



MORAL DEVELOPMENT THROUGH EDUCATION AND ITS ROLE IN SHAPING EFFECTIVE GOVERNANCE ACROSS AFRICA: A CASE STUDY OF UGANDA

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ABSTRACT

As Africans grapple with consequences of non-existence of ethical professionalism in governance, appropriate historical and social contexts that shape Africans psychological socialization at individual level have continued to be undermined. As opposed to contemporary ethics in modernized formal education inclined to individualism, it has continued to lack the cultural character of Africans psychological makeup as a communitarian society provided in the informal education. Furthermore, there has been an increase of colonial moral values domination and erosion of the African psychological learning modules from the informal setup by the current contemporary formal learning setup through schools. This has also sparked off the contradictions of values trapped up in both western and African moral interactions among the wider African intellectual class in responsible leadership and governance positions across government and business. To generate a comprehensive understanding of the misconceptions between both the formal and informal education, the case of Uganda will be presented to demonstrate the missing link of formal education towards providing morally upright professionals for effective operations within governance structures. To achieve the intentions of this paper, a qualitative research methodology will be used. Secondary sources of data including online articles and books will be the source of data. Content analysis will be used to analyze the data. This will be done in the paper provide a scientific justification of the psychological, ethical and managerial dimensions as per the context of the study area of Uganda. This all above will be done to explain how the distortion of learning would disorient the psychological makeup of Ugandans from acquiring ethics from only formal education despite a continuous disconnection of African ways of life presented in the informal type of education.

Key words: Governance, Morals, Education.

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DEFINITION OF KEY CONCEPTS

Governance:

Governance is a process and reciprocal institutions' functional through formal and informal means with an aim of guiding and restraining the collective activities of the group (Keohane, 2000). In this paper Governance will mean the reciprocal exchange of both the rulers and the ruled towards reaching decisions, ensuring equal distribution of resources and doing all this in relation to the moral context of the society that the leaders who are entrusted with authority find themselves.

Morals:

Morals are, referred to as behavioral value philosophy concerned with the purpose of determining what type of activity is good, right, to be done as well as determining

if it's bad, wrong and if to be avoided so that man may leave well as dictated by the society on finds him/her self. (Joseph Njino, 2007). In this paper morals will mean both learned values through formal and informal education that shape professionalism value standards among government or Business leaders.

Education:

Formal Education is the act or process of educating; the result of educating, as determined by the knowledge skill, or discipline of character, acquired or act process of training by a prescribed or customary course of study, (H. Spenser, 1913). Informal Education is the process whereby the adult members of a society guide the development of younger members of the society into adulthood and initiate them into the culture of the

society (Kruithof, 1993). In this paper Education will mean the shaping of moral values of individuals in the society by combining informal and formal value systems for a more appropriate value system to the moral context of the people in a given society.

1. INTRODUCTION

During colonial times in Africa, colonial masters began a process of uprooting African psychological perception with negativity to African practices and culture from its “natural habitat,” and infusing its own. Though colonialism strongly impinged on the African traditional ethical nurturing through informal education, indeed it shook the African traditional moral development and psychological makeup to date. In exchange for colonial master’s formal education, a new system of psychological transformation in the form of ethical orientation of professionalism for management and sustainability of inherited African states was introduced.

However, this above did not completely erode the sense of Africanity (the sense of Africans recognizing themselves with their identity) from the informal orientations common at family level across the continent. The sense of Africanity continues to have a strong impact on the African psyche and psychological perception of realities which is bound to continue into the future through generational inheritance. As a result, there is need of integrating African moral values by combining both formal education and Informal Education forms with an interest of promoting an acceptable moral value from professionals in ensuring good governance both in business and governments across in Africa.

In specific to business operations in Africa, the expression ‘corporate culture’ as an ethical core value of a specific company has often been synonymously used in most literature with ‘Organizational Culture’. Meanwhile, scholars are yet to agree on a standard definition for what precisely corporate culture represents in relation to the moral value system of professionals psychological makeup. Michael Crandall (2006) puts it in relation to the value systems for morals that organizational culture represents the characteristic set of values and behavioral ways among all employees in an organization share. In stressing about culture, Kinni-Fongot (2007), defines it as a continuous negotiation of contiguities over time and space. This in context of this paper means that with formal education and informal education the introduction of organization cultural values pose the professional with contradicting value system which might not be compatible with the context they find themselves in.

Despite the mentioned contradiction in the value systems, over the years, organizations have experienced varied cultural practices which are equally grounded on professional ethical value system obtained through formal learning in Africa. This therefore remains to be the unique component that would give identity to defined individual fit in the created social value system of a given entities while undermining the influence of the informal values learnt. Some major sources or origin of the morals both in government and business are: stockholders, management, employees, suppliers, government officials, community, society, and continent contexts interactions.

In the context of this paper, culture will be discussed as a determinant of an individual moral and psychological makeup through informal education in contrary to the contemporary professional moral development principals ground in disciplines of science through formal education. Hence the contradiction of these values obtained from both forms of education among African professionals in governance roles are assessed as the creator of a mismatch of what society expect from their actions vis-à-vis the acts committed in promoting efficient Governance in Africa. Due to this fact, the paper will discuss a clear link of the two forms of education and effects on individual function in both business and government institutions with an aim of promoting effective governance as the main interest of this study.

1.1. The problem Statement

The underlining principle of good and bad is infused in the concept of moral values. In Africa, ethics have continued to be influenced by the varying cultural norms and contexts that individuals find themselves to determine their moral makeup and sense of belonging to a given cultural moral context. In addition to this, the infusion of culture in individual’s actions generally has continued to be determined by these norms and values of the society in which they find themselves. Despite these facts, formal education as a preferable avenue of African transformation has introduced a new concept of professionalism in relation to the discipline of study. In this form of moral development intellectuals in academics later on carry on the principles of professionalism in the inherited government systems and business functioning across Africa.

As a point of assessment in this paper, formal education has continuously promoted the rejection of the necessity of informal education moral values yet its construction is inevitable due to the influences from the wider community where all Africans originate. In the nutshell, this has continued to breed Africans who identify themselves as members of the community but owning a new professional moral dictation of formal education.

This missing link has continued to breed highly skilled Africans without being well grounded in the psychological and moral contexts with Africanity. As a result this has continued to provide a mismatch of decisions made in the whole governance process with less respect to the realities of the moral values systems professionals find themselves. Hence the continuous Eurocentric perspective in formal education has continued to promote individualism through professionalism as opposed to the communitarians African moral duties of individuals grounded in cultural and expected way of living. This paper establishes a clear illustration of the two forms of education and their relationship with governance.

1.2.0. Overall Objective

- a) To understand how governance would be made effective by blending formal and informal moral development through Education in Africa?

1.2. 1. Specific Objectives

- a) To investigate aspect in formal and informal education that would guarantee effective governance.

- b) To understand how moral development in formal and informal education would be a determinant of effective governance in Uganda.
- c) To explain how informal education would conflict with formal education in limiting proper moral development among professionals from school systems in Uganda.

