

Strategies for Faith Engagement Within One's Career: The Role of Uganda Christian University in Preparing Students for Postgraduation Life

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This article examines the role of Uganda Christian University (UCU) in devising strategies for the sustenance of Christian faith in one's career for the betterment of the society despite its social ills. The current theme of UCU is "A Complete Education for a Complete Person." As a Christian university, UCU seeks to provide a positive educational experience and a strong biblical foundation for all that God will call upon its graduates to do in the years that follow. A biblical worldview should see God as the source of truth in all academic disciplines; after all, God not only made all things but he knows them intimately. Given the hostile and challenging social, political, and economic environment of Africa, and Uganda in particular, how can one keep Christian faith in his or her career? How can one remain "salt and light" of such a society? Being a Christian is no longer popular in Uganda and an alarming number of young Christians are walking away from their faith by the time they finish their university years. Mere academic knowledge should not be the sole aim of education, but rather the Christian character in one's life during education and, later on, in his or her career.

Uganda Christian University (UCU) was established in 1997 when the Anglican Church of Uganda promoted the then-84-year-old Bishop Tucker Theological College to become the main campus of a new university. UCU has subsequently grown to become a reputable private university in Uganda, founded on Christian principles with the motto "God the Beginning and End" and a theme of "A Complete Education for a Complete Person" (Uganda Christian University, 2012–2018). Both the motto and the theme clearly stipulate the holistic Christian education offered by the university. Going beyond the normal teaching and learning, UCU aims to produce well-rounded graduates who will be ambassadors for Christ and change agents in this challenging world. This commitment is further reflected in the university's mission that states that UCU 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."

We live in a world where most governments and secular educational institutions have removed all references to God, declaring him irrelevant to formal education. Being aware of this trend, UCU has committed itself through teaching Christianly and by inculcating a Christ-like character

in its students to provide a firm foundation for transformational education that produces graduates with a difference. This article examines this commitment by focusing on UCU's teaching and learning strategies to help graduates to actively retain their Christian faith in their careers for the good of society.

WHY A CHRISTIAN UNIVERSITY?

For more than 20 years, various Christian writers have expressed a conviction that Africa has the potential and passion to promote Christian higher education (Carpenter & Samneh, 2005; Fowler, 1991; Hulst, 2004; Kinoti, 1997; Van der Walt, 2000). However, Africa's major economic, physical, political, and religious challenges adversely affect the development of such an education (Nguru, 2006). Determined to directly address the challenges of providing Christian higher education, UCU sought to learn from others who have traveled that road before, leading to it being the first institution in Uganda to be registered with the U.S.-based Council for Christian Colleges & Universities (CCCCU). Since its inception, UCU has tried to promote faith among its students so that, even after they complete their courses, they continue to extend the kingdom of God in their fields of engagement. A Christian college's distinctive identity includes an education that cultivates the creative and active integration of faith and learning. It also involves appropriate skills to engage culture through faith, especially given the unique context of higher education today. For the American evangelical philosopher Arthur Holmes (1987), such an education is best when it is based on the liberal arts.

The need for Christian universities has become critical in the African region. In Kenya, for instance, many Christian schools were started by Christian entrepreneurs who observed the gap that resulted when the public schooling system did not provide any spiritual nurture for students. The goal was to not only provide Christian education at the high school level, but also to prepare students for the growing number of Christian universities in the country. Most secondary schools were taken over from their sponsoring mainline churches by the government once education became the instrument for nation building. A vacuum in the development of a Christian worldview among students was left even as many of these government-sponsored institutions were unable to meet basic requirements to operate (Nguru, 2006). Many Christian schools in Uganda face situations similar to those in Kenya—including SEROMA Christian High School, Hope Secondary School, Notre Dame High School, and Timothy Centre schools, all of which provide Christian education despite many challenges. Some of those challenges have been summarized in a letter by American church leader Adrian Rogers to educator Paul Kienel about Christian education:

It is impossible to change an individual without changing the mindset. When our Lord redeems an individual, that redemption is aimed at body, soul, and spirit. The soul or the psyche is the control centre of the redeemed individual. The Lord does not redeem and renew a mind and then neglect it. To change one's thoughts is to change one's character. A redeemed and educated mind and a surrendered will is an awesome tool in the hand of God. I wholeheartedly commend Christian education as an assigned task and mighty strategy for the church of the Lord Jesus Christ. (Kienel, Gibbs, & Berry, 1998, p. xiv)

Christian education, however, does not just happen on its own or just because the proprietors and educators are Christians. There is need to approach all truth as being from God and to

cultivate specific practices and habits that help the learners in their character and faith formation while mastering the content of their specific subject areas. This is a potential strength as well as a challenge to Christian institutions. A biblical worldview will see God as the source of truth in all the subjects taught in such schools, some of which often experience fierce competition to get recognition for their performance in national examinations (Nguru, 2006).

