

Whose Education Is It? The Exclusion of African Values from Higher Education

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Introduction

The term ‘community’ in this treatise implies living things whose lives are necessarily inter-linked for survival. Limited to human beings, a community is a group of people who plan, work and learn together (Community Engagement in Higher Education, 2007). A term that might be additionally relevant to this debate is ‘community engagement’, which the Community Engagement in Higher Education (2007) defines as a process of creating a shared vision among the community and partners, who include Higher Education (HE) institutions, besides others, as equal partners, that results in a long-term collaborative programme of action with outcomes that benefit the whole community equitably. Although there are examples of values being ‘brought in’ to HE by students themselves (Brennan, Little & Locke, 2006), it appears that when used in phrases like ‘community music’ or ‘community media’, the term ‘community’ signifies activities which take place *outside* of formal education systems and institutions. Community values in this treatise imply values excluded from formal activities of HE.

Therefore, while we are born illiterate and innumerate, and ignorant of the norms and cultural achievements of the community or society into which we are born, professionals and environment socialise us into mores, norms and values desirable to the community or society. This process of socialisation – a process by which each individual imbibes social values, mores and norms - is education. Education should equip individuals with the skills and substantive knowledge that allows them to define and to pursue own goals, and also to participate in the life of their community as full-fledged autonomous citizens (Stanford Encyclopaedia of

Philosophy - online). Higher Education, in particular, indeed attempts to pursue and make sure that students are anchored in the values of an institution and its philosophies of education.

Prehistoric education was a means by which knowledge and skills deemed necessary in society were perpetuated. In pre-literate societies, this was achieved orally and through imitation (Koterski, 2005). Thus, historically, there were mutually beneficial connections between education and surrounding communities. However, in many developing countries, especially in sub-Saharan Africa, education was imported for enhancing political, social and economic independence and development through human and physical infrastructure development, but there are claims that social-economic and political formations as well as educational demands restricted HE to a few (E.g., Kasozi, 2003; Ssekamwa, 1997). The culture of institutional detachment, together with an ideology of value-free disinterested knowledge is seen to have set in (Harkavy, 2005).

Now, formal education explicitly structures environments and curricula by which teachers convey knowledge to students or, as lately preferred, facilitate the learners to acquire desirable knowledge. It is reiterated that 'knowledge' is in fact the values of a society. However, educational systems should comprise values or ideals that govern society. Philosophically, education should graduate individuals who can live in a community amicably and productively. In consideration of these views, and deliberately exonerating this chapter from philosophical dogmata, values in HE are considered as those necessities that make graduates valuable members of a community it resides in. Hence, policies of HE should be made through political processes, where the public could contribute ideas about what it considers desirable values and standards. Therefore, teaching should be about explaining (or giving form to) values, while research is about explicating values, and improving the quality (standard) of those values. Apparently, lecturers, as agents of society, only scaffold the understanding and improve the quality of values learnt, in a sense described as part of social constructivism by Vygotsky (1962; 1978; 1994) among others.

Globally, governments explicitly desire to encourage HE institutions to interact with business and community and do provide some funding to this effect. The argument in this treatise is that while HE institutions frequently claim to be sites of debate with obligatory community involvement and accommodation of all the essential values of communities they serve, as well as claiming that they are culture-sensitive, many of them also claim cultural neutrality and being nonbiased in learning and in intellectual development. However, many are located in specific religious value systems. From the outset, cultural neutrality and religious orientation create tensions against inclusion of local community values. For instance, communities have own traditional spiritual orientations that are demonised by imported religious orientations that are found in HE. Few HE institutions seem to provide active community values inclusion beyond music, dance and drama. There are snippets of community values represented in various courses, such as economics, history and biology, that are rarely systemic and holistic to serve any tangible use by a local community. The values that make communities survive or rather values that are essential for local community livelihoods are blatantly absent from curricula of HE.

This treatise narrates experiences in HE in Uganda, South Africa, and Australia, to argue that Quality Assurance (QA) as an indicator of values in HE shows that the values of communities that host HE institutions, especially in Africa, are rarely included in HE. Thus, HE appears irrelevant to the needs of local communities. The utopian position that values in education should be negotiations between individual students and society is obliterated by the economic and political pressures emanating from a need for funding.

The contents of this chapter are derived from a literature review about Quality Assurance (QA) and about values in HE, being led by the question of whose values are assured in HE. An attempt was made to apply the questionnaires to home and business owners as well as selected professionals close by the universities of New England, Armidale (Australia), University of Greenwich, London (UK) and Uganda Martyrs University, Nkozi

(Uganda) who were residing in close by communities. Additionally, the question of the relevance of HE was applied during the author's research towards a Master's Degree in Education at Rhodes University, Grahamstown (South Africa), for which the dissertation questioned the relevance of apartheid education to Black communities. Findings were backed up by the experiences of the author as a lecturer in Uganda, South Africa, Australia and the United Kingdom, as well. The chapter questions the learning process and the relevance of the knowledge to the local communities that host HE institutions.

Literature

African values, local communities, and HE

Examples of African values

The following examples are evidence that HE is not in concert with the African values of local communities in which they reside - values that differentiate African from mostly Eurocentric life systems and therefore from HE include emphases on:

- *Human relations (including hospitality);*
- *Sacredness of life;*
- *Spirituality (belief that humans are spiritually linked to nature for livelihoods, and to the spirits of the deceased from whom they solicit guidance);*
- *Language and proverbs, and;*
- *Sense of community life.*

Human Relations and Hospitality

Ifemesia defines African humanity as "... a way of life emphatically centred upon human interests and values; a mode of living evidently characterised by empathy, and by consideration and compassion for human beings" (1979, p.2). African humanism is based upon reciprocity and inter-personal relationship. Help is offered without expectation of immediate or an exact equivalent remuneration. Besides, everyone is mindful that each person has something to contribute to another's welfare. One can see why the

demand for fees by HE institutions is precarious in African settings. Such demands are furthermore against the value of dialogue and conversation as an element of African humanity, especially where people's problems and suggestions are not entertained. The unwillingness to talk about private or public affairs can be interpreted as bad manners or a sign of enmity. While African communities accommodate everyone, HE doesn't. According to Onwubiko (1988), Africans expect the principle of individual rights and duties, responsibilities and obligations towards the less fortunate, those incapacitated in one way or another, to be applied in HE. *Ubuntu* or *Obuntubulamu* should be applied.

Obuntubulamu is a Luganda word and Luganda is the language of Baganda in Uganda. *Obuntubulamu* is another word for *Ubuntu*, and belongs to the Afrocentric philosophy. Mkabela (2005) explains that 'Afrocentricity' as a discourse such as demonstrated among Bantu, for example through *obuntubulamu*, rejects the notion that human beings can be subjects, or simply informants in the scientific, and often Eurocentric frame of reference. *Obuntubulamu* is indigenous to Africa and in HE could be considered as a methodology for emancipation as it can be a vehicle in crafting spaces for Bantu epistemology (Ellen & Harris 1996; also see Chapter 6). According to Forster (2006), *obuntubulamu* is the quality of being human in terms of caring, sharing, respect, compassion as well as ensuring a happy and qualitative human community life in the spirit of family. That is, *obuntubulamu* confers humanity upon all human activities including those in HE. In a Bantu community, every activity should be all-inclusive and holistic; not only the individual (Who are you - psychology), and third person (Who do others say you are - sociology) are considered, but also the interrelatedness (Who are we and how does that inform who you are and who we perceive you to be?) are examined (Forster 2006: online). Afrocentric practices such as *obuntubulamu* are collective (Emeagwali, 2003). Knowledge belongs to all – it is communal without privileged access to meaning: there are no external adjudication in explaining knowledge (Dreyfus and Rainbow's in Lather, 1991). That is,

Bantu prefer to construct meaning together and reject this kind of covert positivism, which treats them as numerical data. *Obuntubulamu* is about sharing what we have (Broodryk, 2006).

Indeed, the resultant localisation of research discourses *because of* local needs, culture, and context has been abundantly recommended (Ogunniyi, 1996; Ditton, 2007) especially if accompanied by the interrogation of the ‘universal truths’ (Gay, Mills, & Airasian, 2006; Evans & Powell, 2007; Wells & Wells, 2007; and Denzin, Lincoln & Smith, 2008).

Sacredness of Life (including religion)

According to Ifemesia (1979), shedding of blood is abhorred in Africa, and murder is discouraged because death is the antithesis of life and care. In this light, unborn children are protected and abortion is tabooed. Sources of life are sacred, including plants and animals, some of which are believed to facilitate reincarnation. In the same light, Africans treat and regard sexual intercourse and sex organs as sacred since these relate to procreation.

In traditional African societies there were no atheists (Ifemesia, 1979). Ifemesia explains that in these societies religion is not an independent institution but is an integral and inseparable practical part of the entire African culture. The African’s life is reflective of religious practices as is seen in, for example, social morality. There are strict moral principles, code of conduct and established penalties and taboos.

Contrary to those values, HE openly discusses sexuality and in fact many female students these days graduate with babies or pregnancies. In Law courses, students discuss the penalty of death and rights to abort. After all, many HE institutions are positioned in foreign religions which demonise African religions.

Language and Proverbs

Language is an important vehicle of thought and culture. Hence, different languages organise the world differently, and absolute impartiality of interpretation is impossible in a foreign culture because of constraints by certain modes of interpretation. So, observers’ evidences differ by linguistic backgrounds. This is why

translations are often defective. It is expected that an individual who is unable to communicate with the native language is excommunicated from the native community because that individual rarely shares in the value system of the local community. However, belonging also depends on the ability to express oneself adequately in the proverbs and idioms of the language community. These proverbs, idioms, riddles are based and determined by the culture of the community, and so familiarity with proverbs, riddles and idioms of a community means wide knowledge of the environment, social order and behaviour common in that community (Ifemesia, 1979). They determine the norms of action in that community and above all, they are didactic in nature. One is truly a member of the community if he can live within this climate and level of communication in it.