1.3.0. Overall Research Question

- a) How could governance in Africa be effective by blending moral development through both Formal and informal Education?

1.3.1. Specific Research Questions

- a) What forms of learning in formal or informal education would guarantee effective governance?
- b) How could moral development in formal and informal education be a determinant of effective governance in Uganda?
- c) How could informal education conflict with formal education in promoting moral development among professionals from school systems in Uganda?

1.4.0. Theoretical Framework

This section presents Moral Development theory as the selected theory due to its ability to explain the various stages in relation to moral development. These stages presented by the theory also permit an easier explanation of the contextualization process of both formal and informal learning mediums in determining morals among African professional in Governments and Business.

1.4.1. Moral Development theory (Lawrence Kohlberg, 1958)

In the Moral Development theory, Kohlberg's proposed several Stages of Moral Development. Starting with stage 1: this is the Pre-conventional morality, (most nine-year-old and younger, some over nine). At this level he states that we don't have a personal code of morality. Instead, he asserts in the theory that individual moral code at this stage in childhood is shaped by the standards of adults and the consequences following or breaking of established rules. This as a result asserts the relevance of informal rules in shaping behavior as discussed in the context of the cultural nature where individuals find themselves.

First tenant in level 1: This theory is in relation to obedience and punishment orientation. It states that goodness is practiced in order to avoid being punished. This tenant exemplifies the necessity of informal education at family and community level. The moral principle in this stage is that of if a person is punished, and then they must have done wrong. Secondly at the level 2, individualism and exchange aspects are evoked when individuals recognize that there is not just one right view that is handed down by the authorities in the informal orientation but rather different individuals have different viewpoints in the same context.

Stage 2 of moral development: According to the Moral Development theory is that of Conventional morality. In level 3 this is recognized to be the beginning to internalize the moral standards through valuing adults as role models. Authority is internalized but not questioned and reasoning is based on the norms of the group to which the person belongs. First tenant in this

level are that of good interpersonal relationships considered to be good in order for an individual to be seen as being a good person by others. Second tenant at level 4 is that of maintaining the social order to provoke individual to become aware of the wider rules of society. This is done to trigger judgments concerning obeying the rules in order to uphold the law, principle as well as avoid guilt as the case is for formal education and professionalism principles.

Stage 3 of moral development: The theory is established on the post-conventional morality where Individual judgment is based on self-chosen principles, and moral reasoning as being based on individual rights and justice. According to Kohlberg this level of moral reasoning is as far as most people get. He however state in the theory that only 10-15% are capable of the kind of abstract thinking necessary for stage 5 or 6 (post-conventional morality). In Level 5 he states that most people take their moral views from those around them such as through informal education spheres and only a minority think through ethical principles for themselves from both formal and informal education.

The last stage embodied in level 5 is that of Social contract and individual rights. At this stage, the individual becomes aware that while rules/laws might exist for the good of the greatest number. However, there are times when they will work against the interest of particular individuals. This is more evident in level 6 of Universal Principles where People at this stage have developed their own set of moral guidelines which may or may not fit the governing laws despite the possibility of the principles to apply to everyone.

In summary to the selected theory, it has the ability to explain the evolution of moral development from families and communities in the form of informal education and explaining the construction of moral values through the shared individualistic performance in society in the form of professionalism through formal education. This theory in addition manage to illustrate the contradictions in the moral development levels and indispensable necessity of the informal moral development in guaranteeing individuals professionalism to facilitate harmony of both moral systems in a society and that developed through science towards promoting good governance in Africa.

2. LITERATURE REVIEW

This section provided a detailed review of education related literature in relation to the selected topic of Moral development through education and its role in shaping effective Governance across Africa.

2.1. Afrocentric verses Eurocentric ethics in education; an analysis of mixed moral values of ethics in African education process.

The foundations of ethics in African education traverse to the contemporary African governance of private and public entities, informal or formal virtues at all levels of Africa's communities. The vices right and wrong, honour and shame exist in all cultural diversity of Africa in two generic orientations namely individual tailored and duty centered interpersonal morality. These two defers from the Eurocentric individually focused morality obtained through formal education that frames and gives content

to ethics and contemporary moral values in education with in Africa. Furthermore, contemporary moral value development or ethics in African education is attempted to move trainees forward without accepting or worse yet without awareness of ethical or moral codes of their ethno-cultural circumstances. This has continuously caused blindness and inability to see the value of Africa's ethno cultural morality with practices that disregard the moral context and ethical realities in African Governance.

In relation to the above argument in this research, Nsamenang, (2007) argues that, the overlay of these two systems of morality in the same, students and community's further complicates the ethics or moral values in education field in Africa. He suggested that, an integration of ethics/moral value development in education by educators should listen keenly and learn from the African. He suggests that this would be done through assessing the world view by visualizing a holistic and integrated universe and its moral code clarifying that this would shape ethics in education and morality in a new way. He argues that, this would meet the need to search for culturally grounded and contextually appropriate ethics for training professionals for effective governance and business service delivery. He further argued that,

"In order to reach Africans in there subjection to two sets of moral nature, the relational ethical values in obtained through informal education and the formal imported individualistic moral demands ethics in African education. More fittingly must bridge the two moral worlds, accordingly ethics in African education is being called to help Africans consolidate the cultural roots that give them identity and dignity and guide there transition without guild and excessive conflict to new perceptions of themselves for a mutual ethical judgment and moral life prompts".

It is therefore important to be aware of the challenges posted by paradoxical demands and hybrid cultural context, opting for pedagogy of the generation curriculum in form of generative and ragogy. This would be an innovative project by which Africa can make not only a respectable but also an influential contribution to the fields of moral development by integration of its rights and keep in harmony the wrongs of moral development in its education. In addition, if this is done, it would enrich and extend disciplinary frontiers through students and peer collaboration in extracting and disseminating the concepts from formal ethic/moral development system in African education. In relation to this and in agreement with Nsamenang, a perfect blend of informal ethic in education and formal ethics obtained from African contemporary formal education would help create a solution. This solution would solve the problem of having a mixture of conflicting indigenous realities. It would also counter imported factors and ethical imperatives such as the indigenous ethical codes and moral ideals as fundamental ethical elements in contradiction toward moral development in Africa.

2.2. The moral development in African education process geared to good governance professionals

According to Robert (2000), he states that governance is a process and institutional functioning way through

enforcing both formal and informal to guide and restrain the collective activities of the group. He furthermore added that it can be a generically understood as management of resources and policy-making as a means of exercising authority (power). Thus, entailing all instruments through which different policy stakeholders exercise legal rights with the aim to achieve political, economic, and social objectives.

