

**THE EVOLUTION OF BISHOP TUCKER THEOLOGICAL COLLEGE
TO UGANDA CHRISTIAN UNIVERSITY FROM 1913 TO 2004**

BY

DIANAH KEMIGISHA

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DECLARATION

I, Dianah Kemigisha, declare that this study is an original work and has not been submitted to any University or Institution for an award.

Signature..........

Date..........

APPROVAL

This research has been presented for examination by Dianah Kemigisha under my supervision as University supervisor.

Name: Dr. Yokana Ogola

Signature.....

Date.....17th Aug. 2018

DEDICATION

This study is dedicated to my parents, Mr. and Mrs. Eric Kataate for their tremendous contribution towards my education.

ACKNOWLEDGEMENT

With the Almighty God, all things are possible, through Him, this research has been completed. It has also been a result of the concerted efforts of a number of people to whom I will forever be grateful.

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ABSTRACT

This study was intended to examine the Evolution of Bishop Tucker Theological College to Uganda Christian University,(UCU) from 1913 to 2004. The study also looked at periods beyond 1997 to 2004 because they stipulate some of the major transitional challenges and opportunities encountered when UCU was chartered by the Government of Uganda. UCU is located 23 kilometres away from Kampala in Mukono town, on the main road to Jinja. UCU is a private University, chartered and fully accredited by the Ministry of Higher Education and Sports, and the National Council for Higher Education. The University is owned by the Province of the Church of Uganda, and has campuses in Eastern, Western and Northern Uganda. The objectives of the study were to: examine factors that prompted the establishment of Bishop Tucker College; investigate the process through which BTTC transformed from the theological college into Uganda Christian University and analyse the tasks and challenges encountered during the transition of BTTC to UCU. This study was prompted by the limited documentation on the origin and development of UCU with an aim of providing literature for other institutions to emulate. The study employed the case study design using qualitative methods of data collection like interviews and documentary evidence in form of archives and library research. The study revealed that the transition was geared towards having an institution of higher learning with well-motivated employees, educating/training diverse array of outstanding students of character and commitment, helping financially needy students and other students with special needs and talents to find support and access to University facilities. The study showed that students are assessed for competency of knowledge and praxis; they are also assisted with job preparation, internships and placement. The researcher is convinced that the creators of BTTC and now UCU have succeeded in their plans. The researcher recommends that the institution should keep records of their dealings well, since it would help other institutions of learning that might want to borrow a leaf from what transpired in the transition of BTTC into UCU. It is also hoped that the study would make a tremendous contribution to what already exists, and perhaps inspire others scholars and researchers to carry out related studies elsewhere.

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ABBREVIATIONS AND ACRONYMS

BTTC	:	Bishop Tucker Theological College
UCU	:	Uganda Christian University
NCHE	:	National Council for Higher Education
NCDC	:	National Curriculum Development Centre
CMS	:	Church Missionary Society
QA	:	Quality Assurance
BBUC	:	Bishop Barham University College
UOIA	:	Universities and Other Tertiary Institutions' Act
ATIEA	:	Theological Institutions in East Africa
CCCU	:	Christian Council for Colleges and Universities
IFLS	:	Institute of Faith Learning and Service
LLB	:	Bachelor of Laws
BED	:	Bachelor of Education
BAED	:	Bachelor of Arts with Education
BBA	:	Bachelor of Business and Administration
BDIV	:	Bachelor of Divinity
DTH	:	Diploma in Theology
BSIT	:	Bachelor of Science in Information Technology
BDEV	:	Bachelor of Development Studies
BAMC	:	Bachelor of Arts in Mass Communication
DGC	:	Diploma in Guidance and Counseling
DEIT	:	Diploma in Entrepreneurship and Information Technology
DBA	:	Diploma in Business and Administration
MACP	:	Master of Arts in Counseling Psychology
MED	:	Master of Education
PGDE	:	Postgraduate Diploma in Development Evaluation
MAT	:	Master of Theology
PGDCM	:	Postgraduate Diploma in Child Ministry

DEFINITION OF TERMS

Evolution: For this particular study, evolution means the different gradual processes that Bishop Tucker School of Divinity and Theology has gone through over a period of time, to the current Uganda Christian University. The gradual changes from a small theological college to large multidisciplinary University with a student population of over 20000 students (as per 2016).

Christian Education: Christian education provides a quality liberal arts education that glorifies Jesus Christ and prepares students for lives of faithful and obedient service to Him. For this particular study, Christian education is looked at as an acknowledgement about God's world. He created it, He holds it together, He rules it, and therefore, students and faculty have an obligation to learn all about it. Christian education seeks to produce competent graduates who know the world as well as the One who created it.

Higher Education:

This is an optional final stage of formal learning that occurs after completion of secondary education. Higher Education is often delivered at universities, academies, colleges, seminaries, and institutes of technology, higher education is also available through certain college-level institutions, including vocational schools, trade schools, and other career colleges that award academic degrees or professional certifications.

Missionaries: These are members of a religious group sent into an area to proselytize and/or perform ministries of service, such as education, literacy, social justice, health care, and economic development. Bishop Tucker in whose name the school of Divinity and Theology is named was a missionary together with other missionaries whose names adorn different buildings on the current Uganda Christian University Main Campus.

Balokole:

This is/was an African fundamentalist Christian reform movement that started by Simeon Nsibambi and John E. Church in the 1930s. The Balokole arose within the East African Revival Movement that sought to renew the protestant Churches in Uganda, Kenya, Tanzania, Rwanda and Burundi. Despite its theological roots in the Western revival

movement of the eighteenth and nineteenth centuries, the Balokole evolved as an indigenous African movement. The term Balokole can be translated as "the saved ones" or "the chosen". The study looked at the period between 1930's to 1960's when the Balokole movement was at its height and the effects there was.

E-Learning: Refers to an on line platform powered by internet access and connection. Teacher learner interaction is facilitated by a virtual classroom where teachers share assignments and can communicate with students virtually. It's a new on-line teaching method being adopted and appreciated at Uganda Christian University.

Foundation Studies: These are general course units which are taught to every student as he/she joins the university. Foundation Studies include practical and theoretical units designed to give a holistic appreciation of life formation to the student.

CHAPTER ONE

1.0 INTRODUCTION

1.1. Historical Background

Education is a purposive, conscious or unconscious, psychological, sociological, scientific and philosophical process, which brings about the development of the individual to the fullest extent and also the maximum development of society in such a way that both enjoy maximum happiness and prosperity.¹ Children have a right to an education, a quality education. This can be in a formal or informal setting. This definition allows for an understanding of education as a complex system embedded in a political, cultural and economic context. Informal education is the process of transmitting and receiving knowledge in an unstructured format. It was organized in homesteads, around the fire places at night in the sleeping houses, had no clear curriculum and syllabus and the teachers were mainly parents and all the responsible grown up citizens who passed on the information to the boys and girls in a separate manner. This was basically through folk songs, story-telling, rhymes, riddles, plays and drama. Traditional education was also offered at workshops for example medicine men, and black smiths. It was practical education which was disseminated in compounds. The general purpose of indigenous education before the introduction of western education was to enable each member to be helpful to himself or herself, to his or her family, to the rest of the members of the society and the state.²

Western education came with the arrival of colonialists and especially by Missionaries. The missionaries having introduced education in Uganda, it was supported by Lugard as a way of administering Uganda. In fact under Lugard's system of indirect rule, the British hoped to use local leadership to govern areas under their jurisdiction. To do this some education of the local chiefs and natives was needed. So Lugard's scheme was to educate and develop the native administration into efficient organs of modern local government. To do this, slave trade had to be abolished and brutal punishments prohibited to open up the areas into the native administrations of the modern world.³

However, the colonial government did not prioritise education.⁴ In fact there was no infrastructure in terms of schools and classrooms before missionaries got interested in the sector. The absence of schools, classrooms, reading and writing in Uganda was one reason why the CMS Missionaries who came to Uganda in 1877 and the White Father Missionaries who came in 1879, thought that Ugandans did not have education⁵. Even before the arrival of Christian missionaries, the Arab Sheik Ahmad bin Ibrahim with a few other Arabs and Swahilis had arrived at the court of Kabaka Suuna, to introduce Islam and its teachings. This marked the beginning of formal education. It also marked the beginning of teaching Christianity, Reading, Writing, English, Geography, Agriculture and Numeracy Skills. This is what was called western education (formal education) in Uganda adding to the indigenous education. Both the CMS missionaries and the White Fathers could easily go to the palace of Muteesa I and teach his chiefs and servants. They also taught other people in their homes and compounds at Nateete and Lubaga.⁶

Missionaries' being in charge of education was not exclusive to Africa. The history of higher education in India is so tightly and inseparably intertwined with the history of the Christian Missions that one cannot understand the contributions of either unless looked at as one entity.⁷ In Africa, Missionaries established education system in areas like in West Africa, Mozambique, Zimbabwe where Dr. David Livingstone did a lot towards establishment of schools in central Africa, then in South Africa, in Liberia 1875, at Sagala 1882 and Tavela in 1890. These were also some of the centers where CMS operated.⁸

In Uganda, the Missionaries of the Church Missionary Society came in 1885 and subsequently set up schools. These included: Mengo High School (1903), Gayaza high school (1905), Kings College Buddo (1906), Mbarara and Bukalasa and establishment of Church Missionary Board of Education in 1904. By 1924, Missionaries operated six types of schools. This led to the creation of colleges, normal schools (training schools), maternity schools (trained midwives) and central (day schools with rudimentary education). It is no wonder that, religious organizations drafted the syllabi, wrote the curricula, set, marked and graded examinations. They also set standards for each school grade, built and administered the schools. Training of teachers was also the responsibility of the religious founding bodies. Good as it appeared then; the practice was highly selective and discriminative and could compare with the current situation, where the children of

the rich go to the best schools. Nonetheless, the colonial government grant-aided some schools by supporting and managing them from the early 1900s, gaining momentum as Uganda's independence beckoned. The country needed civil servants to fill the vacuum that would be created by the departing British colonialists.⁹

In addition, Uganda was exceptional among British 20th Century colonies to have a resident University. Makerere University, first established as a vocational school in 1922, and was envisioned not as a national University but as a University for Britain's East African colonies. It evolved from a technical school to a rather expensive, small-scale, residential institution in the post-second world war.¹⁰ Education is a process by which one generation purposefully transmits culture to the young, to the adults and the old for their social, cultural and economic benefit and for the benefit of the whole society.¹¹

Higher education in Uganda refers to post-secondary studies, training, or/and training for research provided by Universities and other tertiary institutions, licensed and/or recognised by the National Council for Higher Education (NCHE). It is categorised into public and private institutions - Universities and other tertiary institutions, for example, technical colleges, teachers' colleges, and commerce/business colleges, all of which function within the legal framework of the Universities and Other Tertiary Institutions' Act (UOIA), 2001. History of higher education in Uganda dates back to 1922 when the British colonial administration established Makerere Technical College, to train civil servants, after revelations by the Phelps-Stokes Commission that educational policies of missionaries and the colonial government were inadequate¹²

Higher education has a long history on the African continent, but it is evident that the early developments were all in the North Africa. According to Paul Zeleza, a renowned historian, the origins of higher education in Africa, including Universities as communities of scholars and learning, can be traced to three institutional traditions: first, the Alexandria Museum and Library, sustained in Ptolemaic Egypt; second, the early Christian Monasteries'; and third, the Islamic communities of learning, culminating in Al-Azhar (f.972) in Cairo, the great seat of Islamic learning yet today.¹³ It appears that for many centuries after this growth in the North of Africa not much was happening in the development of higher education in the continent farther to the south. An important exception was the Islamic Centre of Learning in Timbuktu was attracting a

huge community of scholars, ranging from primary school age through the highest circles of advanced learning.¹⁴

In East Africa, the era of the state-sponsored university system had its beginning quite recently, with the formation in 1963 of the University of East Africa, consolidating university colleges in Kampala, Nairobi and Dar es salaam.¹⁵ These institutions had histories that included the formation of technical training colleges (Kampala in 1922; Nairobi in 1956), and university colleges affiliated with the University of London (Kampala in 1949, Dare salaam in 1961, and Nairobi in 1961). After a very brief career under one University rubric, the three campuses became three separate national institutions in 1970: Makerere University in Kampala, the University of Nairobi and the University of Dar es salaam. These Universities were to be the national standard-bearers in higher education, tasked with equipping cadres of professional, intellectual, and political leaders to build the new nations. The main assumption about responsibility for higher education in these systems was similar to those of Great Britain: higher education was the domain of the national government, to be funded publicly and offered free of charge or at very minimal cost to those who qualified. The only major exception to this pattern would be the education of clergy, which was to be borne by the various religious communities.

In Uganda as already indicated above, public universities dated back to the colonial era when Makerere University was established in 1922 as a technical college to train public servants for civil service, teaching and parastatals. In 1937, the College metamorphosed into an institution of higher education and subsequently became a constituent College of the University of London in 1949. Makerere College served the students from other British colonial territories of Kenya, Tanganyika and Zanzibar.¹⁶

Other universities emerged later especially after the liberalization of the education sector and particularly institutions of higher learning after the year 1990. UCU is among the universities and was started in 1997. Uganda Christian University (UCU), which was focus of this study, is a private non-profit making University. UCU started as Bishop Tucker Theological College, which had begun as a small divinity class at Namirembe in Kampala and moved to Mukono as Tucker Theological College in 1913. It was named after Bishop Alfred Robert Tucker. He was born at Woolwich on 1 April 1849 to Edward Tucker and Julia Mary Maile. Bishop Tucker's spiritual

life was influenced by Birdwood where he used to attend Bible classes and would later participate in open air services on Sunday evenings at the martyrs' memorial.¹⁷

It should be noted that Bishop Tucker with his artistic genius brought the decision in 1908 to establish a theological college at Mukono, which later began in 1913. It is no wonder that appropriately, upon his death it was decided to call that College the Bishop Tucker Memorial College.¹⁸ That is how and why the name Bishop Tucker Theological College which later was transformed into Uganda Christian University (UCU) was conceived. It was this theological college that later became a Christian University in 1997 when the governing body of the Church of Uganda realised that the best way of maintaining a Christian identity in an academic setting was by opening a Christian University. When the Provincial Assembly of the Church of Uganda announced its decision to establish a Christian University, it gave two main reasons; (a) to offer students the opportunity to study in an environment that stresses the acquisition of high skills as well as a sound ethical and spiritual formation; and (b) to supplement existing facilities and provide greater access to university education, in view of the limited intake each year in public Universities.¹⁹

The government of Uganda granted UCU a Charter in 2004 making it the first private University in Uganda to receive the highest level of national accreditation. The mission of Uganda Christian University states: Uganda Christian University is Dedicated, through Teaching, Scholarship, Service, Spiritual Formation, Student Development and Social Involvement, to the Preparation of Students for Thoughtful, Productive Lives of Christian Faith and Service in their respective professions and places. And the Vision of the University is: A Centre of Excellence in the Heart of Africa.²⁰

The foundation that nurtured its growth was laid down by the early Christian Missionaries who combined the introduction of Christianity among the Africans with education. This early Christianity-educational nexus formed an important milestone for further participation of the church in the development of education in Uganda. Since then, it has continued to contribute significantly in this direction though not much has been documented. It is against this background that the study sought to document the evolution of Bishop Tucker Theological College to Uganda Christian University in the period of 1913 to 2004.

