



MAKERERE UNIVERSITY

**COLLEGE OF
HUMANITIES AND
SOCIAL SCIENCES (CHUSS)**

The Mine of Excellent Minds

Selected CHUSS ACHIEVEMENTS

AT CHUSS

WE DELIVER ON RESEARCH

2024-2025

USD 12m+

Research funding across projects

1

2

UGX 60m

Seed funding allocated for research groups

200+ Publications

Staff output spans gender, archives, learning, governance and cultural heritage

3

4

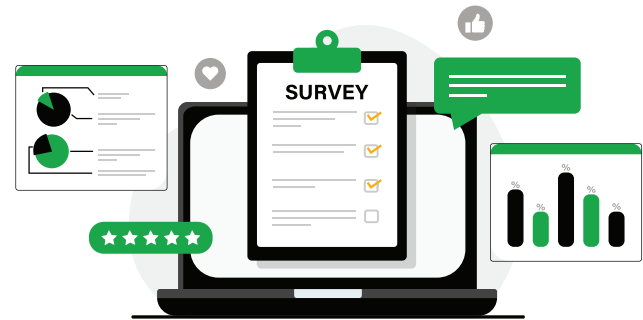
Out Reach

30+ outreach activities: : public lectures, media dialogue, language festivals, mental health and heritage engagement.

Development and Validation of an Adult Ugandan Standardized Ethics and Integrity Psychometric Assessment Tool

Introduction

- ✓ A concept for funding support – Validation Phase (Reliability & Validity Testing).
- ✓ The Ethics and Integrity Scale screens applicants for public and private institutions.
- ✓ The Ethics and Integrity Scale screens applicants for public and private institutions.
- ✓ Current project lacks funding needed to complete critical validation before public rollout.



Key Statistic

- ✓ 6,000 Respondents across three respondent categories.
- ✓ Comprehensive validation ensures tool reliability and validity.
- ✓ Statistical analysis via SPSS for data-driven insights.

Research Question

How can we develop and validate a psychometric tool to assess ethics and integrity among Ugandan adults?

Methodology

Data Collection

The Tool

Self-report questionnaire designed to assess ethics and integrity levels.

Purpose

Remedy for institutions seeking ethical job applicants.

Recommendations

Process

Structured self-report items administered to all three respondent categories.

Analysis Method

Comparative analysis identifies differences and similarities in ethics characteristics.

Next Steps

Secure dedicated funding to complete validation phase.

Proceed with data collection across all 6,000 respondents as scoped.

Implementation

Apply SPSS-based frequency and percentage analysis to establish reliability and validity.

Use comparative analysis to refine item set before public and private institution rollout.

Strategy

Cross-institutional collaboration with universities and seminaries.

Multi-district data collection ensures representativeness.

Respondents

B1: Final-year Undergraduates

2,000 students from Makerere, Kyambogo, KUSB (Kampala); Uganda Martyrs Nkozi; Bugema University.

B2: Job Applicants

3,000 applicants from Adjumani, Oyam and Mbarara Districts.

B3: Priests in Formation

1,000 from RC & Anglican seminaries (Gulu, Fort Portal, Masaka, Gaba, Mukono, Namugongo); Islamic Theological Institute, Buziga.

Contact

Professor Peter Baguma | School of Psychology, Makerere University

Nyatiflix App

Description

Nyatiflix is a streaming platform enabled by the Google Play Store for Android gadgets and for web streaming on stream.nyatimotionpictures.com.

It aims at addressing the film distribution challenges faced by Uganda's nascent film industry.

Stage of Innovation

Testing the App

It should be launched in 2 weeks

Commercialisation Potential and Support:

Nyatiflix should become one of the leading film platforms in East Africa, competing with international platforms like Netflix and Amazon Prime, for instance. It needs marketing (popularizing) so that it gains traction in the primary audience, Ugandans and African whose content is targeted.