In this sense above, the term "governance" appears to be more and more used in order to denote a complex set of structures and processes (at the public as well as at the private level across all communities), though in this paper it is generally associated with national administration. However, its definitions offer a rather broad horizon of interpretation. This interpretation is in agreement with Nsamenang (2002). He argues that moral integration of both formal and informal value systems is necessary in the education process for positive professionals in governance. Since education is a means that could enrich professional ethics and moral recognition of a given society in African hence education with respective ethical code of conduct to good governance at all levels in the community should be inclusive in the following ways-

"Pre-empting students belief and knowledge or misconceptions about ethics and reflect on the challenge of opposing belief, Sensitizing students into understanding own values and moral life, their implications for professional practice, Providing resources opportunities, guidance and supervision that enable students to acquire the requisite knowledge skills and attitudes required to judge and act from an informed ethical position, Incorporating and integrating ethical concerns and issues into all phases of professional education, Teaching that is focusing on cognitive skills behavioural skills and character development Ethics to contribute to high quality patient care and professional behaviour, skills development that concentrate on all the three domains of personality psycho-motor, cognitive, and effective. This would be all done to ensure whole some character and moral construction or development within an individual" Nsamenang, (2007).

He argued further that if the above is ensured, this would pave way for ethics development in professionals for efficiency in governance practices in order to avoid going against the standard norms or principles set for good governance such as rule of law, transparency of decision making or openness, accountability, predictability or coherence, and effectiveness. With equal participation by all members of society as the key moral development element of good governance, an active role in the process of decision-making and ensuring the rule of law maintained through the impartiality and effectiveness of the legal system would be guaranteed.

Rule of law which furthers more means the protection of human rights (particularly those of minorities), independent judiciary and impartial and incorruptible law enforcement agencies. It involves a variety of conditions, being strongly connected to good administration of justice, good legal framework, verified dispute mechanisms, equal access to justice, and the independence of judiciary workers (lawyers, judges). In relation to this, Ayittey (2012) states that moral development in governance is also based on the

transparency of the decision-making process, which ensures that information is freely available and accessible to those involved or affected by the decisions taken.

Transparency in addition to accountability and responsibility as values engrained among all of the participants in the political and economic processes are some of the values that would be enriched if moral construct in in correlation with the society expectations. Immoral acts like Corruption which Jain (2001), defines as acts in which the power of *public* office is unethically used for personal gain in a manner that contravenes the rules of the game, would also reduce to ensure good governance across business and Governments. In addition to this is, while reinforcing dictatorial leadership and bad governance as immoral acts according to Ayittey, (2012), he argued that these are immoral acts associated with unethical control of all relevant branches of their economy, civil service, electoral commission, judiciary, media, security forces, and the central bank particularly the judiciary systems, an ethically moral upright professional would provide the ethical checks and balances that might curbed leadership and related excessive powers hence cutting abuse of management at all level of the African governance structures.

2.3. Ethics in African formal education, its relationship with graduates and professionalism in governance of contemporary African institutions

At macro level that is state governance, Eurocentric literature and formal education generally has developed graduate skills associated with individualism spirit rejecting the vales of ethno cultural African communitarian. Hence the normative right and wrong in lure of administrators or state apparatus, public service administration, private sector and mainly the state constitution obedience for citizenship has continued to be undermined. This has as a result given rise to failure in obtaining a common tool of implementation and manipulation to unethically governance and provide across the Business sector and public service in modern states of Africa (Ifeanyi, 1984).

Furthermore, the orientation of an African moral development takes its impulse, undoubtedly, from the humanistic outlook that characterizes traditional African life and thought. It considers highly the natural sociality or rationality of the human being that prescribe social ethic. This prescribes the moral duties which involves individual in some social and moral roles in the form of obligations, commitments, and duties to other members of his or her community, (George, 2002). These duties are posed to an individual over whom they must fulfill through demonstrating concern for the interests of others through ethical values of compassion, solidarity, reciprocity, cooperation, interdependence, and social well-being. Additionally, principles are counted among the principles of the communitarian morality; primarily impose duties on the individual with respect to the community and its members. All these considerations elevate the notion of duties to a status different to that given to the notion of rights in current formal education which is western oriented moral development.

The failure to ensure a proper Moral development contextualization through the contemporary African formal education has reinforced the missing link in relation to the decay of moral development through education in general and for service delivery in particular. As a result, limited knowledge transfer of moral values through the informal sector has continuously reduced the chances of trainees to become better practitioners. This has led professionals to be more oriented towards empirical and scientific principles in centrally to societal service consumer need of services as profoundly human endeavours, (Nsamenang, 2007). Despite the split of one self-personality, anxieties and depressions over a contradiction of the ethno-cultural ethics and Eurocentric moral development during practice later on produce graduates, the administrative ethical contradictions from the scientific principles and moral makeup of the society they serve has continued to exist in contrary dimensions .

The term administrative ethical responsibility above is used as collective term for the ideal values systems mutually acceptable by the people in a given society (Bame, 2007). Some of these include responsibility may include; responsibility that refers to the prompt acquiescence by an organization to popular demands of ethical policy change. Fairness that promotes citizens (people) to have the chance to present their cases and be heard fairly agencies follow the principle of due process. Flexibility of graduates and professionals in the formulation is implementation of policy matching. The moral context of the society is who do not ignore individual, groups, local concerns or situational differences. Honesty; implying that graduates or professionals tell the truth and avoid corrupt practices in all spheres of their life. Lastly accountability; where graduates and professionals are liable, responsible and answerable. Hence taking responsibility of all these principles in matching both the formal and informal moral development education means to later on promote good governance through individuals who could easily contextualize their role in the society they find themselves in Africa

2.4. Justification for ethics in ethno-cultural education as a determinant of good governance in Africa

The state, society and dilemmas for human conditions are obliged to have a deep reflection and critical concern with socialization of humane values in general, moral nurturing as well as moral development through education in Africa. This implies that every human culture possesses its own folk curriculum in form of informal education, which its adults and mentors endeavour to transmit to next generations to prepare their growth to more competent members of cultural community normatively in Africa.

A time when trainees and professional are expected to grapple with the challenges of global realities in local practice there is a growing mismatch between professional preparation of citizens into preconceived professional mind-set and complex ethical challenges associated to good governance (Nsamenang, 2007). Due to the euro-western inventions which have been imported in to Africa along with their attitudinal

orientations to governance, the African landscape continuously has caused a paradox in value orientations and guiding moral codes embedded in Africanity and westernisation. In addition African People developed ethical codes as participants in their cultural communities in the light of cultural practices and circumstances of their communities which change within the indigenous cultures of Africa (Rogoff, 2003). In relation to the arguments from Rogoff, Rabain adds that, educational ideas and practices where in the African informal education embedded in family traditions, daily routines, and social and community life, where Africans play a critical role in their own moral development than the case is today with formal education that takes more of the African professional learning process (Rabain, 1973).

The Africans desire to be what they were originally yet, at the same time, a desire to embrace change that is identification with two contrasting governance realities of localization and globalisation. As addressed in this paper as a blend of formal and informal value system learning to professionals, this is argued for derive what is positive in traditional ethics in African education and in the infusion of these ethics across traditions to formal education, thus a providing a possibility of each enriching the other (Rabain, 1973).

