is concluded that different universities in Uganda draw their philosophy of education from their founding body’s rationale for providing university education. It is also concluded that there seem to be no clear unifying philosophical underpinning for the entire university system in Uganda. It can also be concluded that, unlike public, for-profit and cultural or community universities, denominational universities seem to have a more refined and specific philosophy of education

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