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Social Enterprise and Digital Labour Migration Platform

Project Team

- Dr. Aisha Sembatya Nakiwala PI (CHUSS)
- Jonathan Buyinza (CONAS)
- Arafat Mugabi (CEDAT)
- Kiswa Kevin (COSIS)
- Abdul Ssekyanzi (COSIS)
- Sulaiman Kakaire (MISR/CHUSS)

Problem:

Although the Ministry of Labour regulates external labour migration, there is often no direct channel through which verified information reaches prospective migrants at the community level. The weak communication between government sources and the communities that supply labour and the absence of transparency in the recruitment process has led to excessive exploitation, human rights abuse and trafficking of young Ugandans to foreign countries.

Project Description

We have developed a government-verifiable labour migration platform that connects licensed recruitment agencies with local communities. The platform will help government to ensure that prospective migrants get access to legitimate and authentic foreign job opportunities and trusted migration information. This should ultimately reduce unsafe migration, exploitation and human trafficking of young Ugandans to foreign countries for work and employment.



ON AIR

Operationalisation of the Makerere University Radio

Project Team

- Dr. Aisha Sembatya Nakiwala (PI) (CHUSS)
- Dr. Fred Kakooza (CHUSS)
- Dr. John Baptist Imokola. (CHUSS)
- Dr. William Tayeebwa (CHUSS)
- Mr. Wilson Kaija (CHUSS)

Problem:

Despite being one of Africa's leading research universities, Makerere University lacked a dedicated communication platform to translate and disseminate its research, innovations, and academic expertise to the public, limiting research visibility, public engagement, knowledge transfer, and practical training opportunities for students.

Project Description:

We have established and operationalised an online radio station for Makerere University under the bigger dream of the establishment of the Makerere University Broadcast Service. The radio is accessible online through the global radio box App under the name Mak-Radio. The radio is expected to popularise all scientific innovations developed by researchers at the university and to give wider visibility to the university.



Enhancing School Retention through Community Social Labs and Problem-Based Field Work

Brief Description

The Community Social Labs project is a social innovation model that brings together university students, communities, schools, local governments and other stakeholders to develop locally appropriate solutions to school dropout and poor retention. The approach combines problem-based student field placements with community-led research, experimentation and action planning.

It was piloted in Gulu and Luuka for 6 years under the NORHED 11 RESILIENT Project then later in Kanungu district with additional funding from Makerere Research and Innovation Funds (RIF) in the last year. The Project generated interventions such as mentorship clubs, school gardens, education savings groups, child-protection initiatives and menstrual-hygiene support.

Stage of Development

Pilot completed and ready for scale-up and institutionalisation.

The 6 years pilot was successfully implemented in three districts Gulu, Luuka and Kanungu Districts. Initial qualitative findings showed improvements in school enrolment and retention, community participation in school programmes, action against child labour and increased support for girls' menstrual hygiene. Further stakeholder engagement, validation and investment are required to expand the model to additional districts and embed it within university field-placement programmes and local government education services.

Commercialisation Potential

The innovation can be packaged as a replicable community-engagement and school-retention model for adoption by universities, local governments, schools, civil society organisations and development partners. Potential revenue and sustainability models include:

- Training and certification of universities, social workers and local government officers in the Community Social Labs methodology
- Licensing or institutional adoption of implementation toolkits and field-placement manuals
- Partnerships with government agencies and development organisations to implement school-retention programmes
- Adaptation of the methodology to other community challenges, including child protection, livelihoods, health, gender equality and youth development.

The model is designed around community-led problem-solving, indigenous knowledge, experimentation and collaboration among different stakeholders, making it adaptable to different community settings.

Specific Support Required

- Funding for expansion to additional districts and communities
- Development and standardisation of the Community Social Labs implementation toolkit
- Digital tools for monitoring school attendance, interventions and outcomes
- Government and regulatory support for integrating the approach into university field placements and local government education programmes.

The project recommends stronger university-community engagement, establishment of community school social work roles and wider adoption of community level field placements for practice based university programmes.