Furthermore before colonisation of Africa, governance of the chiefdoms and kingdoms promoted moral concepts in the African moral language and thought to shape the African psychological lenses of acquiring morals. Through the informal traditional education (ethno-cultural), it contributed more efforts in orienting all people the concepts of good, bad (or, evil), right and wrong feature prominently in African moral thought, as moral exist cultural contexts. African moral value systems that determine their leadership style was, thus, a character-based ethics/Moral that maintained that the quality of the individual's character was most fundamental in moral life of all chosen leaders which was developed. In the African societies through telling morally-freighted proverbs and folktales to its younger members such moral constructs were instilled in the minds of African children. Though having moral knowledge being made aware of the moral principles and rules of the society is one thing and being able to lead a life consonant with the moral principles is quite another but the reality was different as compare to today where these values are rejected (Menkiti, 1984).

African individuals knew and even accept moral rules where by going against them was considered wrong to cheat the customs than is the case for current governance of state based on professionalism from Eurocentric education. However some who failed to apply these customs to effect the transition from knowledge to action, to carry out the implications of his moral belief led to guilt feelings which all was based community rejection. According to Ifeanyi Menkiti, he argues that governance was rooted from the people due to their royalty to respective traditional leaders and informal education used to reinforced norms and loyalty. This loyalty stemmed from family socialization and society interaction which equipped individuals with obligations that transformed one from the it-status of early child-hood. Early child hood as a stage marked by

an absence of moral function, into the person-status of later years, continued to be marked by a widened maturity of ethical sense an ethical maturity without which personhood (Menkiti, 1984). This was conceived as eluding one for values confirmed to be right and punished those coded to be wrong hence creating full socialization that aided leadership within the notion of the common good features manifestly in African moral value system development.

It's established in this paper that the common good was not a surrogate for the sum of the various individual goods, never consist of, or derive from, the goods and preferences of particular individuals. It was that which was essentially good for human beings such as embracing the needs that are *basic* to the enjoyment and fulfilment of the life of each individual as a whole of the community. This was done with a claim that there was no human being who did not desire peace, security, freedom, dignity, respect, justice, equality, and satisfaction. The institution of government or legal system was surely based on a common understanding of the need for societal values of social order and social peace.

It was, thus, pretty clear that the common good was that which inspires the creation of a moral, social, political, or legal system for enhancing the well-being of people in a community as well as promoting humanity, sisterhood and brotherhood, feature prominently in African social and moral thought and practice.

In relation to the above assertion of values above, they were among the moral or human values that have always constituted the basic perhaps the ultimate criteria that not only motivate but also justify human actions. These actions, that is perceived to affect other human beings and as referring to an association of men and/or women with common aims and interest. These all enhanced unity, participation, obedience in support of good governance in Africa. Most evident at the pre-colonial times when informal education (ethno-cultural) was at its pick. This has been mixed with ethical values of professions derived from formal education which only aims at sustaining the colonial systems of governance over people rather than rooted from people as was in pre-colonial Africa.

2.5. Informal education in Africa's indigenous moral setup.

African indigenous form of learning had overall and practical advantages in shaping individual behaviour patterns. This education prepared individuals to play their roles in the family, clan and the ethnic group as a whole, (Daillo, 1994). Furthermore this education served as an important tool for the conservation and transfer of time-tested skills, customs and knowledge from generation to generation. In the means mentioned education of young people in a certain cultural setup granted an opportunity for learning appreciate and valuable heritage of their forebears. According to Walter Rodney, in his book; *How Europe underdeveloped Africa*, it notes that;

"...indigenous African Education can be considered outstanding; it's closely linked with social life, both in a material and spiritual sense; its collective nature; its many sidedness, and its progressive development in conformity

with successive stages of physical, emotional and mental development of the children is significant...altogether, through mainly informal means, pre-colonial African education matched the realities of pre-colonial African society and produced well-rounded personalities to fit into that society".

Thus, African informal education systems were designed following the earthly and related cosmological horizon and connectivity. This was done within the time and space determinants as well as the elasticities of the vita Africana (Abdi, 2005). It should therefore be noted that some form of Africa's indigenous forms of learning are still being practiced by some few African societies like the Basuto of South African (Mabille, 1906), the Maasai of Tanzania (Birgit, 1994), the Acholi of Uganda (Odora, 1994), some tribes in Mauritania (Daillo, 1994) and Gambia (Joof, 1994) among others.

The above examples of communities that still practice African learning modules in an informal sense are witnessed to bring up the youngsters within Africa with morals that differ greatly from society to society as well as from culture to culture as transmitted from generation to generation (Abdi, 2005). This all reinforce the informal learning process and accumulated societal experience by the elders of the community structures where individuals in particular master the necessary social obligations and occupational skills shift to young ones. This continuously enables individuals to effectively cope with their correlating moral practice to the socio-cultural and natural environment around them (Daillo, 1994; Joof, 1994; Odora, 1994; Birgit, 1994; Keynan, 1994).

Different from the formal education models in contemporary Africa, in such societies where the African indigenous learning is still practiced through the informal means of learning, individuals in such a society are seen as an asset of the community and the community maintains a stake and confirms ownership of that individual. From this argument, it clear that every member of the community contribute to the upbringing of the an individual whether the person is an offspring, family relative, extended family member, or simply another member of the clan despite the coming and importance of formal education today (Daillo, 1994; Joof, 1994; Odora, 1994; Birgit, 1994; Keynan, 1994).

In addition to that, the oldest members of the community continually engaged in non-formal and non- schooling forms of learning. They build philosophical treaties about the best ways to teach the young ones which is complemented by experience-induced and improvements that were constantly applied to the actual knowledge (Abdi, 2005). In early days of growing, Africans involved themselves in teaching each other various lesson rotating on storytelling, mental arithmetic, community songs and dances, learning the names of various birds and animals. Learning also involved; the identification of poisonous snakes, local plants and trees, and how to run and climb swiftly when pursued by dangerous animals (William, 1987).

In relation to the above, in South Africa, before the Dutch settlers arrived in 1652, the process of informal education began by training the young ones manners, roles, responsibilities and history, the importance of fighting and military skills (Keto, 1990 cited in Abdi,

2005). In the African traditional system of education geared towards promoting moral development were also considered to be comprehensive bodies of knowledge. This body of knowledge was considered to be beyond the historical, philosophical and literary components as is the case in formal education. It also addressed such issues as fishing techniques, method of food preservation, post-harvest, pest control programs and use of different herbs and plants to manage diseases, (Abdi, 2005). Thus, African traditional system of learning weren't only effectively developed and philosophically coherent but also scientifically and technologically connected and a need to connect them with contemporary African leaning practically and theoretically while learning remains a challenge for the wider education system in Africa (Abdi, 2005). In addition to that, the growing of individuals were raised by the community and educated in the culture and traditions of their people.