In another letter about the significance of Christian education, the American evangelical leader Charles Colson wrote:

The apostle Paul tells us in Romans 12:2 that we are not to be conformed to this world but we are to be transformed by the renewing of our mind, which means a complete change, a complete transformation. We are not to think in the terms we are accustomed to, but we are to begin to see all of life through God's eyes. Christian education restores the very essence of what was the classical purpose of education. It enables the believer to acquire knowledge, but also enables the student to see how knowledge fits into God's plan. It further enables the student to begin to see all of life through God's eyes; to measure what we learn through the truth of God's revelation. So the church has to do what was originally its job: to train, to teach, to create discerning Christians whose minds have been truly transformed. (Kienel et al., 1998, p. 38)

UCU's mission fits within these Christian principles and practices by promoting discipleship to students whose main purpose is to know Christ and make him known in and out of university, to the society in general.

STRATEGIES FOR FAITH ENGAGEMENT

For more than 15 years, UCU has contributed a great deal to the social economic development of Uganda through education. UCU is an institution that aims to promote holistic education to its students so as to prepare them to remain in Christian faith and impact others long after they graduate. While enrolled at UCU, student nurture occurs through specifically selected core courses, through voluntary but well-attended worship events, and through mentoring and support from the chaplaincy. In a paper authored a decade ago titled "Faith and Learning: The Impact of Uganda Christian University Programs in the Spiritual Development of Its Students," Owor (2004) noted that the aims of Christian higher education were not yet achieved at UCU during the time of his research and that such goals were solely concentrated on academics. While this observation was true at the time, subsequent changes have occurred at UCU, including a new administration, chaplaincy services, and the general attitude toward the promotion of Christian higher education carried by staff and students as highlighted in this article. Moreover, the academic and nonacademic programs at UCU each influence students' faith in various ways. Some of these practices engaged at UCU that shed light on faith engagement are described in the following sections, including some of the challenges inherent in them.

Foundation Courses as a Flagship for Faith Formation

Every student enrolled at UCU takes a number of courses from the Foundations Department. These courses are designed to be introductory in nature, preparing students for higher-level discipline-specific courses while also providing them with a foundation for wisdom in all sectors of their lives. The Foundations Department has prepared a handbook that outlines all the required

courses that students take along with the basis for taking those courses. One example of the rationale for these courses is the statement made by C. S. Lewis that “Education divorced from religion produces a race of clever devils” (*Uganda Christian University Foundation Studies Handbook*, 2010). Foundation courses were started in 2005 for character formation and for developing important life skills that are highly valuable for every profession. The courses also prepare the students for the whole of life by providing the knowledge and skills necessary for professional aptitude, personal fulfillment, and a positive engagement with society. However, when the courses were instituted, there were no clear ways of measuring the impact they were having through our graduates as they joined their communities upon graduation. That is why some departments have embarked on research called “tracer studies” to find out how graduates of UCU compared to those from other institutions. One of the programs that went through this process was Library and Information Science. However, little was done on faith engagement since the course instructors concentrated on the relevance of their curriculum to the job market in this competitive world. One major implication of this tracer study was to see how the curriculum could be improved, because the community has to be consulted and involved. More tracer studies are being carried out where the integration of faith is part of the objectives of the study.

The role played by Foundation Studies in promoting faith engagement on campus includes various courses such as Writing and Study Skills, in which students are trained in basic skills for academic writing across disciplinary areas. The course emphasizes the more advanced technical aspects of writing such as rhetoric modes, research and study skills, citations, articles, book reviews, editing and proofreading, and avoiding plagiarism. Plagiarism has particularly become rampant in institutions across Uganda. Coffin et al. (2005) stressed that the aim of academic writing is to identify and demystify the conventions and practices associated with academic writing so that both subject specialists and writing support staff can better advise and help students as they construct their written work. These authors also presented ways that instructors can address the needs of a variety of students, including those with little experience in academic writing. In addition, Fielden (2005) stated that good habits help students to develop skills outcomes such as selecting, analyzing, critiquing, and synthesizing material. Because of the limited English background at lower levels among students enrolled in our institution, writing and study skills are a critical foundation for upper-level course success. As Christians, it is significant that as coursework promotes Christian thinking, a firm groundwork by which to communicate is also provided.