1.2.Statement of the Problem

Institutions of higher education have gained such an exponential increase over the last 20 years in Uganda.²¹ Over the same period of time, the number of private Universities has more than doubled and the trend is steadily so for more years ahead.²² Academic scholars and critics have questioned whether an institution's historical dimension forms such a fabric of influence to its current state. Many scholars including Kasozi, 2003; Sekamwa, 2000 etc have written about the history of the development of higher educational institutions in Uganda, however, limited attention has been given to documentation of how Bishop Tucker Theological College evolved into Uganda Christian University. This study thus, examined the historical and transitional dynamics, challenges and transformations that finally necessitated the establishment of Uganda Christian University from Bishop Tucker Theological College.

1.3.Purpose of the Study

The purpose of the study was to examine the Evolution of Bishop Tucker Theological College to Uganda Christian University from 1913 to 2004 , the first private University to be chartered and recognised by the Government of the Republic of Uganda.

1.4.Objectives of the Study

The objectives of the study were to:

- i. Examine factors that prompted the establishment of Bishop Tucker Theological College.
- ii. Investigate the process through which BTTC transformed from the theological college into Uganda Christian University.
- iii. Analyse the tasks and challenges encountered during the transition of BTTC to UCU and how they were overcome.
- iv. Assess the achievements of Uganda Christian University (UCU) between 1997- 2004.

1.5.Research Questions

- i. What were the factors that prompted the establishment of Bishop Tucker Theological College?

- ii. What was the process through which BTTC transformed from a theological college into Uganda Christian University?
- iii. What tasks and challenges were encountered in the process of transforming BTTC into UCU?
- iv. What were the achievements of Uganda Christian University between 1997 and 2004?

1.6.Scope of the Study

The study was focused on the examination of the Evolution of Bishop Tucker Theological College to Uganda Christian University from 1913 to 2004. It was carried out in Mukono District largely because it is where the main campus is located. The study focused on 1997 as the pivotal transitional year when BTTC turned into Uganda Christian University and 2004 as the end date because that is the period UCU got a breakthrough by being given a Charter by the government of Uganda.

1.7.Significance of the Study

The study will add knowledge to the existing literature in the field of higher education in Uganda. This is such that it inspires other researchers and scholars to carry out related studies in other areas and institutions of higher learning. The recommendations of the study will help policy makers in the Ministry of Education or other specialized agencies like the National Council for Higher Education to design appropriate policies and decisions as regards to higher education in Uganda, Church leaders will also be interested in reading about the fruits of their efforts in advancing education in Uganda, educators and educationists will use the study as a source reference when teaching the history of education in Uganda.

1.8.Review of Related Literature

This study was provoked by works and studies carried out by other scholars as reviewed below;

1.8.1 Factors for the Establishment of Bishop Tucker Theological College

In the recent past, a new phenomenon in Christian higher education in form of university education has emerged in Uganda with the growth of Christian universities. The church has realized that the best way of maintaining a Christian identity in an academic setting is by having

a Christian University.²³ However, the article falls short of explaining the specific factors that prompted the establishment of these universities. This study was therefore, carried out to fill this gap.

Bishop Tucker was succeeded by J.J. Willis and one of his first Episcopal acts in 1912 was to conduct an ordination of St Phillips Church in Mukono. In 1913, Rev Edward Daniell moved to Mukono to begin to work on the college. On 15 June 1914 Bishop Tucker died suddenly in England, a situation that prompted the decision that the college at Mukono should be called the Bishop Tucker Memorial College.²⁴ The book however, concentrates on the person and call of Bishop Tucker, other than going into details of growth and metamorphosis of Bishop Tucker Theological College.

1.8.2 Processes of Transformation of BTTC to Uganda Christian University

It was observed that as early as 1890, Bishop Tucker saw the absolute necessity of higher education and then dreamed of establishing a university. The vision was tied with his vision for an indigenous leadership – to prepare the well trained men and women for the emerging state and church.²⁵ In 1905 the birth of CMS's premier school King's college Buddo was the fruition of this vision. But while the idea of an explicitly Christian university never materialized at the time, a college for teachers and clergy developed – that is BTTC. BTTC trained teachers as a complementary force for Christian formation in schools, alongside church ministers for the growing native Anglican Church in Uganda. This study was inspired by ideas advanced on this study.

The experience of processes of transformation of BTTC to a Christian university can be related to experiences elsewhere in other institutions in Africa. For instance, Gordon Memorial College in Anglo-Egyptian Sudan, Makerere College in Uganda, the University College at Ibadan in Nigeria, and the University College at Legon in Ghana were all originally branches of the University of London. They each admitted students on the basis of requirements specified by the University of London; they appointed lecturers and professors partly through the good services of the Inter-University Council for Higher Education in London.²⁶ Although there was consultation between London and the African branches, London's approval was needed even for syllabuses and examinations. Examination questions were first formulated in the colleges in Africa and then submitted to London for criticism and revision. Once the questions were

approved in London, they were printed, put into envelopes, sealed, returned to the African campuses, and not opened until the actual taking of the examination. If errors were made in London, they would be discovered by the professor at a time too late to do anything. Consequently, African faculty had little control over their courses.²⁷ This colonial approach was, however, not followed in Uganda; hence, the establishment of an indigenous Christian based University like the one under investigation.

This literature however, misses key steps in the processes through which BTTC transformed into Uganda Christian University. Whatever is available is not detailed but also major focuses on the transitions of other universities but not Uganda Christian University. The present study was deemed to close these gaps.

1.8.3 Challenges Encountered in the Transformation of BTTC to a Christian University

Makerere University, one of the oldest and greatest Universities in Uganda and Africa, did not go through a transformation; It was developed to a university from the onset. Based on extensive research in libraries and archives in Africa, England, and the United States, *Becoming an African University* analyzes Makerere's connection with East African national aspirations, its role in the formation of an African intellectual class, and its present dilemmas as it strives to become an African university of the twenty-first century.²⁸ The transformation of BTTC into a Christian university was met with challenges. The adverse effects included the loss of staff to the university and leaving predominantly part time staff, loss of housing and office facilities to university staff and faculty and competition for space for accommodation for spiritual students with the younger students in the dormitories, which interfered with the process of spiritual formation. However, Opol's article concentrates mainly on reflecting on the complementary role of Bishop Tucker Theological College in furthering the University's mission and these tasks and challenges are mentioned in passing, they are not detailed.²⁹

The transformation was also confronted with financial challenges which could be blamed on the dire need to run a quality university in a Christian setting, when church founded secondary schools were facing financial difficulties.³⁰ Laba,2005 on Christian Higher Education in Africa also intimates of the declining influence of the church in education. After independence, state leaders accused the church establishment to have worked alongside colonizers to dominate and subjugate Africans to colonial rule. So regulation and registering private institutions of the

church were tightened so that it became impossible for some countries to start private schools and universities. However, this article is general and does not specifically talk about the experiences of Ugandan institutions such as BTTC or Uganda Christian University.

1.8.4 Achievements of Uganda Christian University between 1997-2004

Since its establishment, UCU has maintained the distinctive character of a Christian University. In doing so, it has charted a heritage of Christian higher education.³¹ The first is Uganda Christian University, launched in 1997 with the Archbishop of Canterbury, George Carey, laying its cornerstone at the campus of old Bishop Tucker Theological College (f. 1923) in Mukono, not far from Kampala. Like the African University in Zimbabwe and Daystar University, Uganda Christian University (UCU) has a support foundation in the United States. UCU has grown rapidly to 975 students, and now offers majors in education, social work, business, law and communication as well as divinity. The college's growth came in spite of trying conditions on campus, notably a non-potable water supply and frequent power outages. UCU leaders are well aware, as are those at other evangelical institutions in East Africa, of the religiously plural environment in which their schools compete. New Catholic institutions such as the Uganda Martyrs University, which opened auspiciously in 1994 with the blessing of Uganda's President Museveni, form part of this context. There are several new Islamic universities in the region as well. UCU Vice-chancellor Stephen Noll is encouraged that his institution's rapid growth has kept it "nose-to-nose," he says, with the new Islamic university in Mbale.³²

This article however does not concentrate on Uganda Christian University. It is surprising that since the founding of UCU in 1997, no detailed study has been done to document the achievements of UCU. Even the study by Kasozi, 2003 on *University Education in Uganda: Challenges and Opportunities for Reform* hardly mention the achievements and challenges of Uganda Christian University as an institution. These achievements have been properly highlighted in this study.³³

1.9 Theoretical Approach

The study adopted the functionalist theory of education as advanced by sociologist Emile Durkheim. The theory attests to the positive functions performed by the education system for social harmony and unity. The theory is based on four assumptions which education performs (1); creating social solidarity, (2) teaching skills necessary for work, (3) teaching core values, and lastly,(4) the role allocation and meritocracy.

Expounding on each assumption postulated above, Durkheim assumed that, as social being; humans have a social solidarity when they feel as though they are part of something bigger. Durkheim argues that school makes ‘us’ feel like ‘we’ are part of something bigger.³⁴ This is done through the learning of subjects such as history and English which give us a shared sense of identity. Intuitively, Uganda Christian University is a part of a bigger ‘function’ birthed out of the Bishop Tucker Theological College. The history and memoirs of Bishop Tucker College are of great functionality to the systems and values that embody the current Uganda Christian University.

Durkheim also assumes that an advanced industrial economy required a massive and complex Division of Labour. At school, individuals learn the diverse skills necessary for this to take place. The design and intent of Bishop Tucker theological college was based on skill and knowledge – training clergy who are head-heart and hand servants to their communities. This led to the establishment of skills centres on Makerere hill (which later advanced into Makerere University) and Buwalasi Technical College among others so as to prepare holistic Church ministry leaders. However, deep questions are posed as to whether such a flag of skill and theory-based learning is still upheld in the current Uganda Christian University.

Functionalist theory by conceptual design appreciates the teaching of core values that are focal to socializing individuals in society. School plays a central role in the process of secondary socialization, taking over from primary socialization which takes place at home. Schools and in wider society, children and adults are judged according to the same universalistic standards (they are judged by the same exams and the same laws). These rules and laws are applied equally to all people irrespective of the unique character of the individual.

However, functionality theory has been criticized basing on Marxists argument that, education system is not meritocratic– implying that private schools or institutions only benefit the wealthy. This critic has found quite a bearing for the current Uganda Christian University as it is one of the most expensive universities in Uganda attracting majority of children from middle income families among many challenges explored by the study.

In addition to the above, Functionalism reflects the views of the powerful – the education system tends to work for them and they suggests there is nothing to criticize- this critic is based on the fact that given the social background of many students who come to institutions of UCU’s stature, and the learning environment students are working within, there is often a disconnection between classroom environment and reality. In most cases the views of the most powerful in the social strata are able to send their students to such schools that are reflected.

The criticism notwithstanding the functional approach has been used across the board to inform an analysis and discussion throughout the study.

1.10 Research Methodology

The study used an appropriate research methodology, following designated scientific procedures that are described below.

1.10.1 Research Design

The study employed a case study research design. Researcher defined the case study research method as an empirical inquiry that investigates a contemporary phenomenon within its real-life context; when the boundaries between phenomenon and context are not clearly evident; and in which multiple sources of evidence are used.³⁵ A case study approach allows a more detailed level of inquiry and a systematic way of looking at events. This entailed studying in-depth the evolution of UCU from Bishop Tucker College using a variety of information sources including documentation and interviews. Qualitative research means examining non- numerical data which fits well this study.³⁶ The study adopted a qualitative study design other than quantitative because qualitative research is flexible and gives a better analysis of historical data. Qualitative research provided insights into the problem and helped to develop ideas and a better analysis of

historical data. Qualitative research was used since it involved methods which the researcher employed like unstructured and semi-structured techniques - focus groups, individual interviews were used. There was no need for the standardization of data collection to allow statistical comparison as in quantitative research.

1.10.2 Area of Study

The study was specifically carried out in Mukono district largely because it was and still is the location of UCU.

1.10.3 Target Population

The study population included: Religious leaders like Bishops who have passed through Bishop Tucker Theological College and were administrators at Bishop Tucker and UCU, lecturers and administrators, senior staff of Bishop Tucker at the time and those who were recruited when the university started in 1997, former students (Alumni) and finally the community around the University was contacted.

1.10.4 Sample Size and Sampling procedures

The recommended number of participants in a sample is 20 – 30 participants in qualitative research.³⁷ The researcher interviewed 20 participants because of the time and resources available (8 religious leaders; 8 alumni; and 4 senior staff). But generally, the researcher kept interviewing key respondents until such a time when it was determined that the data acquired was exhaustive. The combination of snowball sampling and purposive sampling was employed. The study mainly employed purposive sampling because only those with knowledge of the history of Bishop Tucker College and its transition to UCU were involved in the study. Snowball sampling was used because the list of those who were alumni and former administrators of Bishop Tucker College were not known. So, the researcher used the respondents to select from among their acquaintances.

