

**FAITH AND LEARNING: THE IMPACT OF UGANDA
CHRISTIAN UNIVERSITY PROGRAMMES ON THE
SPIRITUAL DEVELOPMENT OF ITS STUDENTS:**

The Case of Business Faculty Students

JOSEPH J. OWOR

Dean of the Faculty of Business & Management

Uganda Christian University

P.O.Box 4 Mukono, Uganda

e-mail: jaowor@yahoo.co.uk

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Abstract

About 30 years ago, Arthur F. Holmes (1975) emphasized that the rationale for a Christian College is to cultivate the creative and active integration of faith and learning and that "what we need is not Christians who are also scholars but Christian scholars, not Christianity alongside education but Christian Education".

As one of the newest Christian higher education institutions in Africa, Uganda Christian University (UCU), founded in 1997, should join the rest of the Christian higher education institutions elsewhere in the world to engage in continuous quality improvement and outcome measurement. Such continuous quality improvement and outcome measurement should be done in the framework of Christian education and should also include the evaluation of the impact of such education on spiritual development.

The aim of the study is to assess whether UCU programs have a bearing on the spiritual development of its students, and by implication on the quality of its graduates.

The major Survey instrument used, the questionnaire, was administered on the second and third years students. It sought responses on, among others, five areas, namely: Student's personal data; why the student chose UCU; Student's participation in various spiritual activities; Contributions of various named factors to spiritual development and Ethical issues related to academics.

The University, being a very young Christian Institution of higher learning in Uganda, the majority of the Teaching and Administrative staff have had very little experience in Christian Education. The issue of integrating faith and learning is still largely unknown. Most of the faculty members themselves need help in these areas. It is no wonder then that this survey shows that the UCU programs haven't had much significant influence on the spiritual development of the students. On the basis of student self-reporting on his/her spiritual development influences, it is found that *Close Friends* registered the highest average score ($x = 3.70$, $sd = 1.13$), followed closely by *Community Worship* ($x = 3.62$, $sd = 1.29$) and then *Personal challenges* ($x = 3.55$, $sd = 1.3$). This tends to emphasise that individual-based initiatives rather than institution based ones are the greatest contributors to spiritual development. The survey also shows that other institutional programs like *Core courses in Christian Foundations* ($x = 2.90$, $sd = 1.29$) and *Business Classes* ($x = 2.64$, $sd = 1.29$) are beginning to make impact. With time these Programs are likely to make significant impact on the spiritual lives of the students.

Aim of the Study

Uganda Christian University (UCU) is a private, non-profit-making educational institution established by the Church of Uganda in 1997 to provide Christian-based higher education,

training and research for the expansion of God's Kingdom and the betterment of society (UCU Charter 2004).

The Uganda National Council for Higher Education (NCHE), established by The Universities and Other Tertiary Institutions Act of 2001 is charged with the responsibility to ensure that universities provide quality education. One of its major functions is to monitor, evaluate and regulate institutions of Higher Education. The NCHE requires that a series of basic requirements (physical, human, and material) be in place and standards of academic excellence be met in order to be accredited. Uganda Christian University has proved itself in the last six years as able to meet the expectations of the NCHE and become the first private University in Uganda to be granted a Charter in May this year (2004). Probably the major reason as to why UCU became the first private University to be granted Charter by the President of Uganda is that there have been tremendous improvements in the basic requirements and standards as required by the NCHE. The only other question to be answered is to what extent is UCU's education, training and research Christian-based and oriented toward the expansion of God's Kingdom and the betterment of society, as set out in its Charter.

In Uganda, there have been beliefs that graduates from Christian Universities are more honest and can therefore be entrusted with positions that require high levels of integrity.

Some employers have been heard asking questions like: Why should I employ a graduate from Uganda Christian University (with 5-year-history) rather than one from Makerere University (with 80-year-history)? Such questions and beliefs tend to be inquiring whether the Christian University has something special to offer as compared to secular Universities. Unfortunately, no known research has so far been conducted to prove these beliefs or answer those questions. Rather than simply claim - through anecdote, historical belief, and desire - that certain outcomes are produced in graduates, it is proper that institutions endeavour to measure actual performance. The aim of the study is to assess whether UCU programs have a bearing on the spiritual development of its students, and by implication on the quality of its graduates.

A limitation of this study, and hence an area for another research is its failure to try to answer the question of quality of UCU graduates in the work place.