Understanding Ethics is one of the courses that aims at helping students make moral and informed choices in this contemporary society of numerous choices. Poor choices ruin our lives and we live to regret them. Various global moral and ethical issues are handled in this course as students explore their own ethical traditions and learn crucial skills to assist them in their personal lives. Through curriculum review, the ethics course is designed to accommodate more issues in faith engagement. There are also plans for more ethical issues to be handled beyond simply a general introduction. Graduates with sound ethical principles are a national asset given that corruption is widespread in Uganda, which can be considered one of the greatest obstacles to the country’s economic development. Corruption-related challenges in the country stem from a weak separation between the public and private spheres, leading to extensive clientele practices and patronage. Add to this a weak law enforcement mechanism and the result is a culture of impunity, especially among high-ranking officials involved in corrupt schemes.

The Health and Wholeness course handles principles of health promotion, nutrition, hygiene, sexuality/HIV prevention, sanitation/water, fitness, addictions, and building a healthy society. This is accomplished within the context of wholeness, in which health is not the mere absence of disease but a state of physical, emotional, social, and spiritual well-being. Given that our bodies are temples of the Holy Spirit (1 Cor. 6:19), students are called upon to apply lessons learned in this course to their own lives or the lives of families and friends (*Uganda Christian University Foundation Studies Handbook*, 2010). While many think of African nations in terms of limited food supplies, UCU enrolls a number of students who face challenges such as high or low blood pressure and diabetes, among others. Christians need a healthy mind in a healthy body, and this innovative course is part of the remedy for our physical life. Besides these three courses, which aim to help students prepare for their learning and living at UCU, other courses help them deepen their biblical knowledge. These courses include Old Testament, New Testament, and Worldviews. These courses are designed to provide a foundation for the Christian faith and all students take them irrespective of their faith commitment. However, according to some discussions carried out by the Foundations Department with 42 students at UCU on the question of “the place and role of foundation courses,” 31 students (73.8%) saw such subjects as not adding anything to their faith because they took the courses just like any other academic courses. Comments from the students included: “We just study them to obtain the UCU academic paper . . . it is a wastage of time. Why can't they let us study our normal subjects only? I have not gained anything in such courses though I used to get higher marks!” However, 11 students (26.19%) offered comments such as: “The promotion of faith depended on whoever taught them and his/her spirituality. To us as students who already had a firm commitment in the Lord, we found it a blessing as it helps us later in the field to live as graduates that promote faith at our working stations.” Clearly, there is more to be done to achieve the objectives of the foundation courses, particularly in addressing the concern expressed by students as taking them like any other subjects. However, some encouragement can be taken from the small percentage of students who reported positive outcomes in their lives from these courses.

Dress Code

Yet another strategy used at UCU in nurturing students to be models of good behavior wherever they go is the emphasis on dress code. This dress code should be understood within an African/Ugandan context in relation to decency. Many Ugandan Christians consider mode of dress to be a physical display of one's respect for self and others. UCU seeks to instill such values in its students, with the dress code—for both students and staff—viewed as a way of building a community that shares similar values. The university discourages sexually provocative attire, including clothes without proper undergarments, sheer or skin-tight clothes, or clothes that expose undergarments or the body. Extremely low-cut blouses that reveal the navel, miniskirts or dresses with long slits, baggy or ill-fitting clothes, or clothes with holes and tears, are all considered inappropriate. These are precautions taken by the university given the prevalence of sexually transmittable diseases and sexual harassment, as well as the high rate of sexual activity before marriage. Students and staff are also expected to practice wholesome body care and grooming, avoiding excessive body piercing, tattoos, or hairstyles that draw improper attention to the individual's body. UCU promotes these codes as a way of reflecting respect for self and others, which often stands out as a distinctive marker from other institutions in Uganda. Improper dress

can be sexually tempting to both staff and students in learning and teaching institutions. Even though the university considers UCU's dress code to be a great success, other people consider it to be controversial and prohibitive. A 2012 letter to the *Standard Newspaper* (UCU's student newspaper), for example, offered this perspective:

I don't know what the drafters of this "law" had in mind when they passed this rule. But if among the reasons were breeding morality, decency and "dress-up" Christianity, then I think they lost the mark. A dress code doesn't say much or all that there is to know about a person. There are numerous told and untold stories of supposedly morally upright and decent people defined by "decent dressing" whose behaviour and character has proved otherwise. (Yosa, 2012, p. 13)

The writer goes on to ask that the university look into causes of dressing indecently and address them directly rather than requiring a dress code. Dress codes are not unusual in universities in East Africa and beyond. The Catholic University of Eastern Africa, Daystar University, and Africa Nazarene University, all in Kenya, have dress codes as well.

