



THE REPUBLIC OF UGANDA

THE NATIONAL ETHICAL VALUES POLICY



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FOREWORD

The development of this National Ethical Values Policy has come as a response to the public outcry on the persistent degeneration of moral behaviour unprofessional conduct and the general unethical and dishonest behaviour in both public and private affairs in Uganda. This vice has developed mainly under the pretext of observing and defending rights of various description; human rights, Children's right, freedom of association, freedom of expressions and so forth but, without the knowledge and observance of the obligations that go with each and every right or freedom.

Values provide the bedrock for these obligations; their exercise and their observance, guarantees the enjoyment of those rights and freedoms. This National Ethical Values Policy summaries these values as practiced and contained in the National laws, Customs and traditions of the people of Uganda.

As a Nation, Uganda is diverse in culture, traditional practices and beliefs. All these indigenous cultures however, cherish certain pertinent values that have been observed and practiced over a long period of time, but many of these cultures have now either been corrupted by development or adulterated by foreign cultures and practices. These are the values that the Directorate for Ethics and Integrity having consulted many stakeholders throughout the country, cutting across every walk of life; have assembled and grouped them in small numbers of Ten (10) as National Ethical Values.

I present these values to you and urge every Ministry of government, Department, Agency, Civil Society Organization, Faith-Based Organization and individuals to popularize and integrate them into our every way of work and life as Ugandans. If we adopt these Values as the basis for our National aspirations, the social change we need in our public service as well as in civil activities, shall be achieved soon and very soon. This is a pro-active way of fighting and curbing corruption in our beloved country Uganda.

LIST OF ABBREVIATIONS

ABAC	Association of Born Again Christians
CBOs	Community Based Organizations
CS	Cabinet Secretariat
CSOs	Civil Society Organizations
DEI	Directorate for Ethics and Integrity
DES	Directorate for Education Standards
DP	Democratic Party
DPP	Director of Public Prosecutions
FBOs	Faith Based Organizations
FUE	Federation of Uganda Employers
IAF	Inter Agency Forum
IGG	Inspector General of Government
IL-MUK	Institute of Languages-Makerere University Kampala
IRC	Inter Religious Council
LFC	Law Reform Commission
LGs	Local Governments
MDAs	Ministries, Departments and Agencies
MGLSD	Ministry of Gender Labour and Social Development
MING	Ministry of Information and National Guidance

MoPS	Ministry of Public Service
NCDC	National Curriculum Development Centre
NCHE	National Council for Higher Education
NDP	National Development Plan
NRM	National Resistance Movement
NYC	National Youth Council
OP	Office of the President
Pas	Professional Associations
PP	Political Party
PS-C	Public Service College
PSC	Public Service Commission
PSF	Private Sector Foundation
UJCC	Uganda Joint Christian Council
UMC	Uganda Media Centre

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THE NATIONAL ETHICAL VALUES POLICY

1.0 Introduction

The Constitution of the Republic of Uganda 1995, under the National Objectives and Directive Principles of State Policy XXIV provides that Cultural and customary values which are consistent with fundamental human rights and freedoms, human dignity, democracy and with the Constitution may be developed and incorporated in aspect of Uganda life.

To operationalize this Constitutional provision, the Directorate for Ethics and Integrity, whose Mandate includes rebuilding Ethics and Integrity in the society, has developed a National Ethical Values Policy. The policy draws its strength from the National Constitution, the National Anthem and the National Motto-For God and my Country.

The main objective of the policy is to promote and preserve the rich Cultural Identity and Values of Uganda in order to enhance National Development within a harmonious environment. This Policy, therefore, presents the aspirations of Ugandans to uphold basic values that ought to guide and direct the attitudes and conduct of all Ugandans. The policy also aims at curbing the escalating moral decadence.

The National Ethical Values are fundamental ideals drawn from social common good that Ugandans shall identify with, cherish and embody as a clear road map to attain social transformation of the Ugandan society; that is from a peasant to modern and prosperous society. The Policy provides for ten (10) Ethical Values cherished across Ugandan communities and which should essentially provide a foundation for efficient and effective leadership in order to attain sustainable human and economic development.

1.1 Background

The pre-colonial Ugandan society was organized in communities, chiefdoms and/or kingdoms headed by a clan leader, a chief or a King respectively. Each community had its own values, norms and customs, however, the different communities had cross cutting values. Each clan or tribe had its own established social norms and regulated the conduct of the people based upon them. Disciplinary measures, sanctions, and rewards were taken by the village or clan council of elders depending on the gravity of the offence committed or the bravery personified. The people took communal responsibility to sustain these values and aspirations and therefore collectively rejected deviant behaviour.