In context to this article, informal education of Africa appeared in the forms of lessons geared towards moral development. Individuals were taught orally on fireplaces after dark with the view of teaching children good conduct and wisdom accumulated through generation as opposed to class room settings, (Birgit, 1994). For example in Maasai tribe, proverbs structure individuals to behave in a particular pattern which is culturally and traditionally acceptable as the moral setup of this society, (Birgit, 1994). In addition to that, as regards riddles, they contain puzzling questions and statements with a hidden meaning which was meant to be discovered or guessed by individuals to whom the riddles are addressed.

Hence the Maasai in Kenya, used the both complex and simple riddles which were meant to train the reasoning ability, local vocabulary, and memorialization and thinking speed of the growing children. Furthermore, In Acholi land in Uganda, proverbs were meant to promote cognitive development (reasoning), deliver moral lessons, warnings and advice (Odora, 1994). All these gave rise to individuals in society who were better morally with effective attitudes to mix both leadership and their context community moral demands by those governed in a leadership role or business setup.

3. METHODOLOGY

To achieve the objective of this study, a qualitative research methodology explanatory in nature was used. The researcher utilized the narration of experiences as a participant observer and indigenous of the selected case study country Uganda. This was considered as primary data in this study.

To make the work more scientific, the research work also reviewed secondary sources of data in the form of online articles and books to supplement the narrations established for the case of Uganda.

The selected method of analyzing collected data is Content analysis. It was used to analyze the data with an interest of providing a scientific justification of the moral development and managerial dimensional impacts from both formal and formal education in Uganda.

This all above was done to explain the clash of moral development in African contemporary Formal education and informal education approaches that define an

individual's belonging to a given society. This is later on argued for in this paper that I would affect general governance of African governance structures where such individuals of both educational learning processes find themselves in specific to Uganda and Africa at large.

4. Ugandan Formal and Informal Education realities towards Moral development for effective governance

This section provides a detailed analysis of Ugandan Formal and Informal education in addressing the topic; Moral Development through Education and its Role in Shaping Effective Governance across Africa.

A Case Study of Uganda:

More in the section is done to also answer the established questions of the study. These include; What forms of learning in formal or informal education would guarantee effective governance; How could moral development in formal and informal education be a determinant of effective governance in Uganda? How could informal education conflict with formal education in promoting moral development among professionals from school systems in Uganda?

4.1. Political history of Uganda

Uganda is located in the East African part of Africa. It's neighboring Kenya in the east, DRC in the west, and Tanzania in the South, Rwanda in South West and South Sudan in the North. The country gained independence from Britain in 1962. The 1962 elections resulted in a coalition government under Milton Obote. In September 1966 Obote promulgated a republican Constitution, with himself as Executive President, (Uganda constitution 1963).

In 1971, whilst Obote was out of the country, Idi Amin, who was then at the head of the army as well as the Military Police Force, staged a coup and installed himself as President. In the eight years of the repressive Amin regime, the entire Asian population of the country was expelled; the economy went into free fall.

Amin's reign was brought to an end when the Ugandan National Liberation Army invaded Kampala 1979. Obote regain power from 1981 and 1985. It was during this period that the current president Yoweri Museveni established the National Resistance Army. In July of 1985 a military coup under Tito Okello ousted Obote, but fell six months later to the National Resistance Army hence Museveni became President of Uganda to date.

The distinctive feature of the Museveni government was a rejection of multi-party democracy. Museveni's 'no party' Movement survived until the 2005 referendum that indicated a vote in favour of multi-party democracy. It's from this government that remarkable transformations of the Education system where evident as demonstrated below.

4.2. Overview of Education System in Uganda since 1980.

Ugandan's formal education terrain today has undergone through several modifications since the 1880s when education was first introduced by the Christian Missionaries. Until the early 1990s the education policy was fraught with gender disparities in enrolment, dropout, performance and general attainment.

Until then the education system had glaring disparities arising from historical and cultural factors that regarded the male sex as important than the female.

As established above when Uganda became independent in October from 1962, it has not changed fundamentally its education system. This system consist of four levels of institutions, each followed by a national selection exam which feeds a centrally administered process of distributing successful candidates among the options available at the next level.

Formal educations in Uganda is started with seven years of primary school (ages 6-12), which is compulsory (supposedly) and free according to the current Universal Primary Education (UPE) policy. This is then followed by four years of secondary education (ages 13-16), which is optional though plans are underway make it universal too. This is then followed by two years upper secondary school (A level), and finally by five years of University or Tertiary education depending on professional selected by the individual.

Since the introduction of formal education in Uganda, there have been disparities in the distribution of facilities for female students and relevance of informal learning integration in the formal setup. This is partly because the first schools set up by the government were that for the administrators and chiefs and their children with an interest of supporting the inherited colonial system practices (Kikampikaho, 2002). In addition, the geographically poorer areas in terms of soils and climate tend to have fewer schools than the relatively richer areas. Other factors behind this disparity include historical ones such as the presence and influence of missionaries, and cultural factors. The facts that starting schools is depended on the community's initiative; some communities preferred more their informal means of learning than the formal education. Such communities are commonly seen in the northern part of Uganda which is predominantly pastoralist in nature.

With the replacement of informal education by formal education in the 1880s as the most important form of education, the educational of girls and women has lagged behind with more of boys and men going through the system. However, in 2001, female school enrolment as a percentage of total enrolment was 49 percent and 44 percent at primary and secondary school levels respectively (Kwesiga, 2002). Female students from 35 percent of those enrolled in tertiary institutions. The adult literacy rate with formal education for Uganda females is currently estimated to be at 57% while that of males is 78%. However the obstacles to gender parity are embedded in the cultural norms and practices valued traceable in informal education that promotes the patriarchal arrangements of the society. This as a result has also promoted the pace of policy and implementation modeling inclined to the Eurocentric form of formal education to promote equality. In formal education furthermore, where both male and female are equal and pursuing the same goals of obtaining scientific principles or values, this has bridged the problem of gender disparities that is evident in informal education through gender roles (Kwesiga 2002).

4.3. Formal Education decentralization as a reform in Uganda

Despite the new innovations in Uganda's educational system, less has been done to blend the cultural setup of the Ugandan moral make up from cultural contexts. However in devising means of expanding the formal education system, it has been done at the expense of informal education through the decentralization process of education (Steiner, 2006).

In detail, educational decentralization in Uganda is part of a larger exercise of devolving all public services with an aim of contributing to equal chance geared towards learning to all citizens across the country. In Uganda, the factors that encourage centralization include positive effects such as political stability and economic development, push factors like existing regional inequalities and inadequacies, real and perceived by the central governments. In addition to this multilateral and bilateral donor communities were encouraging countries in the South to decentralize and/or privatize public services. Among these countries Uganda has proceeded quickly in an almost all-at-once formal education decentralization strategy (Naidoo, 2002).