Local African Communities

African communalism values personal identification with and within the community. That is, the community is the custodian of the individual, hence the individual must go to the community or to its social, political, judicial and religious centre (Ifemesia, 1979). Political discussions, tribunals, sports and games happen in and around the community. The community as an entity remains, while individuals, as persons, come and go, and so Africans emphasize community life and communalism as a living principle of which the basic ideology is community identity and survival. The community produces and presents an individual as a community-culture-bearer.

In other words, individual identity is not emphasised at the expense of community identity. Thus, individualism, as an ideology is not encouraged in Africa, although individuality is not destroyed. Steve Biko, a South African political activist against apartheid commented:

We regard our living together not as an unfortunate mishap warranting endless competition among us but as a deliberate act of God to make us a community of brothers and sisters jointly involved in the quest for a composite answer to the varied problems of life

(quoted in Stubbs, 1978, p.42).

Where does the quotation end and what's the source? African community values include the knowledge and skills that make the community to survive. Hence, HE that is not an evolution of the local community can hardly represent community values: the community has to be involved in the design and development of curricula, not only for the community to accept the curriculum but also to provide for the development of local values.

Local Communities and HE Values

It seems that the realisation that local communities rarely benefit from HE institutions they host have made community-HE collaborations popular. HE institutions create community-based projects, apparently founded on the argument that there is need to return to the traditional indigenous approach by spicing Eurocentric education with indigenous education and values (Wafula, 2005). Thus, the benefits from HE-community collaborations are looked at from the position of what HE brings to the community (E.g., Humpreys & Conlon, 2009). Since HE is largely Eurocentric, pundits claim that HE has corrupted the morals and value dispositions of the young. One source of discontent is that community-HE collaborations still lack a plain playing field as HE institutions tend to manage the collaborations, basically with the agenda of 'developing' local communities into an already set Westernised structure.

Hence, the question 'Whose education is it?' is particularly relevant in an African community hosting a HE institution. It primarily lends itself to the philosophical question, 'Why education?'. Philosophy of education questions values that are fundamental to evaluating, assuring quality and guiding educational practice (Ozman & Craver, 2004). It deals with the ultimate purpose of education in a society, which often is reflected in the institutional values (Noddings, 2007) considered relevant to society. The relevancies of education have been debated ever since formal 'education' was created (E.g., Dewey, 1944). Indeed, questions that Muwagga poses become pertinent in this

debate: “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?)” (2011, p.736)

Academic institutions, funding agencies, and policymakers often assume that community groups need the academy to have legitimate conversations and that academic knowledge has a greater value than knowledge from the community (Community-Campus Partnerships for Health, 2007). It appears that community values (including knowledge) have to obtain legitimacy from HE. Accordingly, community values are researched in HE, using Eurocentric paradigms, some of which could eliminate important aspects the community values. The adoption of community values thus faces multiple barriers in the process of adoption into HE.

According to Community-Campus Partnerships for Health (2007), additional barriers that could inhibit value transfer between local communities and HE include:

- Persistent community distrust of academic institutions;
- Insufficient respect for community knowledge and expertise;
- Unethical behaviour;
- Unequal power and distribution of funds;
- Academics’ resistance to change and loss of control;
- The academic culture of needs-based and expert approaches – looking at community problems and needs rather than community assets and capacities;
- The conflict between scientific rigor and community acceptability/feasibility;
- Faculty review, promotion, and tenure policies that do not value and honour community service.
- Community-engaged scholarship - some graduate students and faculty are urged to wait until they receive tenure before pursuing community-engaged teaching and research!
- Recruitment and hiring of campus-based partnership staff without the input of community partners;
- Institutional review board policies that do not consider

- community consent, participation, and benefit;
- Funders that require community partnerships but don't include appropriate review criteria or community-based reviewers;
- Communities that harm themselves due to intra-community conflicts, and;
- Communities not speaking with a united voice, making it difficult to identify, understand and, address their priorities.

In a similar vein, Mamdani argues that

... in the pursuit to create centres of learning and research of international standing, Africa nurtured researchers and educators who had little capacity to work in surrounding communities but who could move to any institution in any industrialized country, and serve any privileged community around the globe with comparative ease. In our failure to contextualize standards and excellence to the needs of our own people, to ground the very process and agenda of learning and research in our conditions, we ended up creating an intelligentsia with little stamina for the very process of development whose vanguard we claimed to be. Like birds who cross oceans when the weather turns adverse, we had little depth and grounding, but maximum reach and mobility (1993, p.15).

Although community engagement as a distinctive responsibility of HE is not the main function of HE, there seems to be signs of renewal as community service is now a responsibility assigned to lecturers in most HE institutions. Communities accept HE taking it for granted that the curriculum in HE is of acceptable quality since its curricula are designed by well-informed people. Alas, local communities do not take part in the formulation of HE curricula.

Learning – a negotiation process of valuing between an individual and society
Less is known about the social value of education over and above

the private, individual graduate's market value (Blomquist *et al.* 2009). Graduates tend to improve the overall quality of life in a community, especially where HE is relevant to that community. Thus, the advice given in Fraser & Saunders (2003) as well as Dewey (1944) that education must be of immediate value to each individual holds. Accordingly, a good curriculum provides valuable choices to individuals. Notably, a student starts to value at the third level of learning, after perfecting concept relationships (the first level) and understanding the principles behind the facts (the second level) (Harmin *et al.* 1973). The third level ultimately leads to studies in HE, where a student can philosophise frameworks of valuing. Streeting and Wise (2009) add that there are moments when a student holds the power over action almost solely within his or her own hands, arguing that it is the student's own work that represents the final outcome, and no-one else can do that work for them. Through the students' work, each HE institution assures the quality of values and the standards of valuing.

Individuality assumes freedom, and so Dewey (1944) additionally recommends academic freedom and truth, and states that these flourish better under democratic environments. Individual interests and rights in curricula and institutional autonomy are constitutional in democratic societies (e.g., England and Australia) (Métais, 1997). Giving a student's viewpoint, Streeting & Wise state that:

Students should be able to challenge the quality of the learning environment and the support they are getting, and should also be able to take intellectual risks and sometimes pursue interests at a tangent to the main curriculum (2009, p.2).

In that rather utopian world, the voices of the lower social classes such as the poor are taken care of in education. Hence, there are efforts to make HE transparent and accessible to all in democracies, based upon Fraser & Saunders' (2003) affirmation that vision resides in people, and should include all members of the community. In support, Streeting & Wise (2009) advise that power is seen as relational and ever-shifting within communities of

practice and within a wider educational community. Thus, it appears that a healthy academic environment confers freedoms to academia in general, and to individuals in particular, to articulate reasons for, and to defend the paradigms they practice. In such environments, lecturers confidently manage students' daring hypotheses (Popper 1974) and open environments (Doll 1989) to liberate themselves from paradigms (Kuhn, 1974) that stifle intellectual persuasions. It is an environment in which the community, lecturers' and students' interests clearly and coherently permeate the HE system (Métais 1997).

In fact, constructivist and cognitive pedagogical paradigms, as articulated by Piaget (1936; 1952) and Vygotsky (1994), focus upon learning as an individual's re-organisation of schema from own experiences. Nevertheless, any negotiation involves other people (hence social constructivism in education). Therefore, education should comprise negotiated values, which society considers necessary to perpetuate, which individuals must understand, and have interest to pursue. Consequently, values in HE should be negotiations of valuing between individuals, their communities, and an educational institution where the individual attends lectures - and that negotiation happens during the lecturer-student engagements.

Unfortunately, some lecturers are deficient of confidence to expose learners to unrestricted open environments and experiences, free of laid out procedures. In other words, unrestricted learners with autonomy to explore local communities could divulge lecturer limitations and Doll-like open environments that allow the transfer of values from a community to HE could be untenable to lecturers. Learner autonomy that could in fact allow learner indulgence into community values is not acceptable and is not assessable by the Eurocentric lecturers. Therefore, it is safer for such lecturers to structure lessons and activities that exclude community value systems. This could be one of the reasons why PowerPoints and worksheets are popular in lecture delivery as these safely guide students to acceptable Eurocentric knowledge and values systems. (Popper 1974) rejects the kind of representation of science (such as through PowerPoints) where

students are silent listeners without the challenge to dare or to hypothesise about scientific theories. Popper's (1974) position is in concord with the paradigm wars against prescribed paradigms described in (Kuhn 1974). Prescribed procedures for example confine practical science to procedural laboratories and reject discrepant data. Indeed, community value systems are likely to challenge Eurocentric world views, paradigms and data which are the foundations of HE.

Therefore, covert positivism that ensures the perpetuation of Eurocentric value systems in HE is inevitable because HE, for the sake of international recognition, prescribes or imports academic procedures that are discrepant from community value systems. Such positivism, based on relativism, fails unconventional methods of doing research – alas, it expects textbook held *truths*. Imposed in HE in developing countries in Africa where it struggles to obliterate local community values, covert positivism necessitates continuous lecturer workshops and professional development aligned to 'Eurocentric-approved' values and development. Ultimately, HE is confined and delimited by value systems set outside the local communities.

Values that should frame HE

The rate of graduate unemployment and immorality (as defined by the local communities) seems to be indicative of a failure on the part of HE to meet the values employers and communities need respectively. Yet, through course development and approval processes, the government and HE academia are expected to identify morally appropriate and employable but also interesting values to students in HE. Courses are appraised against a myriad of ideological, political, curriculum, procedural (pedagogical), and structural related values. Thus, graduates must understand morals, spiritual beliefs, fundamental skills, family life, and what each culture considers to be a desirable personality (Frankena 1967).