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Abridged Contribution of CHUSS to Societal Transformation

Anthropologists support public health emergency preparedness, response and recovery by helping health teams understand community beliefs, behaviours, vulnerabilities and social structures that influence how people respond to disease outbreaks. They strengthen culturally appropriate communication, identify misinformation, stigma and resistance, and act as a bridge between communities, health workers and decision-makers. By incorporating community perspectives into interventions and documenting lessons after outbreaks, anthropologists help make public health responses more acceptable, inclusive, equitable and effective while strengthening resilience and preparedness for future emergencies.



Integrated Performing Arts-Mathematics Teaching Learning (IPAMTeL) model of teaching mathematics in secondary education system using music



The department led by Professor Sylvia A. N. Nannyonga-Tamusuza has created an Integrated Performing Arts-Mathematics Teaching Learning (IPAMTeL) model of teaching mathematics in secondary education system using music. The research has developed an EduTech MusickingMaths App to enhance the teaching of Mathematics through music. The App is an interactive digital platform between the learner and the knowledge facilitator to support the learners in creating songs about mathematical concepts learned.

A communication model that leverages the power of the arts to mobilize critical action of communities aimed at supporting sustainable environment

The department, led by Dr. Lawrence Branco Sekalegga has developed a communication model that leverages the power of the arts to mobilize critical action of communities aimed at supporting sustainable environment. This communication model, ground in community-based co-creation and co-communication affords agency to local communities, empowering them to target interventions to local problems.



An innovative leadership training model that uses the arts to foster leadership and positive social change competences among the youth

The Department of Performing Arts and Film led by Dr. Alfdaniels Mabingo has produced an innovative leadership training model that uses the arts to foster leadership and positive social change competences among the youth using performing arts. The model positions social agency, relationality, embodied ethic of care, and creative agility, native to creating and performing the creative arts, as key ingredients transferable from the creative arts to leadership and governance.



The Vision of the College of Humanities and Social Sciences (CHUSS), Makerere University - *The Mine of Excellent Minds*

Origins of CHUSS College Vision

The College of Humanities and Social Sciences (CHUSS) was created in 2011, at the time Makerere University effectively adopted a collegiate system, a kind of decentralization that put several faculties together under one administrative, academic, and financial unit under the leadership of a Principal, which replaced management based on faculties headed by deans. The university implemented its collegiate system to distribute decision-making power and promote cooperation among academic disciplines. The underlying concept was that certain clusters of disciplines are better administered together due to the internal connectivity they may share and the ease of managing related operations.

Thus, at its formation, several departments and disciplines were drawn from former faculties of arts, social sciences, and psychology and amalgamated to form the current College of Humanities and Social Sciences. Whereas some disciplines, like geography, tourism, and urban planning, were lost to other new colleges, other units, like MISSR, were reclaimed as units of the College, and some new disciplines, like archeology, heritage studies, peace studies, film, and development studies, were brought aboard. Otherwise, social sciences and arts disciplines contributed to the core of the college's reconfiguration. From the social sciences cluster, disciplines including political science, public administration, social work, social administration, sociology, anthropology, psychology, and women and gender studies contributed to the core of the college.

However, a larger contribution to this core came from humanities disciplines, including history, philosophy, literature, languages (both local and foreign), religious studies, journalism, music, dance, film, Peace Studies, Psychology, and organizational studies.

The Lexical Duality of "a Mine": As a Treasure and Peril

Lexically, a mine is a repository of rare and valuable treasures that lie hidden beneath the surface and are being extracted for further processing, refining, and use. Common minerals may include gold, copper, coal, iron, or other ores being extracted. In recent times, the term "mine" is also used to refer to computer and archive repositories of data, and we use the phrases "data mining" or "archive mining" to mean obtaining information from those repositories. In short, the mining entails excavating something valuable from a rich source, which evokes positivity and worthiness about that type of mining.