In Uganda, decentralization is not totally new. Regional governments mainly in the form of informal education existed in monarchies and chiefdoms and the main purpose was that of passing on generational value that existed in the cultural context. But these were abolished in 1966, four years after independence (Mushemeza, 2003). The post-independence constitution of Uganda (Uganda Constitution 1963), laid a legal framework for re-decentralization based on regional governments but it never took off immediately. It's the current Ugandan government administration that has implemented some decentralization in the areas under its control since early 1990s as evidenced through the formal educational sector. After it came to power in 1986, the government adopted country-wide decentralization basing on the values of a republic than the case was for the cultural dimensions which were basing on the cultural realities of the people.

In the context of Uganda, decentralization is taken to mean the reassignment of some decision-making (management) authority, responsibility and tasks from the central government to local governments. Legal, financial, administrative and political management of public functions are to become the responsibility of the local community, under the leadership of Local Councils (LCs). Decentralization appears to be based on the governance idea of *subsidiarity*: Subsidiarity as matters that should be handled by the smallest (or lowest) authority. Subsidiarity within the formal education sector means that a central authority should have a subsidiary function, performing only those tasks which cannot be performed effectively at a more immediate or local level. Hence the central authorities delegate management to sub-national, municipal or local units (Naidoo, 2002).

There are varying degrees to which this delegation happens, ranging from *deconcentration* at the lower end, through *delegation*, to *devolution* at the upper extreme. To some scholars and some multilateral organizations such as the World Bank, *privatization* is considered as a form of devolution (Hanson, 1998; Suzuki, 2002;

UNESCO, 2004). Deconcentration involves the spatial relocation of decision-making; some administrative responsibilities are transferred to lower level governments. It also referred to as administrative decentralization which involves the transfer of tasks and responsibility but not of authority within the school systems in Uganda (Hanson, 1998; Naidoo, 2002; UNESCO, 2004).

Naidoo, (2002) identifies Uganda as the only example of devolution. According to UNESCO, devolution of education is political and financial (UNESCO, 2004). It goes hand in hand with the introduction of market forces to the education system through privatization. In Uganda elementary education was universalized in 1997 and the modifications effected were directed to reach of formal education across the country. This also implies that more moral values of individualism generated by formal education have continued to be promoted through formal education decentralization as opposed to the suppression of the communitarian values from the informal moral learning as it existed in the past as discussed in the preceding section.

4.4. Discussion on Moral development through education and its Role in Shaping Effective Governance in Uganda

Formal education in Uganda has taken on a life of its own that has little to do with the needs of society, children, or the adults whom the young generation become, (Mazrui, 1993). This differentiation in the nature of professionals and the need of the society its self has undermined proper leadership based on mutual cooperation due to this mismatch.

Due to this mismatch in the values acquired, schools despite the transformations made of promoting decentralization; they have continued not to be places that give individuals meaningful responsibility in order to produce conscientious, mature adults and citizens. They have however been regarded as places in Uganda where obedient children learn morals related to do what they are told or learn to do what teachers will reward, (Shizha, 2005).

In Uganda, individuals spend in formal school many numbers of years basically doing assignments with less moral value transfer on the leadership necessity and cultural context of decision if granted a governing role later on. These assignments in most instances have no meaning to their community based moral contexts. Hence the continuous support of the principles of scientific professionalism with little relevance to socially accepted moral values from informal education due to its current insignificance postpone individual's maturation rather than giving them more opportunity to learn and to develop discerning judgment later on in leadership roles (Rollnick, 2002).

Furthermore, in Uganda, Individuals learn to read and write (Abdi, 2005), but are not given the opportunities to apply those skills in either useful or interesting areas. This means that individuals in formal education orientation simply become good at doing things which are primarily only useful and rewarded in school itself with no moral concept transferable to the governance decision lenses geared towards appreciating the society in which they find themselves. In that regard, the current

formal education curriculum in Uganda make individuals unable to grow anything; make anything; build anything; or repair anything unless they learned to do as those things outside of school, (Rust, 1991). Thus, it can be said therefore that formal education curriculum lacks the informal components of the Ugandan societies and makes individuals to have little understanding of human nature or its higher potentials later on in Governance roles. In this paper its argued that, this makes many unable to even imagine, let alone appreciate, the potential of non-material richness of life or the capacity of the human spirit as a component of the suppressed informal Education in the education sector in Uganda.

Informal education from the cultural setups and social relations learning of morals among Africans used to make individuals able to discover lessons for their own lives in history, literature, or science. This fact is true because they learn to see their circumstances objectively, (Giroux, 1996 cited in Shizha, 2005). However formal education limits moral contextual learning and individuals cannot compare their circumstances with those of other cultures or times as compared to Informal education in Uganda. In addition to that, many cannot make appropriate and useful distinctions, (Giroux, 1996). In centrally to informal education, in formal education basically individuals are taught facts they easily forget before they ever become useful, except on exams, to themselves or anyone. In that regard, individuals are just graded on how well they can remember mere statements of ideas rather than being encouraged to create, discover, understand, or appreciate those ideas that build the moral makeup of the societies in which they find themselves to determine the leadership and service delivery contextualized to the interests of the governed (Shizha, 2005).

Furthermore, formal education system in Uganda rotates on polluting the African language to date. Through this system, African educational institutions teach already codified texts, written in a western language projecting knowledge and skills unfamiliar to students and this has made the individuals cognitive development and learning outcomes impossible in some contexts (Shizha, 2005). Individual always have to translate what is taught in a foreign language to their mother languages and then re-translate it to the same foreign language in order to communicate ideas to their teacher with in formal education. This in most case is argued to lead to misinterpretation of the principles geared towards effective governance later in Uganda due to the inability of the professionals to communicate to those governed (Rollnick, 2002). However, it has been noted that learning in English or French doesn't only violate the freedom of African students to learn in a language that is familiar and meaningful to them but also violates the indigenous norms, values and beliefs that shape moral value acquisition among the learners in centrally preparing their psychological abilities to mutually deliver within their original moral contexts, (Cleghorn, 2005).

To solve the above contradiction of formal education through western language challenge in formal schools, a phenomenon called code switching has been proposed by African formal instructors. This has become a major threat to most of African languages and vocabulary

building to reconstruct the psychological sense of belonging in indigenous linguistics in relation to the moral connection to these values. In addition to this, code switching involves switching from English or French to the mother tongue in order to clarify concepts and meanings in Uganda (Shizha, 2005). In this scenario of English words are combined in Ugandan languages such as Luganda, Lunyankole and Kiswahiri when communicating the knowledge in school systems. Hence the code switching process has as a result distorted the content, meaning and values of many African languages that have also affected the psychological acquisition of knowledge in a mismatched moral context approach. Though one's language is vital in understanding the cultural reality that surround one's life for learning of moral values from as utilized in the informal process of learning, its continuous suppression and punishment of its usage in the formal education process limits innovation in the learners and moral acquisition in context to the society they originate from (Shizha, 2005). In that regards above, Fisherman, (1996 cited in Kirkness, 1998) makes a very vital point about the relationships and importance of culture and language. He states that culture is in the language and is expressed in the language which is psychological construct of one's linguistic moral expression medium. He adds that, Language is best able to express most easily, most accurately and most richly, the values, customs and overall interests of the culture for effective governance. Hence a mismatch of formal learning languages from the societal language utilized has continued to promote a miss diagnosis of the best communication medium with the uneducated and governed citizens.