Disconcerting voices for example complain that the course appraisal process is problematic. Pundits such as Blake (1994) argue that individual intellects and preferences are annihilated in processes that promote political populism, since, as Matthews

(1980) contends, graduates should uphold and disseminate values in a country. Curricula in HE are politically topical especially in countries with multiple value systems. In such countries, a national curriculum is meant to satisfy all cultures and communities and so loses credibility in specific communities. Moreover, HE should rationalise the value of education (Fraser & Saunders 2003) as ‘the pursuit of knowledge as an end in itself’, with skills of independent critical thinking and research (DEEWR, 2008). Dewey (1944) advises lecturers to help students to appreciate education as a permanent adventure of knowledge acquisition. The intellectual pursuit of knowledge should be independent to the extent that a student can freely choose his/ her academic interests – pursuit of knowledge should be internally driven within each student. Local African students could then freely derive knowledge from local community values which define their being. The question is ‘independent of whose thinking and research’ when in fact covert positivism guides students within Eurocentric world views? HE controls the direction and paradigms of academic pursuit in favour of foreign value systems; HE considers local African community values as external to intellectual pursuits.

Of course African value systems are rare in research and are not easily associated with intellectual rigour. Research encourages ‘the recognition of education as an intellectually rigorous activity ...’ (Fraser & Saunders 2003, p.199), including *inter alia*, higher order thinking processes such as reflection, critical analysis, creativity, and valuing. The argument in this treatise is that Africans are apparently not expected to practice intellectual rigour and higher order thinking processes in the way it is understood in Eurocentric scholarship. As discussed by Ssentongo and Draru in the preceding chapter, it is an insult, that, for example, the valuing process has to be imported to African communities from Europe. Ultimately, and unfortunately, HE in Africa expects a lecturer to intellectually articulate and philosophise about Eurocentric values (Blake 1994).

Yet, values from local communities could not only make HE relevant in the eyes of communities, thus improving the likelihood of communities to pay, take care of, and to preserve (for

example, against vandalism) HE institutions, but also local values are likely to be part of the local resources and the methods of harnessing those resources for better livelihood. Graduates that have acquired local values would most likely be employable and retainable in the communities and should be able to provide leadership to the development of those local communities.

General Values in Higher Education

HE evaluates courses, materials, lectures, in form of content (knowledge and skills), epistemological frameworks (research paradigms, learning theory and their practical applications), entry requirements, qualifications and interests of available staff, and teaching practice (including course evaluation and assessment) (Smith 2000; Kelly 2004). Learning outcomes, feedback, resources and intellectual engagement are considered. These reflect upon a lecturer's, student's and HE performance.

Blake (1994, p.4) notes a need to clarify the role and professionalism of the lecturers, 'so that the distinctive contribution of HE could be enhanced'. The quality of a lecturer contributes towards assuring a high standard of courses. Thus, HE institutions enforce professional development for lecturers, and appraise lecturers' research outputs, not only for economic benefits through grants but also with the hope that the research feeds into the standard of the courses. Hence, Fry & Ketteridge (2003) infer that a lecturer should understand the institution's values. For example, there is an annual Professional Performance Review at the University of New England, Australia, for every lecturer against criteria set in work agreements, and evaluations by students and peers.

A lecturer must uphold acceptable standards of research and publication, community work, and as well as of teaching. However, the balance between these core responsibilities is controversial. Ramsden, Margetson *et al.* (1995) and Ellis (1993, p.9) observe that lecturers mostly teach, and institutions advertise on the basis of high quality instruction, but promote lecturers on account of their research performance and publications. Blake (1994) reports opinions including that a lecturer's provision of

quality would be improved by developing more overt links between teaching and research. Yet, some lecturers perceive lecture appraisals as punitive because ‘there is no empirical evidence that appraisals lead to improved performance’ (Ramsden 1992, pp.227-228). A five-year mandatory period of probation, apparently taken from authors like Brown (1969), ensures the quality of a lecturer. A lecturer’s use of technology and the Internet in online units is included. Furthermore, lecturers do a peer assessment of teaching.

Major determinants of values in HE – mainly the reasons values of local communities are excluded from HE

Multiple levels of value inculcation

Value inculcation happens at multiple levels of society: at the national, regional, institutional and finally at course or unit level within an institution. The local community is often excluded. Kistan notes that:

In a variety of ways, the traditionally private lives of higher education institutions are being opened up to wider public scrutiny. And as a consequence, governments are getting increasingly explicit through policy about what they want from higher education (1999, p.125).

Additionally, Schwartz (2009) states that HE ‘has moved from something peripheral to society, a haven for the elites, to a mass provider central to the economic health of society’. Society demands a commitment from HE to maintain and improve standards (Blake 1994). Against Alderman’s opinion (quoted in Kistan 1999, p.125) that valuing should not be defined by reference to bureaucratic procedures, Blake (1994) notes that the government is responsible to put systems in place, to promote and give effect to that commitment. While governments should oversee the validation of courses, multicultural value systems, multiple community values and funding needs seem to obligate complex and multiple values protocols. Thus, the public philosophy of education is concerned with government involvement in the provision of social and public welfare (Russell

1996).

Assuring the Quality of HE – its link to value determination in HE

One challenge is that, ordinarily, quality is an abstract in the beholder's mind. Nonetheless, this treatise is located in Ellis (1993) and McKimm (2003) definitions: quality is the standard that must be met to the satisfaction of customers, in this case, the African local communities. Institutions of HE have the responsibility to quality assure, evaluate their services and graduates against values and benchmarked standards, with a view to create, improve (transform), and renew courses in tandem with national and international changes (Higher Education Quality Committee, 2006). Thus, Quality Assurance (QA) is an important component of HE to make sure HE offers values at standards desirable to society. Curricula and QA should be sensitive to social needs and values. Within Sub-Saharan Africa, it is only the South Africa's Higher Education Act (1997) whose Higher Education Quality Committee (HEQC) identifies 'knowledge based community service' as a basis for programme accreditation and quality assurance. This is because, along with teaching and learning, and research, community engagement is cast as one of the pillars of the South African Higher Education system (Kaniki & Steele 2012).

The South African case is an example where 'the concept of QA has emerged as a primary instrument for evaluating performance and accountability in HE (Kistan 1999). McKimm (2003) adds that the process of maintaining QA includes development of quality values (i.e., values of a high standard). The European Association for Quality Assurance in Higher Education (2009) adds that QA could be a matter of 'consumer protection', requiring a clear distance between a QA agency and the HE institution whose work would be assessed.

Additionally, the principal purpose of QA could be the provision of advice and guidance in pursuit of improvements in the standards and quality of programmes of study and associated qualifications. QA offers to HE institutions, recognition and

credibility, and demonstrates the dedication of a HE institution to high standards of quality: this is particularly essential in an increasingly competitive and sceptical HE environment. In general, across HE institutions and in many countries, policy and procedures for quality assurance includes the following:

- Institutions have policies and procedures for QA and standards of programmes and awards, which explicitly shows commitment to the development of a culture of quality, and to the continuous enhancement of quality with the approval of stakeholders;
- Formal periodic review and monitoring mechanisms for the approval, monitoring and periodic review of programmes and awards;
- Assessment of students using published criteria, regulations and procedures that are applied consistently;
- Quality assurance of lectures in regard to qualifications and competences, subjected to external reviews;
- Adequacy of learning resources and student support;
- Information systems, and;
- Impartial and objective information to the public about the quantity and quality of the programmes and awards.

Hence, QA is essentially internal and external, and sometimes creates tension between autonomy (self-evaluation) of a HE institution and national regulations and desires. Not to be conflated with quality control that is not quite desirable against academic autonomy, the quality values should translate into a high standard of outcomes and ultimately of qualifications. This paper adopts Raths *et al.*'s (1987) definition of a value: a carefully thought out, freely chosen and repeated prized pattern of activities. Hill (1991) explains that an individual's value could be rational (cognitive), affective, or volitional. Raths *et al.* (1987) however ask

the following questions:

- Are the values in HE the ones desirable in society?
Are the desired values adequately, or not at all, evaluated during QA?
- Are we asking the right QA questions in HE?

These questions, again, relate to the rhetorical question ‘whose universities are they now?’ (Gillies, 2008).

Similar to quality, values are subjective: values vary between cultures, time and discipline, generally determined by our desire to live a happy life. Métais (1997) alludes to the relationship between values and educational curricula, and Reid (1974) rationalises education upon activities towards values in society. The argument is that learning is a valuing process (Harmin *et al.*, 1973), and an educated person should articulate values that are favoured in a society (Brown 1970). Hence, education should vary according to values. Thus, education socialises students into values espoused in educational institutions, such as moral living (Frankena, 1967).

While QA should ensure effective and efficient dispatch of desirable and high quality values, often through curricula, there are often disagreements about desirable and quality values (Blake 1994). Additionally, it is hard to make choices during the valuing process especially at the level of needs under constrained budgets and time, although Harmin *et al.* (1973) assume that there are democratic rights in education to practice chosen values.

Academia’s role in determining values in Higher Education

Blake warns that “the confidence of academic staff risks being lost if systems of quality control do not engage with their values and professional concerns” (1994, p.4). Unlike the schools whose examinations and qualifications are managed externally, often nationally, HE institutions carry out much of the QA internally and award qualifications. That is, much of QA in HE is processed and managed by the academia within the HE institution. Consequently, HE requires additional externally managed QA for external recognition of qualifications.