Literature Review on Spiritual Growth and Maturity

The Concept of Growth

People understand the concept of growth in the physical development of humans, and we know why it is important. Growth is development or improvement toward a goal called "maturity" (or, in the Bible, "perfection"). When one is "born again" as a child of God, he is spiritually immature. As time passes, he should develop the qualities or abilities, which the Bible says,

characterise the mature. Rick Warren (2002) emphasises that spiritual growth is not automatic: It takes an intentional commitment. One must *want* to grow, *decide* to grow, *make an effort* to grow, and persist in growing.

In this paper, I will use the term Spiritual "Growth", "Maturity" and "Development" interchangeably. My assumption is that UCU has a role to play in the spiritual growth of its students. I investigate the extent to which UCU programs contribute to the spiritual growth of its students.

The Basics of Spiritual Growth

Desire to grow

Just as a baby needs to do certain things to grow physically, so Christians need certain kinds of activities to grow spiritually.

Parents and kids become so excited when kids learn something new - the first step, first word, draw picture, etc. Likewise, in spiritual matters, Christians must want to grow. 1 Peter 2:2 advises us to desire the pure milk of the word, that we may grow thereby.

Maintain the Desire to Grow

Some Christians, who once wanted to grow, may lose that desire. They may start off on fire for the Lord, but lose their zeal. They develop a spirit of indifference or negligence.

Others develop a level of maturity and stagnate. They are satisfied, thinking no more growth is needed. The Scriptures teach that growth is always needed. Philippians 3:12-14 tells us that even Paul, as mature as he was, did not consider himself to have achieved perfection (maturity) such that he could cease striving to improve. He forgot past achievements (and failures) and pressed on to greater accomplishments. 1 Corinthians 10:12 warns us that let him who thinks he stands take heed lest he falls. Christians never reach the point we are so mature that we cannot fall.

Study the Bible and Attend Church Meetings

Scriptures show the need for regular nourishment. Hebrews 5:11-14 - Christians were rebuked for not growing, as they should have, because they had not studied. Acts 17:11 - Bereans were able to determine whether truth was taught because they searched the Scriptures daily. We need regular nourishment. Psalm 1:1,2 tells us that blessed is the man whose delight is in the law of the Lord and who meditates on God's word day and night.

Time and Patience is Needed

By definition, growth requires time. It is progress and development as time passes. Don't expect to reach your goal overnight. Children do not become full-grown instantaneously. Likewise spiritually, do not expect maturity overnight.

James 1:2-4 encourages us to consider it pure joy whenever we face trials of many kinds, because the testing of our faith develops perseverance. Perseverance must finish its work so that we may be mature and complete, not lacking anything.

Don't Become Discouraged by Mistakes and Rebukes.

How often does a child fall while learning to walk? They fall again and again, gathering bumps and bruises. If kids are going to become mature, they have to keep going in spite of mistakes and rebukes. Judas betrayed Jesus and is remembered as a traitor. Peter denied Jesus three times and is remembered as a great apostle. What is the difference? Judas, after betraying Jesus, hung himself. Peter, after denying Jesus, repented and went to work preaching the gospel.

Proverbs 29:1 - A person is destroyed, not simply because he errs, but because he becomes stubborn when he is rebuked and will not repent. What is needed is repentance and patience to learn to do right.

Literature Review on Spiritual Development

Getting more specifically to Christian colleges, Lynn Monty, et. al, (2001) have these to say:

... many colleges assert that the integration of faith and learning is the single most important quality distinguishing them from public institutions. Some are quick to claim that spiritual development is impossible to measure, and in large part, that's true. We will never see into the recesses of the heart as God does (1 Samuel 16:7), nor can we easily plumb the subtle differences across the patchwork of Christian faith traditions.

Fortunately, many scales and instruments measuring various aspects of religiosity have been carefully developed and tested during the past three decades (cf. Hill & Hood, 1999), and much thought has been given to the process of spiritual development. Furthermore, Christian colleges in the western world have more than a decade of experience with quantitative measures of spiritual maturity since Moberg's (1971) initial conceptualization of spiritual well-being. These quantitative approaches complement qualitative assessment approaches (e.g., Andrews, Bovee, Roller & Walenciak, 2000). Business schools therefore are in a better position to make ready use

of scales and theoretic perspectives that better inform them of their students' spiritual development.

Turning specifically to faith development in youth, many scholars have addressed the process and stages of faith in adolescence (e.g., Bisset, 1997; Francis & Katz, 2000; Gillespie, 1988; Hendricks, 1993; Hoge, McGuire & Stratman, 1981; Strong, 1998). Faith development in college students has been examined as well (e.g., Cureton, 1989; Wheeler, 1989), and approaches for enhancing faith development in college youth have been proposed (e.g., Cannister, 1998; Hertzberg, 1994; Powell, 2000).