For a detailed understanding of the effect of language which is a psychological linguistic acquisition from informal Education, its suppression also leads to the suppression of governors' culture. This rejection of the moral value systems connected to language take away its greetings, its curses, its praises, its laws, its literature, its songs and its riddles. The governors generated by the formal system of education and currently functioning in the administration process have continued to lose aspects that are essential to the way of life of those ruled in Government or in Business. In summary and as argued in this paper, the rejection of language appreciation and as a medium of moral communication to match the society's moral expectation from informal education will continue to undermine its connection to the mind, the spirit and the soul of people as well as their connection with generational realities of the societies they find themselves both as governors and those governed.

In relation to the above, traditional language as a phenomenon learned through informal education is important because it is what ties Africans together in a family. Therefore, the formal education curricula presented in a foreign language supports acculturation, if not assimilation, into another set of societal norms which are not compatible with the African ways of living and general governance efficiency guarantee. The effect of this acculturation is a disjuncture between the culture of the home, the culture and language of English used in Uganda (Shizha, 2005).

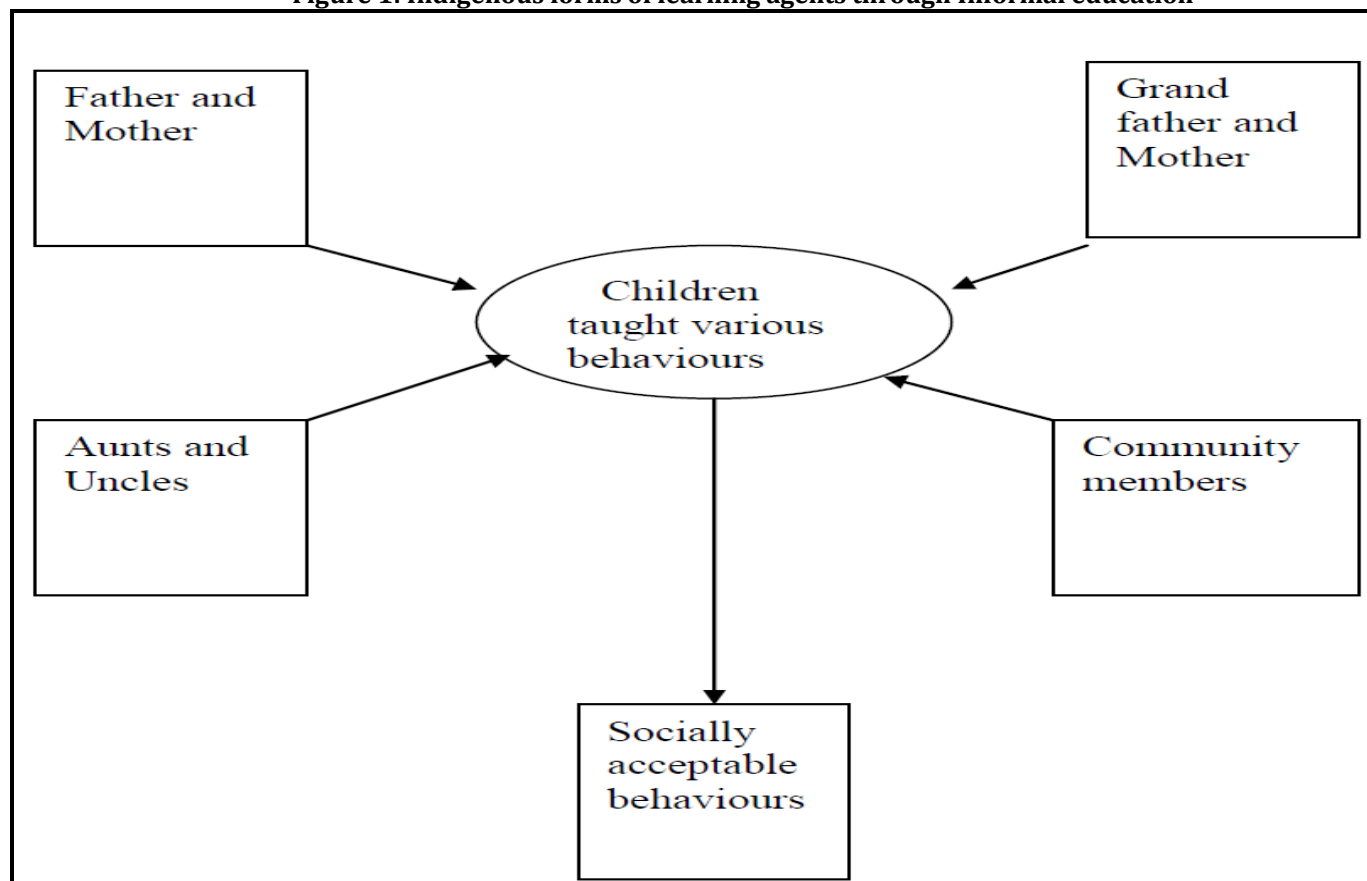
4.5. Contextual illustration and discussion of informal learning agents in relation to the formal learning moral infusion process in Uganda.

The demerits of formal education has continued to aggravate and leading the production of unethical professionals across governments and Business entities. It's hereby considered to have done more harm than good as regards individual psychological/ behaviour pattern in Uganda. On the other hand formal education has continued to be accredited in relation to its role in modernization, international relationships which foster development, technological innovation, eliminating primitive cultural practices like circumcision, poor human disposal like among the *Batuwa* of Uganda. This all is argued for in this paper to improve the efficiency of governance in respective localities Uganda but seeking

more realization and integration of the informal education values for a standard moral acquisition in harmony with the society the professions finds themselves in.

In the diagram below is an example of the Ankole cultural moral development agents through children's/ Individuals' lives in western part of Uganda. The informal education agents are presented in **Figure 1**. In **Figure 2**, an illustration of both formal and Informal learning are presented. **Figure 2** provide the thesis argument of this paper that a blend of both the informal and formal education process would provide a preferred orientation to all professions who later on would be relied on to ensure an efficient governance process and transparent business functioning in Uganda.