The academically oriented values appearing in Dewey

(1944) and other authors referenced earlier are often quality assured at a national level. As an example, in Uganda, the Uganda National Council of Higher Education (UNCHE) is composed of representatives from HE, besides representatives from other professional bodies, employers (such as from industry) and employees. The national councils assure the quality of qualifications nationally and check whether they are internationally competitive and robust, as well as flexible across sector linkages and pathways. In view of the Haldane principle of academic independence (Docherty 2009), these national bodies are not prescribed to but are advised. While the employer influence is clearly predominant, it is not obvious how representatives collect public views.

The national councils audit each university against its own objectives, as well as against the relevant national interests. Therefore, there is an assumption that a university qualifies on basic criteria set by the government.

The influence of funding and politics over values in HE

Striving to produce global competence, or a sense of civic responsibility that extends beyond the local or even national level, is now explicit in the mission and strategic planning documents of HE institutions (Rumbley, Altbach, and Reisberg 2012). However, in relation to international standards, Sub-Saharan HE operates in very difficult circumstances in enrolment, governance, research, teaching and academic staff due to shortages of funding and unnecessary political interferences (Alemu 2014). Thus, Africa's HE is the least-developed in terms of equity and quality.

Papers in Kistan (1999) and Davis (2007) state that efficiency, economics and politics determine the pedagogy and values. Without the governments increasing funding for public institutions of HE, other sources of funding besides parents and students have to be sought. Private institutions have to find funding or become quite expensive. Hence, some governments contribute to HE, but overall the amounts are so small just to allow governments to determine values in HE. HE has to obtain funding from other sources. Although institutions are responsible

for setting fees within government-set ranges, this favours interests of funding agents (Leedham 2003). Expectedly, the funding agencies instil their interests and values in HE. That is, 'the task of education is to foster the values (or dispositions) regarded as desirable' by those paying for the education (Frankena 1967, p.83).

Research and curricula are likely to be distorted for parochial interests of funding agents, and uneconomic courses, as well as their lecturers, could be ditched. In fact, personal understanding and the interpretations of data have in some cases become causalities of capital interests and politics. Yet, some of such research and interpretations inform rankings of HE institutions. Marginson (2006) observes that global research rankings are of more than academic interest and are a matter of national policy, public responsibility, and business interest. The Haldane principle of academic freedom (Docherty 2009), which is assumed necessary for pursuing 'truths' (Brown 1969), is threatened.

In arguing that strong research universities are hubs in the knowledge economy, and crucial elements in determining long term national capacity', Gibson (1993) concludes that national governments are concerned about policy that enhances the global marketability of HE, with the ultimate aim of contributing to the national economy. For example, governments are interested in an education for the wellbeing of individuals, possibly achieved when graduates are employed for personal benefits and to dispense services needed in society. Therefore, the quality and performance of a nation's HE system are key determinants of its economic and social progress (DEEWR 2008c). Thus, Dawkins advised aligning university education to employability (Richardson & Kabanoff 2003). The employers' values (needs) are included in curricula to make the graduate marketable. A conference with the question 'How far should universities go to meet the needs of the employer?' (in London) was indicative of tensions arising from employers' interests upon university curricula.

Although Schwartz (2009) points to a need for integrity of HE, where 'managers should be free from financial or other obligations to outside individuals or organisations that might

influence them', financial needs lead HE to business for support (Leedham 2003), since parents and governments can rarely afford university education. This has shifted education from one for a liberal-humanistic and equitable society espoused in Dewey (1944) to an education for 'an economically competitive and industrially restructured society' (Poole 1992). Valuing and pursuing education for its own sake is abandoned, as education becomes a business. The competition for grants at universities, and the subsequent ranking of lecturers as well as of universities according to amounts of research grants is a good example of the shift.

One measure that tends to prevent obliteration of unpopular courses and of institutions of HE in Australia was the quota system, by which every university received a government block of teaching grants. On the other hand, Schwartz (2009) argues that a quota system undermines the incentive to improve because each university somehow ends up with some students as there are usually many students. Hence, based on the recommendations in the Bradley Review, quotas were abolished in 2012 and the government block grants for teaching were terminated. The number of students recruited in a course and in a university now determines funding from government. This creates fierce competition between universities and between courses.

Hence, lecturers must show that they attract students and funding to meet their remunerations and course management costs. Today's lecturers are thus under far more pressure to teach more students (Professor Peter Singer quoted in Maslen, 2009). This emphasis on the productive culture and economic efficiency exists (Poole 1992) and has led to the restructuring of curricula and lecturers' work to cut costs (Kenny 2008). Furthermore, Marginson (2006) notes that 'basic research is a natural public good that also underpins commercialised knowledge'. The value of that research is determined by funding interests, and lecturers demonstrate that value by the amount of grants they earn or by the academic papers they publish in regarded journals (Professor Peter Singer quoted in Maslen, 2009). That is, the costs of knowledge production and value are not equal. Because knowledge is now a traded good, QA subtly considers costs incurred in

funding a course. In the real world, therefore, autonomy of an institution is a myth.

Conversely, Marxists and humanists argue that job market-driven formal education primarily produces labour, legitimises and perpetuates socio-political, economic, power and resource allocation imbalances, because people who create knowledge are themselves created (Matthews 1980). A curriculum is shaped by the politics and aspirations of those who manipulate it (Peter & Matthews 2004). Hence, Matthew questions the location of control of curriculum design, and suggests that local communities (the proletariat) have lost control of educational institutions, which, according to Poole (1992), are driven by interests of powerful individuals: the bureaucrats in business and politics. Graduates belong to employers and so hardly innovate to create new employment. A vice chancellor of one of the denominational universities in Uganda in an interview is quoted in Muwagga (2011, p.742) thus:

Experience has taught us that when you employ people who are not well grounded in your beliefs and values then you cannot transmit your true and intended philosophy'; '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.

Additionally, graduates are socialised out of their cultures and environments and so hardly utilise resources in their environments – raw materials in developing countries are therefore exported unprocessed to developed countries. These are graduates who are despondent about their cultures – can for example hardly play and dance to traditional music.

In 'countries with highly centralised systems ...' (Métais 1997, p.7) such as Japan, the state provides free education and so control quality against detailed aims, as well as clear educational and social values, which sometimes approach indoctrination. Education in colonised or foreign-controlled territories is similarly

centralised along the coloniser's value systems. For example, Kistan (1999, p.125) notes 'a nationally imported system of quality assurance' in South Africa.

Values in education are more complicated in foreign-controlled territories because of the existence of more than one culture and broader interests as well as values. Yet, a dominant culture has the resources to perpetuate itself in education, while other cultures vie for inclusion. In countries like Uganda, South Africa and Australia, designing a value-balanced education is an arduous challenge because it requires consideration of multicultural values. English language on the Internet and in the Australian Aboriginal communities illustrates this fact. The main point though is that multicultural curricula are likely to require more bureaucratic protocols. An example is the requirement that Aboriginal and regional interests have to be crafted into curricula and research in most Australian universities. Métais observes that in such countries, 'general statements on values are made at national level, but the details are determined by the authorities with devolved responsibilities', and places Australia in this category:

... within a system of devolved authority to the States and Territories, education legislation and practice are essentially based on the principle of equal access at all levels. The Federal Government, in cooperation with the State and Territory Governments, has played an increasing role in promoting equity and an education that reflects its commitment to social justice. Some value perspectives are supported by legislation not specific to education. Individual States and Territories explicitly indicate values in their legislation and guidelines (1997, p.6).

With regard to Australia's political history, it is worthwhile noting Métais's point that "whilst basic values may alter little over time, political changes often serve as a stimulus for a major change, either in the expressed values themselves, or in the way in which they are expressed... It may be linked to aspirations for national identity or for a break with the past" (1997, p.8).

More to the above, the need for economic survival has led

universities to recruit foreign students to the extent that curricula struggle for both global and local heterogeneity. Twenty four per cent of all enrolled students in HE were international students, much the highest in the OECD (Marginson, 2006). Thus, Mok (2008) reminds curriculum designers of the dilemma between balancing local traditions with global trends (glocalisation), and questions the extent to which global trends should influence curricula. A curriculum is produced out of the cultural, political, and economic conflicts, tensions, and compromises that organize and disorganize a people (Apple cited in Peter & Marshall). In Africa though, “internationalisation has brought the brain drain, loss of cultural values, the commodification of higher education, the persistence of inequality between global north-south universities” (Alemu 2014, p.71).

Ultimately, the alienation from educational programmes students feel (Poole 1992) and the dissonance between the legislated aims of education and those pursued by students, teachers, parents, and education administrators (Métais 1997) are expected in the labyrinth of values in HE.

African HE

Historical Perspectives

Historically, the quality and relevance of HE in Africa were diluted by colonisation which imparted into education foreign values (Alemu 2014), basically to serve foreign interests. In particular, foreign religions were the primary fronts used to introduce education in Africa. It is arguable that the African education followed trajectories of establishment of educational institutions similar to those in foreign countries. For example, HE institutions in the UK, a former colonial master of Uganda, were extensions of Christian institutions. Education in Uganda, and HE in particular, is aligned and can be classified along religions. Thus, Ssekamwa (1997) notes that curricula of formal education in Uganda owes its genesis to Christianity, and therefore to predominantly Christian values. Notably, local spirituality is not represented in Ugandan education, although apparently many educated Africans surreptitiously keep re-visiting their traditional

spiritualism. Indeed, this religious onslaught is an example of foreign values that have deliberately and continuously been cloned into African HE, and an example of a method by which colonialism influenced the organisation and the instructional media of the academe, whilst dispossessing Africans of their traditions.