In large part, however, this research has not permeated life within many Christian traditions, nor broken the surface in many Christian colleges. Not only is there often discomfort on the part of many with the melding of social science and faith, but the notion of spiritual development is surprisingly shallow for many Christian disciples and theologies. Theologian William Hendricks (1993, pp. 276-277) writes:

Over the course of the church's history, some brilliant thinking has been put forward on the nature and process of salvation, or justification. Likewise, good work has been done on the question of our future hope in Christ, or glorification. But, there's a gap in our theology when it comes to sanctification. What happens between coming to faith and meeting Christ?

If we return to the substance of the aforementioned studies of youth, we find some intriguing observations. Some scholars have wondered whether the Christian college environment provides enough moral and ethical challenge to strengthen a student's character (Holmes, 1991), but research suggests that students in Christian higher education institutions develop in moral thinking (Buier, Butman, Burwell & Van Wicklin, 1989; McNeel, 1991). One study showed that students decline in extrinsic religiosity (religion to serve self), but also decline in their sense of religious well being (Buier et al., 1989). Another study found that Christian students who attend non-faith-based institutions increase in intrinsic religiosity (heart-felt religion) over their college years at a rate faster than that of Christian college students (Foster & LaForce, 1999). Several of these findings are non-intuitive. Still existing studies represent the hem of the garment for institutional research and program assessment on spiritual maturation.

Spiritual development meets some sizeable obstacles and may progress at Christian institutions less than many have assumed. Or, faith may increase dramatically, or even regress. Without data, we are left to guessing, and are unlikely to make effective and efficient improvements in the spiritual nurture of business students.

The Case of Uganda Christian University

Uganda Christian University started in 1997 with degree courses in Business Administration, Education, Social Work & Social Administration and Divinity. Bachelor of Laws was started in 1998, Mass Communications in 2001, Development Studies in 2002, and Bachelor of Science in Information Technology, 2003.

It was in 2000 when UCU started deliberate efforts to revise the curriculum to include compulsory core courses in Christian Foundations. There was definitely some resistance from a cross section of the community – both students and staff, who had no prior knowledge of what a Christian University is all about. Many definitely thought a Christian University is no different from any other secular University – other than just the name.

On top of revising the curriculum, the Chaplaincy was also expanded to accommodate the increasing need to provide spiritual services to the fast growing community. By 2000 the University had grown from a mere 120 students in 1997 to about 1100. Today the student population has already reached 2500. The numbers of academic staff (full time and part-time) have also grown fivefold from a mere 20 in 1997 to the current 100. The Chaplaincy is responsible for organizing and coordinating various spiritual activities on Campus, including Community Worship on Mondays and Thursdays, Fellowships on Tuesdays, Bible classes, Missions, Conferences, Retreats, Night of Prayers and a host of other activities.

Three years after the introduction of those major changes mentioned above, I have found it pertinent to make a survey of the impact of Uganda Christian University Programs on the spiritual lives of the community, particularly its students.

Sampling Procedure, Methodology & Data Sorting

As the Dean of Business faculty I was particularly interested in Business Students. I purposely sampled the second and third year students because they have been at UCU long enough to experience the impact of the new programmes on their spiritual lives. To make the sample more representative, I also sampled third year students of Mass Communications. I categorized the samples in their respective years of study but went further to separate the samples according to their religious/church affiliation. Since about 80% of the UCU students are from the protestant denominations, and the rest mainly Catholics, only the protestant and the catholic denominations were considered. The major Survey instrument used was the questionnaire, which sought responses on, among others, five major areas, namely:

1. Student's personal data
2. Why the student chose UCU
3. Student's participation in various spiritual activities

4. Contributions of various named factors to spiritual welfare
5. Ethical issues related to academics

Apart from personal data, students were asked to estimate on a scale of 1 to 5 (1 = not at all, 5 = very much,) the degree to which the various issues have influenced their spiritual welfare at UCU

The total number of Business students surveyed was 72 (25 Protestants from BBA III and 33 Protestants from BBA II, 14 from both classes were Catholics). The sample from Mass Com. III was 30 (25 Protestants and 5 Catholics). All the 19 students who reported to be Catholics from various classes were categorized on their own. Therefore the total number of students included in the study was 102. The rest, about 25, were disqualified because of incomplete responses. (A copy of the survey instrument is given in the appendix to this paper)

Data Analysis

Much of the analysis involved taking the average of the various responses given by the sampled students