Yet the term "mine" also has a negative lexical meaning – that of an explosive, like a land mine or naval mine or a hidden bomb - like anti-personnel or anti-tank mines which may suggest great danger. That is to say, a mine is a site where danger is lurking, and rather than being an attraction, it declares avoidance at all costs. In our write-up, we assume the word "mine" is used in the positive sense. However, the landmine sense (negative) can also be intuited from the potential actions of the college's members. Some staff can deliver extraordinarily explosive speeches or publish critical works on society, morality, or the government of the day, in ways that either excite or even shock the audience/readers.

Indeed, the philosophers whose project is partly to uncover and explain the underlying presuppositions (or truths or beliefs) a community cherishes may create instability within that community, or even spark a revolution. For example, in 1967, Dr. Andrew Gurei argued before a large Christian audience at Makerere University's main hall that God does not exist. He was physically chased out of the hall through the back door! Yet, the dualistic meaning of the metaphor of a mine demonstrates the authentic nature of an academic unit like CHUSS, as will be explained later. Thus, CHUSS anticipates the intellectual treasures that may be mined from it. Still, it also recognizes the risks that may accompany academic freedoms and the presence or absence of ethical discernment.

Mine as a Metaphor of Intellectual, Professional, and Moral Treasures

The phrase "**mine of excellent minds**" functions as a metaphor that transforms CHUSS into a tangible spatial image through abstract philosophical processing. Thus, describing CHUSS as a mine of outstanding minds does not literally mean that the college possesses actual gold or copper or other ore deposits; rather, it claims that as an institution, CHUSS contains an infinite supply of intellectual, educational, professional, cultural, management, research, creative, and moral resources. The resources exist as a result of trained faculty members and the student body, who function as both beneficiaries and the institution's mined resources.

The metaphor operates through two distinct meanings, which describe the college as the mine that holds treasures, while the college members represent the actual treasures, which are their brilliant minds. The concept of double identification holds deep philosophical significance. The statement shows that the organization, together with its staff members and students, forms a system that sustains both elements of their relationship. The mine exists because of the minds who work in it, while the minds achieve their best performance through the mine's established structural framework, historical practices, intellectual and professional training, and the ethical choices they make.

CHUSS functions as both a centripetal and centrifugal intellectual space for exchange among excellent scholars, active researchers, students, practitioners, and prominent leaders, with a view to impacting our society and beyond. It is a site for generating valuable ideas from their research and disseminating them to society through educational activities, conferences, academic publications, outreach work, and public advocacy. Such actions create social, economic, political, and moral transformations that benefit society. The metaphor denies individualism because no single mind can completely operate the mine's resources. This is because a mine expands through new tunnels and shafts of knowledge, which each generation contributes to creating and benefiting from. The statement that CHUSS serves as a mine of excellent minds proves that communal excellence exists as a socio-ecological system rather than as a personal project or trait.

The Pedagogy of Excavation and Chiseling Ignorance

CHUSS operates as a mine, meaning that teaching and research function as processes of mineral extraction. The process of extracting great minds from people involves a partnership between two parties, unlike the method used to mine for mineral resources. Faculty break down student ignorance while in the process, simultaneously improving their own knowledge. Both the student and faculty are active agents who continuously transform into radiant gems through intellectual, professional, and moral exchange and development. The faculty, through supervision, mentorship, training, research, and publication, do not simply transfer knowledge; they transform raw ideas into tools for problem-solving and social transformation. Each graduating class deepens the shafts of wisdom left by previous generations. In a way, the encounter between the faculty and the students on the CHUSS campus transforms all parties into high-value individuals who benefit society. The process of building knowledge through this method creates an ongoing cycle that reveals the existence of excellence, which operates as an unchanging benchmark even though it appears to change in some respects. The process of attaining excellence is a spiral that results in increased collective wisdom after

each cycle. Pedagogy is a process that transforms educational resources into a comprehensive system that delivers excellent knowledge, professionalism, skills, and ethical development to students and staff alike.