Other cloning of foreign values in HE in Africa were effected through:

... the activity approach (involving discreet activities); the competency approach (the development of skills; knowledge, attitudes and values), the ethos approach (fostering a campus-based culture of internationalisation), and; the process approach (the integration of an international dimension into teaching and research and services) (Knight, cited in Alemu 2014, pp.73-74).

Meek (2007) adds the business approach (an emphasis on student fees for income), and the market approach (stress on competition, market domination and deregulation) expectedly, as HE increasingly becomes commercialised.

Thus the challenges African HE institutions face such as a shortage of quality staff; poor leadership and management; lack of quality and relevance, as well as; weak research and innovation capacities and facilities (Knight 2013), can be traced to the incessant onslaught of foreign values upon African HE which are never perfected in African HE as the same values are always contested by African values. Ultimately, as partly discussed by Ssentongo and Draru in Chapter Three, African HE faces the challenge of isolation from their local communities.

Internationalisation and globalisation

Challenges in African HE are basically accentuated by internationalisation and globalisation. Internationalisation has been one of the most powerful and pervasive forces in HE (Rumbley, *et al.*, 2012) as Africa is no exception to the global call to

internationalise courses in HE.

“Internationalisation is the process of integrating an international, intercultural, or global dimension in the purpose, functions, or delivery of postsecondary education” (Knight 2003, p.2). Internationalisation is relevant for international employment opportunities of graduates, competitiveness of HE, and potential of enhancing innovation, quality and prestige. It is a reaction and a companion to globalisation that addresses the diverse opportunities and imperatives presented by globalisation.

Globalisation comprises the broad economic, technological, and scientific *trends* that directly affect higher education and are largely inevitable in the contemporary world (Altbach 2006). Globalisation and internationalisation offer mobility to HE “to gain different perspectives, to develop languages and global skills, to become global citizens, to be better prepared for the global workforce, and so on” (Deardorff, cited in Alemu 2014, p.81). Thus, for Africa, internationalisation and globalisation are interpreted as necessities that drive collaborations abroad, especially in terms of planning for the future, opportunities for revenue especially in terms of projects and for academic capacity-building strategies.

The diversity and dynamism of internationalisation actors and their rationales (economic, social, political and cultural) and the impact of local/ national traditions, and the missions of each institution of HE (Bulfin 2009) imply that there might not be a universally accepted type and degree of damage to local African values. But it is generally accepted that internationalisation of HE has caused the destruction of cultural heritage, diminished language diversity, reduced variety in academic cultures and structures, compromised quality, and even supported imperialist takeovers (Knight 2013) to an extent that African HE yearns for and mimics foreign HE. Hans de Wit (2002) (cited in Alemu 2014) refers to this takeover as a primitive “academic colonialism” and “academic imperialism”. Now, HE in Africa has a strong desire to internationalise (Alemu 2014).

Therefore, internationalisation implies that skills and competencies that would be in Africa’s interests such as critical

thinking are discouraged, since the focus is directed to foreign interests. In any case, this would require Africans to find critical issues in Africa to think about. Critical thinking and problem solving that would encourage local African communities to develop own knowledge, was not consistent with the aims of colonialist education. HE was equalled to promotion to the elite (Cutright 2010), since in Africa European values were associated with employment, higher earnings and elitism (Blomquist *et al.*, 2009). Up to today, HE institutions collaborating with international, mostly Western HE, are assumed to have acquired higher standards and status. The privileges, including presumption of greater leisure and access to international conferences, instead of a capacity to undertake local social or economic community transformation (Cutright 2010) has wooed Africans to Westernised HE.

While admittedly there are strong rationales to acquire foreign knowledge and that such knowledge has helped Africa, Ndoye points out that “education planning is rarely integrated into ... approaches apt to develop endogenous potentials” (2008, pp.70-71). Damtew & Greljn (2010, p.2) sum up the tragedy unequivocally thus:

With a host of poorly developed knowledge systems, Africa is having to deal with globalisation not from a position of strength, but from one enmeshed in weaknesses that have arisen from the confluence of many factors – historical, economic, educational, financial and paradigmatic. That makes it all the more difficult and more complicated for African countries to address the challenges of globalisation.

Karstic 2012 (cited in Alemu, 2014) adds that the process of internationalisation has produced disproportionate student mobility flows that have resulted in a brain drain from the south, as well as the infiltration of policies, systems and models into the south. The foreign countries choose the brightest and leave Africa limited in brains that would harness African resources and develop

local values further. It should be noted that these are graduates into whom Africans have invested colossal sums of money and other resources.

In this respect, HE and research are rarely equal to their mission of producing and disseminating relevant information and competencies in the African contexts. It is not surprising that HE products are thus fit to serve its Eurocentric origins – Africa suffers brain drain as African graduates flock Western countries; HE in Africa has served the Western world well since it overproduces graduates devoid of their indigenous local values and therefore unemployable in their local African countries. The brain drain and the focus on foreign values, that could be harder to master and to research in Africa, could account for the fact that Africa constitutes the least-developed higher education in terms of equity and quality.

Above all, HE and probably all education in Africa fails to perfect the standards of its former colonial masters – the low international rankings of African HE are indicative of continental HE trying without success to emulate Western HE. That is, those foreign values are never perfected. Consequently, African HE is an imperfect clone of HE of the former colonial masters (Alemu 2014).

Hence, tensions arise between internationalisation of HE and the unique local community needs. Materu (2007) notes a public perception that educational quality is being compromised in the effort to expand enrolment in recent years; growing complaints by employers that graduates are poorly prepared for the workplace in Sub-Saharan Africa. The number of graduates produced upon internationally recognised curricula from African HE is apparently on the rise, but those graduates are unemployable in local communities.

The Charade of Community engagement in African HE

HE lies at the intersection of the global and the local. With the creation and transmission of universalistic knowledge as their central functions, HE holds the potential for interchange between the localised concerns and aspirations of the communities in

which they are situated – and of sub-groups within them – and the networks and drivers of the ‘global knowledge economy’ (Brennan *et al.*, 2006).

Most of the African institutions of HE include community engagement as part of their activities and it is included among the duties of lecturers. In South Africa, community engagement is cast as one of the pillars of the South African Higher Education system. The transformative South Africa’s *White Paper on Higher Education* aims at demonstrating social responsibility and their commitment to the common good by making available expertise and infrastructure for community service programmes. The paper states that a key objective is to “promote and develop social responsibility and awareness amongst students of the role of HE in social and economic development through community engagement.

For example, research aimed at mapping the scale and forms of university interaction in a sample of five (5) out of the twenty-one (21) South African universities by Kruss, Visser, Aphane and Haupt (2012) indicated that 81% of academics in South African universities believed community-HE engagement was relevant to their roles and good for benefiting external social partners. The South African National Research Council funds community-HE engagement research projects through calling for proposals, particularly from rural-based HE institutions. However, these projects are geared towards ‘development’, and since ‘development’ is rarely perceived from a community value-based system, apparently such projects introduce into the communities foreign value systems. In other words, they are not projects for community values inclusion into the curriculum of HE.

On the other hand, the most frequently cited reason for not engaging with the community in relation to academic identity, is the claim that community-HE engagement is not central to academic roles or not appropriate to many academic fields. Furthermore, Kruss, *et al.* (2012) found that HE institutions did not provide enough support for community-HE engagement, and lacked clear structures, policy, recognition as scholarship, administrative systems, financial resources or conceptual clarity.

Uganda's HE as an African case

Background – Education before HE in Uganda

Komakech (2009) notes that the Ministry of Education and Sports introduced the 'thematic curriculum' for primary schools in 2007 and in 2009 for secondary schools. These curricula include local life skills and skill improvement targeting poverty reduction and simultaneously speeding up the development and industrialisation of Uganda. Besides the absence of teacher training programs and in-service trainings for new curricula (Penny 2008), community involvement at these levels of education is not well articulated although practical/vocational education is recognised (Uganda National Commission for African Peer Review Mechanism, 2007; Komakech, 2009). Thus, an assessment of the core issues inhibiting the effectiveness of the curricula lie in the failure to recognise structural realities that hinder proper implementation (Altinyelken 2010). More importantly, the subordinate roles attached to skills and community values are designed for those who the academic standards in an elite academic system fail. The danger is that not even lower levels of education cater for local values since curricula are sent from the Ministry of Education at the capital city, Kampala. As reported in Un (2012):

In Uganda, the task of general education was intended to prepare students for higher education to take up managerial positions, especially in the government sector. Therefore, the system purposely promoted academic subjects rather than technical and vocational skills. Those who were unable to continue their higher education were therefore not able to actively participate in economic activities and remained largely underemployed or unemployed, as they had not acquired any marketable or productive skills (Development Consultants International Limited 2001, p.4).

Therefore, Lower Education does not formally provide to local

communities, the avenues for value inclusion. The assumption seems to be that it is the role of HE to accommodate specific values, including local community values that contribute towards development and community preservation. Unfortunately, fact and theory teaching and learning are practiced to pass national examinations.

The exclusion of local community values from Ugandan HE

In what kind of communities are HE institutions hosted? Un (2012, p.153) summarises the Ugandan economic structure as:

On the one hand, there is a rapidly growing urban economy — an emergence of low-tech industry and expanding service sectors, albeit with a narrow base. On the other hand, there is a large rural economy dominated by the agriculture sector, which needs improvement and modernisation, as the majority of the agriculture labour force lives at the subsistence level. This economic structure signifies that there is a low demand for skilled workers, especially those with high skills.

The World Bank (2008, p.20) considers Uganda to be ‘at the early stages of development where agriculture is predominant and industry is still in its infancy. It recognises the increasing importance of technological innovation and adaptation in economic structural transformation and development processes.