1.10.5 Research Instruments

Both primary and secondary data were used. Libraries: documentary data in form of the library and the Archives in Mukono, Kyambogo, Makerere Universities and the Uganda National Records Centre and Archives in Wandegaya were used. Question guides were designed for key

respondents as highlighted above in the population of study. In this regard, the researcher employed open-ended question guides so as to get more detailed responses from the respondents.

1.10.6 Validity/Reliability

Validity is the extent to which an instrument measures what it is supposed to measure and performs as it is designed to perform.³⁸ *Reliability* can be thought of as consistency. Does the instrument consistently measure what it is intended to measure?³⁹ While it is hard to measure validity and reliability of the instruments used in qualitative research like this one, the researcher endeavoured to analyze the data collected properly to ensure that themes generated from interview guides are consistent with the views presented.

1.10.7 Research Procedure/Data Collection

The study was conducted through three major stages: preparation, Data collection and analysis, discussion and reporting. A letter of introduction was sought from the Head of Department History to introduce the researcher to the field of study. However, as expected in historical research, data analysis was carried out at every stage of research.

1.10.8 Data Analysis

Content analysis was employed. Interviews were transcribed in order to construct the major themes presented in proceeding chapters. The analysis was conducted in line with the study objectives.

1.10.9 Data Management and Ethical Considerations

The researcher observed the ethical issues in the research process by ensuring that data from the respondents was collected after getting permission from the authorities, the consent of the respondents before data was collected and the assurance was made regarding the purpose of an academic research. This idea of confidentiality was also observed.

1.10.10 Anticipated Problems

The researcher anticipated a number of difficulties, for instance that it might be hard to get to key respondents like some Bishops because of their busy schedules. This was overcome by having a large sample to draw from and the use of primary and secondary data from the archives and

libraries. Also another problem anticipated was lack of enough funds to facilitate the research. This was overcome through personal savings.

Lack of cooperation from respondents was solved by having a number of respondents (large sample) from which to select respondents for the study. More so, was inadequate information from respondents, of which was overcome by supplementing the information with data from other sources like archives. Finally, mistrust and suspicion were a very big problem. The researcher assured the respondents of confidentiality.

1.10.11 Summary and Conclusion

A qualitative approach was used to gather and analyse data with due respect to ethical and reliability standards. The researcher then proceeded to examine factors that prompted the establishment of Bishop Tucker Theological College, subject of next chapter.

CHAPTER TWO

2.0 FACTORS THAT PROMPTED THE ESTABLISHMENT OF BTTC

2.1 Introduction

This chapter explores the factors that promoted the establishment of Bishop Tucker Theological College (BTTC). The chapter begins with a brief review of the history of BTTC and thereafter, discusses the two critical objectives to the establishment of BTTC. The discussion underscores the historical paradigms as well as other intervening factors of influence to the establishment of BTTC.

2.2 Historical Background of Bishop Tucker Theological College

During its early history, BTTC was staffed primarily by the Church Missionary Society (CMS) of England which served the whole of East Africa, and grew in stature to become the flagship institution of the Church of Uganda. The beautiful Bishop Tucker Building (1919-1925), constructed by CMS missionaries together with locally trained builders and craftsmen, remains the historic and symbolic centrepiece of UCU today, and is one of the oldest buildings still existing in Uganda. Local Chief and Christian leader Hamu Mukasa, donated land to the college, as well as materials and labour for its construction.⁴⁰

Although the missionaries were building schools assisted financially by the colonial government, those schools were never enough just as it is today.⁴¹ Hence the rise of the early pioneers of private schools which wanted to provide further educational facilities for the children of Uganda. Thus, it led to the establishment of Bishop Tucker theological College (UCU).

Bishop Tucker Memorial College was given its name in 1925. It was shifted from Namirembe Hill where Bishop Tucker had assigned Archdeacon Walker to spearhead training of Church workers in a bid to *Africanise* the Ugandan Church.⁴² Strategically located about 23 kilometres from Kampala on the main road to Jinja the college had all the basic necessities for an

educational institution and had space and structures readily available for expansion into a University. In 1992, the Provincial Assembly which is the Governing Council for the Church of Uganda resolved that BTTC be upgraded into a University status. Such status, the assembly noted would first enable the college to diversify its current courses and also to introduce some new courses and subjects. Secondly, it would help the College to increasingly teach to the needs of the Ugandan church and nation and given credible qualifications to all who responded to its motto “*Called to Serve*”⁴³. However, UCU was supposed to be established in Buwalasi, but the Buwalasi location proved unsuitable for the main campus.⁴⁴

Earlier writings by Bishop J. J Willis (Bishop of Uganda, 1897-1954), confirmed Alexander Mackay’s (1850-90) earlier thoughts that indicated that, of all the pressing needs of the Church in Uganda, the most immediately urgent was of efficient native clergy.⁴⁵ To this, Robert Walker - serving missionary in Uganda between 1891-1921 - added;

With a church now numbering nearly 100,000 baptized members of whom more than a quarter are communicants, scattered among a population of three and a half millions, over an area as large as the United Kingdom, and with a staff of clergy, native and European, numbering well under 100, the need of more clergy is self-evident” (Walker, 1867-1939)

Unlike an English diocese, Uganda contained a very wide variety of people and languages. The native clergy were drawn from countries that had for centuries lived at war with one another. One of the greatest problems of the present stage of Christian life then in Uganda was the harmonising of so many and such various elements into one church.⁴⁶

The standard of education in the country was rising steadily. Some 90,000 children were being trained in the schools of the native Anglican Church, and many of the rising generation were, in point of intellect, far above their fathers. Writings from the 1912 Bishop Tucker College Prospectus indicate that the older type of clergy had done, and was doing, invaluable work, but if the clergy as a class were to exert the influence in the country which they should, it was evident that the standard of their training was to be steadily raised. This in a way was sowing seeds for the formation of BTTC.⁴⁷

It is with these in view that, the supply of a larger, a united and a better educated body of native clergy, that the Bishop Tucker Memorial College at Mukono was founded. Least to mention is the fact that, it would be difficult to conceive any better memorial to the memory of one to whom this country and this church owe so much or a memorial more entirely consonant with the whole thought of the Church, with its own native ministry, in the heart of Africa (Walker, 1910)

2.3 Factors that Prompted the Formation of BTTC

Fah, notes that BTTC was an educational institution solely for a theological college. In the 1940s, BTTC became an education institution training primary school teacher. It started from Ruharo, later transferred to Kakoba when facilities came in place at Bishop Stuart College.⁴⁸

In the 1970's, University education in Uganda was only in Makerere. During Idi Amin, things remained stagnant and after Obote II, things started to improve. When President Museveni came to power in 1986, he challenged Makerere to open up and private sponsorship started immediately. By this time, Moslems had started Islamic University (IUIU) and Catholics started Nkozi University and Ndejje University, Seventh day Adventists had also started Bugema University. Pioneers in education were the Anglicans and the Catholics. Competition for higher education rose up. Ndejje also started as a Buganda Institution.⁴⁹

By this time, Church of Uganda wanted to start a University but had no resources. Dilemma was whether to start it in Mukono or Makerere. An Idea came up that it should start in Mbale-North Mbale. There were two dioceses; Diocese of the Upper Nile including Eastern region and Busoga. Another diocese of Uganda but was including Rwanda, Burundi and Boga- Zaire.⁵⁰

There were two theological colleges, one at Buwalasi and another at Mukono for the diocese of Uganda. In 1961 April, the diocese of the Upper Nile and of Uganda were joined and came under one province and the church became independent of the Missionary from the Church of Canterbury. It was uneconomical to keep separate colleges. In 1967, Buwalasi was closed and people like Mpalanyi Nkoyoyo came to Mukono and formed their own Luganda class. Later on, Buwalasi was turned into a government teacher training School⁵¹.

When the Church of Uganda thought about beginning a University, it was thought Bishop

Tucker would host the theological College and then Buwalasi should host the general University. It remained on paper until Nkoyoyo became the Bishop and wanted the University to begin immediately.⁵²

Anglicans thought BTTC was the best place because it had infrastructures at Campus and “Ntawo” and besides it was already running programs at Makerere. The plan was that BTTC facilities should start the University but should move away to Technology Pack and “Ntawo”. But when Professor Noll came, he thought to have an integrated University with both general and theological programs. The whole idea was abandoned. When the Archbishop of Canterbury laid the foundation stone between technology pack and the Dining Hall, Professor Noll did not buy the idea. The whole idea of BTTC School became the idea of the University.⁵³

It was agreed that before the incorporation of the University as provided in article 2 (1) all rights, duties, obligations, assets and liabilities of the University would be vested in the registered Trustees of the Church of Uganda. By the late 1990s, the Church of Uganda sought to have a broader impact on society through the higher education – not only of clergy but of other professionals as well. As a result Uganda Christian University was established in 1997.⁵⁴

With the return of peace in Uganda under the National Resistance Movement in 1986, BTTC was now faced with two main challenges that were going to change and affect its status. First, the economic challenges which had started during the time of Idi Amin, who was the chief, cause and origin of economic woes in Uganda ;these woes gravely, affected the life of BTTC and the church as a whole. The college, which had been financially supported by 10% of income from each diocese for a very long time, found it too difficult to declare their actual income on which to base their 10% contribution to support BTTC, started sending whatever they wanted to give. Because of this problem, the College abandoned this system and introduced fees for each student. Many dioceses were alarmed by this new system as there was no way for them to avoid giving actual amount of money according to the number of their students training at the college.⁵⁵

It was against such a background that new ideas began to emerge that the only way to make the college more cost effective was to transform it into a fully-fledged University. This suggestion

was however ,not acceptable unless such a University was for the Anglican Christians only as it was the case, when BTTC used to train both National government teachers and Ordinands in the 1960's. The suggestion for a University at BTTC, however, went on lingering in the minds of many within and outside the College.⁵⁶

A documentary source published 1895 indicated two main objectives that prompted the establishment of Bishop Tucker Theological College. These objectives were; Train African Christians to become Evangelists to the heathen, Pastors of the Christians, and Leaders in the Church and secondly, BTTC was to be a lasting memorial to Bishop Tucker.⁵⁷ These objectives are examined separately in details as follows;

The rest of the discussion under this section will seek to give an exploratory discussion to the above fundamental objectives as necessitating factors to the formation of BTTC to UCU.

2.3.1 Training African Christians to Become Evangelists to the heathen, Pastors of the Christians, Leaders in the Church

Bishop Tucker himself made the following statement,

Take thou authority to execute the office of a deacon in the church of God committed unto thee; in the name of the Father and the Son and the Holy Ghost.
(Tucker, A. 1893)

He used these words for the first time in Uganda on Trinity Sunday 1893 when he ordained the first six Deacons of the Church of Uganda. The ordained men had been tested in the persecutions through which the church had passed, and had already served for years in caring for the growing Church.⁵⁸

In a key informant interview with Bishop Elphazi Maari – who was a serving Vice Chancellor during the transition phase of BTTC to UCU in 1999, Bishop Maari, observed that,

... Tucker was not only a visionary clergy man but a seasoned scholar in his might. Tucker believed that true transformation of the church starts with change in thinking and mindset of church leadership. Its leadership

*that ushers in a new breed of evangelists who preach not only with spiritual conviction but with intellectual substance. Tucker believed in liberating the minds of Africans first through structured formal education Even though times were unprecedented during his (Tucker's) time of service, he believed in a stronger church raiding on shoulders of its own well educated black leadership... ”*⁵⁹

Bishop Maari took time to emphasize the fact that expansion of BTTC into UCU, was a dream come true for those who truly believed in the bigger evangelistic message of Tucker. UCU was now to become a missionary ground for training teachers, Lawyers, social workers and other lay people to carry the gospel message to their different professions. He also observed that, “... *Whether UCU continues to be a mission field for other professions, is a test of time in its own flourishing...*”⁶⁰

In addition, re-echoing Mackay's urgent need as he thought in 1850's, Robert Walker who later became a key teaching faculty member at BTTC, came to a conclusion that some formal training in preparation for ordination was necessary. From 1898 onwards, Archdeacon Walker took on the work of training clergy in preparation for a more practical life after ordination. The team of tutors grew as both ordination candidates and lay-readers came forward for training at the Theological Hall in Namirembe. In 1913 they moved to Mukono, where since 1909 theological classes had been held in Archdeacon Baskerville's house. In 1915 the first Ugandan, Paul Mukasa, joined the staff, - this was seen as a blessing to the African soils, one of their own children was now teaching - no wonder Bishop Tucker commends a ministry by a widow called Rakeri Tebulime who was moved by the great teachings at BTTC and was commissioned as an evangelist in Buvuma where she served as an indigenous missionary to her own people. Her ministry was shortened when she contracted sleeping sickness and died in 1902 (Award, 1913).

BTTC continued to grow in sending *local* missionaries to all regions of Uganda and beyond. The Rev. E. S Daniell, the first Principal, took the opportunity to launch an appeal for new buildings as a memorial to him. The college was officially opened in 1925.

From 1920 till 1955, the college also undertook the training of school masters. Many of these men continued serving the church faithfully in their capacity as Christian laymen and some were *called* into ordained ministry (Baskerville, 1867-1941). The first Ugandan Principals – Rev. Dunstan Nsubuga and Rev. Amos Betungura were first trained as teachers before preparing for ordination. Through their service, the mission of having indigenous African clergy into service was being realized.