The head of the community was responsible for both the civic and spiritual duties while the family was instrumental in enforcing discipline and inculcating values in the youth, for example the head of the community was responsible for maintenance of law and order, leadership and acted as a cultural symbol of unity. In this arrangement, the family reinforced the leadership to enforce and sustain values and aspirations of the community. There was, therefore, collective identification and appreciation of values.

The traditional Ugandan setting, however, gradually witnessed a series of unfolding events which distorted this social structure that had been built on a strong foundation of ethical values. These events includes:-

- a) **Religion:** The introduction of the Christian doctrine (Anglican and Roman Catholics) in 1877 and 1879 respectively in addition to Islam which had been introduced earlier in 1844, divided the converts along those religious denominations. The religious converters engaged in winning followership for themselves and, as a consequence, gradually distorting the underlying value of unity, tolerance, harmony, respect which the inhabitants had enjoyed over a long period of time. Members

of the same community started identifying themselves along different religions. The ultimate result was that even brothers who belonged to different religious sects could not share an idea or social problems. A child from a catholic family would have to travel several kilometres away passing Anglican school in order to study in a Catholic school and vice-versa. To this effect, the long standing collective pronouncements on social phenomenon and conduct gradually got compromised as community members supported one another on the basis of religion rather than on the merit. This religious bias also found its way in the formative indigenous politics of Uganda.

- b) Colonization:** At colonization of Uganda in 1894, Buganda was declared a British protectorate. In the years that followed, Bunyoro, Toro, and Ankole kingdoms became Protectorates by 1896. In addition, the geographical boundaries of the present day Uganda comprised other Hereditary Chiefdoms in Alur, Acholi, Busoga, Langi and many others. In all about 30 ethnic different Chiefdoms were herded together through military conquests and annexations by the colonial government to form Uganda, despite their differences in language, culture and social organization. Bringing different communities together without deliberate efforts to harmonize their different cultural and traditional practices disoriented the social values enforcement set up. This had two implications namely; (i) the divergent cultural and traditional value system that controlled each society had to be compromised (ii) the only unifying factor in the colonial state was the colonial masters and their system of administration. The Population therefore remained fragmented along tribal and religious lines.
- c) Politics:** The first political parties in the country were started and sustained along religious or ethnic lines. For example the Democratic Party (DP) generally believed to be predominantly for Catholics while the Uganda People's Congress (UPC) and the Kabaka Yyeka were for Anglicans and Baganda respectively. Empirically, the members of

different political and religious sects became hostile to one another. For example a DP supporter could not be entertained in the house of a UPC supporter, even when they were brothers. These turns of events compromised enforcement of traditional ethical values like unity, social harmony, and Patriotism-the love of ones country- among others that had prevailed over the society for decades to a back stage, as they instead brought ins selfish interests and ambition like power, nepotism, tribalism, religious differences and inappropriate priorities to the center stage,

2.0 NATIONAL ATTEMPTS TO RESTORE ETHICAL VALUES

Over time, attempts were made to restore social unity at a National level much as they did not yield the intended outcome. Such attempts include: - introduction of the National Flag, the National Uganda Motto, the National Anthem, the integration of values in the Constitution, and the development of laws that regulate human conduct and relations in the society among others. These were intended to build and promote Patriotism, Nationalism and a sense of belonging among the citizenry. By and large, these efforts achieved little of their objectives and this minimal performance could be attributed to the following:

- (i) Failure by post independence Governments to inculcate the spirit of Nationalism, sense of belonging, Patriotism and National Unity, and;
- (ii) Failure by the Colonial Government and Post-independence Governments to harmonize and promote the Ethical Values that had for centuries successfully governed the different tribes of Uganda.

This failure to build a value-based governance system reduced the post independent Uganda to become one of the poorest countries in the world with bad governance that experienced severe political catastrophes. To address these evils, the Government has since undertaken numerous structural, economic, political, administrative and

legal reforms including establishment of institutions to fight Corruption, re-build Ethics and Integrity and restore Good Governance. Examples of the major reforms include:-

- a) In June 2006, the Ministry of Information and National Guidance was established to, among other things, coordinate the development, crystallization, and propagation of the National Vision with the aim of transforming the Ugandan society from a peasant to a modern and prosperous country, and to enhance mass mobilization to enable appreciation, support and participation in Governance and implementation of Prosperity for All.
- b) To improve Governance, several legal and policy reforms have been carried out as a measure to avert the overwhelming effects of abuse of office and public resources. Such reforms culminated in the development of the Decentralization policy 1993, the Local Government Act 1997, the Leadership Code Act 2002, the Public Finance and Accountability Act 2003, the IGG Act 2003, and Access to Information Act 2005, and the Anticorruption Act 2009, among others.