Hampton University, one of the historically Black colleges and universities (HBCUs) in the United States, describes the rationale for the institution's dress code:

The theory is that learning to use socially acceptable manners and selecting attire appropriate to specific occasions and activities are critical factors in the total educational process. Understanding and employing these behaviors not only improves the quality of one's life, but also contributes to optimum morale, as well as embellishes the overall campus image. They also play a major role in instilling a sense of integrity and an appreciation for values and ethics. The continuous demonstration of appropriate manners and dress insures that Hampton University students meet the very minimum standards of quality achievement in the social, physical, moral, and educational aspects of their lives—essential areas of development necessary for propelling students toward successful careers. (Hampton University, n.d., paras. 1–2)

The website of Hampton University provides specific examples of what is considered inappropriate wear and students who contravene the dress code are denied admission to various functions in the institution. UCU's dress code captures the same spirit of morality expressed at Hampton University but goes even further to consider it part of the "moral gospel" that is preached inside and beyond the university (Hampton University, n.d.).

Even the government of Uganda has laws regarding decency. A bill was passed in Parliament and signed by the president in February 2014 that stated, in part, that "women were forbidden from wearing clothes like miniskirts and cleavage-revealing blouses (tops) that excite sexual cravings in public, unless for educational and medical purposes or during sports or cultural events" (Kagolo & Alinda, 2014). When addressing the press at the Media Centre in Kampala, Uganda's Ethics and Integrity State Minister, Rev. Fr. Simon Lokodo, said that the president had signed the bill into law on February 6, 2014, which was two months after its passing by the House. The law also created a national antipornography committee responsible for its implementation, including ensuring early detection and collecting and destroying pornographic materials. The committee, whose representatives will be drawn from various sectors including the media and entertainment industries, will also offer rehabilitation services to victims of pornography. The antipornography law repealed and replaced Section 166 of the Penal Code Act, widening the legal interpretation of pornography and prohibiting it comprehensively. According to the Antipornography Act of the Republic of Uganda, passed in 2014, pornography is now defined as:

Any representation through publication, exhibition, cinematography, indecent show, information technology or by whatever means, of a person engaged in real or stimulated explicit sexual activities or any representation of the sexual parts of a person for primary sexual excitement. (p. 6)

It is generally acknowledged that many UCU students follow the regulations while at the campus but change their behavior after going out of the campus gate to be like “other people.” One church leader praised the university’s standards for dress but quickly added that the way it is enforced is unfortunate because our faith can’t be measured through clothes. What is important is transforming the hearts of the students with the Gospel; the so-called dress code will then be handled by the students themselves. The students also have varying views regarding UCU’s dress code. According to the research mentioned above, some wondered, “What is the relationship between Christ and what I put on? Christ in me is the one to tell me of how I should put on! We are mature people, we want our freedom; this is not a seminary! Putting on a longer skirt does not make me a saint! It is the heart that matters!” Just over three quarters (78.6%) of the 42 students who were surveyed reported that they detested the system; in contrast, 9 of the students (21.4%) argued that UCU is right in requiring a dress code because of the need for decency. Also, some testified that through discipleship and chaplaincy activities they started to dress decently. Parents and other community members fully support the dress code. One parent said that he would always praise UCU for such a practice that is not found in other Ugandan universities where moral degeneration has become the order of the day. Minister Lokodo also identified other banned acts to include sex tease shows, locally known as *bimansulo*, videos or photos depicting child sex, and musicians, especially female artistes, who perform in very revealing short dresses. Minister Lokodo stated:

We do not like you to behave in a way that draws the attention of other people. Be decent and let your cloth show you as a decent person. If you are dressed in something that irritates the mind and excites other people especially of the opposite sex, you are dressed in wrong attire and please hurry up and change. (Kagolo & Alinda, 2014, paras. 10–11)

In the same newspaper, it is noted that media houses were banned from publishing pictures of couples kissing or indecently dressed women like those taken in nightclubs. The minister described concerns from development partners over the antipornography bill as mere blackmail that would not derail his office from fighting moral degeneration.