Disciplinary Wealth and the Inexhaustible Outlets of Excellence

The existence of various academic fields at CHUSS talks to the truth of the metaphor that was declared – a mine. A mine that contains only one mineral may soon be depleted, but CHUSS demonstrates its polymineralic nature, producing various treasures. The humanities provide us with more humanistic appreciations of cultural artifacts through history, philosophy, ethical and human rights frameworks, linguistic diversities, religious realms, and peace and aesthetic expressions, including music and dance, film, and journalism, all of which serve as critical truth-seeking and telling realms.

Though the social sciences may overlap with the humanities, the former provide us with a more scientific, predictive, and quantitatively systematic understanding of humans and society through sociology, anthropology, political science, public administration, social work, and psychology. As such, CHUSS accommodates multiple fields of academic inquiry, making it a real mine of academic programs with widespread impact.

As such, this polymineralic nature of the CHUSS mine suggests multiple and inexhaustible outlets for these excellent minds: from the humanities come poets, teachers, leaders including religious leaders, dancers, ethicists, lexicographers, linguists, musicians, thinkers, language translators, novelists, playwrights, filmmakers, human rights activists, curators, historians, and archaeologists; from the social sciences come administrators, policy analysts, diplomats, social workers, community organizers, teachers, bankers, publishers, entertainment industries, care programs, museums, the military and police forces, service industries and many other outlets.

The Fragile Continuum: Change, Rupture, and Institutional Identity

CHUSS appears to maintain constant stability, a certain identity or continuity, but its fundamental nature actually regularly undergoes unending change, rupture, and transformation. Its structure is therefore fragile or under tension. It exists as an organism that lives in tension of opposite forces of creation and destruction, of growth and decay, infinitum. The elements of CHUSS existed before the university established its structure in 2011. First, the faculty of Arts was broad and included many disciplines, including law and commerce. Later, it became the Faculty of Arts and Social Sciences, before the two again became four distinct entities: the Faculty of Arts, the Faculty of Social Sciences, the School of Psychology, and MISR. Yet, under CHUSS, all four units are part of one big unit. Meanwhile, the fields of geography, urban planning, tourism, and others were once part of the old faculty of arts but have since left for their chosen disciplinary paths, identities, and locations. Indeed, the departure of these other disciplines re-emphasizes the metaphor of the mine. In this case, the departed disciplines are also treasures drawn from CHUSS's mine of excellent minds, a kind of infinite well of treasures that CHUSS is.

From an academic perspective, CHUSS serves as a framework for creating new knowledge rather than existing as a set of defined and concluded academic dogmas. CHUSS, as part of the university system, manifests its identity through its research, highly qualified faculty, well-organized departments, centers, and institutes, public knowledge articulation, and professional influence. Technology is another factor that recreates the knowledge continuum. CHUSS initially relied on textbooks and the talk-and-chalk teaching method. Still, now it is embracing new technologies, including online or blended learning and the use of Artificial Intelligence, which has made it even more stellar in performance.

The state of fragility also exists as an actual condition that may damage the mine due to political, economic, and administrative decisions and pressures.

The Inheritance of Ancestral Minds: An Epistemic Lineage

The present accomplishments of CHUSS depend on the previous work of earlier faculty and students. The argument about the metaphor requires acknowledgment of the epistemic lineage that links to this historical foundation. The founding members of the pre-existing Faculty of Arts were predominantly white scholars from the 1930s to the mid-1970s: Professors Langlands of Geography, Kenneth Ingham of History, Margaret McPherson of Literature, and Rev. Foster, Payne, and Welbourn of Religious Studies, followed by A.T. Dalfovo of Philosophy. The curriculum still displays their enduring influence.

Later, black scholars formed an academic community that changed the mine's internal structure during the period between 1960 and 1970. Professors Semakula-Kiwanuka, Samwiri Karugire, Phares Mutibwa, and A.B. Kasozi in History produced original texts which gained wide readership. Professor John K. Mbiti established African philosophy through his statement, "We are; therefore, I am," which emphasized community over individualism and his two-dimensional theory of time (Zamani and Sasa), which opposed Western teleological views.