To coordinate the National efforts against Corruption and rebuild Ethics and Integrity in the society, the Directorate for Ethics and Integrity (DEI) was created in 1998.

- c) The above reforms and attempts to refocus and redesign development programs in the country have gone a long way in treating contemporary social economic and political problems that characterized the previous regimes and are yet to address the serious lack of Nationalism and Patriotism, and the very high level of greed, self aggrandisement and corruption. The root cause of all these is Value disorientation. Ugandans are yet, in unison, to call a thief," a thief" irrespective of where or who he/she has stolen from. They are yet to collectively condemn Corruption and all other forms of unethical conduct irrespective of how much

we know the culprit, where he/she comes from or what he/she is. This Values re-orientation can be achieved through energising the following Pillars of Social change, namely;

- (i) Family
- (ii) Religious Institutions
- (iii) Cultural Institutions
- (iv) Government
- (v) Educational Institutions

3.0 THE PROBLEM STATEMENT.

Where as there are several remarkable measures the government has put in place to create a conducive environment where sustainable development can flourish; there have been contemporary social problems that have caused the slow pace of the desired development in Uganda. Such social hindrances include; corruption, poor work ethics, sectarianism, selfishness, violence, and tribalism, among others.

In the cases above, it is inevitable to apportion the blame to weak systems of control, legal frame work, poverty and limited political will. The situation has conditioned both the general population and the political opposition groups to consent to a notion that the government has not done enough to reverse the trend of corruption and poor work ethics in the public service. The ultimate reality is that Uganda does not lack resources. What the country lacks is a critical mass of human resources with integrity to manage public affairs. Empirically, the human element is at the centre of all these social challenges to the Ugandan society. And thus any attempt to promote sustainable National Development should deliberately;

- (i) Target to influence attitudinal change as the fundamental will power of the people, and other efforts will follow from there. Human resource function is a central factor in production, management and distribution of public resources and therefore it is a fundamental pillar in National Development and fostering of good governance. Over the years however, this factor has not been adequately addressed. The root cause of slow process of development hinges on improving the quality of human beings. Consequently, there is an urgent need to design mechanisms to motivate positive human conduct and Attitude Change.
- (ii) Focus on Sustainable Social, Economic Development as an imagination of an ideal society that the state strives to deliver to the people. Such a society should have cherished norms that must be shared by all citizens. Exposure to un-censured western cultures and way of life such as nudity, pornography, homosexuality and drug abuse, have led to degeneration of the traditional values and decency.

Undoubtedly, for Sustainable, Social, Economic Development to flourish, it must be premised on the values system of the society. These are the aspirations and ideals of the society and the expected obligations of the citizens in achieving these ideals. Currently in Uganda, these social aspirations and obligations are not clearly identified and shared among the citizens. The value system should clearly spell out the ideals and expectations and therefore should be understood, adopted, and promoted by all citizens. This is what the National Ethical Values Policy seeks to put in place.

4.0 THE NATIONAL ETHICAL VALUES POLICY VISION, MISSION, GOAL AND GUIDING PRINCIPLES

4.1 The Policy Goal

To rebuild and sustain a morally upright society with national integrity for the fulfilment of the Uganda's aspirations and Ideals

4.2 The Mission

To integrate and mainstream ethical values in all national social-economic development activities.

4.3 The Guiding Principles of the Policy

The National Ethical Values Policy is premised on the following principles:-

- To Promote and sustain national identity of Uganda as a God fearing Country as enshrined in the National Motto 'For God and My Country' and the National Anthem.
- To promote the value for humanity and human dignity 'Ubuntu' as a National character.
- To authoritatively operationalize constitutional obligations of all stakeholders as provided for in the National Objectives and Directive Principles of State Policy XXIV.
- To Embrace social diversities among all citizens and strive for Unity in Diversity.

5.0 THE POLICY DEVELOPMENT

According to Oxford Advance Learners Dictionary, Ethics are moral principles that control or influence a person's behaviour. The same dictionary defines Value as how much something is worth in monetary or other goods it can be exchanged for. Ethical Values in this context are, behavioural, or conditions one in personal capacity or in unison with the society members consistently strives to achieve for the good of all. They are sets of fundamental beliefs and principles of behaviour regarded as desirable and important by an individual or a given community/society. They are held in high esteem and failure to hold them is denounced, condemned and criticized. Values therefore form the foundation of human character, attitudes and personal judgment, at a personal level as well as community level, they influence choices, relationships, dreams and vision.