Figure 1: Indigenous forms of learning agents through Informal education



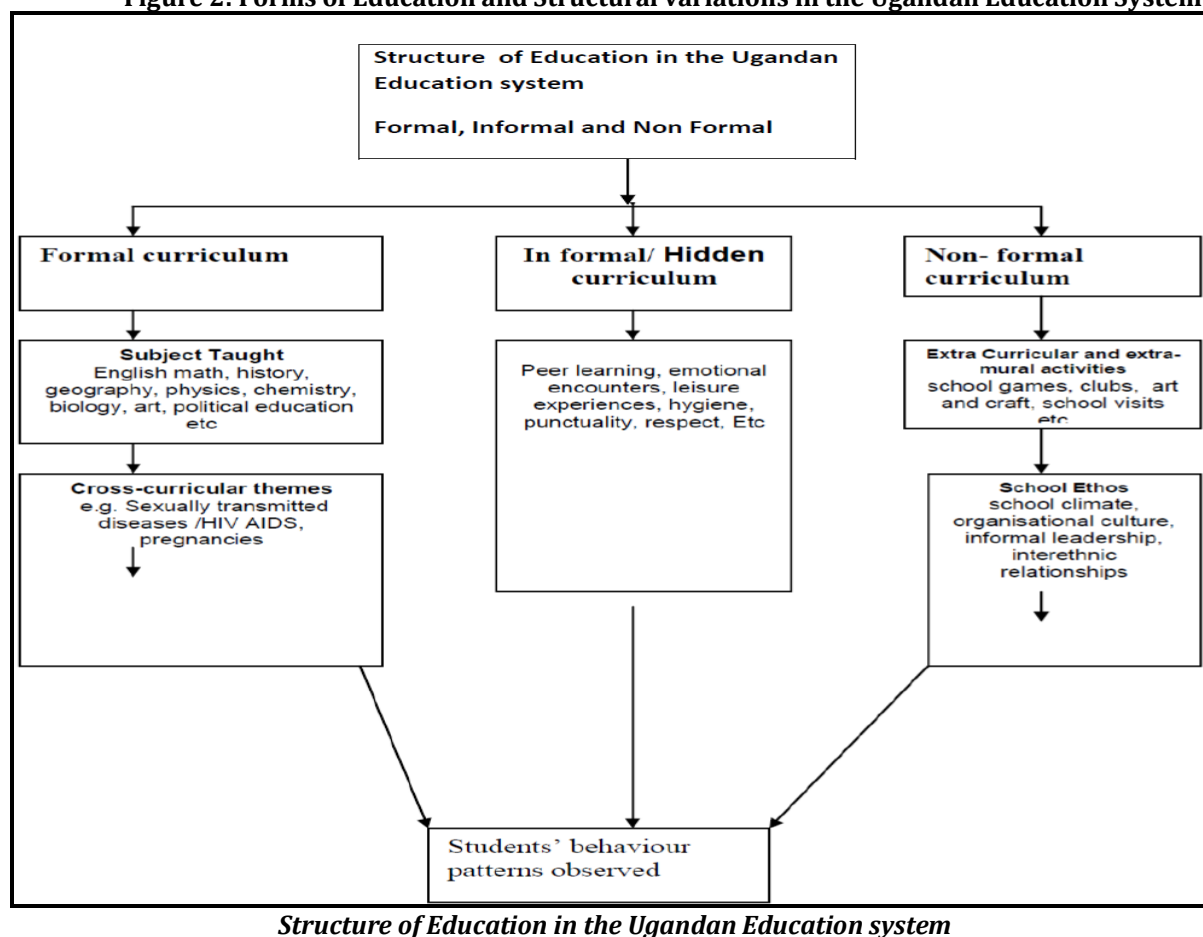
Informal educational learning modes in Batuwa Uganda

Source: *Children behaviour patterns in Ankole diocese, Mbarara District-Uganda*; Norwegian Teachers' Academy-NLA p.g 66

Figure 1 above, reflects the argument made by Rowe, (1994) that an individuals can acquire cultural knowledge and behaviours from informal education. He states that this can be possible through several sources like parents, peers, community elder, relatives and transmission is from individual to individual. This answers the specific research question in the paper of "How could moral development in formal and informal education be a determinant of effective governance in Uganda? In addition, the figure also tallies with the group socialization theory that transmission of behaviours is from group to group as the case is in Uganda for generation moral transfer to young ones, (Harris, 1995).

According to the group socialization theory, most of the children in a given peer group will have parents who also share a peer group (i.e. based on age, ethnicity, sex, cultural norms) thus, most of the behaviours and attitudes that one child learns at home will also be learned by the others for a shaped moral value system for future governance roles. Hence this responds to the main research question of "How could governance in Africa be effective by blending moral development through both Formal and informal Education?"

Figure 2: Forms of Education and Structural variations in the Ugandan Education System



Source: *Children behaviour patterns in Ankole diocese, Mbarara District-Uganda*; Norwegian Teachers' Academy-NLA p. G. 55

In **Figure 2**, combines the informal or hidden curriculum as a term used to describe the unwritten social rules and expectations of behaviour that are known to Ugandans but who seem not to teach to young ones in the contemporary day education process for effective governors in Uganda, (Abdi and Ailie, 2005). This answers the question of "What forms of learning in formal or informal education would guarantee effective governance?" Though a hidden curriculum exists in every environment, whether it is the classroom, the town pool, homes or places of worship, it contains many different elements such as the expected behaviors, actions and skills unique to a specific environment, degree of responsibility or even conventional mode of dress, (Margolis, 2001). The curriculum also changes according to location, situation, people, age, culture and system of Government where the products of the system of all education systems find themselves. This answers the specific research question of "How could informal education conflict with formal education in promoting moral development among professionals from school systems in Uganda?"

5.0 CONCLUSION AND RECOMMENDATION

In conclusion, culture in Uganda has continued to be a determinant of an individuals' moral and psychological makeup through informal education. However there is a contradiction of the contemporary professional moral

development principals ground in disciplines of science through formal education. The contradiction of these values obtained from both forms of education among African professionals in governance roles has create a mismatch of what society expect from their actions vis-à-vis the acts committed that have continued to persist due to suppression of the informal means of education towards an efficient leaders in Africa.

In relation to the contemporary Ugandans world view of moral value system, it has been continuously based on the informal education process that a communitarian in nature and Afrocentric yet very different from the frame of reference for the formal education moral value sets that are individualistic and Eurocentric. The continuous emphasis on formal education and rejection of Ugandans moral contexts will supply more the moral codes and ethical principles on which professional are based on curricula. This in other words will continue to force Africans to neglect their ideas for instance the social capital that flows from Africa's perception of ethics vis-à-vis the universal focuses on individual as connected to the group being served or discipline.

In spite of African's cultural life emitting care and exchange value system that are channeled through relational norms and obligations as opposed to the individualism as being promoted through formal education, Africa's social capital and caring moral value has been little underutilized to explore a positive input into its Governance process.

It's there for recommended in this paper that the continent should adjust from the foreign frame of reference and value systems rather than undertaking to understand and enhance its own indigenous systems of moral development with the formal means through schools in education. If this is done an efficient African professionals pool from formal education will obtain a chance to blend their informal values to reflect the true realities that would later on shape the Governance process for efficiency. Lastly it should be noted that, there is need to have a prior understanding and tackling of these many dichotomies of moral development in African education today in order for Ugandans and Africans at large to achieve the psychological transformation required for good governance promotion as rooted from the people in all formal and informal communities across African.

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