The English works of Professors Okot p'Bitek, Ngũgĩ wa Thiong'o, David Rubadiri, and Timothy Wangusa continue to be impactful. Professors P. Kaboha, Sango Mwanahewa, and E. Wamala developed their philosophical work based on the mentorship of Dalfovo. Artifacts of G.W. Kakoma for the national anthem, Igaga Mutekanga for the Makerere Anthem, and Rose Mbowa for the women's anthem.

The social science research by Professors Ali Mazrui, Akiiki B. Mujaju, Mahmood Mamdani, and Apollo Nsibambi has become renowned throughout Africa and other regions. According to this lineage understanding, excellence exists as a continuous process that accumulates from previous generations. The tunnels of wisdom that each generation creates will serve as pathways for future generations to discover. The mine becomes deeper through the process of discovering new things from ancient times and applying them to the present, or reinterpreting them to better the human condition.

Ethical Mining: Excellence as an ideal and Moral Responsibility

Mining operations often cause environmental degradation, some of which may be enduring, especially when negligent, irrational, or reckless methods are used. Such damage may extend to natural resources and the disorientation of cultural and other interests of local communities. The description of CHUSS as a mine of excellent minds strikes an ethical imperative that behooves all the faculty and students if we are to achieve excellent results. This is a philosophical shift from a descriptive, metaphorical argument to a normative argument, which situates the college in a secure, idealistic zone. This is because ethical ideals power and resonate with excellent performance in whatever we do, especially in matters of education, professionalism, leadership, and general social transformation.

What does ethical mining look like in a university context? The concept of environmental justice requires people to demonstrate dedication to several virtues, including hard work, intelligence, rationality, justice, equality, freedom, human dignity, curiosity, innovation, commitment to both environmental protection and community well-being, and many other values and virtues. CHUSS scholars and students need to establish two essential questions that require them to acquire knowledge of everything that exists and to determine the appropriate methods for using that knowledge.

The real definition of excellence requires both academic success and the achievement of ethical responsibilities. The metaphor operates through its own inherent reasoning, which creates a need to understand its meaning. A mine that extracts without replenishing eventually collapses. A university without ethical discernment in its training function either creates cynical or tyrannical graduates with a disastrous impact on society. The CHUSS vision exists implicitly as a dedication to serving all

humankind, grounded in the belief that ethical mining represents the most complete form of excellence, one that does not restrict actual excellence. The college's critical edge meets all ethical requirements by enabling people to exercise their right to report injustices to authorities in power.

Excellence as an Infinite Process, Not a Finite End

The mine metaphor shows that excellence is a continuous process people should pursue rather than treating it as a permanent achievement or actuality. People usually think of excellence as an ultimate goal that they can reach through hard work after they reach their peak performance. A mine exists as an unfinished project that requires continuous effort to complete. The mine maintains its output because miners discover new veins using advanced drilling techniques. CHUSS achieves excellence through its ability to generate new knowledge, which increases with every discovery, every new thinker, every breakthrough, and every new social context. The statement changes the entire argument.

The college not only possesses excellent minds, but also serves as a site of a continuous process of developing them. People cannot stop their quest for truth because it serves as a moral duty, which leads to human transformation, and which universities do- they continually search for truth. The current situation requires CHUSS to keep moving forward, as its founding scholars established a foundation that should lead to further excellence.

The current situation shows that every failure and critique process leads to new knowledge discovery. The current approach to the metaphor cannot be measured solely through quantitative methods. The depth of an infinite mine remains unmeasurable. The system's outputs include various products, such as poems, policies, social movements, artworks, and ethical communities. The infinite process of excellence serves as a realistic assertion, suggesting a permanent mine from which CHUSS draws treasures to support human flourishing.