In any society, relationships between members of that society are governed by rules. Ethical Values provide the general structure of ideals of that society and the intrinsic rules of behaviour upon which the constitutions are made.

Ethical Values are acquired through socialization within the social structure or institutions in the society through which they are made, reinforced and propagated. Such structures include family, clan, community, nationality, religious institutions, corporate/business enterprise, and the State among others. At national level, the citizen must know how to relate to each other and to foreign nationals based on well defined, harmonized, and nationally agreed understanding of National Ethical Values and Common Good that breed positive expectations of the society.

Therefore, in order to have an escalated degree of national as well as social consent, stability and progress in the country, there must be a

general consensus of Ethical Values shared amongst the various social institutions, sectors and communities. Ethical Values form the basis of social solidarity, cohesion and moral uprightness in the society.

The Directorate for Ethics and Integrity (DEI), evoking the National Objectives and Directive Principles of State Policy number X of the Constitution of Uganda (1995), embarked on a nationwide consultation on public opinion about the degenerating morals and slow national development. The consultations revealed an urgent need for a value system to motivate the citizen's sense of belonging and personal development. A number of moral values were generated from which the ten Ethical Values were sieved on the basis of regional frequencies. It was therefore concluded that an ethical values system can greatly revive the development phase of Uganda and therefore the urgent need for a policy framework within which the national values can be promoted.

5.1 Policy Direction and Justification

Restoring a value based society and service above self among the citizens require more than punishment whenever immoral behaviour and abuse of public trust occurs. This therefore calls for a more inclusive and socially cherished approach.

Comparing the present situation to the situation over three decades ago, it is possible to draw a conclusion that there has been a gradual degeneration in the quality of human development and social behaviour. This has resulted in high cost of guaranteeing societal security for person and property as evidenced by social strife, gross individualism and selfish interests, all at the expense of promoting the common good. The traditional society was rich in values that used to guide the conduct of people and provide a basis for moral judgment in both public and private undertakings. These values provided a benchmark for a harmonious society and service above self among the people

thereby remotely eliminating/reducing socially unacceptable and misguided conducts such as corruption, homosexuality, drug abuse, and hopelessness among others.

A value based society is comprised of people with moral sense of direction and judgment, which is a necessary element for sustainable national development. However, to realize the value based society above, there is need for a policy framework to guide the transformation of the society and refocus the citizen in promoting such values; hence the need for the National Ethical Values Policy.

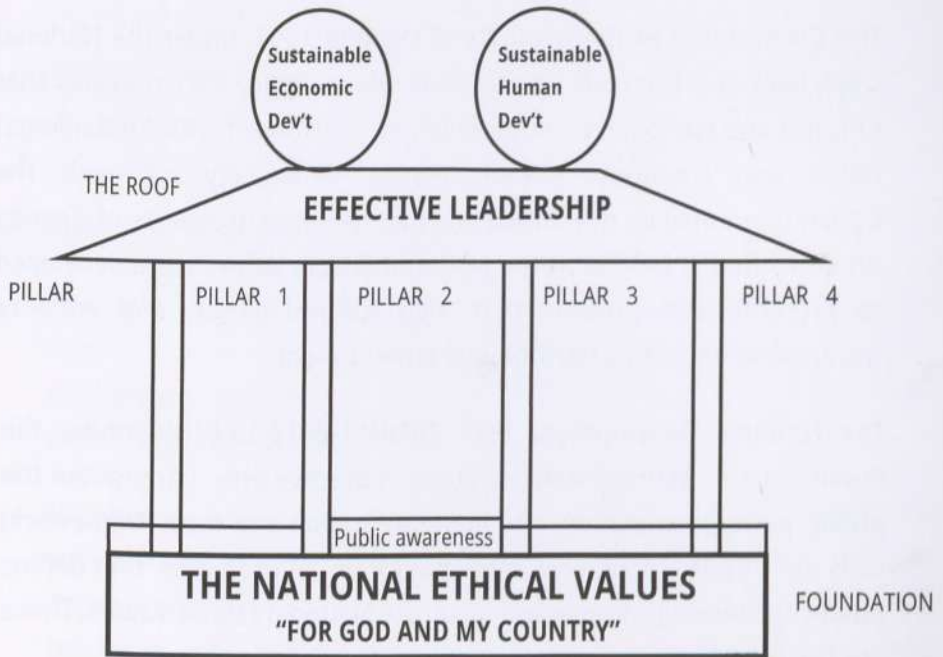
The Constitution of the Republic of Uganda 1995, under the National Objectives and Directive Principles of State Policy XXIV provides that Cultural and customary values which are consistent with fundamental rights and freedoms, human dignity, democracy and with the Constitution may be developed and incorporated in aspects of Uganda life. It is on this basis that the National Ethical Values were developed to promote and preserve that rich cultural identity and enhance development within a harmonious environment.