George Casson, Evangelist, Teacher and Builder who began the work at Mukono in 1906, was quoted saying, “*it is a truism now in missionary politics that a nation can be best evangelized by its own people*”. To this it must be added, and its converts to Christ be pastored. Africa would only be won by Africans and Preachers, but they were to be trained first.⁶¹

Training was therefore offered, now being founded at Mukono, to the senior catechists and evangelists, lay readers and clergy of the whole diocese of Uganda. Preparatory training as local and Junior Catechists was given at approved centers. The courses extended over several years before a man was ordained. Each year’s Training was followed by two or more years’ practical evangelistic and pastoral work in an increasingly responsible sphere, thereby testing a man’s moral worth and ability (Tucker, 1904)

In addition to theological studies, general subjects were taught, manual labor forming an integral part. However, there were deep cultural barrier towards clergy involving themselves in manual labor manifested by the 1913 strike- in which the clergy refused to slash and wash their own clothes considering this an act of disrespect! -Paulo Mukasa and Edward Daniell who was the serving warden then, decided to do the manual work so as to set an example for the rest. All in all, it can be argued that, Africa wanted men who could use their hands as well as their brains for ministry and service to fellow man.⁶²

Missionary zeal was stimulated through conducting monthly addresses given by students who would have returned from the missionary field for further studies. Unity in the Church, a vitally important matter in a diocese extending over so many different nations and tributes, was fostered by the corporate life of the collegiate system. By 1925, fifty three African Clergy, trained in the

theological classes then emerged into the college and were working in the diocese, many of whom were in pastoral charge of large districts with thirty or more “churches” in their care.⁶³

In addition, trained lay readers and catechists were needed to bear witness for Christ to the far west around Mountain of the Moon, and to the far east of Bukedi and Mount Elgon region and many more were needed to penetrate Sudan. It’s upon this that, native evangelists were seen as the solution of the living problem of how to deal with their own ‘mass movement’ towards Christianity (Baskerville, 1930). Students attending BTTC were coming from Ankole, Buganda, Bunyoro, Tooro, Busoga, Bukedi.

Thus, the diocese was as big as the United Kingdom – implying the need for more man power, only one-fifth of the whole population (about 3,000,000) was nominally Christian. The number of Christian community was slowly yet steadily growing. The *heathens* were asking for native evangelists to fill the leadership vacuum. The church was growing, too rapidly for strong growth. It had witnessed a leap in thirty years in the Anglican Church from 200 Christians to over 100,000.⁶⁴ Was this not a tremendous burden to pastoral responsibility necessitating the need for more clergy? Lastly, the communicants alone were numbering over 30,000. More clergy were therefore, essential for the regular “ministry of the word and sacraments and this could only happen within the mandate of BTTC.”⁶⁵

2.3.2 To be a lasting Memorial to Bishop Alfred Robert Tucker

In a manuscript dated September 12th, 1943, it was recorded that, Bishop Tucker Technical College was to be erected in honour of Tucker’s socio-academic contribution to the church in Uganda. The institution was to build a lasting memorial to Bishop Alfred Tucker.

In 1890, at the age of 41, Alfred Tucker was appointed as the third Bishop of Eastern Equatorial Africa. He succeeded Bishop Hannington, who was killed in Busoga; and Bishop Parker, who died of Malaria before even ever reaching Uganda. Tucker was thus the first Bishop really to exercise his ministry in the Uganda part of his vast Diocese. In 1897 the diocese was divided and Tucker chose to become Bishop of Uganda alone. Even this diocese was vast – it consisted of undefined parts of Sudan and Congo, as well as Western Kenya. Fortunately Bishop Tucker was a strong and vigorous man, with great drive and energy. This was not a surprise since he was famous for having walked over sixty miles in twenty-four hours in his teenage!⁶⁶

So coming to Africa, in days before railways and motorcars, he is remembered for having walked up from the coast on many occasions; and was constantly on safari within his diocese. The achievements of his 18 years in Africa are the more remarkable when remembered that the Bishop was separated from his wife and family, who remained behind in England. Such a commitment to leave one's home and move to another context for pure ministry and service-beyond social convictions, made Bishop Tucker such a visionary leader for the church in Africa and his efforts in Africanizing the Anglican Church in Uganda (Tucker, 1908).

But it is not for these feats of heroism and self-sacrifice that Bishop Tucker was best honored at BTTC, rather it was/is for his vision of a self-governing and self-expanding Uganda Church. He tried to embody this vision in a church constitution which was in many ways a head of its time, in which the missionaries would become absorbed into the local church (Walker, 1914). The 1909 constitution was a compromise, but it did nevertheless give Ugandan Christians a strong sense of responsibility for and pride in their church. Tucker's period as Bishop saw a great expansion of the church out from Buganda to other parts of Uganda and beyond, expansion undertaken by Ugandans themselves.⁶⁷

Tucker was concerned to encourage and direct this evangelical enthusiasm. One of his first acts on his arrival in Uganda in 1891 was to commission catechists – which he did in 1893 when he ordained the first six Ugandan deacons, some of whom he priested in 1896. Tucker thus allowed the church in Uganda to develop its own leadership much more quickly than was usual in other CMS missions at the time. The first Ugandan clergy were men of experience and standing in church and state. Bishop Tucker took it upon himself to give practical training to Christian leaders in the period of persecution and war. A man of such commitment and zeal was worth being remembered and highly honoured with an institution built in honour of his name and legacy.

Bishop Tucker had also realized that a second generation of Church leaders needed more formal training. He was, therefore, very concerned to establish a theological college. In 1905 he began a seminary at Namirembe. It was still a rather haphazard affair. For example, he gave some teaching when he was not on safari. Otherwise the CMS mission secretary was given the overall

responsibility. But he was too busy – his post was equivalent to the present provincial secretary so he had little time for teaching (Wilson, 1955).

A more permanent solution was needed and the Bishop looked around for a place to build a place away from the rapidly growing city of Kampala with all its temptations, a place which would provide a community and discipline was to be carefully sought after. At first it was hoped that the then new Kings College School Budo would include a theological faculty. This did not materialize and one missionary, John Roscoe, spoke of the unfortunate consequences he foresaw as a result of the separation of secular and theological education. He mentioned that,

*The result must undoubtedly be, that young men who are educated (at Budo) will have a much better training than we can hope... to give either lay readers or candidates for Holy orders. This will end in the pastors and teachers being less well informed and respected than they should be*⁶⁸

These words written in 1907, proved prophetic because as a result, Mukono was chosen as the place to build a theological college. But before work could begin in 1911, Bishop Tucker retired worn out because of his strenuous and tireless work. He was succeeded by J.J. Wills, Archdeacon of Kavirondo. One of his first episcopal acts, in 1912, was to conduct an ordination at St. Philip's Church in Mukono. Two Ugandans (Henry Luganda and Tefiro Bamutenda) were priested. Then, in 1913, Reverend Edward Daniell moved to Mukono to begin work on a college. On 15 June 1914 Bishop Tucker died suddenly in England. It was decided, very appropriately, that the college at Mukono should be called the Bishop Tucker Memorial College.⁶⁹

It is no surprise therefore, that the growing need to train African Christians to become Evangelists to the heathen, Pastors of the Christians, Leaders in the Church coupled with the commitment of men like Bishop Tucker to envision and spearhead a *campaign to Africanisation* of the Anglican Church in Uganda, that an institution as BTTC was erected in memory of their spiritual and practical contribution.

2.4 Conclusion

This chapter has examined the factors that necessitated the establishment of Bishop Tucker

Theological College. From the archival and primary sources examined, there were many factors that prompted the establishment of the College. Some scholars connect the coming of missionaries to the 1885 Berlin Conference, exclaiming the fact that, it was an era for colonization and religion was a tool that would indirectly win the hearts and minds of new colonial states. Historian Robert Garber, writing in 1965, affirms this argument but also goes deeper in examining the good intentions embed within Christianization of the African continent which goes beyond the colonization agenda. For Bishop Tucker and the Anglican Church in Uganda, Tucker envisioned a black African led civilization with African evangelists unto their own communities but also to build an institution in honour of a man who devoted his might and will for formal education in the church. In a nutshell, BTTC was built to train African Christians to become evangelists to the heathen and leaders in the church as well as to honour Bishop Tucker's legacy. Bishop Tucker is particularly honoured as the first Bishop of Uganda who consolidated the work of the early missionaries and provided the Native Anglican Church its own constitution. Tucker's legacy included an emphasis on education. He assigned George Pilkington the task of translating the Bible so that converts might become 'readers' of God's Word. Tucker also founded schools at Budo and Gayaza to train students in practical arts. Although he returned to England before the theological college was settled in Mukono, it was an integral part of his vision for the development of an indigenous Anglican Church.

Having examined the underlying factors that necessitated the establishment of Bishop Tucker College, the next chapter will seek to investigate the process-step by step-through which BTTC transformed from a theological college to Uganda Christian University.

CHAPTER THREE

3.0 EVOLUTION OF BISHOP TUCKER THEOLOGICAL COLLEGE AND TRANSFORMATION TO UGANDA CHRISTIAN UNIVERSITY FROM 1913 TO 1997

3.1 Introduction

In this Chapter, an attempt was made to highlight the transformation of Bishop Tucker Theological College into the present Uganda Christian University. This called for a detailed analysis of the process and rationale of the transformation.

3.2 The Genesis Uganda Christian University

Rev. Dr. Alfred Olwa ,a Theologian at the Bishop Tucker School of Divinity and Theology, argues that the history of the Church in Uganda has been marked by civil strife and martyrdom. In May 1980 ,the new Province of Burundi, Rwanda, and Zaire was inaugurated. The Province of Uganda has grown since then from seventeen to twenty-seven dioceses. BTTC was founded in 1877 by the Church Missionary Society. By then, the Church had had grown through the evangelization of Africans by Africans. The first Ugandan clergy were ordained in 1893 and the Church of Uganda, Rwanda, and Burundi became an independent Province in 1961. It was this creation that demanded a college that would train pastors in Uganda. As such, the Bishop Tucker Theological College (BTTC) is believed to be the only “school” among the several faculties at UCU as the University that has built upon the long tradition of excellence in theological education since 1913. It was designed for the purpose of training church leaders alongside students, and preparing students for careers in education, business, social work, mass communications, law, nursing and technology, is an embodiment of the principle that clergy are to be “leaven” in the wider society.⁷⁰

Former Archbishop Livingstone Mpalanyi Nkoyoyo may be credited as the foremost visionary of UCU and its first Chancellor, while Rt. Rev. Eliphaz Maari, last principal of Bishop Tucker College, became acting Vice Chancellor (1997-2000) until the arrival of the first appointed Vice Chancellor, Rev. Prof. Stephen Noll (2000-2010). The Honorary Patron of UCU is the former

Arch Bishop of Canterbury, George Carey, who laid the original foundation stone in 1998, then again in its present location near the main gate during the 10th anniversary celebrations of 2007. In 2010 Rev. Dr. John Senyonyi was selected to succeed Professor Noll as Vice Chancellor, while the Most Rev. Stanly Ntagali, Archbishop of Uganda, continues to serve as the current Chancellor. Today UCU is recognized nationally and internationally as one of the finest universities in East Africa, steadfastly promoting its vision to be '*a Centre of Excellence in the Heart of Africa.*'⁷¹

3.3 Factors that Led to the Transformation of BTTC into UCU

The transformation of Bishop Tucker Theological College into Uganda Christian University took place in 1997. Like any other education institution, the transformation was after a broader vision beyond just a college but rather an establishment of a Christian University in Uganda. However, like other Universities the Christian University was to aim at recruiting students not only within Uganda or even Africa, but internationally. It was meant to be an institution that would touch and transform lives of both Christians and non-Christians by directly or indirectly providing a Godly form of education.⁷²

The other reason for transforming BTTC to a University was within the Province of the Church of Uganda itself. The only questions in mind were how and where to start it. The rising demand for an Anglican University was due to the fact that the Muslims and the Roman Catholics had opened their own Universities hence the pressure to start Uganda Christian University by the Province of the Church of Uganda.

A number of factors were presented by the Church of Uganda that led to the transformation of the theological college to UCU.⁷³ The Church of Uganda felt the great need for a Christian University in Uganda with the aim of modelling exemplary graduates not only in theological studies but also in various aspects of life like in business, education, information technology, medicine and many more. Through this the Church believed they would touch the lives of many people through University education as compared to just a single college.⁷⁴

The great need for evangelization and equipping of the laity with skills and knowledge through a variety of programs like music, visits to hospitals, and prisons thus evangelism and mission were

to be given their due importance in budgetary terms so as to facilitate the activities to spread the gospel. This would enable students to get involved in the ministry of evangelism in and out of campus.⁷⁵

It would be an easier way for the Church of Uganda to exert full control over the Church founded schools and their leaders. This would instil proper moral values and an education policy for development among students. Like other churches they have firm control of schools founded by them. It was seen as a way for the dioceses to support the Christian society through promotion of a University education with a Christian faith backbone. The University was opened with the aim of producing graduates with great value for self, people, work and morally upright in the country and the rest of Africa and the world at large. This enabled, producing man power of higher standards in the society both academically and morally⁷⁶

The rapid increase in the number of students in Bishop Tucker Theological College created a need for the growth of the college into a university so as to equip and prepare the students with a broader education and qualifications. It was viewed that through the Christian University, people of various backgrounds pursuing diverse careers would join the institution for a rapid expansion. However, the curriculum for the ordinands was to be protected carefully to give them sufficient pastoral and theological training.⁷⁷

It was a way of upholding the theological position and introducing students to the Christian faith on a tertiary level. Within the university, a number of activities to expose students to Christian faith were to be involved in the university programs like each student taking on a Christian course and optional University Christian fellowship programs in their course of study. These were considered a way of spreading the gospel to students.⁷⁸

The presence of support for the transformation of Bishop Tucker Theological collage into a Christian University by Church of Uganda and other Christian Universities all over the world promoted the transformation into a Christian University. These provided support in terms of money for the construction of buildings, textbooks for research, scholastic materials and also provided scholarships for the students.⁷⁹

3.4 The Process of Transformation from BTTC to UCU

The journey BTTC took to reach UCU is a reflection of a quest this institution had in transforming life and education and knowledge. The first college started in 1905 as a seminary in Namirembe. Rev. Edward Daniell, a missionary priest, moved in 1913 to begin work on a college. The college was named Bishop Tucker theological College after the death of Bishop Tucker in England. The college was first housed in temporary buildings on the current site of Bishop's West Primary School. Ham Mukasa, a chief and landowner offered land in Ntawo for the expansion of the college and with Daniell as the college's first warden, BTTC thrived. With finances from the UK and other generous individuals and institutions, the college grew in stature. In 1967, BTTC graduated two of its first students to receive diplomas in theology. Later in the 1970s, a Bachelor of Divinity degree program was awarded in collaboration with the Theological Institutions in East Africa (ATIEA). It was later replaced with Bachelor of Divinity Degree awarded by Makerere University.⁸⁰

The college was running below its capacity. This was really a hard moment for Bishop Tucker Theological College. The opposing Bishops' dioceses could manage to raise half-baked pastors which was very disappointing and to some extent counted as a failure.⁸¹

Arch Bishop Mpalanyi Nkoyoyo was responsible for the actual commencement of the Uganda Christian University. He searched for the first Vice Chancellor of Uganda Christian University. He also produced the ever first brochure about the project of the University. He made sure he sold the project through the church like the Provincial Assembly to be owned by the Church of Uganda. He set up the interim administration where Mr. Dunstan Bukenya became the University Secretary, Dr. Alex Kagume became the Academic Registrar and Bishop E. Maari became the principal. As such, he may be credited as the foremost visionary of UCU and its first Chancellor, while the Rt. Rev. Eliphaz Maari became acting Vice Chancellor (1997-2000) until the arrival of the first appointed Vice Chancellor, Rev. Prof. Stephen Noll (2000-2010)⁸²

Reading from the Minutes of the Provincial Assembly held at BTTC on 19th-22nd August 2006, Mpalanyi Nkoyoyo in his speech Min 7/96⁸³ recorded:

... the Church of Uganda should establish one Christian University with

its headquarters at Mukono, but with University colleges in each of the four regions of Uganda. ...'