The Fountain of Precious Ink and Social Transformation

In view of the foregoing, our vision of CHUSS functioning as a mine of exceptional intellectual, professional, and moral excellence is highly relevant. With these abundant treasures, the college shares them centrifugally and ethically with society throughout their entire lives. Also, the college offers polished intellectual gems that are donated to future generations.

As a fountain, the CHUSS mine produces a valuable ink that marks Uganda's future, turning the nation into an ideal society that future generations will experience. CHUSS exists as a mine dedicated to producing outstanding intellectuals, professionals, and models that will positively influence society. The vision commits all people associated with CHUSS to aspire to and work for intellectual, economic, professional, and moral excellence, which behooves the faculty, students, and all who relate to it. Furthermore, as a vision, *The Mine of Excellent Minds is a summum bonum, which it achieves through research and continual questioning, debating, articulating, and delivering relevant knowledge, skills, and professionalism to the community, capped by ethical discernment.*

MAKERERE UNIVERSITY

COLLEGE OF HUMANITIES AND SOCIAL SCIENCES (CHUSS)

MEMORANDUM

2026

The Complementary Role of the Humanities and Social Sciences AND STEM disciplines in the Socio-economic Transformation of Uganda

Government's current emphasis on the teaching of STEM subjects for the socio-economic transformation of the country is highly commendable. However, to be truly meaningful, for the following critical reasons, STEM training has to go hand in hand with the Humanities and Social Sciences:

- i) **UNDERSTANDING HUMAN BEHAVIOUR:** The Humanities include disciplines such as Philosophy, History, Literature, Languages, Performing Arts and Religious Studies, while the Social Sciences include Sociology, Political Science, Economics, Psychology, Anthropology, and Social Work. These disciplines study human behavior, society, culture, governance, and the moral foundations of communities. Without a proper understanding of human beings, how society works, what motivates human behaviour, and how society ought to be organised for better productivity, the sciences cannot be transformatively applied.
- ii) **VALUES:** While scientific advancement drives industrialisation and infrastructure development, the Humanities and Social Sciences provide the human-centered knowledge necessary for social cohesion, ethical leadership, cultural identity, governance, and sustainable development. Moreover, these disciplines are central to moral development. Uganda's education system should not only produce technically skilled workers but also responsible citizens with ethical values. Philosophy, Religious Studies, Literature, Performing Arts and History encourage reflection on morality, justice, human dignity, and social responsibility. They help individuals understand what it means to live ethically within society. In a period where corruption, violence, and materialism threaten social values, the Humanities provide moral guidance and ethical consciousness necessary for national renewal.
- iii) **GOOD GOVERNANCE:** One of the most important contributions of the Humanities and Social Sciences in Uganda is the promotion of good governance and democracy. Uganda continues to face challenges such as corruption, political polarisation, human rights concerns, and weak civic participation. Disciplines such as Political Science, Philosophy, Law, and Ethics help citizens and leaders understand democratic principles, justice, accountability, and constitutionalism. Through civic education and critical thinking, these disciplines nurture informed citizens who can participate meaningfully in governance processes. Universities and research institutions produce graduates who work in public administration, diplomacy, policy analysis, and community leadership, thereby strengthening national institutions.
- iv) **PEACE AND NATIONAL UNITY:** Additionally, the Humanities and Social Sciences are essential in promoting peacebuilding and national unity in a culturally diverse country like Uganda. Uganda is composed of numerous ethnic groups, languages, and cultural traditions. Without intercultural understanding and social integration, diversity can become a source of conflict rather than strength. UNESCO Uganda notes that the Social and Human Sciences promote "peaceful coexistence," "intercultural dialogue," and "inclusive social development." Through the study of History, Peace and Conflict Studies, Anthropology, Literature, and Cultural Studies, Ugandans gain appreciation of identity, of different cultures and shared national identity. These disciplines therefore help reduce tribalism, discrimination, and social exclusion.
- v) **CULTURAL HERITAGE CONSERVATION:** The Humanities contribute to the preservation of Uganda's cultural heritage and indigenous knowledge systems. Modernisation and globalisation often threaten African languages, oral traditions, and cultural practices. Yet cultural identity remains essential for national pride and continuity. Historians, philosophers, linguists, and artists preserve traditional knowledge, proverbs, folklore, music, and historical memory that define Ugandan communities. Indigenous knowledge can also contribute to environmental conservation, conflict resolution, and community health practices. By documenting and teaching Uganda's cultural heritage, the Humanities ensure that modernisation does not lead to cultural erasure.
- vi) **ECONOMIC GROWTH:** Furthermore, the Humanities and Social Sciences contribute significantly to economic transformation by developing critical thinking, communication, creativity, and problem-solving skills. Economic growth depends not only on technical expertise but also on understanding human behaviour, markets, institutions, and social relations. Economists analyse poverty, unemployment, inflation, and public policy, while sociologists and psychologists examine social behaviour and human motivation. These disciplines help governments and organisations design effective development policies and social interventions.