The National Development Plan 2010/11-2014-15 (NDP) under the Public Sector Management, strategic objective one, (strengthen the public policy formulation and implementation and legal framework) calls for development and implementation of programs that define, build consensus, promote and inculcate National Ethical Values. These are the foundations upon which this policy was developed.

An analogy of Uganda as "A BIG" house elucidates the need for a Value-based society. Uganda as a nation should be analogous to a big strong house where its citizens are safe, secure, comfortable and well served. Like a solid rock foundation of a house, Uganda should be rooted on a solid ethical values and principles and enlightened citizens. Like the strong concrete or metallic pillars of a house, the nation should be

supported by strong pillars of systems and procedures, effective policies and legal frame works, competent and committed human resources, and objective oversight functions of mass media and the Civil Society Organizations.

A reliable and dependable roof of effective leadership will then deliver the much desired sustainable human and economic development. Consider the illustration below;



THE PILLARS Pillar 1 Pillar 2 Pillar3 Pillar 4

FOUNDATION

Pillar 1: Systems, standards and procedures of service delivery

Pillar 2: Policies and legal frame work

Pillar 3: Required human resources

Pillar 4: Accountability and reporting measures including mass media and CSOs

For good governance to flourish in the Ugandan society there must be National Ethical Values perfectly blended with public awareness as the foundation of all economic, social, and political efforts in service delivery. It is high time that the nation pronounces herself on these commonly cherished ethical values for the society as a backbone and foundation for sustainable national development and good governance. It is in this ethical values system that public service delivery systems, standards and procedures should be rooted to support effective leadership. The National Ethical Values Policy aims at rebuilding and sustaining a morally upright society for the fulfilment of national aspirations, ideals and providing a stronger foundation for sustainable human and economic development.

6.0 POLICY OBJECTIVES AND STRATEGIES

Policy Objectives No.1: To provide national framework within which other legislations to regulate human conduct shall operate.

This objective is tailored to address the scattered and uncoordinated legal frameworks and regulations in the country. Harmonizing the Country's legal framework with the aspirations of the citizens is fundamental in promoting national unity. The Government has invested a lot of resources in developing laws and policies that have faced tremendous challenges during enforcement and implementation. All laws and regulations are premised on the protection and promotion of the social harmony. The policy addresses this harmonization by implementing the following strategies;

Strategies for objective No. 1: Promulgate the National Ethical Values Policy

Key interventions

- 1.1 Publish the National Ethical Values Policy.
- 1.2 Launch the National Ethical Values Policy on the 51st National Independence Anniversary Celebrations.
- 1.3 Gazette the National Ethical Values and prayer breakfast day in the Calendar.
- 1.4 Establish the structure for coordination, monitoring and evaluation of the policy.
- 1.5 Integrate the National Ethical Values promotion in all Political Party structures, policies and programs.

Policy Objective No.2: To provide the basis for ownership of national vision, aspirations and sustainable development

A well developed and disseminated Vision of any entity provides a driving force for all its stakeholders to contribute their best for the attainment of that Vision. They should be drawn from the ideals of that entity. Uganda's Vision should therefore draw strengths from the values and ideals of the citizens, values of Uganda should be reflected in the character of the citizens and hence give identity, the Policy prompts the citizens to derive a sense of belonging, promote good governance and citizen's ownership of national vision through the following strategies;

Strategy 2: Massively disseminate National Ethical Values to all stakeholders

Key interventions

- 2.1 Develop and publicise a comprehensive documentary on the progressive evolution of indigenous value systems.
- 2.2 Develop dissemination guidelines for the policy.
- 2.3 Conduct sub-regional dissemination workshops and seminars.
- 2.4 Conduct media programs to popularize and disseminate National Ethical Values Policy to all stakeholders.
- 2.5 Translate the National Ethical Values into local languages.
- 2.6 Print adequate copies of the translated National Ethical Values.
- 2.7 Initiate laws and review the existing legislations concerning ethical values.