Thus the World Bank (2008, p.20) recommends for Uganda:

a large mid-skilled labour force in the technical and vocational fields and a small highly-skilled labour force in science, engineering, manufacturing, construction, and technology with higher education backgrounds rather than general secondary educations, and humanities, art, social sciences, and business with higher education backgrounds.

However, in Uganda, the official government philosophy, outlined by the National Council of Higher Education (NCHE) informs HE objectives.

But then, what is the genesis of the problem of

community exclusion from HE? In Uganda, ‘Section 5(i) of Universities and Other Tertiary Institutions Act 2001, which accredits all courses, requires the National Council for Higher Education “to ensure minimum standards for courses of study”. In setting minimum standards for courses of study, Council worked with lecturers and professors from universities who recommend to Council what they thought was the minimum body of knowledge for which a degree in a particular programme can be awarded. The idea was being ‘minimum’ and it is at this level that Council has set the standards for these courses of study’ (National Council for Higher Education 2014, p. 8).

Furthermore,

‘The objects of this Act are to establish and develop a system governing institutions of higher education in order to equate qualifications of the same or similar courses offered by different institutions of higher education while at the same time respecting the autonomy and academic freedom’

The NCHE clearly confers sacrosanct freedom and autonomy upon HE to design their courses as long as the minimum standards are met. HE is free to conform the minimum standard to meet their vision, mission, and individual uniqueness. It is noteworthy that behind the inviolable freedom to HE to design own courses, the NCHE does not check the value component of HE courses. Inclusion of values from local communities is not a requirement. It is safe to conclude that local community values are excluded because those values are assumed irrelevant/optional to the Ugandan economy and to employers. Thus, local communities do not participate in QA of HE.

The HE objectives are in turn derived from the national objectives and directive principles of state policy as given in the Constitution of the Republic of Uganda (1995). The principles of HE include: teaching to produce high-level manpower that can research and publish, as well as serve as a storehouse of knowledge and centre for excellence. Thus, according to Kajubi-

Senteza (1989), the Uganda national philosophy of HE 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. These are to be achieved in consideration of international relations and interdependence as well as moral, ethical and spiritual values. Graduates should demonstrate self-discipline, integrity, tolerance, human fellowship and respect for public and private property.

Un (2012) notes that budget *al.*locations to HE are determined and geared towards realising leadership's and politically motivated visions rather than towards addressing the actual local needs. While the Ugandan government has a strong desire to compete with advanced industrial nations through HE, its chances for introducing private foreign capital and developing high tech industries is not very high. This inhibits the community-based HE, as it encourages international academic competition, which shifts HE from polytechnic to academic courses. Expectedly, Uganda produces graduates to work abroad. HE institutions are marketed upon international regard such as by ranking, which implies international but mostly foreign values and a diminished regard and enforcement of the essential values of local communities. An example, a serious disappointment is that polytechnics, technical and vocational training centres such as once found at Kyambogo, were converted into traditional academic universities. In concord with that tendency, Muwagga (2011, p.742) notes from the Juuko Committee of 2010 indicate that:

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.

Notably, Materu (2007) adds that there is increasing competition in the higher education marketplace as numerous private and

transnational providers enter the scene. Arguably, such situations in the long term have according to Muwagga (2011) killed the spirit behind the public philosophical underpinning behind public provision of university education in Uganda. Muwagga (2011, p.742) further quoted an academic registrar of a public university in 2010 thus:

Our university is only a public university on paper. Government no longer takes it as a priority. They do not honour our budget requests; there is no money for research. Like private universities we mostly depend on money paid by the private sponsored students.

A professor in Muwagga (2011, p.743) adds:

'I don't think anyone cares about what we transmit or call it the philosophy ... in 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 ... do not even know the philosophy behind their universities. These cannot claim to be following any specific university philosophy of education because they do not know any. Hence they cannot give what they do not have.' (Interview response from one public university professor 2010)

Money has then become the main value in HE in Uganda. The risk of commercialisation is the tendency to focus on the superficial earning capacity from courses in the short-term: the belief that graduates from these courses are sought after and are normally paid well placed against those that might contribute to national development in the long-term. Streeting & Wise (2009, p.1) observe that this 'student as a consumer' model

invites students to navigate higher education as a market, making choices and judgements about value for money as they go; it emphasises student satisfaction and calls for institutions to respond to both students' demands, as individual learners, and indeed student demand, in aggregate, in a constantly evolving market.

In other words, it is a model of consumerism where power is exerted by the consumers (students) through their university as a market of choices. Students complain to university authorities, whilst the authorities moderate the complaints through policy and management practice. The lecturers are caught in-between as they try to satisfy both the students and the university authorities – lecturers thus tend to compromise the quality of HE to keep their rather scarce jobs in most of Africa.

The consumerism model maximises profit and admits mostly those who can pay after completing Senior 6 (secondary school). Furthermore, HE institutes with limited capital have difficulty in securing funds. Their survival and expansion depend solely on fees generation, which ultimately forces such HE institutions to produce graduates for the employment market in order to attract students. Thus, HE in Uganda duplicates programs solely to attract students so as to earn money (Karamagi, 2004). Unfortunately, the majority of HE institutes' revenue is spent on administrative costs, which incapacitates their ability to diversify programs: a venture into researching and including into the programs the local community values becomes remote. Besides, entry into a university is seemingly no longer about 'academic capability', but rather 'financial capacity' (Matsamurakiapi, 2009). Thus, the socioeconomic class of HE students in Uganda is sentimentally viewed by an academic registrar of a public university that:

Majority of the students in public universities are from the well-to-do socioeconomic background. 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 (2010) established public university in Uganda)' (Muwagga 2011, p.742).

The focus of Ugandan HE towards academic courses than vocational courses is additionally evidenced by the scarcity of skills that could possibly serve the needs of the communities surrounding HE institutions. With the exception of rural HE

institutions such as Busitema University and the Makerere University Faculty of Agriculture at Kabanyolo, which could provide skills relevant to the farming communities around them, other HE institutions graduate students that are needed elsewhere, except in the immediate communities. This view is supported by data collected by the author in 2016 from one public and one private university indicating that students hardly had an idea of the nature and needs of the communities surrounding such a HE institution, and, according to the fact that in Uganda, enrolment to Agriculture in HE declined from 2.87 to 1.58 percent Un (2012, p.174). While the author's 2016 data also indicated that the communities thought HE was meant for employment in government and in big companies, the community's general view of HE was that it provides avenues to children of the rich to employment in government and abroad. The employment trends support the parents' view, as Un (2012, p.152) reports:

The Ugandan growth in employment is mainly due to the increase in the number of civil servants, Between 2002 and 2008, the number of civil servants in Uganda increased by 34.31 percent, ... The increase in public service workers is not in line with public administrative reforms and also is contrary to its economic policies, which considered the private sector as the main engine of growth.

Therefore, Muwagga correctly sums the graduate as one "more grounded in intellectual stances at the expense of other stances such as the moral and social stances" (2011, pp.742-743). They are graduates who are not quite well rooted in any value system and do not fit in their communities, neither do they fit in the foreign value systems brought forth through HE. For example, a major common value graduates from religiously-based HE institutions might share with their parent communities is likely to be religion; but no religious persuasions are locally founded. Understandably, other than the prestige attached to it, and future employment prospects of their children, local communities hardly benefit from the

education that goes on in the HE institutions they host.

On the other hand, Ugandan HE is challenged by the multi-philosophical influences due to the varied owners of HE institutions (Muwagga 2011) - which advocates for a liberal dual approach. For example, there are community-based HE institutions in Uganda, which include:

- Mutesa 1 Royal University founded by the Buganda, Mengo government of the Baganda tribe of central Uganda;
- 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.

Findings from Muwagga (2011) reveal that denominational universities indeed pursue and make sure their students anchor their search for knowledge in their philosophies of education. Overall, it is apparent that Ugandan HE does not pursue own philosophies of education, and so does not promote values of its choice. Thus, for instance, HE might fail to carry out meaningful research and lose the linkages between HE and communities (Genza 2008). In general, agencies concerned with quality in sub-Saharan Africa exhibit insufficient appreciation of the link between HE standards and the community as there is an apparent lack of appreciation by many countries of the link between institutional governance, community service, and relations with industry on one hand, and with quality on the other (Materu 2007).

Personal Experiences and Responses

Responses from questionnaires

To access the thinking of communities that host HE institutions, an attempt was made to administer a questionnaire. In all cases, potential respondents had little interest to put their minds to such questionnaires. It was as though the community-HE relationship was obviously known as a detached case of economic boost to the

communities emanating from the activities of the HE institution.

I then had to discuss some of the issues raised in literature above, led by asking respondents about the relevance and what they thought of HE with reference to the neighbouring university.

Some of the accounts below came from such discussions. Other information is from the experiences of the author as a student and lecturer in Uganda, South Africa, Australia and the UK.

Lessons from a developed country - Australian HE

Community participation in HE

Some developed countries seem to face similar challenges in regard to the inclusion of community values in HE. Australia in particular has a Eurocentric educational system which in some respects might contradict the value systems of the Aborigines. The tension or rather the multiple value systems in Australia have obligated multiple levels of curriculum approvals and quality assurance, which, as a lecturer, the author had to endure to get a course recognised. There were concerted efforts to include the community during curriculum discussions, and so it appeared that, to an extent, HE was sensitive to community values and concerns.

Role players

The legislative and accountability frameworks for Australian universities are determined by State/Territory governments to ensure multicultural and multi-value representations in HE, but the Commonwealth (Central Government) has responsibility for the public funding of those institutions (Department of Education, Employment and Workplace Relations [DEEWR] 2008a). In Australia, QA arrangements and standards are set by an independent national regulatory body, the Australian Qualifications Framework (DEEWR 2008c). It is worth noting that the academia and employers are represented by expert panels from tertiary education and industry (DEEWR 2008c). Public as well as students' values and interests are accessed through commissioned research by experts, who review literature on student engagement

and changes in student as well as public expectations.