- vii) **LEADERSHIP:** Makerere University emphasizes that Social Sciences enable learners to “apply competencies in real life problem-solving” and “assess societal and development challenges.” Such skills are essential in Uganda’s rapidly changing economy. Employers increasingly value graduates who can communicate effectively, negotiate, think critically, and adapt to complex social environments. The Humanities and Social Sciences therefore produce graduates capable of leadership in both public and private sectors.
- viii) **COMMUNICATION:** The Humanities and Social Sciences also play a major role in media, communication, and public discourse. Journalists, communication specialists, and social researchers help shape public opinion and national conversations. In democratic societies, media serves as a watchdog that promotes transparency and accountability. Mass communication professionals trained in the Humanities help combat misinformation, encourage informed debate, and amplify marginalised voices. In the digital age, effective communication is increasingly important for governance, business, public health campaigns, and civic engagement.
- ix) **INCLUSIVE DEVELOPMENT:** The Humanities and Social Sciences contribute to social justice and community empowerment. Disciplines such as Gender Studies, Social Work, Sociology, and Development Studies address issues affecting vulnerable populations including women, youth, refugees, persons with disabilities, and rural communities. Social scientists conduct research that informs policies on education, healthcare, social protection, and poverty alleviation. For example, studies on social protection programmes in Uganda demonstrate how community-centered policies can reduce poverty and improve livelihoods. These disciplines therefore help ensure that development benefits all citizens rather than a privileged few.
- x) **ETHICS FOR SCIENCE:** Another important contribution is their role in guiding technological and scientific advancement ethically. Science and technology alone cannot answer moral questions about how innovations should be used. Humanities scholars examine ethical concerns related to artificial intelligence, medicine, biotechnology, agro-science, environmental sustainability, and digital communication. As Uganda embraces the Fourth Industrial Revolution, ethical reflection becomes increasingly important. Technology without ethical and social guidance can worsen inequality, misinformation, social conflict and pose threats to life.

THEREFORE; development requires interdisciplinary cooperation, which is the current direction even in highly industrialised countries. Scientists may build roads, hospitals, or digital systems, but Humanities and Social Sciences experts help societies determine how such developments affect people, communities, ethics, and governance. The Humanities and Social Sciences are indispensable to Uganda’s transformation. They promote democracy, peacebuilding, cultural preservation, ethical leadership, social justice, and inclusive development. They cultivate critical thinking, creativity, and responsible citizenship while helping society address complex human challenges. Uganda’s future development therefore depends not only on scientific and technological advancement but also on investing in disciplines that deepen understanding of human beings and society. Sustainable national transformation can only occur when technological progress is combined with the ethical, cultural, and social insights provided by the Humanities and Social Sciences. For wholistic socio-economic transformation, the country should therefore promote policies that foster the complementary role of the Humanities and Social Sciences AND STEM disciplines rather than looking at them as separate or mutually exclusive.



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