Personal data

Table 1: Personal data

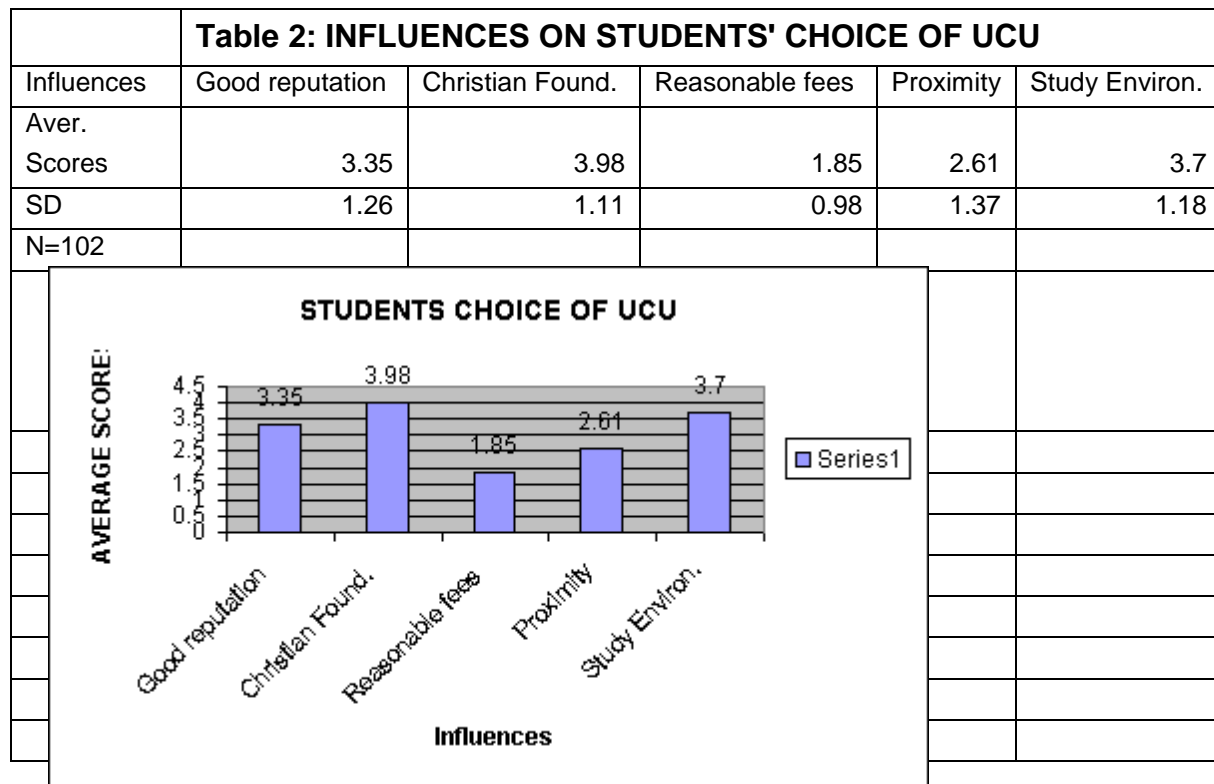
	BBA 3 Protestants	BBA 2 Protestants	Mass Com. 3 Protestants	BBA3, BBA2, Mass Com. 3 Catholics	Average
Female	44%	36.4%	48%	47.4%	44%
Male	56%	63.6%	52%	52.6%	56%
Average age	24.5 sd=2.4	25 sd=5.03	23.4 sd=1.58	23 sd=1.48	24 sd=2.62
“Born-again” (Evangelicals)	56%	72.7%	52%	42%	55.7
Not “Born-again”	44%	27.3%	48%	58%	44.3
Total sample, N=102	25	33	25	19	

To place my findings in perspective, I started with the personal data of the sampled students (Table 1 above). On average, 44% of the students are female, while 56% are male. This comes very closely to the actual statistics from the Registrar’s office, which shows that 45% are female students (June 2003).

The Average age of the students is 24 years, with a standard deviation of 2.64. According to records from the Registrar’s office, 56% of the students lie between the age group 20-25 years, while 37% are 25 and above (June 2003). The majority of them are in Divinity and Education where a sizeable number of mature students pursue further studies.

On average 55.7% of the students confessed to be “born–again”(evangelical) Christians. The majority of them are in BBA 2 (72.7% of the class). The percentage of “born–again” Christians among the Catholic category is 42%. This is also a very high percentage. One wonders whether they belong to the Catholic Charismatic Movement or they are newly converted evangelicals or Pentecostals.

Choice of UCU



I went further to find out what factors could have influenced the students to choose UCU for their studies (Table 2 above). On average *Christian Foundation* was given the highest average score ($x = 3.98$, $sd = 1.11$) on a scale of 1 – 5. This was followed by *Study Environment* ($x = 3.7$, $sd = 1.18$) and *Good reputation* ($x = 3.35$, $sd = 1.26$). The least score was registered under *Reasonable fees* ($x = 1.85$, $sd = 0.98$).