Uganda is a highly religious nation despite its social, economic, and political challenges. The country has a rich social-cultural heritage that promotes African ethical values and refrains from sex outside of marriage. As Paul Gifford has noted, “the African Christian church is probably the most powerful institution in sub-Saharan Africa” (1999, p. 1). However, Gifford did not explain what this power consists of or how it is to be exercised. The challenge is this: How deep is that Christianity? Secondly, as the cradle for East Africa’s revival movement of the 1930s that spread to other parts the world, Uganda has a long history of public display and promotion of Christian values (Hastings, 1971). Consequently, UCU thrives on such a rich religious and spiritual environment and introduces such rules and regulations like the dress code so as to promote a truly Christian university at every level of learning. Such rules and regulations are promoted to essentially fill the gap between the philosophy of its mission and vision and its implementation to protect its Christian identity.

Community Hour

Another strategy used at UCU to equip students with the Word of God is the Community Hour. This is a program that runs from 12:00 noon to 1:00 p.m. on Tuesdays and Thursdays, involving community worship organized by the chaplaincy department where both the staff and students participate. Attendance at this program is voluntary but the room is always filled to capacity and sometimes people have to arrive early in order to get seats. The program involves praise and worship led by different teams each week and a sermon followed by an altar call. Many students have given their lives to the Lord in this community worship and left UCU with the zeal to continue serving God in their various locations. Different departments in the university are asked to help organize and present all the activities of the Community Hour, a practice that has allowed staff and students to work alongside each other and providing mentoring opportunities. A Kenyan student named Adrian Monari found the Community Hour to be an important part of his UCU experience and shared the following message with me:

One of the things that I really enjoyed during my time at UCU, and which helped my faith in Christ grow was the community hour organised by the university's chaplaincy on Tuesdays and Thursdays where we would interact with the university's administration, lecturers, workers and students in an interdenominational hour of worship and listening to the Word of God. This culture of worship I sought and carried on even after I left the university. Secondly, it is at UCU that I gave my life to Christ! This is the foundation of everything in life! (A. Monari, personal communication, June 21, 2014)

Honors College, Chaplaincy, and the Institute for Faith, Learning, and Service

UCU uses other strategies to inculcate Christian values through education, including the Honors College, Chaplaincy, and the Institute for Faith, Learning, and Service. Each of these entities will be discussed individually.

The Honors College is a constituent program of UCU's Leadership Development Initiative. Conceived in May 2002, the initiative was a response to the urgent need for Christian leadership in the country. The Leadership Development Initiative enables students to integrate values into their career-formation process through a loving, caring, and supportive Christian community. The goal is for those young people to become leaders whose sense of calling goes beyond a profession, to be part of God's cultural commission by transforming the world for the better (*Uganda Christian University Honors College Handbook*, 2012). In this regard, the Honors College is a relevant strategy for students to directly become UCU's ambassadors by providing the kind of leadership that has values of integrity and commitment to the Lord and also to become UCU's ambassadors to spread the word of God.

The chaplaincy provides spiritual nurture not only when students are at UCU but also in their future. UCU has a "Mission and Ministry" program in the Easter (January) semester, a leadership conference in the Trinity (May) semester, and "University (Evangelistic) Mission" in the Advent (September) semester. Both the staff and students attend those week-long programs. Quite often, the chaplaincy organizes and invites local and international speakers to teach and preach. They make altar calls and many staff members and students respond positively. Eventually, some are convinced of their sinfulness and receive Jesus Christ as their personal savior and Lord, giving their lives wholly to him. But, there is always need for discipleship for all those who

accept the Lord. The chaplaincy works with Lay Involvement for Evangelism ministry (LIFE),¹ which continually engages the newly committed to remain witnessing for the Lord even after the completion of their program. In addition, the Navigators² continue the work of discipleship with the students. Some of the volunteers of the Navigators are the alumni from various faculties of UCU (R. Nyegenye, personal communication, June 19, 2014). Many former students have started Bible studies at their places of work as the result of the work of the chaplaincy and the Navigators, an indication that God continues to use them at their places of work in their career. The chaplaincy developed a mailing list of committed students. Eventually, mission work does not stop at the chapel but is extended beyond.