Policy Objective No.3: To promote a culture of integrity and positive attitudes towards national and personal development

Strategy 3.1: Mainstream National Ethical Values in the codes of conduct of public and private entities and the professional associations

Key interventions

- 3.1 Integrate National Ethical Values into the codes of conduct of public, private and professional associations.
- 3.2 Develop a model code for Uganda.
- 3.3 Strengthen the enforcement of codes of conduct.
- 3.4 Establish a collaboration frame work with private sector and professional associations.

- 3.5 Display National Ethical Values in all public accessible places.
- 3.6 Mainstream National Ethical Values into corporate policies, strategies and programs.

Strategy 3.2: Mainstream National Ethical Values in the MDALGS

Key Interventions

- 3.2.1 Integrate promotion of National Ethical Values in the Performance Agreements of public officials and civil servants.
- 3.2.2 Integrate National Ethical Values in all sensitization programs and activities.
- 3.2.3 Translate the National Ethical Values into Sector – specific strategies and programs.
- 3.2.4 Commit adequate resources for the implementation and promotion of National Ethical Values.
- 3.2.5 Collaborate with DEI on matters of mainstreaming ethical values in programs and activities.
- 3.2.6 Ensure Local Government development programs include promotion of ethical values.

Strategy 3.3 Integrate the National Ethical Values in education system

Key Interventions

- 3.3.1 Integrate National Ethical Values in the Primary and Secondary Schools Curriculum.
- 3.3.2 Integrate teaching of professional ethics as a module in all courses of Tertiary Institutions and Universities.

3.3.3 Develop training manuals and handbooks on integration of ethical values in education.

3.3.4 Build capacity of Teachers and Teacher Trainers to effectively integrate ethical values in the teaching-learning process.

3.3.5 Integrate National Ethical Values promotion into the schools co-curriculum activities.

Strategy 3.4: Promote the National Ethical Values in the community

Key Interventions

3.4.1 Collaborate with cultural and traditional institutions.

3.4.2 Collaborate with religious and faith-based organizations to mainstream these values in their preaching.

3.4.3 Integrate National Ethical Values in community development programs.

3.4.4 Integrate National Ethical Values into organizational policies and programs of CSOs, CBOs and FBOs.

Strategy 3.5: Integrate the National Ethical Values into the family structure

Key Interventions

3.5.1 Sensitise the parents on their parental roles.

3.5.2 Collaborate with Civil Society Organizations to promote ethical values among families.

3.5.3 Collaborate with religious/ faith-based organizations to sensitize families through the religious structures.

3.5.4 Integrate ethical values promotion through the youth structure of National Youth Council.

7.0 THE TEN (10) NATIONAL ETHICAL VALUES

The following are the 10 National Ethical Values that were synthesized as commonly cherished values in all parts of Uganda.

1. Respect for humanity and environment
2. Honesty; uphold and defend the truth at all times
3. Justice and fairness in dealing with others
4. Hard work for self reliance
5. Integrity; moral uprightness and sound character
6. Creativity and innovativeness
7. Social Responsibility
8. Social harmony
9. National Unity
10. National consciousness and Patriotism

7.1 NATIONAL ETHICAL VALUE CONTEXTUAL MEANING

- 1 Respect for humanity and environment:** To appreciate and have high regard for one another, their beliefs and property as well as the environment; protecting and preserving the natural order; to promote harmonious co-existence between and among people and the environment; and to denounce any act that undermines continuity of humanity and environment.
- 2 Honesty uphold and defend the truth at all times:** To harness a character of truthfulness and conduct oneself in an open manner and willingly give satisfactory explanation for actions and acts of omission or commission; demonstrate right judgment and make objective decision; be truthful and sincere at all times in pursuit of personal and national aspirations.
- 3 Justice and fairness in dealing with other :** To exercise impartiality and administer rewards and sanctions in a manner that promotes equitable treatment to similar situations and foster achievement of the common good; take actions that promotes the welfare of the society and clearly denounce or punish any act that serves personal/selfish interests at the expense of national interest.
- 4 Hard work for self reliance :** To strive to sustain oneself and the nation through hard work, innovativeness and productive use of time and other resources by getting involved in gainful employment for the well-being of oneself and sustainable national development.
- 5 Integrity :** moral uprightness and sound character Consistently conduct oneself in an acceptable manner; be honest and trustworthy in whatever one does by being sincere, open and taking responsibility for one's actions; act in a decent and socially acceptable manner, always be orderly in appearance, speech and be socially upright; denounce any act that may

cause shame to oneself and national image

Creativity and innovativeness : To translate realistic thoughts into tangible realities through appropriate actions; promote development of new and realistic ideas for national development. Invest in furthering new ideas that positively contribute to the well being of Ugandans.