Since *Christian Foundation* has been ranked so highly, we need to guard and uphold the Christian name of the University and live up to expectations of the students. When the data was broken down farther, it was found that the *Catholics* gave *Christian Foundation* an average score of 3.94 below the Protestant average of 4.08 but the difference is not significant.

Self-reported Faith Development Influences

Students of second and third years at UCU were asked to estimate the degree to which they perceived various influences to have affected their spiritual maturity. Although self-reported, we believed that student perception would themselves offer insights on nurturing spiritual maturity. Students self-reported (on a scale of 5 = “very much” to 1 = “not at all”) that the strongest influences in their spiritual maturation were ones which have the opportunity to engage them personally and directly in matters of faith.

Participation in Spiritual Activities

Table 3: PARTICIPATION IN SPIRITUAL ACTIVITIES						
Activities	Personal Devotion	Small Group	Large Group	Local church	Mukono Churches	Retreats
Average Scores	3.3	2.55	2.67	2.96	2.75	2.53
SD	1.34	1.3	1.29	1.38	1.39	1.27
N=102						

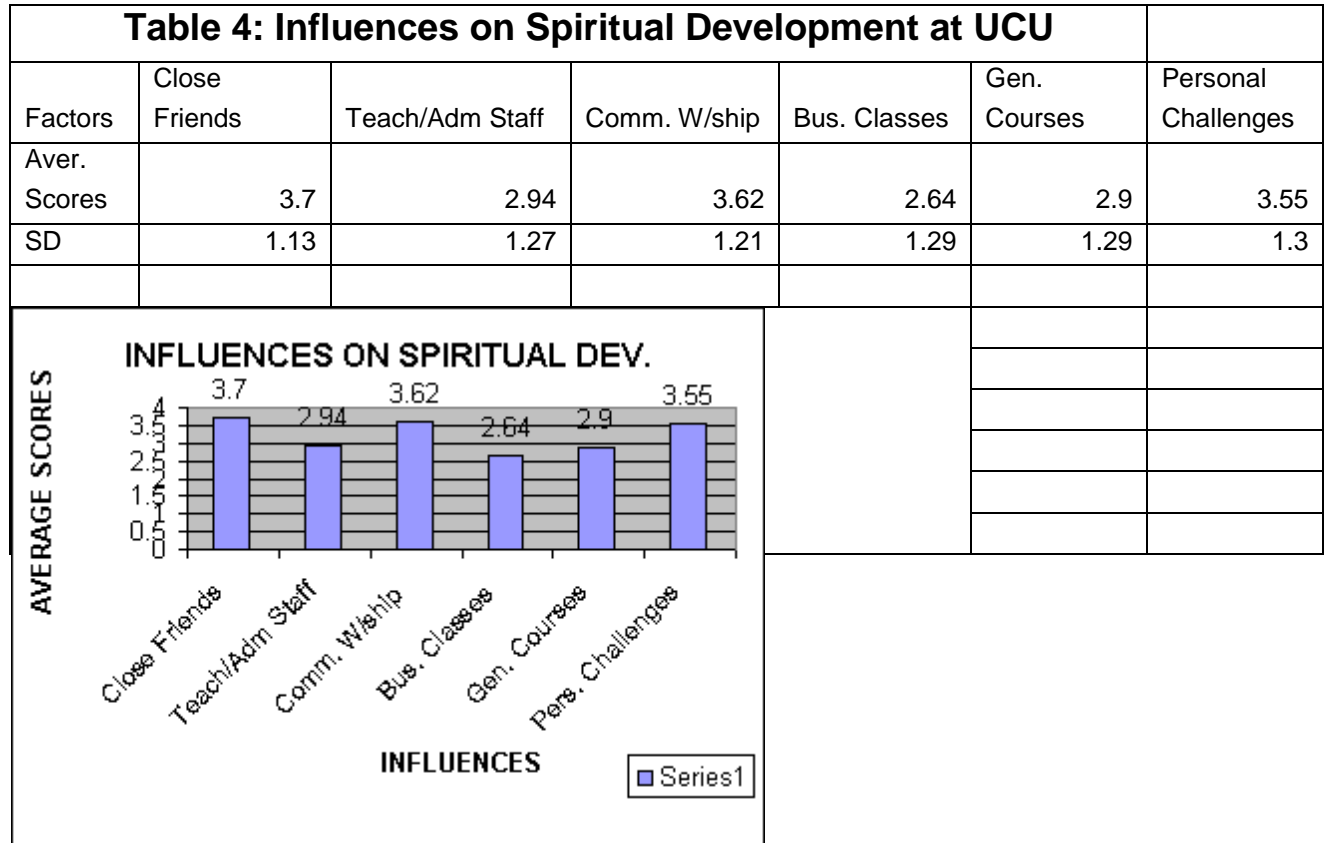
PARTIC. IN SPIRITUAL ACTIVITIES

Activity/Influence	Average Score
Personal Devotion	3.3
Small Group	2.55
Large Group	2.67
Local church	2.96
Mukono Churches	2.75
Retreats	2.53