Livingston Mpalanyi Nkoyoyo's contribution to the formation of UCU is the reason the institution exists and so must not be forgotten. This vision was sounded at a provincial assembly in 1996. It received a warm welcome that within a year the University kicked off in Mukono. It was this reaction that made the assembly through the Board of Education resolved that:

1. A Church of Uganda University in the name of Bishop Tucker Christian University be established with headquarters in Mukono, central region and constituent university colleges in Eastern, northern, and western regions.
2. Ask the Board of Education to establish a committee with a Secretariat for Higher Education whose responsibility will be to develop and coordinate all programmes and matters relating to the proposed University.
3. Call upon the same committee to produce a comprehensive project document for Bishop Tucker Christian University, and resolved that the curriculum for Bishop Tucker Christian University should include gender and peace studies.

Secondly, the contributions of the donors from the US and UK provincial standing committee should not be ignored. Their standing committee resolved that, 'Church of Uganda should concentrate and establish a university called Bishop Tucker Christian University with its headquarters in Mukono, but with four constituent colleges in the four regions of Uganda.' This is in agreement to the ideas of Livingstone Mpalanyi Nkoyoyo, the retired Archbishop of the Church of Uganda. This was following the recommendations and resolutions of the Provincial Assembly meeting that was held at BTTC on 19-22/8/2006.⁸⁴

The contributions of the different Houses that are involved in decision making in the church of Uganda saw the institution plan go as planned. For instance the House of the Laity and the House of Clergy moved the House of Bishops to endorse the plan for having a Christian university in Uganda. The House of the Bishop's resolution on the Christian University and other institution of higher learning that, the idea of a Christian University is to be taken seriously and that any diocese that wants to open up a university or institution of higher learning should go via the Provincial Assembly.⁸⁵

3.4.1 Contributions of Stephen Noll, Eliphaz Maari and Bishop Bukenya

Stephen Noll was the first Vice chancellor Uganda Christian University. He started Uganda Partners in the United States of America where he was able to raise some funding to facilitate his first payment for salary and also funding in terms of text books and funds for building. He brought the first batch of second hand computers which helped staff and students. Exposed the University to outsiders and recruited some missionaries which later helped with the teaching of integrating faith and learning. The advantage of Uganda Partners exposed UCU to the international scene. He started full time chaplaincy which saw Dr. Senyonyi becoming the first University Chaplain at Uganda Christian University. Eventually it was agreed that BTTC staff were either recruited by the University or those who could not fit in with the qualifications of the University were dropped by Professor Noll and given their terminal benefits.⁸⁶

Eliphaz Maari started working at BTTC in 1976 following a request from Church of Uganda by the Ministry of Education to leave MUK to join BTTC. He became the Vice Principal in February 1980. He became the Acting Principle in June 1980 when the principal died. He went for further studies in September 1980 and came back 1983 and was appointed Principle 1983-1997. He acted as the Vice Chancellor from 1997-2000. In 1998, he was appointed Assistant Bishop of Kampala in February 1998 and at the same time was serving as acting VC. He took on the role DVC and Bishop until 2005.⁸⁷

He handed over to Professor Stephen Noll at a time when the University was in good financial standing with no debts and loans. He started the terminal benefits scheme and pension and a lot of savings were made but were retrospective. The University Charter assumed the assets and liabilities of BTTC. He benefited the staff through the schemes that were put in place. He set up a committee that was in-charge of the staff welfare benefits.⁸⁸ He made sure that the new Vice chancellor Uganda Christian University was highly welcome.

Bishop Bukenya was the first ever University Secretary. There were no lecture rooms at the time. He made sure he built the first lecture rooms in the former pig and chicken houses below where currently the dining hall stands. The resources were mainly student's tuition. He was energetic and put up human resource systems and mobilized teachers and lecturers. He was also

paramount in starting the Law program which has become very competitive and one of the prestigious programmes at Uganda Christian University. Bishop Bukenya was on the ground and was the main implementer of what was decided by the University Council and other university organs.⁸⁹

It should be noted that some Bishops, Clergy and lay people never wanted the university at Mukono. This thought was uncomfortable and many feared that the university was still going to water down and negatively affect the spiritual and moral life of BTTC. Many criticized the idea; to them the University would best be situated outside BTTC since the Catholics also built their University outside the seminaries. But finally after all the criticism and arguments it was resolved that the university would be within BTTC until the university managed to acquire its own structures. The university was licensed by the Ministry of Education and Sports of the Republic of Uganda on 19th.Dec. 1998, though it had its first intake of 270 students on 4th Oct 1997. The first 4 courses offered at the university were; Bachelor of Laws, Bachelor of Theology, Bachelor of Education and Bachelor of Social Sciences. It was inaugurated on the 8th.May.1998 by the Most Rev. and Rt. Honorable the Arch Bishop of Canterbury Dr. George Carey who became the first University Patron and he was officially received by the University. On 8th May 1998, the Most Rev. Livingstone Mpalanyi Nkoyoyo was installed as the first Chancellor by the Dean of the Province, the Rt. Rev Geresom Illukor.⁹⁰

3.5 Conclusion

This chapter tried to analyse the evolution of Bishop Tucker Theological College and transformation to Uganda Christian University from 1913 to 2004. It addressed a brief genesis of UCU, factors that led to the transformation of BTTC into UCU, factors that led to the Transformation of BTTC into UCU, the processes involved in the transformation from BTTC to UCU, and the roles of different personalities, meetings and commitments in the evolution of UCU. It is however, pertinent to note that the process of transformation from BTTC into Uganda Christian University was achieved under a series of challenges, subject of the next chapter.

CHAPTER FOUR

4.0 TASKS AND CHALLENGES ENCOUNTERED IN THE PROCESS OF TRANSFORMING BTTC INTO UCU

4.1 Introduction

The previous chapter explored the process through which BTTC transformed from a theological college into Uganda Christian University. This chapter takes a critical analysis of the challenges, and the tasks encountered during the transition process.

4.2 Tasks and Challenges

Skimming through tones of literature and biographies of men, women both lay and clergy who devoted their lives to the service of BTTC, the researcher was left with no better acclamation to the tasks and challenges encountered during the transition of BTTC to UCU rather than the words by renowned wise of the wise King Solomon. Solomon writes, 'Let us now praise famous men and our fathers that begat us.' But, we must not rejoice too soon least we know that praise is the aftermath of sorrow, struggle and pain.⁹¹

Recalling the foundations of UCU which begun one century ago in 1913. UCU and BTTC together constitute the second oldest institution of higher learning in East Africa- after St. Paul's in Kenya (1903). Furthermore, UCU and BTTC are more fully integrated in their identity and mission than any other institution- of course, BTTC being the mother to UCU. Bishop Tucker College is an invaluable heritage bequeathed BTTC to the current UCU- a heritage which extends into the future. Even with such a fabric of heritage faithfully woven into the history and current UCU, it does not mean that the transition from BTTC to UCU was a smooth one devoid of any challenges.

From a human resource dimension, Prof. Steven Noll, -first Vice Chancellor of UCU writes that, Uganda was blessed by some of the finest missionaries sent out from the Church of England. Names like Mackay and Pilkington, Walker and Baskerville, Galpin among others, adorn the

buildings of the current UCU campus. They were men of noble humility, committed at work and faithful unto death. Many of them came as young men and quickly aged and died of disease and overwork and some like Bishop Hannington, died as martyrs. Heavy and ripe vine yards yet with few labourers, there was limited room for mentorship in the leadership circles in church. A few well educated and brilliant minds were finding very attractive jobs in public service. This in a way created an academic vacuum for young and committed scholars to pursue academic work in UCU which was a young university coming up- still with limited funding and few students' enrolment. Even, though by 2003, undergraduate students' enrolment had more than doubled, UCU had gained international appreciation from the Christian Council for Colleges and Universities (CCCU) in USA. This gave birth to Uganda Partners collaboration with UCU, and many more partnerships were coming on board. This did happen of course with the blessing of more expatriates in academia and administration coming on board. The bigger challenge was how to handle such exponential growth in popularity and student enrolment with quality education.⁹²

In addition, not all has been rosy for Bishop Tucker College transformation into UCU. Seeds for challenging times were sown way back during the East African Revival that swept the East African region in the mid-1930s and 40s to date. Some students, who responded to the call for spiritual revival away from the complacency that had crept into the church, were expelled from the college for refusing to denounce their obedience to repentance, brokenness, confession of sin, public preaching and walking in the light. The administration of John Jones asked the *Balokole* to either stop their practices or quit the college. Many students quit their positions as students at the College and opted for street preaching.⁹³

Later, Rev. John Taylor took up the mantle to sort out the situation, and some of these students came back to finish their courses. Some took on other jobs or became free-lance lay evangelists. This was later known as the 'Mukono Crisis'. It however, left a mark on BTTC whose justification has caused a lot of contentious debates through UCU's history. Mukono and the Church as a whole were never the same again, since the *Balokole* were determined not to start other congregations but rather remain to influence spiritual growth from within. In years that followed the *Balokole* movement, it gave birth to a revival which was later embraced by many staff and students, and has since been the spirit behind lay evangelism in the Church of Uganda.

This scum of events did not stop with BTTC, even till today; the Office of the University Chaplaincy still faces strong criticisms from the *Balokele* movement, who have tagged UCU a religious institution without spiritual inclination.⁹⁴

There was also the increasing secular, urban and global culture affecting the broad swath of 'middle class' Ugandans. Although Bishop Tucker had founded fine secondary schools, he and his successors left higher education to the government and Makerere, which evolved from a technical college in 1922 to a national University in 1970. The founding of UCU at Mukono was a bold and prudent step. Very little was known in regards to whether the college would really get off its feet and at best the direction it would take. Skimming through secular teachings as well as global cultures that are anti-orthodox, Anglicanism still baffles in the scuffles of how to accommodate secular ideologies in a religious institution as UCU. So challenge has been upon UCU to set up departments like the Institute of Faith Learning and Service (IFLS) to maintain UCU's Christian identity and stand for UCU's mission.⁹⁵

Most if not all early church missionary society missionaries were evangelicals. They understood faith to be defined by its object, and the object was the Person and Gospel of Jesus Christ. Like St. Paul, they were resolved, 'to know nothing but Christ Crucified'⁹⁶ They believed that the gospel was supremely conveyed through the Holy Scriptures, which the word of God is written' and 'contain (ing) all things necessary to salvation.'⁹⁷

Their challenge was not for the nature of evangelism of Church doctrine but evangelists in practice. Mackay used his machine-work to evangelize the pages of the Kabaka, in fact some young men who were martyred at Namugongo were some of Mackay's students. Bishop Tucker and other CMS trekked over much of East Africa, preaching the Gospel. Equally important was a challenge in equipping local evangelists, believing as Tucker put it, if ever Africa is to be worn for Christ, it must be by the African Himself.' Now, with the neo-elitism that was presumably being fathered at UCU, it had very limited knowledge about the history, pains, grief and stories upon which UCU was built. There was a general fear from BTTC that the new UCU would not have such a memory of the history that forms it.⁹⁸

In addition, while the heritage of BTTC was founded on the blood and sweat of evangelicals, most of them were also Anglicans, that is, they brought the heritage of the Church of England

with them.⁹⁹ The English heritage no doubt has its problematic elements but on balance, it seems the role of the Book of Common Prayer, the hymnals, translated into the vernacular, and the ordered ministries in communion with Canterbury were blessings that have helped preserve the church of Uganda to the faith for more than a century.

Anglican Missionaries brought forth with them an emphasis on a reasonable faith – not in the sense of rationalistic or reductionist as one can find in the English tradition from John Locke to John Robinson, but rather in the sense found in Thomas Cranmer, Richard Hooker, John Stott and C.S. Lewis. Evangelicals are hardly ‘mindless fundamentalists’ as some liberal opponents have caricatured, but rather have confidence that the God who inspired the scriptures is the one who created the universe by His divine wisdom and filled man with His Spirit to enquire into its mysteries. Thus, keeping the confluence of reason, rationality and faith was and continues to a trend changing not only on the religious history of BTTC but also on its academic transition in 1997.¹⁰⁰

The seed of African Evangelism that took root in the rich soils of Africa, with its own religious and cultural heritage was presented as another factor. In particular, the African awareness of the spirit world differentiated Ugandan education systems from any other country. Part of these awareness led to the warnings and warring against idolatry and witchcraft, as found in passages of the Old Testament and New Testament. However, Ugandans to open to the Holy spirit world as well as expecting God to intervene directly in human affairs as on the day of Pentecost was a new paradigm shift of its kind.