Social Responsibility : To be concerned and involved in matters that promote the welfare of oneself and the community; willingly take on roles and responsibilities to promote societal common good and take necessary action to stop, mitigate or denounce such acts that may undermine the welfare of oneself and the nation.

Social harmony : To promote cooperation and development in the family, community and the nation at large through peaceful means, forgiveness and reconciliation; avoiding indecent acts that may cause social conflicts, resentment, shame and inconveniences to others and the nation: focusing on things that unite people and discouraging those which divide people.

National Unity: To come together to harness one another's potentialities for successful national development; emphasize and assist the unfortunate members of the society; appreciate and respect cultural differences and practices that promote co-existence; share experiences and denounce any acts that undermine the togetherness and promotion of the common good of Uganda.

National Consciousness and Patriotism : To love one's country and promote a sense of belonging and unity of purpose among citizens as a source of strength and progress in national development; protect the territorial integrity of Uganda by upholding the Constitution and making personal and collective sacrifices to actively participate in activities that protect and promote citizen's welfare and sustainable human and

economic development

8.0 LINKAGE TO OTHER POLICY FRAMEWORKS

The National Ethical Values Policy aims at promoting values and principles that direct conduct in the society. It derives its authority from the Constitution of Uganda (1995), hence the need for resolute attempts to implement, values that are enshrined in the supreme law of the country. It states basic standards expected of every Ugandan in the national efforts to rebuild a society that cherishes moral values and principles. The National Ethical Values Policy will not work in isolation; there are other national regulatory frame works that shall support the policy. Such frame works include; the Codes of Conduct, the National Anthem, the National Aims of Education, and other legal and policy frameworks, among others.

8.1 The Constitution

Article 8A (1) of the 1995 Constitution of the Republic of Uganda (1995) provides that the country shall be governed based on principles of national interests and common good enshrined in the National Objectives and Directive of Principles of State Policy. This means that the governance system should be run by persons with high moral standards. Because of the above, moral discernment can be traced in the Constitution with the aim of furthering a society based on values and principles of unity, peace, equality, democracy, freedom, social justice and Progress. The Constitution pronounces itself on several governance based values. For example Articles 1 to 16 provide for values such as democracy, diplomacy, participation, patriotism, responsibility, national unity in diversity and identity, human dignity, justice, and many others.

8.2 The Code of Conduct and Ethics for Uganda Public Service and the Leadership Code Act 2002

As a means of ensuring the quality of services, the Ministry of Public Service has developed a standard code of ethics and conduct for all Civil Servants. A code of ethics and conduct is a set of guidelines which are designed to set out acceptable behaviours expected of all Civil Servants while on duty only. Other public officers who are not necessarily civil servants are compelled by several other codes of ethics and conduct. For example all professionals in both public and private sectors are bound by their respective professional codes of ethics and conduct which they must subscribe to and comply with as members of a given profession. Associations for professionals such as Architects, Surveyors, Lawyers, Auditors, Accountants, Doctors, Teachers, Engineers, among others set their respective codes of ethics and conduct for their members.

In order to reinforce the Code of Ethics and Conduct for Uganda Public Service, the Government set forth the Leadership Code Act 2002, which spells out clearly what is expected of leaders of this country at different levels. By providing regulatory frameworks, the respective codes of ethics and conduct will not only supplement the National Ethical Values Policy, but will also provide a building block: in the implementation of the policy.

8.3 The National Anthem

The Uganda National Anthem clearly portrays the relationship between the citizens and God, the citizens themselves, and the citizens and the environment. The Anthem depicts values such as unity and togetherness, liberty, spirituality, love, freedom, hard work, social harmony, peace, patriotism, appreciation, unity for a purpose, belonging and progress among many others. These are some of the very principles that form the.

theme of the National Ethical Values Policy.

8.4 National Aims and Objectives of Education

Education is the key element for anyone wanting to improve on his/her situation and to move towards a better future. Education in Uganda aims at eradicating illiteracy and equipping the individual with back up skills and knowledge to exploit the environment for self developments as well as national development.

The National Aims and Objectives of Education emphasize the promotion of the values of national unity, patriotism, self-discipline, integrity, tolerance, and human fellowship, a sense of service, duty and participation among other values and all are essential for achieving national development.