In an attempt to get into the core of the study, we looked at the extent to which students participated in certain spiritual activities (Table 3 above). On average, the highest score was given to *Personal devotions* ($x = 3.3$, $sd = 1.34$) followed by *Local church* ($x = 2.96$, $sd = 1.38$) In third and fourth place came *Mukono area Churches* ($x = 2.75$, $sd = 1.39$) and *Small group*

devotion ($x = 2.55$, $sd = 1.3$) respectively. These findings probably shows that participation in spiritual activities are still more individual-based rather than institutional.

Contributors to Spiritual Development at UCU



I went further to bring in the institution UCU and its programs and find out how it has contributed to the spiritual development of the students (Table 4 above). When I single out the individual-based nature of spiritual activities, looked at in table 3 above, and link it with table 4, I find that *Close Friends* and *Personal challenges* registered relatively high average scores ($x = 3.70$, $sd = 1.13$) and $x = 3.55$, $sd = 1.3$) respectively. This tends to emphasize that individual-based initiatives rather than institution based ones are the greatest contributors to spiritual development. From the institutional side, the good news is that *UCU Community Worship* scored highest ($x = 3.62$, $sd = 1.21$) followed by *Teaching & Adm. Staff* ($x = 2.94$, $sd = 1.27$), *General Courses/Core Courses in Christian Foundations* ($x = 2.9$, $sd = 1.29$) and *Business Classes* ($x = 2.64$, $sd = 1.29$)

The influences perceived as strongest - close friends and personal challenges - are consistent with evidence and argument elsewhere. Morr (2000) argues how friends play a powerful role in spiritual formation. James and Samuels (1999) found that high (negative) stress is associated with an increase in overall spiritual orientation, and for males, in faith maturation. Pargament (1990) and Barrett (1999) provide a broad theoretical treatment of the interplay between religion and coping. Cannister (1998) found faculty mentoring to enhance freshmen student perceptions of their spiritual well being. Dykstra (1999) argues for congregational influences in faith maturation.

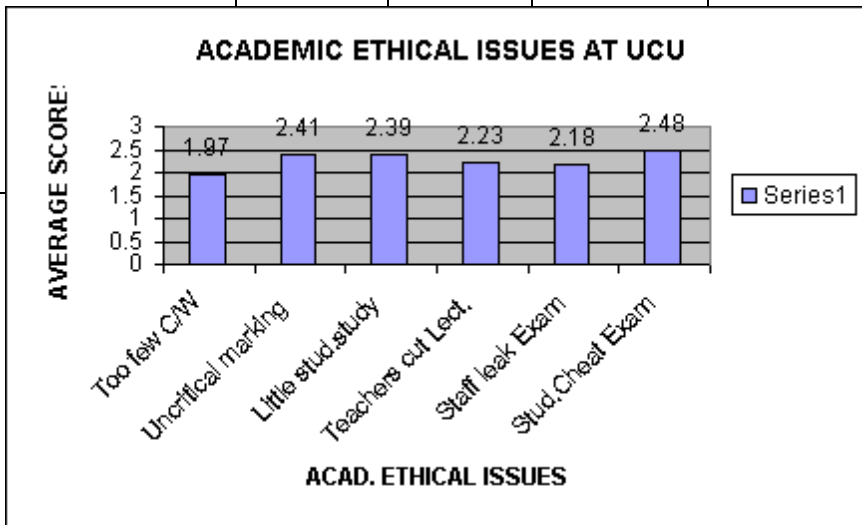
One thing, which comes very clearly is that the *Business Classes* has done poorly in trying to integrate faith and learning in class. What the students are saying is that their spiritual development has not been particularly influenced by the Lecturers in class. An average score of 2.64, about halfway the scale means that some efforts have been made.

The issue of *Business Classes* when presented to non-business students was meant to be interpreted in the context of their field of study. For Mass Communication students, the average score was the lowest with 2.1.