Another challenge was the earlier loss of educational institutions to the state which served as a major blow to the Church. In 1962, like other African countries, Uganda gained independence. The newly independent countries realized that education was a powerful tool for transforming their societies and sought to control schools. The structure for administration and supervision of schools were abolished in favour of direct government administration and supervision. The Anglican churches handed all their schools and institutions to be managed by the Government. But the Catholic Church unlike the Anglican Church retained some considerable influence over their schools and have invested heavily in them. UCU was now being seen as a revival strategy for the Anglican church, such a greater task that has made many exclaim whether UCU in its own might and will is able to live up to such a challenge.¹⁰¹

After the success of Uganda's anti-AIDS camping strategy formed at Mukono Campus in 1987, BTTC gained more popularity on the public sphere. The anti-AIDS camp again attracted a wide range of church scholars and other influential persons in the public domain. With such attracted attention, the then House of Bishops saw this as an opportunity to expound on Bishop Tucker's legacy on emphasis on education as a tool for African to reach out to one another. The decision was made in 1996 by the Church of Uganda to establish a university. With such a decision, came other deeper fears on the choice of the name that would be given to the hallowed institution. Theologians wanted Bishop Tucker's name mentioned in the final name that would be given to the institution yet other representative scholars wanted a more generally appealing name for the institution.¹⁰²

To none theologians, an open name would attract more students since the institution was now opening its boundaries as a mission field to lawyers, engineers, social workers among others. There was quite a contentious disagreement on which name was best for the institution. Theologians saw a change in name from BTTC as a threat to the history and value structure of their institution. This was resolved by the election of the late Rt. Rev. Eliphaz Maari who became the first acting Vice Chancellor of Uganda Christian University. Even still during his short tenure, theology students wanted special treatment compared to non-theology students- this has somewhat continued to silently weave itself even up to now in UCU.¹⁰³

Even with the establishment of a university as UCU; there were still criticisms for limited correlation of education with the world of work. Education-fears still loom citing lack of direct link to employment and life because it does not provide a combination of intellectual, occupational and professional skills as well as social, moral and spiritual development. The current education encourages elitist attitude. What is most needed is acquisition of skills, rather than the accumulation of facts for their own sake.¹⁰⁴

UCU was the first chartered private university in Uganda. This of course presented an opportunity on its own in terms of University's popularity eventually resulting into increased student enrolment and attraction of senior academic faculties. However, with the new dynamics in high enrolments, pressure for more and better services and other external pressures, the history of BTTC may be swept under the carpet as new winds of new generations take root in UCU. Even deeper challenges are presented in keeping along with UCU's Christian image among other

challenges. Thus the bigger picture still stands in appreciation of the efforts and contributions of Bishop Alfred Tucker in building an academic institution to train African Evangelists as well as build an institution in honour of his (Tucker) leadership legacy.¹⁰⁵

4.3 Conclusion

In this chapter, the researcher has made an attempt to analyse the challenges encountered during the transformation of BTTC into UCU. These include the death of missionaries who instituted the idea of the college shortly before their ideal institution was created. Many of them came as young men and quickly aged and died of disease and overwork and some like Bishop Hannington, died as a martyr. The *Balokole* movement, that gave birth to a revival which was later embraced by many staff and students, and has since been the spirit behind lay evangelism in the Church of Uganda. But all the same, the transition had to be accomplished because of many factors including Uganda's anti-AIDS camping strategy formed at the Mukono Campus in 1987, the college gained popularity on the public sphere. This campaign attracted a wide range of church scholars and other influential persons in the public domain. The then House of Bishops saw this as an opportunity to expound on Bishop Tucker's legacy on emphasis on education as a tool for African to reach out to one another.

Notwithstanding the many challenges advanced in this chapter, the university made significant strides towards success, a process that enabled it to excel to an internationally recognized university, more than any other private university in Uganda. This is the subject of the next chapter.

CHAPTER FIVE

5.0 THE ACHIEVEMENTS OF UGANDA CHRISTIAN UNIVERSITY BETWEEN 1997 AND 2004

5.1 Introduction

Uganda Christian University has gone through good and bad experiences on its verge to succeed

in academia nationally and internationally. However, the story of UCU remains of success than a failure. This chapter addresses the University programmes between 1997 to 2004, institutional conditions associated with success, successes of UCU and finally the contributions of UCU to the locals in Mukono.

5.2 University Programmes between 1997 to 2004

It was also found out that in January 2004, a Strategic Planning Task Force met to review the prior strategic plan. The document summed up the resulting plans like The values that Uganda Christian University stands for; the motto Alpha and Omega: God the Beginning and the End, vision A Centre of Excellence in the Heart of Africa and mission Uganda Christian University is dedicated, through teaching, scholarship, service, spiritual formation, student development and social involvement, to preparing students for thoughtful, productive lives of Christian faith and service in their respective professions and places, with an assumption that; i) by 2015, UCU should educate up to 14,000 students including up to 6,000 at its main campus and up to 2,000 at each constituent college and up to 2,000 at the Kampala campus. These are measurements of success for any institutions of higher learning. UCU worked very hard to make sure that their plans come to pass.¹⁰⁶

The researcher also found out that the UCU began with 122 students for LLB, BED, BAED, BBA, BDIV, and DTH in 1997. In 2001 student numbers rose to 681, and from then on, the numbers kept rising. In the academic year 2003/2004 it was 1,911 with programs like BSIT, DMPP, BDEV, BAMC, , CTH, DGC, and postgraduate programs including MACP, MED, PGDE MAT, and PGDCM were embraced.¹⁰⁷

The university then developed distance learning programs to meet additional education demand, and now it boasts of high student numbers in BAMC, LLB, BSCEE, and BBA have been streamed into A, B, and C. The main campus has phased off diploma programs except DEIT, and DBA, soon will introduce Dip Laws.¹⁰⁸ The admissions are now strictly selective. It has improved such that in programs like as LLB, pre entry examinations have been introduced. The University has three regional campuses in Mbale for the East, Arua North and BBUC for Western. Each of the campuses and study centers became Government-recognized constituent colleges.¹⁰⁹

The findings also revealed that most lecturers who started the University in 1997 did not have an educational background that was acceptable by the NCHE.¹¹⁰ He argued that UCU like any other university in Uganda and Africa in their conception could not afford expatriates, so they depended on their students or part time lecturers from other institutions to deliver their contents. This he said is the reason most universities in Uganda and Africa produce half baked graduates, and a greatest reason why most university students in most institutions in Uganda are knowledgeable but not skillful. He said in the beginning, UCU members of staff were committed because they wanted to achieve a bigger goal than just survival like it is these days. As such, it can be construed from Kasamba's idea that graduates who begun the University were ill trained as compared to those that are coming out now.

5.3 Institutional Conditions Associated with Success at UCU

Success is viewed by different organisations differently. UCU views its success from the eyes of their infrastructures, public opinion, human resources, student's life in and out of campus, and above all alumni. At UCU, different conditions are linked together to indicate success as shown below;

5.3.1 Infrastructure at UCU

It is true that learning occurs anywhere. Physical learning environments or the places in which formal learning occurs, range from relatively modern and well-equipped buildings to open air gathering places. The quality of these facilities has an indirect effect on learning. In Uganda generally, "the building of educational facilities has not kept pace with postsecondary student enrolment, which grew from 5,000 in the 1970s to 124,314 in 2005".¹¹¹ The researcher found out that UCU houses a state of the art library which is well stocked. Uganda is believed to be lacking both physical and human infrastructure when it comes to higher education, but UCU is steadily growing and fighting the deficiency almost every academic year. The environment is conducive for learning and research.

UCU has embarked on physical and environmental infrastructure development. In a an internal memorandum to UCU community dated May 2nd 2017, the DVC Development and External relations in his words: "the physical infrastructure and preservation (PIP) committee has

embarked on a drive to plant more trees in line with our policy to replace all trees cut and beautify the campus.”¹¹² The researcher witnessed the cutting of trees and the ground breaking of the road constructions at UCU Mukono. This project was boosted by contributions from students associations like Kiruhura Students Association that donated 20 trees, and 10 have been planted along Bethany rise and the rest will be planted the sports avenue. This is a clear indication that UCU is on a road to the beautification of its campus and colleges in order to create conducive learning environment for students, and reduce on global warming.

5.3.2 The Relevance of the Curriculum

UCU puts very high emphasis of Christian faith and identity. The university prides itself on five cardinal values of Christ centeredness, diligence, integrity, servant hood, and stewardship in almost all their dealings. From the curriculum there is a very huge emphasis on integrating faith in teaching, and a department has been created. Ikyiriza Eliab, a lecturer in Foundation Studies said, it is this integration of faith in teaching that makes UCU graduates special and distinct. In his own words:

the institutions zeal is to maintain quality in all aspects of their work and services. UCU students are special because they are trained to be servants with integrity, then the benefits of servant hood are a reward from the lord. ¹¹³

He argues that those who work for money do not find satisfaction in what they do, but if you work to serve society first, everything will be well with you. This is what UCU teaches her graduates. This is a very big gap in the recent Uganda and perhaps the world, where people work purposely to make money and ignored the most important aspect of work as a service. In Uganda, the education system is believed to be one that creates job seekers instead of job creators. The research revealed that the curriculum of UCU has been adopted to suit the contemporary needs of the job market. The University from its mission has trained students who are dedicated, spiritually transformed, and socially involved. This the researcher found out that it was in response to a morally decayed society that never loved, cared and bothered about what is going on in their neighbourhood, and above all non patriotic citizens. The university curriculum is designed with an approach of integrating faith in the teaching and learning of all courses and

programs at UCU. It was revealed that the approach to teaching and learning prepared students for thoughtful and productive lives of Christian faith and service in their respective professions and places of service and work.¹¹⁴

Secondly, the researcher found out the University houses a special department called Foundation Studies. In the words of Dr. Omona Andrew David the current Head of Department of Foundation Studies,

The department is dedicated to serve the missing links in morality in the institution and organizations. It offers an array of courses including understanding the Old and New Testament, Understanding ethics from a Christian perspective, world views, Health and Wholeness, Writing and Study Skills, Basic Computing, and Elements of Mathematics. These programs are designed to transform morals and develop student's skills as needed in the job market¹¹⁵

In the Foundation Studies Department Hand Book (2010) the Head of Department Rev. Daniel Button (2004-2010) said the department is the heart of UCU and key to its strategic mission and identity. In his own words:

Most specifically, foundation studies aims to prepare students; every student to meet the challenges of life, helping them integrate their faith with new academic knowledge and skills, and then apply this integrated learning within their own disciplines. The subjects we teach are challenging, designed to prepare students for the whole of life, not just a professional vocation. Some provide opportunities for students to evaluate their relationship with God, their beliefs and values, their faith and their future. Others offer valuable "life skills" which are needed in every field. Our desire is not to produce clever students, but mature professionals who will use their knowledge and training to build up the kingdom of God on earth.¹¹⁶

The department teaches programs to all students who go through UCU. The research also revealed that all programs at the University are geared towards moral transformation. Many

students have testified that their lives have changed after taking a course at UCU.¹¹⁷ The sustainability of such a change as mentioned by the students is beyond the scope of this study.

5.3.3 The Teaching and Learning Styles at UCU

The deliberate attempt to suffocate strikes is a factor to reckon with. According to one of the respondents Ahumuza JM Vianney, UCU has deliberately designed policies that every student and staff signs. These policies do not allow any form of gathering with an aim of a strike. In his words:

UCU is strong and sure of success because of their deliberate strategy of suffocating strikes through policies, students taking oath, vetting committees for student's top leadership including the guild presidents at the faculty level.¹¹⁸

He added that coupled with this stringent policy, every student has a different learning styles which UCU strives to help them improve on such that they can maximize their time at University. The researcher found out that teaching and learning is governed by a special department which works directly under the DVCAA. The department serves to control the teaching and learning of teaching staff and students respectively.

Most importantly, one of the respondents, a student of Public Administration and Management who preferred anonymity revealed that teaching at UCU involves both lectures and tutorial methods. Just like other universities in Africa, Europe etc, tutorial methods is a system embraced by all institutions of higher learning. He said it is a very good method of teaching since students will have more time to interact with their instructors in their tutorial sessions. The lecture takes two hours whereas the tutorials take an hour of class work an additional time out of class at individual basis. This the researcher commends because it helps the learners to have more time to learn new thing, and put in practice what they have learnt from their lecture. In his own word:

This system helps some of us who take time to regurgitate what the lecturer said in class especially through the interactions we have with the tutors. Unfortunately the time for tutorials is minimal and I would want the university to make the lecturer take one hour and the tutor two hours

*because I personally benefit more from the tutor than the lecturer.*¹¹⁹

This is a sign that students learn more when they are with their peers, and so the education in the country should emulate UCU. I believe that education is meant to build confidence and shape a human understanding of what the student already knows. If the learning style that involves students allows these skills, then it is worse saying UCU has the best teaching and learning methods in Uganda. Coupled with the fact that the students will not strike because of the oath they make on their first day of registration to join the University.

Some students learn very fast and advance rapidly while others prefer to learn at a slower pace and through guidance, practice and repetition. UCU has designed a methodology that allows both parties to learn at the same time. Some like working alone whereas others prefer to work in groups. Learning style is an individual's inherited foundation, particular past life experience and the demands of the present environment that emphasize some learning abilities over others.¹²⁰ A match between learning style and teaching style reveals increases in student's satisfaction.¹²¹ The research revealed that the traditional teaching and learning style was irrelevant, because the lecturer is seen as the bearer of the knowledge. That is why UCU introduced tutorial based teaching such that students can have time to interact with the materials after the lecturer has left. The results indicated that students with the Assimilation learning style achieved a better result.

5.3.4 The Use of e-Learning at UCU

UCU has embraced technology in its teaching. The researcher found that it has enabled changes in education content, style of teaching, learning and its accessibility. It was revealed that the learners are able to adjust and have control over how, where and when they experience educational and professional development. Students have designed their own learning styles, and engage with materials at their convenience. The students are more assertive than it was before the introduction of e-learning and the university hopes to engage all their programs online in a near future. UCU is proud of this step in their education system. E-learning has created a situation where learners are able to depend on their knowledge and understanding of materials as they interact with them online, with minimal supervision from their lecturers or instructor. They have developed independent study and learning styles that suites their schedules, they can multitask which is the biggest part of our lifestyle. However, the researcher found out that most

lecturers do not find e-learning environment rhyming with their teaching methodology.