Consultations

Additionally, various stakeholders are consulted. For example, there are representatives from the Departments of Education of the different Australian States, all Universities and other HE institutions, Colleges, various students' unions, Australian Learning & Teaching Council, and a selected school (Albury High School) (DEEWR 2008c) to formulate teacher education. Hence, the Australian government uses a number of agencies for multiple inputs and checks and balances on behalf of the public. Academic institutions set surveys to alumni and to current students.

In other countries such as South Africa, the Quality Promotion Unit advises that “the notion of quality used in audits should be adaptable to suit the circumstances of each and every institution” (quoted in Kistan 1999, p.125). Hence, in Australia, each university conducts an own survey.

Graduate attributes (GA)

Every graduate ought to demonstrate GA. GA are products of consultations among academia in Australia and in the UK. GA at the University of England (Australia) comprise: Knowledge of a Discipline; Communication Skills; Global Perspective; Information Literacy; Lifelong Learning; Problem Solving; Social Responsibility, and; Teamwork. Honesty and Trustworthiness are encouraged through preventing plagiarism, while ‘Respect’ (i.e., consideration and regard, respecting another person’s point of view) is embedded in teamwork. The relationships between Student Feedback on a Unit and GA are pedagogical. The evaluation of teaching (i.e., of a lecturer) is similarly related to pedagogy and Graduate Attributes.

How employers and professional organisations determine values in HE

HE in Australia follows Blake’s (1994, p.4) advice that:

“A clearer view of professionalism and of the role of the teacher in the classroom, school and society

was required” ... and that:

“A model of such a teacher needed to be constructed within the limits imposed by Government agencies”.

For example, the teacher courses in teacher training institutions are required to satisfy the National Teacher Competencies, and the regional Teaching Standards, to which teacher employers make submissions.

The Graduate Destination Survey (GDS) – employability of graduates

The GDS informs a university about the marketability of its graduates, but is for Australian residents and citizens only. The GDS seeks the employment status of the graduates, including the type of full or part time work, further study or other activity of a graduate. *Inter alia*, it identifies the employment sector, industry and type, and the relevance of the occupation of the graduate to the course completed.

A further triangulation of the GDS is conducted by ‘Freeform Comments’, which are analysed using discourse analysis. The freeform method has the advantage of providing a more detailed expression of experiences, especially regarding those aspects that require improvement. Periodic reviews keep universities abreast of developments and needs (E.g., <http://www.une.edu.au/planning/T&Lplan.htm>).

Lessons from another developed country – HE in the UK

The UK is an industrialised country, even in what one would consider rural areas. HE in the UK seems to focus on the values added in terms of innovation and employability. Inadvertently, therefore, HE builds on industrial needs. Lecturing in the UK is confronted by the use of knowledge and skills in industry and business, or otherwise in terms of the needs of the civil services. This perception is backed up by the Department of Education of the UK and authors such as Gambin, Beaven, Hogarth, May-Gillings & Long (2014). The point though is that local

communities participate in curriculum development in HE. For example, local industrialists and employers are continuously invited to participate in deliberations of HE and students must participate in experiential learning in the surrounding industries.

Local Community Values as Detached from HE

The literature reviewed above and experiences show a need for deriving HE curricula from consultation with communities. However, it appears the stakeholders that determine HE curricula are far apart in space and in understanding the need for HE. In agreement with Kruss, *et al.* (2012), several factors have contributed to institutional detachment in HE to the extent that HE is rarely linked to value systems of the communities in which they reside, particularly where local communities are non-European. Even a liberal dual approach which Muwagga (2011) advocates for seems remote and the community-based HE institutions in Uganda are seemingly competing in demonstrating their proximity to Eurocentric value systems. It appears therefore that community-HE engagement is a serious challenge where communities comprise Africans.

In South Africa, the UK and Australia, HE are often located in urban and industrial centres. Graduates are trained to work for the industries or for government services such as teaching and medical institutions. In the case of Black South Africans and the Aborigines in Australia, HE tries to show relevance mainly in music, dance, drama and language. Technical skills of the indigenous peoples are rarely researched or developed.

In Uganda, there were no non-government or non-company graduates or community-based graduates occupied in the popular work in local communities and insignificantly few of the children from the immediate communities attended the HE institution. Apparently, Ugandan HE is largely relevant for international employment and prestige (Knight 2003). For example, Kampala, Jinja, Nkozi and Kayabwe are communities that border a huge river and Lake Victoria and also host HE institutions. HE nearby has not produced graduates who can

effectively harness the neighbouring water resources including fishing and fish processing. Neither are there courses suitable for small businesses or vending upon which the majority of community members thrive. This is also true in the Armidale community in which the University of New England is located in Australia but not in the UK, where much of HE is designed.

Since HE in Africa impart into education foreign values (Alemu 2014), basically to serve foreign interests, slowly but surely, local non-European communities are starting not to see benefits from an expensive HE as most of the graduates cannot find jobs because of lack of practical/ vocational skills or rather the lack of an education that includes local values that would harness local resources productively. Truly, the internationalisation of HE has destroyed self-actualisation that would happen through local value systems (Knight 2013). African HE suffers exclusion of local value systems because local communities do not participate in the processes of curriculum design.

Hence, curricula are foreign-based and universal across Uganda regardless of the local demands for development. Again, the universality is a factor of globalisation with a view of creating global citizens meant to create a global workforce (Deardorff 2009). It seems to be the duty of the parent to inculcate local values into their children, who after all are interested to see their children leave the community, ostensibly to lead a better life somewhere else. Inadvertently, communities are devoid of graduates, possibly the most brilliant youth, that could develop them, and the graduates are socialised out of their traditional values and roles, unfit for local habitation. This has created serious brain drain from communities besides unemployment.

Discussion: Whose Education is it?

Higher Education is rarely connected to the values in developing communities – such communities are considered under-developed and so are considered as unable to contribute towards values in HE, especially those that play roles in national economies. Such communities end up as recipients of aid and

'experts' who would transform them, thereby eliminating local value systems. Besides, in preparing an international graduate, HE relies on educational philosophies that are recognised worldwide. Unfortunately, developing communities hardly contribute local philosophies and values to the world at large. The outline of major educational philosophies (Appendix I) indicate that HE in developing communities is a cacophony of philosophies, quite close to Eclecticism. This argument agrees with Muwagga who states that, "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" (2011, p.736). It might not be surprising that local graduates end up with no distinctive value system.

Thus, overall from the above, values in curricula of HE are derived mainly from employers and from those who provide financial support, mainly the government and other funding agencies especially through research grants but not from parents of the students and not from the local communities. Evidently, values of local communities appear to have no entry into curricula of HE which excludes the participation of local communities. It is likely that local communities benefit economically from the presence of a HE institution. However, many factors complicate the inclusion of local interests. For example, the process of curriculum design considers multiculturalism, funding and sources of funding, political interests, and employability of graduates.

The Haldane principle of autonomy together with the constitutional rights allow universities to conduct own QA and these could partly be responsible for calling upon local participation. On the other hand, though a wider public, besides local communities, pays for HE either directly through fees for students or indirectly through the government grants from taxation. The problem is that immediate communities do not have direct inputs into HE and rely on representation through lengthy government policy-making processes, for values input into curricula and to assure the quality of HE. Therefore, there is apparent need to improve representation of the values of the general public and to make sure that local environments are

considered. For example, there should be questions and research about the quality of competences in relation to community values. A complication is obviously that students come from, and end up working in diverse communities and environments. Some even end up abroad.

The claim that local community values do not augur well with modernisation is a mirage, rooted in the snobberies of academia, where degrees are a show-off, of probably intellectual excellence, but largely of a social economic class able to fund its progeny through HE. It is this dichotomising of local African systems versus HE that has created locally useless graduates meant to serve foreign interests. It is a system whose dissertations gather dust in libraries or otherwise are never published.

Following from the above:

- i. 'Are *the* values evaluated in teacher education universities the ones desirable in society?' Some of them, since the public does not participate directly in HE.
- ii. Are we asking right questions in evaluation for QA? The questions about student satisfaction are correct. There should be questions on funding; cost of education; quality of teaching competencies; and community values.

To the question of whose universities they are, I concur with Gillies (2008, p.3) thus;

In name often still public, but in law autonomous, in behaviour independent, in balance sheet increasingly private, and with values reflecting the interests of their multiplicity of stakeholders, hopefully including students, staff and alumni.

Conclusion - Towards Inclusion of African Local Community Values in HE

It appears that the exclusion of community values from HE is global. However, the exclusion is less dire in developed countries because HE is designed outside African communities. In Africa, HE is imported and expectedly is rarely in concert with local

community values.

It is appropriate to consider Kanyandago's argument that "... the community must be given a chance to participate in shaping, conceiving and managing the Uganda education system" (2010, p.102). Of course, community value inclusion might be achieved in a variety of ways and must be responsive to the varied community-HE circumstances in time and space. Many different models for community-HE partnerships are fortunately available abroad (Taylor, Dwyer, and Pacheco 2005), and locally (e.g., Kanyandago 2010). Lessons could also be drawn from the USA program Connecting Communities with Colleges & Universities (America's Promise—The Alliance for Youth 2004). Some other ways could be borrowed from Australia whereby communities are represented in value inclusion (curriculum design) and in quality assurance of courses offered in HE. All of these examples are compatible with the South African strategies of making local communities part of the value debate of HE.