Academic Ethical Issues at UCU

Table 5: Academic Ethical Issues at UCU

Acad.Probl	Too few C/W	Uncritic.m arking	Little students study time	Teachers cut Lect.	Staff leak Exam	Stud.Cheat Exam
Aver. Scores	1.97	2.41	2.39	2.23	2.18	2.48
SD	1.17	1.44	1.29	1.26	1.29	1.3
N=102						



To make a follow up on the extent to which the community of UCU appreciates ethical issue in the area of academics, students were asked to score on the problems mentioned in Table 5 above. Fortunately all the scores were below average. The worst problem stood out as *Students cheat exams* with average score of 2.48 ($x = 2.48$, $sd = 1.3$). This is probably so because quite often invigilators arrest some students with illegal materials in examination rooms. This was followed by *Inadequate study by students* ($x = 2.39$, $sd = 1.29$).

The Lecturers and non-teaching staff were also brought into the scene. The Lecturers were scored with 2.41 ($x = 2.41$, $sd = 1.44$) as *marking students scripts uncritically* and with 2.23 ($x = 2.23$, $sd = 1.26$) as *cutting lectures*.

The lowest score of 1.97 ($x = 1.97$, $sd = 1.17$) was given to *Too few C/W (assignments)* given by lecturers. The interpretation is that either the lecturers are doing their best as far as *Course assignments* are concerned or the students are happy with *fewer assignments* and don't want to create an impression which would alert the administration to investigate the situation. The latter interpretation is consistent with the finding that *Inadequate study by students* ranks very highly ($x = 2.39$, $sd = 1.29$).

As stated earlier, it is fortunate that none of these problems score above average of 2.5

It is hard to know how we fare vis-à-vis other institutions. We only need to improve on the weaknesses cited.

Conclusion

Uganda Christian University is still a very young Christian Institution of higher learning in Uganda. It is probably the first of its kind in Uganda. The majority of the Teaching and Administrative staff have little experience with Christian Education. The issue of integrating faith and learning is still largely unknown. It is no wonder then that our survey shows that the UCU programs haven't had much significant influence on the spiritual development of the students. Having been a Training College for The Anglican Church Of Uganda Clergy for almost 70 years, the environment is very conducive for learning and the reputation built over the years has contributed to the attraction of students and staff from the revival movement. Many Evangelical parents are attracted to bring their children to UCU. This probably also explains why over half of the students are "born-again" (evangelical) Christians and are self motivated to participate in spiritual activities that will facilitate their spiritual growth. The survey also shows that UCU programs like *Community Worship*, *Core courses in Christian Foundations* and *Business Classes* are beginning to make impact. With time these Programs are likely to significantly impact on the spiritual lives of the students. More needs to be done.

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APPENDIX 1: SURVEY INSTRUMENT

UGANDA CHRISTIAN UNIVERSITY
Faculty of Business & Administration
Spiritual Development Study, February 2004

Please help us by completing all of the following items as accurately and honestly as possible. Your responses are **important** because they will help us to evaluate the extent to which this University and its programmes have contributed to your spiritual development.

1. Personal data

Name (optional).....
 Sex.....
 Age.....
 Course.....
 Home district.....
 Diocese.....
 Religious/Church Affiliation.....
 Former school.....
 State whether you are born again and since when.....

2. Choice of UCU

To what extent have the following factors contributed to your choice of UCU (circle one):

	<u>Very much</u>			<u>Not at all</u>	
Good Reputation	5	4	3	2	1
Christian Foundation	5	4	3	2	1
Reasonable Fees Structure	5	4	3	2	1
Proximity (Nearness)	5	4	3	2	1
Study Environment	5	4	3	2	1
Other (Specify).....	5	4	3	2	1

3. How much have you participated in the following spiritual activities as a UCU student? (circle one)

	<u>Very much</u>			<u>Not at all</u>	
Personal prayer, quiet time, and Bible study	5	4	3	2	1
Small groups (e.g., Bible studies, devotionals, prayer partners, etc.)	5	4	3	2	1
Large groups (e.g., Business Students Fellowship)	5	4	3	2	1
Local congregation involvement	5	4	3	2	1
Involvement in an Mukono-area church(es)	5	4	3	2	1
Spiritual retreats	5	4	3	2	1

Other: 5 4 3 2 1

4. To what extent has the following factors contributed to your spiritual development at UCU (circle one)

	<u>Very much</u>			<u>Not at all</u>	
Close friends at UCU	5	4	3	2	1
UCU Teaching and Administrative staff	5	4	3	2	1
UCU community worship and chapel services	5	4	3	2	1
UCU business classes	5	4	3	2	1
UCU general courses (e.g., NT, OT, CWV, Ethics, etc.)	5	4	3	2	1
Personal challenges and difficulties	5	4	3	2	1

5. **Whom do you consider being your role model at UCU?.....**
Why?.....