According to Pamela Tumwebaze, The University Secretary, one special thing that whoever graduates from UCU is sure of is his/her certificate on graduation day. Which institution does that in Uganda, and sustains it forever. In her own words: "UCU prides herself on issuing of certificates and transcripts on graduation day." Many Universities in Uganda do not offer their graduates with their certificates on the day or even weeks after the graduation day. They receive much later. Unlike UCU that gives their students their transcripts immediately. This is one among the many reasons UCU's customers finish their studies in time. There is also a very high rate of completion of students at UCU she added.

Tumwebaze noted that the institution has designed a very tough policy that bars students from failure to concentrate. In her own words: "UCU students who fail three courses in a semester are asked to take a dead year."¹²² This she said is meant to encourage students to focus on their studies amidst all the desires that University life brings them. That is why many students would prefer to take a program at UCU and finish to avoid failure to finish from other institutions that are characterized by a lot of delays that are not called for including strikes, maladministration and immorality.

5.4 Successes of UCU

Uganda Christian University (UCU) is a private church founded University administered by the church of Uganda. Uganda Christian University as different programs which as attract local and international students. Uganda Christian University was founded in 1997 by the Anglican church of Uganda from its premier theological seminary/college Bishop Tucker theological college, which was established in 1913 and named after the pioneer missionary Bishop Alfred Robert Tucker. It has all the necessities for an excellent educational Institution. It is an institution which is recognized both nationally and internationally with the Most Rev. Stanley Ntagali, Archbishop of the Church of Uganda as Chancellor. It is also believed to be the first African University or institution affiliate Council of Christian Colleges and Universities in the United States, and a member of the Colleges and Universities of the Anglican Communion. The University is now with a population of about 18,000 students. In addition, in 2004 the Council for Christian Colleges and Universities and Uganda Christian University initiated a Uganda studies Program,

where students from North American colleges come to spend a semester at Uganda Christian University.

The success of UCU can be measured by the achievement of the foundation in which the University was formed. The university was founded with the belief that education is more than just knowledge of a profession. Real education is about gaining wisdom for the whole of life. Christian faith and academic knowledge should never be taught in exclusion, but should be joined together in order to develop whole and mature persons who possess not only knowledge but the wisdom to use it properly. As C.S. Lewis said, "*Education divorced from Religion produces a race of clever devils.*" The researcher found out that greatest success of UCU has and always will be maintaining it as a truly Christian university, not just name but in substance; in its educational philosophy, its method of teaching, its curriculum, its infrastructure, its administration and staff.¹²³

5.4.1 Introduction of Teaching and Learning Department

In 2012, the Directorate of Teaching and Learning was coined out of the DVC Academic Affairs docket to cater for the monitoring of the teaching and learning processes at Uganda Christian University. The researcher found out that it was because UCU had expanded its programs to include Theology, Education, Social Work, Business, Law, Mass Communication, Development Studies, Information Technology, Library and Information Science, Engineering, Nursing and Agriculture, and that the University had succeeded in attracting students to those programs. The researcher found out that there was a need to have a department that was dedicated to monitoring the teaching and learning processes at the University. The Directorate is responsible for among monitoring the teaching and learning methodology of the teachers and students and advice where need be, organize training for teaching staff.

Secondly, through the Directorate of Teaching and Learning , UCU offers pedagogical training to all the teaching staff with or without any teaching background. This is a program offered by the faculty of education. Dr. Watuulo Richard the Dean of Faculty of Education and Arts said the program was designed to mitigate the challenge of teacher student relationship, and oversee an equal way of delivery that cuts across every faculty and departments and now has moved to regional campuses and will reach the study centres as well. In his own words:

Teaching and learning are two different but same programs that need

*technical persons to administer. The pedagogical training that the University offers is to help the lecturers put in practices the different teaching and learning methodologies. Many instructors especially those who do not have education background find it hard to differentiate between teaching and learning. If you ask them what learning means they respond by showing you where learning takes place. As such, the program has come handy to aid all those who teach students at UCU such that the university can achieve in its aim of becoming a centre of excellence in the heart of Africa.*¹²⁴

The researcher found out that close to 75% of teaching staff at UCU are not graduates of education. Just like other universities world over, those who teach in universities do not have the necessary ingredients of a good or even great instructor. This kind of training helps to guide and build the lecturer's confidence in his or her own teaching.

5.4.2 Quality Assurance Program

UCU has implemented a Quality Assurance program which is designed to monitor, maintain and improve the quality of education at all levels (classroom, academic research, administration, departmental, etc). It was also found out that each department is responsible for ongoing evaluation of its academic and administrative staff. According to the Foundation Studies handbook, the evaluation occurs at 3 levels of supervisor, peer, and student evaluations. According to Ahumuza JM Vianney a Quality Assurance Coordinator at Foundation Studies, tutors and lecturers who are new and inexperienced find the practices daunting and even terrifying. However, the department takes a very positive view of evaluations. In his own words:

*Our department is a training ground for new teachers, so we look for every opportunity to improve, gain new insights and ideas, help and encourage one another in this ministry of teaching. One of the best ways of doing this is through observing and critiquing each other in the classroom setting.*¹²⁵

He said the peer evaluations are actually a fun and interesting way to observe different styles of teaching, different approaches to discipline, creative ways of running tutorial sessions, also gives us a chance to point out areas for improvement in a congenial and positive atmosphere. This is a clear indication that UCU strives on improving their staff, and bettering their performance in

teaching. It is a strange practice to see workers help one another and not complain that their positions are threatened by any one. It is advisable that every University borrows a leaf from this kind of practice.

5.4.3 Introduction of Foundation Studies Department

In 2000, the former Vice Chancellor Stephen Noll introduced Foundation Studies Department to implement the vision for core courses at UCU. Foundation Studies is a department that makes one of the strongest pillars of this University. It is the heart of Uganda Christian University since every student must go through its cradle. Foundation Studies, just from its metaphoric name, suggests the foundation of a great building. Great buildings must have strong foundations or else they will crumble! In 2001 Workbooks for the biblical courses were brought from TESM seminary, USA, and The Writing and Study Skills workbook begun by Dr. Eleanor Daniels with assistance from Mrs. Peggy Noll. Reading from Foundation Studies Handbook, 2010, the department, “Apart from offering eight life-giving course units (Old Testament, New Testament, Understanding Worldviews, Christian Ethics, and Health and Wholeness, Writing & Study Skills, Basic Computing, and Elements of Mathematics); it embraces all the faculties in the University.” Daniel Button a former head of department of foundation studies said:

The Foundation Studies Department gives life to the mission of this Great Institution. It is through this department that the mission statement is fulfilled. Students of all departments (even those that are purely technical and scientific) are taken through the life giving biblical and health courses hence their “spiritual formation” and “productive lives of Christian faith and service in their respective professions and places” as stated in the University Mission Statement. There are students whose backgrounds denied them the joy and knowledge of the love of Christ and they do not even realize the emptiness in their lives. But as they are taken through Old Testament, New Testament, Understanding Worldviews, Christian Ethics, and Health and Wholeness; they realize what they miss and make the necessary decisions for their lives.¹²⁶

5.4.4 Emphasis of Integration of Faith in Teaching

According to Grant Lilford a former HOD and Dean of Faculty of Education, teachers at UCU

teach to glorify God and to explore the grandeur of his creation. He explained that sharing with students is a sense of wonder and a thirst to know God and His works more fully. He said,

UCU is committed to maintaining a Christian identity in all its programs; but in a unique way, Foundation Studies has been given the mission of accomplishing this building work through teaching courses which reach every student, preparing them to meet the challenges of life by learning to integrate their faith with academic knowledge and skills. Our vision is to promote the integration of faith and teaching throughout UCU, so that our students will integrate faith with learning, both while at university and after graduating. If 'the fear of the Lord is the beginning of Wisdom' (Psa 111:10) and if Jesus really is 'the way, the truth and the life' (Jn 14:6), then to do otherwise would be to condemn our students to lives of frustration, giving a veneer of success, but achieving nothing in God's eyes.¹²⁷

This initiative increased overall level of satisfaction expressed in responses by delivering outstanding students' experience that meet the current job market. Dr. Andrew David Omona the Head of Department Foundation Studies argues that UCU often aims to create the opportunities for students to have a distinctive experience which prepares them for life in and out of school environment. This he said is the beginning of a positive lifelong relationship with the University and world as he or she has been prepared. In his own words this is achieved through the practices that the university cherishes so much of: "revitalizing academic and pastoral and fieldwork, the promotion of student health, safety and wellbeing, and above all equipping our graduates with the expertise and graduate attributes they need to achieve their full potential within the global community."

5.4.5 Listening to the Student's Voice

UCU has developed a positive attitude to listening to the student's voice. This is because students have opportunities to reflect on and evaluate their experience of academic life and other services at the University. The university learns from the student's voice in order to maintain a high student experience in class, administration and other relevant services offered by the university in preparation for a complete education for a complete person. Because of this, the

researcher found out that UCU subjects every student to an oath. This oath prevents students from expressing their anger through strikes and uncalled for gatherings within the University so they are encouraged to address their concerns through the right channels.

The matriculation oath that started in the Advent semester of 2016 stipulates:

On admission to Uganda Christian University, I solemnly and sincerely promise and declare that I will faithfully observe all regulations which may, from time to time be issued by the University Council and all governance of the university, including an order that the Students' Guild, and/or an individual found responsible, should make restitutions for damage done by student(s) to public or University property, and that I will accordingly pay due respect and obedience to the vice chancellor and other officers of the University. In addition, I faithfully promise to refrain from any acts of violence or that may provoke violence and other actions calculated to disrupt the work of the University or likely to bring the University in disrepute.¹²⁸

Because of this matriculation oath, the University has been able to quell down various attempts of strikes. It is a move that the researcher believes Universities should embrace since the students will know exactly what it is that they are going to do when they join an institution of higher learning. This does not mean the University has closed its ears on students' problems. In fact, the researcher also found out that UCU has designed various mechanisms to seek views from students individually, collectively or through their representatives. Their ideas are often taken very seriously and solutions are offered where there is need and programs that address certain issues are held to salvage certain situations that need immediate response. This perhaps explains why UCU never strikes like other institutions of higher learning in Uganda. All Universities should borrow a leaf from UCU and learn to listen to the student's voice.

5.4.5 Contribution of the University to the Community of Mukono

People who live within Mukono and neighboring areas of Seeta, Bweyogerere and Lugazi are very happy for the fact that the University helped to boost their businesses. One of whom is a famous Hajji Abasi who owns three supermarkets ;from a small retail shop he started in 1996. In his own word;

Having UCU was the best blessings Allah gave me. They are my first and customers in Mukono. Because of it, I was able to expand my business, and open up a supermarket in two areas- Bugujju and Wandegeya Mukon. I have also been able to open up a poultry farm in my village.¹²⁹

This is how important the University has been to a few members. To the district, a pastor who was born raised and opened up a church in Mukono says;

This University has to me been a greatest achievement to the locals. People now love praying and spend most of their lives in church. ...¹³⁰

Another person who has gives credit to the University is the proprietor of Sombe supermarket in Mukono. In his own words, he says:

Uganda Christian University has greatly provided a steady market to the products at the supermarket. Both the students and stuff have consistently supported the growth and development of my business and Mukono town as whole¹³¹

UCU has boasted business in and around Mukono. Mercy Ampaire the executive Director of Real People, a microfinance executive director and an alumnus of UCU says that most of her customers who take loans from her microfinance are students and local parents who take loans to clear University fees which has seen her business to grow, however this also has shortcomings as some students default and switch off their phones which sometimes has led to losses. The University has also brought with the development of night clubs mushrooming around Mukono which destabilizes security in the night. She also talks of University girls who lure people's husbands in these night clubs where some of her friends who are married women have gone through such scenarios¹³²

It is therefore right to say that nothing is totally good or totally bad. He says he remembered Mukono before the coming of the University, almost every day that passes people were sacrificed for personal purposes. Now you can stay for over a month to here of such case. This

means that the University has impacted people positively.

The University has offered jobs to the local's with in Mukono. Almost all the cleaners and estate workers at UCU are residents of Mukono. Most of them never had a way to live a better live until the University was created in Mukono. Namara who was a cleaner at the University, now manager of Chillis Bar Mukono is proud of the University. Here is what he says;

*I sold off almost everything I owned, and never had any way to make a living. My children needed to study but I could not raise their fees. In 2001, I went straight to professor Noll, told him my predicaments and he offered me work as a cleaner. I worked for ten years, and now see what I have. UCU oyee...*¹³³

He says he has taken all his children through UCU and his last born is now pursuing law at the same institution. UCU gave him hope that he had lost. This is a clear indication that the institution has been helpful to the locals of Mukono.

5.5 Conclusion

Uganda Christian University has gone through good and bad experiences in its verge to succeed in academia nationally and internationally. Education faces unique resource problems which are beyond financial issues. In most institutions financial issues are considered to be the greatest problem. However, the story of UCU remains of success than a failure. From conception to what it is now, UCU has succeeded dramatically in almost all fields it initiates. The institution was founded when the historic Bishop Tucker Theological College was promoted as a university in 1997 by the government of the republic of Uganda. The college that trained clergy and educators during in its 84 year history from 1913-1997, is now a giant private University known internationally. All these the researcher found out that were because the Church Mission Society teamed up with Ugandan leaders and were certain that College is ripe for expansion. They revealed that the college has got all the necessary intellectual and capital for it to become a university.

CHAPTER SIX

6.0 SUMMARY, CONCLUSION AND RECOMMENDATION

6.1 Introduction

This chapter presents a summary of the major research findings of the study and advances conclusions and recommendations based on the discussions of the results generated in the study. The overriding purpose of this study was to examine the Evolution of Bishop Tucker Theological College to Uganda Christian University from 1913 to 2004. In order to determine this goal, the researcher set specific objectives of the study namely, to examine factors that led to the establishment of UCU, to investigate the process through which BTTC transformed from the Theological College into Uganda Christian University, and lastly, to analyze the tasks and challenges encountered during the transition of BTTC to UCU and how they were overcome, and thereafter, assess the achievements of Uganda Christian University (UCU) between 1913- 2004.