Since the aims of education specify the promotion of ethical values they compliment the National Ethical Values Policy in promotion of ethical behaviour in people's attitudes and actions towards national development. Elaborate policy instrument that can guide education implementers to impart the different ethical values to learners;

8.5 The policy of Zero Tolerance to Corruption and other Anti-Corruption legislations.

Government has put in place other policies and legislative frame works to check and provide sanction against misconduct and abuse of public trust by leaders. For example; the Anti Corruption Act (2009) which prohibits and provides sanctions against giving or receiving anything of monetary values with the aim of influencing the system, and the Whistle Blowers Protection Act 2010 which compels the public or any person to report any act of corruption and guarantees the secrecy of his/her identity. These legal and policy frameworks were designed to tackle corruption which is the primary threat to the achievement of a value-

based society. They provide both deterrence against and punishment for committing the offences of corruption. By deterring people from the offences, they indirectly promote acceptable conduct in the society just like the National Ethical Values Policy will.

It is acknowledged that the above attempts to regulate social behaviours of public and private officials and the citizenry in general have to some extent, achieved their desired objectives. The National Ethical Values Policy provides a general policy framework that all members of the society can operate within to promote a value based-society. It is therefore prudent that the policy be given a chance to deliver whatever it can in the interest of the common good and national development.

8.6 The Uganda Motto “For God and My Country” depicts and presupposes some key values to be paramount. Examples of these ethical values are patriotism, national unity, community responsibility and respect, honesty, justice and uprightness or integrity. They all highlight the fear of God as the bedrock of the country's beliefs and aspirations.

9.0 IMPLEMENTATION ARRANGEMENTS AND INSTITUTIONAL FRAMEWORK

The major actors in the implementation of the policy include Government MDALGS Ministries, Departments and Agencies (MDAs), Local Governments (LGs), Academia, Private Sector through the Private Sector Foundation (PSF), Civil Society Organizations (CSOS), Media Organizations, Development Partners (DPs), Faith-Based Organizations (FBOs), the Family and every individual Ugandan,. Since this is an endeavour to change behaviour there is need to adopt a multi-faceted approach to its implementation. Comprehensive implementation plans to achieve the complete objectives of this policy have been developed as indicated in the matrix below. The implementation of this policy will be assessed through a number of approaches including the following:

- i) Reports and Resolutions by stakeholders from various levels of society through conventions, conferences, seminars, fora and periodic integrity capacity building programmes.
- ii) Feedback from participants of conventions, conferences, and training programmes; and
- iii) Research and reports on Values, Ethics, and Integrity based on selected topics conducted in schools, public institutions, and other levels of society throughout the country.

The key result areas of this policy will be aligned to improve ethical conduct in the individuals and in addressing individual weaknesses; the leadership in the country at different levels; the systems and procedures; the structures and institutions both public and private; and the culture of the Ugandan society as a whole.

Appendix i

Glossary

ITEM	CONTEXTUAL MEANING
Chieftdom	An organized community headed by a chief
Common good	That which promotes the welfare of the majority
Kababa Yyeka	A post Independent monarchist political party in Uganda led by Kabaka
Kingdom	An organized community headed by a king
Moral judgment	To form an opinion or make a decision based on the rightness or wrongness of the subject matter
Principles	These refer to fundamental concepts that guide the interpretation of the policy and obligations and are binding in themselves.
Rights Based Approach	Refers to an approach to development that empowers people to make their own decisions, claim their rights to opportunities and services in accordance with human rights norms; is transparent, accountable, participatory and non discriminatory.
Value	A set of ideals that are normatively shared by members of a community and are shaped by several influences including ideology, religion, culture, history and political system.

Appendix ii

Uganda National Anthem

- Oh Uganda! May God uphold thee,
We lay our future in thy hand.
United, free,
For liberty
Together we'll always stand.*
- Oh Uganda! the land of freedom
Our love and labour we give,
And with neighbours all
At our country's call
In peace and friendship we'll live.*
- Oh Uganda! the land that feeds us
By sun and fertile soil grown.
For our own dear land,
We'll always stand,
The Pearl of Africa's Crown.*

Appendix iii

EAC ANTHEM

CHORUS

Jumuiya Yetu sote tuilinde

Tuwajibike tuimarike

Umoja wetu ni nguzo yetu

Iduma Jumuiya yetu.

1. Ee Mungu twaomba ulinde

Jumuiya Afrika Mashariki

Tuwezeshe kuishi kwa amani

Tutimize na malengo yetu.

2. Uzalendo pia msjikamano

Viwe msingi wa Umoja wetu

Natulinde Uhuru na Amani

Mila zetu na desturi zetu.

3. Viwandani na hata mashambani

Tufanye kazi sote kwa makini

Tujitoe kwa hali na mali

Tuijenge Jumuiya bora.

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