6. **Besides General Courses, has any of your Lecturers made any efforts to integrate issues of faith and biblical truth in his/her teaching?.....Examples?.....**

7. What in your opinion, is the extent of seriousness of the following problems at UCU? (circle one)

	<u>Very much</u>			<u>Not at all</u>	
Teacher giving too few course assignments	5	4	3	2	1
Teacher giving marks to students without critically marking their work	5	4	3	2	1
Students spend very little time studying but expect high scores	5	4	3	2	1
Teacher using only half of time allocated for teaching	5	4	3	2	1
Teacher dodging lectures almost half of time allocated	5	4	3	2	1
Teacher cheating exams for students	5	4	3	2	1
Other staff cheating exams for students	5	4	3	2	1
Students doing everything possible to cheat exams	5	4	3	2	1

8. **What would be your opinion if all (or some of) the problems in question 7 existed at UCU?**

9. **In your opinion, what obstacles, if any, have constrained your spiritual development at UCU?.....**

10. **What do you suggest that the UCU should do to improve on the Spiritual development of the students?**

APPENDIX 2: STATISTICAL DATA

STATISTICAL DATA SUMMARY SHEET/DISAGGREGATED													
	BBA 2, N=33			BBA 3, N=25			Mascom 3, N=25			Cath., N=19		Total N=102	
Question 2													
Influences	Mean	SD		Mean	SD		Mean	SD		Mean	SD	Av.(x)	Av. SD
Good reputation	3.88	1.17		3.28	1.21		2.96	1.46		3.26	1.19	3.35	1.26
Christian Found.	4.18	1.01		4.08	1.04		3.72	1.31		3.95	1.08	3.98	1.11
Reasonable Fees	2.42	0.97		1.6	1.04		1.84	1.21		1.53	0.7	1.85	0.98
Proximity	2.79	1.32		2.16	1.46		2.8	1.29		2.68	1.42	2.61	1.37
Study Environ.	3.73	1.28		4.08	1		3.84	1.25		3.16	1.21	3.7	1.18
Question 3													
Influences	Mean	SD		Mean	SD		Mean	SD		Mean	SD	Av.(x)	Av.D
Personal Devotion	3.88	0.99		3.2	1.22		3	1.73		3.11	1.41	3.3	1.34
Small Group	3.03	1.33		2.68	1.11		2.28	1.57		2.21	1.18	2.55	1.3
Large Gr/Fship	3.24	1.35		2.64	1.32		2.8	1.5		2	1	2.67	1.29
Local church	3.15	1.18		3.2	1.44		2.92	1.53		2.58	1.39	2.96	1.38
Mkn churches	3	1.44		3	1.53		2.84	1.18		2.16	1.42	2.75	1.39
Retreats	2.48	1.28		2.56	1.33		2.56	1.36		2.53	1.12	2.53	1.27
Question 4													
Influences	Mean	SD		Mean	SD		Mean	SD		Mean	SD	Av.(x)	Av. SD
Close Friends	3.91	1.01		3.56	1.23		3.48	1.53		3.84	0.76	3.7	1.13
Teach&Adm staff	3.61	1.14		2.68	1.38		2.68	1.52		2.79	1.03	2.94	1.27
Comm Worship	4.33	0.78		3.64	1.29		3.76	1.36		2.74	1.41	3.62	1.21
Bus Classes	3.33	1.19		2.64	1.47		2.2	1.04		2.37	1.46	2.64	1.29
Gen. Courses	3.64	1.08		2.84	1.62		3.16	1.46		1.95	0.97	2.9	1.29
Personal chall.	3.76	1.09		3.76	1.09		3.36	1.58		3.32	1.45	3.55	1.3

Question 7														
Ethical issues	Mean	SD		Mean	SD		Mean	SD		Mean	SD		Av.(x)	Av. SD
Too few C/W	1.88	0.96		1.92	1.12		2.2	1.44		1.89	1.15		1.97	1.17
Uncritical marking	2.06	1.39		2.44	1.5		2.4	1.35		2.74	1.52		2.41	1.44
Little stud.study	2.09	1.21		2.24	1.27		2.72	1.28		2.53	1.43		2.39	1.29
Teachers cut Lectures	1.55	0.97		2.24	1.39		2.56	1.26		2.58	1.43		2.23	1.26
Staff leak Exam	1.61	1.06		2.84	1.62		2.16	1.11		2.11	1.37		2.18	1.29
Stud.cheat Exam	1.79	1.05		2.88	1.36		2.84	1.52		2.42	1.46		2.48	1.35