All respondents were asked what factors prompted the establishment of Bishop Tucker Theological College, the process through which BTTC transformed from the theological college into Uganda Christian University, the tasks and challenges that were encountered in the process of transforming BTTC into UCU and the achievements of Uganda Christian University between 1913 and 2004. Relevant responses were received from different respondents which were recorded in the study findings.

6.2 Summary of the Findings

A qualitative approach was used to gather and analyse data with due respect to ethical and reliability standards. The researcher found out that BTTC was built to train African Christians to become evangelists to the heathen and leaders in the church. Secondly, BTTC was built to honor Bishop Tucker's legacy. Bishop Tucker is honoured as the first Bishop of Uganda who consolidated the work of the early missionaries and provided the Native Anglican Church its own constitution. It was also revealed that the former Archbishop Livingstone Mpalanyi Nkoyoyo may be credited as the foremost visionary of UCU and its first Chancellor, while Rt.

Rev. Eliphaz Maari, the last Principal of Bishop Tucker College, became acting Vice Chancellor (1997-2000) until the arrival of the first appointed Vice Chancellor, Rev. Prof. Stephen Noll (2000-2010).

Challenges and opportunities encountered during the transition process were equally examined. The greatest challenge was realised during the East African Revival that swept the East African region in the mid-1930s and 40s to date. Some students, who responded to the call for spiritual revival away from the complacency that had crept into the church, were expelled from the college for refusing to denounce their obedience to repentance, brokenness, confession of sin, public preaching and walking in the light.

There was also an increase in secular-urban and global culture affecting the broad spectrum of 'middle class' Ugandans. Although Bishop Tucker had founded fine secondary schools, he and his successors left higher education to the government and Makerere, which evolved from a technical college in 1922 to a national University in 1970. The founding of UCU at Mukono was a bold step and if also a prudent step. Very little was known in regards to whether the college would really get off its feet and at best the direction it would take. Skimming through secular teachings as well as global cultures that are anti-orthodox, Anglicanism still baffles in the scuffles of how to accommodate secular ideologies in a religious institution as UCU. So challenges have been upon UCU to set up departments like the Institute of Faith Learning and Service (IFLS) to maintain UCU's Christian identity and stand for UCU's mission (Senyonyi, 2016)

BTTC and now UCU has gone through good and bad experiences in its verge to succeed in academia nationally and internationally. This is simply because education faces unique resource problems which are beyond financial issues. From its conception to what it is now, UCU has succeeded dramatically in almost all fields it initiates. It is now a renowned private University internationally. The Church Mission Society is highly credited for having teamed up with local Ugandan leaders to establish BTTC. It's needless to mention that after 1997, grounds were fertile for expansion of BTTC into a university that embraced all students. UCU has got the necessary intellectual and capital to train students both for clergy and lay-work.

6.3 Conclusion

It suffices to say at this point that since UCU is rated as a fast growing Anglican Church founded private institution of higher learning in Africa, it has laid a very strong foundation stone for the upcoming Christian institutions to emulate. This emulation should be in areas of success such as infrastructure, pedagogy, administration, teaching and learning, student's enrolment, and students learning environment both social and academic. This study has examined a major contribution to knowledge of institution transitions, such that any institution that would wish to transition from its current state can learn from the lessons of the developed. At the same time, it has only begun to scratch the surface on the issues of higher education in Uganda. The findings have left a lot of insights that should be explored, offered some tools to aid further research, and hopefully will motivate the ministry of education to take an active role in issues relating to institution transition.

6.4 Recommendations and Application of the Research Findings

- The researcher recommends that UCU should not relax but aim higher to improve and compete with other institutions of higher learning both locally and at the international levels. This can be done through systemic curriculum reviews and evaluations so as to keep itself relevant to the public square.
- Also the researcher recommends that the Ministry of Education and Sports through its policy implementing organs should design a suitable guideline that will be used by institutions that would wish to transform from their initial stance of either colleges or study centres to University status. This will ensure that issues of quality assurance are upheld during the transition process.
- Church of Uganda should take ownership of its schools and institutions and have a direct influence on policies and procedures that affect performance of such schools and institutions. The accountability gap in Anglican founded institutions needs to be deliberately addressed with the attention from the Education Department in the Anglican Church.
- The government of Uganda should support church founded institutions such that they do not depend much on students' tuition fees for their financial sustainability.

6.5 Limitations of the Study

- The greatest limitation to this study was inadequate literature about the transition except the minutes and other literature that supports the topic of the search. The research had to triangulate the study findings with more documentary reviews, in-depth interviews and content analysis methods.
- Getting to key respondents like Bishops because of their busy schedules for interviews, Lack of cooperation from respondents was also a problem anticipated while carrying out research. This in a way delayed the data collection process as the researcher had to move almost all over the country to look for the members who were present in the meeting as recorded in the minute of the first council meeting. Most clergy members have died with knowledge of what transpired. In depth interviews were very instrumental in verifying information in instances where inconsistencies were identified.
- The available literatures are poorly kept, had to have hands on, and most are available in the archives, and almost none is available in the main library. This affected literature review as a method of data collection, and most of the materials written in chapter Four and Five were a product of interviews with people in authority in the Anglican Church and Bishop Tucker School of Divinity and Theology. Most of the literature was gathered through interviews from people in authority.

6.6 Areas for Further research

Some of other emerging areas for future research are suggested below;

- Finance-mix for private-university funding as well as exploring the financial sustainability of religious funded institutions.
- Exploring the relationship between Christian education and Character formation of students who go through Christian education institutions.
- Leadership styles and Institutional transformations among private universities.
- Improving Student's enrolment in Private Universities.

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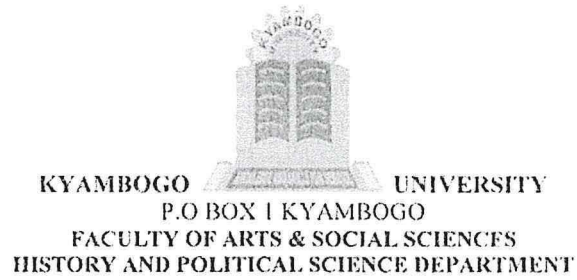
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Appendix I: Letter of Introduction from the University



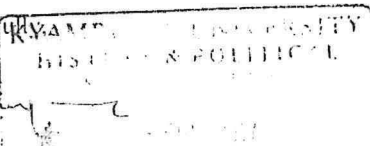
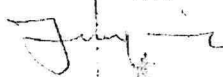
15 September 2017

INTRODUCTORY LETTER

This is to introduce to you Ms. Kemigisha Dianah our Master of History student at Kyambogo University. She is researching on a topic titled "Evolution of Bishop Tucker Theological College to Uganda Christian University 1913-1997".

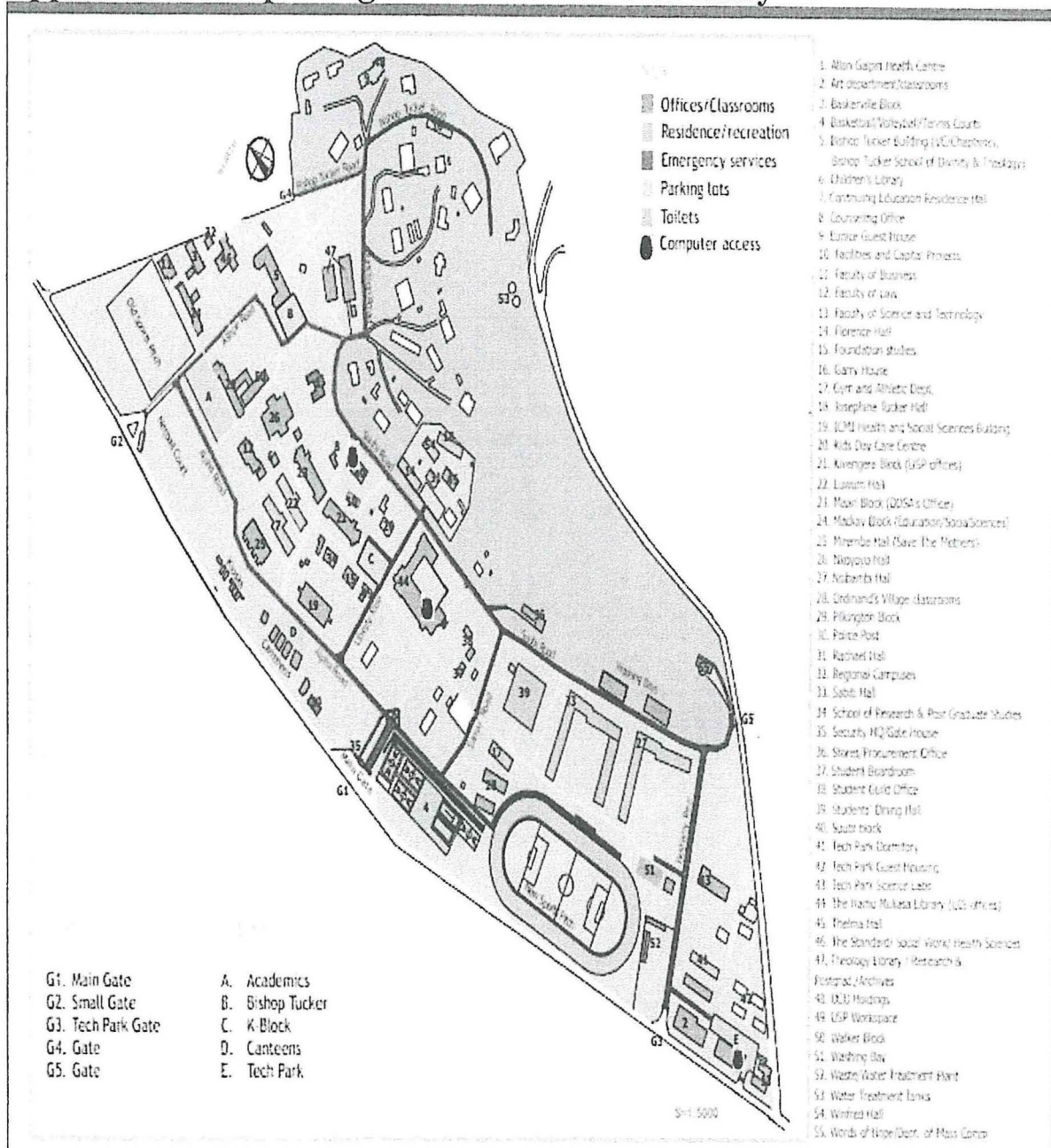
Any assistance rendered to her will be highly appreciated.

Yours faithfully,



Dr. James Magezi
Ag. Head of Department

Appendix II: Map of Uganda Christian University



Appendix III: List of Key Informants Interviewed

1. Livingstone Mpalanyi Nkoyoyo, Rt Arch Bishop of the Church of Uganda,.
2. Dr. Alex Kagume. Former DVC Academics, Uganda Christian University,
3. Rt Bishop of the Church of Uganda, and Pioneer Administrator Uganda Christian University Eliphaz Maari.
4. Rt Bishop Dunstan Bukenya, Bishop of the Church of Uganda.
5. Rev. Lusania Kasamba, historical lecturer and elder, Uganda Christian University.
6. Ms.Nancy Kobusingye, Historical administrator, Uganda Christian University.
7. Ms. Monica Ntege, University Librarian, historical and elder, Uganda Christian University.
8. Dr. Andrew David Omona, Alumni BTTC, Administrator Uganda Christian University.
9. Rev. Dr. John Ssenyonyi, VC, Uganda Christian University
10. Mr. Ikyiriza Elliab, Lecturer, Alumni Uganda Christian University.
11. Mr. Ahumuza John Vianney, Lecturer, Alumni Uganda Christian University.
12. Dr. Richard, Watuulo, Faculty Dean/Alumni, Uganda Christian University.
13. Dr. Peter Mugume, lecturer, Uganda Christian University.
14. Hajji Abasi, Businessman, Wandegeya, Mukono.
15. Namemba Cissy, (Touch of Class) Mukono.
16. Matovu, E. (Matovu Stationery) Mukono.
17. Rev. Lobuuro Willy Ben, (Kotido), Abim.
18. Namara Edward, (Propriator Chillis), Mukono.
19. Sombe Richard, (Sombe Supermarket), Mukono.
20. Ampaire Mercy, (Real People Microfinance), Mukono.

Appendix IV: Question Guides

1. Examine factors that prompted the establishment of Bishop Tucker Theological College.

- i. What is Bishop Tucker Theological College? (Historical Background- Location (where), year it started, who started it, how it started (number of students by then, courses, mode of payment).
- ii. What were the objectives of BTTC at its start?
- iii. What were the prevailing theological situations or circumstances before the BTTC?
- iv. What was the mandate of BTTC? (Terms of Reference- what was it to do)? How far was it to go? (Geographical scope or coverage, scope of studies)

2. Investigate the process through which BTTC transformed from the theological college into Uganda Christian University.

- i. What were the steps of growth of BTTC from 1913 to 1996?
- ii. What needs necessitated/promoted the proprietors of BTTC to turn it into UCU?
- iii. How was the decision to turn BTTC into a university arrived at?
- iv. Who were the key individual and stakeholders that played a role in the transition process of BTTC becoming UCU?
- v. What were the requirements and standards needed to transition from a college to a university by BTTC?

3. Analyse the tasks and challenges encountered during the transition of BTTC to UCU and how they were overcome.

- i. What were tasks required to be performed by BTTC in pursuit of university status (Administrative, infrastructure, financial, student, HR, legal, environmental etc)?
- ii. How were these tasks carried out? (Divided, implemented or achieved)?
- iii. What were the obstacles that BTTC faced while carrying out the tasks during the transition period?
- iv. How were the obstacles overcome?

Assess the achievements of Uganda Christian University between 1997- 2004

- i. What are the Academic Achievements of Uganda Christian University?
- ii. What are the infrastructural achievements of Uganda Christian University?
- iii. What are the contributions of the university to the surrounding neighbourhoods Refer to the University Strategic Plan 1997-2004?
- iv. What is the general contribution of UCU to national building?