A better approach might be to engage the local communities through the government so as to ensure that social, cultural, political and economic values of communities are fully incorporated. Therefore, approaches would require parliamentary intervention so that community involvement in HE is enacted as law, which will force HE institutions to incorporate the voices of the local communities. From all such models, HE should include strategies to continuously renew their missions so as to generate contemporary approaches that make the intellectual assets of HE accessible and responsive to public issues and opportunities (Holland 2005). While HE have extensively documented their experiences, community partners must harness their own experiences, lessons learned, and wisdom into a national, organized effort to address value inclusion.

However, it should be noted that real-world community issues are enormously complex, multidimensional, and ever changing, requiring interdisciplinary cooperation. The processes would be complicated and painstakingly lengthy. Perhaps the most important and complicated process is that of shedding useless colonial and other foreign legacies in HE (Catfight 2010). The

challenge is to find personnel to identify such values where most of the academia is itself hibernating in a foreign value system.

Hall (2010) explains that community engagement can be understood as a cluster of activities that includes service learning, problem-based teaching and research that addresses specific wants and needs, the pursuit of alternative forms of knowledge and challenges to established authorities that control and direct research systems and the allocation of qualifications. Additionally, Harkavy (2005) contends that the HE-community partnership should aim at making a positive difference in both HE and the community. For example, a major focus would be to contribute to the wellbeing of people in the community through structural community improvement (e.g., effective public schools, neighbourhood economic development, strong community organizations). It is possible to enhance research, teaching, and service to improve the quality of life in the community. As Harkavy (2005) advises that the professional boundaries must be redrawn and extended to communities which would act as sources of valued knowledge and experience; what counts as significant knowledge must be redefined away from distinct disciplinary paradigms to focus on solving important community problems. Thus, HE has to incorporate local values through a systems approach. For example, ICT programs could include designing software, in indigenous languages, that help in identifying fish migrations and to predict fish population growths. Or it could be software that is compatible with bodaboda businesses.

Hence, African HE requires re-orientation of values in HE towards Afrocentricity with inclusion of local realities of wealth, language, and academic development (Raybatch *et al.* 2012). The principal goal of HE conferences would be to promote an enabling environment for the conceptualization, pollicisation and implementation of community engagement in HE. The objective is to create partnerships that integrate the knowledge, expertise and creativity of HE to meet the specific needs of communities. There must be a clear purpose characterised by democratic and civic processes. This should entail government-sponsored regional conferences possibly initiated by government administrations to

which communities and HE officials would be invited, as was done in South Africa. The specific objectives of the conferences would include, inter alia,

- To identify communities;
- To explore a bottom-up approach to value identification within each community;
- To arouse dialogue between HE and local authority/ community/ business, and leaders;
- To reconnoitre the implications of community engagement for HEI Governance and Management;
- To explore the potential of community-HE partnerships as a vehicle for community engagement in all aspects of HE (e.g., research and pedagogy);
- To identify the enabling mechanisms for and key challenges to community engagement in HE;
- To design and develop a system of value transfer between communities and HE;
- To identify critical issues for managing the quality of community engagement; and
- To develop policies, strategies and recommendations for the implementation of community engagement.

Every HE institution should, as a matter of obligation, make sure that it encourages its immediate community to attend those kinds of deliberations through sensitisation campaigns. Following the conferences, there should be research about the extent and community-HE interactions, including institutional types, and community conditions within which they operate. This is because ‘research’ is one recognised way of knowledge construction in HE.

Based on the outcomes from the conferences above, HE would then have systems in place that access and absorb the community values to the extent that courses are made more relevant to the community. The courses would be better positioned to contribute to development, through an education that equips students with vocational and technical skills that are locally grounded in community values – HE must provide courses local

communities can benefit from. The formulation of values and the attendant QA of HE should include the immediate communities. The evaluation of projects would be a form of QA and ought to be done by the communities. The QA process would lead to integrating local values into HE.

Nonetheless, inclusion faces conceptual challenges regarding agreement between the various communities and HE about epistemology and ontology of knowledge – its constitution and dissemination in community-HE engagements, especially outside the HE institutions. While truly, knowledge originating in localised contexts outside the academy has particular potential to be formalised, it should be conceived in levels of outcomes in relation to relevance to local communities. Whereas it might borrow theoretical explanations, local IKS is skills and competency based. Local knowledge would keep the youth at home harnessing local resources. However, its appeal can attract undesirable commercialisation. More challenges arise when it starts to contribute to the knowledge economy. Notably, academics would be working within universities as key contributors towards the process of building and disseminating knowledge in the knowledge communities in which, according to Hall (2010) reputational value is claimed, contested, recognised and distributed through finely-tuned systems of peer review and citation. The authority of deciding what has value and who owns it become contentious issues, which the community-HE system, instead of HE institutional experts, should continuously resolve. Hence, Kanyandago (2010) includes ethical considerations among the serious considerations especially regarding the content and delivery. Some African IKS is secured by cultural norms, for example. Thus, legal issues such as patents, copyrights and indigenous knowledge rights have to continuously be reviewed.

Notwithstanding the best of intentions, however, authentic HE-community partnerships are very difficult to achieve and sustain. Equal community-HE partnerships have to be realised through equitable distributions of power and resources among the partners involved (Community-Campus Partnerships for Health 2007). There is a need for funding – possibly redirecting funds for

HE through community projects. Firstly, community-HE partnerships will have to be prioritised and funded by external agencies since most communities in Africa are financially constrained. Such reforms require financial resources and the capacity to understand and implement the reforms. Secondly, communities must be actively made to appreciate HE involvement.

Fortunately, according to Cutright (2010), scholars of HE in parts of Africa are keen on the development of community colleges, which would have terminal programs in high-need skill areas, but also offer lower-level coursework that could be applied toward a four-year university degree. Such an approach would bring HE to local areas without the need for relocation to urban centres, at lower costs, while simultaneously allowing greater possibility of part-time enrolment.

Community projects have been initiated in HE in Uganda. For example, at Uganda Martyrs University (UMU), community involvement is done through the Outreach Department and projects include provision of expertise to the local community around the Nkozi campus, in agriculture and health. Later, UMU is planning to include healthcare and ICT use. Such programs need to be constantly evaluated and lessons picked for wider application.

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Appendix I: Major Educational Philosophies - Brief Definitions

In education, epistemological and ontological frames seem to be formulated around four major educational philosophies, each related to one or more of the general or world philosophies. These four are Perennialism; Essentialism; Progressivism, and; Reconstructionism.

1. Perennialism: the aim of education is to ensure that students acquire understandings about the great ideas of Western civilisation. It is argued that education has the potential for solving problems in any era – it is everlasting, to seek enduring truths which are constant, not changing and humans are rational beings, although their minds need to be developed. Advocates of this educational philosophy include Robert Maynard Hutchins and Mortimer Adler.
2. Essentialism: There is a common core of knowledge that needs to be transmitted (objectively) to students in a systematic, disciplined and conservative way. The emphasis on intellectual and moral standards as well as essential knowledge and skills and academic rigour to create human beings who are valuable to society
3. Progressivism: Progressivists believe that education should focus on the whole child, rather than on the content or the teacher, and stresses active experimentation as a learning strategy to engender problem solving and thinking through individual experiences. Thus, the curriculum is derived from student interests and questions. John Dewey was its foremost proponent.
4. Reconstructionism/Critical Theory: Emphasizes addressing of social questions and a quest to create a better society and worldwide democracy as well as social reform as the aim of education. Theodore Brameld (1904 - 1987) was the founder of social reconstructionism, in reaction against the realities of World War II. Critical theorists, like social reconstructionists, believe that systems must be changed to overcome oppression and improve human conditions. Paulo Freire (1921 - 1997) was a Brazilian whose experience of

living in poverty led him to champion education and literacy as the vehicle for social change. Rather than "teaching as banking," in which the educator deposits information into students' heads, Freire saw teaching and learning as a process of inquiry in which the child must invent and reinvent the world. Strategies for dealing with controversial issues (particularly in social studies and literature), inquiry, dialogue, and multiple perspectives are the focus. Community-based learning and bringing the world into the classroom are also strategies.

5. Eclecticism: A conceptual approach that does not hold rigidly to a single paradigm or set of assumptions, but instead draws upon multiple theories, styles, or ideas to gain complementary insights into a subject, or applies different theories in particular cases.
6. Existentialism: "Existence precedes essence". There exists no universal inborn human nature as each one freely determines an own essence (that is, our innermost nature). Existentialism rejects the existence of any source of objective, authoritative truth about metaphysics, epistemology, and ethics - affords students great latitude in their choice of subject matter. In an existentialist curriculum, students are given a wide variety of options from which to choose.

Appendix II: Governance of HE in Uganda

There was no overall legal framework pertaining to the entire higher education sector until 2001, when the Ugandan Government passed the Universities and Other Tertiary Institutions Act. The Act's goal is to establish a system of governing institutions of higher education so that same or similar courses offered by different institutions of higher education are made equal across the system—while respecting each institution's autonomy and academic freedom.

The Act also establishes a National Council of Higher Education for quality assurance at all tertiary institutions. The functions of the council include (a) advising the Minister of

Education and Sports, (b) establishing an accreditation system, (c) investigating complaints, (d) evaluating national manpower needs, (e) ensuring minimum standards of education, (f) setting national admissions standards, (g) ensuring that HE institutions have adequate physical structures, (h) publishing information about HE institutions, and (i) determining equivalence of academic and professional degrees and credits between institutions.

At the central level the three bodies now supervising tertiary education in Uganda are the Higher Education Department, the Department of Business, Technical, and Vocational Education (BTVET), and the Teacher Education Department within the Ministry of Education and Sports (MOES).

At the institutional level, most higher education institutions have a governing board, although the governance system differs greatly by the kind of institution.