Finally, I want to focus on the formation of the Institute of Faith, Learning, and Service (IFLS). IFLS was established in 2010 with the sole purpose of filling the gap between the philosophy and implementation of UCU's Christian identity into all of its programs and practices. IFLS is hoped to be one of the major ways to accomplish much as far as the preparation of students for faith engagement is concerned. Through workshops and other orientations, the staff of the institute are already sensitizing both the students and staff about exactly what Christian education means in a institution of higher learning. Eventually, the influence of the institute's work will be evident in the lives of students. Also, the IFLS directorate visits different classes to encourage the teaching staff about faith engagement. Realizing that having a truly Christian institution entails making a real, tangible impact in the lives of the students, there was a need for a clear and concerted effort to maintain the initial Christian mission and purpose of the institution. The promotion and integration of the Christian worldview is at the center of the institute's programming. IFLS works hand in hand with academic departments and faculties to make sure that students are provided training beyond their academic content. Part of its mission is to intentionally integrate Christian faith into every aspect of community and academic life in and out of UCU. As a new initiative, IFLS has had various workshops at UCU faculties and at Bishop Barham University College, a constituent college of UCU, especially on how they can integrate Christian faith in their curriculum and how to teach Christianly. Furthermore, IFLS, in conjunction with the Students Guild Office, has arranged to promote the visibility of the Word of God in classrooms, compounds, campus roads, and offices. This is one of the strategies of faith engagement—wherever they go, the word of God is not only read but can also be seen written at places of work such as school compounds. It is hoped that after their course of studies, UCU graduates will promote Christian faith by remaining faithful to the Lord by making him known at their places of work. IFLS benchmarks with other Christian institutions of learning such as Kabarak University, Daystar University, and Africa Nazarene University. One of the recommendations emerging from IFLS is that the chaplaincy,

¹LIFE Ministry Uganda (LMU) is a Ministry of Campus Crusade for Christ International (CCCI), now called Cru. It is an international, nondenominational Christian organization that is committed to helping fulfill the Great Commission of Jesus Christ, as stated in Matthew 28:18–20, in partnership with the body of Christ. CCCI was founded in 1951 by the late Dr. Bill Bright and his wife Vonette. Their initial vision was to reach university students. They started their work on the campus of the University of California, Los Angeles (UCLA), USA. Their slogan was, "Win the campus today, and win the world tomorrow." LIFE Ministry Uganda began in Uganda in 1971.

²The Navigators is a worldwide Christian parachurch organization headquartered in Colorado Springs, Colorado. Its purpose is the discipling (training) of Christians with a particular emphasis on enabling them to share their faith with others. The Navigators works alongside local churches by providing resources such as Bible study booklets and study aid materials, Scripture memory aids, and Christian-oriented books. They work in 103 countries.

staff recruitment, and orientation and student affairs programs need to be handled well, more than ever before. Eventually, the fruits will be seen among the students.

Challenges of Living Out the Christian Mission

Let me share a word on the challenges facing UCU in its attempts to live out its mission as a Christian university. Despite the above discussions and examples of attempts to uphold UCU's mission, some challenges face the institution as it prepares students for faith engagement. Such a task is not a one-day activity but an ongoing process. Some of the challenges include the following: First, some academic staff members have not yet professed Christ as Lord and Savior of their lives and it is therefore a challenge for them to encourage and promote a faith that they do not have; instead, they choose to focus only on academics. Second, many students do not take faith integration seriously. They enroll at UCU because they want to get a degree; in contrast, other students are very committed to faith engagement issues. Many of the students have a secular education background, which is a challenge but not insurmountable. Third, many staff members work on a part-time basis and are often employed elsewhere in secular institutions; thus, they have a different attitude toward Christian education and other faith-related issues. Additionally, they often lack time for students and have no clear commitment to the mission of the institution.

In response to these and other challenges, the university established the Institute of Faith, Learning, and Service to work directly on clear and effective responses. Workshops, training, and benchmarking with other Christian universities have been done and are ongoing activities. Also, the UCU administration provides an environment that promotes faith in the university, which will go with the students after they complete their respective courses.

CONCLUSION

Preparing students for faith engagement after graduation from UCU has not reached the place where it ought to be, but the institution is on the right track. It is important to keep pursuing its values and practices, which will enhance its mission as a Christian institution. In the last 17 years of its existence, UCU has become popular in part because of the faith component and the Christian practices it has provided for its community. There is still a lot more work to be done to promote Christian faith at UCU, but we celebrate the small baby steps we have accomplished thus far.

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